

# *The* SAINTS' HERALD

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## A New Era for the World

By Elbert A. Smith

### The New Year

An editorial greeting by  
President Frederick  
M. Smith

### Alonzo H. Parsons

A Brief Biography

### Astrology and Religion

By S. A. Burgess.

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# THE SAINTS' HERALD

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INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Obstacles

The other day while walking down the street, I heard behind me the sound of flying feet, and two laughing boys, on their way home to lunch, raced past me. Suddenly, the taller of the two sprinters deliberately changed his course and came to an abrupt halt beside an automobile parked at the curb. Leaning against the shining fender, he called to his companion, "I can't go on—an obstacle obscures my view!"

Just two boys at play, do you say? Just adolescent showing off? Perhaps.

But how many of us who pride ourselves on being fully grown-up, find ourselves halted, stilled, not making the progress we should, because we have allowed an obstacle to get in our way? How many of us are permitting a self-chosen obstacle to stop us in the race of life and to obscure the view ahead? And how many of us are deliberately turning aside from our course, as this boy did, though not in play, to hunt up some obstacle or some excuse, to keep us from going on?

Only a passing incident this—but something to think about, and to apply to self.

### ■ "When He Cometh"

(A John Sheehy Story)

Once many years ago when travel across the Atlantic was much slower than it is now, a ship was plowing its way through the waves towards America. The voyage was long and tedious, and many of the passengers had been sick. Everyone seemed to be downhearted, and this was especially so among the people in the steerage.

A minister on board undertook the task of cheering the travelers. He descended to the steerage and spoke to the people, suggesting that they sing something. Of course they wanted to sing a song that all knew, but that seemed impossible at first. At last the minister selected a hymn with the words of which he was familiar, "*When He Cometh to Make Up His Jewels.*" But he could not remember the tune to which these words were sung. He solved the problem of singing in this way—he wrote out the words so that all might learn them, and then he chose a popular tune of the day, "*Johnny Schommker,*" to which they would sing the hymn.

And so while the vessel made her way westward, the passengers sang. They liked the song, and when the ship docked at Quebec, they came ashore singing it. Now they were scattering to their several destinations. As the trains pulled away they sang in good spirit the second stanza:

"He will gather, He will gather  
The gems for His kingdom:  
All the pure ones, all the bright ones,  
His loved and His own."

Real understanding had sprung up among these fellow voyagers through this hymn, and as they scattered to their different destinations, they were glad that they had learned to sing it.

We have borrowed a beautiful hymn which we sing frequently at sacrament service, "*Till He Comes,*" which reminds us that Jesus is coming and that we must prepare for him and watch and wait, for we know not the day nor the hour of his coming.

# Editorial

## The New Year

Every year we enter the new year feeling that the conditions are unique or vastly different from previous years.

This attitude may spring from various sources. We forget easily, and it is fortunate that we find pleasant memories lingering longer than unpleasant ones, and so we may face the usual number of untoward factors feeling that they are larger in number than previously.

The long period of economic depression and unfavorable conditions have left deep impress upon all of us. Readjustments have had so continuously to be made, and fewer means with which to do and to sustain our standard of living have taught us we can do without many things previously thought to be necessary. Cheerfulness has therefore increased despite hard times, and many are lifting up their heads and facing the future with faith alert and functioning. The adverse conditions have worked towards closer walk with God and greater dependence on Him.

Throughout the church a finer feeling and fuller faith has developed, and spiritual things are receiving more attention than before. We are learning that a heart full of faith and fraternity is more productive in developing happiness than is a full purse where selfishness abounds.

Slowly, perhaps painfully so, the church is working towards better conditions and out of those which brought despair. But there are heavy loads yet to be borne, arduous tasks to be carried, and for these we must needs exercise our best and richest faith. The workers of the church are in closer ranks and towards our ideals and goals we are moving with greater unity. We face the new year with equanimity, knowing full well that the best we have of talent and means must be put to the service of pushing the work onward. Our faith looks up to our great Spiritual Source and Guide. To the ministry and members our warmest greetings are extended. May good cheer, happy experiences, and prosperity attend you!

We must move onward—to Zion.

F. M. S.

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There is no power on earth that can enslave a man who is mentally free; no power that can free a man who is mentally enslaved.—Patrick Flynn.

## A New Era for the World

FORMER United States Senator James A. Reed, past master of sarcasm, rises up out of the sweetness of his new honeymoon to observe sourly that America is being governed by men who think that the business of the country can best be regulated by those who never had any business of their own. Well, we are reminded that practical men of business, managing business each in his own interest, landed the country where it is today. Practical men of business and shrewd politicians landed the world where it is. In America, when big business men had exhausted their every resource and were hopeless and planless and panic ridden, the people turned to a man who professed to have a plan; one who proposed a "new deal." It was not a question of politics, party lines were forgotten.

### CROSSING OLD FRONTIERS

Practical experience and its resultant knowledge is valuable up to the boundaries of actual experience. It is always men with a vision, a theory, a plan, who successfully cross the frontiers. Such a man crossed unchartered waters and discovered a new world. The practical navigators said that it could not be done. The practical sailors with him were all for turning back.

Privately owned and individually controlled industry served several generations well—so long as there was natural wealth and unexplored areas for the masses to turn to when the few had accumulated all the wealth immediately at hand. That day is past. That system has about reached its limits. Under it there is increasing difficulty to maintain an orderly civilization.

### DEMOCRACY FACES A NEW TEST

Men with vision begin to see that industry must either be collectively owned and managed or submit to intelligent governmental control to a much greater degree than formerly. Russia, Great Britain, Italy, Germany, United States, all begin to see that fact. Russia undertakes collective ownership under an absolute dictatorship. In Italy and Germany governmental control of privately owned industry under dictatorship is proposed. In America we are now committed, at least temporarily, to governmental supervision of industry under a democracy, control in the hands of a man or men of our choosing empowered to carry out our mandates. A somewhat similar plan seems to develop in Great

Britain. Democracy faces its final test. If it wins here it has a future—if it fails it may well be through.

#### A MORE EQUITABLE DISTRIBUTION OF WEALTH

This is a conclusion thrust upon us by a desperate situation under which the wisdom of practical experience had nothing adequate to offer from its store of old customs. We press into a new era that must be met or a common ruin is our lot. The clock cannot be turned back even at the behest of old prejudices. Irrespective of politics (for many of us who now support President Roosevelt did not vote for him) the administration at Washington seems to have visioned certain fundamental principles, among them these: that there must be a more equitable and general distribution of the material things of earth; to obtain which there must be opportunity for employment with shorter hours, so that all may be employed, and at wages adequate to ensure comfortable living. This means the curtailment of the "sacred" rights of individuals to gather to themselves at will unlimited profits from the wealth and industry of the whole country, and to gather them by any means approved by their own individual code of ethics.

#### NEW BUSINESS CODES

Even before the depression there was a swing away from the old idea that business should be let severely alone. Men began to see that the philosophy "every man for himself and the devil take the hindmost" suited the devil very well. Give him time and he would get them all—there is always a hindmost. Andrew Carnegie saw the dangers of vast accumulations of wealth in a few hands in his day. His remedy was the inheritance tax—up to or beyond fifty percent. He argued, "Let the bee alone while he is gathering the honey; when he is through, take society's share and redistribute it." (Carnegie, shrewd Scotchman, himself preferred to get and spend as he pleased while he lived—then let others get if they could.) But his simile of the bee was not well chosen. The bee has no ethics or morals beyond his own little group—any other hive may be robbed and its industrialists slaughtered. Bees are inveterate robbers. Business has not fared well under a similar code of ethics. Common sense, not to mention Christianity, demands better codes for a new era. The Rooseveltian program seems to be, "Let business write these better codes, if it will—if not, let them be written." Long ago Christ gave the basic code: The Golden rule.

#### GREAT DANGERS AND GREAT OPPORTUNITIES

President Roosevelt has voiced a powerful plea for social justice and a more equitable distribution

of wealth. His proposed plans may not all of them work out in practice. If they do not work out others must be tried. One thing is certain, if we do not cross the frontiers of past social experience and experimentation with sane men who have a plan and a vision, we may presently cross those frontiers with mad revolutionists and anarchists who have no plan and no vision. The danger is that with a return of some degree of prosperity men of the old order that has brought ruin will return to control with their hard, limited, self-seeking dogmas, and the lessons of this world cataclasm will be forgotten. If so a worse fate will await the people. Practical men of business experience have their invaluable offering to make, and it will best be made in helping to realize the goals set by sane men of vision.

After all that has happened it is idle to presume that the world will again be exactly as it was. For better or for worse we move into a new era. Man faces greater problems, greater dangers, and greater opportunities than at any other time in modern history: a new year and a new era and a new challenge to good citizenship. ELBERT A. SMITH.

(Next week: "A New Era For the Church.")

#### Across the Desk of the Editor in Chief

Among the many Christmas greetings received in a formal written or printed way, was a holographic one from one of our younger men under appointment which carries a unique but encouraging message which I am passing on to *Herald* readers. Brother George Njeim writes from Ottawa, Canada:

"Once again we come to another sacred season which makes us think of the great gift of God and the message of salvation. And though we are living in the twentieth century this message is still the panacea for the ills of the world.

"The world has entered on a period of exhaustion the last quarter of this year that our problems, national and international, are less talked about but destructive undercurrents are still at work and the hope is in Divine guidance. So my prayer is that God may grant, through you, that which may relieve the church and the world. And may this Yuletide be of a great cheer and comfort to you."

Brother George seems to feel the import of present conditions and is burdened with the weight of our own responsibility. How strongly I wish that all the Saints might personally and collectively be duly impressed with the necessity and importance of doing something definite and emphatic in establishing in a practical way working stewardships. And how much more earnestly do I wish that every officer and ordained man in the church were so thoroughly saturated with the desire that everyone might be alert to the necessity of instructing and heartening the Saints towards the Zionite ideal.

Carry on, Brother George! Zion's day is nearing.

F. M. S.

# HELPS FOR THE PASTOR

## A New Year's Pastoral Letter

By Lawrence D. Campbell, Pastor, Windsor, Ontario

*(The following letter was sent by Brother Campbell to every family in the branch. Both the idea and the message are of such interest that we present the letter here for the benefit of our readers.)*

Nineteen-thirty-three will soon be history. The past year is a mirror from which, if we are willing, we can learn invaluable lessons. The coming year is a window through which we can see spacious possibilities. The extent to which they will be realized depends largely upon how carefully we organize our time and energies during 1934.

On behalf of the Branch Presidency, we express this hope that the New Year may hold for you and yours the fullest measure of good health and happiness.

### HAPPY—

- Because we represent the greatest and most beneficent business in the world, and present difficulties have only enhanced our organization.
- Because our future depends more upon our own efforts than on anything else, and there is no restriction on the amount we can accomplish.
- Because we are selling the thing that men are seeking today—The Angel's Message.

### NEW—

- Opportunities to correct those mistakes which we have discovered in our work during the past year.
- Enthusiasm for our profession through a realization of what the church is and what its aims are.
- Effectiveness as workers from the experiences gained in overcoming more than ordinary difficulties.

### YEAR—

- Of three hundred and sixty-five days filled with countless opportunities for telling men and women how Christ will guarantee all the important things in life. "Do this and ye shall live."

There is always much beyond for a man of courage and vision. May the New Year open this curtain of possibilities to our vision.

Brother Campbell's comment on the use of the pastoral letter will be of interest to other ministers:

"Each month we send out a letter or program of the month's activities. The returns have been favorable and the cost small. It has done one thing worth while: It has forced the poor or weak speaker to be studious, or his audience is small. It has forced to good speaker to be on his toes and have something different every time he speaks."

If all the pastoral letters to Windsor people are as good as the one printed above, one can understand their success. Everything depends on the quality of material that goes into such a letter. A monthly sheet of unimportant nothings would have little value.

## Men You Ought to Know



J. F. GARVER

Of the Quorum of Twelve

*Apostle John F. Garver loves two things with consuming devotion: the church and his family. And they love him, wherever they know him. He early learned the lesson of courage on the football field. He took his academic training at Graceland, where he has established the all-time record for alumni loyalty; but he was graduated with the greatest and most distinguished honors from the "University of Hard Knocks." Although not tall, he is a giant of strength, both physically and spiritually. Our personal acquaintance with him impels us to say that the above picture does not do him justice: he is a much better looking man. We hope you have the pleasure, and profit, too, of hearing him speak some time.*

## Publicity Agents, Attention!

All publicity agents must re-register the first of January to transact business for the Herald Office during 1934. No agents will be recognized without the new card of registration; and no commissions will be allowed without it. Pastors are asked to cooperate in getting the regular agent of each branch to register for 1934.

HERALD PUBLISHING HOUSE  
Independence, Missouri

More things would come to him who waits if they were not captured on the way by him who waits not.—Selected.

"Some people make their money go a long way, while others experience considerable difficulty in letting it go at all."

# Alonzo H. Parsons

## A Brief Biography

ON THE EIGHTH DAY of February, 1857, there was born in Madison County, Indiana, a baby who was to become a man of great faith and many works in the Church of Jesus Christ of Latter Days. The child was given the name Alonzo Harkaway by his youthful parents. He was the eldest of the nine sons and daughters of William and Martha Ann Parsons. His father came of English Quaker stock, pioneers in North Carolina. His mother, also of pioneer blood, counted among her people those who had accepted the restored gospel as early as 1836. She had, in fact, been born in Missouri during the troublous times of the Saints. Her father and mother moved west to Missouri near Far West, and bought an eighty-acre farm not far from Haun's Mill. There Martha Ann Kent Parsons was born.

Young Alonzo enjoyed his growing years of work, life in the out-of-doors, and play quite as much as did other farmer boys of his age in the Hoosier State. His ambition was to become a preacher, but his schooling was limited. There were no free books, no busses and few of the many other advantages that both city and country children enjoy nowadays. No, Alonzo and his brothers and sisters trudged three miles to the little schoolhouse to attend the school after corn husking was over and until the time arrived to prepare the ground for oats and other crops.

IN EARLY manhood Alonzo married his childhood sweetheart, Miss Martha Gale, whose father was a United Brethren preacher, and who for fifty-seven years was to be his faithful companion in wedlock. Of her in later years her husband wrote: "My wife always encouraged me to do my duty as a minister for Christ." She was his partner in his ministerial work, his fellow traveler, his helpmate. At first they identified themselves with the Quaker Church, and then the young pair came in contact with the restored gospel through Alonzo's Uncle Kent, his mother's brother.

After a period of grave consideration, they were baptized by Uncle Alma Kent, Mrs. Parsons leading the way. It was a bright day, July 24, 1880, when they made their covenant with Christ, and on that day Alonzo was given one of the most remarkable and reassuring spiritual experiences it was ever his lot to receive. Many, many times he related this experience to friends as a testimony to the truthfulness of the gospel.

He was frankly devoted to the gospel, and though limited in education and in material means—he was a struggling young farmer—he resolved to do all he could for the Lord. He studied and conversed with his uncle and others that he might be able to give a reason for his

new faith to his former brothers of the Quaker church, a thing he was first called to do in the village grocery store, whither his wife had sent him after soap for the family washing.

That fall he became interested in the works of good Elder George Beebe, who was a fireside preacher but not so much of a pulpit preacher. Alonzo was grow-



ALONZO H. PARSONS

ing in gospel experiences. He was ordained an elder by John Landers and Alma Kent at Cuba, Kansas, in 1882, at a district conference, and was the speaker the next Sunday morning. He associated with such men of faith as Elder I. N. Roberts and others. Experiences of healing through administration and helping with counsel and words of testimony came to him.

The following experience is typical of many which came to the young minister. Let him tell it in his own words: "At noon I came to a farmhouse and they were eating dinner. They invited me to eat with them and said I might feed my horses, too. So I stopped. To my delight I found that they were eating cornbread and milk, a favorite dish of my boyhood, and soon I was hungry no longer. During our conversation I learned that they were from Fremont County, Iowa, and had been next door neighbors to my parents when I was a boy. They were members of the church and were glad to renew acquaintances with me. That night something was going on at their schoolhouse, and we secured the privilege of holding services there. The next night I commenced with

a full house and continued to preach for three weeks. I baptized four adults, cutting ice fourteen inches thick to get to the water so as to perform the ordinance. This was the first baptism in my ministerial career. Our clothing froze stiff before we walked a hundred steps to the house, but we suffered no ill effects."

BROTHER PARSONS was called to take up the duties of a seventy at the General Conference at Lamoni, Iowa, 1886, and ordained under the hands of John T. Davis, James Caffall, and E. C. Brand, and was assigned to labor in the State of Kansas. Two years later he was assigned to Nova Scotia, and from that time on his life became inseparably linked with people and places in the eastern part of the United States. A telegram from President Joseph Smith directed him to go to Providence, Rhode Island, and there participate in an elders' court on his way to his mission. In that branch he was given the divine promise: "You shall lead many souls to my church and establish a good work in the mission to which you are sent." This prophecy gave both Elder and Mrs. Parsons, who accompanied her husband, much courage for the new experiences before them.

Later he was for a time pastor of Boston Branch and missionary to that district. That was before Brother George Robley became a preacher; he had not been long in the church. While living at Boston, Elder Parsons was instrumental in opening up the work at North Weymouth. In the summer of 1890, he attended the reunion at Jonesport, Maine, where his friendship for President Joseph Smith was given opportunity to deepen and ripen. These two were always fellow laborers for Christ's cause.

In April 1892, Brother and Sister Parsons arrived at their home at Broughton, Kansas, after three years' absence. Shortly thereafter Brother Parsons entered into the work in Independence Stake and in Northeastern Kansas. Apostle Thomas W. Smith requested him to assist in the organization of a branch at Lees Summit, Missouri. Chase, Armstrong, and Atchison, Kansas, and Guide Rock, Nebraska, were other points which he visited during this period, and where he labored.

Mr. and Mrs. Parsons lost two babies early in their married life, and after fourteen years a daughter, Veneta, came to bless their home. The year of her birth Elder Parsons was assigned to missionary duty in New York and Philadelphia District, and then came one of the most faith-testing experiences of his life. His baby was ill, seriously ill, and yet Alonzo Parsons was given the knowledge that only by his going into his field and taking up his duties, would she be

(Continued on page 19.)

# NEWS BRIEFS

## Fire at Saints' Home in Lamoni

Fire broke out in the boiler room of the Saints' Home, Lamoni, Iowa, at 1.30 a. m. December 27. But due to the quick work of Brother and Sister Braby and the Lamoni Fire Department what might have been a serious conflagration was soon brought under control and the flames extinguished. At no time was there any real danger to the inmates of the home, and all remained calm. Next morning everyone came down to breakfast and expressed appreciation for the preservation of their home by singing a hymn of thanks. The damage done to the building is covered by insurance.

## Dates Coincide in This Instance

On Christmas Day, Pastor John F. Sheehy married a young couple in Independence, Miss Marian Alice Barnard and David R. Conyers. The ceremony was solemnized on the bride's birthday and she was twenty years old. It was also her mother's birthday, Mrs. Ralph M. Barnard, and she was married on Christmas Day when she was twenty years old. The bridegroom is the son of Elder and Mrs. Roy L. Conyers, of Lamoni.

## Sister J. A. Gunsolley Suffers Broken Arm

As Sister J. A. Gunsolley stepped out of Brockton, Massachusetts church, the evening of December 4, she slipped on the icy step and fell, breaking the large bone in the left arm just above the wrist. She was taken to the hospital at once, and the bone set. "She has been doing well and will soon be on the job again," writes her husband.

## Progress in Wales

The church is making progress at Llanelly, Wales. Each week meetings are well attended by members and friends, and labors of past years are now bearing fruit.

## Recent Travels of Elder V. D. Ruch

Elder V. D. Ruch, lone missionary to Scandinavian countries, Norway, Sweden, and Denmark, has recently been traveling from one small group of

Saints to another and visiting isolated members. His purpose has been to cheer, exhort, advise, and assist the members in every way. During November and early December he visited Porsgrunn, Kraegero, and Arendal, Norway. During his absence from Oslo, local priesthood members carried on the branch work.

## L. G. Holloway Helps Iowa Branch

New growth of interest and progress in local work have come about at Clinton, Iowa, as a result of two weeks of special meetings conducted there some weeks ago by Elder L. G. Holloway, of the quorum of seventies. Pastor C. A. Beil is maintaining the interest aroused by Brother Holloway, by means of special missionary services each Sunday evening. A number of nonmembers are regular attendants.

## Independence Workers to Be Busy

Already Independence is preparing for the "coming General Conference of the Church." Officers and organizations are turning attention to the business of acting as host to the large gathering of church representatives which will arrive early in April.

In addition to this, the center place has a program of its own to carry out before spring. This schedule includes among other undertakings, the following:

The city-wide missionary campaign which was launched December 31, to continue until January 14.

The Messiah Choir and other singers will begin rehearsing on January 7, the oratorio, "*The Elijah*," to be given at General Conference.

The women's department will continue its study of better and happier homes, assisting the church with relief work and taking up its sacrifice offering.

Boy and girl organizations will be busy getting themselves in shape to enjoy the spring and summer months most effectively.

The young people's council will sponsor its third dramatic contest of the city, March 5, 6, 8, and 9.

# Youth's Forum

A Page of Thought and Discussion for the Young

People of the Church - - - - -

## The Present Moment

(A Dramette in Three Acts)

### ACT I

Time—The present Holiday Vacation.

Place—The Tilton living room, Greenburg.

Carl Tilton, age twenty: "Aw, come on, don't be such a grind! Be a sport and join us down at the lake! Can't you remember it's vacation time?"

Horace Tilton, age twenty-three (tearing his attention from a brown volume in his hand): "Thanks, hate to be a poor sport even in *your* opinion, but I gotta get this required stuff for English literature off my mind. Bess understands why I'm staying home this afternoon, and that's all that matters."

Carl: "You certainly do manage to miss more fun with your Present Moment business, and, take it from me, it won't get you any friends either." (Hastily donning heavy white sweater, leather jacket, and slinging skates over his shoulder.) "Well, I promised Louise I'd be by for her by four, so ta, ta."

### ACT II

Time—Five minutes after Carl's airy departure.

Place—Same as above.

Horace (dropping the volume into his lap): "So I'm a poor sport am I because I stay in and use some of my holiday time to tuck away some Browning and Tennyson and Byron in this cranium of mine? Gee—and how I would love to be out on that ice this very minute! But Bess understands—"

(Telephone rings)

Horace answers: "Oh, you, Bess. . . . A waffle party. (groans) I'd love to—you know I'm crazy about waffles! Young woman, I believe you're trying to lure me away from my cherished study! . . . For all the skaters on the lake? . . . Sorry, Bess, I know I sound like a crumb and imbecile, but I've got two hundred pages yet to read today—and it's not easy reading. I just can't get all this stuff in with my laboratory work at school. Won't you let me off this time? . . . I'd rather come over tomorrow evening, conscience free, and see you alone—a lot rather."

### ACT III

Time—Tomorrow night.

Place—Bess Brewster's living room.

Horace Tilton (looking down at Bess as she plays the piano): "Have you ever heard of the Present Moment, Bess?"

Bess (looking up at him and smiling): "Present moment—I ought to. Mother's always talking about doing this

1934

I will start anew this morning with  
a higher, fairer creed;

I will cease to stand complaining  
of my ruthless neighbor's  
greed;

I will cease to sit repining while  
my duty's call is clear;

I shall waste no moment whining  
and my heart shall know no  
fear.

I shall not be swayed by envy when  
my rival's strength is shown;

I will not deny his merit, but I'll  
strive to prove my own;

I will try to see the beauty spread  
before me, rain or shine;

I will cease to preach your duty,  
and be more concerned with  
mine.

—Church Management

and doing that and availing yourself of every opportunity. She holds you up as a model of ambition and achievement. She's as proud of your record at college, Mister Assistant Chemistry Instructor, as I am. Mother's no person to pine over the past, and while she has plans for the future, she lives her life in the present."

Horace (looking at her with admiration): "Your mother reminds me of Sarah Doudney's poem:

'Listen to the water-mill;  
Through the livelong day,  
How the clicking of its wheel  
Wears the hours away!  
Languidly the autumn wind,  
Stirs the forest leaves,  
From the field the reapers sing,  
Binding up their sheaves;  
And a proverb haunts my mind  
As a spell is cast—  
"The mill cannot grind  
With the water that is past."

'Learn to make the most of life,  
Lose no happy day;  
Time will never bring thee back  
Chances swept away!  
Leave no tender word unsaid,  
Love while love shall last—  
"The mill cannot grind  
With the water that is past."'"

Bess (rising, says hastily): "Who'd ever expect you to burst into poetry? Careful, Horace. (More seriously.) But you are too serious—you miss a lot of fun. Carl says you grub and

grub at school and seldom have time to play."

Horace: "While Carl, on the other hand, plays and plays at school and seldom has time to grub. Poor fellow, he's losing out, I'm afraid. His grades are low—he just doesn't seem to know how to apply himself, and that job I got him, well, he let it go."

Bess: "How odd! Only last night Carl was audibly calling you a poor fellow!"

Horace (impatiently): "Carl reminds me of the grasshopper in the fable. Don't you remember the one that danced and danced and had a glorious time all summer, never thinking of the winter to come. And when the cold winds blew, his neighbor, industrious Mr. Ant, who all summer had been storing up necessities and comforts for winter, retired into his house, and Mr. Grasshopper grew chilly."

Bess (breaking into his story): "Of course I remember—we had that in the fourth grade. And when Mr. Grasshopper grew very cold and uncomfortable, he went to Mr. Ant's door and knocked loudly." (Here she paused to punch a pillow on the davenport. "But I didn't like the way that hard-hearted ant called out: 'You had such a good time all summer, playing and dancing, why don't you go out and dance and keep yourself warm?'"

Horace: "I didn't either, but the first part of the story is quite lifelike. Right now Carl is doing his dancing. I am trying to lay up my store—I want to make such a record at school that I can continue in the department after my graduation this spring and as I begin work on my master's degree and later on my doctor's."

Bess (smiling fondly): "Ambitious creature! Well, I don't mind your big goals and ambitions. But; for goodness sakes, Horace, don't be self-centered. Self-centered people are abominable. You are right about your present moment idea—the present moment often determines how all our other moments are to be spent."

Horace (sighing with relief): "I knew you'd understand, Bess. You always do. (Putting his arm about her.) And since you agree with me so completely about the importance of the present moment, how about using that to consider the romantic proposition of becoming my wife when we both graduate next spring?"

Bess (blushing brightly): "Why, Horace, this is so sudden!"

Horace (calmly): "Not at all. This is just the Present Moment."

(Curtain.)

# The Great Commission

Part Two

Radio Address by R. S. Salyards, Sr.

On last Sunday morning we spoke on the subject of the Great Commission, given by Jesus the Christ to his apostles after he arose from the dead, and which gave unto them authority and instructed them what to teach and preach—the gospel of the kingdom of God; the divine law which “all nations,” “every creature,” “in all the world,” were to be taught, and which all were to obey to obtain eternal salvation. We sought by many pointed statements made by the Savior and his apostles to make clear to the minds of our hearers that the gospel thus declared, is the eternal, immutable plan of salvation ordained of God. That it is “the perfect law of liberty” (James 1: 25); that it is the revelation of the “one Lord, one faith, one baptism, one God and Father of all, who is above all” (Ephesians 4: 5, 6).

As previously stated, there are many loose notions and unfounded beliefs concerning religion; indeed, many seem to found such opinions concerning Christ and his gospel upon very indefinite, far-fetched, and unwarranted conclusions. It is and has always been very difficult to induce people to give to the word of God the examination that must be given it, if men and women are to base their faith upon a sound foundation. Israel of old became divided into sectarianism and was during the times of the prophets and of Christ in a condition of confusion and disunity. Jesus said of them: “Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition. . . . Making the word of God of none effect through your traditions.” (Mark 9: 7-13.)

This was a strong indictment of Israel. They were “the chosen people”; they held themselves superior to the other nations; they said when Jesus spoke to them of their bondage to sin and tradition, “We be Abraham’s seed, and were never in bondage to any man.” To that Jesus replied, “to those Jews who believed on him, If ye continue in *my word*, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (John 8: 31, 32). Those Jews who opposed Jesus were religious to the core; they were extravagantly religious; it was their life—they thought and talked and lived by scrupulous rules and regulations and supposed themselves to be the reli-

giously elite, the paragons of religious exactitude, hence the special favorites of heaven. But Jesus denounced their pretensions, declaring them to be all out of the way and rejected of God because of their formalism and disobedience. He quoted to them the words of the prophet Isaiah; he said, “Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.” (Matthew 15: 7-9.)

We read what followed: “Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Verses 12-14).

The words of Jesus were verified; for Israel rejected the Christ and the gospel taught by him, and were destroyed and their temple and their city and their land “left unto them desolate”; they were “scattered and peeled” because they would not repent and obey him whom God had sent to redeem them. Jesus foresaw all this, and wept over Jerusalem because they knew not “the things which belonged to their peace.” But he could not help them because, as he said, “Ye would not.” What an example for us! Saint Paul sums up the vicissitudes of the people of Israel and very cogently says: “Neither let us tempt Christ, as some of them also tempted. . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.”—1 Corinthians 10: 9-12.

Saint Paul, speaking of the preaching of the gospel by himself and his fellow ministers, said: “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. . . . For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Corinthians 2: 15-17).

Let us note other definite and cogent statements of the word, which have bearing upon the great

commission. These Scriptures refer to the commandments given by inspiration through the prophets, and Christ, and his apostles: Concerning the law given of God we quote thus:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."—Psalm 19: 7, 8.

According to this word, the gospel revealed through Christ, as stated by James, "is perfect." In the language of the wise man it is recorded that, "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." (Ecclesiastes 3: 14, 15.)

The law of the Lord is indeed perfect, immutable. It is to be noted that salvation is to be obtained by obedience to law. The law of the Lord cannot be changed or improved by man. No man dead or living, however great his name or reputation, has been or will ever be able to improve what God has established; nor has any man ever been ordained and appointed to set aside the appointments God has made. The wise man quoted rightly says that what God doeth shall remain forever; that men are not warranted in taking from or adding to it. And Jesus said, "If a house be divided against itself, that house cannot stand" (Mark 3: 25). Good old Father Abraham Lincoln hunted through the Bible to find a principle upon which to found a policy by which to save the government when the South and the North were divided. He used the text just quoted, and thus by his strict adherence to the Constitution, the supreme law of the land South and North, he was able to succeed. God blessed his efforts and saved the nation because Lincoln and those who stood by the word were right. Men cannot be saved by resort to their own fallible, incompetent, disobedient methods, by adoption of other methods than those ordained of God. So doing they cannot succeed, but must, like the Jews, find their house left unto them desolate. It is the part of wisdom, of intelligence, of honor to God, to submit to God and honor his word.

Natural law, the laws of the universe, remain as ordained of God from the beginning. Man is not at liberty to change them; nor can he do so. All progress, all advancement in science, in everything, has resulted from conformity to all-pervading law. Why should men attempt to secure spiritual and moral salvation without study of and obedience to the gospel taught by Jesus Christ? The apostle consistently refers to the gospel as "the law of the

Spirit of life in Christ Jesus" (Romans 8: 2). He is right; and he designates all departures from it as "the law of sin and death."

But let us present other matter that has bearing upon the eternal verity of the great commission. We have a *standard of truth* in the word of God, hence every doctrine, every opinion, every religious tenet must be measured by that standard. If it fails to harmonize with it, it is error, no matter by whom or by how many believed. Remember the words of Jesus: "Every plant which my Father hath not planted, shall be rooted up." Such is the inevitable fate of error; it will and must be rooted out and die.

Note this as a governing principle, given the people of God for their guidance and protection: "To the law and to the testimony: *if they speak not according to this word, it is because there is no light in them*" (Isaiah 8: 20). God did not leave his people without a standard by which to test all teaching and to detect evil.

"The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isaiah 40: 8). Will not the great commission stand forever under this rule?

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. . . . So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55: 8, 9, 11.

Here are some statements of Jesus, who is the Word, of whom John writes, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men" (John 1: 1, 2, 4).

"Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24: 35.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."—Luke 9: 26.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6: 63.

By apostles: "The word of the truth of the gospel" (Colossians 1: 5); "The grace of God in truth" (Verse 6); "If God peradventure will give them repentance to the acknowledging of the truth" (2 Timothy 2: 25); "Of his own will begat he us with the word of truth" (James 1: 18); "But the word of the Lord endureth forever. And *this is the word which by the gospel is preached unto you*" (1 Peter 1: 25).

(Continued on page 19.)

# The Royal Road

By Florence Tracey

## XIV

### Planning a Substitute

LARRY was rapidly learning how one quiet, self-possessed, thoughtful person who has an imagination can make her family and a large circle of friends happy by banishing boredom and *ennui* during leisure hours. In the days immediately following her mother's departure Carmen Blaine was making drastic changes in the routine of her household. And she was blossoming into a capable home-maker, a gracious hostess, and an understanding big sister. So adept a leader was she that the people about her seldom realized she was leading them.

Carmen was a genius at party planning, and Sallie Ruth's friends were not long in finding that out. She was quick at learning to play ping-pong, and liked guessing games, puzzles, and riddles. But her specialty was concocting little surprises of tidbits to eat, things to do. And always her affairs breathed a genial and homelike atmosphere.

Larry was included in the little informal socials and parties the Blaine girls had in their apartment. She was delighted that Carmen seemed to accept her as a sort of partner-sponsor in these events, and found herself feeling very much at home as she played checkers, popped corn, listened to the radio, played popular songs while the rest sang, or talked with this group of high school youngsters. Though at first their conversations and tastes made her feel very mature, she soon was able to meet on a common ground with them, and some of them she found very happy company. Many times the little group ended the evening with Carmen's delicious waffles drenched with rich maple syrup or honey. Sometimes when the crowd was feeling peppy and zestful, they danced, or played ping-pong. A few liked bridge, though there were seldom four "hands" present at the same time. Some were pinochle "hounds" as Jeff Porter, Sallie Ruth's latest boy friend, put it. Then there were always one or two sedentary souls who reveled in jigsaw puzzles.

They came and went as they pleased in the evening, and were not openly supervised or "bossed." Sometimes Eldred Hampton invited them all downstairs where there was more room for special entertainment. One evening they devoted to farce dramatics. At another time they made and pulled taffy, much to Aunt Annie's disgust the next day. Charades, under Doc's and Eldred's leadership, always proved interesting.

BUT THE BIGGEST CHANGE which followed Mrs. Blaine's departure was that which took place in Sallie Ruth. Under her sister's leadership she was acquiring really good manners. She was much less conceited. She was learning to be a gracious hostess. She was beginning to think of others before she thought of herself. Larry knew that the sisters frequently talked over household affairs; that Sallie Ruth was told that parties and refreshments cost money and that they had little money to spend. At this, and in order that the in-

ately deceive me, and I know most of her time is taken up with keeping herself looking nice, studying, and entertaining. I hope when Mother comes back she won't find the child the obnoxious little social misfit and individualist she was. When she comes home from school, if it isn't her week to get dinner, she studies. And usually long before we're through with dinner some of her friends are coming in. Don't you think she is developing a rather quaint womanliness?"

"I think she's wonderfully improved."

"She's really a resourceful little thing when she realizes that it's just simply up to her to make a go of it. It's that initiative mother's very presence seems to take away from her."

It was not long until Sallie Ruth and her friends began to reciprocate Carmen's thoughtfulness and sponsorship. At first they offered her and Larry "lifts" in their cars down to the church, and then once in awhile they drifted in and stayed through a service. They offered to do errands. Some of the girls even helped Sallie Ruth give the apartment a thorough cleaning one evening after school.

One night Sallie Ruth accompanied her sister and Larry to young people's prayer meeting. After that she was seen with them more frequently. On Sunday when they were returning from the morning service, Sallie observed: "Carmen, darling, that suit you're wearing is getting pretty threadbare. How long have you had it?" And before Carmen had had time to answer, she offered to give her a blue suit which she herself had worn only a short time.

Next the W. H. Y. Class drew Sallie Ruth's attention. She and Jeff Porter joined, and a week later Larry learned that she had visited the Auditorium in an endeavor to locate the remnants of her class of three or four years ago.

#### How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite frankly refuses to marry "Greg," Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him because she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

Tempted to attend a costume ball with Greg, Larry yields; her evening is ruined by the loss—or theft—of a valuable bracelet, an heirloom, belonging to Eldred Hampton. In the days of remorse that follow she criticizes herself, and decides to take a more active interest in church work.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to break his exile.

We now find Larry interested in her friend, Carmen Blaine, and the younger sister, Sallie Ruth. The mother, a frivolous spoiled woman, who was also spoiling Sallie Ruth, has gone on a vacation. Thankful for her absence, Carmen and Larry set about to reconstruct Sallie Ruth's life on more wholesome lines, with what begins to look like success.

formal entertainments at home might be continued, Sallie Ruth voluntarily cut her weekly allowance in half and offered to turn all her money over to Carmen for supervision. She wanted to learn to be a wise and frugal spender. She ceased to indulge in frequent fussings and coaxings for new clothes.

All this, Larry knew, Eldred Hampton watched with joy and satisfaction. Once coming in unexpectedly, she had heard Carmen and Eldred talking before they were aware of her presence. They were discussing Sallie Ruth:

"She hasn't been seeing this Bill person again?" Eldred's interest was avid.

"I don't think so, Mother Eldred. I don't believe Sallie Ruth would deliber-

I NDEED the transformation in Sallie Ruth Blaine seemed almost too good to be true. There was something about the change that made Larry very thoughtful and observant.

"You see," the girl confided to Larry one evening as she moved between cook table and stove, "I'm doing it for Carmen's sake. She's been awfully nice to me, and she seldom scolds when I bungle. She's not at all like mother. She just puts things out for me to do—and it's up to me to do them. She'll make a corking mother someday—and I hope she has a perfectly whopping family. I've wondered for quite a while, Larry, if my mother doesn't have a baby-daughter complex, and if she does, aren't I a sort

of victim? I think I know other girls who are such victims too, victims of narrow-minded, selfish—"

"You're talking of your mother, my dear," reminded Larry.

"I know it," and the pretty mouth drooped. "I wish she was different, Larry. I'd so much rather have a real pal of a mother."

"But there's Carmen."

"Uhhuh, good old Carmen. She's a peach!" The elder sister was still at work and Sallie Ruth was preparing a tasty meal, a fish supper, she chose to call it. Larry had been invited to eat with them.

"I know Carmen loves you a lot, lady," the older girl quietly observed.

"Well, I love her a lot, too, I guess I've always had an awfully funny way of showing it. I wish conditions were such that she and John could be married right away. They deserve it—they've waited simply years! But John'll probably have a heck of a—I mean, an awful time, getting work, and in the meantime there's always Carmen's family to support." Then she was turning the fish rather fearfully for the fat was popping over the stove.

"It is hard to find work," Larry agreed after the noise had subsided. "I wish they could get married, too. It would help those two to have each other. They're so well matched. How much," she hesitated—she really had no right to ask this: "How much would you be willing personally to sacrifice, Sallie Ruth, in order that she might do that?"

"A lot, Larry," soberly. "I'm having a hard time making people believe it, but I'm tired being the baby-child. I want to grow up. I want a job. I wish mother would cut out this everlasting you're-too-young-stuff. Some day it's going to drive me batty!"

Larry was glad for the new whirl of social life the Blaines and their friends afforded her. She found relief in continuous activity, anything to keep her mind off of Greg. She was becoming fairly accustomed to his not being about nowadays. He had not called. He had not written. And after the first week, she ceased to expect him to. He had taken her at her word. Nevertheless, when there was a lull in things that were happening at home and at work, she often found herself conjecturing just what Greg was doing, how he was getting along in school, where he went to church—for she had not seen him at the Stone Church, and since their parting she had attended there more regularly than ever. They could not have been more completely separated had he been at one side of the earth, and she at the other.

ON ANOTHER EVENING when Carmen was working late, Larry and Sallie Ruth were exchanging confidences. In the last three weeks Larry had learned to like Sallie Ruth. She was intrigued as she watched the "unlovely"

Eldred Hampton had mentioned become the "lovely." They found many things to talk about.

"Do you know, Larry," Sallie Ruth's blue eyes danced happily, "I'm making better grades this semester than I ever did before. I believe it's because I have a regular time to study."

"That's grand, young lady, I'm proud of you."

"And did you see me play that game of ping-pong with Jeff last night? He says I'm getting to be a whiz. I make even him fight to hold his own. He and I haven't been to a show for two weeks. With everything around here, and Carmen's ideas, we just don't seem to have to go out anywhere for fun. And did you hear that crazy play over the radio last night?—No, that must have been after you left. We nearly spilt laughing."

"I heard something nice about you today, Sallie Ruth," Larry offered.

"Who from?"

"A man."

"A man! O-o-o, tell me quick!" and she dropped down on the arm of Larry's chair, "Who was he, and what did he say?"

"He said that you were growing to be one of the most gracious young ladies he knows."

"Ge-e-e!" the exclamation was ecstatic.

"Who said that?"

"Mr. Horace Peterson."

"Aw, that old stick!"

"What?"

"Well—er, I mean, that quiet old thing. I hardly know him."

"But he knows you pretty well. He's a very observant chap, and we happened to be discussing you the other day, and he just said that you seemed to have the capacity for more grace and charm than he had ever given you credit for."

"I guess I have given people some pretty awful impressions."

"But you're growing up now. They notice the improvement," encouraged the other.

The younger girl's brow was clouded, and she said nothing.

"Don't let it worry you, my dear," cheered Larry. "You're doing fine."

"Oh, it wasn't that. I was thinking of something else. There's something I'm a little worried about, Larry," tremulously confessed Sallie Ruth. "I don't know if I ought to tell you or not—you won't tell anyone, will you? Not even Carmen? I wouldn't want her to know for the world. She'd be so disappointed in me."

The speaker dropped a slender arm down about Larry's shoulders and squeezed her convulsively. After a moment's silence she went on: "I saw Bill Heckel today."

"Why don't you want Carmen to know?"

"She—she doesn't like him." That was true. Larry had heard Carmen's story—and it was a very short one—of the attention this young fellow of questionable

character and career, had paid Sallie Ruth. He was older than the girl by at least ten years, and had encouraged her to meet him on out-of-the-way street corners. Several months before he had been apprehended in a car stealing episode, and though it was found that he was not one of the thieves, his association with undesirable characters had not left his police court record absolutely clear. Sallie Ruth's friendship with this young fellow had been a source of great worry to Carmen.

"Then why do you see him if Carmen doesn't like him, Sallie Ruth?"

"Larry, all the awful things they say about him aren't true." The young voice vibrated with protest. "They're lies! He's awfully nice, but people just misunderstand him. Even his folks don't understand him—they're ashamed of him, and the poor boy doesn't have anyone to turn to. I guess that's why he turns to me so easily." So that was his ruse, working on the child's pity! "I can't turn him down when everyone else is stepping on him. Don't you see, Larry? Don't you?"

"Yes, I think I do," slowly returned Larry, but she did not tell Sallie Ruth just what she saw. Instead she asked a question: "But don't you think you're doing a mighty risky thing, meeting him against Carmen's wishes and your own good judgment?"

The younger girl bit her lip, hesitated. Larry went on: "What if someone were to find out that you're still meeting him? It's a little shady, my dear—"

"That's what worries me, Larry. I wish I could stop. But when he looks at me and says: 'Sweetie, meet me at such-and-such a place at such-and-such a time,' why, I just go."

Larry was thinking rapidly. What could she do? She had promised not to betray the girl's confidence, and yet here was something that must be stopped.

"Oh, Larry, don't—don't think anything bad about me! I'll swear there's never been anything like that. You don't think—"

"Of course I don't silly, I was thinking of something else. I was thinking how horrible Carmen would feel, how crushed she would be, if anything were to happen to you."

The girl dropped her head.

"You see, dear child," Larry pursued, "when a girl risks her reputation as you are risking yours, she hasn't herself alone to consider. She has her family. And don't you realize that in your particular case if anything were to happen to you now, your mother would forever hold Carmen responsible when she doesn't know the least thing about it. Do you think you are being fair—"

"I tell you, Larry, it's not a question of fairness!" fiercely. "If I could stop meeting Bill, I would. I don't want Jeff or Carmen—I don't want anyone to know I meet him. The only reason I told you

(Continued on page 20.)

## WE BELIEVE

### II—"In Jesus Christ"

A Short Radio Talk by L. L.

"We believe in Jesus Christ, the Son of God, the Savior of all men who obey the gospel."

So reads the second statement in the beliefs of the Reorganized Church of Jesus Christ of Latter Day Saints. Some of our friends will ask us, "Does it make any difference what a man believes, so long as he lives a good life?" And we answer that a man cannot live a good life without some belief. His belief determines whether his road into the eternal tomorrow leads up or down. No matter what he is or does today, or on what plane he lives, the right beliefs are an impelling power to make him better, do better, and raise himself into a higher sphere of life and action. Elbert Hubbard once phrased the thought in his characteristically vigorous language: "No man is eternally damned as long as he tries." The man who tries is motivated by a superior belief. The belief is essential. Right living cannot even begin without right believing. That is why Jesus once asserted to his followers: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The man without belief shall be lost, simply because, being without moral and spiritual guideposts, he will wander and lose himself. Jesus was not stating a violent judgment against men; he was merely observing a plain and reasonable fact. The man without belief will be lost.

Therefore, we believe in Jesus Christ, the Son of God. We believe in him because he represents the highest attainable human ideal. We believe in him because he is the most influential philosopher the world has ever produced; for he has captured the imaginations and influenced the lives of many generations of men, and his philosophy, far from being forgotten in the dusty recesses of the scholar's library, is a living message to every age. We believe in him because he is the greatest and most thorough humanitarian of history. He bequeathed to men not a wealth of gold wrung from his fellow men, nor stolen from captive nations, soon to be dispersed; nor great buildings that would inevitably decay, but the vaster riches of imperishable thought, ideas and ideals, as valuable to one generation as to another, according to the use they shall make of them. We believe in him because in discipleship

to him, we have entered the happy fellowship of those who through him have hope of a better way of life here, and of everlasting life hereafter. We believe in Jesus Christ, the Son of God.

The world can never forget the story of what happened at the time Jesus arose from the waters of baptism wherein he had been buried by the hands of John the Baptist. Immediately as he came out of the water, John, seeing with the spiritual eye, beheld something that had never before passed into the range of his vision. He understood that the light which he saw descending upon Jesus was the Spirit of God, and he employed a simile of the most beautiful and graceful flight that he had ever known to describe that descent. He "saw the spirit of God descending like a dove" the Scripture tells us, and anyone who has watched the flight of that graceful bird will understand why John chose it for his figure

of speech. Then John heard a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." And from that testimony and many others of like character, even testimonies that are given in our own day, we believe in Jesus Christ, the Son of God.

Saint John tells us that Jesus himself declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The atheist may attack that statement as egotistical. But it is not. It is a plain statement of fact. No man can understand God, the Father, without first understanding Jesus. If he does not see Jesus, he can in no manner hope to see God. Perfection in Divinity can only be comprehended through perfection in humanity. Jesus alone among men attained perfection. The way to know God, and the only way, is to know Jesus. No man can come to God without understanding him, certainly. Hence Jesus is essential. For this reason, too, we believe in Jesus Christ, the Son of God.

We believe in Jesus the Christ because of his great goodness. We can believe in any one because of his great goodness. For that reason we believe in Lincoln; we believe in Washington, and we believe in certain political and scientific leaders of our own day because in them we find greatness combined with goodness. Jesus possessed greatness combined with goodness, (Continued on page 20.)

*JESUS possessed greatness combined with goodness in a measure far surpassing all other human figures.*

# Trials . . . . .

By B. H. Thomas

TRIALS must come to us all. Man cannot be perfected without them. We often hear it said, "Why must I go through this?" and of course, if we knew, the real good could not come from the trial. The change or refinement would be hindered. Too often, we try to see our way, and our way is not always wise. Then, too, we often fail to see the good that comes from being tried and the cause of being tried, we will never fully understand, this side of the millennium.

Every member of the church should be thankful for the light he has already received. Without that light, the sorrows of life would be indeed most bitter.

We should learn and never forget that the only way to go through a trial, is to make a full surrender to the change. We should never allow any trial to make us bitter. God may have a certain important work for us to do and he wants first to soften our hearts with a trial, because he who is not humble and full of love, cannot assist in His work. It requires good tools with the right temper to do the Lord's work and even though the clouds be dark and our trials hard to bear, we should smile through them all, and when suffering seems the hardest, we should not forget to pray and lose ourselves in service to others, because the real fruits of being tried, will come only after we have gone through it all and emerged the victor. There is one thing certain: we must all be tried. God has said he would have a tried people. The soul belongs to Him who gave it. The great refiner has said, "I will refine them as silver is refined."

It is another kind of a trial to be left alone without the kindling influence of God's spirit. After we have been tried, we must be tested to prove our stamina and it seems that Satan knows when we are left alone, because he is always near to tempt us. The attitude of Christ was to pray. Perhaps the darkest hour in the life of Christ was when he said, "My God, My God, why hast thou forsaken me?" Even with all his spirituality, he was tried to the utmost. When we are left entirely alone, our own decision determines our course and if we turn back, of what value are we to a work which offers so great a prize?

Great must be the strength of unity when one poor soul is being tried that others would come and

offer cheer and comfort. Only after we have gone through the furnace, can we fully sympathize and feel sorry for others. Through every trial, we should maintain our balance and never allow it to sour our outlook on life. Every trial has a mission to teach us the finer things of life, but we often forget to pray and the lesson is unlearned.

It takes tremendous heat to melt the gold to liquid so the dross can be removed, which makes the metal pure and attractive. When life is like a song and things go along smoothly, we seem to forget our responsibilities and often without our knowledge, we permit the worldly things to darken our character. It is another kind of trial that is brought about to make us conscious of these things and cause the heat of the trial to consume the dross. Again this is accomplished only when we go through the trial as we should. All our trials could be made easier by loving and serving each other and driving the sorrows away. It is one thing to show the silver lining and another to turn it inside out. The rise of the church will be measured by its strength of unity.

Trials are blessings in disguise and if you haven't been tried, it is a sure sign you will be. "Whom the Lord loveth, he chasteneth." Only big souls have soft hearts. That is the quality that makes them big. Old age would be indeed cold and dreary if our emotions and affections were allowed to dry up for want of being tried. We are not in this life to play. God wants us to grow. The strength of character can only be brought about through the elimination of weakness. Spirituality requires purity.

In the growing of a great oak, it is often tried by strong winds blowing it back and forth to strengthen its branches and loosen the soil around the roots to help make the tree grow. It is necessary for the diamond to have its corners knocked off in order to bring out its brilliance. Would you be a diamond in the rough? When in sorrow, think of the victory you can gain. Every trial must have an end. Smile until it arrives. To grow big is hard, but to stay big is harder. God knows what is best for us and our attitude should be: "on with the heat treat and the fiery furnace" and like Brother Job, remain faithful.

# Astrology and Religion

By S. A. Burgess

PROBABLY few of our readers are concerned with the subject of astrology and its history, let alone its relation, if any, to religion, but some have written in and requested that the subject be fairly presented.

There is not agreement among historical writers as to when and where the study of the stars first started. It is clear that in the valley of the Euphrates there are records going back on the cuneiform tablets to 2400 years B. C. and certainly to the reign of Khammurabi.

The study of the stars was also early taken up in India and in China and Egypt. Some find a much earlier time than above set forth in Egypt because of the manner in which the pyramids are built, that one particular passageway may have acted as a telescope pointing to the North Star many thousands of years ago. Some have been much taken with these figures concerning the great pyramid as well as the other pyramids and have failed to note that commentators do not agree either as to the size or the significance of the measurements. There is much of interest to the careful student who will reserve his opinion until all the facts are in. There is evidence of an early interest in the stars in all of these countries and of an early knowledge of their movements.

The length of the year was determined before the time of Christ at 365 $\frac{1}{4}$  days. The procession of the equinox was also noted. As to the time and place of this origin of knowledge of the stars, we are still left in part to speculation, but it seems clear that the present system of measurements came to us from Babylon.

The dividing of the heaven into twelve houses, 360 degrees to a circle, 60 seconds to a minute, 60 minutes to an hour, 24 hours to a day—these figures based upon the six and ten appear very clearly to have had their origin among the Chaldeans in Babylon. And also it is there that the study of astrology was first taken up. With this in general the encyclopedias agree. The *Encyclopedia Britannica*, 14th edition, states that astrology was to be found in Greece as early as the fourth century B. C., in Rome before the time of Christ, among the Arabs from the seventh to the thirteenth century and in western Europe in the fourteenth and fifteenth century.

Many authorities could be cited, but for convenience we use these encyclopedias which are generally accessible. Thus we find among many writers discussion of moon and sun worship in antiquity and

also of star worship. The argument is made that man would note readily how dependent he is upon the heavens over him for sunshine and rain to cause the crops to grow, that storms and hurricanes also come from the heavens. None seemed to mention then, but we know too today, that the sun and especially the moon have a profound effect upon the tides of the sea. Some even today will say that certain crops should be planted in the dark of the moon.

ANCIENT ASTROLOGY was concerned only with the public welfare, and in connection with that the lives of its kings. This it is stated arose partly from observation and partly from association. If a new moon behind a cloud was followed by a victory, whenever such a new moon appeared behind a cloud it was considered a good omen. When the new moon appeared earlier than it was expected that was taken as a bad omen. It is evident that they had noted the difference between the fixed stars and the planets and five of the planets were definitely named and believed to be ruled by one of their gods. Incidentally, as we have pointed out, many years ago the names of the days of the week were taken directly from this astrological observation as each was supposed to be ruled by the deity of its particular star. Thus the planet we call Jupiter was governed by Marduk; Venus by Ishtar; Saturn, Ninib; Mercury, Nebo; and Mars, Nazar.

Right here we find it directly connected with the Pagan religion of the times. Astrology was one of the two forms of divination in Babylon. The other was to observe the liver of the sacrificial victim. The location of these five planets, the sun and moon, was supposed to indicate the will of the gods. A god was appointed to govern each of the twelve houses of the zodiac. Each god was considered to be strongest when his planet was in his own house of the zodiac. The signs of the zodiac affected certain animals, each house having its own animal. Jupiter was a favorable planet, Saturn unfavorable, though the meaning of each depended upon the house in which it was found.

The planets also had a particular color which was ascribed to each. Saturn was associated with gray and with the metal lead; Mars with red; Jupiter, white; Venus, yellow. Mercury was the planet par excellence and associated with quicksilver; the sun, gold; the moon, silver. Quicksilver being both solid and liquid was considered especially precious.

When astrology reached Europe it became what was called "judicial" astrology to distinguish it from

natural astrology concerned only with the events of nature. In astrology as it has come down to today a horoscope is drawn with twelve divisions or houses. The first house is from twenty-five degrees below the eastern horizon to five above. That is ascendancy and is the house of life. The horoscope is drawn at the moment of birth or when the question is first asked. Some attempted to draw the horoscope at the moment of conception, but this is so difficult that usually the basis is the time of birth. The twelve signs of the zodiac appear in their order and the planets, sun and moon are placed according to their location and right ascension or declination.

The twelve houses are in order—1. life, 2. riches, 3. brethren, 4. relations, 5. children, 6. health, 7. marriage, 8. death, 9. religion, 10. dignities, 11. friendship, and 12. enemies.

It may be noted in passing that a number of words are based upon this past belief in astrology, such as saturnine, jovial, mercurial, consider, disastrous.

In Europe the Catholic church repeatedly opposed astrology, but at the same time many of its leading dignitaries studied and used it. It was taught for a time in the oldest universities but with the coming of the renaissance and the copernican theory astrology became impossible for scientific men to believe or accept.

**T**ODAY there are two distinct branches, one is the solar astrology, taking the sun as the point of observation. In this each house governs in turn for a month and we will see write-ups in the paper of persons born between the 21st of January and the 20th of February who possess certain characteristics. A moment's thought should show one that this would mean that everyone born in the same month all over the world would have the same destiny, and that very clearly is not true. The geocentric astrology depends upon the location of each of the signs of the zodiac and of form and movement of the planets at the moment of birth with regard to the earth. So the daily changes are very numerous.

When Uranus was discovered it was added by astrology to the horoscope, and then in turn Neptune. We do not know but possibly some attempt to add Pluto may be made though each of these three stars are too recently known for their supposed properties to be well established in tradition. With geocentric astrology a difference of a few minutes in birth may change the appearance somewhat of the horoscope and may cause a dominant planet to pass from one house to another. Also it is not repeated from year to year. The variations will be countless in number.

But we hardly need add that there exists not the slightest of evidence in a scientific or thoughtful way that any of these stars affect in any way the life of the individual.

The sun does have much to do with the growing of grain; the moon affects the tide. All have a smaller or larger effect upon the earth as a whole, but there is no further reason for believing that they affect or can affect the life of an individual.

**F**ORECASTING in any of its forms will always report a certain degree of fulfillment according to the laws of chance. By remembering the time and points of fulfillment and ignoring the failures, there may grow up some traditions of passing accuracy.

We have talked with some excellent men who have spent many years in drawing horoscopes for recreation and who have written many forecasts on birth and other occasions, but quite uniformly they have told us that they can see no possibility of it having any real meaning. One man, self-educated, who had worked with astrology for over forty years, but also had made a careful study of astronomy and other sciences informed us, that from observation one could get as accurate a forecast by dividing a sheet of paper into twelve squares or drawing a figure and dividing it into twelve, and then making dots just as long as one felt like making them with his eyes shut, and then counting the dots in each square. There exists no scientific authenticity whatsoever for astrology. It has been associated, however, with a growing knowledge of astronomy, which is of increasing importance in navigation and other departments of science, and which is really quite a wonderful study.

Today astrology is still accepted in parts of Asia and Africa, but is not seriously considered by thinking people in Europe or America.

But we are asked concerning its relation with religion. As pointed out, in origin and in its early history it was closely related with pagan worship, and the planet's name was supposed to be the representative of a heathen deity and representing his or her especial influence.

So far as the Bible is concerned, it appears to have been written in good part with the idea that the earth was flat. Many statements are made concerning the stars and many of the constellations are named. The bright and morning star is believed to be Venus. Reference is made to Arcturus, the Pleiades, the Hyades, and Orion. And Bible commentaries refer to the pagan story that Orion is a great giant put in chains by the gods, hence who can "break the bands of Orion." Venus is believed to be referred to in (Continued on page 21.)

# Thought Provokers

## Duty to Country

(From a sermon by Elbert A. Smith on "What Latter Day Saints Believe." Notes by the Roving Reporter.)

WE HAVE some very definite and perhaps unique ideas about America. . . . In the *Book of Mormon* we are told that America is the choice land of liberty. It is said to be the intent of God that people living here shall be free and that if ever they should be brought down in bondage, it will be because of their iniquity. This book tells us that God moved on Columbus to come across the great deep.

We as a people have a religious background for our feeling of patriotism; have religious convictions to color our attitude toward citizenship, and furthermore through latter-day revelation we are told: "It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (*Doctrine and Covenants* 98: 10.)

We are told also: "Concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that the law of the land, which is constitutional, supporting the principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me." (*Doctrine and Covenants* 95: 2.)

Another injunction has the Lord given us concerning the law of the land: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (*Doctrine and Covenants* 58: 5.)

IN TIMES OF PEACE it is young people who move into new and undiscovered fields of endeavor. In time of war young men are quick to answer their country's call. . . . We shall expect our young people to be very wise in making this response and not to become involved in other people's conflicts, and certainly not in a war of aggression.

"The next war," says one, "will be the uniform exhaustion of humanity."

Lloyd George said: "A new chapter is open in the history of Europe, and the world with a climax of horror such as mankind has never yet witnessed."

THE APOSTLE PAUL describes our condition in these words: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of

this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." (*Ephesians* 6: 12-16.)

In this conflict young people will find already constructed for them four citadels of strength—the Home, the School, the State, and the Church.

THE APPEAL that we have to make to the Church in relation to Nation, State, and city, is that it shall promote honest citizenship—just common honesty and adequate courage to be honest in business, in office, or wherever men shall be; to bring good citizens to the State, men and women who are not for sale. . . . The safety of America rests on the basis of her citizenship.

The United States Navy says: "We do not want boys who are sent to us to be reformed. We want fine young fellows who come out of good homes."

Science without religion whose essence is service, will only prove destructive to the human race.

RELIGION gives to young people the spiritual foundation on which to base citizenship, and their best contribution is to rally one hundred percent to the support of the church, to live in harmony with its teachings, and to exemplify its principles in their lives.

The times call for young men and women not only trained but consecrated. The world is going to be made over. We who are older have seen it made over physically, and it will be made over spiritually after some sort of pattern. It is your privilege to see that that pattern is the one Christ laid down. You young people of the church are to have a leading part in making over the world. May God bless all of you and help you to develop into good citizens in his kingdom and in your native land—America.

Faith of some sort, if only faith in our own parentage, or in the skill of the subway motorman, is absolutely essential for life. And religious faith is the only solution we have for the knottiest problems confronting us—suffering and death. To men of faith it is given not only to conquer the citadels of heaven, but also to rule their lives on earth so as to get the most out of the endowments they have received.—J. Elliot Ross, in *Truths to Live By*.

## Grateful for Small Things

By John Sheehy

How many things there are for which we should be grateful? So blessed are we with God's bounties that frequently we fail to render proper thanks. For example, let us think of the blessing of water, good, clean water.

When I was in the State of Maine I went fishing for three or four days with men who made their living by fishing. No pleasure excursion, this, for those men; it was a part of their week's work. Now I drank water at meals and between meals, but the fishermen drank tea—*strong* tea. I might not have objected to drinking tea, but I certainly did object to the way they made it.

Here is their recipe. On Monday morning they washed out the eight-quart teapot, put in a handful of tea and filled the pot up with water. Then they put it on the fire to boil and boil. And during the day, whenever they were thirsty, they went down for a cup of tea. By night the pot was empty. Next morning, another handful of tea went into the pot and more water. More boiling. Wednesday the story was the same, and Thursday likewise and so on until the next Monday morning when the week's accumulation of tea leaves was thrown out, and the whole process begun again.

Now these fellows knew that I drank nothing but water, but they were like most people—they loved a practical joke. On the last day out they filled up the teapot, and when I was not looking, dumped the rest of the water overboard.

Unless you have never been thirsty in the midst of a great desert or a great ocean, you cannot appreciate the anguish of real thirst; you cannot know how thirsty one can become on the Atlantic Ocean. There we were surrounded by water, but not a drop of it could I drink—one just doesn't drink ocean water. I went as long as I could, but before night that tea tasted mighty good!

We are the recipients of God's many blessings. We never will be able to pay him for his goodness to us. No matter how much we tithe, we will not be able to pay the church. If we pay our tithes with the idea that we are repaying God in money for the blessings he has given us, we are making a mistake. We cannot begin to pay God for his kindness. We can't even do that to men. Paying tithing will not condone for lack of humble faith in God. We can, however, be grateful and evidence our gratitude in service.

## QUESTION TIME

*May Saints be required to pass before the altar for the sacrament?*

The church has never made such a requirement, and to do so might cause infirm members much inconvenience, and might be objected to by others who prefer the method of administration observed by the church for a hundred years or more. It does not appear wise to require such a method as noted in the question, though a branch might possibly decide to try that form for some reason or other. However, I see nothing in it that would violate the purpose of the sacrament, and if all present desired to come before the altar when partaking, there is no rule against it so far as I know, unless Conference Resolution 401 could be construed to imply otherwise in the statement:

"That we go upon record as believing that the act of conveying the emblems to those partaking forms a part of the work of 'administering the sacrament,' etc.

This resolution does not appear to have that point in mind, however, and probably it would be conceded that the term "conveying" applies to passing the emblems to the communicant.

*Has a woman branch solicitor authority to teach the financial law?*

The office of a solicitor does not require ordination to the priesthood, hence does not convey priesthood rights. However, one appointed to any duty or office is empowered of necessity and by virtue of the appointment to perform the work incidental to that position. To teach or explain anything to an individual who might desire information necessary to making a proper distinction as to the nature of his contribution, or other points involved in the matter of contributing, would doubtless at times form a reasonable part of the task assigned, and should in such cases be performed to the best of one's ability, whether the officer be a man or a woman. If unable to explain the matter, however, appeal should be made to the branch officer in charge for advice in the matter.

*Is it advisable for our branch pastors to join the Ministerial Alliance?*

In several instances our elders have joined the Ministerial Alliance with good results. In some cases it has caused a better feeling to exist between

ministers of other faiths and our own, and they have obtained a clearer understanding of our religion and the goals we seek to reach. Some very friendly contacts have in this way been established, and as the Alliance does not require any minister to subscribe to anything contrary to his own Christian views, but is designed to secure better cooperation of all in promoting faith in Christ and performing benevolent or social work for the common good, there might be much good done in this way. When such conditions exist, it would be a proper encouragement to join.

*What is meant by Mark 9:43, "If thy hand offend thee, cut it off"?*

This is explained in the Inspired Version to refer to unrepentant offenders who offend, presumably, against the divine law. It states:

"Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off."—Mark 9:40.

The term "cut it off" has been variously explained. It is translated from the Greek word *apokopto*, which is derived from two other words: *apo*, meaning "separation, departure, cessation," and *kopto*, meaning to "beat the breast in grief, cut down, mourn." Apparently it means to sever relations with the offender, and possibly may also imply a mourning for one lost.

*Should children be forbidden to play dominoes or checkers on Sunday?*

The purpose of the Sabbath is a day of rest, worship, and meditation on sacred things. The church is instructed that no necessary work on this day should be neglected, however, and that one should not judge harshly in this matter:

"Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word."—*Doctrine and Covenants* 119: 7.

I know of no specific rule enacted by the church governing further than that which is revealed in the written word. But while we should teach our children to reverence sacred things and observe church laws divinely commanded, it does not seem advisable to prohibit innocent diversion on the part of children, if not indulged in to an offensive degree.

A. B. PHILLIPS.

## ALONZO H. PARSONS

(Continued from page 6.)

healed. Imagine the anguish of his heart as he set out upon his mission. Imagine the faith he exercised to continue in his purpose as he heard from time to time that the little daughter still suffered. Then one day came a message from home that she was much worse, the doctor held no hopes for her, he must come at once. In distant Philadelphia the minister-father dropped upon his knees and poured out his soul in a pleading prayer to God. In his pocket he had only seventy-five cents—he could not go home; he had not enough money and the time was too short. Then he arose with new assurance, and gladly spent sixty-five cents to send a message home. Next day word came back that the baby was better.

**H**IS WORK for the church carried this minister into many places. He met people in all walks and vocations of life; he made uncounted friends. At times when the church had not money to send him on his assignments, and he was deep in debt, he found it necessary to obtain work, but his missionary zeal was unabated—he was first and always a minister for Christ. Once he spent a season learning the weaving trade. He studied law. He did retail work for six years. He was a carpenter. He learned to play the clarinet.

He was the author of a book, *Parsons' Text Book*, and this is his story of its writing: "In my early ministry I wanted to be more methodical and systematic than some of the ministers, and I started a classified text book, writing in by pen what I thought would make the subjects clear. After many years Bishop E. L. Kelley persuaded me to have it published. He thought I was miserly in withholding from the ministry of the church the facts that I had accumulated to help me in my work. 'Well,' I said, 'I got these evidences and facts together, classified them to suit myself, and perhaps they would not be interesting to other ministers.' But Brother Kelley thought they would and advised me to send the manuscript to the Herald Office for publication. I received a letter stating that they had received the manuscript, and offering if I would send them a part of the cost of printing, to publish it. Of course, as a missionary since my twenty-fourth year, I had little. So I picked up the manuscript while attending General Conference, and Brother William Ayler furnished the money and the *Ensign* printed one thousand copies. When they asked me what the book's name should be I said: 'I have no boys to carry my name down the stream of time, so we will call it *Parsons' Text Book*.' And later I turned it all over to the church."

**W**HEN PLACED in charge of the Temple at Kirtland, Brother Parsons instituted a program of cleaning up and landscaping. He persuaded the

owners of cows to stake their animals for grazing elsewhere than near the sacred building. With the assistance of local workers, he graded the Temple lawn so that water would run away from rather than toward the building. He put the ground in proper condition for seeding, set out ninety-five trees, sowed flower seeds, and improved the approach to the Temple grounds.

After eighteen years of service in the quorum of seventies, this man of method and accomplishment was ordained a high priest in 1900.

Soon after began the many labors which today endear Brother Parsons to the Saints who live in the center place. In Independence and Kansas City and vicinity, he was called to serve in many offices. Here are a few. He served as a counselor to the High Council, was a counselor to Brother F. G. Pitt, president of the high priests' quorum. Later was ordained to act as counselor to Bishop Roderick May, and spent much of his time representing the Bishopric. He was selected by Apostle Heman C. Smith, church historian, to act as historian in Independence Stake. He preached as often as time allowed, and early in 1903, he was helping in the Bishop's office, preparing for General Conference. He was foreman to look after repairs on and about the Stone Church building, and was selected as one of the reception committee to look after locating people who came. At different intervals he presided over Enoch Hill, Walnut Park, Liberty Street, and East Independence churches in Independence, was superintendent of the Stake Sunday School Association, was president of Holden Church, presided over Central Church, Kansas City, and served the church in other capacities too numerous to mention. Never did he lose an opportunity to explain the glorious gospel truths or to defend his faith.

**A**FTER the death of his friend and mentor, President Joseph Smith, Brother Parsons accepted the invitation of George Harrington, president of Independence Stake, to act as one of his counselors. He was also a member of the Sanitarium Board for a time and of the Order of Enoch Board.

But in the spring of 1922, the speed of his work was somewhat slackened by a failure of health, and though he continued faithfully, as strength permitted, to serve in Missouri and Iowa, he never regained his former health. But for more than eight years after the doctors advised him to get his business in shape, that he might be called away from mortal things at any time, this man of many works continued to serve the church. In his declining years paralysis kept him at home either in New Port Richey, Florida, or Elk Mills, Maryland, a large part of the time; but undaunted, he continued to keep in touch with the church and his friends. From that home went out hundreds of letters, explaining the gospel, especially emphasizing the Restoration

and the teachings of Jesus. For more than fifty-three years he served the church, and then wrote, "only wish we had another fifty to put into it!"

His death occurred October 27, 1933, at Dumont, New Jersey. The funeral was held at Independence, Missouri, among his many friends, the Stone Church which he loved, being the scene of the last rites. He was buried in peaceful Mound Grove Cemetery.

## THE GREAT COMMISSION

(Continued from page 10.)

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. . . . Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7: 21, 24-27).

We could present much more to the same import. Surely men should heed the truth of his plain teachings; they should also be admonished by his solemn admonitions. Why should men contend against Jesus Christ, who, according to his own statements, spake as the Father commanded him, and who is himself the Truth? Shall it be said of any of us that, like the Jews, we reject his word that we may keep our traditions? Such rule would not work in our human affairs, for when men seek to be governed by erroneous interpretations of the law of the land, the law finds it necessary to condemn and punish. Then we have also those who have no regard for law in any sense, and are a law to themselves. The cause of all trouble, of all suffering and distress from the beginning of man's occupancy upon the earth is, disregard of and disobedience to law. That has been the root of all contention since the beginning: "For sin is the transgression of the law" (1 John 3: 4); and "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6: 23). Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again [or as the margin reads, "from above"], he cannot see the kingdom of God" (John 3: 3). The carnal man is unable to discern the things of God; he must become "the new man" if he would know spiritual things; hence Jesus said, further, "Except a man be born of water and of the Spirit, he can-

not enter into the kingdom of God" (verse 5). This is according to the great commission, in which Jesus commanded the disciples: "Go ye therefore, and teach all nations [no nation excepted, not even the Jewish or the modern nations], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe [that is, to do] all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28: 19, 20).

There is consistency in the entire teaching of Jesus. In the language of Saint Paul, "If we believe not, yet he abideth faithful: *he cannot deny himself*" (2 Timothy 2: 13). The apostles were to teach the people, and the people were to obey or observe the teaching. The promise to be with them unto the end of the world was conditioned upon observance of the commission; there was no promise to the believer or to the church only upon such condition of observance. The word "and" is a conjunction and connects the promise with the command.

We are aware that some quote this promise to be with the church to the end as a warrant that the church would be accepted and blessed of God to the very end of time; but such conclusion does violence to the language quoted, and is out of harmony with the dealings of God with man in every age. All promises of God to Israel were conditioned upon obedience; and should God commit himself unconditionally, he would be under promise to be with the church whether right or wrong, whether in good or in evil. Dealing with his people Israel, God blessed when they observed his covenant, but punished and finally rejected them when they failed. And finally, because of their rejection of the Christ, the statement of Jesus was fulfilled; viz., "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone shall be broken: but upon whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them" etc. (Matthew 21: 42-45). Paul and Barnabas, when the Jews rejected their gospel teaching, said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13: 46). Saint Paul in his Roman letter, chapter 11, comments upon the rejection of the gospel by Israel and the consequences that followed upon that people because of their failure to obey the truth.

In his Hebrew letter, in which he reviews the history of Israel, including their failure to measure up to their calling as the nation chosen to be representatives of the truth of God among the nations, Saint Paul writes thus to the church: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (4: 1, 2).

The world today has great reason to heed this admonition; for we are living in a day of testing and of proving. Men and women should seriously consider their obligations to God, to themselves, and their families. These are days of decision, and it is important that all see to it that they seek and find the truth as it is in God, that they may realize the blessings of life eternal promised in the commission; for obedience to the gospel therein declared brought and will bring the sure confirmation of the Holy Spirit promised to the obedient believer. We shall say more of this blessing in a later broadcast.

## WE BELIEVE

(Continued from page 13.)

in a measure far surpassing all other human figures. Matthew wrote of him: "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." Whether these people were possessed with devils, or whether they only thought they were, made little difference. They were spiritually and mentally sick; and Jesus healed them. And all through the life of Jesus we find the two associated traits of greatness and goodness. Wherever he has been, either in ancient or modern times, he has left the impress of these two qualities of character: greatness and goodness.

A belief in Jesus Christ is a fundamental of the supreme faith. It is essential to the highest type of human life. It is necessary to complete happiness. It is the perfect guide to life, and it is the perfect preparation for death, which is but the opening of a door to the greater and more abounding life that he has promised us. And Saint John's final word in his testimony of the work of Jesus was this: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

We believe in Jesus Christ, the Son of the living God.

## THE ROYAL ROAD

(Continued from page 12.)

was just because I was worried and a little quivery inside about it. But there's nothing really bad about Bill. He's handsome and kind, and when I'm with him, I'm just not myself. His arms are so—so protecting—oh, Larry, say you understand, won't you?" and she buried her face in her hands. Sallie Ruth was crying; long, shuddering sobs.

Larry felt as though something sharp had stabbed into her heart. Why had the child mentioned protecting arms and asked if she understood? Ah, how well she did understand, she did not take time to analyze at that moment. Instead she put a comforting arm about the weeping girl, and drew her off the arm of the chair, down on her own lap. For a full moment she did not speak; she dared not trust her voice. At last she began:

"I don't want to betray a confidence, Sallie Ruth, but Carmen is a good friend of mine, and I think I should tell her—"

"Oh, you won't! You won't!" cried the younger girl. "I've done nothing wrong! Please don't tell her!"

"There's only one condition on which I won't tell her," Larry felt that she was taking an unfair advantage, but it was the only thing she knew to do. "And that condition is that you quit meeting him."

"I—I'll try to," she gulped after a moment; "but I hate to promise, Larry, because—well, when I see him, I just—melt."

"Will you quit meeting him if I promise not to tell Carmen?" Larry pressed the question.

"Yes—"

"Your word of honor?"

"I—I don't know if I can, honest, Larry," miserably.

"Do you have a date to meet him again?"

"Yes," reluctantly, and then, "day after tomorrow evening at eight o'clock. I didn't want to go so late, but he said he couldn't make it any earlier, but that he had to see me. I'm to be at the corner of Booker and Map Streets near that little old shoeshop." Fear mingled with hopelessness in the blue eyes, not a pleasant thing to see in one so young. Sallie Ruth was only seventeen.

"I'm glad you told me that, dear," Larry was very gentle. "Will you do something for me at eight o'clock day after tomorrow night?"

"But—and miss my date with Bill you mean?"

"I have an appointment to read to old Sister Scott who has been ill, from seven till eight day after tomorrow night, and I can't keep that appointment. I'll have to get someone to do it for me. Will you?"

"But, Larry, then I won't get to see Bill!"

"Do you remember your promise, darling?" The tear-wet face was hidden. Two hands clung to Larry's shoulders. "Do you think you should see him, do you?"

"No—" very faintly.

"Will you read to Sister Scott then in my place?"

"Y-yes."

THAT NIGHT Larry did not go to sleep for a long, long time. Wakefulness was growing to be a habit with her, but tonight for the first time in a month, she was not thinking of Greg. She was thinking of Sallie Ruth, of Bill Heckel and of herself. She was formulating plans. She wanted to talk to that young fellow; she wanted to tell him just where he could begin to withdraw his attentions from little high school girls. Was she clever enough to carry out her plan? Perhaps Eldred Hampton could help her—no, she had promised Sallie Ruth she would not tell. It was up to her to work out all the details of her plan alone. Could she do it? She would try.

(To be continued.)

## ASTROLOGY AND RELIGION

(Continued from page 16.)

Isaiah 14:12 in Lucifer, son of the morning; Saturn in Amos 5:26; also the reference in Acts 7:43 is considered probably to be Saturn; but we may well note that despite the reference to particular stars and to the starry heavens and sun and moon as a whole, that worship of these was plainly forbidden to the Hebrews, Deuteronomy 4:19, and its violation was clearly punished. See Jeremiah 19:13; Ezekiel 8:16; Acts 7:43 referring to Amos 5:26. There is not the slightest evidence in the New Testament that the Lord ever approved of such a practice. It is apparent that the stargazers (Isaiah 47:13.) and the astrologers (Daniel 2:20, 27; 4:7; 5:7, 11, 15.) were associated with the heathens' worship.

Israel was commanded not to be dismayed at the signs in the heavens. (Jeremiah 11:2.) Some writers state that some astrology was taken back to Judea after the captivity but this does not appear within the Bible. We may also note that Magus or Magi was generally taken in the Bible to represent a sorcerer, as Simon Magus, also Elymas (Acts 13:8.) which was another but equivalent term. But the Magi of early Matthew were taken to be wise men of the East.

THERE REMAINS—this one further theme—the Star in the East that brought the wise men to Jerusalem.

There has been a great deal written concerning this pro and con. Kepler who studied astronomy and also astrology expressed a belief that it was the conjunction of Jupiter and Saturn at the year 7 B. C. in the zodiac sign of Pisces or the fish which was taken to be the sign of Judea. It appears to be a matter of fact that these two planets were close together in May of that year. They came together again in October and for a third time in November. About the same time Mars was also in opposition to the sun and in conjunction with them. But this is stated to be the year 748 of Rome, while the first conjunction of Jupiter and Saturn was 747. Still a year's time would not have separated them very widely, let alone part of the year.

A large number of writers are referred to who state that there was a tradition in the East that the Son of God, the Messiah or a great personage would appear and that they were looking for his star or sign, and they had figured that he would appear towards the close of the reign of Herod and in the land of Judea. (McClintock *Bible Encyclopedia* et al.) This story was quite widely discussed for a time and it was further stated that when they left Jerusalem the conjoined stars rested over Bethlehem an hour and a half after sundown.

But critics now point out that some of the Roman writers ascribed these prophecies or stories to Vespasian who was born 69 A. D., further that since these planets were in opposition they could not have appeared due south an hour and a half after sunset, nor could they by any possibility have appeared over the house in which the child was laid, but that in fact their declination was 57 degrees. But even if overhead they could not have pointed to any house in Bethlehem. Other writers claim that in China there is found a record of a great comet appearing in the 750th year of Rome which was visible for seventy days.

We may well make the comment that no comet or star could have appeared and remained over any particular house, that Saturn and Jupiter would not have been sufficiently brilliant even in conjunction to have fulfilled the conditions. It is possible for a star to appear from a certain position to be over a certain house, but of course when the house is reached the star would appear to be beyond. Still one might take the first house as being the one. So far as this account is concerned it would seem to be best fulfilled, as has been stated of old, by a meteor or some remarkable phenomenon which while new would not be at all impossible.

Those who urge Kepler's story point out that it would have taken the wise men months to have made the journey and that these three scattered conjunctions would have allowed a sufficient interval.

DISCUSSING SUCH POINTS we should not lose sight entirely of the few fundamental facts that there did exist such a story of the coming of a great one at that time in the world and the records state clearly that they made their calculations as to when he should come from the Bible and other records handed down. Having reached such a conclusion they could have started in time to have been present in Judea when the child was born. From the record it would seem that this must have been done, for certainly there is no reason to believe that Joseph and Mary remained for many months in Bethlehem. The fundamentals of the story still remain that knowing of this prophecy they had sought around and were guided to find him. Whether they were astrologers does not with certainty appear, though some have attempted so to interpret, as above set forth.

Another reason for calling in question, however, the Kepler story is that while these two planets were close they were not merged as one and that they were much closer in conjunction 66 B. C. than they were 7 B. C.

### SUMMARY

From the above it appears that in quite ancient times there was a great interest in the stars and that astrology was closely concerned with religion. That it was then confined only to an attempt to forecast the future of the nation and its king or of natural phenomena.

That this start in Babylon spread to Greece and Rome, to the Arabians, and thence to Western Europe where it flourished until about the 15th or 16th centuries, but has not been held in repute since then. In its origin it was closely related to Paganism.

That worship of the heavenly bodies was plainly forbidden in the Old Testament and there is not a line to justify such worship in the New Testament.

The Bible does disclose a knowledge of astronomy, of the movement of the heavenly bodies, of the stars and of falling stars or meteors.

Astrology is still accepted in parts of Asia and Africa. In America its consideration may be divided into two classes. There are some who are clearly fakirs. There are others who attempt still to use the books prepared in ancient and mediæval times and who base their forecasts thereon. And there are some in America who accept these species of fortune-telling or forecasting for individuals.

There does not appear even the slightest scientific basis for belief in astrology.

There appears no place in our religion for it.

There seems no reason for believing that God has anything to do with it.

The children of God must pass through a cleansing process before they can meet Jesus Christ.—E. J. Gleazer.

## The Readers Say---

### Appreciates the Work of Apostle D. T. Williams

In "News Briefs" I have noticed the accounts of different missionary activities during the year and have very much appreciated them. You might add this comment in behalf of Apostle D. T. Williams.

In my twenty years of experience as a member of Windsor Branch I cannot recall anyone with such a well planned itinerary as Brother Williams has had during the past twenty-two months. This has made it possible for him to meet with us on about eight different occasions. He has come to us with a message of great import. And there has been apparent in his sermons the authority of his apostolic office. Such comments as these have been heard: "That sermon was a masterpiece!" "He makes you see something in your church you have never seen before." "He makes you like your church and want to work harder for the cause of Zion."

On the evening of October 31, 1933, Apostle Williams was the forum speaker at Saint Mark's Anglican Church in Windsor. His subject was "*The Machine Age and the Brotherhood of Man*." Previous speakers at the forum had been doctors, lawyers, and representatives of different political groups in the border cities. On this occasion God did not fail Brother Williams and Brother Williams did not fail to help the church's cause.

This comment was mailed to me under date of November 16, by the rector, "Permit me to say that the Mr. Williams you had come to our forum, by popular opinion, delivered the best speech—and the most constructive one, too—we have had the pleasure of hearing. Thanks to you." Another comment from one of the audience, "Mr. Williams, your message had a spiritual content and you were not alone in the delivery of it, were you?" "I was not for I was giving you the social teachings of the church I represent," replied Brother Williams.

There is one thing noticeable in the life of Apostle Williams which I believe speaks for his well planned itinerary and program; the church and its interests have *first* place in his life.

I hope General Conference sees fit to return Apostle Williams to this mission.

L. D. CAMPBELL.

WINDSOR, ONTARIO.

### The Need of an Active, Visiting Ministry

Jesus was sent to the world by his father to bring peace, so that peace might dwell in his kingdom. To his disciples, he said, "My peace I bring unto you, my peace I give unto you."

Jesus, when preaching on the mount to the people, said to them, "Blessed are the peacemakers, for they are the children of God." We have the knowledge and evidence that we are God's people. The poet has said, "Where peace dwells, there is the Spirit of God." Peace is the gift of God's love. If we are the blessed, or are to become the blessed, then it is for us to show evidence by our works.

Jesus chose his ministry, and placed upon them a great responsibility. They were called to be peace officers, to labor for the continuation of peace in his church on earth. Should we not be an active, visiting and praying ministry?

In a day when there is much unrest, and much to make everything but peace, happiness, and security, can the children of God be unaffected by this condition?

I believe there is no other activity in the church that will do more to advance the cause of Christ than a continued active visiting ministry.

In the home it fosters a background of this latter-day work. There should come among us a greater spiritual progress, and fuller obedience to the laws of Zion. This will help to bring Zion on earth, an abode prepared for the coming of Christ, for he tells us that he will come to the New Jerusalem, to the pure in heart, when that condition exists.

A. H. THOMPSON.

INDEPENDENCE, MISSOURI.

### Enjoys the Radio Broadcast

We have been isolated since July. There came to our home as a Christmas gift, a radio. Sunday morning, I arose early and found station KMBC. I enjoyed the broadcast during the day. Especially do I get much joy from the devotional services.

I cannot describe the joy that came to me during the talks and songs, this morning, December 12. The presence of God's Spirit seemed to fill the room.

During the ten o'clock hour Sunday evening, there were many stations, giving programs of worldly nature. They were so loud and powerful I could hardly hold my station, or hear the program, so I listened to the confusion on both sides. There came to my mind, a picture of the time when calls will be made for Zion, and of the confusion that will surely be among those who have been idle and indifferent, seeking worldly music and entertainment.

Please remember us that we may be ready and worthy to answer the call.

MRS. RUTH SMITH BROWN.

TONKAWA, OKLAHOMA.

### Missionary Services in Southern Indiana

After a short visit at the home of Brother and Sister J. W. Thrasher at Birdseye, November 1, we took our journey to Petersburg and were made welcome at the home of Brother and Sister Solomon Shoaf, where we held three preaching services in their roomy farmhouse and one sacrament meeting for the few Saints about there.

Began meetings at Washington in the country home of Mr. and Sister J. D. Harbstreit November 6, where we held eight preaching services and one sacrament for the benefit of scattered members. We closed with an audience of fifty-four in the home, and are glad to say that in the Harbstreit neighborhood, Saints, friends, and neighbors are erecting a cottage church which will prove a blessing to the entire neighborhood.

On November 12, Brother Harbstreit, jr., and wife, drove us to Vincennes, where I had been in correspondence with a family of Saints, Brother and Sister Alex U. Miller, who have lived there for some years, but had not been known to me until of late. Their three married daughters are members, also their son who is at home. They live at 922 Perry Street and very much wish to communicate with other Saints living in Vincennes, or elders passing through. Mr. F. K. Shultz, 1721 North Thirteenth Street, would also welcome a call if ministry or members are passing through

## The Readers Say---

that city. He has been in correspondence with President F. M. Smith. We held two preaching services at the home of Mr. Shoultz and his folks, and the rest of the meetings at the home of Brother and Sister Miller. Mr. Shoultz expressed himself as well pleased with what he heard, stating that he felt sure he had found what he has been looking for for a long time.

Sister Miller and daughter took us by auto to Terre Haute November 19, to the home of Sister Viola Williamson who lives at 3100 South 11½ Street. Sister Williamson is a widow of two years. Her husband died suddenly of pneumonia, leaving her with eight children. The eldest of these is about fifteen. Five have been baptized into the church. At her home we held three preaching services and a communion hour. There is one other Saint in Terre Haute, Sister Tempist, advanced in age, but living alone at 1509 South Ninth Street.

J. O. DUTTON.

GALVA, ILLINOIS.

### A Long-time Reader of the Herald

My father, H. P. Sherard, took the *Herald* when I was a little child. At that time, the publication was much smaller in size than it is now. On the evening it came, my father read it aloud to us all; thus the habit of either hearing the *Herald*, or reading it was formed. I am grateful to my father's memory, that he taught us to love the message it contained.

I contributed to the *Herald* and *Stepping Stones* at one time, but as the scenes of life were changing and my family leaving one by one, I ceased my efforts along this line, although my love for the gospel has never grown less.

My daughter, Sister Grace Shuffeldt, takes the *Herald* at the present time, but always says, "Take it to Grandma first, I can wait better than she can."

I want to say that I love the gospel as taught by the Reorganized Church. I have had many evidences of its divinity. The Bible, *Book of Mormon*, *Doctrine and Covenants*, and the *Herald* are my constant companions. I receive much joy and comforting influences through prayer and meditation.

ELLEN ADAIR.

SHIDLER, OKLAHOMA.

### Evidences of God's Guiding Hand

The most pleasurable experiences of my life have been the evidences of God's guiding hand and the answers he gives to prayers.

Recently, during the "Keep the Law" period, I prayed earnestly that God would open the way for me to help. No sooner did I arise and walk across the room than there came a knock at the door and there stood a lady who asked if I would accept her daughter as a piano pupil. God answers prayers and is intensely interested in our lives. I have many such evidences of his willingness to bless his people, and I am thankful for this church which has brought to me peace and union with God.

The congregation in Ogden is small in numbers, but the promise of God to us is that if we will do his will, our church

here will not be able to hold all who will come seeking truth, and if we do not, others will take our place.

As a further testimony, Brother Frank Veenstra, our pastor, was spoken to by the Spirit years ago, and told that he would some day come back here, that God would send him back, as there was a work for him here. We are hoping and praying to see the complete fulfillment of God's promises to us.

ARLEEN BLAKEMAN.

OGDEN, UTAH.

### A Bit of Appreciation

May I add my bit of appreciation for the new *Herald*? I enjoy all of it. It keeps one in touch with what is being done in the different branches of the church.

Through Elder P. T. Anderson, Doctor Young, of La Moure, was called to the priesthood. He accepted his call and was ordained. He has been faithful to his calling and has conducted sacrament service in a splendid manner. Each time he has given a talk on matters pertaining to the Lord's work. Indeed his efforts have been most helpful to us.

We meet one month with the Saints at La Moure, forty-five miles from here, then the next month they come here. This is the first time we have had the opportunity of partaking of the sacrament so regularly, and all of us feel that it has been a great benefit to us spiritually. We are encouraged to press forward and be more diligent in the Lord's work.

We of North Dakota have been thankful for Elder P. T. Anderson. He has been very kind and considerate and has preached splendid and uplifting sermons. He is a minister who is willing to do his duty at all times. I hope it will be our good fortune to have him with us another year.

MRS. J. MUFFLE.

STAUBVILLE, NORTH DAKOTA.

### Request Prayers

Prayers are requested for Brother and Sister Clarence Smith, of Midland, Michigan. Brother Smith has been ill for over a year. He was helped by administration last summer under the hands of Elder John S. MacDonald, but is again unable to work sufficiently to provide for his family of a wife and five children, eldest twelve years old, the youngest seventeen months. The children were taken away from them by authorities, and Sister Smith lost her mind, and has been taken to a State hospital for the insane. The children are for adoption, and Brother Smith is to be sent to the hospital for treatment.

Brother and Sister Orville Ludy, of Benton Harbor, Michigan, request prayers of the Saints for their three children, James, Callie, and Alvenia, that they may be restored to a normal condition of health and strength. This family has been isolated, but all are members of the church.

Mrs. G. E. Hemstock, of Bangor, Wisconsin, requests prayers for her husband who is in very poor health. The doctors give no encouragement concerning his condition, but the Lord has power and his promises are sure. Brother and Sister Hemstock have faith in him.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Independence

A city-wide, two-week, missionary campaign was launched in Independence, the night of Sunday, December 31, to continue until January 14. Speakers for the series in the several churches are: Apostle Paul M. Hanson, Stone Church; Apostle E. J. Gleazer, Second Church; Missionary J. W. A. Bailey, Walnut Park; Apostle M. A. McConley, Liberty Street; Patriarch U. W. Greene, Enoch Hill; Patriarch Ammon White, Spring Branch; Missionary J. Charles May, Guggell Park; Elder R. L. Fulk, East Independence; Apostle James A. Gillen, Englewood, and Elder J. E. Vanderwood, Sugar Creek.

More than one hundred Christmas baskets were distributed by groups and other organizations to needy families in Independence, this movement being sponsored by the women's department. The spirit of giving, characteristic of Christmas, was shown by this act of kindness and generosity. Christmas festivities of every kind have been celebrated throughout the holidays. Parties, entertainments, plays, caroling, and other activities have been enjoyed.

The General Conference Choir will begin rehearsals on the conference oratorio, "*The Elijah*," the afternoon of January 7, Paul N. Craig, directing. The conference oratorio choir will be composed of the Independence Messiah Choir and singers from many other choirs in this and neighboring States. The performance in April will be directed by Albert N. Hoxie, of Philadelphia.

The third annual city-wide dramatic tournament to be sponsored by the Independence Young People's Council, will be conducted March 5, 6, 8, and 9. At a meeting of dramatic leaders the evening of December 28, definite plans were formulated for the finals. Each church will hold its preliminary try-out before February 17.

### Stone Church

A Christmas program for the Stone Church congregation was conducted during the eleven o'clock hour, Sunday, December 24, instead of the regular preaching service. Special music was furnished by the Stone Church Choir, directed by Paul N. Craig. The choir was assisted by Mrs. Nina Smith, George Anway, and Albert Brackenbury, soloists. A contralto solo was sung by Mrs. S. A. Burgess. The solo, "*The Star of Bethlehem*," sung by George Anway, was accompanied by Miss Elizabeth Smith, harpist,

Miss Mary Alice Hardin, violinist, and Mrs. J. T. Westwood, jr., cellist.

Elder Leonard Lea delivered the Christmas sermon, telling the story of Christ. Entertaining numbers were presented by individuals representing the various departments of the church school.

The annual rendition of Handel's "*Messiah*," was presented Christmas Eve, from five-forty-five to seven o'clock, as a Christmas gift to the community and the radio audience. The choir, composed of two hundred singers from Independence and Kansas City, was this year directed by George Anway. Sympathetic interpretations of their parts were given by the soloists, Mrs. Nelle Atkinson Kelley, soprano, of Independence; Miss Pearl Kinnaman, contralto, of Saint Joseph; John R. Wahlstedt, tenor, of Kansas City, and Colin Ferrett, bass, of Australia. "*The Pastoral Symphony*," played by a string quartet, Arthur Storms, first violin; Orrin K. Fry, jr., second violin, Gomer Cool, viola, and Orrin K. Fry, sr., string bass, added much to the program as also did the assistance of the accompanists, Robert Miller, organist, and George Miller, pianist. The oratorio was broadcast by KMBC and reports of a splendid reception by radio have been numerous and enthusiastic.

A special service was held at the Stone Church Christmas morning at ten o'clock. President Elbert A. Smith presided over the meeting. The Clematis Chorus, directed by Mrs. John R. Lentell, sang a group of Christmas carols. President Smith was assisted throughout the service by Pastor John F. Sheehy, Bishop J. Stanley Kelley, and Bishop G. L. DeLapp. A brief talk was delivered by Bishop DeLapp, which was followed by the special Christmas offering. Mrs. Hazel Scott Withee was at the organ.

During the holiday season, several weddings were solemnized. In a pretty double wedding ceremony, December 18, Miss Martha Chrestensen, daughter of Mrs. Iva Chrestensen, of Enoch Hill congregation, became the bride of Arthur H. Clow, and Miss Mildred Ann Liggett, daughter of George Liggett, of Fairmount, became the bride of William Austin Clow. The bridegrooms are sons of Mr. and Mrs. W. J. Clow, of Independence. The ceremony was said in the presence of the immediate families, by Elder H. L. Barto. The two families will make their homes in Independence.

Miss Marcine Smith, daughter of Mrs. Bertha M. Smith, of Independence, became the bride of Will Feldmath, of

Philadelphia, Pennsylvania, Christmas Day. The service was read by Elder C. Ed. Miller. Miss Smith was a teacher in the public schools in Independence. Mr. and Mrs. Feldmath will make their home in Philadelphia.

Mrs. Lovey Allison, eighty-three years of age, was united in marriage to Elder Caleb Blodgett, seventy-seven, Thursday evening, December 21. The ceremony was read by Apostle J. F. Curtis in the presence of a small group of friends.

Miss Marion Alice Barnard, daughter of Mr. and Mrs. Ralph M. Barnard, became the bride of David R. Conyers, son of Mr. and Mrs. Roy L. Conyers, of Lamoni, Iowa, December 25. The wedding took place at the home of the bride, Pastor John F. Sheehy, performing the ceremony.

### Spring Branch Church

The weekly prayer services are in charge of local priesthood members.

The eleven o'clock service, December 24, was in charge of Elders M. C. Jacobsen and Arthur Peer. Music was furnished by the girls' chorus, the boys' chorus, and the choir, singing, "*I Bring You Good Tidings*," "*From Lands Afar*," and "*Come Let Us Adore Him*." Elder William I. Fligg was the speaker.

At the close of the church school in the evening, the boys' choir of the Stone Church, sang. Several interesting numbers preceded the play, "*The Babe of Bethlehem*."

### Guggell Park Church

On the morning of December 5, fifty-four Saints met in a sacrament service in charge of Elder P. A. Sherman. At seven-thirty, Sister Thelma Moorman, from Walnut Park Church, brought her chorus with a Christmas song fest. She was accompanied by Drexel Mollison at the piano. Milford Nace, Lois Jean Williams, Melba Moorman and Arlon Chapman rendered special numbers. A review of "*The Other Wise Man*" was given by Brother O. L. Athey.

On the following Sunday, December 10, Elder Charles Pooler occupied the pulpit. Elder C. B. Woodstock was the evening speaker. Special music was furnished by members of Enoch Hill congregation.

The Wednesday evening prayer meeting was held at the home of Brother and Sister Melvin Atwell, who recently moved to a farm near Atherton, Missouri.

"*The Life of Jesus*," was the subject of Elder P. A. Sherman's discourse, De-

ember 17. In the evening, Elder C. K. Green preached on the value of guarding one's tongue.

December 24, Pastor Walter Chapman occupied the pulpit. A Christmas program, arranged by Sister Esther Sherman, was presented during the evening service. At this time, a gift of thirty-one new hymnals was presented by the women's department and the young people's *Church History* class.

### East Independence Church

Sunday, December 17, was a day full of enjoyment for this congregation. Sunday school opened with Assistant Superintendent James Stowell in charge. Bishop G. W. Eastwood, assistant pastor in Zion, was a welcome guest.

The eleven o'clock service was largely attended. Sister John R. Lentell with her chorus of girls, twenty-one in number, sang three groups of hymns. The music was greatly appreciated. William Rufus Wilson, infant son of Brother and Sister Wilson, was blessed under the hands of Elders G. W. Eastwood and Harry Friend. Elder H. V. Minton was the morning speaker, stressing the Christian standard of living.

Immediately following the service, Pastor Minton performed the marriage ceremony of Miss Charlotte Juanita Friend and Lyndon L. Wagener. Both young people are members of this congregation, and have the best wishes of the Saints. A prayer of blessing on this newly-wedded couple was given by Pastor Eastwood.

Elder H. V. Minton continued his series of discourses Sunday evening. The choir, directed by Sister J. Friend, furnished special music.

On Wednesday evening, Elder Minton continued his lectures with good interest. He closed his series December 24.

Sunday evening, a Christmas program composed of songs, plays, and readings, was presented by the classes of the church school.

### Sugar Creek Mission

About three years ago, three families of church members lived at Sugar Creek, Missouri. Elder Ira G. Clutter, having moved from Kansas City Stake, was urged to assist in organizing a Sunday school. At that time, the mission was located in Holden Stake, Elder Harvey Minton, stake missionary. A Sunday school was organized with sixteen members present at the first meeting. A notice for preaching services was sent out, Elders F. C. Smith and E. T. Atwell, the speakers.

The membership increased until it was necessary to meet in a larger building. A five-room dwelling house, the use of which was donated by Mr. Gantz, was occupied for several months.

Then a six-week series of meetings was held, Elder H. V. Minton occupying the stand. Fifteen candidates were baptized. The next move was into a store

building below the main part of town. It was at this location that Brother Macrae, Holden Stake president, first visited Sugar Creek Mission, and they were officially taken into Holden Stake.

Elder Ira G. Clutter was appointed pastor, and an organization followed. All officers were ratified at the conference at Atherton, Missouri. The congregation was forced to move again, this time to Slyman Hall, larger quarters in the business section of town.

After a period of three years, the group records show a membership of sixty-six members. Some have moved away, and others have been lost by death, but a faithful band of workers remain.

The O. B. K. Class, "Our Brothers Keepers," composed of young people, is taught by Pastor Clutter. Such activities as suppers, quiltings, and bake sales have been sponsored by them to help raise funds.

Due to the near location to Independence, Sugar Creek Mission has been transferred to the City of Independence organization under the direction of Pastor John F. Sheehy.

The Saints are awakening to new spiritual realities, and are paying their tithing and filing their inventories.

December 14, a chili supper and Christmas sale was held, special music being furnished by Brother Leon Snow and his orchestra.

Christmas festivities have been popular. A program, December 24, composed of readings and musical numbers, was presented by the beginners and juniors, directed by Sister Margaret Barksdale, superintendent of the primary department.

"*Mimi Lights the Candle*," was presented by the O. B. K. Class. The play was directed by Miss Irene Shupe, musical director, and Mr. Virgil Palmer, church school superintendent. Christmas treats were provided for the children, and members of the congregation wish to extend their thanks to those who helped to make this possible.

Recent guests and speakers have included Elder Herbert L. Barto, Missionary Hubert Case, Apostles John F. Curtis and Roy S. Budd, Patriarch Ammon White, and Elders T. J. Butler, M. J. Turner, and John Lehman.

Elder J. E. Vanderwood began a two-week series of meetings Sunday, December 31. Saints driving through Sugar Creek are invited to stop and attend services.

### It's Time to Begin

To set the high goal—a Christian life.

To help others at all times.

To make worth-while friends.

To discipline self.

To smile.

To love our fellow men.

To appreciate our many blessings.

To pray God for help in all undertakings.

## Portsmouth-Nauvoo Branch

### Portsmouth, Ohio

In spite of rainy weather, Saints of this branch have been able to attend the biggest part of the services.

Elder O. A. Rexroad has been the speaker on Sunday evening, the most of the time. His subjects have included, "*Can You Discern the Signs of the Times?*" and "*He Shall Baptize With the Holy Ghost and with Fire.*"

The women's department is progressing rapidly. Sister Nellie Rexroad is their leader.

Brother James Cheffin is superintendent of the Bible studies each Friday night. Saints of this congregation miss the midweek prayer meetings which have been stopped for some time. Sunday prayer meetings have also been stopped, with the exception of the first Sunday of each month.

Elder Rexroad, who has been ill for several weeks was able to lead two fine young men into the waters of Pond Creek, December 17, for baptism, Charles J. Strickland, of McDermott, Ohio, and Hoodley Capas, of Portsmouth.

The newly organized Sunday school, of Mable Rhode, Portsmouth, Ohio, is progressing under the leadership of Charles F. Monroe.

Recent speakers for this congregation have included Elder E. E. Williams, and Elder John R. Grice, of Columbus, Ohio.

## Bracken, Saskatchewan

### Increasing Interest and Spiritual Impetus

Services each Sunday are continuing with increasing interest and good attendance, considering the weather and scattered condition of the Saints, as some live seven miles from the place of meeting. Preaching services are held each Sunday, with the exception of the first Sunday in the month, when prayer and sacrament meeting is enjoyed.

Albert Hodgins was the speaker December 10, taking his text from Luke 15. Brother Hodgins was ordained last July at the district conference, and this was his first attempt to preach.

A *Book of Mormon* class has recently been organized with the following officers in charge, superintendent, Alfred Henderson; secretary, Chester Wiig; teacher, Wilfrid Miller; assistant teacher, Walter Hewitt. They have class study each Thursday, after which, prayer meeting is held.

The presence of God's Holy Spirit was felt to a marked degree at the last sacrament service, December 3. Many spiritual prayer meetings have been enjoyed.

A social gathering is held once a month for the young people, who are taking an active interest in their work.

## Missionary Visits Porsgrunn, Kragero, and Arendal

Most of the month of November was spent in Porsgrunn, Norway. I left Oslo, November 4, and arrived in Porsgrunn that evening, where I labored until November 29. We had four meetings a week there. Interest among nonmembers was not very great, but the Saints were encouraged by my visit and we had several fine meetings. The annual business meeting of the branch was held while I was there and I was in charge. A delegate to represent the branch at the coming General Conference was elected. A fine spirit of unity prevailed at the meeting, indicating the harmony that exists in the branch. The spiritual condition of the group is good, but owing to prejudice and other causes, it is difficult to arouse much interest among nonmembers.

On the twenty-ninth I went to Kragero where I spent about ten days before going to Arendal to visit isolated Saints. We held a meeting at Kragero on Wednesday night at the home of a family of Saints and several nonmembers were present.

The work at Oslo is in charge of local ministers during my absence. Regular services are being held and the priesthood is doing well. A business meeting will be held there upon my return.

V. D. RUCH.

## Clinton, Iowa

### Ministry Lend a Helpful Hand

The work at Clinton is showing marked progress. Much of this is due to missionary efforts on the part of the priesthood and a two weeks' series of special meetings, held by Elder L. G. Holloway, of the quorum of seventies. Branch President C. A. Beil is maintaining the interest aroused by Brother Holloway by holding special missionary services each Sunday evening. Several nonmembers are attending these meetings regularly and some baptisms are expected.

On the last night of Brother Holloway's visit, the members of the branch met at the home of Brother and Sister C. A. Beil in honor of Brother Holloway's birthday.

District President E. R. Davis was a guest of Clinton Saints the latter part of November, in the interest of the "Keep the Law" period. His efforts were repaid by several members filing their inventories.

Brother Steigel, pastor of Rock Island Branch, recently occupied the pulpit here, and his discourse was enjoyed.

Much interest has been displayed by the young people. Christmas Eve, they presented a play entitled, "Grandmother's Christmas Guest."

At the October district conference, two young men of the branch were or-

dained to the priesthood, Don Cassidy, to the office of elder, and Thomas Bell to that of priest.

Branch membership was increased when Elder Albert Welch and family and Sister Genevieve Byers moved into this vicinity.

The majority of the members of the branch are consistent readers of the *Saints' Herald*. They find it entertaining and profitable.

## Holden Stake

### Warrensburg, Missouri

Recently Bishop J. A. Koehler and Bishop Amos E. Allen held services at Warrensburg for one week. The discourses were highly instructive and interesting. A good attendance was had throughout the week, and the Saints are looking forward to their return in January.

Local members were sorry to lose Brother Charles Constance and family, who have helped greatly in this branch for the past year. They moved to Independence, where Brother Constance and Maxwell are employed on a dairy farm.

The women's department, under the supervision of Sister S. M. Andes, had two socials last fall, and turned in thirty dollars to the treasurer.

The young people's division, under the supervision of Charles Johnson, gave a Christmas play the Thursday night preceding Christmas Day. At that time they also had the Christmas tree and the presents for the children.

The order of the entertainment Christmas Eve was a candle service with a chorus of twelve, robed in white singing the beautiful Christmas hymns. A tableau of the manger scene was a special feature. Sister Dewey Blaine took the part of Mary. Sister Ralph Baker directed the music and sang a special number. Sister Edgar Raville was at the organ and Sister Jewel Banks at the piano.

Workers are glad to have Brother Ralph Baker and his family. Sister Baker is a splendid help in the musical activities of the church, and they are greatly pleased to have her services.

The young men's volley ball team is taking part in a tournament of the Inter-Church Athletic Association in Warrensburg. The games are played every Monday and Tuesday nights at the Methodist Church and usually draw a good crowd.

Dewey Blaine constructed a neat extension for the platform in our church to be used for programs. The lighting system is unique and effective.

At a recent leadership training school, conducted by the Warrensburg churches, credits were awarded to thirty-two students. From this church school officers and teachers who received credit are: Sister Lillian C. Johnson, Sister Jewel Banks, and Sister Jewel Johnson. The work they had was, "Primary Materials and Methods," under the supervision of

Mrs. Sweet, supervisor of kindergarten at the college.

Elder J. Charles May was here December 29, when he gave a lecture with stereopticon slides. Brother May always draws a large crowd when he comes.

## Pleasanton, Iowa

### Forward Into the New Year

The usual church school hour, December 24, was given over to a Christmas program for Pleasanton Saints. Under the supervision of Sister Mildred Turpen, a program was rendered by the members of the church school. Immediately following the program, treats were distributed among the children.

At the eleven o'clock hour, the annual business meeting was held for the election of branch officers. Saints were fortunate in having Apostle J. F. Garver as a guest.

The meeting was carried forward with a wonderful spirit under the leadership of Branch President J. Emmett Leeper.

The day closed with a community program and Christmas tree, at the Christian Union Church.

This has been a year of some discouragements and a lot of blessings. Under the direction of Brother Leeper, Saints of this branch pledge their continued efforts that there may be manifested a greater desire to obey God's commands.

## Philadelphia, Pennsylvania

### Institute and Priesthood Convention Prominent Events

Much has recently taken place in this branch. The Saints had been looking forward for sometime to the institute which was held from November 19 to 25, Apostle Paul M. Hanson and F. Henry Edwards in charge. Teachers and officers gave loyal support, and attendance was good. Brother Edwards spoke mainly of the *Doctrine and Covenants* and Brother Hanson's theme was the Bible. Much interest was shown by the questions asked the teachers.

These meetings have done much in forwarding local work. Many have felt more keenly their responsibility to the church, and have caught a broader vision of what this church expects of them. At the close of the institute on Saturday evening a social was held, the young people in charge of the refreshments.

The priesthood convention of the district was held on Sunday, a prayer meeting for priesthood members beginning at 8 a. m. Apostle Edwards took charge with Apostle Hanson and Pastor H. L. Livingston assisting. Here the Spirit of God was not only felt but manifested. This service was followed by a church school program, Apostle Hanson the speaker, and Apostle Edwards the

preacher at the eleven o'clock hour. At 2.30 p. m. Brothers Edwards and Hanson presided over a priesthood meeting which partook of the nature of a round table discussion.

A beautiful baptismal and confirmation service was held at 6.30 p. m. when four candidates were baptized into the kingdom of God. The services throughout the day were uplifting and inspiring to the Saints who came from the surrounding branches.

The girls of the Alpha Lambda Sigma have been doing splendid work. For Thanksgiving and Christmas they filled baskets for the needy of the branch.

### Washington, Oklahoma Small Group Hopes for Series of Meetings

It is almost a year since Brothers Lloyd Harding and E. F. Yerrington visited this congregation, holding cottage meetings. The peaceful spirit which accompanied the work of these two men remained for several weeks.

At the suggestion of Brother Yerrington, a Sunday school was organized and preaching services were held every two weeks, Elder W. F. Huff the speaker, and Brother Harding or Brother Yerrington coming over to help in the services. However, it was not long until opposition to the latter-day work arose in the community. Sunday school attendance grew smaller until only the Saints were coming.

Brother Huff preached an inspiring sermon last October, showing that Joseph Smith's works were the fulfillment of prophecies in the Scriptures.

Pastor Kemp, of Oklahoma City, was a recent guest of this congregation and preached an instructive sermon.

Workers hope here that it will be possible for a series of meetings to be held.

Sickness has invaded this small group and the members ask prayers in behalf of those who suffer, that they may be restored and made able to continue their work.

### Universal Stewardship

*By Frank W. Mills*

Both day and night to God belong,  
With all man's power and praise of song;  
The sun by day, the moon by night,  
Man's riches, all are God's by right.

With light more given, more's required,  
They serve the best, whose minds are  
fired;

Through darkness and through daylight  
too,

Men seek the light, God's work to do.

As stewards we may use God's wealth,  
Accountable to Him for all;

For talents, time, and gift of health;  
Our work is here 'till He shall call.

Our work by day, our rest by night,  
For God appoints both work and rest;  
His strength sustains in paths of light,  
And leads to mansions bright and blest.



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## Quotation Marks

### Benefits of the Depression

I would place the development of appreciation of things spiritual at the top of my list of the sweeter uses of adversity. It should not surprise anyone to learn that those who are weary and heavy laden have turned to the Great Comforter for solace. I speak only for myself, but I suspect that this feeling is widespread. Until the depression I had not entered a church since my marriage twelve years ago. While I was brought up a strict Methodist, I find comfort today in the Sacrifice of the Mass of the Catholic Church, of which I am *not* a member. There is a wonderful stability, a sense of permanence about the Catholic Church which contrasts dramatically with the ever-shifting, crazy world around us. It offers a quiet haven to those of us who are weary of the storm. After church on Sunday, the winning of material success, or the present lack of it, seems entirely unimportant to one who has been an humble witness of the Supreme Sacrifice.

Next I would list the exchange of permanent satisfactions of life for the temporary and material. We have become regular visitors at the public library. Each week the four of us return home with armfuls of books: latest novels and old classics; books on gardening and books on religion; books on how to raise goldfish and how to repair automobiles. All are grist for our mill. And I have been digging into some of the old timers on my own shelves; Montaigne, Euripides, Ruskin and Dickens have provided plenty of mental food when meat and potatoes were somewhat scarce.

We are better physically because we get more exercise. We walk where we used to ride, and we garden where we used to play bridge. Our garden looked more beautiful this year than ever before. We built a pool in our rock garden and spent delightful minutes watching the goldfish—from the ten cent store—flashing in the sun. No victim of present conditions need be mentally depressed so long as he has access to books, and a garden to work in. What is more satisfying, more soul inspiring, than to prepare the soil, plant the seed, and watch the unfolding of leaf and bud?

The lost art of conversation is coming back into its own. Instead of eternal bridge, our friends drop in, informally, after supper, just to talk. As the evening goes on, we serve homemade cookies and tea, and over our cups we discuss literature, politics, economics and every subject under the sun. Thus we are finding within ourselves hidden resources which we never knew existed.

The children, too, have gained. They have learned to admire and enjoy things without always wanting to possess them. Last Christmas I took them both through the toy departments. We had lots of fun, yet there was not once the cry, "I want that," such as I heard constantly from luckier children around us. Painful episodes occur, it is true, as when other children's parties make the absence of such events in our home all the more conspicuous. It is painful to have to keep children home from school affairs because "Daddy hasn't any money." But these things will probably be soon forgotten and the self-discipline thus enforced builds stronger characters.

We have lost our *blasé* attitude toward the simpler pleasures. We have discovered how to laugh spontaneously instead of paying someone else to make us laugh. We laugh, for example, over the beautiful letters from expensive houses which still have us on their mailing lists, inviting us to a showing of the season's new styles. These matters sound trifling. But surely the ability to get laughter out of trivial things, under miserable conditions, is not an entirely worthless result of the depression. —B. Gordon Byron, in *Survey Graphic*.

### Common Consent

There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion or the influence of selfinterest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole.

When personal influence, ambition, and private interest secure the popular voice and assumes the control the majority may be led astray; but it will be a minority influence that leads. Where such a thing occurs there are safeguards in

the law whereby the lights of the minority can be preserved and with them the liberties of all be preserved. Such a case as this has already occurred, and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt.

That the "majority principle" may sometimes work an injury to the minority is conceded; but that it is so in reality as a rule cannot be held. . . . We answer, then patience must have its perfect work, and the minority abide, if the wrong be bearable, until the wrong is demonstrated, when there will be an opportunity to correct; and the majority should and would be pleased to retrace its steps.—*Saints' Herald*, volume 42, page 821, 822.

### National Loyalty

(This article, which appeared in the *Southern England and Wales District Herald*, was presented and discussed at the Enfield Educational Class, by Elder John A. Judd.)

THE QUESTION that has been much discussed is—"Is it our duty to pray for and support the government and nation among whom we live?"

In recent years changes have taken place daily in constitutional governments; kings and rulers dethroned, governmental representatives changed and often exiled, with little heed to the value of the life of those who resist. Rebellion and dissention have marked the pathways, the fires of which have been fed by the press and disreputable members of society. Every mistake made, and events that do not work according to plan, are fastened upon to discredit the ability and honour of those in charge. A man is made an offender for a word, and his words of good intention are often turned to ridicule; every suggestion of lack of confidence is magnified and multiplied, distortion has been the order of the day. Loyalty to governments and the constitution have in many instances been laid on one side, and any unlawful means used to obtain the desired—and at times ungodly end.

The right of well established law, upon which the well-being of the people rests, needs to be safe-guarded against those who seek to impose their distorted views upon their fellow citizens; they seek by force to oppose law and order. Force never can establish "peace on earth and goodwill toward man." The only successful way to change the constitution is by conversion and legislation. The ways

of God are the only ways to success, and Latter Day Saints should be very careful not to engage in unlawful ways when trying to secure—governmental adjustments. I have been asked the following questions:

As church members, what should be our attitude towards those in authority? —The king, president, dictator, civil administrator, judges, etc?

Should we be passive resisters, openly or secretly disloyal, seeking to influence others against the things we do not like, for example, war, very few like or agree with this subject, especially when nations are arrayed as we see them today?

We would do well to speak with reserve and tempered with wisdom, remembering that while each has the right to their own opinion, we have no right to seek to impose this upon others, especially if it is against the law and authority under which we live. Our peace, the right to live in peace, to go abroad in comfort, freedom of speech and of worship, which has been handed down to us—the price paid in the blood of our forefathers and written in the history of many lands. What of the future? "He that will not take up his sword against his neighbor, must needs flee to Zion." We leave this with you, praying that it will not be necessary to safe-guard and preserve these sacred—rites with the blood of our beloved people.

It would be well at this juncture to consider some of the benefits which have been conferred upon us. Peace comes to us as the result of good living. We claim the protection of state and law, including all the rights conferred upon us as freeborn members of society. We enjoy freedom of speech, within the limits of justice and peace, and all is permitted to worship God unmolested—this alone cost countless lives in years gone by. All national educational benefits are ours, and all that makes our nation truly great is for us to enjoy—the jurisprudence of this nation stands in the world as a monument recognized and copied by many.

What contribution if any would we like to give in prayer and good—citizenship that continued success may attend the nation, and justice meted out to the poor; that her very presence among the nations of the earth shall speak stability of purpose, in protecting the weak and oppressed peoples of the earth? Would we have our nation great, that her greatness in moral and spiritual influence shall command respect? Would we have her help to set the captives free, feed the hungry in distress, and universally stamp out disease and moral and physical degeneracy? As a help to those seeking answer to the foregoing questions, I quote the following taken from the church *Epitome of Faith*.

"We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and

better citizens of town, country or state, and consequently better fitted for the change which cometh at death.

"We believe that men should worship God in 'Spirit and in truth,' and that such worship does not require a violation of the constitutional law of the land. (John 4: 21-4. *Doctrine and Covenants* 58: 5.)

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

The above very clearly sets forth the views of the church.

Apostle Paul in writing to the saints of the early church, sets out our duty as children of God, in 1 Timothy 2: 1-6.

"I exhort you therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

"For this is good and acceptable in the sight of our Savior, who will have all men to be saved, and to come unto the knowledge of the truth.

"For there is one God, and one mediator between God and men, the man—Jesus Christ; who gave himself a ransom for all, to be testified in due time."

In the second verse very definite instruction is given, "That we may lead a quiet and Peaceable life." Peter, writing to the saints of his day states:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles. That, whereas they speak against you as evil-doers, they may by your good works—which they shall behold—glorify God in the day of visitation.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

"For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."—1 Peter 2: 11-17.

This establishes our attitude towards king and state.

The attitude of those living in strange lands, and under bondage, will be found in the words of the Prophet Jeremiah 27: 4-7.

"Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon.

"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; . . . Seek the peace of the city

whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."

Note verse seven, "For in the Peace thereof—shall ye have Peace." In conclusion let me quote the memorable statement made in Parliament by the late Prime Minister, Stanley Baldwin, "Oh God! Give us Peace in our day."

## "I Am Not Ashamed . . ."

(Notes from a sermon preached by Elder John F. Sheehy at the Stone Church, Independence.)

By the Rambling Reporter

Text: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

The gospel restored one hundred years ago is the gospel we have today. The ideals of this church of one hundred years ago remain the ideals of the church today. It has never been necessary for us to raise our ideals; they have always been just a little beyond our reach.

The challenge of this faith comes to all young Latter Day Saints tonight as well as to many others of our faith and friends. It is the challenge of a revealed religion claiming to be a revelation of God, claiming to be the way, the truth, the power of God unto salvation.

It is strange when we think of the changes young Joseph brought to the world when he was given the restored gospel. He presented the belief that God is a God of love and mercy, "our Father who art in heaven," and that the gospel is the power of God unto salvation.

And now the time has come—it is imperative—when this church must see that the precious gospel truth goes to all the world.

In this day there comes a call from the church. A time has been set apart for us to consider the things we need to do to *Keep the Law*. Do you have a deep and abiding conviction that this is the church of God? That is necessary if you would abide by the law.

One hundred and two years ago Joseph Smith, the boy Prophet—then just twenty-five years old—with a small group of people, assembled at Kirtland, Ohio, knelt down in prayer that they might receive a revelation from God, for he had promised them a law to govern his church. And while they were in that attitude of prayer the law of God was revealed to the young prophet. We call that revelation the Constitutional Law of the church—section forty-two, *Doctrine and Covenants*.

Law is not only necessary but it is essential to life. All things must be done in order, and especially in the church of God do we expect things to be done in God's way. For this reason we have

# The Bulletin Board

## Notice of Appointment of Solicitor

Notice is hereby given that Brother Fayette Cole, Oshoto, Wyoming, has been appointed to take over the work of solicitor of Oshoto Branch and all Northern Wyoming territory, succeeding Brother Fred Cousins.

We are very glad to recommend Brother Cole to the Saints of the Northern Wyoming District and solicit their whole hearted support in this phase of the work of the church.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by

THE FIRST PRESIDENCY,

By F. M. SMITH.

## Conference Notice

Arkansas and Louisiana district conference will be held at Hot Springs, Arkansas, February 2, 3, and 4. Apostle Roy S. Budd is expected to be with us again. Branch secretaries, and all members of the priesthood, please mail your reports to me at Bald Knob, Arkansas. —Seth C. Harbour, district secretary.

## New Address

Lee E. Root, bishop's agent for North and Southern Wisconsin Districts, 911 Bond Street, Green Bay, Wisconsin.

been asked to observe the "Keep the Law" period.

The world today seems to be in a receptive mood for the gospel in all its fullness and glory, and we find ourselves unable to give the people the thing they want and need. Shall we keep the law? I think we can well go back to visit Paul in his prison cell in Rome, and hear him say: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

We have been marking time instead of marching to Zion. Now is the time to start marching, to start keeping the law.

## Failure

I would not count it failure if in vain

I strove with earnest self-forgetfulness,

Of some high task fruition to obtain

But did not win the guerdon of success;

If my poor effort no base thought did know

I would not call it so.

But if I won it by a selfish might,

Staining endeavor by a servile greed,  
By so much as one paltering with the right,

Or by the savor of one wrongful deed,  
Then would I count attainment of desire

Failure most dire.

—Unknown.

## Correction

Elder Charles Fry's address was incorrectly given in the notice of North-eastern Kansas district conference of December 19, page 1627. His address is 1264 Lincoln Street, Topeka, Kansas.

## Conference Minutes

CENTRAL MICHIGAN.—The annual conference of Central Michigan District convened at Coleman, Michigan, September 30, 1933. District President Hubert Case in charge. Minutes of two previous conferences were read and approved. Priesthood, branch, and statistical reports were read and ordered spread on the minutes. The treasurer's report was read. Motion prevailed to adopt this report subject to audit. Some suggestions were made regarding the financial system used in the district. Elder E. S. White also offered some suggestions relative to raising money to assist Brother Case on his trip home, after which a collection was taken. At the conclusion of this business, ten-minute talks were given by the following men: E. S. White, Matthew Umphrey, and Hubert Case. The two o'clock meeting opened with the reading of the minutes of the previous session. Elder Case then offered some suggestions relative to sending reports, especially financial reports to the bishop's agent. At this time the question of ordinations was cared for, and the following names were presented: C. M. Lambkin, Gerald Smith, and John Schenesty. The two former candidates being absent, the name of John Schenesty was presented to the assembly for ordination to the office of deacon. The recommendation was accepted and the ordination provided for. A motion was made and approved that the conference raise money to send Sister McDonald, of Houghton Lake, to the church Sanitarium for medical treatment. The following district officers were elected for the ensuing year: District president, Hubert Case; secretary, Winnie M. Hulbert; treasurer, John Armstrong; musical director, Harry Runkle; church school director and young people's leader, William Ash; leader of women's department, Mabel D. Jordan, Olive Davidson and Winnie M. Hulbert, associates. Brother Case then chose Lewis Grice and Otto Bartlett as counselors for district president, and his choices were ratified by the conference. Motion was made to sustain the present bishop's agent and the reunion committee. A substitute was offered that the present committee be sustained and two more names be added, which was carried, resulting in the selection of Brothers Lewis Grice and Otto Bartlett. Action was taken to adopt the plan of former reunions of serving meals without charge. A motion prevailed that the time and place of the next reunion be left to the committee, and that this committee be authorized to appoint sub-committees. A motion was carried that they do not use the reunion fund on hand for the coming reunion. Motion prevailed to take up a collection to defray district expenses and that they make a budget and apportion the branches per capita. The matter of the ordination of C. M. Lambkin was taken up. The motion prevailed that they accept the recommendation of Beaverton Branch and ordain this brother to the office of priest. Motion also prevailed that they approve the recommendation of Saginaw Branch and ordain Gerald Smith to office of deacon. October 1, during the eleven o'clock hour, the following men were ordained in accordance with previous arrangements: Alger Wood, John Schenesty, and Gerald Smith, to the office of deacon; Frank Banks and C. M. Lambkin to office of priest. A rising vote of thanks was given Coleman Saints after which the conference adjourned.

## Our Departed Ones

AUSTIN.—Ulysses Adelbert Austin was born at Lockport, New York, September 10, 1843. United with the church by baptism, June 26, 1861, at Montrose, Iowa. He married Miss Eliza Cameron, August 11, 1867, at Fillmore, Missouri, and they spent some time at Shenandoah, Iowa. Moved to Independence, Missouri, in 1884, where he spent the rest of his life. His wife, Eliza, was taken from him by death September 16, 1897. His home for several years past was made with his daughter, Mrs. W. J. Clow, where he was an invalid for several months. He died at the Sanitarium December 4, 1933. He is survived by six daughters and four sons: Mrs. W. H. Bartholomew, of Oakland, California; Charles Austin, of Glendale, Oregon; Mrs. W. J. Clow,

Mrs. D. H. Crick, Elbert C. Austin, and Arthur H. Austin, of Independence; Frederick T. Austin, of Philadelphia, Pennsylvania; Mrs. Paul Hastings, of Sioux City, Iowa; Mrs. Jack Klein and Miss Maud Austin, of Kansas City, Missouri; twenty-eight grandchildren, and fourteen great-grandchildren besides a host of other relatives and friends. His confidence in the gospel which he embraced over seventy-two years ago, never wavered, and life's vicissitudes only made him more reliant on the promised grace of his Lord. To him the Restoration work was divinity in expression, and he was confident that what God had started he would assuredly finish, and to share in the glory and the triumph of that finish was the longing of his soul.

BUSH.—George W. Bush, son of George and Lavina Bush, was born April 10, 1866, in Mercer County, Missouri, and passed from this life December 9, 1933, at his home in Independence, Missouri. In April, 1883, he married Miss Mary Belle Scott and to them twelve children were born. He was baptized into the church in September, 1892, by Joseph Snively at Canesville, Missouri. One son and two daughters preceded him in death. He leaves to mourn his passing, his wife, of the home; eight daughters: Mrs. C. E. St. John, of Kansas City, Missouri; Mrs. Grace Ogle, Cameron, Missouri; Mrs. Hattie Engelage, Saint Louis, Missouri; Mrs. Effie Vail, Mrs. Cressie Williams, Mrs. Willis Young, Mrs. Willard Stafford, and Mrs. Lenon Bandel, all of Independence; one son, George W. Bush, jr., Salina, Kansas; twenty-four grandchildren, twelve great-grandchildren, other relatives and many friends. The funeral was conducted December 10, 1933, at Stahl's Funeral Home. Interment was in Mound Grove Cemetery. Services were by Elder H. E. Winegar, assisted by Elder William Inman.

MILLER.—Jacob Miller, husband of Sister Clara A. Miller, was born March 12, 1864, at Columbus, Ohio. The greater part of the last twenty-seven years his home has been in Madison, Wisconsin. During the building of the new church in Madison he took a deep interest in the progress of the work and was the first janitor of the church. He was married November 4, 1885, to Miss Clara A. Stienstra, and to this union were born four children, Elsie and Jessie who preceded him in death; Frank L. Miller and Mrs. Celia Miller Schlafer, of Madison. He died after a short sickness of pneumonia, December 7, 1933. The funeral was held at the Saints' church, Jackson Street, December 9, at 2 p. m., prayer by Henry W. Woodstock, sermon by Jasper O. Dutton. Interment was Forest Hill Cemetery. Beside his wife and children, he leaves to mourn, one brother, Fred Miller, of Bay Port, Michigan, and nine grandchildren. He will be missed as an honorable man among men.

POWELL.—Herman Franklin Powell, son of Mr. and Mrs. Wilbur Powell, of Lewiston, Idaho, was born May 6, 1913, at North Bend, Oregon, and departed this life December 3, 1933. He was baptized into the church June 25, 1921, at Coeur d'Alene, Idaho, by Elder J. A. Bronson and was confirmed under the hands of W. H. Kelley. Funeral services were

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conducted by Elder Peter F. Klaus. Interment was in Normal Hill Cemetery.

**CROUCH.**—Emma Lacila Crouch was born March 23, 1863, in Kent County, Canada. Died November 25, 1933, at her home in Marlette, Michigan. She moved to Michigan with her parents when she was twelve years of age. Married Walter Crouch in 1899, and to them one son, Nile, was born. She joined the church in 1924, and remained a devoted member until her death. Leaves to mourn, her husband and son, many other relatives and friends. The funeral was conducted from the home by Elders Myron A. Carr and William Grice. Interment was in Marlette Cemetery.

**JONES.**—Salina Jones was born in Staffordshire, England, July 24, 1852; died at the home of her daughter in Kansas City, Kansas, December 23, 1933. She was the daughter of Elder Thomas and Caroline Charles. Came to America with her parents in 1864, and located at Kewanee, Illinois. She married John Jones, and moved to Bevier, Missouri, fifty-seven years ago. For forty-eight years they lived at Bevier and then moved to Kansas City. To them nine children were born, five sons and four daughters. Her husband, three sons, and one daughter precede her in death. Surviving are her children: Mrs. W. B. Richards, of Kansas City, Kansas; Mrs. Ben Davis, Bevier, Missouri; Alma Jones, David Jones, Mrs. Effie Bloodgood, all of Kansas City, and Joseph Charles, of Macon, Missouri, whom she reared. She leaves also six grandchildren, two great-grandchildren, and many friends. United with the church in May, 1869, and was faithful to the end. The funeral services were conducted at the church by Elder Ben S. Tanner.

**KENNEDY.**—Rodger Alexander Kennedy, son of Emma Smith and William F. Kennedy, was born November 5, 1897, at Independence, Missouri, and departed this life December 15, 1933, near Colorado Springs, Colorado. He became a member of the church when eight years of age, and was a graduate of William Chrisman High School, of Independence. September 18, 1918, he enlisted in the service of his country, and was honorably discharged, December 6. He was united in marriage to Helen Lindsey, December 31, 1918. This marriage was later dissolved. In 1929, he was married to Dorcas Kephart, and to this union was born one son, Rodger Allen. He leaves to mourn his departure besides his wife and son, who reside in Salt Lake City, Utah, a father, mother, and one sister, Mrs. Glenna Henderson, all of Independence, Missouri. Funeral services were conducted by Elder R. S. Salyards. Elder Joseph Luff preached the sermon, and interment was in Woodlawn Cemetery.

**WILSON.**—Wellington Wilson was born October 9, 1863, in Bruce County, Ontario, Canada. Died December 12, 1933, at his home in Winnipeg, Manitoba. Surviving are his wife, Matilda, and two daughters, Mrs. Hargrave, and Mrs. W. Panting, members of the church residing in Winnipeg Branch; a sister, Mrs. A. Pollon, and two brothers, J. T. and R. N., of the United States. Mr. Wilson united with the church February 26, 1904. He was ordained to the office of teacher in February, 1912, and was a faithful servant, one dearly loved by all his friends. In addition to his family, the Saints of Winnipeg branch mourn his departure for he was a regular church attendant. The funeral service was conducted by Elders V. H. Fisher and W. H. Pratt. Interment was in Bethel Cemetery, Treherne.

**WILLERT.**—Herman C. Willert was born October 17, 1860, to Frederick and Mina G. Willert, at Waterford, Racine County, Wisconsin, and departed this life at his home, south of Eagle Grove, December 16, 1933, after an illness of several weeks. When eight years of age, he, with his parents, moved to Iowa, where he grew to manhood. January 11, 1889, he was married to Bertha C. Garnaty, of Waterford, Wisconsin. He became a member of the church in July, 1906. He leaves to mourn his departure, his wife, and four children, Mrs. C. McBride, of Clarion, Anna V., Emma L., and Warren, all of Eagle Grove, Iowa. Funeral services were conducted at the Wilson Chapel, interment was made in Rosehill Cemetery. Elder Henry Castings, of Des Moines, was in charge of the service.

**ORR.**—Earline Freelove Larsen was born May 29, 1914, at Gladstone, Michigan, was baptized July 20, 1924, at Gladstone, by E. N. Burt, confirmed by A. M. Boomer. She later married Albert Orr, and to them was born a daughter, Constance Jean, on September 22, 1932. She, with her little daughter, and five others were burned to death in their home at Sault Sainte Marie, Michigan, December 8. It is

said that she could have escaped from the burning building, but she remained to warn the others and help them escape; but it was impossible, and all lost their lives. She is survived by her husband, Albert Orr, and mother, Mrs. Otis Hicks, of Sault Sainte Marie. "Greater love hath no man than this, that he lay down his life for his friend."

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## **The General Conference**

By F. M. S.

Independence--The Mother of the West

By M. H. Morgan

## **A New Era for the Church**

By Elbert A. Smith

WORSHIP SUGGESTIONS FOR FEBRUARY

# THE SAINTS' HERALD

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HERALD PUBLISHING HOUSE  
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## The Pigeonhole

### ■ Heroic Giving

The congregation of our Grandview Branch in Kansas City, Kansas, deserves a special tribute of praise for their conduct over the holidays. The story was related by George Mesley, their pastor, who was deeply moved by the spirit of devotion among the people.

The Grandview congregation was \$240 "in the red," as Brother Mesley put it in his conversation.

The day before Christmas, December 24, the people met for a special "White Gift" Christmas service. The "White Gifts" were to celebrate the birthday of the Savior. The sum of \$237 was taken in.

And then tragedy stalked for this congregation, and for the deacon who had charge of the money. He could not deposit it in the bank because all banks were closed. While he was away his house burned and everything, the money included, was destroyed.

The following Thursday Brother Mesley sent a letter to the people about the loss. And there was another meeting for a gift service on Sunday, December 31. A total of \$341 was taken in. What an act of faith on the part of that small but devoted congregation! With all the financial strains of Christmas, charity, and taxes falling on them at once, these good people raised over \$600 for their church.

Brother Mesley believes that the best way of local financing is by direct gift; bazaars and other means take so much energy and consume so much money that never reaches the church. Once the people have learned the joy of giving for their church, he says, they will prefer that means of contributing to all others.

And the spirit of the Grandview people seems to bear out his idea.

### ■ He Takes the Herald

A friend came in to subscribe for the *Herald* the other day.

"We've got some company coming to see us," he said, "and they'd think it was funny if they didn't see the *Herald* lying around somewhere!"

That "company" must be wonderful people. We'd like to send them around to about 5,000 more Latter Day Saint homes and boost the *Herald* to a circulation of 15,000.

### ■ Place for Hosea

The speaker was addressing the gathering on "*The Major and Minor Prophets*." His discourse had already lasted more than an hour, and his audience was becoming restless.

"And now," said he, "we have discussed at great length the major prophets; and, coming to the minor prophets I ask you, What place shall we give to Hosea?"

To the consternation of all present, one of the listeners arose quickly, and, reaching for his hat, said: "He can have mine; I've got to go."—*Methodist Protestant-Recorder*.

### ■ A Clean Slate

"There is no reason why the young should take up the quarrels of the old," said the Pigeon. "Before they live long they will have plenty of quarrels of their own!"

# Editorial

## General Conference

The time of the assembling of the next General Conference is now only about three months away; and those weeks will pass quickly, for there is much to do in the way of preparation and time passes quickly for those busy in well-doing. Already plans for the program of the conference are well under way and frequent official conferences and discussions take place in the general offices.

Along with attention given to matters to come before the body and the quorums, and to the programs for the various component parts of the general assembly, there will be concern for the spiritual preparation for the conference, for its success, and for the welfare of the church. It is not too early to engage in regular meditation and prayer for the success of the conference, the cementing of the bonds of fraternity between and among the workers throughout the church. We submit to the ministry and members the charge to be diligent in devotions and to remember continually in prayer the needs of the conference and the ministry. Let us pray that from out the windows of heaven may be poured upon us blessings rich, abounding, and comforting. We need the sustaining grace of Divine guidance and association as we march along under the burdens of the work towards the achievement of our goals and ideals. Let us pray that the quorums of the ministry may be blessed and guided in their discussions of the problems of the church and directed towards wise and righteous solutions. Let us pray that the general officers shall be strengthened in their labors and vouchsafed wisdom in reaching necessary decisions. Let us pray that upon the delegates and visitors may be poured out an abundance of Divine Grace that will fortify courage, strengthen resolve, and cause their feet to stand firmly in the right and advancement and progress of the church.

On our knees let us face the future and the tasks of the church with fortitude, courage, and with an upward and onward looking faith!

F. M. S.

They can conquer who believe they can. Courage consists in equality to the problem before us.—Emerson.

Too many of us willingly spend valuable time turning the stone for selfish people having axes to grind.—Selected.

## A New Era For the Church

IF THE WORLD enters upon a new era, it is equally true of the church. Conditions will not ever be exactly as they were before. Changing conditions in the world bring new dangers and new opportunities to the church, under the principle laid down in revelation that the Saints "cannot withdraw themselves completely from a qualified dependence upon their Gentile neighbors." (*Doctrine and Covenants* 129: 8.)

How shall this era be met? It is quite possible for us to make it an era of advancement and achievement. One must be very foolish or very much inspired to predict in detail the developments of the next decade. But we may form an estimate—and in making that estimate, let it be remembered: "No one can assist in this work, except he shall be humble and full of love, having faith, *hope*, and charity." Faith looks always for things upon which to predicate *hope*, and *hope* inspires active service. There are "signs and portents" that inspire hope for the church in the new era before it.

### GREATER UNITY AND SPIRITUALITY

This spirit of hope for the future is well gathered up in the report of one general church officer and missionary who writes:

"It will, I believe, interest you to know that I have just rounded out the best year of my ministry. There is growing with me, furthermore, the deepest conviction that there is for the church light and power and deliverance. This conviction I find growing also in other men and in increasing numbers of the members of the church, particularly of the more intelligent class. Indeed, I may say further, this conviction is pointing itself unmistakably toward a more definite and virile leadership. Without any doubt it is up to us to take advanced grounds in our ministry and in the administration of the spiritual concerns of the church."

Reports from far and near, coming from members of the ministry, men of judgment and discernment, indicate a greatly improved spiritual condition among the Saints. This was reflected in the General Conference of 1932. Adversity and suffering and the serious reflection incident to conditions thrust upon us during recent years have brought humility and reconsecration to many of the church members. There is increased devotion, and out of the sometime melancholy and despair of the past few years a new upspringing of courage and hope, as voiced in the letter just quoted.

The greatest obstacle to progress has never been outside opposition; it has been internal dissension. We have had our years of friction and controversy, very costly in money, happiness, and spiritual-

ity. Fortunately the major lines of past divisions have to a great degree faded away. Many are minded to forgive and forget. Few of the local churches now are torn with dissension. There appears to be a greater degree of unity than for many years past. This is encouraging, as only a united people can successfully attempt to perform the tasks ahead of us. Every effort should be made to conserve and increase this good fellowship. An especial responsibility rests upon ordained men to set an example of cooperation and good will of working together in peace. Christ has put us all "under bonds to keep the peace." Contention is too costly—we cannot afford to indulge in it.

#### REVIVAL OF THE MISSIONARY SPIRIT

An encouraging sign is the rather evident reawakening of the missionary spirit. Local men have felt responsibility falling upon them because of the depletion of the general missionary force. A missionary number of the *Herald* recently published (December 12, 1933) contained reports of various intensive missionary endeavors. Moreover it contained summarized statements of "tried and tested missionary methods" that any group of local men may very well heed and apply to their own missionary projects.

We must make the era before us one of greatly quickened activity along missionary lines. Local ordained men everywhere should consider that fact very seriously. Moreover, at the earliest possible moment (consistent with the successful financing of the church debts) we should begin to renew and rebuild our general missionary force. There are young men who should even now be in the field. There are older men released from appointment who should be returned to their work. This should be one of the most outstanding and certainly one of the happiest achievements of the era before us.

ELBERT A. SMITH.

(To Be Continued)

#### Nurses' Training Course for College Women

The new course at the School for Nurses, Sanitarium, Independence, Missouri, is in line with the best professional practices of today. Nursing, both bedside and institutional, is on more of a professional basis than ever before. This requires higher standards.

In harmony with these requirements, the Church School for Nurses admits young women with a minimum of one year's college training. There may be many young women in the church with one or two years of college training at Graceland or in some other college, who would like the opportunity for a course in the School for Nurses.

The three years' training is on a very high plane;

#### Men You Ought to Know



PAUL M. HANSON

Of the Quorum of Twelve

*To list the countries that Apostle Paul M. Hanson has visited in carrying on his work for the church would take a paragraph in itself. In the passage of the years he has given a larger part of his time to foreign missions than any other man in his quorum.*

*Brother Hanson is noted for his keenly analytical mind, and his excellent scholarship, especially in the field of American archaeology, which has been devoted to the background and interpretation of the Book of Mormon. Those who have had the privilege of working with him testify to the charm of his personality, his loyalty and kindness, and the rich pleasure of associating with him.*

the expenses are very small and the opportunities for preparation and service excellent.

Any young woman with one or more years of college training at Graceland or elsewhere, who may be interested can secure full particulars on request. Next year's class is to begin in the summer of 1934 and is now being enrolled.

For full information, write to: Miss Gertrude Copeland, R. N., The Sanitarium, Independence, Mo.

#### Publicity Agents—Registration for 1934

All publicity agents must register for the year 1934 in order to transact business for the Herald Publishing House, and to secure their commissions. Every agent to be recognized should write asking for the "Credentials Card," and giving his or her permanent address. An endorsement of the application, or a letter of recommendation by the pastor or some other local officer, should accompany the application. When these conditions are satisfactorily met, a "Credentials Card" will be sent to the applicant to authorize him to do business. The commission rates are also stated on the back of the card.

HERALD PUBLISHING HOUSE  
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## WE BELIEVE

The Trinity has always been difficult for most of us to understand and perhaps it always will be. How there can be only one God, and yet three persons separately identified with the Deity is a mystery almost incomprehensible. Yet if we may take an illustration from life, it will not be as hard as it seems.

Let us take yourself for an example, and see how many multiple personalities are contained in you. To your aged father you remain even today, a rather headstrong but very promising and likable youngster. In his eyes you will never entirely grow up. But to the small son that calls you daddy you are a giant, hero, and benefactor of extraordinary physical and mental power. In your church you are regarded as a gentleman and something of a philanthropist; but to your office boy you are the tightwad that has recently cut his wage on account of the depression. All these and many other personalities are shadowy reflections of your real self, the one that resides secret, silent, and invisible behind the walls of flesh that imprison your spirit. All these reflections of you are true, so far as they go, but they are incomplete. And only some few persons who have known you for many years have any idea as to what the entire man is like. In other words you are a great and inexplicable mystery. You are many, but you are also one. You are divided to the world, but within yourself you achieve a quiet synthesis which gives unity to your whole existence.

Perhaps the Trinity of God can be explained in some way like this. God himself is the Absolute, the Ultimate. He is the uncaused Cause. He is ultimate Origin, the beginning of all beginnings, the end of all ends. He is infinite, omnipotent, omniscient, and omnipresent. We cannot understand him, for we are so little. But our understandings do reach out towards him, and we know something of him. Jesus was God made manifest in the flesh, the historical personage, the incarnation, the personality of God represented in tangible human terms. The Holy Ghost is the spirit of God which is not limited in time or space, which can come to all men and be made known to their understandings. All these three are separate manifestations, yet they are one. And today we are to talk about the third member of the Trinity, the Holy Ghost, or the Holy Spirit as it is often called. The Epitome of Faith of the Reorganized Church of Jesus Christ of Latter Day Saints states: "We believe in the Holy Ghost, whose function it is to guide all men unto the truth."

## III—"In the Holy Spirit"

A Short Radio Talk by L. L.

We believe and testify that everyone who earnestly and honestly seeks may have the experience promised in the New Testament. John the Baptist told his followers of Jesus, who should baptize them "with the Holy Ghost and with fire." When Jesus was preparing his disciples for the time when he should no longer be with them, he admonished them, "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer; for the Holy Ghost shall teach you in the same hour what ye ought to say." Again on another occasion he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In the Acts of the Apostles we are given the words of the resurrected Christ, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The great promise extended to Christians of all time was given by the Apostle Peter, who declared, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord shall call." This promise includes the people of the present day as well as those of any other age.

That we are included in this promise, we know not alone by the Scriptures but by experience. We are all the children of a kind and loving heavenly Father who will, if we are righteous and obedient, pour out immeasurable blessings upon us. If religion were only historical, and all the great spiritual experiences were to have been given exclusively to the people of past ages, then it would be no wonder that men should neglect it and turn to other things. If we could not share in God's goodness, but had to get along with the testimonies handed down to us by other people, then religion would mean nothing important in our lives.

But religion is not a thing of the past. It is as vital and significant for the present time as for any period of the world's history. God is not alone the God of the dead, but he is also the God of the living. And many people all over the world today will testify of their experience with the Holy Spirit.

The Holy Spirit is the manifestation of God that all men may have the (Continued on page 62)

# Pauline at Home

By Leta B. Moriarty

WHEN I was in high school I belonged to a chorus, and we sang a number of folk songs. I well remember the day we began to practice "*Home, Sweet Home*." We sang the first two verses with fairly good expression and inflection and began the third:

"How sweet 'tis to sit 'neath a fond father's smile,  
And the care of a mother to soothe and beguile!  
Let others delight mid new pleasures to roam,  
But give me, oh, give me, the pleasures of home!  
Home! Home! sweet, sweet—"

"I hate that song!" Pauline, the soprano at my right, hissed in my ear, Pauline who was generally so friendly and jolly!

"Why?" I was almost paralyzed with astonishment.

"Because it's a lie!"

"Oh, Pauline—"

"—My home isn't like that. It isn't nice or sweet or anything, but miserable and nagging—." The usually smiling lips were curled in high scorn. "And I won't sing the old song!"

"Why—why, I'm sorry, Pauline. I like my own home fine, and my family is the nicest ever!" What else could I say? After all she was sixteen, a whole year older than myself.

SINCE THEN I have known a great many Paulines, girls who have few fond memories of home or family.

In the girl's inability to free herself from home ties and demands—I speak here of free in the sense of a normal girl growing out of childhood and being recognized as a mature individual in her home—lies one of the important problems of adolescence. Today that problem is being given emphasis by psychiatrists. In her book *Psychology of the Adolescent*, Doctor Leta Hollingsworth speaks of this problem under the term "psychological weaning." She stresses the girl's need of freeing herself from childish dependence on her parents. Professor Ernest R. Groves strikes also at the need of emotional independence, going so far as to suggest that the adolescent should be graduated from home into independence of attitudes and interests just as he is graduated from school. Ruth Shonle Cavan and Jordan True Cavan in their book, *Building a Girl's Personality*, devote an entire chapter to the girl and her family.

People who have studied this problem for years tell us that the family is a group of individuals, some older, some younger, intimately associated in the

Children are weaned twice; once from the bottle, and once from the apron-strings. Both experiences are likely to be unpleasant for them and their parents.

The birth of a personality is a delicate point in the long range of human experience. It should be tended by charity, protected by tolerance, watched over by love, and upheld by faith. And the home which forms the setting should be pleasant, beautiful, and permeated by an atmosphere of kindness.

home. They are generally bound together by such mutual considerations as food, warmth, clothing, shelter, education, religion, and politics. In this group the child grows into adolescence and begins to show signs of maturing. At this period in his life it is not in his power to ignore his family; he either loves or hates them. He has not yet secured his emotional independence from them so that he can snap his fingers and say: "I don't care what they think or say." This is particularly true of the girl. Even in America today the daughter of the family is not accorded the same degree of latitude and independence, as a general rule, as the son. The mothers of many girls were reared under a strict code of feminine dependence, and find it hard to adjust themselves to the world of 1934 and daughter's wishes to be considered as an almost-grown-up person.

A few days ago I asked a group of girls in their middle teens: "What do you think about when I suggest the word "*Home*?" The answers were various: "Why, I think of my family, of course." "My parents." "A house and furniture and outdoors, a garden." "A place of rest and refuge from trouble." "Myself and the things I do to help and not to help." "How we—all our family—act."

So "Home" connotes many things to our girls. To some it means love and understanding and comfort and loyal support. To others it means reproach, criticism, nagging, and contention. Almost always they associate synonymously the terms home and family. They as well as we, hear a great deal of talk about home, the present-day home being the basis of society, the foundation of Zion. They listen to sermons about the sanctity of the home and the contentment and joy and love that should be found there. And then they look into

the heart of their own home and family—and some of them wonder.

What a wonderful blessing a wise, good, sympathetic mother is to a girl at this time of growing-up! I know because I have one. And there are many like her although, of course, to me, they could never be quite so young at heart and sympathetic as my own mother.

NEVERTHELESS, I sorrow to hear such speeches dropped from girlish lips as the following:

"How glad I shall be when I am out of school and earning my own living! Then I hope to have some say about my own affairs. Mother just can't realize that I am growing up. She treats me as if I were a three-year-old when I'm eighteen." It is gray-eyed Hazel speaking.

"I think I understand mother's position, but I'm quite sure she doesn't understand mine. Have I been expecting too much of her?" Eileen is a sensible sixteen-year-old whose ambition is to be a doctor. She has a set of wholesome attitudes, a helpful sense of humor, and is sturdy in physique, intellect and spirit.

"When I get away to school, I'm going to cut loose!" announces a vivacious high school sophomore with a toss of her head. "I intend to have some fun! I'm tired of this too-much-under-the-thumb-ness!"

"Can I leave home when I'm eighteen according to State law? I'm awfully tired living there, and sometimes wonder if I'll stand two more years of it!" Jane is just entering her sixteenth year.

These girls want their mothers to understand them, to trust them, to put them "on their own," assisting only with kindly supervision. Sometimes they are inclined to resent the all-too-protective attitude of parents, particularly the mother. They want and they need other friends besides their own families, girl friends and boy friends. Many of the Paulines in the world are saying today: "I do love my family, but I believe I could love them more if I could get away from them for awhile."

Are you, leader and teacher, ready to help your girls solve their home problems? Are you equipped with wisdom the spirit of prayer, and common sense to cope with such posers as these? Here are a few which have lately come to me:

"How can I make my mother understand that I am growing up?"

"Why should I stay at home and do the things you want your girls to do? Nobody stays home at our house, and it's lonesome."

(Continued on page 62.)

# NEWS BRIEFS

## Missionary Spirit Alive at Sperry

"Sperry Saints are anxious to see their friends and neighbors come to a knowledge of the gospel, and are encouraged by their interest in local meetings. May the time speedily come when all will 'come to the unity of the faith,' and be of 'one heart and one mind,'" writes the Sperry, Oklahoma, correspondent. Could the missionary spirit be better described?

Apostle Roy S. Budd recently held a two-week series of meetings there, firing the Saints with new purpose and zeal and bringing truth to the minds of their friends. Six candidates were baptized on the closing day by Elder Ward Rumsey. Local church members think that Brother Budd's meetings have done untold good in their community. Tulsa and Skiatook Saints took part in and enjoyed the services.

## Paul N. Craig Is New Radio Director

Elder Paul N. Craig, of Independence, Missouri, has been appointed radio director of church programs over KMBC, by the First Presidency. He succeeds Elder John F. Sheehy in this office, who after a long period of service, has been released because of pressure of other responsibilities.

## Three Family Circles Made Complete in the Gospel

As a result of the missionary work of Elder Roscoe Davey at Madison, Wisconsin, early in December, four adults were baptized into the church. The addition of these four completed three family circles in the faith of latter days.

## Creston, Iowa, Fortunate in Visitors

Creston Branch, Lamoni Stake, has been the fortunate recipient of numerous helpful visits from Lamoni visitors and others in the past few months. Among those who have visited and contributed to the program of speaking are Elders Walter Johnson, M. F. Cooper, T. J. Bell, John Lane, President F. M. McDowell, and the stake president, Blair Jensen.

## Pledge to Be a Missionary Branch

Dayton, Ohio, Saints pledge themselves, under the leadership of their pastor, to make theirs a missionary branch. They are deeply concerned about carrying the gospel to their friends and neighbors by precept and example.

This congregation rejoiced to have Missionary John R. Grice with them, December 17, and members were present from Springfield, Columbus, and Lancaster, to hear him speak.

## Frank Gray Wins in London Election

The election of Frank Gray as alderman in ward four, London, Ontario, was sustained and his majority of one on the voting day early in December, was increased to twenty over his election opponent by a recount of the votes. The story of the election, also a photograph of Brother Gray appeared in *The Free Press* (London) December 16.

Brother Gray is a man who has many responsibilities. He is head of the London Church School, holds the office of high priest, and is one of the branch presidency of London congregation.

## Independence Saints Go to Church

Saints of Independence are enjoying the two-week missionary series which opened January 1, in eight congregations.

## Nauvoo's Landmarks Draw Thousands of Visitors

Six thousand visitors registered at the Mansion House, Nauvoo, Illinois, during the summer months. Many distinguished visitors were among them, the most notable being Governor Horner and United States Senator Dieterich, James Cromwell, of the State Highway Department, and Judge Orr, of Carthage.

Fifty-one people from Utah and Idaho composed the third excursion from the Rocky Mountain region. They were served dinner and supper at the Nauvoo House by the women's department of the Reorganized Church, and taken in automobiles to Carthage to visit the old jail.

# Youth's Forum

A Page of Thought and Discussion for the Young

People of the Church - - - - -

## Pointed Paragraphs

Much sorrow is caused in this world because so many girls would rather marry a lively sinner than a stupid saint.

Sinning is so easy. It takes no enterprise nor imagination. The traps are all set, waiting for you. Any simpleton can step into them.

The devil stands outside his place of business, smiling. "Young Sir," he says, "I have some bright new snares inside, the very latest. Will you step inside and try your luck with them? It will cost you nothing." And when the young man comes out he has bargained away some trifle—*perhaps his soul!*

There is one good thing about the straight and narrow path. It may be steep and covered with sharp rocks, but if any snakes crawl on it, you can easily see and avoid them.

A young man was singing, "Down with drink!" and at the end of each verse he buried his nose in the foam of his stein and drank a deep draught. "Down with drink!" he sang again and again, and fell asleep. Then he was rolled outside into the gutter to cool off. Another man, passing, pointed at him and said, "Down—with drink!" He who puts drink down in this manner will go down with it.

At twenty she sat with her friends, playing bridge. "How long the years are, stretching ahead of me!" she sighed. "What will I do with them?" Today, at forty, she is sitting alone, no farther along in development than at twenty. Her friends are scattered. A soiled and worn pack of cards lies on the table before her. "Twenty years!" she laments. "Gone! What have I done with them?"

Nothing is more pathetic than a man who is married to a woman who used to be beautiful, and has nothing else to recommend her.

(From the San Francisco *Zion Builder*.)

## Are You a "Mere Echoist"?

Many people are so unused to thinking for themselves that they would be frightened at the appearance in consciousness of a thought really their own. It has been said that "animals think not at all and some men a little." Most of the thinking of the world is carried on by a few individuals. The rest of the world are mere echoists. . . .

Because of lack of independence of thought, superstitions have always hindered the world's progress. Even today the number 13 is so ominous that you

## This Year's Big Event

The coming General Conference in April will be this year's important event for the young people, as it is for the whole church.

School studies and employment will keep numbers of young leaders from attending the conference, but for the numbers who are able to come a cordial reception and some interesting activities are planned.

Each week between now and conference time there will be articles on this page concerning plans for the young people. Be sure to look for them.

cannot get a room number 13 at a hotel, and you can scarcely have thirteen at a table. Friday is considered so unlucky that some steamship companies hesitate to make sailing dates on that day of the week. Farmers still plant their potatoes "in the moon," and old women carry potatoes in their pockets to cure rheumatism. Only a few days ago, I saw a man who had a rattlesnake's tail in his hatband to ward off rheumatism. Clairvoyants and fortune-tellers apparently find plenty of dupes, if we are to judge by the wealth of their advertising. Thus on every hand we find ample evidence that people are sinning and being sinned against simply because of their own unwillingness or inability to think.—R. L. Lyman in *The Mind at Work*.

## Try This on Yourself

In one of his books Professor Pitkin, of Columbia University, has listed ten of the strongest characteristics of a highly intelligent person. (How do you rank?) In his opinion they are:

1. Keen curiosity along many lines.
2. A desire to investigate.
3. A tendency to analyze.
4. A fairly active imagination.
5. Especially even performance.
6. Concentration on dominant interest.
7. A fine selective memory.
8. Patience with details.
9. Interest in reflection and observation.
10. A very modest opinion of oneself.

Everything proceeds in an orderly way. The oak comes from an acorn, and not from a walnut; the chicken comes from an egg of one sort, a duck from another.—J. Elliott Ross, in *Truths to Live By*.

## Politeness Pays

It is extremely stupid to be bad-mannered. For it is the easiest way of getting enemies, of laying up trouble for yourself, and of making the whole process of living harder for you and everybody around you. It is like trying to run an automobile without grease. Unintelligent. In every sense, except the strictly criminal one, you can—if you have charming manners—get away with murder. Lacking them, everybody is likely to suspect you of it anyway, though in reality you may be a blood relation of the Archangel Gabriel. . . .

Rudeness is undoubtedly at the bottom of much of our generation's unhappiness. We get very little out of life because we try too hard to measure what we put into it. We don't recognize the importance of giving; especially the small things that matter. For it is those little things that are so all-important—the little, everyday amenities and politenesses that are second nature to some gracious people. But they are something that may be acquired, and which are certainly worth acquiring.—Diana Bourbon, in *The Woman's Journal*.

## I Read A Book

"I read a book last week.

The author dipped his facile pen in fire  
And seared raw facts of life into my brain.

Up from the mire he dragged dark truth

And flaunted it. He made all youth  
Abnormal, all love lust, and God a jest.  
And as I read, I knew his soul was warped;

His mind must know despair, thinking  
all truth

Was ugliness laid bare.

"And then I read another book.

The author sat upon the very throne of Truth

And used a pen far mightier than a sword.

He wrote of Youth triumphant, clean  
and fine.

He wrote of Sin, compassion in each  
line.

He wrote of Love—it blossomed like a  
rose

Sprung from good soil. He wrote of  
One,

Giver of that great Trinity of Gifts,  
Life, Love, and Beauty, and when he  
was done,

I somehow knew my stumbling feet had  
trod

The trail he'd blazed for me to his  
Friend, God."

—From *Youth's Instructor*.

# Independence--The Mother of the West

By M. H. Morgan

THE FRONTIER TOWN of Independence was so closely associated with the Santa Fe trade in the early days, that the history of one necessarily involves a history of the other, although pack trains of mules were moving on towards Santa Fe long before Independence was established.

Santa Fe claims to be even older than Saint Augustine, Florida, usually conceded to be the oldest town in America, for the Spaniards, establishing their headquarters at Santa Fe in 1542, found a large pueblo already functioning.

In the early days, Santa Fe secured all its trade goods from interior Old Mexico and Vera Cruz, via mule and burro trains over the mountains, or by boat through the Caribbean—a very expensive practice which caused calico alone to sell for \$2 or \$3 a vara, the Spanish equivalent of a yard of 33 inches.

Zebulon Pike, exploring the country under government contract in 1804, reported that a merchant by the name of Morrison had sent out a French creole, one LaLand, with a pack of goods on his back. LaLand, traversing the Platte Valley, had succeeded in reaching Santa Fe. To Zebulon Pike, then, belongs the credit for the impetus given the idea of trading with Santa Fe over the "petrified waves" of the prairies.

In 1812 the first organized American trade expedition reached Santa Fe; William Becknell, its leader, being known as the "father" of the Santa Fe Trail. The goods were diamond-hitched on the backs of mules, some of the trains consisting of from 150 to 300 pack animals, five or six mules to a man; sometimes as high as fifteen.

In '22 the first wagons were taken across the plains. These wagons were hauled by teams of mules. In 1832, five years after Independence was established (which was in 1827) bull teams or oxen were employed, and a government house had been located there to serve the trade.

Kaw and Osage Indians were the first owners of the site of Independence and of Jackson County, the Kaws being blanket Indians; and even within the memory of old-timers of this day, assembled each fall in large camps along the river bends, to gather persimmons which grew in great profusion there. This fruit pulp was mixed with ground corn into a sort of bread, and was also preserved for winter use. The Osages were said to be the finest Indians on the continent, few of their warriors being less than six feet tall.

The hills and valleys of Independence and Kansas City were forested slopes of white and black walnut, cottonwood, linn, ash, elm, hickory and many other kinds of trees, all essential to the needs of the trail traffic; with plenty of crab apples, papaws, hazelnuts and pecans. A vast ledge of blue Bethany limestone substructures the entire country thereabout, with a rich depth of top soil that will grow anything.

The Missouri, "Big Muddy," scouring the upper slopes of the Rocky Mountains from almost 2,000 miles away, deposited its silt and gravel in constantly changing formations, and with the same ferocity ate out other tracts already formed, carrying great trees down on its rapid current; and so great and rapid were the changes, that houses erected on its shores in the early days would now be out in the middle of the river; the river bed being altogether different from what it was then.

The first ferry across the Missouri in the vicinity of Kansas City (established by a Mr. Younger—progenitor of the Cole Younger associated many years later with the James boys) consisted merely of two canoes, lashed together. To anyone who has seen the current in the Missouri, this would seem a very inadequate and dangerous means of traversing that muddy flood. Just when this ferry was established is not known, but it was in active operation in 1828.

This, then, was the setting for one of the greatest dramas in history, one which was never duplicated in any other country on the globe, and never can be repeated.

As early as 1795 Daniel Morgan Boone, son of the famous scout, wintered for twelve seasons in a small log hut on the banks of the Blue, a tributary of the Missouri, at the site of what is now Independence, but was then Spanish territory—the Louisiana Purchase not being made until 1803. Here, sheltered alike from storms and unfriendly Indians, he prepared his skins for rafting down the Missouri to Saint Louis, a distance of something like 400 or 500 miles by water where a large branch of the American Fur Company, owned and operated since 1809 by John Jacob Astor, had been established, and he told of being set upon by Indians whenever he beached his canoe, until they finally stole all his furs and set him adrift without anything to show for his entire winter's work. Making his way as swiftly as possible to Saint Louis, where he knew the Indians would have to sell the pelts, he awaited them,

and when they appeared, they were made to turn them over to their rightful owner. Boone's body now lies in an unmarked grave in a Kansas City cemetery—unmarked only because it cannot be located.

As early, too, as 1819, the first steamboat to pass the future site of Independence was the *Western Engineer*, used by the Long Expedition. This was twenty-five years before the steam whistle was invented; but the boat had an escape pipe projecting from the bow in the shape of a huge serpent, painted black, with a red mouth and tongue. Whenever a band of Indians appeared, this serpent was made to spit and hiss and bellow, from which the Indians fled in terror. In 1832, the second steamboat, the *Yellowstone*, tied up at the Independence Landing. From 1840 on, steamboats became plentiful. Before that and long afterward, pirogues, batteaus, canoes, mackinaws, bull boats, longhorns and keel boats were in use; the latter being supplied with many oars and being laboriously cordelled by thirty or forty men. It required a month for a keel boat to negotiate the trip between Saint Louis and Independence.

In 1827, five families, choosing to remain on the site where Independence now stands, formed the nucleus of what later became one of the most important frontier towns in America, earning for herself the cognomen of "The Mother of the West," since the two great western trails converged there; the Oregon, officially opened in '43, traversing some 2,000 miles or more of northwestern territory, and the Santa Fe Trail, operating busily in '31 and, plunging 800 miles into southern wilderness and desert. Beside these two main trails were many offshoots, such as the overland stage route of Civil War days; the Utah or Mormon Trail; the Bozeman Trail; the Victory Highway; the old Chisholm Cattle Trail; the California Trail and the long isolated trail from Independence to Chihuahua.

There was also a water route from Independence to San Francisco. Embarking at the Independence Landing, about six miles from the city proper, one was carried down the Missouri to Saint Louis, and from there, down the Mississippi to New Orleans. There one took ocean passage either around the Horn, or crossed the Isthmus of Panama to the Pacific Ocean and up the western coast of California.

The first overland mail and stage coaches ("hoss-power Pullmans"), controlled by Russell, Majors & Waddell, that started from Independence for Santa Fe were installed in the spring of '49. At first they ran once a month, but finally one left each point every day until about '68, when the railroads as far as the mountains were completed. These

coaches were made in Concord, New Hampshire, and shipped to California around the Horn, and from there to Santa Fe and Independence. They were made water tight, as many rivers must be forded, and held eight passengers comfortably, with eight guards on top; the trip occupying about two weeks. Besides the passengers and guards, there was a messenger or conductor who remained with the coach during the entire trip, and a driver who was changed eight times on the trip at stations prepared for this purpose. No rest could be obtained on the two week trip except as one might sleep sitting up, and the fare was hardtack, thick bacon and a terrible black drug known as coffee. This was not only plain fare, but the usual plains fare; as the coaches drew into northern New Mexico, however, the tired travelers were given fresh fruits, delicious vegetables, roast chickens, etc. Romance and adventure abounded, and there were also daily hazards, from Indians, blizzards, road agents, etc.

Abe Majors, one of the firm, with headquarters in Independence, was a unique character, and his Merchants' Express was the largest transportation enterprise ever organized under one administration; his bull teams being on every trail between Independence and the Rockies. He became one of the two stage line Kings of the west; the other being Ben Holladay, who not only ran 5,000 miles of daily stage coaches, but sixteen first class passenger steamers plying the Pacific from San Francisco to Oregon, Panama, Japan and China.

About 1832 the work of gathering the Indians on to reservations was commenced, and while it was a long time before this was successfully accomplished, those so assembled received annuities from the government, which monies poured into Independence in a golden flood, enriching its merchants. The great Fur Companies at Saint Louis, Saint Joseph and Westport (near Independence) desired their share; so sent out large pack trains of mules, via Independence, to the Rockies, followed often by wagons drawn by six or eight mules. These wagons contained goods for the Indians, which would be delivered to the numerous posts dotting the plains and Indians, bringing their peltries would barter for these trade goods. On their return the wagons would bring back the hides; so the Fur Companies did not wait for Mahomet to go to the Mountain; they went to Mahomet.

The traffic through Independence became immense, and so great that local firms became very rich; smithies worked night and day; farmers furnished fresh, salted and smoked meats as there were no packing houses for a long while; they furnished dried fruits and vege- (Continued on page 50.)

# Shall We Survive? Or Shall We Perish?

By J. A. Koehler

PLATO said that every form of society perishes by its own inherent vices as much as by external assault. And that seems to be as true of Churches as of any other form of society. The Church is as subject to decay from its own inherent vices as is The State. The entrance of "grievous wolves" into "the flock" was taken by Paul to be a sign that the flock should not be spared. (See Acts 20: 28-30.) And John's messages to the seven churches of Asia bears witness to this same truth. It was the growing influence of the Nicolaitans, of those who said they were Jews and were not, of those who made Baloc a stumblingblock, of the Jezebels who prophesied false prophecies—it was the presence of such dominant influences in the church that wrecked it.

The greatest influence is not always exerted by the men of power—that is to say, by the men of office. Sometimes there are sinister powers behind the throne. Sometimes The Best are not The Strongest. It has often been so when the populace was an ignorant spineless mass. And the danger of destruction, in such cases, is always present, even to The Church.

The Church can survive provided only that The Best of its manhood is at once The Strongest. If the influence of the good is outweighed by the influence of the bad, certainly the work of the church must perish. The Church, to survive, must be composed of members who are capable of discriminating the good from the bad; and who are sufficiently devoted to its interests to give positive support to what they know to be right.

## CITIZENSHIP AND AUTHORITY

To answer the questions, Shall we Survive? or Shall we Perish? we must take into account the development of The Social Mind which is the central fact of social evolution. Society has become self-conscious, and capable of self-evaluation; and the thinking of the populace has become a real factor in the reshaping of social institutions. It is destined to become the dominant factor. And that means that in answering these questions we must take into account *the manner* in which The Best must come to dominate the life of the Church if it is to dominate it at all.

If in our endeavors to make The Church what God wishes it to be, we should proceed on the old principle of "authority" as it operated in early society—whether in The Church or in The State—

we shall perish. But if we proceed on the new principle of "Citizenship" as it is coming to operate both in Church and in State, we may survive.

In past ages, when the voices of the priests were regarded as the voice of God *ipse dixit*—the age of blind "obedience"—it may have been possible for the Church to survive through the lone principle of "authority." But in this age of universal franchise, in this age of self-government by free peoples, in this age of new thought habits and of new attitudes toward "authority," we shall perish if we ignore the bearings that the will of the constituency has upon the life of The Church.

Remember, the relations of the governor to the governed have changed with the passing of time. In the days of subject peoples, ignorance, and moral incompetency presented no such dangers as arise from ignorance and moral incompetency in self-determining peoples. Israel, under Moses, was quite a different problem from Israel under Pharaoh. The principle of citizenship had begun to operate in the life of that people. And what grief this man of God had to bear because of the assininity of his people. Moses was The Best; but he was not always The Strongest. Sometimes the Korahs, Dathans, and Abirams were more influential than The Prophets. And you know the consequences.

## A NEW VOICE OF AUTHORITY

We should know by now that the principle of "Rule by Divine Right" belongs to the past. Bonds which once operated to solidify peoples do not operate in the same way today. "Kinship" has almost entirely faded out of the picture. Citizenship; self-determination; free moral will; *the authority of the understanding of the populace*—this has come to take its place in the affairs of The Church as well as in the affairs of The State. The Divine right of this age is a popular will based upon an appreciation of the divine will. And the operation of such an enlightened moral will in the affairs of The Church is the sole condition of its survival.

This truth has been emphasized over and over again in the messages which have come to this Church from the pens of its prophets. *Doctrine and Covenants* 102: 2, 3 gives an instance of what I mean. It was the "transgressions" of my people; it was their unpreparedness to exercise their new powers of citizenship; it was their lack of knowledge (their ignorance) that defeated, for the time being, the purposes of God concerning The Church.

This Church, like any other social institution, rests on a psychological ground work. Its achievements depend upon the ethical appreciations its "citizens" have of human rights. There can be no Kingdom, no Zion, no virile Church in this age of citizenship, so long as Church men walk in the dark; so long as they make their choices in ignorance.

And, if I mistake not, this is the significance of the reply of our present president when, on one occasion as he was pressed for an answer to the question: "Is this a revelation from God?" the substance of his reply was: "Look it over and judge for yourselves."

#### THE METHOD OF AUTHORITY

"Go ye therefore and TEACH..." That is the method of authority—to win men to the ways of God. And see how this principle is reaffirmed in *Doctrine and Covenants* 102: 2, 3: "That my people may be TAUGHT..." "And KNOW." That they may come to build The Kingdom of their own free moral will. By what other method of authority is the building of a community of free moral will possible? And any priest who does not have time to learn and to teach does not have time enough to be a Shepherd to the people.

Remember, "Herds" may be driven; but "Flocks" must be led.

In this Church, a Church which says it believes in the command of God to organize A School for the ministry, and to delve in the Social Sciences, it is difficult to account for the cultural laziness of so many men of the ministry; or for their literary tastes. How can such men be the life of The Church?

My own explanation of this delinquency is this, in part—the fact that we have not come to apprehend the place that the authority of "citizenship" has in the affairs of The Kingdom. A citizen is one who exercises the rights and fulfills the duties of "A member," a functioning part, of society. Only "citizenship" can eventuate in "The Kingdom."

One evidence of this lack of appreciation of the relation of "citizenship" to "Kingdom" is the manner in which we try to shift responsibilities that rest upon our shoulders to other shoulders. We act as if it makes no difference at all whether we have knowledges of our own or not. Always, we are asking, What does X or Y or Z think about it? When, all the while, the fate of the church is being decided by what WE think or do not think about it.

What does a rule of the Church which is not understood by the Church amount to? *Doctrine and Covenants* 102: 2 gives the answer. Rather than being the bases of social unity, it becomes a bone

of contention, with all of the spiritual fatalities that grow out of internal religious contention.

And what does "the following" of an unenlightened "citizenry" amount to in The Church? No odds how authoritatively a prophet may have spoken. You have the answer in the circumstances of the work of the Church as it is today. The flattery of fools can never take the place of the sagacity of sages. Where the people of the Church have no vision, they perish—at least, Church peoples who claim the "rights" of citizenship.

The attempt to shift the priestly responsibilities "to know" to other shoulders, is an indication of one of three things: (1) mental incompetency; (2) moral delinquency; or (3) too much other business to attend to the business of The Kingdom. One of two things seems to have happened to some men: (1) either they have reverted to primitive types, or (2) they have not yet risen above the level of culture where law is a command imposed by a superior instead of an expression of the will of those who choose for themselves on rational grounds to obey it. And such a following can never be a credit nor an aid to a prophet of The Kingdom.

#### MASTERS OF OUR OWN FATE

If we had fulfilled the command given in *Doctrine and Covenants* 85: 21, we should have seen long ago that the evolution of social institutions exhibits the development of The Social Mind—the mind of the citizenry gradually arriving at the point of self-determination. We should have seen that man is coming to be the master of his own social fate. We should have seen that the law of natural selection which applies to physical organisms does not apply in the same way to social organisms. We should know that the fate of society, and particularly of The Church, is not determined by forces outside its "citizenry," and over which it can exercise no control. We should have seen that the fate of The Church is decided by forces which are within itself and which it may control for its own ends.

I speak now particularly of our economic destiny—man must shape his own social destiny by the exercise of his own free moral will. This is a truth which the prophets of The Restoration have tried over and over again to bring to the understanding of church peoples.

#### LEADERSHIP

What kind of "leadership" is it possible to provide a free people? A citizenry? A company of free moral agents? Obviously, only the kind of leadership it is competent to "follow."

How could the Spirit (Continued on page 51.)

# The Royal Road

By Florence Tracey

XV

## Out of the Darkness

HOW STRANGE it seemed to be sitting in a show with a man who was not Greg! Larry drew her arms out of her coat sleeves, and removed her hat. Two masculine hands carefully laid the coat over the back of the seat. They were fat hands and rather red and rough, but the fingernails were newly-manicured.

She had not really wanted to see this movie, but, well, she did not have the heart to turn Mr. Harvey Peterson down when he asked her. He had always been so kind and jolly around the house. And so the girl smiled gaily at her companion and settled into her place beside him.

Her surprise had known no bounds two days before when Mr. Peterson followed her into the hall after dinner, lowered his voice to a hoarse whisper, and asked how she would like to go to a show. He was very earnest and seemed exceedingly desirous of fulfilling her slightest wish, and she had rather playfully confessed herself a devotee of a certain actor.

"Why he's playing this week at the Elite!" joyfully exclaimed Mr. Peterson. Larry was horrified—she had not known the picture was in town. "Want to see it?" he went on before she had had time to catch her breath. And so she had accepted the invitation.

"Who ever thought of having a date with a man of his age?" she asked of Carmen in the privacy of her own room an hour or so later. "What shall I do? I never had a date with the middle-aged before. Shall I be gay, or babyish, or cute? or shall I be very coy and charming and use that come-hither-you-great-big-man-you stuff? What does he expect?"

"I believe I'd be as casual and natural as I could," the other advised. "He admires you a lot, and I imagine he'd be disappointed if you were cutey and all that."

"Well, I'd a lot rather be natural," and Larry vigorously applied the brush to her hair, "for if I acted silly and went ga-ga over him in the evening, it would be rather hard next day, to sit across the table and watch him consume mountains of pancakes or potatoes or whatever it might be."

"He's a nice fellow, Larry. I think you really should feel honored at his invitation, for I understand that he goes out very seldom."

"Of course he's nice. I like him, but this is like having a date with my grandfather—oh, maybe not that bad, but any-

way, my father. You don't suppose he's sentimentally inclined?"

"You can't always tell." Carmen was critically studying her finger-nails. "People sometimes surprise you. There's a degree of romance in the lives of most of us if it is ever found, and I wouldn't be a bit surprised—"

"I hope he won't be sentimental, and as for romance, I'm not in search of it," snapped Larry, her fingers prowling in her pin tray for another hairpin. "And if I were—I certainly wouldn't turn to him to find it," she concluded.

### How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite frankly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him because she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

Tempted to attend a costume ball with Greg, Larry yields; her evening is ruined by the loss—or theft—of a valuable bracelet, an heirloom, belonging to Eldred Hampton. In the days of remorse that follow she criticizes herself, and decides to take a more active interest in church work.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Mr. Harvey Peterson is a lodger at the home of Eldred Hampton.

"One is always stumbling on to romance in unexpected places," meditatively observed Carmen. "Sometimes people whom you would least suspect as being the subjects of romance, can tell you the most beautiful and the most tender things. Sometimes they are unattractive in appearance—"

"And fat," Larry's voice trembled with amusement.

"Yes, fat, and grouchy, and yet somewhere they have come in touch with love, romance, laughter, joy."

"You ought to write a book, Carmen," teased Larry, "you'd thrill everyone into believing this old world is full of happiness and peace and good will. It would be comfortable reading, my dear," more seriously, "but it wouldn't be the truth. This is a hard old world—the more I live in it the more I can see that it is. If you don't fight your own way, people will always be walking on you. I fail to

get John's Royal Road idea. To me life is more of a rocky, steep, blistering path!"

"Don't be bitter, Larry," interposed the other. "I don't like to hear you talk like that. And anyway why should Mr. Harvey Peterson make you have such thoughts. Eldred says that he was married once long ago and that his wife died, and that he's been so faithful he hasn't looked at a woman for sentimental reasons since."

"Oh!" Larry felt as though she had been suddenly thrust under an icy shower.

But now as she stole a glance at the man sitting at her side, she laughed silently at the idea of romance being associated with him. Sitting—almost crouching—there his wide face placid, his eyes glued to the screen, his huge shoulders bent slightly forward, he looked anything but a romantic figure.

MR. PETERSON was enjoying the show. He laughed uproariously at the comedy and followed the travel-talk with avidity. Then when the feature picture began, he seemed to forget her entirely and became thoroughly engrossed in the flashing scenes. Larry was thankful that the picture was highly exciting and not sentimental; but she did not follow it very closely, somehow she could not become interested in the story. In the midst of darkness she sat alone with her thoughts.

The last time she and Greg had been to the Elite—how well she remembered it, for it had been that night he had proposed to her!—they had chosen a place far back on the main floor, and after a time she had slipped her hand into his, and they had followed the story together.

But why think of it? It made her heart feel small and twisted when she realized that her companion tonight was not Greg. Greg had gone out of her life forever. She wondered if she would never see him again.

It was near the end of the picture, and some who had come early, were leaving. A tall young fellow was moving down the aisle toward them. When he was only two seats' distance from Larry, the blond girl who was with him raised a flowerlike face and confidently put her hand through the young fellow's arm. Right then Larry's heart seemed to thud down into her heels. There had been something dangerously familiar about him all along; but now, he was so tall, that the lower rim of the reflection from a spotlight revealed his face—large brown eyes, a long slender nose, and

smiling lips, all underneath a head of dark red hair.

LARRY sat as if she were frozen. She could only stare. It was Greg!

Then they were gone. It had been only a fleeting second, but how much heartache, disappointment, and agony that moment had contained, she would never admit.

So—Greg had found somebody else, and after all he had vowed too! She was dizzy with the shock. And—oh, he had been so swift about it—only a month ago, he had promised her his love, *all* his devotion! Larry's brain seethed with unanswered questions. She had never seen the girl before. Who was she? Did she already love Greg, or was she just using him? How long had they known each other? So—that was why she had not seen him—he was busy seeing somebody else! Larry's cup was bitter that night, and she drank it to the very dregs with Mr. Harvey Peterson there beside her.

She saw nothing more of the show—it was silly, flat, unfeeling. She heard nothing in the vaudeville program until a blues singer with a far-reaching though mellow voice sang, "*That's Just My Way of Forgetting You.*" It was an old song, but it made Larry frantic. She wanted to beat Mr. Harvey Peterson's shoulder with her fists and shout: "Let's get out of here. Let's go. I can't stand this another minute!"

Then it was over. They were at the parking station, waiting for the attendant to bring Mr. Peterson's car. The cool spring wind restored Larry's poise and calm. She had resolved that she would not ruin a perfectly good evening by thinking of Greg and might-have-beens. Perfectly good evening? Every fiber of her being cried out in silent protest. It had been horrible!

Certainly the fates were against her tonight. Just as she had locked Greg in the back of her mind, and assumed a bright and comradely air and started a lively conversation, Mr. Harvey Peterson stopped the car at the entrance of the Gray Goose Clubhouse.

"I'm hungry, how about you?" he grinned.

"Oh, I could manage a soda, I guess," smiled Larry, wishing most fervently that he had not thought of food. She did not believe she could swallow a bite. Here was where she and Greg had eaten many times. She did hope that Greg had not chosen this particular evening to bring his new girl here. An encounter in the light would be very embarrassing. But if he had, he surely was gone already—she saw his car nowhere.

After a short argument about their order, Mr. Peterson settled back in the little niche they had chosen, and beamed upon her. It was different from the way he usually beamed—not quite so satisfied or sure.

AN APPREHENSIVE GLANCE over the room had assured Larry that she knew no one there. She dropped her coat from her shoulders, and smiled courageously across the table. What if people did see them—they would in all probability think Mr. Peterson her dotting father or uncle?

"That's your color," Mr. Peterson observed with statesman-like dignity. "I always did like green. How come you to wear a green dress tonight?"

"You said one day that you liked this dress," Larry smiled naively.

He reached for his tentlike white handkerchief.

"Ah—oh, did I?—Yes, er—I believe I did. It is a pretty color. What do you call it?" What was the matter with him Larry wondered. What made him stammer and sweat—why, there were great beads of perspiration on his brow! He made a pass at them with his handkerchief, and smiled weakly. Could he be afraid? What was troubling him?

"This is leaf green. It's supposed to be like the new leaves in the spring," she explained.

"Well—er—you sure look mighty fine in it. I like that—" Just then the waiter brought their order and saved Mr. Peterson further anguish in an attempt to make conversation.

"I guess you're wondering,"—his courage had been bolstered by two double-decked sandwiches and a malted milk—"I guess you may wonder why I brought you out tonight—" he left his sentence in mid-air.

"Why, I think it was wonderfully nice of you to think of it," politely. Would they ever get home? Next time they would find their evening's entertainment right in Eldred Hampton's living room—that is, if there was a next time. She doubted it.

"Well I—" he put a pudgy finger inside his collar as if to make more room for his Adam's apple; "well, I've wanted to for some time—only—only—"

"Only why didn't you?" Larry leaned across the table. She would help him out of his embarrassment if she could.

"—Only I didn't have the nerve!" he blurted.

"Why, surely I'm not so fierce as all that!"

"Oh, no, not that. Not you at all. It's just hard for an old rooster like me to play I'm a young cock of the walk. Nobody your age wants to go out with an old fat man," he lifted a heavy finger as she started to protest. "I wouldn't have been a bit surprised if you'd laughed at me when I asked you to go to the show with me."

"Why, Mr. Peterson!" But in her heart Larry felt guilty. He wasn't a fool. He had known all along. "But I didn't laugh. I came."

"That was mighty sweet of you, Larry—an'—an' I don't intend to fergit it."

"I'm a regular old blunderbus," he continued the conversation when they were on the highway home; "I'm awfully

clumsy, but I wanted you to know I'm your friend. I want to help you, Larry, since you don't have no folks of your own—and I hope you won't fergit that. And if you're wonderin' why I feel that way, I guess it's because—outside of your being friendly and nice to me—you remind me of someone I used to know." It was almost as if he were making a confession; his heavy voice had actually trembled. Big, bluffing Harvey Peterson, the possessor of finer senses and feelings? Larry could scarcely believe her ears.

"Ah," she encouraged.

"She was blond like you and had a smile like yours and was kinda quiet and still and comfortable like. She was a mighty sweet woman."

"I'm sure she must have been nice if you cared so much for her, Mr. Peterson," sympathetically.

"She was wonderful. She was a dream that didn't last long, Larry. You'll be surprised to learn that an old codger like me ever had a dream in his life, a dream that was flesh and blood. But she was. Her name was Lois. Would—would you like to see her picture?"

"Indeed I would." Larry was touched. She felt as if she were about to see something sacred and holy.

FROM A POCKET just over his heart, he took a beautiful but very worn little pocket photograph case, and handed it to her. Larry slipped the tiny silver tongue out of its slot, and found herself gazing into the rapturous eyes of a young woman. Her blond hair was combed in the style of twenty years ago. She had a pretty nose, a fine brow, and her smile suggested beauty, love, dignity.

"She is lovely," softly, "she was your—"

"My wife—" proudly he supplied the missing word; "Lois Peterson." There was devotion and there was constancy in the tone in which he uttered that name. "She was an angel here on earth, but she's been an angel in heaven for eighteen years."

"I'm so glad you showed the picture to me and told me something about her, Mr. Peterson. Now I shall feel better acquainted with you," and Larry slipped a hand through his arm. "I believe we're going to be great friends." She was recalling Carmen's words: "One is always stumbling on to romance in unexpected places."

The next day she learned more about Lois Peterson from Eldred Hampton.

"She was a lovely woman, Larry. But I never thought of you as being much like her. Her eyes were a glorious blue. Nobody knew her very well because she was so very quiet, and she was devoted to her husband. It was almost pathetic how they worshiped each other. She died when her baby girl was born—just passed right out like the flame of a white candle. And two days later the baby

(Continued on page 51.)

# Religious Rebels and Crippled Gods . . . .

By James E. Bishop

**M**ANY REBELS have appeared on the stage of the world. Some have turned out to be benefactors. One, who was judged by many to be a rebel, was the Son of God. Many have turned out to be misanthropic, reactionary and anti-social.

Some hundred-percent Americans were rebels once. But they brought forth the Declaration of Independence and the Constitution of the United States. These documents are revered but not always understood. If a man should be born in the eastern states and have the opportunity of the culture of that section moulding his life in the days of his immaturity, if he should go west in the days of his maturity and make contributions to social and educational policies; such a man would be judged hundred-percent American. Such a man attempting to analyze the spirit of America says that our forefathers achieved political liberty and that this generation must bring about industrial liberty. Accordingly, he says, we need a new declaration of independence for industrial life and the pursuit of happiness. He is called a rebel. Those who call him that may have forgotten the spirit that gave birth to our institutions. Time will tell. It is to be hoped that the needed remedies will be achieved without internal warfare. They will hardly be achieved without some taking the risk of being called a rebel.

The foundation of the reformation was laid by men who were castigated as rebels. Many of them were martyred. Some escaped that fate but bore social ostracism. Their works have been justified. They did not trust in crippled gods. They possessed a broad background of truth and righteousness in their personality. They could affirm as well as protest. They had an unfaltering trust in the perpetuation and final victory of truth. They wrought for generations unborn. They were positive, not negative. They did not adjust their sails to shifting political winds. They adjusted their lives to high ideals. They did not "stoop to conquer." In their gravest crisis they stood straight and calm, as did their Master. And of Him one said, "Behold the man."

All who may be placed in the category of rebels are not of that quality. Alas, they are not without influence. Many affected by them do not see that they served crippled gods, whereas they might have served the true God. Some have been able to detect the true qualities of greatness in a leader as did Peter when he said, "Thou art the Christ." Many

have not had that power and so are left to the mercies of their own uninspired judgment.

Most men that have rebelled in the field of religion have had some item of truth in mind. But they become extreme. They cannot see middle ground. In the remorseless grinding of their ideas; in their relentless attack on all things religious, they whittle it down until there is nothing of the Divine left in religion. Their religion is human. They have crippled *their conception* of God.

Emerson reasoned himself out of respect for the sacrament. For him Jesus was just a man, a good man. But not a supreme and unique revelation. He crippled his concept of God.

H. G. Wells tells us frankly that the only god he can bring himself to believe in is a crippled God. It is some power in man seeking perfection, but impersonal and having no law or commandment.

If people were not influenced by such ideas, one could let them pass, and "let the dead bury the dead." But we meet their disciples and devotees almost everywhere.

If the fundamentals of the Christian religion be gathered up in morality, doctrine, miracles and organization; the arch rebel is David Friedrich Strauss. Dr. G. Stanley Hall lists him as giving a scientific interpretation of the life of Christ and goes on to say that Strauss destroyed all foundation for belief in miracle.

Strauss published his life of Jesus in 1835. At the time he was teaching and lecturing in Tubingen, a leading theological school in Germany. Prior to that he had been a pastor and the common folk loved his simple discourses. He was moving in the religious field. He set out to destroy faith in miracles. His book raised great excitement and he was moved from his position. Later he modified his ideas somewhat and took a more favorable view toward the Christian religion. But he was restless. His crippled concept of God bewitched him. He published another book and took up his old negation and came to the conclusion that life was a meaningless proposition.

Nearly all of the positions taken by Strauss have been proved false. Time has shown that he worshiped a crippled concept of God. He rebelled against the whole field of religion. He may have had some just grounds. But he became extreme. He rebelled. He was led too far from the "golden mean" by his crippled

(Continued on page 51.)

# Worship Suggestions for February, 1934.

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "ESTABLISH THY HOME  
IN RIGHTEOUSNESS."

(Note: In song references, Saints' Hymnal means our latest publication. Old Saints' Hymnal refers to the earlier book.)

### FEBRUARY 4

Theme: "Sanctify Yourselves."

Instrumental Prelude.

Call to Worship: Doctrine and Covenants 65: 1.

(S) Response: Hymn 151, S. H., "Father When in Love to Thee," old S. H., 135.

Scripture Reading: Doctrine and Covenants 85: 8, 9, 17, 18. The Lord's Prayer.

Hymn: "Come, Holy Spirit, Come," S. H., 197, old S. H., 77, verse 1.

Reader: Verses one and two of "Admonition," given through Joseph Luff.

Hymn: "Confirm Us in the Faith," S. H., 197; old S. H., 77, verse 2.

Reader: Verses three and four of "Admonition."

Hymn: "'Tis Thine to Cleanse the Heart," S. H., 197; old S. H., 77, verse 3.

Reader: Verses five and six of "Admonition."

(S) Hymn: "Gracious Spirit, Dwell With Me," S. H., 192.

(S) Prayer and Benediction.

### FEBRUARY 11

Theme: "Set Thine House in Order."

Prelude: "O Master, Let Me Walk With Thee," S. H., 213.

Statement of the Master: John 14: 1-4.

Group Response: Psalm 15: 1.

Prayer: A petition for light on our home problems.

(S) Hymn: "The Lord! How Wondrous Are His Ways!" S. H., 116; old S. H., 144, verses 1 and 4.

Scriptural Meditation: Matthew 7: 17-20.

Hymn: "Look for the Beautiful," S. H., 209, Z. P., 147, verse 1.

Scriptural Meditation: Matthew 7: 34, 35.

Hymn: "Look for the Beautiful," verse 2.

Scriptural Meditation: Ephesians 6: 1-6.

Hymn: "Look for the Beautiful," verses 3, 4.

Meditation: "In my Father's House Are Many Mansions;

. . . I go to prepare a place for you that where I am, ye may be also." Everything will be tidy and clean and beautiful there. I wonder, will I feel at home?

Always there will be love and peace and joy in our associations and in our daily work—no one will be angry or insist that his way is best. No one will gossip or say aught against his neighbor. Can it be that I shall be content?

These things I must consider now, for I am building for the future. And after all, folks won't be so different in those days that are to come. If I have not practiced these virtues and little acts of courtesy within my own household, how can I expect a welcome in that mansion of the Christ?

Group Challenge: Psalm 15: 1.

Commission: Psalm 15: 2-5.

Benediction.

### FEBRUARY 18

Theme: "Let Love Prevail."

Instrumental Prelude: "Dear Lord and Father of Mankind," S. H., 243.

Statement of Christ: The Master has said, "The foxes have holes, and the birds of the air have nests; but the Son of

Man hath not where to lay his head." (Matthew 8: 20.)  
Hymn Response: "Behold the Savior at the Door," S. H., 328; Z. P., 152, verse 1.

Scripture Reading: John 14: 15-23.

Hymn: "Oh, Yes, the Blessed Son of God," S. H., 328; Z. P., 152, verse 2.

Talk: On unity in the home.

One of the greatest opportunities presented to man of learning about God, his unity and love, can come through the ordering of life in the home. If a person can develop and practice love in the home, it is certain that in all other relationships of life he will reflect that spirit. Every home in the church should be a center of spiritual power. Parents and children are the exact measure of life in the home. Bickerings, strifes, jealousies and envyings hinder the work of the church just as much if they are in the home as if they are elsewhere. A kindly word, a thoughtful act, a stern discipline on the tongue will do much to make life more pleasant for the husband who has spent his day in work at shop or office, for the wife who has been busy at home tasks all the day, and for the children who are the homebuilders of tomorrow. And, what is more, the worship of the church will be immeasurably increased in quality and power, as the homes of our people reflect the spirit of Jesus Christ.

Hymn: "If Any Man Will Hear My Voice," S. H., 328; Z. P., 152, verse 3.

Poem:

#### HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome  
We light this flickering lamp of home,  
And where bewildering shadows throng  
Uplift our prayer and evensong.  
Dost thou, with heaven in thy ken  
Seek still a dwelling-place with men,  
Wandering the world in ceaseless quest?  
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,  
The fox is sheltered in his ground,  
But dost thou still this dark earth tread  
And have no place to lay thy head?  
Shepherd of mortals, here behold  
A little flock, a wayside fold  
That wait thy presence to be blest—  
O Man of Nazareth, be our guest!

—Daniel Henderson, in Quotable Poems.

Prayer.

### FEBRUARY 25

Theme: "Worship in Thy Home."

Instrumental Prelude: "Ere You Left Your Room This Morning," S. H., 327; Z. P., 105.

Call to Worship: "And now a commandment I give unto you, . . . you shall set in order your own house, for there are many things that are not right in your house. . . . What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place." Doctrine and Covenants 90: 6, 8.

(S) Hymn Response: "Take Time to Be Holy," S. H., 322, verses 1, 2.

Talk: Based on Doctrine and Covenants 28: 13.

Hymn: "One Hour With Jesus," S. H., 325; old S. H., 337, verses 1 and 2.

(S) Period of Congregational Prayer:

Scriptural Meditation: "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." "Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your

houses, yea, over all your household, both morning, mid-day, and evening; yea, . . . cry unto him over the crops of your fields, that ye may prosper in them. . . ." "Yea, let all thy doings be unto the Lord, and withersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever; counsel the Lord in all thy doings, and he will direct thee for good: Yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (3 Nephi 8: 52; Alma 16: 219, 220; 17: 69, 70.)

(S) The Lord's Prayer.

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

(Note: In song references, Saints' Hymnal means our latest publication. Old Saints' Hymnal refers to the earlier book.)

FIRST SUNDAY, FEBRUARY 4  
*Sacrament Service*

SECOND SUNDAY, FEBRUARY 11

*Theme: "A citizen of God's Kingdom must be obedient."*

Prelude: "Trust and Obey," Zion's Praises, 4.

Call to worship: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord." (Psalm 118: 19.)

Hymn: "Trust and Obey," Zion's Praises, 4.

Prayer.

Scripture: Joshua 24: 24b, Jeremiah 7: 23b, 11: 4; John 14: 15; Ephesians 6: 1; Colossians 3: 20; 1 John 3: 22-24.

Hymn: "Stepping in the Light," Zion's Praises, 100.

Sermon Talk: Text: Job 36: 11. See sermonette, "Obedience," Stepping Stones, April 3, 1932. In order to become a citizen of God's Kingdom, a person must first obey the gospel. Then they must keep on obeying God's commandments. God wishes children to obey their parents. He also wants us to obey the laws of the land. (Doctrine and Covenants 58: 5.) Just as the citizens of the different countries are required to obey the laws, so must the citizens of God's Kingdom obey God's commandments. Contrast law-abiding citizens with those who disobey the law. Emphasize the fact that obedience brings satisfaction and happiness, while disobedience brings punishment and unhappiness. "This is my rule, when the Lord commands, do it." (Joseph Smith. Church History, volume 1, page 525.)

Story: "Peter's Shoes," Stepping Stones, June 23, 1929, or "When Mother Helped," page 124, Seventy-five Stories for the Worship Hour, by Margaret White Eggleston.

Special music by junior choir.

Story: "The Broken Cellar Door Latch," Stepping Stones, October 28, 1928, or "Tempered Wind," Stepping Stones, September 6, 1931, or "The Water Barrel," found in the book, Children's Story Garden, available in some public libraries.

Closing Hymn: "I'll Go Where You Want Me to Go," Zion's Praises, 28, Saints' Hymnal, 292.

THIRD SUNDAY, FEBRUARY 18

*Theme: "A citizen of God's Kingdom must be truthful."*

Prelude: "The Sabbath Bell," Zion's Praises, 45.

Call to Worship: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Psalm 15: 1.)

Response: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15: 2.)

Hymn: "The Sabbath Bell," Zion's Praises, 45.

Prayer.

Scripture: Proverbs 8: 7, 12: 17, 16: 13; Zechariah 8: 16; Ephesians 4: 25.

Hymn: "Look for the Beautiful," Zion's Praises, 147; Saints' Hymnal, 209.

Sermon Talk: Text: 1 Timothy 2: 7. One of God's commandments is to tell the truth. (Exodus 20: 16.) "False witness" means telling something that is untrue; a lie. A lie seldom travels alone, for if a person tells a lie, in most cases they will have to tell several more to make the first one seem true. This results in unhappiness. Once in a while a person is punished when he tells the truth and admits he did something wrong, but this does not happen very often. However, if it does happen, it is better to be punished for the wrong that has been done than to lie about it, for that would make two sins to be punished for. Many times a person's lie is found out and they are punished for both the first wrong and the lie they told. Even if people do not find it out, God knows about it.

Story: "How Mirza Khan Told the Truth," page 136, Knights of Service, by Emerson O. Bradshaw, or story found on page 33, Junior Quarterly, The Junior and His Bible, by Myrtle A. Weber, April, May, June, 1931.

Special music by junior choir. Select a number about Jesus. This may be chosen from the Christmas music or hymnal.

Story: "Truth Is Mighty and Will Prevail," page 152, Ethics for Children, by Ella Lyman Cabot, or "Helen's Magnifying Glasses," page 91, Pilgrim Elementary Teacher, February, 1930.

Closing Hymn: "The Beautiful Light," Zion's Praises, 77. Benediction.

FOURTH SUNDAY, FEBRUARY 25

*Theme: "A citizen of God's Kingdom must be loyal."*

Prelude: "I Would Be True," Saints' Hymnal, 294.

Call to Worship: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." (Psalm 27: 4.)

Hymn: "I Would Be True," Saints' Hymnal, 294.

Prayer.

Scripture: Exodus 32: 26; Psalm 94: 16; 1 Corinthians 15: 58; 1 Timothy 6: 20; Jude, verse 3b.

Hymn: "Dare to Do Right," Zion's Praises, 79.

Sermon Talk: Texts: John 8: 14; Colossians 2: 5. A person who is not loyal to his country is called a traitor. We do not want to be traitors to God's Kingdom, so let us be loyal and true to Him. It often takes courage to stand up for what we know is right. Boys and girls should be loyal to God's church and be so interested in it that they will defend it and tell other people about it whenever there is an opportunity. (1 Peter 3: 15.) They should be happy to do this and never be afraid. God also wants us to be loyal to our country and our homes and our duties. Tell about the writing of "I Would Be True," (Pamphlet, Great Hymns of Worship and Missions, 25c), "Stand Up, Stand Up for Jesus," (No. 21, A Junior Hymnal, compiled by J. E. Sturgis and W. S. Martin), or "Consecration," (Saints' Herald, June 13, 1933, page 748.)

Story: "The Loyalty of Emma Smith," Young People's Church History, volume 1, pages 390, 391.

Hymn by junior choir, "Who Is On the Lord's Side?" No. 76, A Junior Hymnal, compiled by J. E. Sturgis and W. S. Martin, or "Consecration," Saints' Hymnal, 293.

Story: "Ruth the Faithful," page 20, Knights of Service, by Emerson O. Bradshaw, or "Queen Esther's Loyalty to her People." (Esther, chapters 2-8.)

Closing Hymn: "Stand Up, Stand Up for Jesus," Zion's Praises, 71; Saints' Hymnal, 218.

Benediction.

## INDEPENDENCE—THE MOTHER OF THE WEST

(Continued from page 42.)

tables; their wheat was ground by local mills and sold, sacked to the trade; there was work in town or on the trails or, later, on the railroads, for thousands of men. One of the most enterprising young men at that time was a negro by the name of Young, who, by his own labor, bought his freedom and that of his wife, beside piling up thousands of golden dollars. An idea of the value to Independence people of this vast trade may be secured through the fact that besides making hundreds of wagons and trailers, this negro made all the ox yokes used in the traffic—50,000 annually during the '50's, which sold for from \$1.50 to \$2.50 each.

The makers of harness and saddles, whips and straps had more than they could do. All was feverish activity, for trains must leave when trail conditions were most favorable; and there were days when they passed in such a steady stream—one outfit following another—that it was almost impossible to cross the streets.

The first run of the celebrated Pony Express was made on April 3, 1860, and the last when the Wells Fargo Company took over the business in '66. The hundreds of courageous young men who rode these trails out of Independence and elsewhere, hold the world's record for valiant and continuous riding. Among them were to be found such men as Buffalo Bill, who commenced riding when fourteen; Pony Bob Haslem, riding the express longer than any other messenger; Lem Flowers, Xavier Aubrey, as great an explorer as Fremont, and a young man who made the greatest ride in history; Keno Armstrong; Billy Opdike—the list is too long to enumerate, but they were the best King Whips that ever "sent 'em down the mountains."

Then in Independence, also, congregated the mighty mountain men, government scouts, hunters and trappers, among whom were Jim Bridger, the discoverer of Salt Lake and the founder of Fort Bridger, whose grave in Mount Washington Cemetery just outside of Independence, is marked by a giant boulder brought from the Rocky Mountains that he loved; Kit Carson, who made his first visit to Independence as a boy running away from the saddler to whom his father had bound him. On applying for work to Saint Vrain's bull train about to leave for Santa Fe, he was asked, "What can you do?" and he answered, "I can shoot straight"; and Kit always "shot straight" with white man, red or black. Then there was Uncle Dick Wooten, second only to Kit Carson, who also joined the Saint Vrain's wagon train, in '32; Joaquin Leroux, Tom Tobin and many others. What tales these men could tell, as they gath-

ered in the smithies or on hotel verandas in Independence. The town must have appeared a second Babel, with its confusion of tongues, as through its streets and in and out of the many shops there roamed Indians in blankets and feathers; scouts in shredded leathers and furs, pony express riders of many nationalities and drivers of stage coaches; cultured people from the east; soldiers, negro slaves, with all of this extensive traffic bringing incalculable wealth to Independence. Over the Trails from Independence passed Pike and Fremont, Kearney, Sherman, Sheridan and Greeley, Calamity Jane, Wild Bill Hickok, Henry M. Stanley, Washington Irving and many others, each man performing his destined work and marching on down the centuries.

Then there were the Forty-niners, coming from the east, north and south, to stake their all in the mad rush for gold in California. Independence men left good, rich, Jackson County farms without selling or transferring title in any way, and hastily packing their families and such of their goods as they could take with them, made a fevered dash for the gold fields. One Independence man, writing back, told of the intense excitement of that time; of the sky-high prices, and the equally sky-high wages; flour \$40 a hundred; beef a dollar a pound; labor bringing from \$100 to \$1000 a day. It was all a part of the hysteria of the times.

And Independence was the focal point, also, of still another unusual episode—the advent of our own church. Joseph Smith, with a small company, left Kirtland, Ohio, on the 19th day of June, 1831, and, traveling by wagon train, canal boats and stages, finally reached Saint Louis, Missouri, and from there, he, with others, *walked* to Independence, a distance of nearly 300 miles *overland*, arriving about the middle of July. His audiences there were composed of whites, negroes and Indians. In July, through revelation, the ground for the subsequent temple site was pointed out.

In '31 also the first log was laid by twelve men for the first house in Zion; the twelve men typifying the Twelve Tribes of Israel; and at this time the land was consecrated for the Gathering. On the 3rd day of August, 1831, the spot for the Temple was dedicated, a little west of Independence. In '33 and '34 a mob of citizens composed of many of the foremost families of Independence, destroyed the printing offices, storehouse and homes of the Saints, driving the families out of Independence, causing terrible distress and much loss of life.

In the middle Forties the Mormon hegira, under Brigham Young, with Jim Bridger as guide, formed one of the most stupendous religious movements ever known, quite in keeping with the other activities of this frontier town. The first party, led by Brigham Young

in person, numbered some 143 men, and convoyed a train of 73 wagons. Men, women and children starved and froze in the mountain snows, or were slain by Indians in this westward trek. Some of their trains traveled westward via Council Bluffs and up the Valley of the Platte, but Independence was the favored point of departure.

During the Civil War, no county in Missouri suffered as did Jackson County. A semi-slave state, Independence became a Federal post, and several major battles were fought on its streets. Bushwhackers, guerilla bands, Red Legs from Kansas, took over any bloody work not accomplished by the war. The James boys—Jesse and Frank, with Cole Younger and others, made Independence their habitat, and after their destructive forays, hid out in secret caves along the river banks. There are not very many active boys in Independence who have not, at one time or another, discovered Jesse James' cave, but just where it really was is not known. A Vigilance Committee, cooperating with the Governor, were finally successful in breaking up this notorious band of outlaws. However, some twenty-five or thirty years ago, I saw Cole Younger on a train. He sat on the seat in front of me, and men behind me were discussing him and his career. One of these men said: "If that fellow never rates a shining crown hereafter (referring to his bald head) he at least has one now."

Then there was Quantrell, reputed to be the greatest guerilla the world ever knew. There are people living today who remember his raids, some of whom suffered greatly from them; and until the last two or three years survivors of that famous band met annually near Independence in a fast-diminishing reunion. This meeting, however, owing to lack of "survivors" has now been discontinued.

Old log cabins still stand, or perhaps I should say lean, built over 100 years ago. Slave-built fences of flat rocks laid one on top of the other without cement, encircle many homesteads. There still remains the first courthouse west of the Mississippi, built in 1827, a date important in church history also.

A few of those who carried on in the early days of Independence history remain—white-headed, stooped, but each year sees a harvesting of this ripe grain. Soon there will be no one to tell of the hectic days of pioneer times, when muddy, unpaved streets were bright with human flotsam; when the booming guns of approaching bull trains notified the citizenry to scurry to the square to greet swaggering adventurers, full of stories of the trip; when the lights in smithy windows never grew dim, and when black slaves were bought and sold as so much merchandise on the slave blocks.

In 1927 a Centennial was held when treasures stored in the homes of old-timers were brought forth and put on

display in store windows; when black oxen, drawing covered wagons paraded through the streets; when dilapidated carryalls that had once conveyed ladies in hoops and poplins, mantillas and tiny parasols, were again seen; when Buffalo Bill's "Deadwood Coach" rattled over 1930 pavement; but Buffalo Bill, with his trusty buffalo horse "Brigham" and his sure-fire gun "Lucretia Borgia" was tramping other trails; while Independence, the historic, is fast becoming so modernized that soon she will be "just another city."

## THE ROYAL ROAD

(Continued from page 46.)

died, too. Harvey was so stricken at his loss of Lois that they say he never thought about the baby. After it was buried when they asked him what name to put on the tiny tombstone he had ordered for it, he just had them carve, 'Our Baby.' It stands today next to the marker which bears the words, Lois Peterson, Beloved Wife of Harvey Peterson."

"He fairly worships her now, Mother Eldred—carries about with him the loveliest photograph."

"Perhaps it is the almost constant thought of her that has helped him all these years. I imagine to him she was the incarnation of all that is good and beautiful and lovely. To be able to live in thought with one whom you love and who has gone on before you, is a wonderful thing, Larry, and he has impressed me as being one who dares to carry romance into eternity. It is not a little thing to him—it is THE thing. She will always be his romance. You rarely see such constancy in men and women—I have never encountered it except in one other instance—but it's among us. Just because we don't always see it doesn't mean it isn't there. It reminds me of the words of our hymn, 'Look for the Beautiful.' We would be a happier people if we did more of that."

(To be continued.)

## RELIGIOUS REBELS AND CRIPPLED GODS

(Continued from page 47.)

God. His idol was not life giving and faith expanding. It was death dealing and doubt creating.

Man's natural concept of God is more or less crippled. I do not know the author of the following, but I believe it to be truth. "It is impossible for the human mind, with its limitation, against the background of boundless time and mighty forces, to conclude that the Ruling Power is benevolent and that righteousness will prevail, unless there be an intervention of God in the human mind."

The intervention of God in man's personal welfare is a promise of the gospel. It involves the miraculous. It involves doctrine and morals. It involves organi-

zation. Such intervention comes by the "grace" of God to obedient men. There are no promises of salvation to men who rebel at God's revelation. Rebels are left with their crippled concepts of God. Some day the haughty spirit of man will melt and he will say in anguish, "the harvest is over, the summer is ended and my soul is not saved" and he will bend his knee and "confess that Jesus is the Lord to the glory of God." Obedience to the gospel will avoid all that. Jesus said, "My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God." (John 7: 16, 17.) He also said, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." (John 8: 31, 32.)

## SHALL WE SURVIVE? OR SHALL WE PERISH?

(Continued from page 44.)

of Truth "guide" the peoples of the Church into truths which they are incapable of understanding? Of course, that is an anomaly. Or how can men be won to moral convictions to which their moral tendencies are in active opposition? What can leadership do with men to resist the truth?

Whenever a normal man of mature years, who has had the privileges of being under divine leadership, says he is unable to grasp the truths in which Zion, The Kingdom, is grounded, he confesses to one of two things: either he is too dumb to participate in establishing The Kingdom, or else he has robbed himself of the power of moral judgment which belongs to men of his years by cultivating a taste for things that are morally wrong.

In such cases, what may be needed may be not better leadership, but men who are capable of a better response to leadership. Certainly, only men who are capable of understanding the truths involved in the redemption of Zion can be told how it is to be done.

### A BLUNDER

The circumstances in which we find ourselves as A Church today are in no small measure due to the fact that so many "members" of the "body" have thought (?) that Social Institutions, Zion, The Economic Commonwealth, is not a deciding factor in the life of Church Peoples. They have thought (?) that all that matters is that each man should discipline his own heart and save his own soul. And, of course, the affairs of the Church have been governed accordingly.

Suppose, now, that all of us had been grounded in the truth that we necessarily are profoundly modified by the very fact of the form of society in which we live. Suppose that all the members of

this Church had known that it is through the building of the Economic Institutions of The Kingdom that we must effect the proper discipline of our own hearts and the salvation of our own souls (see *Doctrine and Covenants* 77: 1, et al) what would our Church look like today? Would it present the sad spectacle of being unable to pay the incidental costs of ordinary Church operations? Is righteousness and truth of such nature that it could have bequeathed us such a heritage?

### SHALL WE SURVIVE? OR SHALL WE PERISH

It all depends upon how competent we make ourselves to exercise the rights of citizenship in The Kingdom, and how devotedly we apply ourselves to the task of its building. Society is what peoples make it. The Church can be nothing better than what the free moral willing of its peoples make it. If we are capable of the moral discriminations and devotions which alone can eventuate in The Kingdom, we may live; if not we shall perish. To make the required moral adjustments; to build upon the foundation of social truth—this is the lone condition of our survival.

## Musing

By J. E. Vanderwood

As I sit today and ponder  
O'er the things that were left yonder  
On the way we passed before;  
And what useless things we cherished,  
Things that now long since have perished,

They become to me a bore:  
But remorse cannot relieve it,  
Facts are facts, O friend believe it,  
Naught but *love* can peace restore!  
Let me say it here with feeling,  
We are not the truth concealing  
When we carelessly ignore  
All the good that comes before us,  
Or the hope that would assure us  
Of the things *love* can restore  
If its beauty we adore.

But why sit here wistful, grieving—  
Idleness is most deceiving—  
Let me earnestly implore  
That we rise with zeal and vigor,  
Learn to serve in truth, with rigor,  
And to wander nevermore.  
Naught but grief can come of grieving,  
Life is found in faith, believing  
That the things we most adore  
May be had, if we desire,  
And unto the best aspire  
As the prophets did of yore;  
But we must be active, doing,  
Faith and *love* each day renewing,  
If we hope to stand before  
Christ the King whom we adore.

# Evidence of the Hastening Time

By Lucy Longan Orr

We Latter Day Saints are thrilled anew each time we read the dream of the ancient King Nebuchadnezzar as interpreted by Daniel. Our delight in this true story does not diminish as the years go by, because each year we see the stone cut out without hands growing larger, and we know that the time is near when God will complete his promise, causing the stone to become a great mountain, filling the whole earth. To us this stone represents the Reorganized Church of Jesus Christ of Latter Day Saints.

During the past seven years which composes my life as a member of this church, I have heard much about the hastening time. The appeal of this subject became so strong that I decided to watch for evidence of its truth.

Reading in Isaiah, chapter sixty, we find a wonderful prophecy concerning the establishing of Zion. In the fourteenth verse Isaiah tells us that this chapter is written to "The City of the Lord, The Zion of the Holy one of Israel." If one reads the entire chapter, with the fourteenth verse in mind, he cannot help being filled with joy. In verse one and two the Lord speaks through Isaiah saying, "Arise! shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon Thee, and his glory shall be seen upon Thee." What a perfect description of the world in its present condition, are these sayings of the Lord. Surely no greater darkness has covered the people of the earth since the middle ages than at the present time; nor have the Saints had a greater opportunity to show to the world the glory of the Lord fulfilling the prophecy, "His glory shall be seen upon Thee." In the last verse are these comforting words, "I, the Lord, will hasten it in his time." This should certainly be considered a substantial evidence that the hastening time is here and that the Saints should press forward with new vigor, giving light to those in darkness.

Upon further investigation I found evidence that the Lord is moving upon the hearts and minds of the people, preparing them that they may be able to accept the gospel and that he might gather many to Zion. Recently, while visiting in a small town, I was invited to attend a conference of the Disciples of Christ. To my great astonishment, the minister preached a fine sermon on revelation, every word of which could well have been accepted by any Latter Day Saint. There can be no doubt but that our church, which was the first to teach that God speaks in the present age, is now influencing other denominations,

thus working toward the unity for which Jesus prayed.

Another delightful experience came to me one day when an old lady knocked at the door to sell me her wares. I asked her to come in and rest. The first thing she said was that she had been called to her work that she might testify of the Lord. Upon asking her how she received the call, she told me that one day as she was walking along the street, very discouraged because she thought she would have to give up trying to support herself and go to the home for the poor, she heard a voice as clear as my own speaking to her. The voice said, "Keep the job you have that you may testify of me in every house." After this she had been able to earn enough money for a good living. This seemed so much like our own belief that I asked her if she was a Latter Day Saint. I was not disappointed when she replied that she was a Methodist, because I was looking for just such a result of the influence of our own church, which would help to prove the truth of the Lord's word when he said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." This old lady also believed in divine healing, and told me of a case of a sick woman who was healed as a result of her prayers, the Spirit bearing witness to her as she prayed that the afflicted one would be healed. Words could not describe the feeling which came to me when I heard those familiar words, "The Spirit bore witness," coming from the mouth of a Methodist woman.

Not long ago I had the opportunity to read the book, *Magnificent Obsession*, by Lloyd Douglas, which is considered one of the finest works in modern literature, and was first printed in 1929. I was overjoyed to find that this book teaches much of our doctrine of present day miracles and revelation. Because of its tremendous popularity, one can no longer put his name even on the reserve list at the public library. With this wide circulation and because of its teachings, this book will be a great aid in creating a kindly feeling in the mind of the public toward our church. I recall reading a conversation in the book between a doctor and a minister. The minister was one of the modern type in the East where the trend is to teach that God is a hypothesis. The doctor could not agree with this belief and said, "Why not concede that there is a miraculous power and urge the people to seek for it?" Again I thought "perhaps the author is a Latter Day Saint," but a sketch of his life in *Who's Who* in

America revealed him to be an ordained Lutheran minister.

Yes, the Lord is seeking out many who will be needed in building Zion. The hearts of the people are longing for the help which the Saints should be able to give them if they are faithful in their study and their work. One eloquent speaker, in a commencement address to a body of university graduates, cried out with all the earnestness his soul possessed, "Oh that another Moses should walk in at yonder doorway to save the world from its unrest." Let us each do our part that we may supply the need of the people for a prophet.

## Building the Church

By Mrs. S. G. Crippen

(Thoughts gleaned from an article on store management.)

If the church is a direct reflection on its members, we should all have enough pride to see to it that our church gives a good impression.

From having a good building our next thought is that of having a group of officers and teachers outstanding in character, training and willingness to serve. That is one of the major problems in branch management, and a source of never ending effort in study and training.

A fundamental knowledge necessary for the operation of the Lord's business, coupled with a sincere effort on the part of the branch president in giving the officers and teachers his counsel and experience, will assure a working personnel that is outstanding.

Community activities on the part of all members as well as officers, will help to remove prejudice, and the good will thus generated will be an asset to the branch.

Our church should have, not only the most spiritual and the best social services, but should also be outstanding for the influence it exerts as a moral factor in the community.

The whole foundation of our religious structure is such that once the message is put over to the people they are quick to realize that here, indeed, is a church that is different.

Judgment now is causing men to get together, and nations to meet. These things are going to involve compromise, service, and the brotherhood of man to the extent they have never been able to consider before. It is judgments that are compelling people to seek a way out. —E. J. Gleazer, in a sermon, "The Judgment."

## The Readers Say---

### Misses the "Helps" Department

I have noticed in the past few issues of the *Herald* that you have discontinued carrying "Helps for the Pastor." What I have in mind is the mid-week prayer service. I have been in the habit of looking forward to this prayer service program as outlined in the *Herald*, and have always thought it was a great help to those taking charge of mid-week prayer service; especially to those that have to work during the day and come in at night, tired out but take up the *Herald* which had always a theme and program ready for their service.

I trust that it might be convenient for you to again carry this program through the columns of the *Herald*. Trusting that this will find you well and happy, and with kindest holiday greetings, I am

Your brother,  
EDWARD R. CARTER.

GLADSTONE, MICHIGAN.

### Exalted at First Conference Experience

I have been a member of the church several years, but have lived in isolation. My first experience of attending conference and witnessing the gifts of the gospel came with the wonderful conference held at Central Chicago congregation, October 27, 28, and 29. Now I feel that I can move forward not only with faith in the Master but also with the assurance that the gospel is true.

October 29, was the last day of the conference, and it was that day that I met with the Saints. I enjoyed the inspiration of the early morning prayer meeting which was attended by Saints from the several branches in the district. At ten o'clock there were classes in the various phases of teaching, a class for the priesthood, and one for those interested in church music and choir. Elder John Grice preached a helpful sermon at eleven-fifteen, then the women of Central Church served luncheon in the upstairs rooms of the church.

How I enjoyed the services of this day! Following the lunch came a meeting of the priesthood and one for the women's department. The sacrament of the Lord's Supper was served at 3.30 p. m., all the worshipers feeling the presence of the Spirit. It is hard to do justice in writing of such an occasion. The hearts and minds of the Saints were of one accord and their souls were united in the worship of God. The testimonies of all emphasized the goodness of God to his children and their thankfulness for the latter-day gospel. Two sisters spoke in prophecy, God telling his people through them, to have faith, to move forward in this great work because the time is short before the establishment of Zion must be a reality if the Saints are to have the protection promised them during the woes and desolations that are to come. Elder John Grice spoke in tongues first to the church body, then to the priesthood and then to the Negro people. The priesthood were told that if they will move forward with all their mights, hearts, and souls in the work, the endowment will again be theirs. They were also told not to neglect the people of the Negro race, that the souls of all are precious in his sight.

Joy that God is ever mindful of his people who seek to serve him stays with us. With such wonderful promises of his love if we are faithful still fresh in our minds, I am

sure each one who saw and heard these things, has dedicated anew his all to the end that Zion will flourish and that all nations of the earth will come unto it.

VIOLET WOODCOCK.

CHICAGO, ILLINOIS.

### Where Are Our Hearts?

I wish to extend greetings to the Saints and all readers of the *Herald*. As the new year begins, we should look back over 1933 and ask ourselves, "Have we accomplished any worth while duties or did we just idle our time away?" I think of the little bean vines, how they stretch out their arms in every direction to reach for aid to climb higher and higher. I wonder if our hearts are trying to find the ways to climb to that heavenly mansion the Lord has prepared for us.

I have many things for which to be thankful. The Lord biesses me more and more each day. We feel that we belong to a great church. We must let our light shine so others may see and hear the gospel.

Although I am the only member of the church within forty miles, I do not feel alone. The Lord is always with me. Seven years ago my husband died and left our little family alone, yet the Lord healed our broken hearts,

If each Saint would resolve to make 1934, a year of rejoicing and actions, I feel that much would be accomplished.

LULU JACKSON.

MEEKER, OKLAHOMA.

### Divinely Led Into the Church

I am eighty years old and want to bear witness of my Lord and Savior to the Saints. I was baptized a good many years ago, but I quit the church for fifteen years on account of the war. Then I got my letter and joined again. I was greatly blessed.

I always supposed that I was baptized for the remission of my sins, but when I received the church manual, I saw that I was not. Then I believe God led me to the little church at Ontario, and there I heard the true gospel of Jesus. When I stepped through the door the Spirit's power fell on me, and when I heard Brother Lacey preach, I rejoiced. I began to study and pray. I read the *Book of Mormon* and believed. I felt that I was being divinely guided and helped. I read the *Book of Doctrine and Covenants* and my Bible seemed like a new book.

It was hard to leave my old church faith, and yet I wanted to be baptized as I should. And so I entered the true church of Jesus and my friends of long-standing left me. Will the Saints pray for me?

WILLIAM SHIPPY.

POMONA, CALIFORNIA.

### Requests Prayers

Mrs. Sylvia E. Crosson, of Divide, Wyoming, desires the prayers of the Saints in behalf of her sister-in-law, Mrs. Albin Anderson, who is in the hospital at Kimball, Nebraska, in a very serious condition following an operation. She also asks for the prayers of all for her husband, G. R. Crosson, Who is soon to enter the Veterans' Hospital at Salt Lake for an operation, and for her two brothers, Arvid E. Anderson and Otto C. Anderson who are also sorely afflicted.

## QUESTION TIME

*Please explain Luke 21: 32 about the coming of Christ.*

In answer to a question by his disciples, Jesus explained his predictions in regard to the destruction of Jerusalem, the signs of coming events, and of his own coming in glory. He stated that after the desolation of Jerusalem it should be "trodden down of the Gentiles, until the time of the Gentiles be fulfilled." In that generation signs should appear in the sun, moon, and stars, with distress of nations. He then bid his disciples to lift up their heads when this condition came to pass, for the day of their redemption would be nigh. It was of this latter generation to which he refers in the verse cited by the questioner. It says in the Inspired Version:

"Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled."

The phrase, "till all be fulfilled," evidently refers to the various predictions which he had made of the events that would precede his coming, the term "fulfilled" implying that which had been foretold. The Authorized Version does not make the text quite so clear, as to what period was referred to, as does the Inspired Version.

*Will every man who prepares himself be called to the priesthood?*

I do not recall any Scripture that so informs us, though I see no reason why it might not be so. However, every one who is called to the priesthood must be called through those whom God has appointed as the proper administrative officers of the church, and no one is warranted in assuming that he is called or should be chosen until the call comes through such proper channels. The question of being prepared is for God to determine through his appointed officers. We are informed also that "many are called, but few chosen." It should also be recognized that in all of the activities of life are some who prepare themselves for secular work or professions, and such might or might not also be prepared for religious duties in the church. Such are evidently meant in the revelation which declares:

"All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs

of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—*Doctrine and Covenants 119: 8.*

A call to the priesthood therefore is not a test of worthiness as a member of the church, for some may "labor together with God" for the work who devote their abilities in secular pursuits in order to obtain the temporal means of helping onward the work "intrusted to all."

*Why are the words "Thee, Thou, Thine," etc. used in Scripture instead of our usual forms?*

The language we now use represents gradual changes from older forms, in many cases, and when the Scriptures were translated forms then employed had distinctive meanings some of which have been partially or wholly lost by changed usage. The words quoted in the question are from Old English, and represent the solemn and poetic style. It seems particularly fitting, then, that in addressing Deity this style should be used for His name or to represent Him. It is doubtless also for this reason that the same style is observed in some of the revelations given to the church in our own period, thus stressing reverence and ethical consideration for that name.

*Must the deacon be elected branch treasurer?*

The branch treasurer is commonly elected for practical reasons by the branch, and usually or often the deacon because of his other duties is selected for this work when in a position to give it the careful and accurate attention necessary. Other things being equal, he probably would be chosen for that work. But there are many other considerations that enter into the matter, and if a branch for some reason believes that a separate person could better attend to that work, it does not mean that the deacon is slighted as a deacon, but that practical reasons as viewed by the branch suggest that the work be assigned to another.

In this case the deacon should not be offended, but cheerfully do the work which he is asked to perform in harmony with his calling and the needs of the branch in which he labors. With few exceptions a call to an office in the priesthood does not give the occupant the sole right to say who shall perform certain special tasks, though some of them may be of that nature.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Sperry, Oklahoma

#### Saturated With Missionary Spirit

Sperry members received new inspiration and courage in a two-week series of meetings held by Apostle Roy S. Budd and brought to a close December 10. Good crowds were present at every service, sometimes more than the building would accommodate. Fine weather favored the entire series.

Brother Howard Harpham was here a few days during the meetings and preached twice to the Saints. Local workers hope that this branch will be favored by visits from him in the future.

Six candidates were baptized the night of December 10, by Elder Ward Rumsey, one of these a member of the church faculty. This was a most impressive ceremony, and the church was crowded for standing room. Many people were seated in cars parked outside. The font was decorated with flowers and vines and soft violin music was played by Brother Russell Rumsey during the ceremony. Neighbors and friends were touched to see a popular young couple, married in the late summer, take this important step together. The infant daughter of Brother and Sister Charles Bennett was blessed at this service. The baby son of Brother and Sister Ralph Hardy was blessed at the morning hour.

Brother Budd's series of meetings has done untold good for Sperry and community; many people outside the church came regularly and listened intently to the sermons. One more person has applied for baptism and others are interested. The Saints, too, received fresh incentive to go forward, striving to overcome all obstacles.

Members from Tulsa and Skiatook were in evidence during the meetings. On Wednesday night the choir from Tulsa took charge of the music. Their songs and anthems were beautiful and stirring.

Good musical numbers were a part of every service. This department, conducted by Sister E. E. Everman, has been a real help in the services. Young and old were employed in singing, and the quartet and trio numbers by children and young people were good to hear.

A drive is being made to interest people outside the church who are not attending services elsewhere, in the church school. This is done by means of a contest. The teachers and pupils were busy, too, arranging and presenting a program for Christmas. The church school is

growing. Two hundred were present on a recent Sunday.

The women's department is working to raise funds to redecorate the main auditorium of the church. Recently a chicken supper was served in the church basement and later on one of the girls' classes served a chili supper. These meals are usually well patronized by people of the town. The women have also made several quilts in the last few months.

A class in the financial law of the church, Alonzo Harper teacher, meets each Wednesday night an hour before prayer meeting.

Sperry Saints are anxious to see their friends and neighbors come to a knowledge of the gospel, and are encouraged by their interest in local meetings. May the time speedily come when all will "come to the unity of the faith," and be of "one heart and one mind."

### Barberton, Ohio

#### Two Weddings Solemnized

Miss Margaret Dutka and Mr. William Crispin were married November 30, in the United Brethren Church at Barberton. Following the wedding a few days were spent by the bridal couple in Cleveland. Mrs. Crispin is a member of the United Brethren Church. She is a graduate of Barberton High School. Brother Crispin has been associated with the Saints' church all his life and a member for thirteen years.

The wedding ceremony of Mr. Edward L. Moier and Miss Lula May Romig, both members of the Barberton Branch, took place December 1, in the home of Elder Juagers, of New Albany, Indiana. Brother Juagers officiated. The wedding party was entertained at the home of Brother and Sister Gahaffer, of Louisville, Kentucky. Brother Moier is a graduate of the Kenmore High School, Akron, Ohio, and the four-year mechanical course at the Firestone Tire and Rubber Company. He is a priest of Barberton Branch and served as church school superintendent the past year. Sister Moier was graduated from Barberton high school and Graceland College. She has been a teacher and supervisor of the young people's division.

Business meeting of this branch was held December 5. Elder William Brown, of Akron, was reelected branch president. The church school is now superintended by Brother Lawrence Wieland, and the following supervisors were elected: Adult department, Sister Lawrence Wieland;

young people, Edward Moier; children, Sister Edward Moier; women, Sister A. P. Lehr; music, Charles Romig.

The Christmas program was given by the children and the young people Sunday evening, December 24. A large audience attended and enjoyed the plays "How the Chimes Rang," "Christmas Memories," and other numbers.

### Madison, Wisconsin

#### 221 Jackson Street

The work of the church is onward in this branch. Prayer services are very good; sermons better. The young people's organization is doing well.

The young people presented a program the evening of November 26 on "Keep the Law." There were songs, readings, solos, and a short sermon, "Every Man According to His Ability," by Lee Root. Inventories, financial statements, and envelopes were taken up at the close of the meeting. The amount of money received was \$167. Tithes and offerings received for the months of November and December amounted to \$237.01.

Local Saints were happy to welcome into their midst again for a couple of weeks Brother Charles Clarke and family, and to hear their testimonies of God's goodness to them and the blessing received during the past year. Brother Clarke preached one sermon.

November 26, Brother and Sister Henry Woodstock and the Clarke family attended an all-day meeting at Janesville. From there the Clarkes left for Chicago to get billed for work again.

November 21, the priesthood attended the monthly priesthood meeting at Evansville.

Violet Leighton, an isolated sister from Hill Point, was in one of the Madison hospitals for an appendectomy. Her mother was here with her and enjoyed church privileges and getting acquainted with the Saints.

December 4, a farewell party was given in honor of Brother and Sister Lee Root who were leaving for Green Bay where Brother Lee has been transferred by the International Harvester Company. His address is 911 Bond Street. The branch presented them an Inspired Translation of the Bible. Brother Lee's removal leaves vacancies in the branch which are hard to fill.

Elder Roscoe Davey held a two-weeks series of meetings beginning December 3. Some of his subjects were "The Twentieth Century and Doctrine," "A World

Without God," "Regenerated Man, the Hope of Tomorrow," "Who Will Build the Kingdom of God on Earth?" "The Spiritual Heritage of the Christian," "After Death, Then What?" "The Four Horsemen of the Apocalypse, Part one and Two," "Righteousness Plus."

The last Sunday was an all-day meeting with dinner at the church. Many Saints from other places attended. Such enthusiastic interest as his efforts created has seldom been equaled here. As a result of his work, four adults were baptized, Bernie Taylor, Walter Walker, and Mr. and Mrs. Lloyd Richardson. This completed three more family circles in the branch, and brought in members who will be a credit to the church.

December 7, Jake Miller passed to his reward, his death being caused by pneumonia. He was the husband of Sister Clara Miller. Elder Jasper O. Dutton was called to preach the funeral sermon.

December 20, a daughter was born to Brother and Sister Archie Root. December 27, a son was born to Brother and Sister Robert Brigham.

The local choir meets to practice every Wednesday evening an hour before the prayer service.

Sunday morning a Christmas cantata "The Wondrous Story," by Kountze, was given by eighteen voices, Herbert Dutton, soloist.

The children gave a Christmas program Saturday evening. The young people were busy with parties and sewing for the poor children whom they adopted. Their deeds of kindness helped the church school attendance.

## Fargo, North Dakota

Bungalow Church, 1423 First Avenue South

Christmas was a happy occasion at the Bungalow Church. The program consisted of a play, "Hilda's Christmas," songs, and recitations from the children's division, and community singing of Christmas carols. Pastor H. E. Ratcliffe gave an appropriate sermon. Santa Claus arrived in spite of the cold—it was over twenty degrees below zero—and made the children happy with Christmas treats.

The ladies' aid held their annual bazaar and lunch, and the amount netted will apply on the pavement tax.

Elder P. T. Anderson preached two interesting sermons not long ago, "Examine Yourselves and See If Ye Be in the Faith," and "The Christmas Story." Brother Anderson is not expected to return to his mission until spring on account of having to undergo an operation.

The local priesthood have been active during the "Keep the Law" period, preaching on the law and visiting the homes of the members. Many inventories have been filed.

The last news item from Fargo read that Sister J. F. Rotzien was elected young people's supervisor; this should

have read Francis Stowell, supervisor of the young people, and Sister J. F. Rotzien supervisor of the children's division. The librarian elected was Kenneth Shackow and the church school secretary, Doris Rotzien.

Brother George Chrestensen, of Ava, Missouri, and Sister Vaneeta Stowell, daughter of Brother and Sister Frank Stowell, were united in marriage by Elder H. E. Ratcliffe.

Thanksgiving was celebrated in the children's division by a dramatization of the first Thanksgiving and the singing of songs for the school in Indian and Pilgrim costumes.

Sister Barbara Thompson died from a paralytic stroke at her home in Clifford, North Dakota. Elder P. T. Anderson officiated at the funeral service assisted by Courtney Rotzien. Several Fargo Saints attended the funeral. Sister J. Henneman sang, "Abide in Me." The deceased has suffered from ill health for years. She was a faithful church member, and leaves three children, several grandchildren, and one sister, Jane Perchie, of Donavan, Canada. Interment was in the Clifford Cemetery.

The choir, directed by Sister Ferne Shackow holds its rehearsals at the home of Sister S. M. Brown during the cold weather.

## Seattle, Washington

Fifth Avenue, North West, and North Thirty-sixth Street

The outstanding event of November was the Thanksgiving service held at the church on that day. President F. M. McDowell and Apostle M. A. McConley were present on that occasion, and the former spoke on "Being Thankful for the Things that Endure." What encouragement and help he gave the Saints and friends he will perhaps never know; many expressed their gratitude for the message.

Enlightenment from this visit of God's servants was shared by priesthood and laymembers. No doubt all have a greater vision of the work that lies before them as God's people. They are more conscious of that which is required of them to help accomplish this task.

Other November events were numerous. Apostle M. A. McConley partook of the sacrament November 5, and in the evening spoke to the Saints.

A week later Brother Wheeler, of Puyallup, paid this local a visit and preached on "The Plan and Purpose of Jesus."

Another welcome visitor arrived November 19, in the person of Brother M. H. Cook, who delivered two good sermons on "Keep the Law."

Many of the young men of the ministry have occupied the stand during the fall season and the Saints heard good sermons. They have confidence in these young men and note their marked development with joy.

A young man, Oscar Sorlie, made his decision to obey the gospel and was baptized Sunday morning, November 12. He was confirmed at the eleven o'clock service.

Two babies were blessed during the month, Betty Jane Barbara, daughter of Thomas and Sister Twilligear, on November 12, and Robert Glen, young son of Glen and Sister Earl, at the morning service November 26.

Brother Oscar Sorlie and Lila Twilligear were united in marriage by Elder Monte Lasater at the church November 18.

The women's club had a bazaar November 10, at the church, attended by a large number who enjoyed the meals.

The "old timers" were feted at the home of Brother and Sister Lasater November 3. A feature of the program was the singing of old songs by a mixed quartet.

## Miami, Florida

Will Welcome Traveling Members

Miami Branch entered the new year praying for the blessings of God on his people everywhere. Though small, this local continues to function. The present meeting place is in the home of the pastor, but a committee has been appointed to look for a new meeting place.

Local members are always pleased to have Saints visiting in Miami, take part in their services. At this season of the year tourists are coming South to escape the northern winter, and officers have received calls from two Latter Day Saint travelers. Saints who come this way will find a hearty welcome at the home of Pastor Lawrence Willey and family, 133 East Fifth Street, Hialeah.

The coming of Brother and Sister Kildroth and family has been a great help to the branch. They came from Detroit.

The racing season is now here. Horse and dog races compose the principal sports of the season. Also January 11, 12, and 13, the All-American Air Races will be held at the Miami Municipal Airport.

## Columbus, Ohio

Second Church, Rhinehard and Twenty-second Streets

The last month has been very encouraging for this branch, the Saints enjoying the Spirit of the Master to a marked degree.

On a recent Sunday morning Bishop H. E. French had a remarkable spiritual experience as he preached to the congregation.

The choir sang a beautiful Christmas cantata which brought joy to the hearts of all.

The new year looks bright to workers here. May health and happiness be enjoyed by all of God's people.

## Kansas City Stake

### Grandview Church

A white gift service was conducted by Pastor C. G. Mesley at eleven o'clock, December 24. Special gifts were brought to the altar by Sister P. J. Brose, representing the Laurel Club, C. E. Tucker, the La-Da-Sa Club, Beverly McDaniels for the junior church, and Sister Verna Tate, for the junior boys' class. This was followed by gifts from the congregation. A story, "The Little Camel That Walked to Bethlehem," was told by Sister C. G. Mesley. The children of the primary department presented Christmas numbers for the family worship period, December 24.

A nativity vesper service was featured at five o'clock on Christmas Eve. The first Christmas was dramatized by the O. B. K.'s, assisted by the choir and Sister C. G. Mesley as reader.

The church was beautifully decorated with evergreens and candles against a white background.

Apostle Roy S. Budd was the speaker the evening of December 31.

### Northeast Church

The young people, under the direction of Brother Merlin Strong, presented a beautiful Christmas playlet entitled "The Christmas Spirit." The play was exceptionally well rendered. Immediately following the play, four young girls sang a group of Christmas carols. Santa Claus appeared to the delight of the children and distributed treats.

Almost all of the members of this congregation are among those who must work hard and sometimes against difficulties, but all seem to have learned the new commandment to love one another, and the way they live proves that this can be done.

## Wray, Colorado

### Have Full Winter Program

For the last month Wray Branch has had a full program. December began with an all-day meeting which included sessions of the church school, the communion hour, basket dinner, and a two o'clock service at which J. R. Sutton delivered the sermon. The day was one of enjoyment and inspiration to all who attended.

The next two weeks were spent preparing for the Christmas programs. On the morning of December 24, the meeting was in charge of the juniors and their superintendent. They had prepared a fitting program, each participant presenting his Christmas offering and joining to sing the offering song. That evening the young people gave a volunteer program of songs, readings, and the play, "No Room in the Inn."

Wray young people have recently organized and are planning a course of study of some of the church books, as

a part of their winter program along with recreation and choir practice. The study hour will be held the second Friday evening of each month; more frequent meetings are almost impossible here.

The church school voted to continue the envelop system of offering collection. This system has been quite successful both for branch and general church, but especially in the payment of tithes.

## Thayer, Missouri

### Add Twelve to Branch Record

At the regular business meeting of this group in 1932, workers vowed to set out in 1933 to obtain new members for the branch. With the guidance of the Master they worked to this end, and twelve candidates were added to their record over the given period of time. One of the recent candidates is Brother George Beech who has found satisfaction in the gospel and is a faithful helper. Before he entered the church, he sought out Brother George Davis, and after learning of the divinity of the work, hesitated no longer, but went immediately to Holden, Missouri, where he was baptized.

With the addition of new members through baptism and a number who have moved into the community, this congregation is increasing. However, they lost four recently when Elder J. W. Hancock and family moved from Thayer to locate near Carthage, Missouri.

Since coming here from San Diego, California, Brother Mara Harder and family have done a nice work. Near their home they have organized a Sunday school class and are trying to carry the gospel to the people of that neighborhood.

Early in November the workers undertook to present a play, "The Path Across the Hill," to help the building fund. Sister Aggie Adams directed the production which was sponsored by the women's department. For six weeks the cast rehearsed, and the play was well received. A week after the first performance at Thayer, the drama was very successfully presented at the Alton, Missouri, school auditorium. To Sister Adams goes much of the credit for these good performances. She has been directing plays and programs for ten years, and all who knew her at Walnut Park Church, Independence, are aware that she is a capable director.

It is possible that by next year Thayer will have a dramatic club and will be able to present two plays a year.

District President Haden held a week of meetings at the Two-Mile Schoolhouse, where Brother Harder is in charge.

Christmas programs were carried out in the true spirit of giving. Sister Adams prepared a good program, and then the Saints marched past the altar and gave their offering to Christ.

## Dayton, Ohio

### Enjoy Eventful Season

December was an eventful month for this branch. Ten members of Dayton's priesthood attended the priesthood conference at Columbus, December 2 and 3. Brother George Hunter was in charge of the church school in the absence of the church school director, Russell Rockwell. Sister Priscilla Boeckman's class gave a short program at the close of the class period.

Sacrament Sunday was December 10. The following Tuesday night a special business meeting was held for the election of officers. Elder F. T. Rockwell was elected branch president, and chose Elder F. Rieske and Elder E. L. Ulrich as his assistants. Albert Griffin was re-elected branch treasurer as was Theodore Boeckman, branch clerk. Russell Rockwell was re-elected church school director, and chose as his assistant, George Hunter. After consultation with the branch presidency, the following were chosen to serve in the music department: Sister Effie Hunter, choir director; Priscilla Boeckman, accompanist, Sister Faye Rockwell, junior choir leader, and Sister Myrtle Boeckman, assistant and pianist.

The C. S. M. Club presented the play "Bound to Marry," at the church, December 15. Due to weather conditions the crowd was small, but those who saw the play enjoyed it greatly.

Missionary John R. Grice was at Dayton for morning and evening services December 17. Saints from Springfield, Columbus, and Lancaster worshiped with them. The ladies' chorus sang "O Come All Ye Faithful" in the evening.

The marriage of Miss Maude Waldon and Ralph Krisher was solemnized December 23 at 8:30 p. m. Elder F. Rieske read the ceremony. Miss Ann Nelson and Mr. James Watson were maid of honor and best man. Preceding the ceremony Olive Ulrich sang "O Promise Me" and "I Love You Truly." Myrtle Boeckman played "At Dawning" and the bridal chorus from "Lohengrin" was the processional. A reception at the home of the bride's parents followed the ceremony.

Sunday morning Elder F. Rieske delivered a Christmas sermon. Sister Effie Hunter sang, "A Little Child He Came."

That evening the ladies' chorus sang the cantata, "Chimes of the Holy Night," Sister Effie Hunter directing. Then the church school gave a short program and passed out Christmas treats to all the children.

As a whole, the year 1933 was one of spiritual growth for Dayton Branch. New names have been added and new interests supplied. A vote of thanks is extended the past branch president, Elder Franklin Rieske. For the coming year the members pledge their support, under the leadership of Elder Floyd Rockwell, to make this a missionary branch.

## Pontiac Reduces Mortgage

Through a fortunate stroke of financing, the branch at Pontiac, Michigan, reduced its mortgage indebtedness from \$3200 to \$800. The mortgage was held by one of the city's closed banks, and the church by borrowing \$800 was able to purchase \$3200 of the frozen deposits in the bank and have them applied against the mortgage.

## Lamoni Stake

### Creston, Iowa

Creston Saints are deeply appreciative of the beautiful spirit that has touched their lives. A step forward was taken when the public library auditorium was engaged for Sunday services. The new quarters are clean, attractive, and fill the present need of the branch. Prayer services are held each Wednesday evening in the homes of the Saints.

Pastor David Blair and Elder Hollis Yarrington, director of religious education, have been busily engaged in promoting the work in this branch. They have been assisted by the following members of the priesthood: Elders Walter Johnson, M. F. Cooper, T. J. Bell, and John Lane, of Lamoni. October 20, this branch was pleased to have President F. M. McDowell and Elder Blair Jensen as their guests. Brother McDowell addressed the Saints in the evening.

The church school is a thriving unit with an average attendance of fifty members. The adult and young people classes are organized, the latter adopting the name, O. T. Z. There is a class for every age. The women of the branch meet every two weeks and at present are studying, "The Life of Christ."

November 12, the annual home-coming was held at Creston. Elder Blair Jensen, of the Lamoni stake presidency, delivered the home-coming sermon at the eleven o'clock hour. This home-coming marked a new point numerically for the branch. A Graceland College program was given in the afternoon, A. J. Yarrington and Asa Smith, of Winterset, the speakers.

The response to the movement of the general church for the filing of inventories has resulted in a 150 percent increase over the record of last year. The average attendance at all services has more than doubled this year.

The choir has been lending splendid support to the services. The junior choir often assists, and Saints enjoyed their carols Christmas Eve. The Junior Stewardship Club, of ten members, is actively engaged in keeping their records. It is with a degree of real satisfaction that they enter into their duties. The children presented a Christmas pageant, "The Gifts," Sunday, December 24.

During the month of December, six candidates were baptized and two babies were blessed, daughters of Mr. and Mrs.

Ferrin Bowman, and Mr. and Mrs. John Savage.

Various seasonal gatherings have been held. Last summer volley or kitten ball was played each Friday evening. Halloween, Thanksgiving, and Christmas parties have been held.

The members of Creston branch surprised Mr. and Mrs. C. D. Hammer on their fifty-third wedding anniversary. After a program of music and songs the couple received many gifts. The leaders of the branch paid them tribute for their loyalty to the church. They were the second couple married in Lamoni, December 15, 1880.

## Holden Stake

### Atherton, Missouri

An unusual entertainment in the form of a radio broadcast program, was presented by the junior church, December 17. The numbers were rendered by the children, and a Christmas story was told by Sister Edith Koehler, supervisor of the junior department.

Christmas was fittingly celebrated. During the eleven o'clock service, December 24, the primary department presented a program, and Sister Joseph A. Thomas told a story, "The Other Shepherd." In the evening, the young people gave a play, "They That Sit in Darkness."

Elder Amos E. Allen preached at the morning hour, December 17, his subject was, "As for Me and My House, We Will Serve the Lord." Special numbers were provided by David Allen, playing a cornet solo, and Edmund and Jewell Allen, playing a piano duet.

During the evening service, the teachers of the branch were in charge. Guy Hanson used an electric magnet to illustrate the drawing power the Saints should have when in possession of the Holy Spirit. George Bilquist spoke on the duties of the teacher. Brother Van Tuyl, who was also to have occupied, was called to the home of his brother-in-law, Burton Barwise, who met death in an accident.

The following young people were welcomed home during the Christmas holidays, Mary Beebe, who is teaching at Kingsville; Clifford Long, who is attending college at Columbia, and Ralph Merrill, from Dixfield, Maine, who is attending Graceland College.

December 31, Clifford Long occupied the pulpit, preaching on "The Law of Worship." J. A. Thomas preached in the evening.

A literary society, which meets each Friday evening, has been organized by the members of the east group. Brother Guy L. Hanson is president.

Atherton Orchestra assists with the music in the church school every Sunday morning.

## Far West Stake

The "Keep the Law" period was stressed in all parts of the stake, and it is intended that the teaching shall not cease but continue until all have had an opportunity to learn the law. Members of the Stake Bishopric as well as of the presidency and high council have traveled extensively throughout the stake. Elder Blair Jensen, of Lamoni, spent two weeks in the stake, preaching at Cameron, Maple Grove, and Stewartsville. Class work has been carried on in a number of the branches and many homes have been visited with the "Financial Law" pamphlet.

### Stewartsville Branch

The branch was saddened some weeks ago because of the automobile accident which happened to Brother and Sister Leo Day and family. The four children escaped with slight injury but Brother and Sister Day were both seriously injured. However, after six weeks in the hospital in Saint Joseph, they are much improved, and all hope for their complete recovery. A large number of Saints and friends met at their home soon after the accident, where the men shucked the corn and the women served the dinner and did other work for the family.

November 19, the branch was happy to have with them Brother J. O. Worden, of Kansas City, who gave a strong, convincing sermon on "Keep the Law." A number of instructive sermons were given during the "Keep the Law" period by B. J. Dice, A. E. McCord, E. J. Armstrong, and Z. J. Lewis.

The envelope weekly offering among the women of the branch was instituted during that time and encouraging and successful results have been realized, much to the joy of those participating.

Elder Blair Jensen, of Lamoni Stake, held a series of four meetings here beginning Sunday night, December 3. He gave good, forceful, Latter Day Saint sermons and they should create renewed inspiration and determination among the Saints. He continued the rest of the week at Maple Grove Branch.

Fourteen men met at the church Thursday, December 14, at an early hour and went to the timber of Brother R. M. Jeffries, where they cut and sawed about ten cords of wood, which Brother Jeffries donated to the church. The women quilted and served dinner and supper at the church.

The young people held their semi-monthly meeting at the church Thursday night, December 14, with the usual good interest and attendance. Their theme was "The Vision of Leadership." Games and group singing was much enjoyed later.

The young people sponsored a beautiful Christmas vesper service commemorating the birthday of our Savior, at the church Sunday evening, December 24. This included music, readings, a talk on

"The Mission of Christ" and a pageant, "In the Days of Long Ago."

Ward A. Hougas, stake president, was to have been the speaker Sunday, December 17, but on account of the serious illness of Sister Hougas, he was unable to be present.

Mrs. William Lewis and daughter, Miss Cathryn, of Hays, Kansas, visited over the week-end, December 16, in the home of Misses Carrie and Emma Lewis. They went on to Washington, D. C., where they spent the holidays with relatives. Mr. Lewis, who was president of Hays College for twenty years, and brother of the Lewis sisters here, passed away, after a long illness last October.

Sunday, December 24, at the church school hour, Director Leonard G. Ehlers gave a review of the beautiful classic, "The Vision of Sir Lounfal," in an impressive manner, after which a substantial sum was received in Christmas Offering.

The annual business meeting was held Tuesday night, December 26. Z. J. Lewis was chosen pastor. The branch welcomes Brother Lewis as the new pastor and offers him heartiest cooperation in his field of labor. The consecrated and untiring services of Brother Gordon Hidy during the past three years as pastor have been much appreciated. Brother Hidy and E. J. Armstrong are the associate pastors.

Other results of the election were as follows: Brother J. L. Hidy was elected director of church school; E. J. Armstrong, branch clerk; L. G. Ehlers, music director; Miss Doris Young, secretary of church school; Miss Cleata Hinderks and Mrs. Anna Powell, pianists for church school and preaching services; Mrs. Fern Ehlers, superintendent of children's division.

A regional meeting of the young people of Stewartville and Maple Grove was held here Thursday night, December 28. A banquet was prepared and served by the women of Stewartville. Eighty-two were served. The stake leaders of the young people were honor guests. These included L. G. Ehlers, supervisor; Kenneth Piepergerdes, president; Garland Snapp, of King City, vice-president. Ward A. Hougas, of Independence, president of Far West Stake, was also present. The young people were much pleased to have Brother G. T. Richards, now of Bunceton, in attendance with Brother Hougas. Brother Richards gave efficient and untiring service in the young people's work when a missionary in the stake.

L. G. Ehlers was toastmaster. A well-balanced program of talks and music was given which proved very interesting and inspiring. Subjects discussed were "Forget and Remember the Past," "Objectives for the Future" and "Courage for the Task of 1934." Some outstanding musical numbers were given between talks. Brother Hougas gave the princi-

pal address, using for his subject, "Inspirations."

The basement was artistically decorated with the church colors, purple and gold, and also using the Christmas stars and tree. The place cards and menu cards were emblematic of the New Year.

Several young people spent the holidays in Stewartville. Glenn and Gilbert Crossin were home from Graceland College and Miss Daisy Black, who teaches in northern Iowa, also was home.

### First Saint Joseph Church

The past two months have been quite busy ones at First Church. All departments have been actively engaged in various projects in addition to all regular services. A chorus composed of First and Second Church choirs presented a concert of harvest festival music at the vesper service, November 19, and again at Second Church the following Sunday evening. The Girls' Chorus has rendered willing service, singing for two morning services and giving special Christmas numbers the evening of December 17. The Lafayette High School Glee Club gave several selections at the vesper service December 10.

Pastor Ward A. Hougas gave a series of five sermons on the general topic, "Life's Masterpiece." Other speakers have been Bishop Milo Burnett, Elders H. C. Timm, John Ruoff, and T. E. Hale.

The Ul-Like-Us Players, under the direction of Mrs. Olive McLean, presented as their annual play at the Y. W. C. A., the comedy, "Here Comes Charlie." The play was well received and netted the club a nice sum. A candy sale was held in conjunction with the play.

The O. T. Z.'s invited the adult division to participate in a rabbit supper Tuesday, December 12. Due to the good marksmanship of several of the young men, the rabbits appeared and the supper was a success. A program was given during and after the supper.

The O. T. Z.'s have also carried on the other phases of their activities. The visiting campaign which was begun early in September was successfully carried out each Monday evening, and brought to a close just before Christmas. The early Sunday morning prayer services have been increased to twice a month and are developing in interest.

The priesthood of the group are engaged in a visiting campaign under the direction of Elder H. C. Timm, associate pastor. They meet each Monday night for this work.

The regular Wednesday night prayer services have been well attended.

The children's division of the church school had a Christmas party Thursday afternoon preceding Christmas. For several years the children have voted to sacrifice their customary "treat" and turn the money in as a Christmas Offering. The party is entirely donated by the teachers.

Christmas Sunday was given over to Christmas programs. In the morning a miscellaneous program of songs and readings was given by the children's division. The O. T. Z.'s furnished the program at the vesper service. It consisted of Christmas hymns sung by a young people's chorus, quartet and trio numbers, and a reading, adapted from "The Miracle," Goldie Grant Thiel, by Miss Alma Hale. For the offertory Mrs. Mary Kinnaman Sauer, of Philadelphia and Mrs. Edna Christiansen Ehlers played a piano and organ arrangement of "Ave Maria" by Gounod. Mr. and Mrs. Sauer visited relatives in Saint Joseph during the holidays.

Sunday, December 31, closed the year with two fitting New Year's sermons. Elder H. C. Timm was the speaker in the morning and Bishop Milo Burnett at night.

## Independence

A good response is being given the missionary campaign, January 1 to 14, in all the congregations of the church in Independence. Speakers are bringing inspiration to listeners with the presentation of their themes. Musicians have given these services splendid support as have also priesthood members and local officers. This series will culminate in the quarterly conference in Zion, January 15, at which time delegates to General Conference will be elected to represent the center place.

### Stone Church

Despite vicissitudes of sleet and disagreeable weather, many Stone Church members are regularly attending Apostle Paul M. Hanson's series of sermons, and enjoy his presentation of such missionary themes as "A Scriptural Interpretation of the Present Age," "How an Ideal Works," "The Majesty of Moses' Choice," "Prayer," "Sowing and Reaping," "Christian Conversion," and "Divine Healing." Tonight the topic is "Problems of Young People."

The Saints benefit also from the noon hour worship service. Organ music begins at twelve-thirty, and people are invited to come in and stay a few minutes or the entire half hour, devoting themselves to meditation and prayer.

A program of wholesome recreation is offered to the young people of this congregation each Friday night at the Auditorium, beginning at seven o'clock. In the lower assembly room players have the use of two volley ball courts, ping-pong tables, and an archery booth. There also they delight in shuffle-board and other active games. The officers and helpers of the Stone Church young people's division are in charge, and they invite young men and women in this district to come and play on this recreation night.

The first sacrament service of the year was solemnized in the main and the

lower auditoriums of the Stone Church. President Frederick M. Smith was assisted by the following ministers, Elder H. L. Barto, Elder J. E. Kelsey, Elder R. V. Hopkins, Bishop J. S. Kelley, Elder C. Ed. Miller, Pastor J. F. Sheehy, and Bishop R. T. Cooper.

Apostle Paul M. Hanson continued his series of meetings in the evening. Music was furnished by the Stone Church Choir, directed by Paul N. Craig and assisted by Mrs. S. A. Burgess, soloist, and Robert Miller, organist. Miss Eloise Higgins played a violin solo. Pastor J. F. Sheehy and Mark Anway sang a duet selection.

### Second Church

President Elbert A. Smith was the speaker at eleven o'clock Sunday, December 24, and the theme of his sermon was, "Peace and Good Will." The choir, led by Earl Audet, sang "O Little Town of Bethlehem," and "The First Christmas Morn."

The play, "Christmas Windows," was given in the evening by the primary and junior departments.

The speaker for the morning hour Sunday, December 31, was Elder Ward A. Hougas.

Gordon Cable was in charge of the junior service, and Elder Sam Inman gave the talk from the text, Genesis 28:27. Letha Hershey told the story, "Jacob's Promise," and Geneva Edmunds told another story, "Stewardship Guide."

The evening service opened with an organ prelude by Billy McPherson. Apostle E. J. Gleazer at this hour launched his two-week series of missionary services. His theme on this evening was, "The Means of Salvation."

Pastor Will Inman was in charge of the first sacrament service of the year. A baby was blessed by Elders A. K. Dillee and J. H. Robinson. Elder Sam Inman gave the oblation talk. The communion address was by Apostle E. J. Gleazer, and Elder W. N. Inman offered the special prayer.

Brother Gleazer was the evening speaker and his theme was "Priesthood." Regardless of bad weather there has been good attendance at the missionary series conducted by Apostle Gleazer. For the past week he has preached on "Worship."

Interest continues good in Elder J. W. A. Bailey's *Book of Mormon* lectures on Sunday evening.

### Liberty Street Church

Through the combined efforts of the women's department, *Doctrine and Covenants* Class, play cast, and other contributors, thirty *Saints' Hymnals* have been purchased and presented to the church. They are now being used to great advantage during the series of meetings.

From California comes a herald of the truth in the person of Apostle Myron A. McConley. To a large and interested audience he is bringing, in his own matchless way, the message of Christ.

Throughout evenings last week his crowds grew, filling the church on Friday night. Even when the weather was unfavorable, the number present has been encouraging.

The many friends of Cecil Walker, young people's worker, mourn with him at the loss of his mother, Mrs. C. G. Walker, who died at the Sanitarium January 2. She had been a resident of Independence only a short time, coming here with her husband seven weeks ago from Robinson, Kansas. The efforts and righteous living of her son, Cecil, caused Mrs. Walker to become a member of the church. She was baptized in June, 1932, by Elder W. B. Paul. Her funeral service was held at Liberty Street Church, the sermon by Elder Ward A. Hougas. Interment was in Mound Grove Cemetery. Mrs. Walker's mother, Mrs. Cynthia Gaddis, of Ottawa, and sister, Mrs. Tina Ikenberry, of Pueblo, Colorado, were ill at their homes and unable to attend the service. The deceased leaves her husband, three sons: Cecil Walker, Independence; Kenneth Walker, LeLoup, Kansas, and Muriel Walker, Everest, Kansas; three daughters, Lois Walker, Topeka, Kansas, and Dorothy and Genevieve Walker, and other relatives.

The Spirit of the Master was strongly felt at the testimony part of the sacrament service Sunday morning. Apostle McConley was in charge of the hour.

### Walnut Park Church

The holiday season over, the Saints of Walnut Park are settling down enthusiastically to the work of the new year. Christmas programs were given December 24, the primary, junior and intermediate departments presenting a program during the church school period in the upper auditorium. In the evening a play, "Christmas at the Inn," was given under the direction of Sister E. E. Moorman, followed by the Christmas tree and treat. An unusual feature of the treat at Walnut Park this year was that Santa Claus treated everybody, young and old alike.

Sunday morning, December 31, Pastor Frank McDonald delivered his annual New Year's sermon to the congregation, concluding with a resume of the work during the past year and a statement of his hopes for the future. Preceding the sermon the choir sang "Fairest Lord Jesus" and "I Would Be True" was given as a solo by Erwin Moorman. In the evening of that day Elder J. W. A. Bailey preached his first sermon of the two weeks' missionary series now going on at all the churches.

Friday night, January 29, a dinner was given in the church basement under the sponsorship of the Walnut Park Young People's Council. About one hundred and eighty were served. Kenneth Morford presided as master of ceremonies, and talks were made by Pastor Frank McDonald and Fred Horn, bishop's agent for Walnut Park District. Sanford Downs led the group in singing appro-

priate songs at intervals during the evening.

Unfavorable weather has held attendance at the church school down below four hundred for the past two Sundays. However, in spite of the inclement weather, satisfactory audiences have turned out to hear Brother Bailey's sermons on each week night except Saturday and also on Sunday evening.

The first communion service of the new year was in charge of the pastor, assisted by Elders M. T. Williams and Royden Barnhardt. Brother Williams spoke in behalf of the oblation, and preceding the serving of the emblems the pastor read from the eleventh chapter of 1 Corinthians, beginning at the twentieth verse, and also the twenty-first verse of the tenth chapter of the same epistle. Near the close of the service he spoke for fifteen minutes, encouragingly and forcefully, of the duties and obligations of Saints, using the above Scripture as a basis for his remarks.

At the session of the religio Sunday evening, officers for the first quarter of the year were elected as follows: President, Vernon Sackman; first vice president, Lois Butterworth; second vice president, John Crandall; secretary-treasurer, Fern Price; chorister, Melba Moorman; pianist, LaVona Crabb.

Two Walnut Park young people who recently were married are Woodrow Price, son of William Price, and Juanita Byrne, daughter of Mr. and Mrs. Charles Byrne, of Burneville, Illinois. The wedding was on December 15, at eight-thirty o'clock in the evening at the home of Elder Harold Hattey, who performed the ceremony. The young people are at home in Independence.

Much interest in the one-act play contest sponsored by the young people's council is being manifested at Walnut Park. Five plays are in the process of organization, and rehearsals will begin as soon as the series of meetings is finished. Organizations sponsoring plays are: The Walnut Park Young People's Council, the Swastika Class, the Crusaders' Class, and the A. W. Z. Class. One of the younger girls' classes also is planning to enter a play in the contest.

### Enoch Hill Church

Christmas on Enoch Hill was observed the morning of December 24, with a program by intermediate boys and girls. At the same time the junior boys and girls had an entertainment and treat in their department. The young people of the congregation presented a play, "The Gift of the Lamb" in the evening.

Miss Marie Wisecup and Bert Overbeck were married January 1, Elder Marshall Martin reading the ceremony.

Patriarch U. W. Greene is conducting missionary services at Enoch Hill. Preceding each evening meeting a half hour of prayer is enjoyed in the basement and then the Saints adjourn to the upper auditorium for a song service, directed by Elder Arthur Koehler. All are re-

(Continued on page 63.)

# Quotation Marks

## The Honest Politician

Taking all these things into consideration, it seems to me that in the matter of honesty the politician stacks up about as well as any of the others; and the theory that politics is "too dirty" a game for the average business man is too ridiculous to discuss seriously. It is only slightly more absurd than the contention that machine politicians block the way for the man of substance and character to get into politics. The exact opposite of this is true. Wholly aside from the fact that wealthy men—Fat Cats they are called in the political vernacular—are as welcome to the practical politician as the flowers in May, it is true that without wealth or wealthy friends, a man of character, standing and ability who seriously wants a public career, can make his entrance in a perfectly satisfactory way. He may not be successful in his first attempt and he may never get the particular post he craves, but if he persists and is approximately 60 percent competent, in nine cases out of ten he will land. For one thing, political organizations are usually eager to open the gate for such men. It is the way to perfume their ticket. It gives the machine a certain respectability. For another thing, a man of the "right type," who is really acute and determined, and if he puts his time, mind and energy to it, can beat the professionals at their own game. There is no greater fallacy than the notion that politicians are clever. Actually they are, as a rule, dumb fellows, able to retain control only because of the extreme indifference of the people, and because so few men who do not make a living out of politics feel they can afford to give the bulk of their time to it. You can hardly beat even a dumb politician who devotes 100 percent of his time to politics by giving 15 percent of yours. Whenever the man of the "right type" decides to give the politicians real competition, he can come pretty close to getting what he wants.

Now I should like to say a word as to the theory that our "best men" have no taste for the public service, prefer private life, are content to make money. The answer simply is that it is not so.

To be fair about it, in recent years there seems to be less of this twaddle about politics being a dirty game which decent men cannot afford to play. The more intelligent among our men of affairs appear to see that it is as silly as it is insincere, and more of them are consciously accepting the Morrow point of view. This is one of the really encouraging signs of these dizzy days.

Their motive is not and need not be a sense of public duty. The public gains from their service in politics, even though the motive may be selfish ambi-

tion. It is sufficient that men of the "right sort" have come to realize that holding public office is twice as interesting as any other work a man can do, and that politics is the best fun there is—the most worthwhile game in the world.—Frank R. Kent.

## No War With Japan

War between the United States and Japan is possible, but exceedingly improbable. Why should the little empire of Asia, five thousand miles away, seek to attack us, one of the largest, strongest nations on earth, whose wealth exceeds her own tenfold?

In the event Japan went to war with us, there would be prompt action by China to recover Manchuria. Soviet Russia would doubtless lose no time releasing the military catapult she has been industriously winding up on the borders that hem in half of Manchukuo. Beset on all sides by powerful antagonists, what chance would Japan have of delivering a telling blow at the United States?

Japan as a snarling menace to our national security, ready to pounce upon us with bared fangs? Ridiculous! Let us use our good, old, common, American horse sense. Suppose that, instead of fostering suspicion and hatred of Japan, we bend our intelligent efforts to cultivating her good will and cooperation.—Roy Mathew Frisen, in the *Forum*.

## Good Will and Minorities

Question. Is it in keeping with the spirit of the gospel where a presiding elder has been elected to preside over a branch by a majority of nearly two to one, for the minority to absent themselves from the church, or to say they will never step inside the church while that elder presides?

Answer. No. It is not in keeping with the idea that the wish of the majority should prevail; nor with the spirit of real good fellowship. It would seem to be the better policy for those in the minority, whose wish had not obtained in choosing a presiding elder, to submit gracefully to the will of the majority, and live in unity with the whole body, until there was a change in the presidency. But on the other hand, it would be bad policy for the majority to undertake to compel the minority to attend the meetings against their will. It would be much more in keeping with "good will and peace," for a president who found himself in such a position to decline to serve, rather than to attempt to discipline a fairly numerous minority, no matter how ill-judged the hostility of that minority might be.—*Saints' Herald*, volume 40, page 822.

## Our Godlessness

Godlessness is the greatest peril of the present hour! I mean by godlessness just what the word means in its barest outline: to be godless is to have God subtracted from you. To be without God is to have a world-view in which there is no unifying power and no central intelligence; it is to have no moral code beyond the passing whim or temporary expediency; to live a life within which there glows no larger hope and beneath which lies no undergirding purpose. It is a fundamental weakness of our age that too many people have no sense of accountability to anything beyond themselves. They go through life without having felt reverence and awe in the presence of an eternal glory. For them there is no Great Spirit—only countless little spirits clothed in the frailties and limitations of humanity!

Why have we fallen upon such a godless day in human history? The plain answer is that the confused and blurred thinking about God so current today is the inevitable result of our changing cosmic ideas and the failure of the great mass of people to adjust their religious conceptions as yet to the world order revealed by modern science. But the adjustment is on the way, and it grows apace. A new sense of the reality and contemporaneousness of God is just about to burst upon the world. Greater than any other recovery act will be an adequate and convinced recovery of God!—Albert W. Palmer, in "*The Eternal God and the Present Hour*," *The Christian Century*.

## Stewardship

Steward I—and not possessor—of the wealth entrusted me.

What, were God Himself the holder, would His disposition be?

This I ask myself each morning, every noon, and every night,

As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent.

How, were He my life's custodian, would my years on earth be spent?

Thus I ask myself each hour, as I plod my pilgrim way

Steeped in gratefulest amazement at His mercy day by day.

Steward only—not possessor—of the part of Him that's I.

Clearer grows this truth, and dearer, as the years go slipping by,

May I softly go, and humbly, head and heart in reverence bent,

That I may not fear to show Him how my stewardship was spent.

—Strickland Gillilan.

# The Bulletin Board

## Conference Notice

The semiannual conference of Central Texas District will convene at Dallas, at Third and Dallas Streets, February 9, 10, and 11. A program by the local Saints will be given Friday evening. Election of delegates to General Conference and other important business will be taken care of Saturday. A good meeting is anticipated. All those who expect to attend should notify H. H. Davenport, Handley, Texas, or Brother Hal E. Davenport, 3014 Birmingham Avenue, Dallas, Texas.—C. M. Mitchell, district secretary, Route 4, Bryan, Texas.

## Conference Notice

Conference of Lamoni Stake will convene February 4, with the following program: church school, 9.30 a. m.; preaching, 11 a. m., by Bishop G. L. DeLapp; stake business session, 2.30 p. m.; sacrament service, 7.30 p. m., served by the Stake High Council.—Blair Jensen, stake president.

## Request Prayers

Sister John Murdock, of Clitherall, Minnesota, desires the prayers of the church for her brother, Theodore Hunter, who is afflicted with paralysis.

Prayers are asked for Mrs. Evelyn Fulliam, of Springfield, Illinois, who is very low with pneumonia and gangrene.

## Our Departed Ones

**LACEY.**—Emma Arminta Hogaboam, daughter of Don Alphonzo and Evaline Amanthis Hogaboam, was born in Brown County, Illinois, November 14, 1851; passed away at the home of her cousin, Mrs. C. B. Stebbins, at Lamoni, Iowa, December 18, 1933. Her early life was spent in different communities in Illinois and Iowa, where her father operated flour mills and saw mills. She attended school at Burlington, Iowa, where she was married September 23, 1884, to Palemon Lacey. To them was born one daughter, Ethel Amanthis, who survives her mother. Mr. Lacey passed away June 3, 1926. Mr. and Mrs. Lacey made their home at Burlington for thirty-three years, moving to Lamoni in 1923. She was baptize a member of the church at Burlington by Elder W. W. Blair, at the age of twenty-five and remained a consistent Saint to the end. She was a good Christian, a kind neighbor and a devoted wife and mother. She was patient in affliction and appreciative of favors during her life and especially during her prolonged illness. Funeral services were held from the home, Elder T. S. Williams preaching the sermon.

**SOLT.**—Anna L. Manchester, daughter of Alonzo and Ella Manchester, was born March 9, 1896, at Akron, Ohio, and died December 26, 1933, at the home of her parents. She was united in marriage to Henry R. Solt, December 13, 1919, and to them was born one son, Raymond Leroy. She leaves to mourn her departure, her father, her mother, her husband, her son, her sister, Ethel May Saurer, and one brother, Harold Manchester, all of Akron, Ohio, with other relatives and friends. Funeral services were in charge of E. G. Hammond, the sermon by J. C. McConaughy.

**LEMERE.**—William Henry Lemere was born at Toronto, Canada, October 12, 1863. Died December 19, 1933, at the home of his stepson, Clarence Vickers, Bradley, Illinois. He was united in marriage to Mrs. Ollie Vickers, February 5, 1902, and to them one daughter was born, Mrs. Lillian Eklof, who preceded him in death three years ago. He was reared in the Catholic faith, but joined the Reorganized Church of Jesus Christ of Latter Day

Saints, October 12, 1912, and was a faithful and active member. He donated the lot on which the ill-fated church at Deseim was built. Was esteemed by all who knew him. Besides his wife, he leaves to mourn, a stepson, Clarence Vickers; a stepdaughter, Mrs. Bruce Wye, of Mokenca; twelve grandchildren, three brothers, and three sisters. The funeral sermon was preached by Elder Earl D. Rogers at the Rehr Funeral Home at Kankakee, Illinois.

**MAYMON.**—Columbus Nephi Maymon, son of William A. and Marlina Maymon, was born September 24, 1876, near Sulphur, Indiana. Departed this life November 20, 1933. He was married to Eva Pearia Hollowell, February 5, 1899, and to them five children, three boys and two girls, were born, Cleatis L. Smith, Lois M. Harrison, Virgil, George, and Eugene Maymon. He is also survived by three brothers, Joseph, Harvey, and William Maymon; one sister, Mary Vernon; nine grandchildren, and many friends. He united with the church at the age of nineteen, and was ordained to the office of teacher in early life. October 11, 1931, he was ordained an elder in which office he served faithfully to the end. The funeral was held in the Saints' church at Byrneville, Indiana. W. O. Robertson, of Louisville, Kentucky, was in charge, assisted by E. A. Jeagers, of New Albany, Indiana. Interment was in the cemetery at Byrneville.

**COLLIN.**—Lily Annie Collin was born in Wales, February 16, 1909. She died in the hospital after a major operation, December 18, 1933, and was interred in Union Cemetery, Steubenville, Ohio. She came with her father, a brother and sister to Steubenville twenty-two years ago to join their grandmother and other relatives. She was diligent in Sunday school work and faithful in her testimony. The many tokens of sympathy expressed by wide circles of friends in the community and from many other parts of the country where she had church connections, certified to the integrity of her life. Her mother died several years ago in Wales. Left to mourn are her father, one sister, one brother, two half-brothers, and a step-mother who tenderly mothered her for many years. Funeral services were conducted by Elders William Richards and James E. Bishop.

**HUNTINGTON.**—Almyra L. Robson was born near Austin, Minnesota, May 19, 1860, and departed this life December 26, 1933. She was united in marriage to Everett G. Huntington, at Orchard, Iowa, November 27, 1878. To this union were born ten children, six sons, and four daughters. One daughter died at the age of two years, and soon after a homeless girl was adopted. She leaves to mourn her husband, ten children, forty grandchildren, and twenty great-grandchildren.

**SHEPHERD.**—John Romaine Shepherd was born at Walsingham Centre, Norfolk County, Ontario, December 10, 1848, and departed this life November 15, 1933. Forty-seven years ago he moved to Saint Thomas, Ontario, and established a furniture business, being an expert cabinet maker. He became a member of the church November 16, 1892, and was ordained an elder October 28, 1894. He served as president of Saint Thomas Branch for a number of years, and also in other capacities. He was faithful to the end. He is survived by his widow; three daughters, Mrs. Thompson and Mrs. Hammond, of Saint Thomas, and Mrs. Graham, of Detroit, Michigan; one son, J. C. Shepherd, Chatham, Ontario, one stepson, Lorne Pearson, Pontiac, Michigan; three grandchildren, besides other relatives and friends. Funeral services were conducted from P. R. Williams and Son Funeral Home. Interment was in the Saint Thomas Cemetery. Bishop J. C. Dent, of London, Ontario, preached the sermon.

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## WE BELIEVE

(Continued from page 37.)

privilege of understanding. It comes through obedience to the law of the gospel, through earnest seeking and prayer. No other experience in life is like it, no other experience so happy. Once it comes to you it gives you a changed view of all existence and creation, a different attitude toward yourself and your fellow men. Until one has had that experience, he has not tasted of the fullness of life.

## PAULINE AT HOME

(Continued from page 38.)

"How can I teach my sisters that my clothes are my own property?"

"Where can I send my little brother when I have a date? He won't go to bed and the folks won't make him."

"Why should I try to keep sweet at home? Nobody else does?"

"How can I teach my family some of the nice little courtesies that make living easier? If I mention saying 'thank you' or 'excuse me,' or table manners, they think I'm putting on airs or criticizing."

Books recommended for the leader:

*Building a Girl's Personality*, Ruth Shonle Cavan and Jordan True Cavan, The Abingdon Press, Chicago, 1932.

*Mothers and Daughters*, Jessica G. Cosgrave, Doran, 1925.

*What the Adolescent Girl Needs in Her Home*, Mental Hygiene, Volume XIV, by G. H. J. Pearson, 1930.

*"Every-day Manners at Home,"* Chapter 38, *Etiquette*, Emily Post, September, 1933, edition.

The best proof of regeneration is not the memory of a past experience, however vivid and startling, but rather a present inward love for Christ, his holiness, his servants, his work, and his word.—A. H. Strong.

## 600 Joined

Six hundred more joined the Fur Farming & Trapping reader family in December. Why? Two reasons:

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## NEWS OF CHURCH AND HOME

(Continued from page 60.)

ceiving strength and courage from this combined service.

Lawrence Sheldon, son of Brother and Sister Allen Blankenship, was blessed at the communion service last Sunday morning.

Sister Annice Wisecup passed away January 2, at her home. For twelve years she had lived in Independence. She is survived by her husband, James Wisecup; a daughter, Mrs. Marie Overbeck, and three sons, Cecil Wisecup, James Wisecup, jr., and Gene Wisecup, of the home; a brother, James Edward Smith, of Missouri Valley, Iowa. The funeral services were conducted at Missouri Valley where she was interred.

### Englewood Church

Attendance at Englewood has shown a pleasing increase the last few weeks. They have had their share of sickness and holiday visiting to keep people away from services, but all classes have been well filled. The Z. O. A. Class, under the leadership of Brother Alex McIntosh, is holding up its high standard of attendance and interest.

The young people are getting organized for the play contest. Sister Bea McNamara has been chosen director with Inez Tousley, Doreen Hougas and Ralph Dunlap as assistants in each of the three divisions.

The young people had a party December 19, and as part of the evening's program, put up Christmas decorations.

The church school gave its Christmas program at eleven o'clock, December 24. At seven-thirty the combined adult and young people's choirs gave a musical program.

Apostle J. A. Gillen is the speaker at Englewood in the city-wide missionary campaign, and his opening service was New Year's Eve. The speaker at the eleven o'clock hour, December 31, was Patriarch F. A. Smith.

### Spring Branch Church

On the last Wednesday night of the old year, the pastor and group elders called a union prayer service of the Saints. Attendance was large, and under the leadership of local priesthood officers, the meeting proved very helpful.

Elder Hubert Case, missionary to Central Michigan District, was the morning speaker, December 31, and his text was, "There Is No Respector of Persons With God."

That night the church school program was given by Brother Jesse Smith's class, and a poem was read by G. F. Weston.

Evangelist Ammon White was the speaker in the evening, introducing his two weeks' series. His theme was, "Origin of the Saints' Church." A quartet of local singers sang, "Precious Name" at

this service, and the pastor was in charge of the hour.

New Year's Day marked Charles Brewer and wife's golden wedding day. The evening service was held in their honor. Special numbers were rendered by Irene Roberts, Francis Tankard, and Gladys Dixon. Patriarch Ammon White gave a short talk.

Immediately following the short program, the meeting was given over to Patriarch Ammon White, the evening speaker, who talked on the name of the church and its members.

Throughout the series of missionary meetings held each evening, local young people have assisted with special numbers. Brother White has talked on such subjects as, "Authority," and "Christ's Second Coming." Local musicians have rendered splendid service each night.

Sacrament service was held with a large congregation. Frank Robinson and Gladys Dixon sang, "Despised and Rejected."

950 Kilo. KMBC 315.6 Meters

### Church Programs Over KMBC

Devotional service at 6.30 each week-day morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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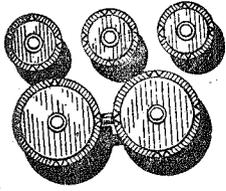
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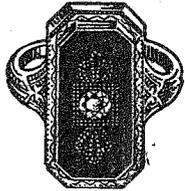
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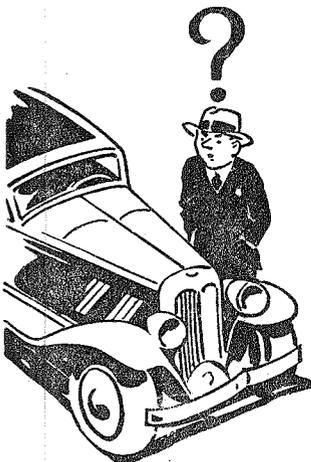
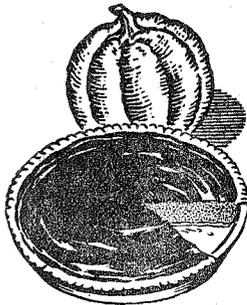
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# ?

*Jesus once asked his disciples a pointed question "Lovest thou me more than these?" We still believe that the question is timely. The question of a subscription to the Saints' Herald now is really a question of whether or not we want it badly enough to subscribe in preference to purchasing other things. The management is making it as easy as possible for all during January. Ask yourself the question and then write us.*

# *The* SAINTS' HERALD

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## Observations on Repeal

By James W. Evans

*Beginning:*

Mark H. Forscutt

A Biography

**"Return Ye Unto God"**

By J. A. Koehler

A Missionary's Farewell

By Clyde F. Ellis

# THE SAINTS' HERALD

January 16, 1934

Volume 81

Number 3

Frederick M. Smith, Editor in Chief  
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Floyd M. McDowell, Associate Editor  
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Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter into correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ What He Got

Our daily thriller brings us the information that a certain millionaire of the southwest, now pleasantly deceased, had the following inscription carved on his tombstone: "I got mine!" A vulgar bit of bragging, of course, about his money.

It is more than a brag. It is a *lie*.

He got more than *his*. He was one of many whose getting more than rightly belonged to them put the country where it is today. He was one of the army of about 100,000 members of the Malevolent Order of the Fathers of the Depression. His name, with theirs, should be placed on some National Roll of Dishonor for the Betrayal of the Country, for the execration of future generations.

There are circumstances under which it is a sin and a disgrace to become a millionaire: gambling with goods that other men have produced and robbing them of their legitimate profits; stealing prosperity from the future that will have to be paid for by a depression; selling things by misrepresenting their worth; collecting paper profits from businesses that will certainly be forced into bankruptcy. We cannot list all of them. The politer circles of criminals are ingenious, and keep inventing new rackets.

### ■ The Gospel of Giving

By *Ellis Murdock*

A funny thing—this life we live,  
The more we have the less we give.  
Many have much that they could spare,  
And yet their gifts are very rare.  
But there are some—God bless them all—  
Who do their part. They heed the call,  
And try in every way they can,  
To cheer and aid their fellow man.  
This is the only way to show  
The love we have for those we know.  
Just help all those we find in need,  
Comfort the sad—the hungry feed.  
By things we say and deeds we do.  
We're judged, when life on earth is through.

### ■ Put These in Your Notebook

No one is rich enough to do without a neighbor.

There is not much religion in praying on your knees on Sunday and preying on your neighbors during the week.

A clever woman can marry a robot or a store dummy, and manage to make him over into something, which other women would think worth having; while a foolish woman can draw a prize husband and mess him up so he seems like an affliction.

A wise man is he who puts into the hands of boys and girls many good books of biography. For, in this way, our future leaders will grow to appreciate the world's yesterdays, live soberly and wholesomely today, and acquire for themselves fortitude and understanding and high devotion for tomorrow's exciting tasks.—*Lamoni Chronicle*.

■ "In any good piece of work," says Pigeonette, "there are two kinds of helpers: assistants, and chin-assistants." She daintily fluttered a wing to remove a floating bit of winter soot. "And the Pigeon is a chin-assistant!"

# Editorial

## Music at the General Conference

The Music Department, though working under the handicap of not having any appropriation for expenses is making zealous efforts in preparation for General Conference music. The central feature of the efforts of that department will be the rendition of the oratorio "*Elijah*." For this a number of choirs are and have for some time been in training, and are manifesting a fine spirit of cooperation and devotion. From the earnestness of these preparations it is assured that the delegates and visitors to the conference will hear a fine rendition of a splendid oratorio. Sister Mabel Carlile and Brother Paul N. Craig are working well together for the success of the oratorio and other work of the music department at conference. They have extended to Brother A. N. Hoxie, former general chorister, invitation to conduct the chorus, and to this invitation we have given our hearty support.

Another suggestion with which we find ourselves in hearty accord is that the Music Department make the rendition of the "*Elijah*" the central feature of a memorial to Sister Louise Robinson whose wise counsel and unswerving devotion to the work of the music department carried it over a trying time. She is remembered in love and respect by the musicians of the church, especially at the center place, and I am sure all members of the Music Department will enter earnestly and yet tenderly in the move to give a musical memorial to this good woman who gave so unstintedly of time and talents to the improvement of music in the church.

We are looking forward to good things from our musicians at General Conference.

F. M. S.

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President Frederick M. Smith will celebrate his sixtieth birthday on Sunday, January 21. This year marks his nineteenth as President of the church. The congratulations of friends and church members are already being received at the general church offices.—L. L.

---

Sharing must become a determined virtue if our present social system is to be safeguarded with any sort of assurance. Our charity has taught us to give from our surplus, but not as yet to share from our income.—Charles H. Heimsath, "*New Times—New Virtues*," in *The Christian Century*.

## A New Era for the Church

(Continued from last week.)

Last week we considered the possibility for an increased degree of unity and spirituality within the church, coupled with an intensified missionary ministry to the world. Preparation for such developments throws an immediate responsibility upon the priesthood, both general and local.

### A QUICKENING OF THE LOCAL PRIESTHOOD

The church was organized to minister to the social as well as the spiritual needs of its members. The initial set-up for this work is found in the various grades of the priesthood, as indicated:

"The high priests and elders . . . are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve."—*Doctrine and Covenants* 120: 3.

"The priest's duty is to preach, teach, expound, exhort, . . . and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties. . . . In all these duties the priest is to assist the elder if occasion requires."—*Doctrine and Covenants* 17: 10.

"The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all members do their duty."—*Doctrine and Covenants* 17: 11.

"Deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—*Doctrine and Covenants* 83: 22.

The sort of trained, efficient, spiritual, pastoral ministry contemplated in the foregoing revelations has all too often not been forthcoming. We have trusted this ministry too much to other agencies and organizations: the church school, boy scouts, Orioles, social service bureaus, and other similar social agencies. Do not misunderstand me, these are capable of rendering excellent service—and have done so; but should be supplementary to the sort of service set forth in the law. Had we spent more time and energy to train, organize, and send forth to their ministry an adequate body of ordained men we would have fared better; and these other agencies could have more effectually rendered their service in subsidiary capacities.

In too many branches the priest does not visit at all—or at rare intervals. Too often the teacher has quite vanished from the scheme of things. There are many personal difficulties to settle that might have been avoided by timely ministrations of an intelligent priest—and now having arisen the pastor must settle these difficulties instead of the teacher

doing it—or they come up to the apostles or the presidency and take their time.

One task in the era before us should be to train, inspire, and organize an active and efficient body of the "standing ministry." We see the beginnings of that work. With the full concurrence of the other members of the presidency, President Floyd McDowell has been doing well-thought-out and intensive work with the local priesthood in the west and middle west. The coming General Conference is expected to address its major emphasis to the problems of the ministry. The *Priesthood Manual*, already published, is the beginning of a series of valuable helps to be put into the hands of the local ministry. Men of the ministry in any local branch, and in the church as a whole, may well look forward to a new era of active, sustained, and fruitful ministry.

#### IMPROVED FINANCIAL STANDING

No one can safely predict the trend of coming events, short of a divine declaration. If economic conditions get worse, neither the church nor any other institution may be able to meet its obligations. Present indications generally point to a slight and rather world-wide improvement. When and if prosperity returns, even to a moderate degree, the church should be in excellent position to take advantage of it. In spite of the hard times, there has been a reduction of our general church debt, and a more favorable rearrangement of obligations. It seems almost certain that we will emerge with our indebtedness refinanced on much more favorable terms. And the bishops have committed themselves to an organized effort to wipe out the debt when the psychological moment arrives.

The years of trial and hardship have taught valuable lessons that might perhaps have been learned more easily. We are on a basis of strict economy, so far as the general church is concerned; and the ministry generally, as well as local congregations, are on a similar basis. We are in excellent position to take advantage of any improvement that may take place. Moreover, these times of stress have hardened an iron resolution in many breasts that the church shall be freed from debt and shall not again be involved in the shackles of debt. This resolution is so general and deep-seated that it may be trusted to carry forward for a good many years to come.

It is not too much to hope for temporal as well as spiritual deliverance to an extent that will bring joy to many hearts in the era before us. This is not a promise or a prophecy; it is the expression of a feeling shaping in many hearts and growing out of faith and hope.

#### A FORWARD MOVEMENT IN ZION BUILDING

For at least three years past the general church authorities have been kept busy meeting the emergencies of the immediate moment. This has been true in an especial sense of the Presiding Bishopric. They have been driven day and night to meet the immediate problems due to the financial storm that has overwhelmed the world. Great nations have defaulted on their debts. So have big cities, business organizations almost beyond number, and numerous churches of much greater numerical and financial strength than we can boast. By comparison we have not fared so badly; and our creditors (by comparison) have been very fortunate.

Paul Hutchinson, reviewing "the year's record of the churches," in the *Literary Digest*, December 30, 1933, says of the churches generally:

"Hundreds of church executives, if they were to give their honest impression of the past year, would admit that it has been, for them, principally twelve months of effort to escape from a nightmare of debt. Religious institutions over-expanded during the boom era just like all others. The result is that the country is dotted now with cathedral-like churches almost suffocated under a blanket of debt, with scores of small denominational colleges that are on their financial last legs, with hospitals and asylums that stand in imminent danger of closing. . . . In the long run, however, it is likely that changes in thinking which have clearly appeared during the past year will prove more important to American church life than any of these readjustments in method which have been forced by the economic situation."

With a little easement of the tension, both the bishops and the presidency, as well as others, are able to look above and beyond the immediate pressing claims of creditors, missionaries' families, current expenses, and the pitiable plight of needy church members. There appears ground for a very reasonable and lively hope that increasingly more attention may be given the problems of advising those who wish to settle in Zion and the regions round about; and to the problems of practical organization and development of Saints who wish to cooperate in the building of Zion.

We noted in our article on "A New Era for the World," that there is a growing feeling and determination in America, as well as elsewhere, that in the future there must be a more general and equitable distribution of wealth. Any intelligent and successful governmental attempt to bring about such results will almost certainly be helpful to our cause. It is in line with our own belief. Our people are mostly of moderate means, at best, and by any such development they should stand to gain. Our task might thus conceivably be made less difficult in the era before us.

As a postulate to equality in Zion the Lord told Joseph Smith that the strong and successful must consecrate of their surplus for the benefit of the

worthy needy and unfortunate (not for the lazy or shiftless). "The surplus must be consecrated"—that was an important part of the latter day message. The world gave it scant heed. But now for some years we have seen an enforced consecration of surplus. By charitable drives, that often became almost mandatory, and by direct or indirect taxation the surplus of those who had been taken from them and given to the unemployed and the destitute. A new attitude of mind and a new sense of responsibility has been developed on a broad scale that should be helpful to our work.

#### CONCLUSION

The anticipated gains set forth in these editorials seem within the range not only of possibility but also of probability. Their realization depends largely upon our own devotion and diligence. Some of them are within our reach in the very immediate future, others may be longer delayed. We have been told that no one can assist in this work except he shall have faith and hope. Those who lose hope for the church cease their activity—they no longer pay tithes or render service or give of their attendance at church services. Let us cultivate the spirit of hope that will prompt us to cheerful and whole-hearted service.

ELBERT A. SMITH.

### Complaints and Facts

A customer recently received a shipment by express from our office, and immediately wrote a harsh letter about our methods, our lack of economy, our waste of church funds, and other things. It was an ignorantly written and impolite letter. We regret that numbers of people seem to enjoy writing such letters.

He did not know that in the fourth zone express is just as cheap as parcel post, and much quicker; nor that express is cheaper than parcel post in the more distant zones. We wouldn't use express if it were not better and cheaper in these cases.

People who write rude and violent letters brand themselves; and the letters, preserved in our files, testify loudly as to their character and state of culture. Certain simple rules of decency should be observed, even among members of the same faith. We suggest that they learn the facts before they shut down their minds and turn themselves loose in attack and gossip.

The great majority of our customers appreciate the improved service we are giving them, and we greatly appreciate their loyalty and patronage. We are doing our best to serve our customers and the church honestly and efficiently.

HERALD PUBLISHING HOUSE

### Men You Ought to Know



MYRON A. MCCONLEY  
Of the Quorum of Twelve

*Apostle Myron A. McConley was called into the Quorum of Twelve shortly before the arrival of a group of younger men, but he is regarded as one of the stalwarts of firm faith and tried strength.*

*Brother McConley believes in simplicity, and practices it. There are no complications in his faith or his character. One always knows where to find him, and that is very close to the gospel. Much of his work has been in the West that he loves, where he has hosts of friends among the people.*

### John L. Cooper Stricken

Some days ago letters from Kirtland brought us the sad news that Brother John L. Cooper had suffered a paralytic stroke, and from Sister Cooper, Brother George Neville and Brother James E. Bishop, as well as Brother Harry E. French, we have had reports concerning the condition there. The last report indicates that Brother Cooper is making remarkable recovery despite the predictions of the physician that his recovery was highly improbable. Brother Cooper, his loved ones, and the Saints feel sure that once more has the efficacy of prayer been demonstrated. Brother Cooper's friends are legion and we know that they will all be earnestly hoping and praying for his complete recovery.

F. M. S.

The new 1934 Herald Catalogue is ready. All old prices are canceled. Send for your copy now.

When the Girl Wants to Know—

## TELL HER!

By Leta B. Moriarty

"Won't you tell me some of the things I ought to know about life? Mother says I'm too young, but I'm sixteen. I shan't ask her any more, because I honestly believe she's ashamed or afraid to tell me. And oh—I do need to know!"

I wonder if *you* could have resisted the appeal in those beseeching blue eyes that were turned on me, or the tremble of the young lips. I have watched Elsie grow up from care-free ten-year-old-hood. She is almost a woman now, but I can remember the time when she loved nothing better than to play with all the boys and dogs on her block. Now she is tall; she wears her skirts quite long; her hair is finely curled, she generally carries too heavy a load of lipstick and rouge. Nevertheless, Elsie is a girl of real charm and promise. I felt happy that I should merit the confidence of the girl, and yet most unhappy, that she had been allowed to reach the age of sixteen without a greater understanding of life—the biological side of life.

And looking into Elsie's eyes I thought of the verses written by Ethel M. Kelley:

"Whose little girl did I used to be  
Before I was yours at all?  
When you hadn't been introduced to me—  
When I was as small as small?"

"When I was a little tiny thing—  
Before I could speak or cry,  
Before the stork thought I was ready  
to bring—  
Whose little girl was I?"

There are dozens and dozens of little information-starved Elsie's in the world and in the church, Elsie's that are hoping and wondering.

Oftentimes they bring questions of very intimate nature to their school teachers and to their leaders. Here are representative questions concerning the same problems that are confronting Elsie, which have been asked me in the last six months by girls from fifteen to eighteen years of age:

"Why is heavy petting bad? It doesn't seem to hurt me—but I think it's kind of silly." This from black-eyed, seventeen-year-old Marceline.

"Will you tell me something about sex? Is it really as horrible as everyone seems to think it is?" From a shy fifteen-year-old.

"Why couldn't I have been a boy? Don't you think we women get a hand-me-down deal in life?" Worldly wise, eighteen-year-old Margaret.

It is a sad fact that too large a percent of our girls know little about the Great Wonder of Life. Most of their knowledge is assembled piece by piece, a whisper of a schoolmate, a black-lettered message from some patent medicine advertisement, a bitter word from a cynical woman, all colored by an adolescent imagination.

These make up the pitiable background which many girls carry from adolescence into womanhood. In her teens the girl struggles to reconcile this information with what she has heard of the mercy of God, the goodness and purity of Jesus, the sweetness of her own mother. Here at a time in her life when she is laying the physical, mental and spiritual foundation of womanhood, she is confused and many, many times unprepared for the experiences through which she is to pass.

The carelessness, or false modesty, of many a mother and leader has permitted countless number of girls to enter the years of middle and later adolescence in no way prepared to cope with the experiences which come to them. At this period the girl is a builder of castles, a day-dreamer; she does not live in our ordinary, everyday world, but in a world created by her imagination, in a world of hero and heroine worship. If during her earlier years and during the present period, she has the confidence of a wise, sympathetic woman, she is ready for the wealth of emotions and the growth of intellectual and spiritual powers ahead of her. But if she does not have this training, this confidence, this background, she is poorly prepared for the puzzles of young womanhood.

Every girl has a right to be well equipped for life. She has a right to know something of the beautiful mystery of the beginning of life, of birth, of motherhood, of wifehood, of home-keeping. Who has a better right than blue-eyed Elsie who one-day herself will, no doubt, be a wife and mother?

When the girl comes to you who are her mother or you who are her leader or teacher, asking concerning these mysteries, I beg of you to tell her. Make attractive and lovely to her the story of life. Talk to her in terms that she will understand, explaining simply. Don't unless you wish to lose her confidence forever, (Continued on page 82)

# — NEWS BRIEFS —

## Two Notable Events for Hamilton, Australia

Hamilton Branch, New South Wales, Australia, recently celebrated two happy events. They opened up their new church school hall and dedicated their church building.

One hundred and seventy members compose this branch and these, in the past six years, in spite of industrial reverses, have succeeded in clearing the church building of debt. Participating in the dedication ceremony December 10, were Apostle G. G. Lewis, Elder A. J. Corbett, a representative of the Bishopric in Australia, and the pastor, Elder J. H. Jenkins.

## One Hundred Percent Tithe-payers

The group at Wimer, Oklahoma, is proud of the record of its membership—one hundred percent tithepayers! The branch is also happy to have its own Zion Builders organization to boost local activities.

## First Grandview Members Are Honored

A surprise supper was given in honor of Brother and Sister Charles Taylor, first members of the church at Grandview, Missouri, Holden Stake. Covers were laid for sixty-four guests, and later in the evening a program was enjoyed in the church auditorium, Elder E. T. Atwell the speaker. Elder Atwell baptized Brother and Sister Taylor. A gift of money was presented Brother Taylor by Pastor Charles Martin as a token of thanks for his and Sister Taylor's faithful services. Everyone regretted that Sister Taylor was ill and unable to be present on this occasion.

## Radio Sermonets From KMBX, Breckenridge

Brother W. H. Mannering, of Breckenridge, Texas, will broadcast a sermonet each Sunday at 1.15 p. m. from the local radio station, KMBX, and the church school of Breckenridge Mission will furnish music. This is a long stride forward for the little mission which was opened two years ago.

## Independence Women Revive Friendly Visiting

Independence women are in earnest in their endeavor to revive friendly visiting. Under the direction of the supervisor of this movement, Mrs. D. J. Krahl, intensive work has been done during the past two months. During November the total number of friendly calls, made on members, nonmembers, the sick, aged, and poor, amounted to 621. In December there were 1,138 visits.

## Flood Puts Off Program

Because of flood conditions the branch at Yakima, Washington, found it necessary to postpone their Christmas program, scheduled for Christmas Eve, until New Year's Eve.

## Fifty-first Wedding Anniversary for Blenheim Couple

Brother W. E. and Sister Jane Hewitt, of Blenheim, Ontario, Canada, celebrated their fifty-first wedding anniversary January 3. Among those who sent letters of congratulations were President F. M. Smith, Presiding Patriarch F. A. Smith and Doctor Joseph and Jane Luff, old-time friends in the gospel.

## "Light House" Services for Council Bluffs Young People

The young people of Council Bluffs, Iowa, held a week of "Light House" services last fall, each sermon being delivered by a young priesthood member. Every evening the sermon was preceded by a short program given by young people of Council Bluffs, Tabor, Shenandoah, and Underwood, Iowa. Speakers were Lee Landon, Alfred Taylor, Merl Spence, Amos Graybill, Paul Harding, Gene Turpen, Elmer Johnson, Conrad Booton, and Merl Grover.

## Milan Mission to Become a Branch

Milan Mission, Michigan, entertained Apostle D. T. Williams and District Presidents R. H. Green and A. B. Smith, December 17. On this glad occasion they dedicated their church home and made arrangements to organize a branch.

# Youth's Forum

A Page of Thought and Discussion for the Young

People of the Church

## Young People's Work at General Conference

Strong interest will center about the development of local branch work for young people, according to hints that have come from those who are making the plans for the General Conference in April. We are dropping this bit of advance information so that young people and their leaders who can attend may make their plans to do so.

It is clear now that the activities of young people need more attention than additional organization. The problem now is to find potential leaders and to train them in the important work of building a local program to suit the particular needs of each individual branch. It is not easy to find such leadership material, and people who are willing to give their efforts and prepare for their work are really scarce.

In its plan for the organization of the church school, which is outlined in the *Church School Handbook* our general officers have already suggested the place of young people's work in the branch organization. The branches now need the leaders and the program materials for their work.

It is hoped that something good will be offered for those who are interested in this line of endeavor at the Conference.

### It Is Well

"All will be well," we say, and seek to gather

Light for the sad hour from tomorrow's ray;

O, that we might this truth lay hold on rather,

Our Lord is here, and all is well today.

Dwells He apart from any trusting servant

When clouds prevail and adverse winds arise?

Doth he not hear, or grows his love less fervent

Because of raging seas and stormy skies?

Today the life abundant in us liveth,

Today the truth eternal is our guide;  
Today the love unmeasured freely giveth  
Himself—and can we lack for aught beside?

Today His mercy and His power enfold us,

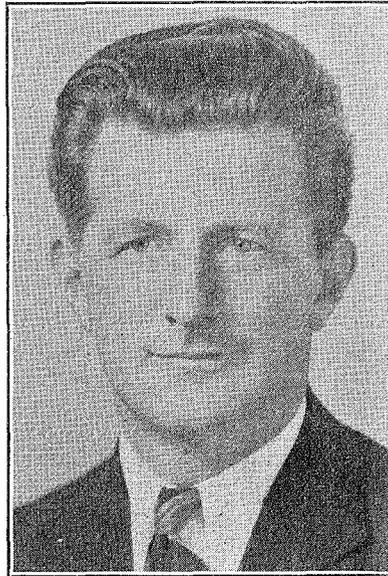
Today his blessed footprints mark our way,

Today His Father's hand is strong to hold us—

All things are ours, and all is well today.

—Thomas R. Robinson

## "See You At Conference" Are You Planning to Come?



GEORGE MESLEY  
Of Kansas City Stake

You will meet him at General Conference. He is tall, blond, and as pleasant as a day in June. A real friend of the young people, he knows how to work for and with them. He took the O. B. K. idea a class in Mount Washington church and developed and applied it to all the other congregations in Kansas City Stake. It has brought many young people into church work, trained some good leaders, and under his guidance has brought younger people and older ones together in sympathy and understanding.

Besides his work with young people, he is pastor of the Grandview, Kansas, congregation, Director of Religious Education for Kansas City Stake, Head of the O. B. K. Council, and Secretary of the High Priest's Quorum. Busy!

People are unhappy who give their minds no work to do. The brain, most delicate of all machinery, is easily rusted. It is sad to see people who have grown so stale that they cannot enjoy time, alone and quiet, in which to think—to become better acquainted and more interested in that other self. . . .

Often the tired mind longs for rest. Let it then turn from its work to the good things of life: let it find joy in happy memories, satisfaction in tasks well done, and peace in God.—Alma MacMillan, in "Sugar Doughnuts," *The Youth's Instructor*.

Are you planning to attend the General Conference? Our "Youth's Forum" wishes to receive the names of young people who are planning to come, either singly or in groups.

Transportation will be one of the hard problems for many who desire to attend. Some ingenious ideas were used by young people getting to the Youth Conference at Lamoni. A note as to the means of travel by those who are coming to the conference will be appreciated.

We hope that "See you at Conference!" will become a slogan, pass-word, or what you will for the next few weeks.

Are you coming? Please let us know.

## O. T. Z. Rally for Far West Stake

Saturday and Sunday, January 27 and 28, are big days in the calendar of the O. T. Z. young people's organization of Far West Stake. Full announcement of the program may be seen in the Bulletin Board in the back of this issue. Apostle F. Henry Edwards will be the guest speaker. A banquet opens the program in the Y. W. C. A. Rose Room in Saint Joseph Saturday night. Free lodging for those who come from out of the city will be furnished. There will be a basket dinner, and the rally will close with an Allegiance Service at 4.30 Sunday afternoon.

## Y. R. A.

Nearly three hundred young people of the Metropolitan Baptist Church, Washington, D. C., John Compton Ball, pastor, signed the following pledge which is the basis of the Youth Recovery Act of the church.

### Our Pledge

Young in years, but with  
Open minds and keen  
Understanding of  
The great need for  
Holiness of life and honesty of purpose,  
we

Reverently pledge ourselves to an  
Earnest and sincere  
Cooperation with Jesus Christ, and with  
One another against all  
Vice and crime, and we will  
Endeavor through prayer and practice to  
Restore the high standards of life set  
Years ago by our forefathers.

Agreeing in this great task, we do hereby

Consecrate our lives to our Savior, and promise

To put the YOU in YOUTH to the glory  
of His Holy Name.

—Church Management.

# Observations on Repeal

By James Evans

LAST December 6 saw the repeal of the prohibition amendment to the nation's constitution, and news regarding repeal was headlined in all papers. To some people it became a time for celebration. "Let joy be unrefined" became for them more of reality than mere humor. For others the day was one of disappointment, of regret that a registered ideal had been effaced from the statute books and actions long deplored in society had again been given a legal status.

Women voters, who obtained their franchise after prohibition was inaugurated, are said to have been to a great extent responsible for its defeat. Especially effective were the women organized by Mrs. Sabin, who is being hailed as a public benefactress by the press. It is stated that in addition to prohibition reform, Mrs. Sabin's organization intended to promote "true" temperance. The press reports, however, that women representatives of this powerful ally of repeal are to meet in Washington with their leader, and that after due rites of victory have been performed, the organization is to be disbanded until a need for it again arises. Now a question arises in my mind regarding the sincerity of this asserted aim to promote temperance. Surely at no time since the passage of the Eighteenth Amendment has there been a greater need for temperance and the assistance of reputable temperance organizations. And yet, immediately after repeal, Mrs. Sabin is disbanding her followers. Just how legitimate and sincere were the motives expressed by this organization? Any of my readers who gave it their active support or tacit approval should feel compelled to justify their stand in the face of such evidence.

A FAVORITE ARGUMENT of the wets has been that bootlegging, with a host of other evils commonly ascribed to it, would disappear after repeal. Many people, forgetting that bootlegging was a problem before the day of prohibition, were led to believe that it would die a natural death as soon as the so-called "legitimate" liquor business was allowed to function. But the patient won't be so easily persuaded he is dead. In fact, bootlegging is not only going to be very much alive, but it will be

stronger than ever. Direct evidence of this began coming in print several weeks before repeal took place. A recent issue of *Time* reports that Rum Row, the aggregation of bootleggers' boats stationed off the Eastern coast, has greatly increased in size since it became evident that prohibition was doomed. These ships must not be confused with ordinary transports carrying liquor. They will continue to smuggle into this country their contraband liquor as before, except that henceforth their operations are to be more extensive. Does it therefore appear that repeal will stop bootlegging?

The liquor interests themselves appear to be greatly worried about the situation. Announcements have appeared to the effect that they will demand of the Federal Government a liquor police organization superior to anything we have ever had before, so that their "legitimate" business may be protected from the chiselers they so blatantly proclaimed would be non-existent after repeal. Isn't it ironical that the very forces which did the most to discredit and make ineffective the enforcement of prohibition are now the ones which demand that they, not society, be protected by just such an organization? That isn't all that is being demanded, or all that will be as time goes on.

## The Liquor Traffic

"The liquor issue is not dead. . . . Those who want a progressive society, in which democracy may rule, in which safety of person and property may be assured, in which government may gradually become free of political corruption, and in which human personality shall be given its birthright, must unalterably continue to oppose the liquor traffic."

DO YOU RECALL how the wets whooped it up about the hundreds of millions of dollars that were to flow into the state and national treasuries from high taxes on liquor, and how consumption of intoxicants could be kept within "reasonable bounds" (whatever that may mean) by making it expensive to drink hard liquor? It will be expensive, but not because of the taxes, if the liquor interests have their way. We shall be told that taxes on liquor must be reduced to nothing, if the vicious bootlegging practices which were allegedly promoted by prohibition are to be eradicated. And that is just what every liquor control board and every legislature considering the problem has been told. People who expect hundreds of millions of dollars of liquor taxes to be collected by the government are just kidding themselves.

You will remember that when agitation to legal-

ize 3.2 beer was rife, the wets loudly proclaimed that beer would be very substantially taxed and yet be sold to the consumer at a low price. Did it work out that way? Not at all. As soon as victory was in sight, the liquor manufacturers and distributors got their politicians to reduce the proposed tax to a fraction of its advertised size, and what happened to the price? For the most part, it has never been low. And so neither promise was kept.

It is conceivable that a strong-arm dictatorial policy on the part of the Federal Government might be for a while successful in making the liquor traffic pay a substantial tax. But if the same opportunities are presented the industry for disseminating misleading propaganda as it employed during prohibition, the public will soon be persuaded that nothing could be more harmful to its liberties than a tax on intoxicating drinks.

I SHOULD LIKE to digress for a little while here and discuss this matter of censorship. It is my belief that prohibition was defeated, not on the merits of the opposing case, but almost wholly through a vicious system of propaganda applied with utmost

movies to assist in the defeat of prohibition.

And so it will always be whenever the great media of educations—schools, radio, press, moving pictures, etc.—are controlled by private concerns whose major stimulus is the profits motive. A great chain of newspapers, or a high-powered radio station, owned and operated by one individual or a small group of individuals, may present the same problem of a private monopoly of an educational medium. Under such circumstances the welfare of society demands that it protect itself from a bombardment of propaganda subversive to its interests. These media must be placed under nonpartisan, governmental regulation. Or, as is needed in the case of chains of newspapers, some safeguard must be set up to prevent the monopoly by an individual or a group of individuals of the right to determine what hundreds of thousands of people throughout the country shall read concerning vital issues of the day.

In the preceding paragraph I said that regulation must be provided. It is extremely important that under such regulation in a democracy the public shall be given ample opportunity to see, hear, and

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## "You Can't Repeal the Effects of Alcohol!"

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cunning to all ages of individuals and to all strata of society. The media through which this propaganda was broadcast included primarily the moving pictures, the press, and the radio. Especially effective was the attack through the medium of motion pictures. This agency is, for reasons which need not be enumerated here, now regarded by many authorities as the most powerful means in this country for influencing the thoughts and emotions of the masses. It is a wonderful and a fearful medium for swaying the public mind. And yet, with all their potential values and dangers, motion pictures are controlled by a small group of individuals dominated primarily by the profits motive.

During the prohibition era I was a fairly frequent theater-goer. During all those years I recall having seen not a single picture which would arouse in the audience sentiments favoring national prohibition, but I saw many pictures unquestionably designed to produce exactly the opposite effect. It is ridiculous to insist that motion pictures merely endeavor to give an accurate representation of life situations, or that art requires a setting of alcohol and license. The triumph of virtue over evil offers more opportunities to achieve greatness in any art form than does the opposite condition. There can be no question but that life and art were both perverted in the

read the opposing arguments of any controversial issue. This type of censorship brings greater freedom to each individual. It is when censorship is monopolized, either by a despot or a private control of educational media, that it becomes the means of imposing a despotic will. And that is just what happened under prohibition, when private interests operating from a profits motive were allowed free hand in determining what the public was to think and feel.

TO RETURN DIRECTLY to the question of repeal, I am reminded of many extravagant claims regarding a return to prosperity which was to accompany repeal as its direct result. And there is little room for doubt that if, during a period when prohibition is not a law, we should happen to get back to a semblance of prosperity, the masses will allow themselves to be persuaded that repeal accomplished the miracle. This common fallacy of attributing to coincidental occurrences a cause-result relationship is an error from which the prohibition amendment has been made to suffer severely. Every imaginable evil, private or public, which existed during the life of the Eighteenth Amendment, has been attributed to its influence. These evils won't vanish with repeal, al- (Continued on page 82)

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

**M**Y FATHER, Mark Hill Forscutt, was born June 19th, 1834, at Godmanchester, England, the son of Robert and Amy Hill Forscutt. He had seven half brothers and one half sister, but was the only living child of his mother. His father was a Congregationalist and his mother a Baptist, and he was raised in a strictly religious environment. He was allowed the privilege of attending either church as he desired, but was always required to go to one of them. His parents were comfortably situated and he had a pleasant home. He finished grammar school at the age of eleven years and a short time later, as were boys of that day, he was bound out, to learn a business or trade, and was placed with a draper, or as we should term it, a dry-goods merchant.

When about seventeen he decided he would attend "Cambridge" for further education, so for two years he saved his wages to pay his way through this institution. One Thursday evening, a short time before he expected to leave for Cambridge, as he was returning from work he met friends who said to him: "Let's go down to Williamson's and hear the Mormons preach and have some fun." Father replied that he would like to hear them, but not to make fun of them, as he believed no religion should be ridiculed.

(Mr. Williamson was the father of Sister George Hilliard, Sister Nellie James, and William and Charles Williamson of Independence.) The boys went and the first sermon convinced my father that they had something different. He again attended Friday night, but Saturday he had to remain at the store, so Sunday he went morning and evening. After hearing four sermons, went home and gathered up clothing for the purpose and was baptized.

His father was a very stern man, and exacted implicit obedience from his children. Soon after the aforementioned episode a friend said to him, "I understand that your son Mark is attending the Mormon meetings down at Williamson's." "Oh! no, he is not," answered my grandfather. "I heard also that he had been baptized." Grandfather was very angry and as soon as Mark came in, called him and said, "What is this I hear of your going to those Mormon meetings?"

"I have been, father."

"Well, maybe it is also true what I heard about your being baptized?"

"It is, father."

"Then take your things and get out of my house, and never step your foot in again until you give up that religion."

My father packed his clothing and then sought his mother. She had already heard the decision and met him

like the dear, good, brave woman she was. She kissed him good-bye and told him that if he thought he had found the truth to stick to it, but if he ever found it false to give it up and come back home.

Father lost his job, and because of one of the elders of that day, did not go to college. I think that this was the one thing he regretted all his life. The elder told him that "The Lord did not want educated men, as he would put into their mouths the words he wanted them to speak."

He was called almost at once to the priesthood and for nearly two years worked and labored at anything he could get to do.

June, 1855.—I was walking down to the station in Wellingboro when I met Pastor C. R. Dana of Northampton, with whom I returned. He asked me whether I would like to take a mission to preach the gospel, at the Norwich conference. I replied, "I feel too weak to undertake such a task, but am clay in the hands of the potter, willing to work and give my mite to aid in the work or cast myself entirely into the work of the Lord and go forth and spread the gospel."

June 10.—Sunday. Attended conference at Wellingboro where I was called and ordained to the office of elder.

June 14.—I went to town to tell the people we would preach on the green. They stoned us out of the town, pelted us with stones, sticks and dirt till we got a half mile out, and threatened us severely if we came back again. We heeded not their threats nor feared their power, but knew God was able to protect. So came back and held services on Brother Linsley's green, spoke on the first principles of the gospel and the second coming of Christ and many of those that had threatened came and listened with fine attention and made no further objections. Continued to preach and talk the gospel there and in Bedford.

June 19.—This morning I was 21 years old, I felt to fast and pray, that I might be purified from all uncleanness and fit to bear the message of our Lord. That I might have control over my body, my feelings, my desires, I hereby dedicate myself to him with all I have, and pray that I may cultivate the spirit he has given me, so it may control.

My next appointment was at Ennesburg, eleven miles, which I walked. While there I visited my brother who lived at Saint Neots. Remained there till the 26th, preaching there and in surrounding towns, baptizing eight. Next I went to Cambridge, a walk of 24 miles to meet Elder Dana, where we took the train for Norwich, and there I met Presi-

dent Crowley and Elder Bunting, the latter with whom I was associated much of the time before I left England. Stayed in Norwich for conference where we were very kindly treated. There I was appointed to travel in Brandon and Feltwell, and to occupy myself with preaching and distributing the printed word among the Gentiles. I am especially grateful for the way the Saints opened their hearts and homes to me, realizing that God was indeed blessing me.

July 8.—Sunday. I received my first donation, from Brother Holmes, who in bidding me good-bye, dropped a shilling in my hand and bade me "Godspeed." There again the church was pelted with stones and dirt but none injured.

July 10.—I took forty-eight *Stars* (church papers) and started for Thetford, a town of 4,075 in 1851, where preaching had been attempted but did not succeed. I distributed the *Stars*, telling them I would preach Sunday at half past ten. On the 13th, I went to Methwold where I distributed the *Stars* and called a meeting on the market hill where I occupied nearly two hours from Hebrews 6:22. Sunday fasted and prayed, then went to Thetford where a respectable company of people were, to whom I preached on the first principles. During July, August and September, I stayed in these regions preaching, talking, exhorting and visiting on foot, from door to door and town to town, distributing papers, tracts, enjoying the companionship of the Saints, meeting opposition and often persecution of enemies, but gaining friends and converts for the gospel.

*Father heard occasionally from his mother, always very loving letters and one about this time, showed that having heard of the locusts eating the crops, and even the trees in Salt Lake Valley, she was considerably worried. His answer showed that "Faith in God" and that, as the "Ravens had fed Elijah, a way would be made, that those that worshiped and had faith in God would be fed."*—R. C. F.

December 9, 1855.—I went to Thompson to hold a meeting, as for some time no meetings could be held, as the men of the place were in the employ of Esquire Bird, who also owned most of the houses in the village and who told them, "If they entertained Mormons or held meetings, they would be charged double rent, or lose their jobs and be turned out of their houses."

*During 1855 every day was spent in preaching, delivering tracts, Stars, visiting the Saints, administering to the sick, baptizing and confirming, reasoning with outsiders, writing and studying, making many days two or three*

*different towns or villages. During this time he received some wonderful letters from those investigating and those baptized into the church.*

January 23, 1856.—Had a letter from Brother Bronley giving me permission to visit his family and the Saints at Wellingboro. Spent Sunday at Brandon where the Saints supplied me with means to go see my friends. Monday rode to Ely then walked to Chatteris where I saw my aunt, mother and father, who met me more kindly than before. Wednesday went to Wellingboro where I met my brother Zacheus and many of the brothers and sisters with whom I spent the time studying and preaching the work of the Lord. Visited the towns around this part of the country and saw many scenes of my childhood. Took train to Leicester, and found a carriage filled with Saints going to Liverpool to emigrate to America. They sang songs, an address was given and all truly rejoiced. Arrived at my sister's where I was very kindly treated.

February 24.—My mission has been changed to Shipdlam district, am sorry to leave this district as I have won the affections of the Saints and they grieved to see me go.

*His mission was now to Wymondham, Old Buckenham, Attleborough, Thompson, East Dereham, Hingham, Hackford, and Potash. The ministers of that day had to write their own notices of meetings and in many places a man went around with a bell calling out the meetings, or "crying" them. Many of the meetings were held in yards or on the green. On April 15, at Shipdlam as the congregation passed out of the gate, a mob of some forty or fifty attacked them with stones, sticks, and while several were struck, all escaped serious injury.—R. C. F.*

June 1.—Had a letter from Brother Cooper stating he had 4/ promised him towards repairing my boots, as my bare feet were on the ground. . . . also they had agreed to furnish me with some new trousers and pay for my boots. I thanked them, but exhorted them to have the temple fund and every other fund up, even if I had to go without.

June 3.—Was called to Norwich and there received an appointment to labor in North Walsham district. Several instances where no room nor bed could be had, the sisters gave me their bed, while the sisters slept in chairs or sat up, so I could rest.

June 18.—The last day of my 21st year—I pray the Lord I may have forgiveness for all thou hast seen amiss in me throughout the past year, also an increased portion of thy Holy Spirit to guide me the coming year and in my future life.

June 19, 1856.—Twenty-two years today, Praise the Lord Oh My Soul and forget not all his benefits, preserved amidst dangers, supported and sustained when mobs arose and stoned us, so as

not to receive one serious blow. His Spirit has been with me to counsel, bless and uplift, so I have been able to meet learned men and their efforts have been in vain, and unable to impede this work. Throughout the year by the blessing of the Lord I have baptized thirty-two members, confirmed twenty-one, ordained twelve, blessed six children, administered to fourteen who have been blessed. Have traveled over three thousand miles, two thousand seven hundred of which I have walked and in many ways I have witnessed the goodness of God, for which I am grateful and give him all the glory, in the name of Jesus, Amen.

June 27.—Elder R. F. Nesler arrived, and no other Saints being prepared to entertain an elder, Brother Nesler slept with Elders Lavender and Crowley and I lay on the hearth rug downstairs.

*On December 17th, father received a letter from Brother Dama, telling him that he would shortly receive an appointment to labor in the Manchester conference, and on the 12th, the notice arrived with a note from Orson Pratt asking him to repair to his new field of labor as soon as possible.—R. C. F.*

December 22.—Manchester. During the day we went to the city and tried to get police officers for the next Sunday, as last Sunday the meeting was broken up in the morning and entirely prevented at night.

December 25.—Went over to Bury, attended a "tea party" at 5:30 and in the evening heard songs, recitations and addresses. Here I met Elizabeth Unsworth of Bolton, who afterwards became my wife.

December 31.—With Elder Bunting took the train for Bolton.

January 1, 1857.—About 4 a. m. the Bolton choir awoke us by singing two of our hymns, so beautifully, that the melodious harmony of rich voices and instruments seemed controlled by the good influence of the spirit of God.

January 4.—We spent the day at Bury and had one of the finest meetings in my experience. Tongues, prophecies and the manifestations of the Spirit of the Lord poured out upon us, till our hearts overflowed with joy.

February 6.—Saw a letter from James Hart to his wife telling of his visit to Nauvoo and to the Mansion House where he saw Mrs. Bidemon, formerly Sister Emma Smith, wife of the prophet, and her boys.

March 24.—Over to Bolton, where after evening service, remained all night sitting up, at Sister Mayhers, where I marked the linen of Brother and Sister Albion, and helped all I could for their journey to Zion. Accompanied them to the train where with other Saints they left for Liverpool. I took the train for Manchester where I met Brothers Bunting, Browning, and Taylor and on Thursday accompanied them to Liverpool where we went to the offices and

then back to dock Waterloo, where the Saints embarked on the ship *George Washington*. Had a happy time with the Saints and brethren ere we had to leave in the steam tub which took us off. Spent the day in Liverpool enjoying my first visit, and listening to the excellent advice about reforming our lives, living more humble and faithful, paying our tithing, going forth to preach the gospel without purse or scrip, which under the spirit and power of his apostleship cheered and invigorated our souls.

*I find many evidences from father's diary that they often called a council meeting to try those that were cold or indifferent, and if they would not repent and do their duty were cut off from the church. Also the ministers that were not functioning, were dropped and suspended until they repented and turned to the Lord.—R. C. F.*

April 5.—Sunday it being fast day, I requested those that were fasting to meet me in the hall at noon, where we prayed together before the Lord, and as we did so the Spirit of God was poured out upon us in mighty power, after which the sacrament meeting was full of the Holy Spirit and all rejoiced. Walked over to Rochdale and went about the town, also through to some other places outside the town for the purpose of finding a place where we could preach.

May 3.—After a meeting a man went round insinuating that Brother William was telling lies and that Joseph Smith was an imposter, I said, it would look better for our friends to stand up like men, and with the Bible in their hands to show us the errors of our ways than to be speaking evil slyly, and we would stand the test, but he was shrewd enough to hold his peace and sneaked away. As we left a great many people were coming along the street. Near me walked Sister Susan Lord talking about the meeting. Her bonnet being trimmed with white ribbon, the children and others passing thought, seeing the white ribbon, and the crowd, it a wedding and set up a shouting and singing and followed us for near a mile. Of all the ludicrous sights I have ever seen this was the worst, as Sister Susan had her apron on and from our appearances should have thought a wedding the last thing to be thought of, but it proved a good source of information to our meetings and gained a crowd.

May 5.—Took the train to Manchester to witness the arrival of Prince Albert and his sister to open "The Grand Arts and Treasure Building of the United Kingdom." The throng was so great we had to go in 1st class carriages with 3rd class tickets. It was surely a grand sight. Thursday we went to Haslinden to preach but found every public place filled with shows, shooting boards, etc.,

(Continued on page 83.)

# "Return Ye Unto God" . . . . .

By J. A. Koehler

" . . . They have strayed from mine ordinances, and broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old, and shall perish in Babylon, even Babylon the great, which shall fall."—*Doctrine and Covenants* 1: 3.

## MINE ORDINANCES

An ordinance of God is a rule established by the authority of God. In other words, it is a decree of God. Then, too, ordinances of God are religious rites or ceremonies ordained by divine authority. It is possible that the term is used here in more than one of its meanings. In any case, any explanation of the text makes it necessary to judge in which of its meanings the term "ordinance" is used. And we should be able to give a reason for ascribing one meaning to it rather than another.

That the rites of the Church were "strayed from" since the days of the early Christian Church, perhaps few Latter Day Saints will deny. But, be that as it may, the tenor of the text, the setting of the phrase, implies something more than a change in the mode of baptism or what not; and it is that something more with which we are here concerned.

The clause ". . . And measure to every man according to the measure which he has measured to his fellow men" evidently implicates some ordinance of social justice. Social justice is a common right situation. But the complaint in this message is that ". . . they seek not the Lord to establish his righteousness [i. e., to fulfill his ordinances] but every man walketh in HIS OWN way. . . ." And that these ways are departures from God's ordinances is evidenced by the calamities which are to come upon the inhabitants of the earth in consequence of this misbehavior.

## ORDINANCES OF JUSTICE

"Measured to every man" evidently has to do with what is due others from us. The question of rights and obligations is implicated here. And it seems clear that the ordinances referred to have to do with acts which bear vitally upon human welfare and happiness. It is the departure from such ordinances of God that incur his wrath and bring distress to nations. And these facts are the grounds of our inference.

## SUBDUE THE EARTH

One of the first ordinances given of God was this: that it is the common duty of man to replenish the

earth and subdue it. (Genesis 1: 28.) Or, in other words, to eat his bread in the sweat of his own brow. Or, to put it in still another form, to carry each his own share of the responsibility of economic endeavor.

What the fulfillment of this duty has to do with the well-being of men, is so obvious it does not need to be explained. Certainly it falls within the circle of implications of "according to the measure with which he has measured to his fellow men." And the bearing this ordinance has upon the prosperity or the distress of peoples is obvious too.

## RELIGIOUS DEPRECIATION

But not a few men, some of whose names appear on the roll of "members" of the Church, seem not to have apprehended the justice of this ordinance. They seem to hold it in contempt. They act as if they cared nothing about putting into the social cupboard, but only about taking from. They are idlers. If they exert themselves, it is in ways which do not make just returns to the social cupboard. What they bring into the economic picture by their activity might better be left out. They have strayed from the ordinance of God.

## PRIMITIVE MOTIVES

"They have strayed from" suggests that once was the time when men gave some heed to this ordinance. And this the economic history of the race shows to be a fact. The primitive motive to economic endeavor was the satisfaction of consumers wants.

Familiar to Church peoples are the accounts of the accumulations of flocks and herds, and what not, of Abraham's household—accumulations, mind you, which arose from its attendance upon the ordinance to replenish the earth and subdue it. These peoples did not become rich by cornering the market. They became rich by productive labor. The whole motive of economic endeavor in Abraham's day was to increase the supply of goods available for human consumption.

And what was true in the case of Abraham's household was true for peoples generally. The mores of primitive groups obligated each member to the performance of his share of the labor required to satisfy its economic wants. Idling was taboo. They had some respect for the ordinances of God.

True, there was pillaging as between groups. And sometimes it was not taboo. But such means of acquisition was forbidden as between the members of a group. They had sense enough to know that "high finance" had nothing to do with promoting the welfare of peoples.

#### THE BUSINESS OF PEOPLES

Moreover, in early society, social institutions were related to the common weal. Peoples as such attended to the business of peoples. The machinery of government was situated in the very heart of the vital activities of the group. Allotments of land, and what not, were functions of government. It was The Common Good which gave social institutions, including all economic concerns, their significance, and which was the criterion by which their godliness was judge. They knew something about the ordinances of God.

Here again we find confirmation in the history of early society as it is recorded in the Bible. Recall the famine in Egypt and in Canaan; and Joseph's duties as a functionary of the group, providing for the satisfaction of the wants of the nation against the time of famine. These are stories which are known to church peoples everywhere.

The history of land tenure—in ancient Peru; in Rome; everywhere in early society—adds further testimony to the truth that "peoples" as such concerned themselves with the problems of the economic life of peoples.

#### THE DEPARTURE

But, in time, men began to forget the ordinances of God. As we forget "our religion" under the stress of personal clashes or conference business, so peoples generally have forgotten their "religion" under the stress of economic confusion and want.

Finally, both church and state withdrew from the center of social life "to its circumference." Peoples forgot the business of peoples. By the sixteenth century we had almost entirely lost sight of the idea that social institutions and economic activities were related to common ends; and "what was Christian in Christianity had largely disappeared." "They have strayed from mine ordinances."

#### BUSINESS FOR PROFIT

The extent to which peoples have strayed from this ordinance of God is portrayed by many writers on what they call "economic" questions today. Foster and Catchings, two of the philosophical and ethical liabilities of the age, say in their book *Profits*, that profits is the heart of industrial life. It is "the chief urge to business activity." And they see "no possibility of running our machinery of production and distribution, however unsatisfactory that may

be, except under the pressure of the profit motive. . . ."

But these writers are no exception. No pure description of economic life as it is has anything to say to the contrary, for it is an indisputable fact that the motive in modern business activity is money profits.

#### THEY SEEK NOT THE LORD

That our prophet spoke the truth when he said: "They seek not the Lord to establish his righteousness," but that "every man walketh in his own way, and after the image of his own god," few will deny. Industry, during the last few hundred years, has degenerated into a sordid money-profit-seeking game. And so deeply ingrained in our "thinking" is the idea of "money" profits, that the most desperate attempt this nation has yet made to save its industrial civilization, The N. R. A., has almost made itself abortive by its insistence that its recovery program shall not interfere with the taking of money profits.

#### MONEY PROFITS

Of course, in this age of economic power, there should be an excess or increase of good from labor exertion. And, under our present division of labor, and particularly under the present demand for financial reserves as security against want arising from the exigencies of modern business life, there is something to be said in favor of profit taking by society serving industries. It is doubtful if any regime could possibly insure that all exchanges should represent equal values. It is not necessary that it should do so.

But what concerns us is that we do not stop at that kind of profit taking. We go on and on, and classify as legitimate profits even the gains in "high finance." Now, if any one can see any relation between money profits derived from financial strategy and social welfare, he has something to pass on which no social economist has yet discovered. But that the taking of such money profits is the bane of our civilization, we know only too well. This is the "god" whose image is "in the likeness of the world"; and which, as sure as fate, is slated to perish.

#### THEY HAVE STRAYED FROM

So far as this ordinance of God is concerned, namely, to replenish the earth and subdue it—that is to say to devote our labor to the creation of socially valuable goods—all people have strayed from it in spirit. The universal motive to industry is money profits. And the evils which have grown out of this motive to business activity we already know are wrecking us. It is (Continued on page 83)

## A Missionary's Farewell

*Among the greatest tests of a minister's faith and devotion is the necessity of leaving home, family, and friends to go to foreign shores, especially where climate, language, social conditions, and standards of living are all different from those in his native land. At the time of departure, the presence of friends means a great deal, and the missionary trip is started auspiciously and courageously where it appears that there are many who care.*

*We whose sacrifices for the church are relatively small, whose service never involves long separations from home and loved ones, can never understand the pangs which such a departure inflicts upon the missionary. But we can do something to help by our presence, by the giving of gifts, and by showing the fruits of fraternal love.*

*Some time since, Apostle Clyde F. Ellis wrote of his departure for his present mission in the South Sea Islands. We present here a portion of his letter, which indicates how much a real farewell can mean to one who is leaving.—Editors.*

WE LEFT Independence on the evening of July 1 for the west coast. A brother in Independence kindly consented to act as chauffeur for us, Mrs. Ellis, our children, and myself, in driving our car to the Union Station in Kansas City so we could remain in each other's company as long as possible. It is always difficult to leave companion and children and go to one's mission, even though it may be only a short distance from home; but when called upon to go over the sea where communication with loved ones is infrequent, and new ways, customs, and language, are all different, the emotions are stirred more deeply, and home ties become stronger than ever before.

Our journey across the continent was uneventful. We were glad to reach San Francisco on the night of July 3, and be free from the heat and dust which makes such a trip so unpleasant. How refreshing the cool, bracing air of San Francisco that night! We were met at the Ferry Building by Brethren McConley, of the Quorum of Twelve, and Emery Parks, president of the Danvers Street Church of that city. In a few moments we were in the hospitable home of Brother and Sister Parks, where we were domiciled until we sailed on July 5. The next day, July 4, we were privileged to attend a picnic held on the district reunion grounds by the Saints of the district, there meeting several whom we knew, including Elder H. W. Savage and family who have contributed so much for the Society Islands

Mission. On the morning of July 5, Brother E. J. Gleazer arrived from Los Angeles, and as guests of Brother Guy P. Levitt, he, Brother McConley, and I, had the pleasure of fraternal association during the noon hour,—eating together and discussing that which is dear to the hearts of all Latter Day Saints. What strength comes from associating with brethren of like faith, ideals, and determination. To be with these brethren before leaving for this far-off place was encouraging and a source of strength.

On the wharf that afternoon when we sailed were a number of Saints to wish us "bon voyage." This faithful band of Saints that gathers at the wharves in San Francisco to bid departing missionaries farewell, and to welcome them on their return to their homeland, radiates more good will than it realizes. The baskets of fruit, magazines, and other thoughtful remembrances, the handclasps and waving handkerchiefs, all convey to the missionaries bound for foreign shores that there are those remaining behind who are with them in their missions. Their smiling welcome when they return means as much. May the Lord bless these good people! The presence of these Saints, and the brethren before mentioned, meant much to us as we pushed away from our moorings and took course for the Golden Gate, through which we passed to the great Pacific.

Ten days at sea with congenial officers and crew, and a fine group of passengers with whom to spend the days of travel, made the voyage a delightful experience. However, the thoughts of home and the weight of approaching responsibility in the tasks before had a tendency to make us soberminded, the while we mingled in the sports and amusements on board. On the evening of July 14, we saw land for the first time since July 5. It was the leeward side of the Island of Tikehau where we have a fine branch and church. Of course we did not land there, but continued on our course, reaching Tahiti early the next morning.

### Our Daily Program

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come."—*Doctrine and Covenants* 85: 38.

# The Royal Road

By Florence Tracey

## XVI

### Road Signs

PREMONITIONS of events to take place had never meant anything to Larry, and hunches even less. But she had so strong a hunch concerning Bill Heckel on the day she was to meet him in Sallie Ruth's stead, that she could not get rid of it. It was as if something told her not to plan all the details of the evening's adventure, for to do so would be a waste of time—for, ultimately, the carrying out of her purpose would be up to her own ingenuity and resourcefulness. She had a strange feeling that just the sight of Bill Heckel would send her thoughts racing in a different channel from that in which they now drove. She expected to be surprised, but in what way she could not tell. These impressions kept thrills of excitement chasing up and down her spine all day.

At seven o'clock that evening she knocked on the Blaine apartment door. There was no response. Had Sallie Ruth gone to read to Sister Scott as she had promised—or was she somewhere waiting to meet Bill? Larry knew that if neither of the girls was in, the key was to be found under the hall linoleum near the threshold. They inserted it just under the edge of a worn place. It was there.

Larry let herself into the apartment, and looked about cautiously. She felt as she imagined a thief must feel, as she tiptoed across the living room and into the kitchen. There on the table where Sallie Ruth had laid out Carmen's late dinner was a note. Deliberately Larry read it. She needed reassurance just now.

"Dearest, I'm gone to read to Sister Scott in Larry's place. I promised her I would tonight. Hope to be home by eight-thirty.

"Sallie in our Alley."

So that was that. Larry slipped into the bedroom and invaded the clothes closet. From the horizontal pole on which the dresses hung, she selected a heavy dark blue skirt of Sallie Ruth's, a blue slip-over sweater with a wide white stripe around the body, the black leather coat—she was glad Sallie Ruth had worn her suit over to Sister Scott's—and a blue tam. This was an outfit she had seen the girl wear to school. Quickly she removed her own dress and rolled it up, then she put on the clothes she had selected. It was fortunate that she and Sallie Ruth were almost the same size;

perhaps the younger girl was a trifle taller.

And when she was dressed, the look she cast at herself in the mirror was one of satisfaction as far as appearance was concerned.

Then she went to her own room, using the back stairway, to put her dress away and rehearse Sallie Ruth's walk and posture while she waited for darkness.

It was ten minutes until eight when Larry considered it dark enough for her to negotiate the streets in her borrowed

#### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Then Larry becomes interested in her friend, Carmen Blaine, and her younger sister, Sallie Ruth. The mother, a frivolous spoiled woman, who was also spoiling Sallie Ruth, has gone on a vacation. Thankful for her absence, Carmen and Larry set about to reconstruct Sallie Ruth's life on more wholesome lines. Bill Heckel is a hangover from Sallie Ruth's gay and dangerous life, and he retains a mysterious hold on her. Larry is determined to break it.

clothing, and she had six blocks to walk to reach the spot of Sallie Ruth and Bill's rendezvous.

IF SHE had remained at home that night, it is highly possible the entire trend of events to come might have been changed. For not fifteen minutes after she closed the front door, and strolled down the front walk, giving a fairly accurate imitation of Sallie Ruth's walking gait, the telephone jangled. Answering it, Eldred Hampton recognized the voice of Gregory Spurgeon. He inquired for Larry.

"Yes, I think she's here," she answered, and placing her hand over the mouthpiece of the instrument, called up the stairway. There was no response.

"Did you see Larry go out?" she inquired of Doc.

"No, Sallie Ruth left a few minutes ago, but I haven't seen Larry leave.—Just a minute I'll go up and knock." He did that and more. When no one answered, he swung open the door and looked in. Larry was not there.

"I guess she's gone out, Greg. We didn't see her leave, but she isn't in her room. Do you want her to call you?" Mrs. Hampton was tempted to chuckle at the vigorous negative that flew back over the wires. He asked how she was, thanked her for her trouble, and hung up. That was all.

Meanwhile Larry stepped up on the curb in front of a tiny garage, close to the north end of town, that had recently been converted into a shoeshop. A street-light about midway of the long block gave illumination at the corner sufficient for her to read the black letters on the curbing. Booker Avenue ran north and south, Map Street, east and west. Road signs those letters were. Larry studied them obliquely as she watched the street for cars.

There she waited, her black leather collar up about her neck. Her face was only a dim white splotch. It was eight o'clock by her watch. Her heart was thumping rapidly. Not a car on the street.

Such a lonely, forsaken place! Such uncertainty! Such suspense! What a miserable disadvantage for a man to put upon a schoolgirl! She raged inwardly at Bill Heckel. Although in another day it would be April, the wind was still chilly. She wondered what he would have expected of Sallie Ruth had it been raining.

It was a relief to find no one on this corner. She had refused to admit it before, but she had been afraid she might meet Sallie Ruth here, a Sallie Ruth who had broken her promise because of her insatiable eagerness to see Bill.

No car in sight yet. Not one had passed since she arrived. Bill Heckel certainly knew his deserted streets.

She was so excited that her heart seemed to be fairly jumping in her bosom, and the blood beat in her ears. She wished that she knew what kind of a car Bill drove. That would simplify matters considerably. Impatiently she walked a few steps and then as quickly retraced them.

CARLIGHTS down the street! She stopped walking, and slumped her shoulders as Sallie Ruth did. Her face was averted from the light.

Three sounds at once—the sliding of rubber tires, the screech of breaks, and

the honk of a resonant-toned auto horn. She moved toward the curb, and at the same instant the door of the car was flung open. She dimly discerned the figure of a driver behind the wheel. Unhesitatingly she stepped in.

"Hello, little 'un," wasn't that voice familiar? Hadn't she heard it before? She did not have time to see the man's face before an arm about her waist swept her toward him. The car smelled of tobacco and oil and dirt.

Immediately she protested: "Don't—don't!" and attempted to shove him away.

He let out the clutch, and the car moved away from the curb. "Come 'n," he laughed, "don't be like that. Aintcha got somethin' for yer sweet papa?" The arm about her tightened.

"Don't! I tell you, don't you dare!" she cried in a low, fierce tone. His face was very close, and she ducked her head to avoid his lips. Her cap slipped off.

The man gasped. "So? Thought you'd trick me, didn'tcha? Well, out with it—where's Sallie Ruth? What have you done to her?"

Larry knew that she had seen that face before. She was groping to place it, but it avoided her. Bill Heckel—no, she had never heard the name until Sallie Ruth and Carmen had mentioned it.

Then came a mighty flash of recognition and with it an understanding concerning her hunch. This was—she could not be mistaken—this was Mr. Johnson with whom she had danced at the Playland—Rowe McCarley's friend. The same voice. The same hands. The same twist to the sensuous lips.

Now, she was following her hunch: "Listen," she whispered excitedly, "get me out of town quick. I've somethin' to tell you. Hurry!"

"What the dev—!" he ejaculated, but complying with her order, nosed his car in the direction of Highway 24.

"Listen," she began again after a moment, remembering to speak carelessly and use all the slang she knew, "there's lots o' things I gotta tell you. Sallie Ruth couldn't be here tonight. She can't ever meetcha again. Her folks are set against it. And that's not all—she doesn't want to see you. She knows about—"

"About what?" sharply.

"About—what—you—did at the Playland. The bracelet!" She was guessing desperately, but she trusted that hunch. It had been so strong all day.

"At the Playland?" was he feigning that bewilderment?

"Yes," she hurried on, "you see Mr. Farrow—he's the Playland detective, you know—he's been down to our house quite a lot. We all live in the same apartment house, Sallie Ruth and I, and Mrs. Hampton the lady to whom the bracelet belonged. Well, he's been down and talked to the folks, and he has 'em pretty well convinced that you took it—"

"Tell him to go to—!"

"Yes, I know, I know, but anyway she thinks that you did. And besides Mr. Farrow knows about her meeting you, and he's following us tonight!" She was gasping excitedly. She hoped that she would be forgiven for all the falsehoods she might have to use tonight.

"Naw!" incredulously, and yet—was there not a bit of apprehension in that exclamation, too?

"Yes he is! I heard him talking the thing over with one of the men at our house. They were coming together after you, and I heard them say something about a warrant to arrest you!" What a wild chance she was taking! But she did not stop.

The man at her side was driving much faster now. "You lie—" he gritted. "There ain't nobody follering us!"

"Oh, no? you just wait! No—no, don't wait either. This is the way it is—Bill—"

"How did you know to call me Bill?" he broke in.

"Oh, I know lots of things you don't suppose I know," she shot back at him. "But listen!" she was clutching his arm, "this is the way it is. They're after you hard tonight, and they've the goods on you *this time*. They'll get you. You've got to leave town—get out of the county—get out of the state. You've got to, do you hear?" she shrieked seemingly on the point of hysteria.

"Shut up!" he growled. Then: "Why are you telling me this? Why do you want me to get away? I'd think you'd be wanting me caught if anyone does, so's to get back your bracelet—if you think I took it, too," he added as an afterthought.

"Of course I don't, Billy; I know you didn't take it," she lied, "that's just why I want you to get away. They have what they call circumstantial evidence against you, and there are some things that you've done you can't explain very clearly—and if they caught you now—well, it would be just tough luck!"

"But how did they know anything about Sallie Ruth meeting me tonight?" He was trying to reason the thing through, and that was just what she didn't want him to have time to do.

"Oh, when they found out she knew you, they made her tell everything. You see she's only a kid, and she was scared—"

"Damn!" was the fervent comment.

"They made her think that she'd be sent to jail if she didn't tell, and now she believes that you *did take it*. I—" she hesitated for effectiveness—"I liked you at the Playland that night—I like your type, and I don't want to see you jailed. You don't have a whole lot of friends around here, I'm afraid, Bill—course they don't understand you and all that—but it's a fact; there aren't many that would help you if you was to get caught."

HER HEART was bumping about so hard that she could scarcely go on.

Would it work? Was she sounding convincing? Was it fear that made his face so white?

"Please don't meet her again, Billy—you see they're watching! Her folks are awfully particular, and they're watching her. You'll be caught sure. And then she doesn't want to meet you anyway—she says she won't have anything to do with a thief."

"Well, I'll be damned. If that's the way she feels about it—I was thinkin' about ditchin' her pretty quickly anyway. These little kids aren't such good—"

"Don't have anything more to do with her then," reiterated Larry; "she'll get you into trouble sure."

"Well, I reckon I'd better take your advice and be clearin' out then," the driver spoke.

"Oh, I hope you get away, Bill!" He was believing her—he was going to leave! Her lips were dry, her pulses racing. Only a few more minutes now. "You mustn't risk taking me close in. Just drop me anywhere along here—and I'll get home."

"Pretty game kid, aren't you?" Was there admiration in his tone? "Do you have a nice kiss for me?"

"Oh, please, Bill, we haven't time for that tonight! Just drop me—"

"Won't do it. I'm going to take you in."

"No—no! It's dangerous, Billy, I appreciate it so much—but I won't have you taking such chances. Don't go back to your room—just beat it." Evidently her seeming frantic interest in his escape was having its effect. Nevertheless, he did take her into the edge of town, saying little, but listening attentively to her steady stream of talk concerning the dangers that awaited him if he had anything more to do with Sallie Ruth.

AT LAST he drew up to a spot where there was no sidewalk. "Guess this is a pretty good place to let you out," gruffly.

"Swell," agreed Larry.

"And listen, kid," he went on. "I don't know nothin' about you, except that you're a good dancer. But I 'ppreciate your interest. If that little dame is that kind of a swell, I won't have nothin' more to do with her. She won't never see Bill Heckel again."

"Oh, Bill!"

"An' I don't know how you come to know all you do, but I sure do thank you."

"Oh, that's all right, Billy, but you *must go*. Stay away from here. Just remember that Farrow's on the lookout—he and his men. I know for they've been down to our house." She stepped out as she spoke. "Buck up!" she exhorted him in a whisper, "and good luck."

The car slid away down the hill. Larry

was trembling so that she could scarcely stand. And now that the crisis was passed she was so frightened that her teeth chattered. Beads of cold sweat broke out on her forehead. She had used all the daring, all the dramatics, and all the language of gangdom that she had accumulated from the movies. And they *had worked!* Fortunately she had not had to deal with a very smart or experienced crook.

Staggering a little, she turned toward a house. She would call Doc to come and get her—no she had better call a taxi. Doc mustn't know anything about what had happened, or Eldred Hampton either—and for that matter, she had promised Sallie Ruth to tell no one.

Twenty minutes later a white-faced Larry stepped from the taxi and looked at the Hampton home. How warm and friendly it appeared! She felt as if she had been gone from it years, instead of a little over an hour.

She faltered as she walked up the steps and across the porch. She felt very old and weary. But far inside her heart was singing: "You did it, Larry! You did it, Larry!"

Mrs. Hampton and Joe Dockerly lifted friendly faces to her as she entered.

Eldred started to speak, but with a feeble gesture Larry stopped her. At that moment she had the sensation of floating away from them on a cloud, and it was a very white cloud covered with inky road signs "Booker Avenue" and "Map Street." Dimly she heard someone scream, and then the world was very dark and moist and disagreeable. Larry had fainted.

(To be continued.)

## TELL HER!

(Continued from page 70.)

squelch her with: "Oh, now, Gracie, dear, you're too young to know; you oughtn't even to be *thinking* of such things!"

Gracie, like Elsie, feels the need to know, or she would not face you with the question. And if you, in her hour of need, fail her, you may be to blame for allowing her to be ushered, unguarded and unequipped, into a young womanhood of blazing questions, burning experiments, disillusionment, unhappiness and even shame.

Many leaders and friends of girls make the mistake of being indifferent about the little things which to the girls themselves are matters of vital importance. It is well always to have the confidence of your girls, and it is a better thing to be prepared to enrich that confidence with the knowledges and information which help the individual girl in her problems and difficulties. There are many books, texts in biology, psychology, personal hygiene, and sociology for adults, and there are books also for the girls themselves.

As you study, leader and mother, and as you pray, remember the words of the Apostle Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, . . . think on these things."

Books recommended for the leader:

*Psychology of the Adolescent*, Doctor Leta Hollingsworth, Appleton, 1928.

*The Girl in Her Teens*, Margaret Slatery, The Sunday School Times Company.

*Understanding the Adolescent Girl*, Grace Loucks Elliott, Holt, 1930.

*The Adolescent Girl*, Winifred Richmond, MacMillan, 1925.

*Concerning Our Girls and What They Tell Us*, Eugenie Andruss Leonard, Teachers College, Columbia University, 1930.

## OBSERVATIONS ON REPEAL

(Continued from page 74.)

though a host of new problems confronting us with the return of legalized liquor may become so severe as to blind us to the fact that the others are still with us. And as for those which still force themselves into the limelight, we shall be admonished by the wets to be patient, and not to expect too much in the way of their solution, because, after all, prohibition accomplished in a short time what it will take a long time to undo. So will run the story, but that "long time" we must wait for relief will, in my opinion, provide the mathematicians with a new concept of infinity, insofar as we rely on the liquor traffic to improve anything.

According to repealists, the return to legal drink is to bring back prosperity by creating employment, increasing the circulation of money, etc. Suppose it does create some jobs. Does it to that extent restore prosperity? Certainly not, because for every man to whom it pays a wage the liquor industry demands from the people many times the size of that wage. The "take" in the liquor business is tremendous. I can think of very few ways in which a purchaser can throw money away more effectively than by the purchase of liquor. Perhaps some forms of gambling, or investment in armaments (which is a form of gambling on a large scale), offer fewer positive returns. But some people continue to call it prosperity if the liquor industry, out of the hordes of wealth it rakes in, condescends to return to circulation in wages a farthing of its takings.

PROSPERITY is not measured by authorities in terms of jobs, anyhow, but in terms of how widely disseminated are the fruits of labor. Slaves have work. On the other hand leisure, as distinguished from idleness, is one in-

dex of prosperity. Things that count are how much food, clothing and shelter a man has for himself and his family; the amount and condition of his bank deposits; whether he carries insurance against sickness, old age, and death; how much education he and his family can afford—things like that. Does the liquor traffic bring any of these things to the masses of the people? Most assuredly not! It destroys purchasing power for every one of these things. Lowered purchasing power reduces the demand for legitimate goods, thereby creating unemployment. For every job which it creates, the liquor traffic will destroy many. It shortens life and productivity. It reduces taxable wealth. In every way it reduces the standard of living of the masses, to which most of us and our neighbors belong.

Secretary Wallace of the Department of Agriculture is jubilant because the manufacture of corn whisky will use up huge amounts of corn grown by farmers here in Iowa and elsewhere. Specific attention has been called to the fact that even No. 6 grade corn can be sold for that purpose. A most noble utterance! The millions of men, women, and children throughout the world who are starving for want of the food value in this so-called surplus corn are to be given a chance to buy it in the form of whisky. Now that will bring back prosperity, won't it? The poverty-stricken farmer, with corn left on his hands because of our deplorable system of tariffs, nationalism, and greed, is to sell his corn, even the No. 6 grade, to the whisky manufacturer, who in turn will sell his product to the public, instead of food which they cannot afford, and in the form of whisky this corn is to cost many times its original price. That is the sort of synthetic prosperity promised by the repealists, who now have their way.

Many spielers have deplored the "poisonous" liquor of prohibition days, and now talk of repeal liquor as if it were going to be as beneficial to the human organism as milk. Now it is perfectly true that various kinds of alcohol and adulterants of alcoholic liquors have various effects on the human body, but that is no reason for claiming that *any* alcoholic drink can be beneficial. It is to be admitted that competent physicians often prescribe medicines containing alcohol, but it must be remembered that the dosage and conditions under which the medicine is to be taken are also rigidly prescribed. Without doubt many medicines now containing alcohol would not include it if another convenient solvent were available in which to dissolve all the drugs of the formula. It is absurd to talk of alcoholic beverages as if some were good, others bad. One needs only to look into a standard book on medicine to see evidence of the typical effect of alcohol on the human organism. A human being is no more

fashioned to depend on alcohol for strength, joy, and well-being than he is to become a smoke-belching incinerator, in either case introducing into his body substances which are already wastes, and are so regarded in nature.

**W**E HAVE HEARD a lot in recent years and months about the theft of human liberty accomplished by prohibition. Now that repeal is here, how much more liberty does Mr. Average Citizen have? Well, in many states he can now legally buy alcoholic liquor, and that is about all he has gained. Has he lost anything in the exchange? Some of us think he has lost much more in the way of liberties than he has gained. Take, for example, his liberty on the highways, or crossing the street in front of his home. Is he as safe as before? If you don't believe me when I say No, then look at the impartial evidence presented by automobile liability insurance rates, which are so suddenly and greatly increased, and then try to tell any sane person that repeal won't make the highways more dangerous. Suppose I am injured in an automobile accident after repeal, and the accident has been caused by the inaccurate driving of a person who has been drinking. Now that repeal is here, do I have a better chance than before to prove that he was responsible? Can I rely on the presence of liquor in his car to prove my contention? No, in spite of all the laws which may be made, it will be more difficult to get justice in a case of this kind. And women and children won't be safer, either in their own homes or out. Inside a human being alcohol is always a danger, and that which endangers society destroys its liberties.

If applied to the proposed repeal of any other major law, the distorted explanations of human nature commonly accepted with respect to liquor immediately appear ridiculous. You may be sure they would appear just as ridiculous in that matter also had we not heard them so frequently as to have become almost convinced through mere repetition. Let us try a few of them on another law, say, for example, the one which makes murder illegal, and see how they fit.

The argument would run as follows:

*Some years ago, when the backs of the American people were turned, a bunch of snoopish old men with tall hats, umbrellas, and old-maidish ways foisted off on the people a law which says that murder is illegal. Now everybody knows that when a person is told he must not do something, he immediately has an overpowering urge to demonstrate that he can, and that's the way it is with this law against murder. Its presence on the statute books is a constant challenge to everybody, even customarily non-murderous people, to go out and kill. The best thing to do with such a law is to repeal it. You can see that it*

*hasn't wiped out murder. In fact, making it against the law to murder a person has increased murder. There is more of it now than ever before. Why is it that we are always tampering with our precious liberties by trying these "noble experiments"? The fewer the laws, the better we'll get along. Think how much better on a person's mental and physical health it would be if he could commit a murder right out in the open, rather than having always to be careful lest the police catch him at it. It is hard on one's conscience, and tends to break down one's moral code, to have to say to himself after every harmless little murder: "That was against the law." The way to get people to respect the law is to do away with law. What to do in these matters is a question which every person must decide for himself, without interference. Anybody but a moron knows when he has committed enough murders for one day, and a moron wouldn't know the meaning of the law, anyhow. Then, too, it is different for different people. Maybe you or I couldn't murder more than two or three people without being somewhat physically upset about it, so as to be unreliable at the wheel of an automobile, but no doubt there are plenty of people who could commit fifteen murders without showing any visible effects. "True temperance" doesn't require that one refrain from murder altogether, but that he find out just what is his limit for a day, and of course everybody knows enough to stop when he has filled his quota of murders for the day. It's a grand idea, and very simple. Let's repeal all the laws!*

Speaking seriously again, I should like to say that I have written this article because I am convinced that the liquor issue is not dead. It is my belief that those who want a progressive society, in which democracy may rule, in which safety of person and property may be assured, in which government may gradually become free of political corruption, and in which human personality shall be given its birthright, must unalterably continue to oppose the liquor traffic. Such opposition must find expression in organization. But before one can become devoted and active in a temperance organization, he must see clearly the issues. If for some of my readers I have been able to recall to mind and clarify some of the issues, the purpose of my writing will have been realized.

Is there a wound, O brother, in your heart,  
And would you have the secret grief depart?  
Heal first your brother's sorrow, hush his moan,  
And that will heal the anguish of your own.

—Edwin Markham.

## "RETURN YE UNTO GOD"

(Continued from page 78.)

the chief immediate cause, even if it is not the most remote cause of the calamities which are befalling the nations.

### A WARNING

"They that labor for money in Zion shall perish." This is a warning to the peoples of the church to avoid the practices which bring disaster to both persons and peoples. The same truth is expressed in other forms, such as "every man seeking the interest of his neighbor"; "He that will be greatest among you, let him be the servant of all"; and many others.

But how can we avoid this evil when to depart from it is to make ourselves a prey? It is ruinous. The economic stage is set to play that sort of game. How, then, is it possible to heed this warning and at the same time insure our self-preservation?

### RETURN YE UNTO GOD

The answer to the problem is given in the call of the Restoration to return to God. The answer is found in this message: "This people must be organized." "Organize yourselves and appoint every man his stewardship." "You are to have equal claim upon the properties for the benefit of managing the concerns of your stewardships." "All moneys that ye receive by improving upon the properties which I have appointed unto you shall be cast into THE STOREHOUSE;" etc., etc., etc. That is the answer to the problem; to reestablish the ordinances of God. Let the peoples of the church attend to the proper business of peoples. "Hear the voice that entreats you: O return ye unto God; O return ye unto God."

## MARK HILL FORSCUTT

(Continued from page 76.)

thought it not wisdom to preach until another week.

May 18.—Monday—walked over to Bolton where I received this letter:

Ship *George Washington*.  
April 21st, 1856.

Dear Brother Mark:

According to my promise I now take my pen to give you some account of our journey. We set sail on March 28, and have had good weather almost all the time, indeed it has been a pleasure trip to me. Elder York is our president and Elders Martin and Dana his counselors. The ship's company have been divided into wards and bishops have been appointed under them.

We have prayers night and mornings and many testimony meetings. I am still rejoicing in the gospel and I pray the Lord may bless you, and that you may soon be gathered home, even to the home of the Saints.

Your sister in the gospel,  
Ann Albion.

(To be continued.)

## The Readers Say---

### Look for the Beautiful

Once I read of two men who were traveling in the west. They were standing on the brink of the Grand Canyon as the setting sun cast its rays on the many colored walls of that wondrous gorge; one of the men stood enrapt with the wonder and beauty of the scene, his soul filled with admiration. The other man was unmoved and uninterested, and finally said:

"I can't see anything beautiful in it."

"Ah," said the admiring one, "Don't you wish you could."

Some people miss much in life because their souls are not attuned to behold the beautiful. There is a song entitled, "*Look for the Beautiful*," the first verse of which reads:

Look for the beautiful, look for the true;  
Sunshine and shadow are all around you;  
Looking at evil we grope in the dark,  
Looking at Jesus we walk in the light.

As that man without emotion could not see any beauty in that most wonderful scene of the Grand Canyon, so likewise some people cannot see anything beautiful in the gospel of Christ. We might with just as much propriety ask them, "Don't you wish you could?" There are people in the world who get more enjoyment out of beating a tom-tom than the music of the piano or the harp played by an expert musician. Their souls are not attuned to the higher, but to the lower class of entertainment.

We should do as the song says, "Look for the beautiful," and cultivate that which is higher, nobler and true. The highest and most lasting enjoyment is that of a spiritual nature. How long do we enjoy the passing events of the day, especially the trashy music, either instrumental or vocal, heard over the radio? We hear it one moment and it is forgotten the next. Let us have a real spiritual experience and it stays with us throughout our lives, because we have been looking for the beautiful and have found it.

INDEPENDENCE, MISSOURI.

W. H. DEAM.

### The Use of the "Herald"

When I took the liberty some weeks ago of writing you a suggestion that pictures of leading men of the church should be published I was very much gratified to see the announcement of that very idea in the next issue of the *Herald*. It came so soon though that I cannot take any credit for the suggestion, however I did feel good to learn that I was thinking along the same lines as someone else. The way you are handling it is certainly putting the idea to effective use.

You may have suspected by this time that the above is preliminary to another suggestion. For years I have saved parts of the *Herald* and during the last few months I have been organizing this material into what is a little gold mine of information. The way you printed the tracts by E. B. Hull and M. H. Cook, fitted into my plans wonderfully, and the point I am getting at is that I wonder if it would be possible to print more of the permanent articles in this way. Of course having had a limited experience as a printer I know the mechanical difficulties you are up against but there might be some way around it.

For instance I find the "Question Time" page by A. B. Phillips one of the finest things being printed and I have a

file of these pages for some years back. I am indexing them in such a way that I can quickly turn to every answer he has given on any subject. As you know the items on the reverse side of these sheets are strictly current yet half the space in my file is given to such material simply because it is on the other side of the Question page. Would it be possible for instance to run these questions on two pages every other week, so that the filing would result in half the number of sheets for the same number of pages of questions?

Sometimes I find that I want to file two articles under different headings but both of them have the end on the run-over page so that they cannot be separated. This of course I know is a problem that would be hard to solve, but I do believe many people would keep much *Herald* material on file for reference if they could be printed to make such filing easier. Possibly news items could be scattered to fill up tail ends of space instead of having them segregated as a special department.

I believe you understand of course that I do not want to be presumptuous. I am merely passing on an idea for what it might be worth. The set-up of article by S. A. Burgess in the November 28 issue is a fine example of what I am trying to suggest.

Sincerely,

L. S. WIGHT.

MINNEAPOLIS, MINNESOTA, 2319 Dupont Avenue South, Apartment 12.

### Loves to Tell the Story

We sent Sister Smith to Hillcrest Sanatorium, Albuquerque, New Mexico, several weeks ago. If any Saints live in that neighborhood, she would be very glad to have them call. She has improved some since going there.

I am enjoying the opportunity of telling some, who pass through, of our beautiful gospel and what Zion will be when it is redeemed. Many say that it is the finest thing they ever heard. Often they return after months have passed and want to hear more. It is a pleasure to tell them, and when I point out the conditions and prophecies relating to what is happening, they see the nearness of the closing period. My prayer is that every Saint will be a missionary, and that we shall let our light shine, teach people, and prepare the way for the services of the ministry. Let us all obey the law.

STUART, FLORIDA.

HERMAN D. SMITH.

### Likes Pictures in the Paper

I am very pleased that the *Herald* is printing pictures of our own workers in this the most wonderful cause in the world.

Last summer two little Latter Day Saint girls were my guests. They found their own favorite movie actress's picture in a magazine and rapturously told me all of her points of beauty. I offered a prayer then that the *Herald* and *Stepping Stones* would someday give us pictures, and it is good to see this prayer now being answered and faces of our own people appearing on the pages of our periodicals. I hope parents and teachers will help the children to notice and become familiar with each worker in the great cause.

I feel that the latter-day work is going forward and that the youth are taking their places. I have been a member of the church since my twelfth year, and now I have the wonderful hope that things are going to move Zionward.

LESSIE ALICE WEEKS.

OPPORTUNITY, WASHINGTON (suburb of Spokane).

## The Readers Say---

### Recounts Numerous Blessings

Since I am isolated from church privileges, the only way I can communicate with Saints, is by writing to the *Herald*. After living for several years with church people at Rich Hill, Missouri, and entering actively into the work, I sometimes become discouraged and yearn for the association of the Saints, but I try to realize that it is all for the best.

The Lord has blessed me all during my life, the greatest blessing being the gift of the gospel and helping me to understand it.

My daughter was sick for ten weeks last fall of typhoid fever. After reaching a certain stage, her condition seemed to get neither better nor worse. I prayed earnestly for her all the time, but it was not until I wrote to Brother Ralph Murdock of her serious condition, and requested the prayers of the Saints for her, that she began to improve.

I also requested prayers for my son living in San Bernardino who, a few weeks ago, was stricken with pneumonia. He was taken to a hospital at Los Angeles. He is now out of the hospital and his health is improving.

Three years ago last August, I was sick of typhoid and malaria fever. After the fever left me, I did not require so much attention, but one night I woke up and was thirsty. My companion was asleep nearby, but as he was worn out after being up so much, I did not wish to waken him. My daughter had been sleeping in the adjoining room with her door open so that she could hear if I should call. I raised up and looked into her room, but she was not in sight. I kept thinking, if I only had a drink of water, I could go to sleep. Then was given to me one of the most remarkable spiritual experiences of my life. I count it a great blessing.

I ask an interest in your prayers, that I may keep in the straight and narrow way. Letters from the Saints would be greatly appreciated.

NORA COSTELOW WINDERS.

WHEATLAND, MISSOURI.

### A Prized Gift

Reading the brief biography of Alonzo H. Parsons, printed in a recent *Herald*, helped me to recall an incident which occurred twelve years ago. Elder William Shakespeare baptized a young man at Yale, Oklahoma. I have forgotten the young candidate's name, but he was a pumper of oil wells and worked near my home. He came quite often to my door to ask for *Heralds* and to talk over questions concerning the gospel. Seeing that he had a desire to learn and especially when I found out that he had been an orphan from early childhood, I was deeply interested in him, and sent at once for a *Parsons' Text Book* which I gave him.

Ten years later when I visited my children at Yale, I met this boy, a big manly fellow, and he said, "Grandma, I never can forget you for what you did for me when I was young in the church." "I really do not remember having done you any special favor," was my reply. "Oh, don't you remember giving me a *Parsons' Text Book*?" My answer was that I did recall something like that now, but passing years had caused me to forget. "That has been one of my most prized gifts," he assured me, "and I still keep it as one of my treasures. No one knows how it helped me in my search for a knowledge of the gospel."

No doubt many others can say as much as did this young man. I am sure Brother Parsons made a far greater contribution to the church in this book that he realized. He gave the results of his own study and research to others.

SHIDLER, OKLAHOMA.

ELLEN ADAIR.

### Why We Are Obligated to Give Financial Support

In the *Herald* of December 19, 1933, President Elbert A. Smith makes a statement: "Why not an occasional letter or card to those various old-time missionaries from those who hold their ministrations in grateful remembrance?"

Instantly the desire was born in my heart to write to the one who had been instrumental in converting me to the gospel, Elder Hubert Case, now of Michigan.

After due consideration, however, I found there were reasons against the suggestion over which I had no control. First, I did not know his address, and second, I realized I was only one of hundreds who would feel grateful to him. So I have decided to show my appreciation by a contribution to the *Herald*, and by living a life that will reflect on and glorify the church. I am sure, while the missionaries would appreciate a card or letter from those to whom they have ministered, they would also appreciate the fact that we are loyal to the church and are paying the tithing that will supply their just wants and needs.

I have never filed an inventory. My contributions have been in the form of free will offerings to the church, donations to visiting missionaries, and the up-keep of the branch.

We say we love the church, yet we fail in one thing, giving financial support. Many of us are in need, yet the law is just. Where there is but little, but little is required, and anything invested in the Lord is sure to bring a recompense.

I should like to see the missionaries back in the fields, and their families relieved of want and care.

I have resolved that the year 1934, will find me a tithe payer. Not because of blessings accruing therefrom, but because it is my sacred duty to God, to the church, and to those who have been instrumental in my welfare. I sincerely trust 1934 may be a year of unity, peace, and prosperity for the church.

HOLDENVILLE, OKLAHOMA.

ALLIE MAY DILDAY.

### Request Prayers

Sister J. F. Joy, of Chanute, Kansas, is in ill health and asks the prayers of the Saints that she may recover.

Brother Joseph Harry Preston, of Stockport, England, requests the prayers of the church, that he may be restored to health and strength and also for his young son who is mentally retarded.

Ella Sherman, of Minneapolis, Minnesota, wishes the Saints to pray for her, that she may be healed of heart trouble, and restored to normal health. Administration has helped her, but she wishes the prayers of all the church.

Mrs. Gillen, of Mabton, Washington, seeks the prayers of the Saints that she may be healed of eye trouble. She does not belong to the church but has great faith in God.

Mr. and Mrs. H. L. Doggett, of Pond Creek, Oklahoma, earnestly seek the prayers of their brothers and sisters, that they may be healed of troublesome physical afflictions, and be restored to strength and health. The administration of an elder would be greatly appreciated by this suffering couple.

## QUESTION TIME

*Shall we know each other in the next life, as the rich man knew Lazarus?*

The evidence is ample to show that a knowledge of each other in the hereafter is a teaching of the Scriptures. This is not the direct purpose of the words of Jesus concerning the rich man and Lazarus, however, though it shows quite clearly consciousness after death and punishment hereafter for unrighteous conduct, as well as a remembrance of persons and things of this life. Hence the rich man is represented as knowing Lazarus. Paul refers to the perfect knowledge of God's people in the next life, as distinguished from our partial knowledge now. He says of the coming perfect life:

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Corinthians 13: 9, 10, 12.

In this life we do not have perfect use of anything. We do not even know all of the laws of our own being or of nature in which we live. Our memory is imperfect, and our knowledge of others is imperfect. But in the celestial glory which God has in store for the righteous, these imperfect things and the obstacles we now must contend with will be done away. In the manner that God now know us, we shall there know others. Life will be in glorious fullness, and this means that we shall have full possession of its facilities; not on the basis of mortal powers, however, but of the immortal powers of those who are redeemed to life anew, a life lived in the sphere of perfect harmony with God and of celestial conditions which exist there.

*Can one belong to secret societies, as the Masons, and be in good standing?*

The history of secret societies reveals the fact that there has been a great difference between them as to their rectitude of purpose and worth in supplying social or fraternal benefits to those uniting with them. For this reason it will be clear that some may hold commendable purposes, while others might not be as much so, to say the least. God has condemned certain kinds of secret combinations, both in the ancient Scriptures and in modern times. Paul refers to shameful things done "in secret" by evildoers (Ephesians 5: 11, 12), and the *Book of*

*Mormon* speaks of such in that time (106: 23; 147: 93; 440: 54; 441: 64). But of course this can hardly be taken to prohibit all forms of secrecy, though if all were upright it would not be necessary to keep anything secret.

There have been various attempts by certain church members to obtain a resolution of conference condemning or prohibiting membership in secret societies, including the Masonic order, by our people. Such attempts have not been entirely successful, but the church has by vote disapproved of membership in:

"any society or order which requires the taking of oaths or the entering into covenant or obligation to guard the secrets, purposes, or doings of its organization."—Resolution 593.

This was not intended, it appears, as a wholesale disapproval of all secret bodies, for another resolution states that:

"this church has no right to subvert the liberties of its members by prohibiting their membership with what is known as 'a secret society,' unless such society shall first be condemned by either a decision of the General Assembly of the church, or by the law of the land."—No. 175.

The church is opposed to evil in any form, and each one must judge for himself whether or not joining a particular society would be censurable. Perhaps one would need to know a society from the inside before passing judgment as to whether or not it would come under the ban suggested in the first resolution quoted. Some have claimed to know many evil things about particular societies, while others just as credible have claimed to know otherwise from actual membership. To keep a clear conscience, and to use our time to the glory of God is a good basis from which to determine the advisability of anything of this kind. If it meets that test, it ought to be good and beneficial; otherwise probably not.

*If a branch treasurer holds the priesthood, must his records be audited?*

Those who contribute have a right to demand an audit, and priesthood does not give anyone exemption in such cases. A good treasurer will demand an audit for his own protection, and one who objects to it would probably give reason for suspicion. Even ministers have been known to sin or to err, though we hope not many.

A. B. PHILLIPS,

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Nauvoo, Illinois

#### Many Visitors See Historic Landmarks

The district conference was held in Nauvoo, November 5, with District President F. T. Mussell in charge. Apostle John F. Garver was there, and preached Saturday evening and Sunday morning and afternoon. He also delivered a message to the Saints at the morning sacrament service which stressed the necessity for preparation in the establishment of Zion. At the business session, F. T. Mussell was reelected district president, and he chose as his counselors, A. L. Sanford and E. R. Williams. Arnold Ourth was selected as district superintendent of church schools and Joseph Reed, chorister. Delegates to General Conference are F. T. Mussell, Brother and Sister W. H. Gunn, Brother and Sister J. C. Page, Sister J. W. Layton, Sister A. L. Sanford, E. R. Williams, Orville Miller, Joseph Reed, and Joseph Tanner. A basket dinner was served in the Nauvoo House at noon and supper in the evening.

The following day, the funeral of a neighbor, Mrs. R. J. Blum, was held at the church, Apostle W. D. Taylor of the Zionist Church of which she was a member, being the speaker. Mr. and Mrs. Blum were frequent visitors at the Reorganized Church services and their daughter, Margaret, is a member of the Sunday school. Mrs. Blum was held in the highest esteem by the members of this church, and her sudden death was a shock to all. She was gifted with a beautiful voice and often sang at the Saints' services.

Six thousand visitors registered at the Mansion House during the summer months. Many distinguished visitors were among them, the most notable being Governor Horner and United States Senator Dieterich, James Cromwell of the State Highway Department and Judge Orr, of Carthage. Governor Horner was delighted with the scenic drive between Nauvoo and Hamilton, and said that some action would be taken soon to complete this road. He was greatly interested in the old landmarks and stated that he hoped to return soon when he had more time to devote to these historical places.

Fifty-one people from Utah and Idaho composed the third excursion from the Rocky Mountain Region this season. They were served dinner and supper at the Nauvoo House by the women's department, and taken in automobiles to

Carthage to visit the old jail. All expressed themselves as greatly pleased with their visit.

The election of branch officers resulted in the reelection of J. C. Page as pastor; A. L. Sanford, director of Religious Education; Mildred Sanford, director of music; L. H. Lewis, secretary and Wilfred Wood, treasurer.

A musical pageant, "*Echoes of Christmas*," was given on Christmas Eve by the young people of the branch. Following the class period in the morning, a program was given by the children and other members of the Sunday school and was followed with a talk, "*The Christ Foretold*," by J. C. Page.

Brother and Sister Arnold Ourth are the parents of twin boys born November 27. They have been named Lyonel Lee and Lester Lynn.

Sister Clyde Fusselman, who has been very ill with pneumonia, is slowly recovering. Sister Dora Henderson, who was caring for her, developed double pneumonia and was in a serious condition, but received a blessing through administration and is now on the road to recovery. George and Virgil Heady are also seriously ill with pneumonia.

Cottage prayer meetings are being held on Wednesday evenings at each home in turn, and good interest has been manifested.

### Saint Thomas, Ontario

#### Canadian Local Is Prospering

The annual branch business meeting was held December 15. The following officers were elected for 1934. President and pastor, Elder James Skelding; counselor, Priest Nelson Kelley; deacon, Miles Rock; secretary, Mrs. L. J. Burger; treasurer and solicitor, Mrs. Nelson Kelley; chorister, Mrs. F. Cosan; organist, Miss Emily Saint John. The finance committee is composed of Albert Cordery, James Skelding, and Nelson Kelley. Mrs. Hazel Ford is publicity agent. The president of young people is Mrs. William Stephens; auditors, C. A. Hammond and Mrs. Hazel Ford.

The Sunday school is progressing. Last year Children's Day was appropriately observed and six children and one adult were baptized by Elder Percy Farrow.

The Christmas concert was not enjoyed this year due to an epidemic of scarlet fever in the city.

The election of officers in the Sunday school department resulted in the choice

of Nelson Kelley as superintendent and a corps of other workers who are keeping in mind the slogan, "Onward and Upward."

Saint Thomas Branch has been favored with a number of visiting speakers, Elder Percy Farrow, missionary in London District; Elder G. Saint John, of Wiarton; Elder Oliver, of Chicago, Illinois; Ray Best, of Corinth, and Bishop J. C. Dent and Elders Winegarden, Gray, and MacGregor, of London. Apostle D. T. Williams has made several calls and preached inspirational sermons.

### Sacramento, California

#### Twenty-fourth and K Streets

Sacramento Saints report an active season of work. December 3, the church school hour took the form of an "inventory meeting." The beautiful spirit of sacrifice and "Keep the law" was made manifest. Sixty members filed their inventories and financial statements. The Saints believe that this service will help them greatly in carrying out their responsibilities. Elder E. C. Burdick, of the district bishopric, Northern California, and Pastor W. H. Dawson were active in this meeting.

The social committees have been active during the fall months, especially were the Halloween and Pollyanna parties enjoyed by young and old members.

Thanksgiving morning, a prayer meeting was held at which time many testified of the goodness of God to them.

November 26, was Harvest Festival Day. The spirit of willingness to help those less fortunate was demonstrated. Many gifts of food were laid upon the altar.

Sacramento Saints appreciated the visit of President F. M. McDowell and Apostle E. J. Gleazer, November 21 and 22. Brother McDowell spoke to the priesthood at eight o'clock both days, giving a message of encouragement and at the same time, making them feel a personal responsibility in the advancement of the ideals of the church. Brother McDowell was also a speaker for the women, and young people at a dinner given by Sister Gertrude Bidwell.

The rummage sale held during November amounted to \$127.26. Brother and Sister S. M. Reiste are to be commended for their work to make this sale a success.

The adult division has secured speakers once a month to present important topics. Mrs. Hugh Bradford, national president of the Parent Teacher Associa-

tion, spoke of the children of seven other countries she has visited in the interests of the P. T. A. organization.

Rabbi Goldberg, of Sacramento, spoke on "Hitler." Many new points were brought out by the Rabbi in regard to Germany and Hitler's policies.

The passing from this life of Brother Ira McDonald, September 18, was mourned by the many Saints who knew him. He was a devoted member of the church.

September 17, Elder E. C. Burdick not only had the joy and satisfaction of seeing his mother join the church, but also the honor of baptizing her.

At the annual business meeting held in September, Elder W. H. Dawson was sustained branch president; E. C. Burdick and J. L. Bussell as associates. Brother Burdick was elected church school superintendent, and he in turn selected his officers.

## Yakima, Washington

### Every Department Active

The young people's class enjoyed a duck dinner at the home of Mr. and Mrs. B. E. Nutley the evening of October 18. The boys provided the ducks and the girls prepared the meal. The table was prettily decorated with late rosebuds and candles. Eleven couples were present. After dinner the remainder of the evening was spent in singing.

Elizabeth Smith invited the class to her home the evening of the twenty-seventh to a halloween party. Games, stunts, and contests afforded entertainment, while Halloween decorations and favors lent a holiday atmosphere.

A chili supper, which proved very successful, was held at the home of Mrs. J. H. Van Eaton, the evening of November 1, by the adult class. The proceeds were used to provide the church with a communion service.

The women's auxiliary has been busy raising money to aid in the church projects. They have been selling "Betty Brides," tying quilts, and doing other useful things.

Each Wednesday evening a group meets at the Van Eaton home, where under the direction of Claire Van Eaton, they practice songs for the next Sunday, and for special programs.

The Yakima group very much enjoyed the visit of President F. M. McDowell and Apostle M. A. McConley, December 6. Brother McDowell addressed the group in the evening, leaving with them an inspiring message. After the service, an informal reception was held at the Nutley home.

Brother Martin spent two days with Yakima Branch, December 12 and 13. Services were held both evenings and were well attended.

The Christmas program which was to be held Christmas Eve, had to be postponed until New Year's Eve because of the flood conditions in Yakima at Christ-

mas time. Recitations were given by two members of the primary class, Frances Malcolm and Jane Freeman. The kindergarten, primary, and intermediate classes, dressed in bright crepe paper costumes, sang carols, while five of them carried a basket through the crowd and gathered presents of food and clothing which were put on the "Inasmuch Tree," and later were taken to a needy family of the branch.

The final number on the program was "The Three Kings," a five-act pageant portraying in a new way the old story of Christ's birth, and displaying the characteristics that make for true kingliness.

## Milan Mission, Michigan

### Dedicate Their Church

This mission had the pleasure of entertaining Apostle D. T. Williams and R. H. Green and A. B. Smith, district presidents, December 17. On this glad occasion the Saints dedicated their church home and made arrangements to organize a branch. Brother Williams was the speaker in the morning, and in the afternoon he gave the dedicatory sermon. A peaceful spirit prevailed throughout the entire day. A chicken potpie dinner was served.

On Christmas Eve the young people had charge of the Christmas program producing two short plays.

On New Year's Eve they held a watch night service and an interesting experience meeting in which members related incidents of God's guidance. As the old year passed out and the new year came in they sang, "Guide Me to Thee." Then after a good lunch, all went to their homes. Some came from Toledo, about thirty-five miles, to meet with them.

The Saints at Milan are trying to keep the call ringing, "Onward to Zion."

## Columbus, Ohio

### Second Church, Rinehard and Twenty-second Streets

Apostle Paul M. Hanson was here the first Sunday evening in December, and preached a fine sermon on the theme, "The Source of Inspiration in Ancient American Civilization."

The women's department met the evening of December 14, for their annual Christmas party.

The church school gave its Christmas entertainment, December 22. A short play by the intermediate girls proved to be very good. The junior choir sang a cantata, and recitations were given by the little folks.

P. E. Cross, of Portsmouth, Ohio, was baptized December 24, by Elder G. H. Kirkendall.

That evening the choir sang the cantata, "King All Glorious," by Knowlton.

Miss Mary Carey, of Dayton, was baptized December 31, by Elder G. H. Kirkendall.

District Missionary John R. Grice preached an excellent sermon on the closing day of the old year, bringing new hope for another year of endeavor.

Other speakers for the month were Patriarch J. E. Matthews, Elders A. E. Anderton, C. W. Clark, G. H. Kirkendall, and A. H. Nieman, and Bishop H. E. French.

## Wimer, Oklahoma

### Have "Zion Builder" Organization

The young people's group was organized the evening of December 3, and the following officers elected: President, Allah Hayes; vice president, Clyde McKee; secretary, Evelyn McKee; librarian, May Vale; chorister, Henry Dunn. These will serve until next October when the organization will hold its next election in accordance with the plan of other groups. This organization is called Zion Builders of Wimer.

Saints in this place have not been holding regular meetings, but are organizing classes and regular study and recreation periods. They are glad that Brothers Allah Hayes and Clyde McKee and their families are moving into this community.

This group is composed one hundred percent of tithe payers, and the workers hope to keep this record. They feel that the Lord has wonderfully blessed their work in the mission. Brother Creviston has been a help to them in getting ready for regular church activities.

## Breckenridge, Texas

### This Mission Is Growing

This mission continues its interest in the local church school and fervently supports the Sunday pastoral services. Brother W. H. Mannering has been rendering them.

The sacrifices made by this little group, which has keenly sensed the depression, are most commendable. One family has been boarding the pastor for the quarter just ended, and other families come from a distance of twenty-five to thirty miles to attend all regular Sunday meetings.

Appropriate Thanksgiving and Christmas programs were enjoyed.

Brother Mannering is conducting a few missionary services in other parts of this community, but returns on Sunday to preach to the local group. He has made arrangements to broadcast a sermon every Sunday at 1.15 p. m. from the Breckenridge radio station, KMBX. The church school furnishes the musical part of the program.

This mission was opened about two years ago by a few members living here, and Missionary G. H. Wixom baptized about eighteen members.

## Independence

All the congregations in Independence benefited greatly from the two-week missionary series which opened with the new year and closed last Sunday night. Gospel truths were presented with force and clarity by the servants of God, and Saints and friends listened with interest. Many not of the faith are interested in and investigating the teachings of the church, and some have requested baptism. It is thought that this series will be the means of stimulating the interest and cooperation of a large number.

A large choir gathered from the various congregations of Independence, is giving intensive attention to the General Conference oratorio, "*The Elijah*," each Sunday afternoon beginning at four o'clock, at the Stone Church. Separate rehearsals of male and female voices are had during the first part of the practice, Mrs. Minnie Scott Dobson and Paul N. Craig directing. Sunday's practice was the second for the Independence choir.

### Stone Church

An impressive service was enjoyed at eleven o'clock Sunday morning when Pastor John F. Sheehy was the speaker. He chose his Scripture reading from the words of Jesus in his Sermon on the Mount.

Music was rendered by the Stone Church Choir, directed by Paul N. Craig, and assisted by Mrs. S. A. Burgess, who sang "*O Love Divine*," and Mrs. Hazel Scott Withee, organist.

In the evening Apostle Paul M. Hanson delivered the final sermon of his series, "*Why One Should Belong to the Church*," to a large crowd. His splendid discourses have been the source of help and inspiration to many members of this district.

Excellent music was supplied at this hour by the Wahdemna Choral Club, led by Paul N. Craig, Mrs. Hazel Scott Withee, organist. The chorus sang "*Beautiful Savior*," by Christiansen; "*Fierce Was the Wild Billow*," by Noble, and "*Lost in the Night*," by Christiansen. In the last number Miss Fern Griggs, soprano, sang the solo part. Mark Anway, baritone, sang "*O, Dry Those Tears*," by del Riego, accompanied by Orrin K. Fry, jr., violinist, Mrs. Opal Hanson, pianist, and Mrs. Hazel Withee, organist.

During the missionary meetings at the Stone Church, conducted every night except Saturday, musical organizations of the congregations have been generous with their help. Among the choruses which have helped are the Stone Church Choir, the Aeolian Chorus, the Cantanina Chorus, the Clematis Chorus, the Stone Church Boys' Choir, and the Wahdemna Choral Club.

### Second Church

Apostle E. J. Gleazer, the missionary preacher at Second Church for two

weeks, was the speaker morning and evening last Sunday. His theme in the morning was, "*The Temporal Law as a Means of Salvation*." His sermon that evening, "*Have Faith in God*," concluded the series which has proved highly helpful to this congregation. Each night a good crowd has attended and on the concluding evening the church was crowded. Local members are grateful to Brother Gleazer for his good help. Friends have been interested in the gospel, and some names have been handed in for baptism.

Sunday morning the choir, directed by Mrs. Wilma Settles, sang the anthem, "*Come, Let Us Sing Unto the Lord*," Mrs. W. N. Inman taking the solo part. A special number, "*I'll Go Where You Want Me to Go*," was sung by the ladies' quartet.

Downstairs Cecil Walker, of Liberty Street, spoke to the junior service his subject being, "*Courage to Follow Jesus*." The story, "*Jim the Drummer Boy*," was told by Mrs. B. C. Sarratt. Bernice Wisemore told the story, "*Janie's Courage*."

In the evening music was offered by the young people's choir, led by Mrs. Sam Inman and they sang the anthem, "*Abide With Me*."

On the afternoon of January 7, a new Girl Scout troop, fully registered and authorized by the national organization, was formally invested at the church. Miss Florence Willard is captain of the new troop which will be known as Troop 33, and there are ten tenderfoot scouts.

Elder J. W. A. Bailey will take up the civilization of Central America, beginning Sunday evening, January 21, at the early evening study hour.

### Walnut Park Church

Elder J. W. A. Bailey spoke both morning and evening Sunday, the concluding sermons of the meeting series which has occupied the past two weeks at Walnut Park. All of these meetings have been well attended and the interest has been gratifying.

A church school officers' and teachers' meeting was held at two-thirty Sunday afternoon, and was addressed by Elder C. B. Woodstock, Pastor Frank McDonald, and Kenneth Morford, assistant superintendent. Preceding the talks a number, "*Let the Lower Lights Be Burning*," was sung by a quartet composed of Arlon Chapman, Odess Athey, Clairice Closson and Kenneth Morford. Following the program, Superintendent Closson divided the meeting into three parts, adult, young people's and children's workers, and problems peculiar to each were discussed. It is planned to make these meetings a regular feature of the church school work.

Practices began this week on the one-act plays which are entered in the contest being conducted by the young people's council. Five plays have been started in Walnut Park and many of the young people will be hard at work until

the preliminaries, which must be held by February 17.

Brother and Sister Laverne Spease are the parents of a son born January 8, whom they have named Wayne Laverne. Brother and Sister Spease live in Group 29 East, of Walnut Park district.

During the past year the Walnut Park Quilting Society, led by Mrs. Leona Jones, has quilted thirteen quilts and pieced and quilted four others; made two comforts; made 204 garments for the Red Cross and a large number of articles for the Commodity Shop. Other activities, under the direction of Mrs. Ellen Pennell, ways and means chairman, were a trip to Mace Ryer Company's demonstration in Kansas City, which netted the society more than twenty dollars; surprise parties at the homes of two families of Saints, and getting together a large number to attend the women's banquet at the Auditorium November 4. More than forty-seven dollars was cleared from a thank offering sale held in late November and this with \$96.35 earned by other works of the society, made a total \$144.27. From this amount tithes were paid, an offering made to local expense, a contribution to the women's special gift, quilt materials were bought and a number of small amounts given where needed. The society also begins the new year with a neat balance on hand, a year in which they hope to accomplish more than they did in 1933.

### Enoch Hill Church

All were reluctant to have the missionary meetings close Sunday night for they feel that they have found new friends in the gospel, Patriarch U. W. Greene and Elder Arthur Koehler. Lasting impressions of gospel truths were given in this two-week series, and God's Spirit was present to bless both speaker and hearers.

The congregation is happy to have Pastor E. A. Thomas with them again after several weeks of absence because of illness and business. Assistant Pastors C. E. Beal and Joseph Martin carried on in his absence.

The early morning prayer services are well attended.

There have been many cases of spiritual and physical blessings in this congregation for which the members are grateful.

Elder Joseph Martin was the speaker at the eleven o'clock service, and his theme was "*The Results of Sin*." A male quartet and the choir furnished the music.

Harold Inman, son of Ralph Inman, enlisted in the navy last week.

### Spring Branch Church

Saints of this district greatly enjoyed the missionary sermons delivered by Patriarch Ammon White to large and interested audiences. This series began January 1, and a good attendance char-

acterized every service. Sunday night the church was full to overflowing. Themes presented by Brother White were, "The Origin of the Saints' Church," "Doctrine and Practice," "The Book of Mormon's Place in Theology," "Ancient Prophecies Fulfilled in Our Generation," "Jesus Coming to Reign Very Soon or the Advent of the Millennium," and "The Solution of Our Social and Economic Problems From Bible Viewpoints." A number of questions were put in the question box and these Brother White answered most interestingly. Throughout the meetings several nonmembers attended and one has requested baptism.

Sunday morning's service was in charge of Leonard White assisted by F. A. Cool, and Pastor Morris Jacobsen was in charge in the evening, assisted by Jesse Friend.

Last Friday night the Aeolian Chorus, directed by Paul N. Craig, gave a half hour of music at the song service period. On another evening Alma Kearns was soloist. Local singers also helped make the services attractive.

## Hamilton, New South Wales, Australia

### Open Church School Hall—Dedicate Church Building

Two events have been of great interest to the members of the Hamilton, New South Wales, Branch, within the recent past. One was the opening of a new church school hall and the other was the dedication of the church building. Both events were much enjoyed by a large congregation of Saints and friends.

There has been a procession of faithful people who have lived by faith to see this day, but many of them have gone on before not realizing their hopes. Beginning with a small number, the congregation of Hamilton now numbers one hundred and seventy members. For many years they met in a little church building, the gift of Brother W. Broadway, until at last they had to push out to a new location. From that time there has been no looking backward. The church building is approximately six years old and the debt covering the church has been paid within that many years. This is an excellent showing for the people of this community have been struck hard by the depression and industrial reverses.

The church has a brick front with stained windows but the remainder of the building is timber. The edifice is spacious, light, and airy and adequate for the needs of the present congregation. Kindergarten rooms and a kitchen are attached to the church. The new church school hall has been erected for religious educational purposes and social activities. This hall, when finally completed, will be equipped for dramatic

productions and other activities of young people.

The pastor, Elder J. H. Jenkins, had the honor of officially opening the hall in the presence of civic and church authorities. After the ceremonies connected with the opening there was a banquet at which one hundred and fifty Saints and friends participated. A concert at night was given to an appreciative audience.

On the Sunday, December 10, 1933, the service of dedication took place. There was a large congregation attending and all joyfully participated in the service. Hymns of praise were sung by the congregation; the address of dedication was delivered by Elder G. G. Lewis and the prayer of dedication was offered by Elder A. J. Corbett, a representative of the Bishopric in Australia. Following this, the congregation joined in singing "You May Sing of the Beauty of Mountain and Dale." The pastor of the branch, Elder J. H. Jenkins, presented the deeds of the church to the general church and these were received by Elder A. J. Corbett. The local deacon was called forward to receive the key as custodian of the building and he suitably responded.

As a further means of dedication a sacrament service followed during which the emblems were treated as a means of dedicating the Saints. This theme was presented by Elder Robert McLaughlin, one of the Southern New South Wales District presidency. Prayers were offered by Elder A. V. Robinson, representing the missionary arm; Elder A. Hepworth representing the pastorate; and Sister Eva Birt Fitness representing the laity. The services was one of devotion and consecration and many expressed themselves as having been blessed by attending.

A week of special services has been arranged as a sequel to the dedication of the church building. These services will be in charge of two of the missionaries, Elders A. J. Corbett and A. V. Robinson.

## Hibbard, Indiana

### Work for Spiritual Growth

Special business session was held at the church the evening of January 3, after the prayer hour. At this time branch and church school officers were elected. Few changes were made in branch officers, L. L. Bennett continuing as branch president; G. S. Reed as secretary; Amos Kersey, branch solicitor; Brother Bennett, church treasurer; Kathryn Reed, publicity agent and chorister, and Sister Bennett, pianist. The board of trustees was sustained for another year.

Quite a number started the new year by attending church school and later by partaking of the sacrament. The young married people's class boasted the best attendance. Each member has determined to do his part toward making a

bigger and better Sunday school. They have resolved to cooperate with each other and to forget petty grievances which otherwise hinder the growth of spirituality.

The women's department has outlined a program which they hope to carry out in a way that will be a help to all branch members. Because of the severe cold, family suppers are to be postponed for a time. For the coming few months the meeting time will be given over to consideration of ideas on better homes and preparing a variety of menus, which will lighten the work of the mother in the home and at the same time make appetizing dinners for the family. They will endeavor to impress upon the minds of all the need of zioniac homes.

## Kansas City Stake

A series of ten Sunday lectures on "Church Salesmanship," by Elder R. L. Bishop, which was to have commenced Sunday, January 14, at two-thirty, has been postponed until the same hour, January 28. These lectures will assist the ministry in a better presentation of the gospel story.

### Second Church

During the past months, attendance for this congregation has increased. Elders Thomas Newton, and E. W. Lloyd, and Priests John Siebert and P. J. Raw, four your members of the priesthood, are assisting with the Sunday services.

"Keep the Law," has been given special emphasis by all speakers, especially by Berwyn Lungwitz, who delivered two sermons on that subject.

Recent speakers have been Ralph Goold, Thomas Newton, E. W. Lloyd, George C. Mesley, Lloyd Siebert, John Siebert, E. S. Zink, and Pastor P. J. Raw.

Sister Mildred Lungwitz presented a fine Christmas program, which was enjoyed by the congregation. At the conclusion of the program, the members brought gifts wrapped in white, which were later presented to a blind sister, a member of the congregation.

Prayer services are being held each Wednesday evening at the home of this blind sister, in charge of Brother John Siebert.

Sister Irene Smith, who underwent a serious operation, January 2, asks the prayers of the Saints in her behalf.

### Fourth Church

A marked degree of spirituality is evident in all the meetings. The children, young people, and other folk are steadily uniting their efforts and good works for the advancement of the church.

Sunday morning, December 24, an interesting program was presented by the children, who gave four one-act plays. In the evening a cantata was sung by the junior young people, and a three-act

play was given by the O. B. K.'s. The play, "The Empty Room," was a fine portrait of the Christmas story and furnished a good lesson as well as entertainment.

The closing services of the year's work were outstanding for their spirit of devotion and for unity of thought and purpose. The Spirit of God was present. The congregation met in prayer to watch the entrance of the new year. An effective ceremony of candle lighting, ending with the illuminating of the picture of Christ, and the repeating of the Lord's Prayer, fired the people with new faith and a greater desire to serve the Christ.

The opening services of the new year carried with them the same fine qualities that dominated the closing services.

## Council Bluffs, Iowa

### Activities Hold Interest of All

Council Bluffs Saints are entering the new year with greater activity than ever before.

November 11, the young people started a series of services known as the "Light House" services, which continued one week. Each sermon was preached by a young member of the priesthood. Brother Lee Landon preached the opening sermon Sunday morning, November 11, followed by Alfred Taylor, of Shenandoah, Iowa, in the evening. Other men occupying the pulpit were Merl Spence, Amos Graybill, Paul Harding, Gene Turpen, Elmer Johnson, Conrad Booton, and Merl Grover, of Omaha, Nebraska. Each evening the sermon was preceded by a short program, young people of Council Bluffs, Tabor, Shenandoah, Underwood, and Hazel Dell taking part.

November 17, the women gave their annual bazaar, serving dinner and supper in the Eagles' Hall. Sister June Currie is leader of the women.

The dramatic club has recently given several plays. The last one, "The Wanderer," written and produced by Sister Eunice Moser, of Council Bluffs, was given Sunday evening, December 24. The play featured John the Beloved as the wanderer. Sister B. O. Burton and daughter, Edith, played a piano duet, and Sister J. S. Garner sang "Jesu Bambino" between acts. A male quartet consisting of Ray Murphy, Merl Spence, James and Arthur Dempsey, sang Christmas carols. Organ accompaniment was furnished by Sister W. T. Spanwick.

Two recent speakers for this congregation have been Elder E. Y. Hunker, December 17, and Bishop W. T. Wellman.

Friday, December 22, the Saints surprised Pastor and Sister Ray Whiting, and remembered them with a Christmas gift.

During the worship period, December 24, Mrs. J. S. Garner and W. T. Spanwick sang a vocal duet, "A Christmas Song," by Adam.

Special Christmas music was rendered by the choir, December 31. The following numbers were sung, "The

Guiding Star," "Noel," "It Came Upon a Midnight Clear," and "Lo, How a Rose E'er Blooming."

## Saskatoon, Saskatchewan

### Variety Lends Attractiveness to Local Program

In November a cradle roll festival was held under the direction of Sister W. L. Christy. The women of the branch sang "Home, Sweet Home," which was followed by the reading of a poem, "To My Baby," by Sister Lottie Clarke Diggle. Sister Christy then gave an interpretation of "First Impressions," and Sister Lila Smith sang a lullaby as the curtain was drawn back revealing a group of mothers with babies in their arms. Following the Scripture reading, Mark 10: 11-14, Sister Forsythe's baby was blessed by Elders Christy and Diggle. Sister Hew, cradle roll superintendent, read the names on the roll as the hymn, "Jesus Loves Me," was softly played. Short talks were given by Sister Ethel Piedt, Henry Piedt and Alvin Beckman. In conclusion four mothers sang a hymn.

Early in December the branch sponsored an evening's entertainment for the purpose of raising funds to purchase *Saints' Hymnals*. A comedy, "The Beauty Parlor," was presented by a group of young people and "The Play's the Thing" concluded the program. Sister Pearl Mogenson contributed several accordion solos and the senior girls sang an old southern ballad with guitar accompaniment. A silver offering was taken.

The annual Christmas tree and program were held December 21. Contributions of candy, nuts, and Japanese oranges were received from the members and one hundred well-filled bags were distributed. Sister Ethel Piedt, children's supervisor, had asked the children to bring old toys, and for three weeks they worked enthusiastically, remodeling, painting, and dressing dolls. These were presented to children who otherwise might not receive gifts. An effective pageant with carols interspersed was arranged by Sister Ethel Piedt. Mrs. Eric Boland sang a solo and a sacred drill, "O Come All Ye Faithful," was the concluding number.

A young people's council was recently organized under the plan suggested in the *Herald*. The council arranged a social evening for the young people during the Christmas holidays, and entertained the adult group on New Year's night.

Brother Fisher, of Winnipeg Branch, stopped overnight in Saskatoon on his way to Ribstone. He is the youngest of four brothers three of whom are elders and the fourth a priest. Three years ago he, accompanied by a brother and another young man, traveled over three thousand miles in a canoe, spent a winter in the Arctic Circle, and enjoyed many interesting experiences.

## Holden Stake

### Grandview, Missouri

Elders W. S. Macrae and G. R. Wells took charge of the study classes held in this branch last November. The subject of study was "Keep the Law," and the classes proved beneficial to all.

Elder Amos E. Allen visited here the fore part of December, occupying the morning hour.

On Wednesday evening, December 20, almost the entire group gathered in the basement of the church for a surprise supper given in honor of Brother and Sister Charles Taylor, the first members of the church at Grandview. Covers were laid for sixty-four guests. After supper a program was had in the church auditorium, Elder Atwell the speaker. He was the elder who baptized Brother and Sister Taylor. There were solos by local musicians, then Pastor Charles Martin, presented a gift of money to Brother Taylor as a token of gratitude for that which he and Sister Taylor have done for this group. They are faithful workers. Unfortunately Sister Taylor was sick and unable to attend the entertainment. She was represented however, by her daughter, Mrs. Claudina Dyre. Sister Taylor is still bedfast.

On Christmas Eve the classes of the church school gave an appropriate program.

Cottage prayer meetings in the homes of the Saints are being enjoyed. Anyone in the locality who wishes to attend may learn of the meeting place from Brother Charles Taylor or Brother Charles Martin.

### Knobnoster, Missouri

Greater unity and love marked the opening of the new year here.

Bishop and Sister J. A. Koehler were here November 11 and 12, and conducted a two-day meeting. Brother Koehler had charge of class work and preaching and

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Book of Sermons, by R. C. Evans; Autobiography, by R. C. Evans; Zion's Praises.

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Sister Koehler worked with the primary department.

During these services a play was given by young people of the branch, supervised by their director Sister Harriet Enfield.

These meetings were followed by a week's series of services conducted by Elder W. S. Macrae of the stake presidency and G. R. Wells, stake director of the church school.

Miss Madeline Enfield and Mr. Jack Mitchner, of Kansas City, were recently married at the home of the bride's mother, Sister Harriet Enfield, Elder G. R. Wells officiating. Only the immediate families were present at the ceremony.

Sister Dortha Nutt, church pianist, is still confined to her home much of the time. The members wish for her a speedy recovery.

## Hazel Dell Branch

Weston, Iowa

This branch is now presided over by James C. Jensen, assisted by Hans Andersen and Percy Andersen. Brother Earl Jensen is in charge of the church school and is assisted by Elmer Johnson. Sister J. A. Hansen is leader of women.

About one hundred are enrolled on Hazel Dell church records, and there are eighty-eight on the Sunday school list. On the wall last year hung a chart showing the attendance from Sunday to Sunday. When the year was closed, this chart showed that attendance was largely affected by the condition of weather and roads. Muddy roads cut attendance lower than cold weather. Twice during the year the chart passed the one hundred mark, once when district conference was held here, and once when an all-day meeting was enjoyed, W. T. Wellman, of Omaha, the district bishop, the speaker.

A memorial service for Sister J. F. Drebes, lately of Washington State, was held, Missionary P. T. Anderson, an old Hazel Dell member, in charge. This sister, who reared her children after the death of her husband, was respected by everyone.

In October one of the oldest members of the branch, Carl C. Larsen, passed away at his home north of Weston. Brother Larsen had belonged to this branch almost its entire existence. He was born in Denmark, but joined the restored faith in this country. He held the office of priest, and was willing to help wherever he could.

Fifteen were added to Hazel Dell roll last summer by baptism and several also were enrolled as they moved into this community from other places.

Brother Irwin Larsen was married to Sister Dorothy Bellville, of Council Bluffs. Sister Larsen is now the teacher of one of the small classes in the basement.

Another wedding was solemnized when Sister Leona Hansen was married

to Brother Lynn Handlen, both members of this branch. Sister Leona has been a Sunday school teacher for a number of years and now has an intermediate class.

Elmer Johnson, one of the younger members, was ordained a priest last summer.

The young people are doing their bit. They have their own organization and give programs and hold socials. Last summer they had an early prayer meeting in the woods. For a time the boys, cheered on by the girls, had a series of volley ball games with neighboring branches. They gave a fine entertainment Christmas Eve, telling the story of the Nativity. That evening also they sang Christmas carols for neighbors and friends. On New Year's Eve they had a watch party.

The women of the branch meet once a month with one of their members, to study a chapter in the Bible and to do quilting and work of other kinds. In the fall they gave a pie supper and program in the church basement.

The majority of Hazel Dell's members are trying to live up to the teachings of the church as they are taught by local and visiting officers. Many have taken steps to file their inventories or make out their financial statements and are paying their tithing. A fine work has been done in this connection by Bishop W. T. Wellman who, from the pulpit or in private conversation, has made plain the financial law of the church.

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## Ontario, California

### Plan to Beautify Church Home

The spiritual condition of this branch is fair, and progress is being made.

Workers are endeavoring to raise money to paint the church and buy new rugs in order that the building will look well inside and out. God's house should be as beautiful as the Saints can make it. A new lawn will be planted in front of the building.

The district president has been here twice in the last three months. He delivered a good sermon on the need of being humble and full of love, and gave counsel on methods of directing a branch according to size and conditions.

Branch officers for the coming year are: President, Frank J. Lacey; secretary, William H. Kemple; publicity agent, Clyde C. Roberts; chorister, Charles C. Swain; organist, Frances Swain; librarian, George Swain, and Charles C. Swain was sustained bishop's agent.

A fine Christmas program on December 21, was enjoyed by ninety-five, about thirty of whom were nonmembers. One of the inspiring numbers of the evening was a Christmas Offering march. Members gave their contributions, and representatives of two classes presented their offerings; then the march was brought to a grand climax by the junior class in a musical number. The junior offering amounted to more than twelve dollars. This they earned by making and selling candy and potholders, directed by their teacher, Katherine Adamson. Everyone attending the program was given a bag containing candy, an apple, and nuts, and presents were distributed from the tree.

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## Coldwater, Michigan

### Seventy-year-old Branch in Thriving Condition

Local Saints are grateful for the blessings they have enjoyed, and are maintaining a high standard of branch operations. Four departments and many times five, have coordinated in a strong effort for advancement, and the junior as well as the senior groups, have gone forward. Many young people have taken their places during the last three years of the church school here, and blessing and vision have enlarged the group. The essentials of unity, understanding, and helpfulness have been made evident.

Coldwater Branch has enjoyed an unbroken existence of seventy years. Many of the present regime think and act in inherited patterns of faith, honor, stability and gospel desire.

The social functions of the departments, including suppers, have yielded rich returns, especially in association. Many of the best people in town, including professional men and women, have grasped the hands of the Saints and given them a good word.

Programs and entertainments having as the outstanding principle the faith of the gospel, have contributed to make the church school and the school of expression very busy organizations.

Elder S. W. L. Scott has many times been called to occupy the pulpit, to officiate at funerals, and to help in other ways. Sacrament and prayer services are regularly held.

November 18, 1933, Brother Richard ("Jerry") Macrae, director of church school, was united in marriage to Miss Ruth Rose, of Quincy, Michigan, Elder Scott officiating. Jerry is a son of Brother and Sister W. S. Macrae, of Holden, Missouri.

District President A. C. Barmore occupied this pulpit three evenings in late December, lecturing on and illustrating "The Life of Christ," "The Parables of Christ," and "Church History From Palmyra to Independence." Brother Barmore visited Coldwater at other times during the year, bringing Sister Barmore with him.

A number here would like to join Brother Sheehy in the morning radio devotions but have been unable to tune in on Station KMBC except on one or two occasions. The same may be said of the Graceland College programs each month.

A Christmas tree and program were enjoyed Sunday evening, December 25, sponsored by Sister Judson Corless, director of the school of expression.

Brother George H. Williams of Bethel, twelve miles from this branch, passed away January 1, his birthday. He was seventy-nine. While unable to attend church services regularly, he followed the activities of the Sunday services by the "church cards" published weekly.

Brother S. W. L. Scott officiated at his funeral which was conducted from the Congregational Church at Bethel Center. Brother Cutler, Independent Baptist, of Bronson, Michigan, assisted.

The annual business meeting of this branch, December 3, resulted in the following organization. District President A. C. Barmore acted as chairman. Brother A. J. Dexter, Lansing, Michigan, was appointed as president by Brother A. C. Barmore, Brother Scott having resigned as president but not as a pastor. Sister Martha Fish, secretary-treasurer; S. W. L. Scott, musical director; Sister Grace Peer, pianist and librarian; Elvin Corless, custodian; Jesse Dexter, Milton Schuette and Edgar Peer, trustees; publicity department, Sister Alta Stroh. A rising vote of thanks was tendered Brother Scott in appreciation of his three years of service as branch president.

The departmental organization in September, elected the following: church school director, Jerry Macrae; assistant, Sister Martha Fish; secretary, Judson Corless, and other officers. The school of expression is headed by Sister Judson Corless, assisted by Sister Mae L. Scott and other willing and efficient helpers. The branch president appointed Sister Gallagher as leader of women. Provision was made for the organization of a choir of twenty-six voices.

January 7, the newly-elected president, A. J. Dexter, was in the pulpit, and, associated with Brother Scott and Brother Peer, administered the sacrament.

## Niagara Falls, Ontario

The young people have organized a society under the supervision of Branch President Martin A. Ware. This group is planning an all-day meeting for the near future, to aid in the promotion in their program. Officers of the society for 1934, are: President, Arnold Ware; vice president, George A. Folleat; secretary, Stella Pew, and treasurer, Ruth Walters. They have set an age limit for their members, fifteen to thirty-five.

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## The Bulletin Board

### Appointments of Bishop's Agents

E. C. Burdick is appointed bishop's agent of Northern California District. Vice-Bishop Edward Ingham is reluctantly released; but conditions existing indicate the wisdom of the change. We express appreciation of Bishop Ingham's services, and commend Brother Burdick to the Saints of the district and bespeak for him and the department continued support of the membership of that territory. Brother Burdick's association with district work of the bishopric has, we feel sure, already won for him the support of the Saints.

Solicitors in the district will send January reports to Brother Burdick at 3008 F Street, Sacramento, California.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by  
THE FIRST PRESIDENCY,  
By F. M. SMITH.  
January 10, 1934.

### Appointment of Bishop's Agent

Notice is hereby given that Brother Allen C. Wardle has been appointed to serve as bishop's agent for the Utah District, taking over the work formerly handled by Roy F. Hewes.

Brother Wardle comes highly recommended by those who know him and have been associated with him. We are glad to recommend him to the Saints of the Utah District and solicit their whole-hearted support in this phase of the work of the church.

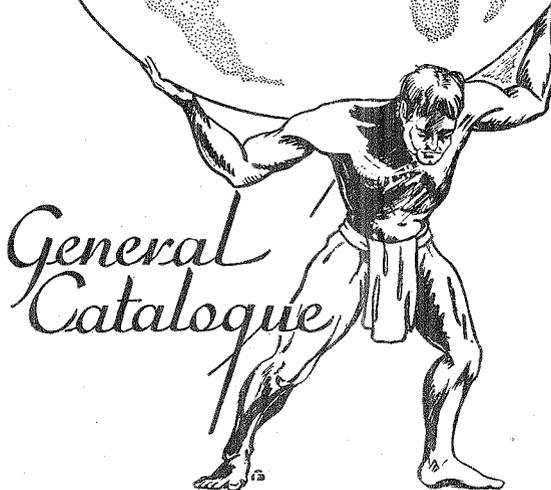
We hereby request that the solicitors send their January and subsequent reports to Brother Wardle, 724 South State Street, Salt Lake City, Utah.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

### O. T. Z. Rally

The quarterly rally of Far West Stake O. T. Z.'s will convene Saturday and Sunday, January 27 and 28, in Saint Joseph. The theme of the rally will be "Church History Interpreted in the Light of the Problems of Today," and the guest speaker will be Apostle F. Henry Edwards, of Independence. The rally will open Saturday night with a banquet in the Y. W. C. A. Rose Room. A stake program will be given. Free lodging will be provided for all visitors over Saturday night. Sunday's program includes a lecture by Apostle Edwards at 9.30, followed by a musical interlude and a sermon at eleven o'clock by Brother Edwards. A basket dinner will be served at noon. In the afternoon a council meeting will be held and a lecture preceded by a half hour of music. The closing service will be a candle-light allegiance meeting at 4.30 and an adult prayer

# 1934 HERALD



General  
Catalogue

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Independence, Mo.

service at the same hour in the basement. All Sunday services will be held at First Church, 415 North Seventeenth Street.—Helen Beadnall, secretary.

#### All-day Meeting

An all-day meeting with a basket dinner will be held at Rich Hill, Missouri, January 28, for the purpose of electing delegates for Clinton, Missouri, District, to the General Conference of 1934. Elder J. Charles May will be with us at that time and possibly others of the general ministry and former members of Rich Hill Branch. All are invited to attend. Bring your friends and your baskets and enjoy the day with us.—Birch Whiting, district president.

#### Conference Notice

Mobile district conference will convene at Escatawpa, Mississippi, Saturday, January 27, and continue over Sunday. High Priest Amos Berve will be in charge of the first services of the conference which will be a prayer service from 10 to 10:50; round-table discussion, 11 until 12 o'clock. The Saints are urged to have their questions ready and turn them to Brother Berve prior to this meeting. The business session will be held at 2:30 Saturday afternoon and Saints of the district are invited to attend. Several ordinations will be submitted for approval and measures of importance will be passed upon. The officers for the year will be elected. All bishop's agent's solicitors are urged to attend this conference. A special meeting for them will be held at 2 p. m. Sunday.—Franklin Steiner, district president and bishop's agent.

#### Request Prayers

Sister M. E. Robinson, Route 1, Rosebud, Texas, desires the prayers of the church, that she may be healed of yellow jaundice and gallstone trouble.

Malinda Reed, of Garden Grove, Iowa, seeks the prayers of the Saints in behalf of her daughter, Helen, that she may have spiritual and physical strength sufficient to undergo two operations for the removal of two impacted wisdom teeth.

#### Our Departed Ones

**CARR.**—Mary Veneta, daughter of Henry and Mary Bauerle Carr, was born at Elk Mills, Maryland, June 20, 1913. Died July 31, 1933, following an automobile accident. As the result of home training and church association she sought admission to the church in her youth, being baptized by her cousin, Elder Thomas M. Carr, in October, 1925. Funeral services were held in the Saints' chapel in Elk Mills. Elder T. M. Carr officiating. Interment was in Cherry Hill Cemetery. Her youthful passing was mourned by her parents and relatives and by a host of friends.

**CARR.**—Mary Bauerle was born January 20, 1878, in Philadelphia, Pennsylvania. As a young woman she came in contact with the Reorganized Church of Jesus Christ, being baptized September 3, 1898, by Elder A. H. Parsons. Through church association she met Henry Carr, then of Philadelphia, their marriage taking place in February, 1899. To this union eight children were born; four sons and four daughters. Seven of these survive. One daughter preceded her in death two weeks. Shortly after their marriage they made their home in Elk Mills, Maryland,

where the husband, ordained an elder, presided over the local congregation for a number of years. The children born and reared in the home of the elder and under the influence of the church, were united with the church one by one as they reached the years of choice. Death came August 13, 1933, after a long illness, and was hastened by the accidental death of her daughter, Mary. Surviving are, her husband; four sons, Albert, of Kinney, Virginia; Ellsworth, of Newark, Delaware; Joseph and Howard, of Elkton, Maryland; three daughters, Naomi, Vera and Jane, of Elkton. Funeral services were held in the Saints' chapel at Elk Mills. Elder George W. Robley, who performed their marriage ceremony, speaking the words of parting, of eternal hope and comfort. Interment was in the Cherry Hill Cemetery.

**WALKER.**—Bessie May Gaddis was born at Pomona, Franklin County, Kansas, March 15, 1885, and departed this life January 2, 1934, at the Independence Sanitarium after an illness of about six weeks. July 17, 1904, she was united in marriage to Claude G. Walker: To this union was born six children: Cecil R., Independence, Missouri; Kenneth, LeLoup, Kansas; Muriel, Everest, Kansas; Lois, Topeka, Kansas, and the Misses Dorothy and Genevieve Walker who with their father survive to mourn her departure. Other near relatives include her mother, Mrs. Cynthia Gaddis, Ottawa, Kansas; five sisters, Mrs. Tina Ikenberry, Pueblo, Colorado; Mrs. Glover Hudson, Kansas City, Missouri; Mrs. Dave Hudson, LeLoup, Kansas; Mrs. Florence Bruce and Mrs. Ralph Langdon, and a brother, Fred Gaddis, all of Ottawa, Kansas; also two grandchildren. When Sister Walker was a girl in her teens she united with the Christian Church, later in life she joined the Church of God. June 26, 1932, after having been convinced of the truth of the latter-day message through the efforts of her son, Cecil, she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, by Elder W. B. Paul, at Fanning, Kansas, and confirmed the same day by Elders James A. Thomas and W. B. Paul. Funeral services were conducted January 4, 1934, at the Liberty Street Church in charge of Elder W. B. Paul, sermon by Elder Ward A. Hougas. Interment was in Mound Grove Cemetery.

**NESSER.**—Arnold Jacob Nesser was born in Springfield, Utah, June 30, 1862, and passed to rest at his home three miles north of Fanning, Kansas, December 27, 1933. He was the son of Arnold and Barbara Rendernack Nesser, natives of Zurich, Switzerland. He came to Stewartville, Missouri, in 1876, where he resided until he moved to the home near Fanning in 1910. There remain of his immediate family, his wife, Christina; five sons, John Elbert, Omar Simon, Elmer Lawrence, Harry Edwin, and George Virgil, and three daughters, Mary Murel Hale, Laura Ann Hamilton, and Alice May. Brother Nesser was ordained an elder in 1896. The funeral was from the church in Fanning, December 29; sermon by Frank G. Hedrick.

**HAYDEN.**—George Ira Hayden was born August 15, 1913, at DeKalb, Illinois, and passed from this life January 3, 1934, at Benton Harbor, Michigan. He was a faithful church member and dearly loved by all who knew him. He leaves to mourn his passing, his father, mother, and three brothers. Services were conducted by Elder McKnight, of Galien, Michigan, assisted by Elder Hunt, of Benton Harbor. Interment was in Crystal Springs Cemetery.

**HOGUE.**—Elizabeth R. Forgeus, daughter of John and Sarah Forgeus, was born at Little Sioux, Iowa, December 26, 1860, and passed from this life January 4, 1934, at the home of her daughter in Independence, Missouri. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, September 4, 1881, by T. W. Chatburn at Council Bluffs, Iowa. July 19, 1892, she was united in marriage to Clarence H. Hogue, who preceded her in death. She leaves to mourn, one son, Beryl H. Hogue, of Lincoln, Nebraska; two daughters, Mrs. Lalia Bova, of Independence, Missouri, and Mrs. Verna Davidson, of Kansas City, Missouri, and two grandchildren, Dorothy and Annabelle Hogue, with other relatives and many friends. Burial was in Mound Grove Cemetery. Sermon by F. A. Smith, W. A. Smith assisting.

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## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

#### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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# *The* SAINTS' HERALD

## Our Privilege and Opportunity for 1934

By M. A. McConley

### General Conference April 6-14

Plans are now being made for the program of the General Conference, by the officers at headquarters.

It is not too early for members to begin their plans to attend. Each issue of the Herald will contain some news or announcements of interest. Our advice from now on is, "Watch the Herald!"

### Mary Belle's Religion

By L. B. M.

### DANGER!

By M. R. Schall

# THE SAINTS' HERALD

January 23, 1934

Volume 81

Number 4

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter into correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Her Great Chance

Last week Kansas City witnessed an exciting bit of drama in the careers of two young women. One was already an opera star. After an absence of some years from the stage, she returned to it, and rose to a new triumph in her art. Because she was a neighbor, Kansas City rejoiced with her. Then events took an unfortunate turn. The management could not keep its contract on payment for her services. She rebelled, perhaps with good reason, and refused to sing.

But the task that she despised was the golden opportunity of another girl, until then unknown. She filled the place quickly, and has been acclaimed as one of the new lights in the constellation of opera stars. Because she is a native, Kansas City again rejoices. This one event, seeming so little at the time, may prove to be the turning point of two careers. Few people can safely predict what will happen to the two young women as a result of what each did.

But to the rest of us, who must often spend our lives with little tasks and small accomplishments, it is a wholesome lesson. *It does not pay to despise any duty that may come to us.*

■ "In winter time we birds often need bread lines and soup kitchens, too," the Pigeonette paused long enough to remind us one frosty morning not long ago. "We need friends to see that we have food—crumbs, bits of suet, cracked corn and wheat, common hen-scratch, grapenuts, chopped raisins and other titbits from your table. Next summer when insect pests abound, we will more than pay back your investment in us. So don't forget us, please, when the snow covers most of our food supply and the north wind ruffles up our feathers and makes our toes tingle."

### Carrying On

By H. E. Depew

Though in this life we oft discouraged be,  
And ways of others are so hard to see,  
May we Thy Holy Service ne'er forsake  
'Til at Thy call this earthly thread we break.

The path is steep, and rugged seems the hill  
That must be climbed if we would do Thy Will;  
Our hearts grow weary in the endless fight  
To keep our souls attuned to Thee, the Light.

O God, our Guide, and Stay do ever be,  
To draw our weary eyes aloft to Thee—  
That in Thy Service we may never faint,  
Nor bring to shame the glorious name of Saint.

### ■ This Younger Generation

"Life really begins to look dark," commented the Pigeon, awaking from a nap on the pen rack, "It really does look dark when you realize that the younger generation on which you have been banking so heavily are no better and no wiser than their parents!"

# Editorial

## The Revolution

**Shifting Powers** It has become almost a bromide to say that the United States is in the midst of a revolution. The sources of hidden power have been quietly shifting and changing. We look upon life and the world with different vision from that we had ten years ago. Men say—and some of them are those who should know—that we have launched upon new ways never to return to the old ones. We will never be the same again because we have been through experiences that have changed our hearts.

**Tories Unregenerate** Yet it is apparent to almost any observer that the large majority of the people do not yet believe in it simply because they have not measured the changes in their own beliefs and desires. The transformation of mass will has been so quiet—there has been no usual accompaniment of guns and slaughter—that people do not think there has been any great change. Many are convinced that one of these days we shall awake to find that prosperity has returned, and that the government will abandon all the new measures it has undertaken, and go back to the days of Coolidge and Hoover.

**Dragons Dead** Christian people of all denominations unite to pray that the old order of things may never return; that we may be delivered forever from that monster, the *laissez faire* system; that the gross materialism, the rampant greed, the revolting corruption still being uncovered with their roots sunk deep in the thing called prosperity may be forever abandoned. That is something that no thoughtful person, concerned for the welfare of humanity, wants to go back to.

**The New Order** The philosophy of the new order is that it is the business of a people to regulate its economic life just as it is their business to regulate their political life, their social and cultural life. It is the duty of government to protect the great masses of people, and not primarily to promote the business of money making concerns that thrive by preying upon them. Chaos will no longer do: we need a planned and regulated order in our world and in our nation. Why should any one aspect of our social life be allowed to run wild?

**The Church Work** Any time within the last hundred years, the church could have furnished the world with a practical working example of what the new social order should be like. But the people were not ready. At a time when great social experiments are under way, we have not yet fin-

ished the blueprints of a plan divinely conceived. We are not yet ready; but there is still time in the future to show what the teaching of Jesus, applied to social philosophy, can mean to a misdirected world.

L. L.

## University Education and Priesthood

Concern has often been expressed, perhaps not without justification, in regard to the effect of college and university training in the lives of those who are being depended upon to carry forward the work of the church. We must admit that at times the effects of such training have been negative and harmful. We have always contended, however, that such results do not necessarily follow. It is yet to be proved, for example, that a greater percentage of our young people who have had the advantages of a college and university education have turned aside from the church than of those who have had no such training. At any rate the writer for one finds much of encouragement in the following splendid voluntary statement received at the Presidency's office from one of our young men, a former Graceland student, who is just now completing a course at one of the leading state universities:

"May I assure you again of the following: namely, that my work at the university has been planned with the sole purpose in mind of turning the knowledge acquired there to the service of this church. It is my belief that as I hold fast this purpose God will take and use me in helping to establish his kingdom. I also believe that it would be unwise, while acquiring this academic knowledge, to alienate myself entirely from continued priesthood work, for to do so would undoubtedly result in the cessation of spiritual experiences and growth—this is something no man in the priesthood can afford.

"My desire is to continue to prepare earnestly and prayerfully for the rendition of lasting service in this church. That preparation necessitates my reliance upon three sources: God and his church, the academic institutions of the land, and my own efforts. The last two, without the guiding influence of the Holy Spirit of the first, will not take me far nor in the direction I now desire to travel.

"My desire is still to 'seek first the Kingdom of God and to establish his righteousness.' It is my firm conviction that a discharge of priesthood responsibilities, divinely delineated but voluntarily assumed, is the primary and paramount duty of my life; as it should be in the lives of all others who have taken upon them the mantle.

"In the October 31st issue of the *Saints' Herald* I wrote: 'Not until we get our priesthood to glimpse the beauty of service can we expect the membership to follow. Without the ordinances the people perish; without a functioning priesthood the ordinances cannot be administered. The path of duty should be plain to all.'

"I feel this deeply and believe I visualize something of that path. My prayer to God is that he will so bless me that 'when duty calls or danger,' I'll not be wanting there."

Surely the future of the church and the work of the priesthood may be safely trusted to such God-fearing, thoroughly trained, unquestionably consecrated young men. The unfinished work of God will move forward and finally triumph. Of this we are certain.

F. M. MCD.

### Nursing and Training

The *Herald* has carried at various times articles concerning the Nurse's Training School at the Sanitarium; and recently we gave space to one on "*The Place of the Training School in the Program of the Church.*" It is hoped that the district and branch authorities, as well as the general ones, will give the Sanitarium such help as it needs in selecting young women for such training. Nursing as a profession has won an honorable and useful place, and it is probable that many of our young women are choosing this profession. In making preparations therefore and studying the subject required it would be well always for our sisters to keep in mind the program of the church and give due thought to the question of how their own work can be made to promote the interests of the church and its program. When they do, their attention will surely be directed to the Sanitarium as a place for their training.

F. M. S.

### Across the Desk of the Editor in Chief

I WAS INTERESTED to note in a report from John W. Rushton on the European situation what he says about the Nazi Government in Germany and our own work. He says:

"It is evident that so far the Nazi Government has not made any attempt to interfere with us or our work. Some of the newspaper observers of Britain incline to the conclusion that there is much exaggeration regarding the situation in Germany."

In another portion of the report Brother Rushton speaking of Brother Vernon D. Ruch says the latter is busy and has spent some time in Sweden and Denmark where conditions are encouraging, though he feels the need of missionary help for Sweden.

In still another portion of this report Brother Rushton says:

"We are pleased to report that the work in Belfast is being continued by Elder Thomas Taylor whose work in his line is altogether unique. He has put in about six weeks and most of it in open air preaching and argumentation and many thousands of people have heard of the work resulting in several baptisms, all adults. Under my advice the work has been organized so that regular services are being held in one of the rooms of Brother Simms. The Northeast Manchester Branch has generously sent the money to defray the expenses of Brother Murray, the first convert, to attend the coming district reunion. We shall provide for the care of

the work there and seek to solidify it before the winter comes."

Speaking of the work in Llanelly he says:

"Brother F. O. Davies has concentrated in Wales where, besides the good work done in Llanelly where now the congregation has a neat little hall in the center of town, he has done considerable visiting among the scattered people. He has also visited Lydney and done effective missionary work in Nuneaton where the reunion of the Midland District was held last month with splendid results."

The foregoing items are encouraging and indicate that the work of Brother Rushton is moving onward.

ANTHONY R. HEWITT, of Chatham, Ontario, writes to tell us that on the third of January, 1934, his father and mother, Brother and Sister William E. Hewitt, of Blenheim, Ontario, will observe their fifty-first wedding day anniversary, and that his mother has been a member of the church for over fifty-five years. We congratulate Brother and Sister Hewitt on their long companionship, and Sister Hewitt on her long years as a faithful Saint.

BROTHER E. R. DAVIS, as president of the Rock Island District reports that in the period from November 1 to December 22 in the interests of "Keep the Law" he visited twenty-two different places, preached twenty-five times on "Keep the Law," besides other sermons and carrying on the activities usual to district presidents, such as administering the sacrament, attending other meetings, business meetings, administering to the sick, blessing children, etc. He also indicates that he sold a number of books such as the *Handbook on the Financial Law, Junior Stewardship Record Books, Church School Handbook, Hymnals, Doctrine and Covenants*, etc. He was obliged to write many scores of letters, traveled about a thousand miles, and altogether made a record for which he should be commended. We congratulate Brother Davis on his activities.

BROTHER MARCUS H. COOK, writing from Vancouver, Washington, recently says that financial conditions are not encouraging, that many or almost all of the laborers are working only part time and that wages have not been raised in proportion to cost of living. He adds:

"I see that according to the morning paper Dallas, Oregon, is in rebellion against the N. R. A. claiming that it will force them to shut down their mills and throw 263 men out of employment. I wonder what is coming next."

There are many of us wondering what is coming next and we have ceased to be surprised at anything.

F. M. S.

## Men You Ought to Know



DANIEL T. WILLIAMS  
Of the Quorum of Twelve

*Though he would be the last to say so, Apostle D. T. Williams has literally made himself by his own efforts. Discipline, industry, and perseverance are words that have meant much in his career.*

*His outlook on life, his energy and sympathy, have pointed to him as a man for the young people; but he serves no class interests. He serves the church—the whole church—with an integrity and loyalty that have carried him steadily through some big tasks and some trying times.*

## Helps for Pastors

Requests have come to us to continue the "Helps for Pastors" especially the suggestions for Wednesday evening prayer meetings. In the back of this issue will be found a column devoted to that purpose. We hope to add other suggestions, and if pastors themselves will send in suggestions the column will be made more useful.

If it is true, as the higher religions teach, that the individual can only achieve a good life by conforming to a plan greater than his own, it is our duty to realize the possible magnitude of such a plan, whether it be God's or man's. . . . Man's little world will end. The human mind can already envisage that end. If humanity can enlarge the scope of its will as it has enlarged the reach of its intellect, it will escape that end. If not, the judgment will have gone out against it and man and all his works will perish eternally.—J. B. S. Haldane.

# OFFICIAL

## Tithes and Offerings

Tithes and offerings should be sent to the Bishop's Agent of your district. If his address is not known, send them to

THE PRESIDING BISHOPRIC  
Auditorium  
Independence, Missouri

## Special Notice to General Conference Visitors

All visitors to the General Conference not having private arrangements and desiring rooms for their stay in Independence should write the General Conference Housing Committee, Auditorium, Independence, Missouri, as soon as possible indicating how many rooms desired for accommodation and the date for which the reservation should be made. Address requests for rooms to the Housing Committee, Auditorium, Independence, Missouri.

## Meals During General Conference

The Laurel Club will serve three meals each day during General Conference at the Auditorium.

## The Graceland Broadcast

At the regular six o'clock vesper service, Sunday, February 4, the program will be sponsored by Graceland College. At this hour, Miss Florence Thompson, head of the Department of Speech, will read selections from *The Green Pastures*. This play portrays the beliefs of the Negro child, as taught him by an old colored preacher who interprets heaven and the after-life in terms of his own everyday experience. With childlike faith and deep spiritual hunger, the old Negro portrays in his own way the book which he worships, but can scarcely read.

February 26 will mark the fifth anniversary of this play as a stage production. During these years it has maintained a phenomenal success, and is now being produced with its original cast in a number of the larger cities of the Middle West.

"The man who hasn't the time to do things that are worth while, is probably doing some things that are not."

# Mary Belle's Religion . . . . .

By Leta B. Moriarty

"I want to marry a missionary and go away off and do something great for the church," Mary Belle confided to me early last summer over the tennis net. Her expressive eyes pleaded for understanding. She looked very earnest standing there, her brown hair escaping from her red bandeau, her white dress stained with dust and perspiration. We had been talking about ambitions. Mary Belle is fifteen.

Laugh at her? Most certainly not.

Have you ever sensed the depth of feeling which a group of young girls and boys can put into our hymn?

"It may not be on the mountain's height,  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But if by a still, small voice he calls  
To paths that I may not know,  
I'll answer, dear Lord, with my hand in thine,  
I'll go where you want me to go."

The vigor and joy they put into it! They mean it, these young singers. They are ready for adventure, and they would rather adventure for the Lord than anyone else. Can't you hear them come in on the chorus?

"I'll go where you want me to go, dear Lord,  
Over mountain, or plain, or sea:  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

Adolescence brings to the boy and girl the growing wonder of religious experience. Usually sometime between the twelfth and eighteenth years the boy or the girl passes over the peak of decision. The church becomes a matter of real consideration. The youth questions himself and others about his soul, the purpose of the church, the efficacy of moral goodness, the admirability of honesty and truth, the world to come, and countless other things. You will remember that it was a young man who came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" (Read Matthew 19: 16-21.)

That is the question of youth: "What shall I do?" "What shall I do?"

The girl at this period dreams of being good and doing good. Her physical and mental faculties are alert. She is openly curious and eager to learn. The spiritual side of her life feels the thrill of newness of things and is open to impressions. Questions press her on every side: "Where did I come from? Why am I here? and Where am I going?"

She listens with eagerness and even devotion to the words of people whom she respects and likes. Seldom do we find a girl in her early teens who is an "unbeliever." It is easy for her to accept and to believe for she is very susceptible to impressions. Her emotions are quickly stirred. A story of sacrifice touches her heart and calls forth a sacrificial response. She prays a great deal over her own problems. Her deepest religious feelings are now ready to be developed. Her spiritual nature is awakening. Indeed someone has said: "The girl at this period is religious in the truest sense of the word."

Religion should be presented to her as a great, challenging, appealing, uplifting, joyous force, a field in which she may give the very best in her. She longs to be noble, truthful, unselfish, honest, and achieving, and yet in some instances, she is none of these—she has not yet made her adjustment; she has not associated her ideals with the way she lives.

But more about Mary Belle. You would like her, I know. She is vivacious, studious, and well liked by her schoolmates and teachers. When she wishes to be a missionary's wife, she is not doing so blindly; she knows a little bit about what she is wishing, for Mary Belle is the daughter of a missionary. She has found it necessary in her short fifteen years to go without many things for which girls long, and yet so great is her love for the church, that she is willing to do without all the lovely clothes which her childish imagination delighted in conjuring up when she had to wear Cousin Susie's cast-off dresses, the comforts of a permanent home, and rear her family on a missionary's uncertain allowance. The time may come when Mary Belle will change her mind, but right now she is dead certain as to what she wants. And now is no time for Mary Belle's leader to laugh at her ambition and blithely assure her: "You'll get over that, dear; you'll grow up like the rest of us, quite willing to stay at home and help a little here and there."

It is at this period of her development that Christ can be made a great and guiding factor in her life. He can be set up as the ever-growing Image of goodness, purity, strength, fortitude. The girl can be led to think of him as a constant Companion, a faithful Helper, a Guide.

Leaders, let us remember:

"Every girl has a quest to make,  
For life is the King's Highway;  
(Continued on page 125)

# NEWS BRIEFS

## Fred S. Anderson Ordained High Priest

Elder Fred S. Anderson, for ten years a counselor to the Kansas City Stake Bishop, and present associate pastor of Central Church, was ordained a high priest at the opening sacrament service of the year at Central Church by Apostle F. Henry Edwards and Pastor C. E. Wight. Brother Anderson is superintendent of mails in the Kansas City Post Office.

## Traverse City Branch Is Thirty Years Old

Thirty years ago January 28, Traverse City group, Michigan, organized a branch. This year they will celebrate the anniversary with appropriate programs and ceremony in the presence of friends throughout that region who have watched the locals slow, steady growth.

## Begin the Year With Three Baptisms

Three were baptized in the church font at Vinalhaven, Maine, on the first Sunday of the year by Elder Archie Begg. They were confirmed at the sacrament service.

## Michigan Choirs Exchange Programs

Midland, Michigan, choir visited Saginaw with pleasing Christmas numbers late in December, and Saginaw choir, directed by John Wode, presented a cantata at Midland, and later was entertained at the home of Brother and Sister Albert Ash. The Midland choir boasts a membership of twenty-five, and is directed by Harry Runkle.

## Vancouver Is Blessed with Visitors

During November and December, 1933, Vancouver Branch, British Columbia, received beneficial visits from general and district officers. Apostle M. A. McConley and President F. M. McDowell came representing the general church and giving especial attention to the priesthood. District President Monte Lasater came next bringing Sister Emma McDole in the interest of the church school and Dwight Davies for the young people.

## Utleyville Bibles Are Not Collecting Dust

The Saints of Utleyville, Colorado, are in the midst of a Bible reading contest, and are familiarizing themselves with the Scriptures with zest and ardor. Some have read as many as four hundred chapters in a week.

## President F. M. Smith Celebrates Sixtieth Birthday

President Frederick M. Smith passed his sixtieth birthday Sunday, January 21, receiving the good wishes of his many friends in the church.

On Friday the staff of workers in the general church offices at the Auditorium, observed his natal day with one of their well known "birthday dinners" in the library. Twenty-eight were there to make this observance a happy occasion.

Many hundreds of his friends accepted the invitation to attend a birthday reception honoring President Smith on Monday afternoon and evening, at the Dinning Hall, the function sponsored by the Laurel Club. From two to four o'clock in the afternoon and from eight to ten-thirty that night, people came and went greeting the guest of honor. A well executed program of musical numbers and talks together with conversation and the renewing of old friendships made this a happy evening for everyone.

Frederick M. Smith, son of Joseph Smith known as "Our Joseph," and grandson of Joseph Smith the founder of the church, has served as President of the Reorganized Church since May, 1915. He was born at Plano, Illinois January 21, 1874.

## Saints of Wales Have Abiding Faith

The scattered Saints in Wales have a deep and abiding interest in the latter-day work according to Elder Fred Davies who sends an encouraging report of his visit in that part of the British Isles to the *Southern England and Wales District Herald*. Some fine, spiritual meetings were enjoyed at Llanelly.

## Eastern Michigan Young People to Organize

At their rally held at Sandusky, January 7, the young people of Eastern Michigan District took up the problem of organizing their forces. Their organization will be effected at the mid-winter conference at Valley Center, February 18.

# Youth's Forum

A Page of Thought and Discussion for the Young

People of the Church

## Plano Girls Enjoy Studio

By Ruth Gregory

The young people of the historic old Stone Church in Plano, Illinois, are endeavoring to do their part in carrying on the work of the church. One of the groups in the Young People's Division is the Zion Builder Class, composed of nineteen girls, ranging from high school age up. Beside their regular class work on Sunday mornings, they meet frequently at the home of the President, Miss Ilah Blakely, where she has an upstairs room equipped as a studio. Here the girls learn several kinds of art work, including picture and placque painting, basket weaving, and paper craft. This winter the girls repaired and painted discarded toys, which were distributed among less fortunate children at Christmas time. The girls make regular visits to the sick, give various functions for the purpose of raising funds, and assist in various lines of service in the branch, several of the girls acting in the capacity of officers and teachers. The Zion Builders are attempting to live up to their name, and be a group of young people who may be depended on by the local and general church authorities.

## New Oriole Circles

A new circle has been registered from Houston, Texas. The monitor, Mrs. Crete Arnold, reports a group of seventeen girls, eight of whom are not members of our church but who are delighted with the Oriole program.

Mrs. Howard R. Dodson is monitor of a new Oriole Circle at Bigelow, Missouri.

Five new circles are being organized in Independence, Missouri, and we learn of plans under way at Pittsburg, Kansas, and Philadelphia, Pennsylvania.

## Youth Asks:

What lies beyond the wide expanse of air?

Where is the end of space, and what is there?

When did this earth begin, how long ago?

How started time with its unending flow?

Who dares to say his work on earth is done,

When knowledge of it scarcely has begun?

—Paul F. Boller, second in *Church Management*.

## "See You At Conference"



E. E. CLOSSON

Director of Young People's Division

"Gene" is a strong exponent of the outdoor life and activities, that are becoming so popular these days. He believes that the happiest and most wholesome days are those spent in woods, camp, and under the open sky. "If you want to be good," he says, "keep busy!" And he means *good for something*. Mere negative goodness is of little worth in his philosophy.

Because he is teaching at Graceland, Gene will be able to spend only a little time at the conference. But he hopes to meet some of the young people while he is here.

## Are You Planning to Come?

Are you planning to attend the General Conference? Our "Youth's Forum" wishes to receive the names of young people who are planning to come, either singly or in groups.

Transportation will be one of the hard problems for many who desire to attend. Some ingenious ideas were used by young people getting to the Youth Conference at Lamoni. A note as to the means of travel by those who are coming to the conference will be appreciated.

We hope that "See you at Conference!" will become a slogan, pass-word, or what you will for the next few weeks.

Are you coming? Please let us know.

How poor are they who have only money to give.—John Lancaster Spalding.

## Reception for Young People at Conference

The young people of Independence and Kansas City Stake will unite to arrange a reception for visiting young people at the General Conference, on Saturday, April 7, from four to six o'clock. The place will be announced later. It is hoped that all young visitors will make note of this occasion and plan to attend. It will be one of the bright spots of their stay.

## Girl Scouts Give Quilt to Sanitarium

Girl Scouts of the Stone Church, Troops 37 and 46, Independence, presented a large quilt which they had pieced and quilted, to the Independence Sanitarium January 13. Quilting was a new experience for these scouts who are mostly sophomores, juniors and seniors in high school, but their work was beautifully done, and the girls are proud of Miss Gertrude Copeland's letter of thanks for their help. This winter the scouts are living their law: "A Girl's Scout's duty is to be useful and to help others," and are giving attention to practical enterprises.

## Junior Stewardship

Two hundred eighty-five *Junior Stewardship Record Books* were sent out in December and the first half of January. At Duluth, Minnesota, a group of ten young people forming the B. Y. D. Club, (Be Ye Doers), have undertaken the keeping of consistent income and expense records as a basis for full compliance with the financial law of the church. Other large orders for Record Books have come recently from Des Moines, Iowa, Kansas City, Kansas, Roxanna, Illinois, San Diego, California, St. Clair, Missouri, Puyallup and Bellingham, Washington, Independence, Missouri, and Alto, Michigan.

## A Prayer

Lord, *May* our ambitions be changed to aspirations; may selfishness be replaced by a spirit of service, and may the things that lure us most be the things that contribute to the wealth of the soul.—*Young People's Leader*.

# Our Privilege and Opportunity for 1934

A Radio Sermon by M. A. McConley

"Seek ye the Lord while he may be found, call ye upon him while he is near:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."—Isaiah 55: 6-12.

**A**E WE ENTER the New Year, let us be grateful for the blessings of the past—for hope, faith, and courage—those eternal virtues which remain in spite of the depreciation of stocks and bonds, the failure of banks, and the shifting values of all material things about us.

We are living in a great age, an age of development of the arts and sciences such as has never before taken place. Probably the greatest progress in the knowledge of the physical sciences, ever made in one century, took place between 1830 and 1930. And in recognition of this fact, the World's Fair at Chicago this last summer was quite rightfully called "The Century of Progress Exposition."

I spent a week at the Fair in September, and was made to realize that this is indeed an age of miracles. The added knowledge of physical law has opened many, many gates hitherto closed to the human mind. Not only have we increased our knowledge of the heavens, until we have added another planet to our known universe, but in the very structure of material itself, the atom has been compelled to divulge its secrets, and we marvel at the laws which govern and control in the very structural make-up of the world.

In communication, we developed during this period, from the slow moving, uncertain, pony ex-

press to the radio which makes universal and instantaneous communication possible. Does it not seem wonderful that Admiral Byrd, down in the frozen Antarctic, is listening in to what is transpiring in this part of the world every day?

In transportation, in one hundred years, we evolved from wagons to wings, and it has become only a daylight journey from Kansas City to either the Atlantic Coast or the Pacific Coast.

In manufacture, we grew from the hand forge to the modern factory, where the mass production can be enlarged indefinitely, according to the market available. An likewise, in every field of the physical sciences, almost inconceivable progress has been made.



MYRON A. MCCONLEY  
Of the Quorum of Twelve

*"Prosperity cannot be restored with a corkscrew!"*

**B**UT IN HUMAN RELATIONSHIPS there has not been a corresponding development. On the contrary, it would seem that the very attention and concentration of mankind on discovering the secrets of the universe and the mastery of its physical laws, has promoted a diversion from the spiritual to material things. And as we examine our nation today, in spite of our boasted civilization and culture, in spite of our schools and our churches—our airplanes and radios and whatnots—we find that spiritual culture has languished; and selfishness, greed, materialistic tendencies have increased; false standards of success have been

erected which threaten unless corrected, to wreck the very civilization which has been developed at such cost of human energy and sacrifice.

We must learn anew, that "a man's life consisteth not in the abundance of the things which he possesseth," that it is what we are, not what we have, that really counts.

The machine age has placed within the hands of man such power as he never before enjoyed. He has subdued the earth, and with that subjugation has had a release from long and arduous toil. For the machine does the work that formerly employed brawn and muscle. Where a man's work was limited to the strength of his back and the skill of his two hands, through the machine, he has often the ability to do the work of thousands.

This means a release from drudgery, and an ability to satisfy our material needs in much shorter time, and with the expenditure of infinitely less energy. And it means leisure time for something else besides "making a living." *Shorter hours* is the certain decree of the machine for those who labor today.

And this will affect all of us, either directly or indirectly. It will make possible the training and development of the talents, hitherto dormant. And those who shall so choose to use their leisure time, shall develop a culture such as the world has never before seen.

Or, on the other hand, those who shall follow the path of least resistance, who yield to the urge to find pleasure on the physical plane, it will offer opportunity for such a mad rush after pleasure, and such an orgy of dissipation as this world has never known.

AS TO THE PRODUCT of the machine itself, if controlled by unselfish interests, the benefits may be distributed wisely and judiciously, thus making it a great blessing to mankind. But if the machine is to be used as a power to create wealth for a few, if it is used to place one man in power over his fellow men, if selfishness and greed, such as we have been accustomed to see in the business world today, are to direct and control the product of the machine, there will develop, ere many years, such social inequality and dissatisfaction from the abuses which this condition has permitted, as will bring about a social upheaval which will challenge the very ability of constitutional government to survive.

Make no mistake—we are at the "crossroads." What you and I do—the direction we take, will be of far-reaching effect. And the choice once made, we must abide the results.

The country received a jolt this last week by the announcement of our Chief Executive, in his message to Congress, that our national debt is growing at about one billion dollars a month, and that it is the largest ever known in the country's history.

Some have said we were in danger of national bankruptcy. But national bankruptcy is not our greatest danger. Our danger today is that we may become morally bankrupt.

Our nation does not lack in material things, or material wealth. We have had no shortage in our ability to produce the necessities of life. Our factories and machine shops remain intact and the technical knowledge for their efficient operation is not wanting. Our farms and our fields have not ceased to bear bountifully. Our natural resources are far from depleted.

OUR TROUBLE is in the unequal distribution of the product of the machine, the farm and field, the mine. The world today is out of joint not because of a lack of material things, but oftentimes because of their very abundance and their unequal distribution.

So we must go back to the source of control, to the one who made the machine, who governs the production of farm and field, who directs in the utilization of the natural resources of the world—*man* himself.

I am convinced that the permanent solution of our problem lies not in the juggling of "things." It lies not in the "pegging" of the dollar on the international exchange. It will not be found in the passage of laws regulating the production of our primary products. These are but temporary expedients.

For regardless of laws, systems, and codes—we must have *men* to carry them out: men who are honest; who have a love of their fellow men in their hearts; men who are sufficiently unselfish that they are willing to practice the golden rule and do unto others as though they were the others; who will spend themselves and make such sacrifices of time, energy, and material things, as the needs of the hour may demand.

We need men with vision and foresight, who have faith in an overruling Providence, and a realization that His laws cannot be trampled underfoot without paying the price. Men who have faith in the fact that right makes right and that in the end truth and justice are the only foundations on which any society can long endure. Men of virtue and dependability, who see the necessity of the home as the enduring unit of church and state, and who are of the moral caliber of which real homes may be builded. Men who have the courage to dare to do new things, to blaze new trails in human relationships, as long as in the doing of those things, the rights of mankind may be safeguarded, and the God-given privilege of individual development insured. Men who have faith in themselves, and also in the fairness and possibility of the development of their fellows. My friends, we need spiritual and social engineers, who will develop within the heart of man himself, the ability to use the great power of the present age for the common good.

One of our poets has put it thus:

"The trouble ain't with statutes, nor with systems, not at all,  
It's with humans jest as we air, with their petty ways an'  
small;  
We could quit our 'ritin' law books, and our regulatin'  
rules,  
If a different sort o' manhood was the product of our  
schools.

(Continued on page 114.)

# DANGER

By M. R. Schall

Instructor in Physical Education and Hygiene  
Leland Stanford University

DO YOU KNOW that it is dangerous to smoke and drink? Read this: "If any man defile the temple of God, HIM SHALL GOD DESTROY, for the temple of God is holy, which temple ye are." (1 Corinthians 3: 17.)

God's will concerning the temporal salvation of his Saints may be found in Section 86 of *Doctrine and Covenants*. Relative to the use of tobacco, it is God's will that man should abstain, for it reads: "Tobacco is not for the body, neither for the belly, and is not good for man." The word of wisdom may not be a command in a strict sense, but it is God's will given for our temporal salvation. Paul says if any man defile the temple of God (the body) him shall God destroy. And let me say right here, he is doing that very thing on every side of us every day we live. I'll attempt to prove this further on.

Now, just a word about alcohol. It seems that this poison is here to remain for quite a spell. It seems that the people of the world want liberality in absolute terms—no restrictions whatever. It seems that these same worldly people are happy to show everybody in general that they can have what they want, when they want it, and where they want it. Alcohol is here with us. It may be purchased in almost any form and in any strength. It is here in the world with us. The United States is now dripping wet, but we don't *have* to drink the stuff. We did all we could to prevent its wholesale return and lost, but nobody is going to stand over us with a club and make us drink it. Tobacco has always been with us, but I never smoke. Alcohol may be everpresent, but I am not going to drink. Is that your attitude? In my opinion, our job is to teach, preach, and expound to the people that alcohol kills the body, mind, and soul of man. It is here; yes. But I am not going to drink one drop of it. Are you? We cannot prevent the birds from flying over our heads, but we can prevent them from building nests in our hair.

In the word of wisdom we find that strong drinks are not for the belly. There are those whose God is their belly. Who is your God? Do you have any idols in your life from which you need to turn your face away? Perhaps an occasional cigarette, or a small, harmless little "nip" from a bottle? Paul says, "For many walk as the enemies of the cross of Christ; whose end is destruction, whose God is their belly." Notice the phrase, "whose end is destruction." Notice and fear.

I want to repeat again the topic sentence of this sermonette. "If any man defile the temple of God,

which temple ye are, him shall God destroy." Very briefly, I am going to give you proof that God is destroying the smoking and drinking members of society. It is a hygienic fact that smoking raises the blood pressure. That is, the pressure of the blood within the elastic arteries is intensified. It is also known that alcohol, the great deceiver that it is, lowers the pressure within the arteries. Furthermore, this treatment causes the arteries to become hardened, thereby losing their normal elasticity. So, the smokers and drinkers force it up and pull it down, force it up and pull it down, until something snaps. Is there any sane person reading this article who thinks that the human body was created to be abused in this manner? Do you think YOU might be the one to escape paying for such folly? Don't deceive yourself; God is not mocked. Paul says that God will destroy those who defile their bodies. Paul may be right. I think he states correctly.

Most people know that the heart and the arteries, when they function normally, are just about life itself. Would you expect your heart and arteries to function at a very high standard of efficiency after subjecting them to the abuse that I have mentioned?

By way of concluding, allow me to quote from Smiley and Gould's Textbook of Hygiene: "Diseases of the heart ranked in 1924-25 in the United States as the leading cause of death."

"If any man defiles the temple of God, him will God destroy."

Before you light your next cigarette, or take another harmless (?) drink, think on these things. GOD DOES DESTROY. It is dangerous to smoke or drink.

In scientific work the imagination must work in harness. But there is no reason why it should not play with the fruits of such work, and it is perhaps only by so doing that one can realize the possibilities which research work is opening up. In the past these results have always taken the public and the politicians completely by surprise. The present disturbed condition of humanity is largely the result of this unpreparedness. If the experience is not to be repeated on a still greater scale it is urgent that the average man should attempt to realize what is happening today in the laboratories.—J. B. S. Haldane.

## Quotation Marks

### God in the Universe

There is something in the universe which is on the side of decency, honor and good will; something which is urging men on to see the wisdom of replacing greed and cruelty by an orderly and just society; something which increasingly arouses the conscience of the world against war and pushes on toward an organized and peaceful world. That something is God! We live in the day of a new revelation coming to men in terms of these great social goals and ideals.—Albert W. Palmer, in *"The Eternal God and the Present Hour," The Christian Century.*

### The Life of a Surgeon

A few weeks ago I watched one of my colleagues perform a difficult brain operation. There was grave doubt as to whether the patient would recover. Throughout the operation, the surgeon was outwardly calm. But when the strain was over, he was almost in a state of collapse. I had to hold his glass for him while he drank ice water, and later he asked me to drive him home because he was afraid to handle his own car.

People who think that surgeons are cold-blooded creatures are mistaken. The keen realization that a single slip of the knife may mean death to the patient causes great nervous tension. Due to the strain of operating daily under such tension, the life of the surgeon is notoriously short.

To be prepared for such emergencies as well as for the constant strain of the operating room, surgeons train like athletes to keep physically fit. They regulate their diet and their hours of sleep. A majority of them are total abstainers from alcohol. Many avoid the use of tobacco entirely. Some do not even touch coffee or tea. And all are particularly careful to obtain a good night's sleep.—Frederic Damrau, M. D., in *Popular Science Monthly.*

What is the faith which the church demands? What is the faith for which the New Testament pleads? Fortunately for us we have a definition of it in the first verse of the eleventh chapter of the letter to the Hebrews: "Now, faith is the substance of things hoped for." . . . Christian faith is belief in Jesus Christ. To believe in him is to hope that he is able to do what he says he can do. He says he can save men from their sins. He says that men can follow him and become like him.—Charles Edward Jefferson, in *Things Fundamental.*

### Youth and War

Youth knows that war is dangerous. But youth, yearning for adventure, does not know that war is damned silly; that it is the last resort of the fool and the mob, the great chance for the wooden head under the brass hat; that it is the denial of life's beauty and our best code of decency. The younger minds today must decide for themselves whether they think this kind of war, or any other, is worth while for any purpose whatever.

There cannot be a complete abandonment of force until human nature changes more than a little, and until the ideals of civilization are world wide. But we can envisage at least the limitation of armies and fleets to defensive and police purposes, governed by the allegiance of nations to a code of international law. That is the way of advance, and that is the task of a new, youthful leadership for which the best intelligence of the world is waiting.—Sir Philip Gibbs, in *"The Way of Escape."*

### Do the Lazy Live Longer?

The excessive worship of the great god *Exercise* will seem as weird to our descendants as the excessive piety of our ancestors now seems to some of us. George Jean Nathan quotes the exercise slaves as exclaiming: "Look at the animals; they take a lot of exercise." He himself has made certain researches to determine the truth or falsity of that assertion, and he remarks: "The great majority of animals, as a matter of zoological record, take hardly any exercise at all. Furthermore, the particular species that do go in for exercise are almost always those with the shortest span of life. The tortoise, the laziest creature on earth, enjoys the greatest longevity, two hundred to three hundred years. The elephant, a sluggish fellow, lives from one hundred and fifty to two hundred years. The swan, aristocratically languid, sometimes reaches the one hundred and two-year mark. . . . On the other hand, we find that such devotees of exercise as the dog dies in from ten to fifteen years, the squirrel in from ten to twelve, the hare in from seven to eight, the mouse in from three to four."—Bruce Barton, in *Herald Tribune Magazine.*

### Constructive Work for Advertising

Once upon a time the President of the United States, when he had anything to suggest for the good of the nation, put it in a message and sent it over to Congress. Congress could take it or leave it. There was nothing the President could do about it.

Today the President sits down before the microphone and talks directly to the people. He tells the nation what he wants to do and why, and Congress, spurred by mandates from the people, meekly enacts the legislation the President has asked for.

Thus the art of advertising has been introduced into the art of government.

There is a workable plan for stamping out war by advertising. It was prepared not by an impractical pacifist, but by Bruce Barton, a hard-boiled advertising man. The plan is as sane, as documented, as practical as any ever submitted to a cigarette manufacturer or motor-car magnate. It was published in *The American Magazine* with examples of the kind of advertising recommended under the title, "Let's Advertise This Hell!" But though disarmament is the greatest single issue before the world today, though war grabs three-fourths of our tax dollar, though every man, woman, and child is concerned and would be benefited, no important newspaper as far as I know gave this important article mention. The newspapers are lukewarm because the public is lukewarm, and the public is lukewarm because it is ignorant. It must be told.

It is simply a matter of changing a world's thinking. Advertising can do that, for that is advertising's job: to combat indifference, create action, achieve a purpose. And because averting war, selling health, and such desirable ends are not the concern of any one industry or group, this advertising must be a public charge and thus may properly become one of the functions of governments.—Earnest Elmo Calkins, in *The Rotarian.*

The fine arts have a two-fold relation to religion. In the first place they refine and enrich the human spirit, cultivate a sensitiveness to beauty and minister to joy on a level above that of the more obvious and material pleasures; and whatever does that is an ally of religion. And in the second place, they may become, and sometimes do become, means for the expression and stimulation of religious sentiments and furnish the accessories of worship.—Winfred Ernest Garrison in *The March of Faith.*

# The Royal Road

By Florence Tracey

XVII

## Coincidence

LARRY could not help it because she broke her promise to Sallie Ruth. Her first clear thought—it must have been very early the next morning—was to wonder how much she had told concerning her escapade with Bill Heckel. She hoped that in her unconscious state she had told nothing. But she could faintly, very faintly, remember—it seemed a long time ago—talking, crying. Had she told Eldred and Doc where she had been and what she had done? She was afraid that she might have.

Dimly she recalled voices all about her . . . hands lifting her up . . . a horrible dizziness . . . swallowing something hot and rather sweet . . . She couldn't decide what it was, but she was thirsty and so she drank it. Then oblivion. . . .

When she awoke it was six o'clock, and Mrs. Hampton was standing beside the bed. Larry mustered a feeble smile in answer to her friend's question concerning how she felt. Truly she didn't yet know how she felt.

"Then you just go right back to sleep," admonished the good woman. "After last night, you're in no condition to work today. I'll call your office and tell them not to expect you. You must get some rest."

A short time later as Larry, having accepted the ultimatum of staying in bed, was drifting into sleep, Mrs. Hampton again appeared beside her. This time she carried in her hand a cup of tea.

"This will be good for you," she said, "and now you go right back to sleep. Everything will be all right." She did not think it necessary to tell her patient that the tea contained in solution the contents of a sleeping tablet.

Larry was exhausted, and it was with a feeling of great relief and luxury that she went into a long nap.

She was sleeping soundly when Eldred and Doc came upstairs to look at her before the latter went to his office.

"She's a brave little kid!" he commented. "I would like to know exactly how she worked it. Not many girls would have had that much grit."

"Oh, Larry is gritty all right," assented Eldred. "I'm beginning to feel, Doc, as if she were really my own daughter. She has good material in her, and if I had had one—"

"You should have had one like her," the man tenderly replied, putting his

arm about her waist, "or rather like Carmen."

"I'm just wondering if Carmen could have done what Larry did last night. Would she have dared? Oh, what a gloriously foolhardy stunt for a girl to

there she paused. How shaky she was! Why her hands actually trembled—and her head was so light! She could not seem to manage herself. After a long moment, she gave up the thought of dressing, and burrowed under the covers.

The girl was too tired to review the happenings of last night—or was it last month? There was something about a car and a man with a queer twist to his lips and the smell of tobacco and a dreary street corner. But—she wasn't much interested in them. . . .

WHEN SHE OPENED her eyes again it was almost four o'clock. Eldred Hampton was sitting beside her bed, a piece of sewing in her hands.

"Well you have had a long nap," she greeted Larry's sleepy stare. "I began to think you were going to sleep right on into the night. You should have heard me 'shushing' the Cameron children a bit ago. They were playing in the hall downstairs."

"You're awfully nice," murmured the girl, "and I'll bet I've been a lot of trouble."

"Now just get that right out of your mind. You haven't been any trouble at all," reassuringly. "But you haven't eaten—is there anything you'd like, dear?"

"I am hungry," Larry admitted after grave consideration.

"I'll have some milk toast for you in a few minutes, and do you think you could eat a poached egg?"

"I believe I could manage a hamburger better," soberly, then she laughed at Mrs. Hampton's surprise. "Honestly, Mother Eldred, I feel hollow!"

While Eldred was preparing the food in the kitchen—it was Aunt Annie's afternoon out—Larry slipped into her clothes. When she appeared at the kitchen door, she wore a blue print house dress with a small, tucked, organdy collar and puffed sleeves.

"It's wonderful to see you eat." Eldred Hampton sat across the kitchen table smiling at her, "and you look more like a flower today than a desperado lady taking chances."

"What did I say last night?" the girl wanted to know.

"You didn't say anything at first, just toppled over in your tracks. You were as white as my lilies. Well, we tried to revive you down here on the cot, and then we decided it would be better to get you to bed. You were beginning to come to by the time Doc carried you upstairs. And you kept saying something that sounded like: 'Stay away from Sallie Ruth! Stay away from Sallie Ruth!' Then you mumbled quite a bit, and fin-

### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Then Larry becomes interested in her friend, Carmen Blaine, and her younger sister, Sallie Ruth. The mother, a frivolous spoiled woman, who was also spoiling Sallie Ruth, has gone on a vacation. Thankful for her absence, Carmen and Larry set about to reconstruct Sallie Ruth's life on more wholesome lines. Bill Heckel is a hangover from Sallie Ruth's gay and dangerous life, and he retains a mysterious hold on her. Larry is determined to break it.

In the last chapter, Larry persuaded Sallie Ruth not to keep a date she had made with Bill Heckel. She dresses in Sallie Ruth's clothes, and in a mood of desperation goes to meet Bill in her place. Playing a hunch, she warns Bill to get out of town, and not to see Sallie Ruth again. The hunch was right, and Bill takes Larry's advice seriously. Larry reaches home and collapses.

do, Doc! I shan't soon forget that white face!"

"Nor I those big eyes."

The sunlight through the east window made the room very light, and Mrs. Hampton gently drew the blind.

"Find out, if you can, just what did happen," Doc squeezed her hand as he turned to go.

The bright noon light was visible through the narrow crack between the window sill and the bottom of the shade when Larry again awoke. No one was about. From below came the clank of dishes and the hum of desultory conversation. The family must be eating. My, but she had slept a long time!

Larry sat up and shoved herself to the edge of the bed, feeling a little guilty at having overslept so far into the day. But

ally you said: 'Don't you dare go near Sallie Ruth—you're not worth her little finger!'—"

"Now just wouldn't I?" interjected Larry.

"Well, I sent for Carmen and Sallie Ruth to clear up the mystery, but they didn't help much. When Sallie Ruth recognized her clothes on you, she covered up her face and began to cry, but she vowed she didn't know what you were up to."

"And so," Larry finished, "I spilled the beans after all. You see I promised Sallie Ruth I wouldn't. And it's no wonder she didn't know, because—well, I didn't tell her what I was going to do, for, you see, I wasn't sure."

"Carmen was all for calling a doctor," Mrs. Hampton went on with her story, "but you seemed to be getting better, and I didn't think there was any use—"

"There wasn't," agreed the girl: "I'm such a husky. I'm seldom sick."

"And every time you said anything, Sallie Ruth cried harder than ever, so finally, Doc and Carmen took her downstairs. She told them that she had had a date to meet this Bill Heckel at some out-of-the-way place, but that you had found out about it and made her promise to read to Sister Scott in your place. We all concluded, since you were wearing her clothes, that you had gone in her stead, but we couldn't imagine your purpose."

Larry laid down her fork, propped her face between her hands, her elbows resting on the table, and thoughtfully regarded the woman opposite her. She hesitated, "Well, since about all I did last night was to scare you folks and arouse your curiosity, I think the most graceful thing for me now to do is clear up the mystery. I'll apologize to Sallie Ruth later on." Then she plunged into a recital of the events from the time she left the house in Sallie Ruth's clothes until she returned to faint in the hall.

"Oh, I was plenty excited, but somehow I just trusted that hunch for all it was worth, and I wasn't a bit afraid until everything was over but the shouting. I realize now that it was a very foolish thing for me to do, and I doubt if I would have the nerve to do it again; but—well, I don't believe he'll bother our little girl again! I think I honestly made him believe I was telling the truth and that I did know a lot about him."

"And you," reminded Mrs. Hampton, "are the girl who not three weeks ago said you didn't think there was anything you could do to help Carmen with Sallie Ruth! Larry, Larry, I don't see how you did it! I don't see!" she repeated. "If I'd known you were planning that I wouldn't have had a quiet moment—well, I simply wouldn't have let you."

"I knew you wouldn't," meekly.

Then Mrs. Hampton told her about Greg's call. Hungrily Larry made her repeat all the details—when he called what he said, how he said it. Then she curled up in Doc's chair in the living

room and thought about it for a long time. So he had called. What could he want of her now that he had another girl, a pretty blond whom he took to movies? Why couldn't he have called earlier while she was still at the house?

"I wonder if it's time for the paper?" Eldred Hampton laid down her sewing.

"Sit still," commanded Larry jerking herself out of her speculations, "I'll get it for you."

Yes, there it lay in the new grass on the lawn. She unrolled it as she walked slowly back into the house:

ROB KERNEY'S, \$5,000  
TWO OFFICE MANAGERS ARE KIDNAPED  
DOWNTOWN BY THREE MEN IN MOTOR CAR  
ON WAY FROM BANK  
Henry Merston and William Green Were  
Returning Payroll to Store.

"Another big robbery," she commented handing the journal to Eldred Hampton.

"What? Dear, dear—another one!" and she began to read, Larry looking over her shoulder:

"Three bandits in a Pontiac sedan kidnaped Henry Merston and William Green, office managers for Kerney's, at 10 o'clock today, while they were taking \$5,000 payroll money from the Federal Loan Company to the store. They were kidnaped at 1139 Blackburn Street, amid the bustle of downtown traffic and trade.

"A few minutes later Merston and Green were put out of the bandit car at Seventh and Minnie Streets, and the bandits sped away with the loot."

Further on in the story Larry paused with a half-smothered exclamation. The newspaper account hinted that this robbery might be one of a series which had been committed and for which several arrests had been made in the north part of the city. It was thought "Copper Coope," the underworld name of H. H. Cooper, knew something of these events. But evidence had not yet led to his arrest. Members of his gang under suspicion while police searched for the three bandits were Tony Martini, Ben Brumwitz, and Tom Johnson. Police had learned today that the last named had strangely disappeared sometime last night. The story suggested that this disappearance might lead to important information concerning the hold-up.

"Tom Johnson, Tom Johnson," mumbled Larry, and then burst out: "I wonder if it could be?"

"Be what?" Eldred looked up from her reading.

"If the Tom Johnson mentioned there could be the Mr. Johnson I met, alias Bill Heckel."

"Oh," doubtfully.

"See, it says that this certain Tom Johnson disappeared strangely last night. Mother Eldred, do you suppose it could possibly be, that my hunch was true? That I was really on safe ground about the police being after him, and all that?" Larry was excited. Before Mrs. Hamp-

ton could answer, she rushed on: "Maybe that's what he meant when he said: 'I don't know how you come to know all you do, but I sure do thank you!'"

"There might be some connection," Eldred agreed; "we'll have to ask Doc about it. 'Tis odd, isn't it?—a real coincidence."

(To be continued.)

## Gathering

These are grave considerations. We have had far more difficulty in securing the confidence of the Saints than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain plans called celestial possible, we cannot yet see how, if this were granted, that it can precede in importance, or obviate the necessity of a complete and thorough purifying of the heart. . . .

The man who depends on the continued reiteration of human intentions and evidences, cannot be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and the languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precepts they would gather. . . .

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vedette" upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home.—*Church History*, volume 3, pages 523-526.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night. . . . For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. —Psalm 92: 1-5.

# Biography of Mark Hill Forscutt . . . . .

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## Persecutions

June 1, [1857]—

Today met the lady who keeps the depository of the British and Foreign Bible Society. She quoted different passages to show me how much more the original Greek and Hebrew contained than does our translation, and oh! how I wish I could read both.

June 19—

My twenty-third birthday—a number of the Saints met and gave me a tea, after which we spent the evening in singing, recitations and talking. I was presented with three or four handkerchiefs and a new silk tie.

June 28—

We took the train for Rochdale where we were to hold camp meeting. Found the meetings placarded as follows. Service to commence morning half past 10; afternoon, half past two; evening, six. Anti-Mormons announced they would hold meetings, same time, same place and sent bellmen around. The meeting opened by congregation, the anti's singing another song. They proposed one-fourth hour each, but we did not agree, so moved our cart away. They followed with their wagon. They would ask question after question, I requested them to ask one at a time and I'd try to answer. I did so till twelve-thirty when we went to dinner. At half past two we were back again and found the anti's had again moved their wagon up against our cart, which I had had removed before dinner. I got down and listened to their speaker, who called us "Traveling cadgers." I thanked him and listened on until being requested to speak to some of the Saints, I went outside and was soon followed by people requesting me to speak. I told them under the present excitement it would be useless. I made off a short distance, when by the hundreds the people followed leaving few to listen to them. They accordingly left off and the mob came, pushed me about, kicked me and finally knocked me down on a heap of stones, but my fall was greatly broken by Elder James Brown who stuck close to me and who also fell attempting to save me. The sisters burst into tears and both Saint and Gentile were fearful they would trample on us and kill us, but the Lord preserved us with no greater inconvenience than this, and a blow on the head with a stone. A rough man came up and asked who had struck me, I told him one of the mob. He faced them and dared them touch me. Brother Bunting came and took my arm and was leading me away, when they came again and tried to crush me, while our protector was thrashing

others. The Lord protected me from these, Brother Bunting and others of the elders went back for the cart where they remained in discussion, while several of the other elders and I went down to Bults and held a meeting both of which had to be concluded on account of a severe thunder storm.

July 26—

Went to Lancaster Row today where we were to hold a camp meeting and found things nicely prepared and ascended the cart with Brother Holden and began preaching when the same mob that had broken up the meeting before came again. Finally they agreed to a discussion on the *Book of Mormon*. Brother Bunting asked me to take notes,

In last week's installment we learned something of the early life and religious experiences of Mark H. Forscutt, one of the most prominent and important personages of the Reorganization.

In these pages from his diaries, illuminated by the comments of his daughter, the past is brought to life once more, and the romantic story of these people made available.

while he answered them. They would not stick to the point, so he made a short reply and then finding it useless to stay we went over to Bolton, where after administering to Sister Haworth, brought nigh unto death, she was instantly healed. We repaired to the meeting room and commenced service at three o'clock and remained until 8 p. m., and such a time as I had never before witnessed; the very room seemed filled with the Holy Ghost. Tongues, interpretations, prophecies, dreams, doctrines all were given, and the sweet calm that pervaded my soul was most beautiful. This was also the testimony of all.

## Hears Charles Dickens

July 31—

I went to the Free Trade Hall where Elder Bunting treated me to hearing Charles Dickens read his *Christmas Carol*.

*From the first of September my father's health seemed to be failing—until the twenty-sixth, when he received a letter giving him leave to go home until his health was better. He decided to do this, and on his way visited many of the*

*places in which he had preached. He was warmly received by all the Saints, and his health soon improved.—R. C. F.*

December 1—

Affairs in this part are very bad, thousands starving and no work to be had.

December 7—

Received appointment as President over Preston conference to take place the first of January. I humbly pray the Lord to increase his holy spirit upon me that my soul may be filled with light so I may be qualified to discharge the duties of this office.

December 14—

[Manchester] At meeting the house in Oldham was overflowing and a number of strangers were there. I was congratulated on my return in health and strength and all hearts seemed to rejoice.

December 16—

Elder Harris showed me a letter from Joseph Smith, son of Hyrum. He was on Mission to the Sandwich Isles, and had met with poor success as it is a very hard mission. On the eighteenth, I met Samuel B. Smith, son of Samuel H. Smith and nephew of the prophet, enjoyed his company greatly.

## His "Catechism"

January 1, 1858—

Went with many of the Saints to Bolton where we attended a festival in the chapel. With Elders Bunting and Browning, I retired to Sister Unsworths, where Sister Elizabeth slept on chairs to give us room. Took train on Sunday, third, for Preston where I was to have charge—found the Saints very kind and glad to see me. Here they had me measured for a new suit of which I am badly in need. Spent the time as usual in all the works of the gospel, meeting its trials and rejoicing with its glorious truth.

February 16—

Shrove Tuesday or Pancake Day—as it was called, I went to Sister Ward's and was taking pancakes, after each bite my mouth was severely rubbed according to custom. After the pancake spree went to the hall and addressed Saints on "tithing."

*I find in looking through father's diaries that he has a sort of "catechism" which he propounds to the Saints often. It is as follows:*

1. Do you honestly pay one tenth of all your income as tithing unto the Lord?

2. Have you aught against a brother or sister who is held in church fellowship?

3. Do you have family prayers morning and evening?

4. Do you have prayers privately for yourself?

5. Do you observe a fast before the Lord your God?

6. Do you in all things uphold by your faith, prayers and means the servants of God placed in authority over you?

7. Do you attend your meetings when not lawfully detained therefrom?

8. Do you abuse yourself, by being intemperate in anything forbidden by the laws and revelations of the Lord?

9. Are you strictly honest in all your dealings?

10. Do you ever take the name of the Lord in vain?

*One evening as he walked over to Blackburn it began to rain very hard, and, having been quite ill and with five miles more to go, he prayed the Lord to stay the rain till his arrival, which He immediately did. Each and every day he preached somewhere and on Friday the twenty-sixth, attended council meeting at the chapel and examined the tithing book and found a decided improvement in receipts. During his pastorate he did much writing for the elders and Saints, especially for them to those who had left for the States. He also took care of the money before turning it to the higher authorities and made several records so that it could be more systematically kept in the different branches, and warned them that the books should be kept and not burned or destroyed as many had been.*

April 15—

Attended meetings at Brother Robertson's and preached on "Overcoming the Flesh, World and the Devil" — and showed if we could overcome the flesh, the world and the devil would soon relinquish their hold. Also told them they should not murmur about poverty or circumstances as we must be tried in all things. Seeing they were essential to our perfection.

On the Sunday following Pastor Oliver again preached on tithing and from his remarks gleaned the following. That after this week, no man is to hold the priesthood who does not pay his tithing, and no members be allowed to partake of the sacrament, and if they do not repent and reform are to be cut off the church.

## A Letter To His Parents

June 19—

My twenty-fourth birthday, I wrote a letter to my parents of which the following is part—

Dear Father and Mother:

This is my birthday—24 years ago you had an addition to your family who has since been the object of much love, hope, anxiety and despair. Brought up with care and nurtured in love, it is

no wonder the love and affection I feel for you both, and I wish to render my heartfelt and sincere thanks for your goodness and love to me.

Although I may be counted an out-cast from my father's family, owing to the peculiar faith I have espoused, rest assured, that, nothing but a sincere regard for truth has led me to embrace the doctrines I so earnestly defend.

Along in July I was taken ill and continued growing worse and worse, and although the ordinance was performed several times, I only received slight relief. I grew so ill that there was no hope and they were to send word to my parents, when to all appearances I passed away. Arrangements were made to bury me and they had sent word around the district. Among others that came, were Brother and Sister Unsworth and Elizabeth of Bolton. Just as they were meeting for the funeral, a slight movement was noticed and I was laid on the bed where life came back, and gradually grew well. During this time I left my body and could see it lying helpless, lifeless. I passed to the other world accompanied by an angelic person who led me through the beautiful city of lovely homes, and stopping before one, we entered. It was most beautiful and I exclaimed at its loveliness. I was told that this was to be my home if I were faithful and my heart swelled with joy. We came out, when he said, come Mark—I followed and he led me where I could see all over the city, then he brought me outside and down to where I could see my body and those who had gathered to mourn. When I found I must go back, I asked him why? "Your work is not done, and you have only begun to earn that home." God help me to do my duty.

Arrived in Liverpool on August 28th, and there met President Whittall and Brother Tullidge, associate editors of the *Star*. They gave me some instructions as to writing articles for which I was very thankful. Having received a request, I wrote an article on Priesthood vs. Priesthood, which was for the next *Star*. Friday, December 31, I went to Birmingham to attend conference. This closed the year 1858, during which time I have traveled and labored to the best of my ability in the cause of Christ and his work. I pray God that I may be better fitted and do more for his glorious cause. In this conference I was appointed to labor as President of the Wiltshire district. Presided over the Wiltshire conference during 1859, and until released in spring of 1860 to emigrate to Utah.

In February I left Bath to visit my relatives to bid them adieu and also to visit Elizabeth Unsworth whose consent as well as that of her parents I received to our marriage, prior to

emigration. Returned to Bath where I spent a few days with the Saints and then to Liverpool to make all arrangements. Returned to Bolton Saturday a. m., and on the following morning, March 25, 1860, was wedded at the register office, Bolton to the dear lady of my choice. Again at night was married by Elder Jacob Gates according to ritual contained in the *Doctrine and Covenants* and left later for Liverpool.

*Up to this time he had travelled 10,832 miles, of which he walked 7,986½ miles.*  
—R. C. F.

## Leaves for America

Tuesday, March 27—

Sailed on board the *Underwriter*. Enjoyed our trip very much; arrived in New York, May 1, thirty days sail over the ocean.

America—

Left for Albany on the Steamer *New World*, up the beautiful Hudson. Arrived in Albany next day.

## A Warning

*The rest of the way was made partly on cars and partly by boat until arriving at Florence, Nebraska. The next morning Brother Holt came over from Omaha, and asked if there were any Saints from Bolton there. They told him mamma was there, so he called her out. Asked her, "Was there anyone else from there?" She said, "Yes, Amelia Rothwell." "Well, get your clothes and come on over and see mother and wash them." The girls delightedly did so, and loaded clothes into his cart and then got in themselves. Hardly had they left the camp ere Brother Holt said, "Well, girls, I preached 'Mormonism' in Bolton for many, many years and now I'll tell you what it is in Utah." He and his wife did so and the girls knowing his integrity believed and would have gone no farther, but Papa could not be convinced and thought Brother Holt a disgruntled old man, so as mamma said, "What was a bride to do, except obey her husband?"*  
—R. C. F.

(To be continued.)

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.—Psalm 53: 1, 2.

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# What of the Future Citizen?

By C. J. Lant

**I**N A RECENT EDITION of the *News-Press* I read an article about the youth of the future, since child labor has been abolished, and I cannot help recording a few thoughts that come to mind. It is true that many injustices have been imposed upon children in the past, both by ignorant parents as well as by sweat shop operators.

Although children have been worked too hard in the past, it is a mistake to excuse them from all responsibility. Parents should require them to accept certain tasks in the home and see that they perform them, until the habit of work becomes thoroughly implanted within them. Habits of industry and thrift will make them more self-reliant and stable as men and women. In Germany, and no doubt in other countries as well, the kindergarten children are allowed the freedom of great play rooms where, when left alone, they select the toys most suitable to their tastes and inclinations, and thus indicate at an early age what their future professional capacities may be.

It is also a mistake in the choice of a profession for the young people, for parents to attempt to force their minds into channels that in after life prove to be unnatural or wrong. Frequently a mother wants little John to be a doctor and Johnny knows very well that he wants to be an aviator, a plumber, or something else. If youngsters were allowed to follow their own aptitudes there would not be so many misfit plumbers and doctors in the world. Professions and trades are crowded with incompetent workmen because parents in unwise pride force children into occupations for which they were not intended.

**N**ATURAL INCLINATIONS will lead most of us, and we usually follow them whenever we have the chance, even though they sometimes seem to lead along the line of least resistance. Yet how many times are children called from something that is very interesting, and forced to go to school and take up studies that are distasteful to them, while all the time their minds are torn by the desire to be back at the thing they were called from. As a consequence they become laggards in school and are considered dullards and given poor grades. On the other hand, if they are given the fullest cooperation in going ahead with what they prefer to do, they will find something that will later become their work, and they will enjoy greater success and happiness in life.

We are all aware of the increasing mental alertness of average young children, which is due possibly to the opportunity the child of today has in the kindergarten, under the supervision of

teachers who are better equipped to lead the juvenile mind than the average mother, and who give the child a better outlook on life than they are likely to receive from their teaching at home.

In some cases when parents see their children gaining more knowledge than they themselves have they become jealous and cynical against the teachers and educators, and young John or Mary is deprived of the advantage of that unity that should exist between the home and the school. Young minds need the opportunity to seek that higher learning and be able to prepare for life without being ground between conflicting powers.

**D**URING my own childhood the youngsters in our family all had to do their share of the necessary work around the house or else they didn't eat; and as I look back over that part of my life I know that I was never required to do anything that would injure my health in any way, or that would put too much of a strain on my body. Ours was indeed a cosmopolitan neighborhood, and though many were poor in this world's goods, they were wealthy in another way, for they worked for a living. We all grew up together in a perfectly normal way, with so much time allotted to play, school, and work; and during our play periods we exchanged ideas as to our future and what we wanted to be when we should become men and women. Some wanted to be one thing and some another, but I often wonder, how many ever did what they wanted to do. I can still hear some of the shrill piercing voices of those mothers, as they called their Willies and Johnnies when the lads were right in the midst of inventing a new something-or-other.

I saw boys sixteen years of age in the fourth grade because they had to work a portion of the school term in order to help pay off the mortgage on the home. Later they would leave school altogether because father or mother, or possibly both, had died in the struggle of trying to keep families together, and I have seen the older of these boys, sometimes in their teens, boldly step out to become the heads of the families with all its responsibilities. They took hold where the father had left off, determined that the rest of the children should finish their schooling, and continue the work until the last one had been graduated, from high school at least. Then I have seen some of those who had completed school spend their rest of their days as "soda jerkers" or "counter jumpers" in restaurants, at perhaps \$3.50 a week.

And one that I have in mind at present, after he had finished his job of rearing the family, entered the Navy with

an eighth grade education, took up the work in the hospital corps during the World War, and after sixteen years of service earned his M. D.

We children used to gather under a street corner light in the evening and when the gang was all there we'd plan our futures. Some longed to go to Kansas to the harvest fields to become big farmers, others wanted to become sailors and sail the seas, and others wanted to become mechanics, doctors, lawyers, etc. I wonder how many of them ever did what they intended to do.

An old baker in the neighborhood won the hearts of the children with his generous gifts of cookies and other good things to eat—always accompanied with good advice. We used to ask him about his old home in "Chermany" and he would smile and chuckle to himself and laughingly say, "Ach! vat a vonderful place it iss!" Then we would ask him what we should be when we grew up, and he would simply smile and say, "Vell, now dot you ask me, No matter vot you choose to be, mine son, be a goot von." As a baker, "he vas a goot von," for he was loved in that community because many a family was relieved of want for food through his donations. And he sang the louder as he gave them.

Some of those boys became carpenters, bakers, butchers, and coal miners, even doctors and lawyers; but I wonder how much better men they might have been, both morally and intellectually, if mothers had not been yelling at them from the house tops every fifteen minutes, in order to see if the boy with the sticky front was playing with that terrible boy across the alley, who was always wasting his time making kites or getting his mother's flour for paste; while the mother wanted her son to be somebody like So-and-so's angel, who wound up as press agent for a circus.

I think that John became a railroader because he preferred to be one, and did not see any disgrace in honest toil for honest gain.

**T**OO MANY PEOPLE have the wrong conception of discipline. They think that they must be like the "hard-boiled" sergeant, always giving someone a "bawling-out." They do not know that an instructor, as in the Marines, must teach his men and not abuse them.

While the church is making progress in things to be done for the girls, is it reasonable to neglect the boys? We have a real chance to do something for the youth of the church, but if we wait too long we may lose the opportunity, and some other church or organization will be taking the lead.

There is something great in calling able men to a work of this scope and

importance. And there is something great in training the boys to be soldiers trained to live right, but not to kill.

It is not for lack of money that this work is held up. The service that it requires is not to be bought for money. The volunteer spirit of men and boys is beyond price. When shall we begin our real work of building the army of the Lord?

## OUR PRIVILEGE AND OPPORTUNITY FOR 1934

(Continued from page 106.)

For the things that we are needin', ain't more 'ritin' with a pen,  
Or bigger guns to shoot with, but a bigger type o' men."

And in the development of that "bigger type o' men," I am particularly interested and to its accomplishment the energy, talent and resources of this church are dedicated. Nothing is a safer investment, and nothing bears such rich and certain dividends as do time and money spent in developing the manpower of the land.

Spiritual men are not developed by education alone. Nor can they be produced by federal or state enactment. They must grow and be developed in harmony with divine law. For this purpose Jesus Christ came into the world, and for this intent the gospel is again preached in power, with all the divine promises of reward by obedience thereto.

AMERICA needs to renew her contact with her God, and through that contact have her ideals corrected, her goals revised from material to spiritual things. America needs to get down on her knees and repent of her sins.

Christ is still "the light of the world." Never did his influence mean more, nor was his example more in order. In a frantic effort to stem the tide of a so-called economic depression, Godly standards have almost been forgotten, principle has often been thrown into the discard. And in the effort to balance our budget and restore our economic security, we have resorted to many questionable expedients.

Congress estimates that a tax of \$2 a gallon on hard liquors and \$5 a barrel on beer will bring in immense returns. They think that such a tax on hard liquors alone will yield an annual income of three hundred million dollars, which means a consumption of one hundred fifty million gallons.

The attitude of many of our government and social leaders is such as to encourage the use of these beverages, which in spite of their so-called popularity, still rob man of his reason, excite his animal passions, and make him unsafe for the machine age. One might almost imagine, at the trends times

have taken, that the brewers are going to be the saviors of their country.

Noting these trends we recall a question propounded by Christ, "What shall it profit a man, if he gain the whole world, and lose his own soul. Or what shall a man give in exchange for his soul?" And we are prone to ask, What shall it profit America, if she does balance her budget by selling her soul? And what shall America give in exchange for her soul?

Many good people have thought that the cause of our depression was the Eighteenth Amendment and that with its repeal, prosperity would immediately return.

My friends, I believe that the Eighteenth Amendment was related to the depression, but not in the way which our friends have thought. The lack of observance to keep the Eighteenth Amendment, which was so woefully manifest, was evidence that America did not wish to be true to herself, even after she passed the law. She lacked the moral courage and the intestinal fortitude to live up to the "noble experiment." And it is this lack of moral courage and righteousness thus manifest, which is back of our depression. The causes are spiritual, not material. *Prosperity cannot be restored with a corkscrew.* If ever there was a time when we needed to have sober minds and clear thinking, that time is now.

THE RECENT FLOODS in Southern California and other parts of the Pacific Coast have been very destructive and have cost millions of dollars. But, my friends, the flood of liquor and tobacco, the tide of immorality, the mad rush for questionable amusements, which is engulfing our nation today are definitely more dangerous and costly. They threaten the peace of every home and the virtue of our young men and our young women. The safety of every driver on the road as well as that of the humble pedestrian is threatened by the reckless irresponsibility of drink-crazed brains who in ever-increasing numbers are sitting at the steering wheels of high powered cars.

Young men and women, conditions today challenge the strength of your manhood and womanhood. Every drop of red blood in your body is challenged. Your courage and your vigor are needed. First to set up right standards for yourself, and then to enlist with the church of the living God, where you will find other thousands who are desirous of riding our fair land of these evils, and who are giving of their best talent to this end.

You men and women of middle age, and older, where do you stand? Are you asleep at the switch? Are you blind to impending consequences? Are you inactive in this hour of your country's great need?

You, young and old, the call of the church is to renewed activity in fighting the thousand evils that stalk abroad and would ruin the happiness and peace of our great nation. Enlist under the banner of King Emmanuel and find the thrill that comes from standing for the right, from being true to your convictions; the thrill that comes from a knowledge that you are working with God in the building of a better world.

My friends, as one of middle age, it is my duty and yours to help youth discover God, to discover the real Christ; to understand life's meanings, its values, its purpose. It is our privilege to help them learn the abiding laws of life, the source of true happiness.

*Let us in our own lives reveal to youth the beauty of virtue, the intelligence of decency, the attractiveness of clean living, the glory of achievement.*

Perhaps you are a parent. Think of what that boy or girl means to you. Then, realizing that the evils of the present situation will ruin thousands of boys and girls—the pride of some mother's heart—ask yourself the question, What are we going to do about it?

It is time for the thinking people of America to realize the dangers of the situation and to unite as one man in the building of a world patterned on truly Christian lines. Let those who have named the name of Christ awaken and revise their standards, their habits, their customs, to those that can be indorsed and approved by their God.

Let us get down on our knees and ask God to forgive us for the sins of omission and commission of the past. And let us resolve that with God's help we will rid this fair land of its abominations and rottenness.

We do not wish to leave you with a wrong impression of the total picture. For not only are the organized forces of evil at work, but the organized forces of righteousness are working too. Their numbers, however, are all too small. But we thank God this morning for the many active, faithful, consecrated Christians whose life's energy is being expended in trying to build a better world.

I can say from my own experience, that God is indeed at work today. And if you will do your part, God will always do his. He is still a God of love and mercy, and also a God of power. The same power that controls the universe around us, that brought this creation into being, is inviting us to arise in the majesty of our creation and cooperate with Him for the salvation of ourselves and the world.

Of this the Master says, "All power is given unto me, in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and

lo, I am with you alway, even unto the end of the world."

We may enjoy that power today. Under its urge, with it to assist us, we can rise above the sins of convenience by which we are surrounded and we can become real men and women. We may not be able to pay our taxes. Some of us may even be unable to square up with our grocer. We may not be able to meet the interest on that mortgage that is coming due. This is indeed a shame and a disgrace in a nation with such tremendous resources and such enlightenment as ours. But one thing you can do, and that is keep square with God. You still have the price to secure his Divine favor and to purchase the strength which His presence commands, and the vision which the possession of His Spirit affords. The price is within the reach of all. It is stable, fixed—it never changes. There are no favorites or complimentary tickets.

That price is obedience to His law.

It takes moral courage, it requires humility to acknowledge our faults and our weaknesses. It takes faith to accept God at his word, and move out in obedience thereto. But, my friends, it can be done, and it is definitely worth the effort. It is already being done by thousands, and it will continue to be done in increasing numbers in every land under heaven where the gospel is being proclaimed.

Where do you stand? Are you on the Lord's side? If so, get to work, more diligently, more zealously than ever before and be assured of final victory to the cause of right.

But if you have never named the name of Christ, now is a good time, at the beginning of this New Year to make that start. Begin today. Get right with yourself and with your God. Join hands with others of like mind and purpose and let us put on an aggressive campaign for righteousness that shall make America a cleaner and safer land in which to live.

## True Beauty

Beautiful hands are those that do  
Work that is earnest and brave and  
true  
Moment by moment the long day  
through.

Beautiful feet are those that go  
On kindest ministries to and fro,  
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care,  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may  
guess.

—Selected

## Causes of War

(A topic discussed by Howard K. Williams, in *Young People's Leader*.)

**M**OST, if not all wars, are economic in origin and purpose—to gain new territory and economic concessions, to open up new markets for home products in other countries, to protect foreign investments. Innumerable wars have been fought for these things. People have been hoodwinked by talks of patriotism, of national safety, of protecting one's home and loved ones. Soap-box orators have waxed eloquent on our righteous causes for war; but pare it down, and you will come to money, more often than to any other thing. If nobody expected profit from war, there would be no war.

One writer shows that today the United States as well as other nations is tied up in this economic mesh as never before.

"The United States is also entangled in world finance by the debts, aggregating ten or eleven billion dollars, owed by foreign nations. Furthermore, American investors now have very large holdings of European bonds—national, municipal and industrial. American corporations are also securing valuable mining rights and other concessions throughout the earth."

It is going to take some clear thinking to keep us out of war and to show people generally that all this heartache and death and moral corruption of war, come because men love money rather than God.

If we can get enough young people of all nations to refuse to be hoodwinked any longer in this matter of war; if the glamour can be rubbed off and war can be seen as the hideous thing it really is, by the youth of all nations; then tomorrow will see the old war lords safely dead and gone, and economic problems solved in conferences of peace.

### ATTITUDES TOWARD WAR PREVENTION

"We hold that the government of the United States should adopt and declare the policy that, when its citizens go abroad to engage in business, or when they invest capital in foreign enterprises, they are expected to abide by the laws of the country in which they are doing business, and to assume any risks involved; and that, while it will seek to safeguard their persons and property by pacific means, it will not intervene with armed force on their behalf."—*The Churches and World Peace*.

"We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. *War means everything that Jesus did*

*not mean, and means nothing that he did mean.*"—*The Churches and World Peace*.

"The achievement of enduring peace is the most urgent of our time. In reaching this goal the churches of the United States have a vital part to take."—*The Churches and World Peace*.

"Adult education for peace for all ages is made difficult by the fact that interwoven with the whole fabric of our cultural heritage—religion, history, literature, drama, art, and patriotism—are the ideals and glories of war. Adult education, however, is necessary, owing to the fact that the creation of right attitudes in children is dependent upon right attitudes on the part of the adults, and these attitudes can be secured only through the reeducation of adults. Some of those attitudes which need to be changed are: a selfish and narrow nationalism, coupled with a fear of other nations, resulting in a popular feeling that human nature cannot be changed; and a feeling of racial and religious superiority.

"We are convinced that these attitudes are best changed through approaching the whole subject with assurance that peace is possible, rather than that war is inevitable, and that the importance of definite information, properly emotionalized, is the most effective means for changing the adult mind."—*The Churches and World Peace*.

Ez fer war, I call it murder—  
There you have it plain an' flat;  
I don't want to go no furdur  
Than my Testament fer that.

—James Russell Lowell.

Far called our navies melt away;  
On dune and headland sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget.

—Rudyard Kipling.

## Sham

We found a painted people—Dante, in  
"Inferno."

Oh, serpent heart, hid with a flowering  
face!

Did ever dragon keep so fair a cave?  
—Shakespeare

When a man puts on a character he  
is a stranger to, there's as much difference  
between what he appears, and what  
he really is in himself, as there is between  
"visor and a face."—La Bruyere.

Saint abroad and devil at home—John  
Bunyan.

He was all false and hollow, though  
his tongue dropped manna.—John Milton

## The Readers Say---

### Florence Tracey Is Also Guessing

I enjoy the Pigeonhole. I read it first. The editorials are always good. I enjoy Quotation Marks, Question Time, News Briefs, and most of the articles. Congratulations to Florence Tracey. She is a splendid writer. Both articles and stories are quite different in treatment—not in the narrative only but in the thoughts between the lines. Since last June, there is no doubt in my mind about the real Florence Tracey.

I have showed the article on Poe's Raven to several English teachers in my school. All of them like the interpretation.

I eagerly scan the questions and then read the answers in Question Time. I consider that an important page.

The *Herald* is an excellent publication in content, arrangement, and printing.

LILLY RUTH NELSON.

3750 N. KILDARE AVENUE, CHICAGO, ILLINOIS.

### "Otherwise"

This word has agitated my mind for years, and I could not see it as others saw it. I spent seven years in the Utah mission. My! how they would orate on "otherwise"! It made me wish many times that Jacob had quit when he got through on that awful thought of polygamy. ("Jacob, why didn't you stop when you got through?") Sometimes our extremity is God's opportunity. I believe that God will often open our understanding so that we can comprehend the Scriptures. To my satisfaction, I once had such an experience. Here it is:

I was in Malad, Idaho, holding a series of meetings, and Brother J. W. Rushton happened along. I stood up in the wagon as usual. I was to talk first and get the crowd and let him finish up. We had a large audience.

When I was about to introduce him, such a situation had developed that he thought it best for me to continue, since I had spoken on the argument around the word "otherwise." I will never forget that evening. To me it was a wonderful and glorious experience. Jacob *did* quit when he got through; I did not know it then, but I do now. I am glad now as I write these lines, for how gracious God was to me at that time. In one place the *Book of Mormon* says, "God has made us mighty in talking but not in writing." This is my lot in life too.

I read a part of the second chapter of Jacob until I came to "otherwise." Then my understanding was opened and I saw it in its true light. Jacob was talking to a lot of polygamous Nephites, and I was talking to a lot of polygamous Mormons. Jacob was giving them the oral word of the Lord. Here it is as he said it: "Hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes." Still using the oral word of the Lord to that bunch of polygamists, hear him: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people:" Here, the oral word stops, and that "otherwise" comes in. Jacob had before him the plates of Lehi, so Jacob stopped with the oral word and referred to the written word

which he had before him. "Otherwise, they shall hearken unto these things." He had his finger on the plates of Lehi, so if you do not believe the oral word which I am giving you, there, believe the words written by Lehi.

Now read verse 44 Revised Edition, also verse 55, and Second Nephi 6: 56; Mosiah 1: 79.

JOHN DAVIS.

### We Must Have Zion Homes

I realize more acutely than ever our great need of zionic homes in the church. For a number of years I have tried to do my duty as an active branch member, but I can see that is not enough. I believe it is the duty of every mother to make the zionic plan of home a reality instead of just a thought or a dream.

We mothers must not only mold our own lives to fit the saintly pattern, but those of our children as well, for it is on the children of today that the church of tomorrow must depend. Only by zionic influences in our homes will our children be prepared for their responsibilities. I feel that we mothers should build up our mental powers and train ourselves so as to be able to guide and lead our children.

Much can be accomplished by the church school, but can a teacher in the school do in thirty minutes of study with a group of children what often takes hours or even days in the home? How much easier it would be and more interesting, too, if the parents in the home would cooperate with the church school teacher by taking half an hour an evening to study the Sunday school lesson with the child.

By so doing the parents would improve their own minds and understandings, and encourage the child always to go to Sunday school with a prepared lesson. I don't believe there is anything quite so discouraging to the teacher as children coming Sunday after Sunday with unprepared lessons or an I-don't-care attitude. "My child doesn't learn a thing at Sunday school," some mothers say. Who is at fault, the teacher or the mother? I sincerely believe that if the seed of truth were sown in the home to brighten the minds of the child and interest him in the gospel and church teaching, more progress would be enjoyed by all.

A MOTHER AND FORMER SUNDAY SCHOOL TEACHER.

### Child Recounts Blessings

I am twelve years old and have been a member of this church for four years. I like to go to Sunday school and church, but now we cannot go. I like to read the letters in the *Herald*, and also the stories.

One time my mother and father went to church, and I stayed home with my grandmother who was sick. While they were gone, a bad storm came up, and I was afraid, and so we asked God to protect us, then my grandmother and I went to sleep and were not afraid.

At different times I have been sick and my father has administered to me, and the Lord has healed me. I appreciate these blessings and want to be a good girl and learn music and prepare to be a helper in the church.

CAROL BARBARA FREEMAN.

LEON, IOWA.

G. A. Davis, of Thayer, Missouri, would like the address of Elder Elmer Harpham.

## The Readers Say---

### Don't Forget a Word of Appreciation

The campaign for renewed vigor in New York District last fall took the form of rallies held in the various branches, carefully planned and carried out by the district president, Doctor P. L. Weegar, and his counselors, assisted in several places by District Missionary William I. Fligg.

Doctor Weegar did not miss Sherrill, New York, even though the weather was bad on November 12. The program was helpful throughout and the Saints should have been strengthened.

I sometimes wonder if we do not take too much for granted in the service rendered us by those who make it a labor of love. I wonder if we do not forget the expression of appreciation whether it be in district or branch work. It must be rather thrilling to have Saints seem really appreciative after one has neglected his personal business and given his time to help the members grow and develop. For several week-ends our district president was off on district business as must be the case to cover and care for this large area. Saints, let us think of this point more and not let a man leave us without a word of appreciation.

MARY L. MESLE.

SHERRILL, NEW YORK.

### Would Be a Better Builder

We are very much concerned about our work. Through the past year the Lord has been good to us, and during the coming twelve months we hope to build better and work harder for Him. The "Keep the Law" period aroused new interest in some of our Michigan members. Many have filed their inventories. And while the sum of money actually paid to the church may not be large, we are encouraged by the fact that this experience will be a blessing to all concerned.

As conditions improve with labor, we note a tendency to impart more freely of our substance to the Lord. This we are trying to encourage, realizing that greater spiritual power will be enjoyed by a people having the spirit of giving.

Our branch at Wells is not very large, but we find no time to be idle. We enjoy our work. We have our trials, but the blessings we enjoy cause us to feel ashamed sometimes that we consider our difficulties trials.

The many good articles and letters appearing in the *Herald* are a feast to hungry souls. May rich blessings come to all who help to make the *Herald* interesting to its many readers.

A. M. BOOMER.

WELLS, MICHIGAN.

### Gospel Is Glorious to Her

I became a member of the church in 1866, with my husband and mother, at Malad, Idaho. A few years later, we moved to Saint Joseph, Missouri. While there, I received many blessings of healings under the power of God. My husband, a great reader, was a strong defender of the gospel. We received untold joy from the church services. Being early pioneers in Idaho, it was our lot to suffer many hardships. In 1907, my husband died at Arco, Idaho.

The gospel is glorious to me, and I desire to live faithful until the end. I am requesting the prayers of the Saints for my son, Walter L. Jones, of Boise, Idaho, who underwent a serious operation, January 1.

BURLEY, IDAHO.

ANNIE LEIGH JONES.

### We Are Rich

We have been members of the church for over thirty years. When first baptized, we were not entirely conscious of all the true riches or gifts that are in store for the children of God. We were converted that this was a church with a divinely appointed ministry and that there was communion between heaven and earth. We had a deep desire to live a Christian life, and keep the commandments of the Savior. At that time, we were not concerned about the three standard books of the church, but today, they are a strong link in our knowledge of the divinity of the gospel.

Some time ago, I had what seemed to me, a rich experience. In our Bible reading, Revelation 2: 9, we read, "I know thy works, and tribulation, and poverty, (but thou art rich)" and as we read this, it impressed me. The next morning our daughter sprained her ankle, which had been hurt once before. We placed it in warm water, then bathed it with warm olive oil and instantly the pain was relieved, and she was able to walk on it in a short time. The truth of that statement bore witness to our spirits that we are rich. We were in possession of riches untold.

We feel to say with Apostle Paul, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thessalonians 1: 5.)

We are indeed thankful for the gifts and blessings of the gospel and hope that as years go by, we may put on the whole armor of God, having our feet shod with the preparation of the gospel of peace, taking the shield of faith and the helmet of salvation, and the sword of the spirit, which is the word of God.

MRS. C. B. FREEMAN.

LEON, IOWA.

### Would Cheer Isolated Ones

Since I was a dozen years old, I have known that this is the true church of God. I wish to bear my testimony to its divinity that I might cheer isolated ones.

When twelve years of age I was baptized, and during a missionary visit to our home of Brothers I. N. Roberts and George Hide, I was given a testimony of the divinity of the church.

Many times I have wandered in paths of misdoing and sin, and I know that there are trials waiting for all of us in the future, but God has promised to be with those who trust him. My prayer is that he will help me to live so that those about me will benefit by my faithfulness and understanding.

Saints, arise and let us put on the whole armor of God. CALDWELL, TEXAS.

MRS. S. F. SHERRILL.

### Request Prayers

Members of New Philadelphia, Ohio, desire the prayers of the Saints in behalf of Brother Edwin Robson who has been seriously ill. He is a teacher in the branch and has been a faithful member for many years.

Sister Lola B. McCray, of Eldorado Springs, Missouri, requests prayers in behalf of her daughter, Sister Loretta Sparks, who is ill with tuberculosis in the sanatorium at Mount Vernon, Missouri, that she may be restored to health.

Sister Ruth Hayes, of Lake Julia Sanatorium, Puposky, Minnesota, asks the Saints to pray that she may be given strength to overcome temptation.

## QUESTION TIME

*What is the "meridian of time" mentioned in Genesis 6: 60, 65, and 7: 53?*

From the fact that the meaning of the term *meridian* is noonday or high point, as well as the explanations made in the texts cited concerning the shedding of the "blood of the righteous," the language evidently refers to the coming of Christ at the time of his great sacrifice. In the last named text, which is in the Inspired Version only, Enoch is represented as asking a question which was answered in the words following. The words are as follows:

"When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time; in the days of wickedness and vengeance."—Genesis 7: 52, 53.

The next verse states that Enoch saw "the day of the coming of the Son of Man, even in the flesh," and that he exclaimed: "The righteous is lifted up; and the Lamb is slain from the foundation of the world"; which shows that he referred to the so-called first coming of Christ. The days of "wickedness and vengeance" were probably those in which thousands of Christians were slaughtered in the time of Nero and others of that period.

*Explain the promise concerning the house of the Lord, found in Doctrine and Covenants 94: 4.*

This language follows the word which declares that it was the will of the Lord that "an house should be built" in the land of Zion. The promise was given that if the Lord's people build the house unto him and do not suffer any unclean thing to come into it, his glory should rest upon it and his presence, and the pure in heart who come into it should see God. The term *unclean thing* probably refers to unclean human beings in a moral or spiritual sense. It was a warning that if unrighteous people should be permitted to enter it, the Lord would not come into it or his glory be there.

Some have thought this was applicable to the Kirtland Temple, inasmuch as the Saints experienced an endowment there. But while it is doubtless true that the principle would be the same as to the sanctity of the people and the temple, yet this promise was made expressly concerning the temple to be built in Zion, and the context shows that it

was in that particular place that the promises were to be fulfilled. This revelation was given in August, 1833, or a little more than a hundred years ago, hence its fulfillment appears yet in the future, as no such house as was there contemplated has as yet been built.

*Does 2 John 10, 11 mean that we should not bid members of other churches Godspeed?*

In many of the scriptural texts statements which are worded more or less as though independent of their contexts are really intended to imply the conditions which had previously been referred to as the basis of such statements. This is also true in the text cited by the questioner. John had just warned the saints of deceivers who had come among them, to whom he refers by implication as those who transgress and abide not in the doctrine of Christ. They evidently were active in attempting to promote their heresies among the saints, hence John says:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed."—2 John 10.

The term *receive him not* needs some explanation. The Greek word is *lambanō*, which is used only as an alternate. In this text it implies accepting one to succeed another: in other words, to accept one with a false doctrine, indicating the favoring of error offered by another, or to give place to deceptive and false doctrine. To bid such Godspeed (success) would be to wish success to error, which John warns against doing.

The text does not refer to ordinary cases of courtesy and Christian kindness to others, which should be shown regardless of their creed, but to the supporting of false teachings in the manner stated. To wish one well as a friend or acquaintance would not be in violation of this text, even if his belief were faulty. But to wish him success in his false mission, if he were seeking converts, would be to partake of "his evil deeds." Members of other churches are not usually to be considered as false teachers, but as acquaintances, but if one should wish them Godspeed as false teachers, the text would apply.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### New Philadelphia, Ohio

#### Active in Local Church Program

Elder John D. Carlisle was again chosen president of the branch at the recent annual business meeting. All other officers were reelected except Wayne Thomas who was chosen as chorister to succeed Samuel Mansell, and Mary Cramer as pianist, Richard Watkins will superintend the church school; Ada Stein will lead the women's department, and Elder William Goudy will act as young people's advisor.

Church programs are prepared each month, the members of the priesthood taking active part. Attendance at all meetings has been satisfactory.

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A large number were present to witness the presentation of a sacred cantata, "*Gwen Allen's Christmas*," on Christmas Eve. The program was further enhanced by appropriate musical selections. Children of the primary department presented their program at the morning hour on that day, and were given a treat. On Christmas Eve a group of young people led by Wayne Thomas visited the homes of many members and sang carols.

Brother Edwin Robson, a faithful member, who has been seriously ill, is reported unimproved.

Sympathy is extended to the family of Brother David Collins, of Steubenville in the recent loss of their daughter, Lily. Deep sympathy also goes to Brother James McConnaughy, of Barberton, at the loss of his wife.

Elder James E. Bishop, of Steubenville, visited New Philadelphia, December 3, assisted in the sacrament service, and delivered an inspiring message.

The Excelsior Club is the name chosen by the young women organized by Charlene Hensel. Interesting meetings are held monthly. Jane Robson is secretary of the club. The *Book of Mormon* Class, composed of the same group, continues its meetings.

Pastor Carlisle is planning meetings to be held in surrounding communities. He is well known to many friends of the church, and the members are looking for good fruit from his missionary efforts.

Local Saints report their enjoyment in listening to radio programs each morning from KMBC, Elder John F. Sheehy, speaker. They hope these morning worshipships will be continued.

Two weddings of interest were solemnized recently. On Friday evening, January 12, Elder William L. Goudy united in marriage Miss Mildred Maurer, of Dover, Ohio, and Brother Gomer Watkins of this city. The ceremony was performed at the home of Brother Goudy.

On Saturday evening, January 13, the marriage of Sister Fay Warner and Mr. Paul Maurer, of Dover, was solemnized by Elder John D. Carlisle at his home. The couple were attended by Roberta Carlisle and Edward Warner, the bride's brother.

### North Star Branch

#### Underwood, Iowa

Two young people of North Star Branch, David Damitz and Doris Swain, were united in marriage at the bride's home at Reynolds, Missouri, August 8, 1933. Elder Nels P. Johnson was the officiating minister, and Miss Edith Swain and Glen Johnson were the attendants. Musical numbers, vocal and instrumental, were furnished by Miss Eloise Higgins, of Independence; Miss Edith Swain, sister of the bride, and Sister Clo Butterworth, of Hindsdale, Illinois. The couple enjoyed a trip to the Ozarks before returning to Underwood, Iowa where they now live. Mrs. Damitz teaches in a local school, and Mr. Damitz assists in the work of the local priesthood.

North Star Branch's priesthood consists of two elders, Nels Johnson and David Carlile, and two young priests, Darold Sewing and David Damitz. They spent many evenings visiting the Saints during the "Keep the Law" period.

Members and leaders of the church school prepared the Christmas program which was given the evening of December 21. A tree, Santa Claus, and treats were chief attractions for the children. Many visitors were there and the church was filled.

A number of Saints and other friends observed the birthday of Brother Karl Kloppling during the day and evening of December 15, by calling on him or sending a birthday card. Brother Kloppling is infirm from age and ill health and his friends are eager to cheer him in every way.

Miss Helen Carr, leader in dramatics, is training a group of young people for a play, to be given soon in the high school auditorium.

### Eastern Michigan Young People Have Rally

#### Will Have District Organization Soon

The Eastern Michigan young people's rally, held at Sandusky, January 7, proved very successful. District President William Grice and Earl Diem, church school director, were in charge and arranged the program for the day.

The sacrament service at nine o'clock was in charge of Elder Grice and his counselors, Elders Myron Carr and William H. Sbeffer. Elder Carr spoke on the redemption of and the qualifications for Zion at the eleven o'clock hour.

In the afternoon Elder Grice urged the young people to reserve themselves for the building of Zion and to prepare to take over the responsibilities which in time will be theirs.

Church school problems were discussed at a round table meeting supervised by Earl Diem and the district presidency. Discussion of the organization of district young people was taken up, and organization will be effected at the mid-winter conference at Valley Center, February 18.

A miscellaneous program of readings and musical numbers was given by the young people of the district.

A good crowd was present at the morning services and kept increasing until well over two hundred were there for the evening meeting.

### Vancleave, Mississippi

#### Find New Interest and Cooperation

The junior young people enjoyed a Christmas party early in December at the home of Mr. and Mrs. Mack Hawley. On Christmas Eve a program, "*The Christmas Spirit*," was given at the church in charge of Mrs. H. E. Jennings.

Everyone was invited to attend the New Year's watch party at the church, and the women's department served refreshments. The party closed with prayer meeting at twelve o'clock.

The branch met for business January 5, to decide on better cooperation and elect new officers.

The women's department has made and sold several quilts and has on hand more to sell.

A report from the little branch at Biloxi brings the news that they are doing splendid work.

Saints in this region expect to go forward and do more this year than in the past twelve months.

## Hagerman, Idaho

### Desire to Press On

The branch at Hagerman held its annual election of officers in September, Pastor S. D. Condit presiding. All the branch officers were sustained in their respective offices for another year. Sister Sadie Keil was elected church school director, with Sister Leda Hendrickson as secretary. Audrey Dennis was elected publicity agent.

In November, Missionary J. L. Sandidge spent several days here, preaching and encouraging the Saints to keep the law.

The women's department, under the supervision of Sister Alice Parks sponsored a harvest festival and quilt sale on December 8, which was well attended and a sum of thirty dollars was raised for general church expenses.

The young people under the able leadership of Sister Lloyd Condit have a recreation meeting every Friday evening and give many good programs; the Christmas program was especially good and presented to a full house.

A normal training class has been organized with an enrollment of ten. The class meets Sunday afternoon with Sister Sadie Keil as instructor.

The Saints are progressing spiritually and are trying to respond to the financial call of the church. Though they meet with many discouragements, all are desirous of pressing on.

## East Bay Church

### Oakland and Berkeley, California

The following is a calendar of the activities of East Bay Church of Oakland and Berkeley, for the past six weeks. Each department is going forward with zeal and enthusiasm.

After the preaching service, December 1, a party was held in the lower auditorium of the church as a farewell for Apostle E. J. Gleazer. The party was under the direction of the young people.

December 3, Pauline Moore was baptized into the church.

On the evening of December 8, the young adult group held their Christmas party.

An impressive service was held December 10, when the San Francisco young people presented for the East Bay congregation the pageant, "*The Restoration*." The production was capably done, and all who attended were impressed with the significance of the restored gospel.

The children, under the direction of Sister Camilla Collins, presented their Christmas entertainment on the evening of December 15. The theme, "*We Would See Jesus*," was given in pantomime. Scenes portraying Jesus in the manger, in the carpenter shop, at his work of healing, and blessing the little children were very effective. "*Christmas Eve at*

*the Inn*," was presented during the evening service.

Walter Cawkins and Burton Slemmons were conducted into the waters of baptism, December 31. In the evening of that day a watch service was held.

The first event of the new year was a party, presented by the priesthood for the members of East Bay. It proved to be a unique entertainment.

Elder Virgil Etzenhouser and family have been visiting in the East Bay for several weeks, but returned to their home in Honolulu on Friday, January 5. Their many friends wish they could have remained longer.

A number of outstanding sermons have been heard recently. The new year promises much for the membership in class work and every phase of religious endeavor. It is hoped that all will avail themselves of these opportunities for spiritual development.

## Vancouver, British Columbia

### Profit by Visits of General and District Officers

During November and December this branch was favored with visits from general and district officers. Apostle M. A. McConley was here November 17, 18, and 19, and spoke to the members, stressing the need of all to work for the cause of Zion. He also emphasized the point that all are called to do a work whether in the ministry or in the affairs of business and labor, each task sacred when done for the glory of God.

On Sunday, November 19, the young people met at 9 a. m. with the young members of New Westminster for their monthly prayer service. Apostle McConley, associated with Edwin Sparto, was in charge. That afternoon an interesting round table was held, the many questions keeping Brother McConley and Brother J. E. Johnston busy. The vesper service conducted by young people, gave Brother McConley a fine setting for his closing address, and all felt that the day had been most profitable.

President Floyd M. McDowell, accompanied by Apostle McConley, was here December 3, this being his first visit to Vancouver. He spent most of his time meeting the priesthood from Rosedale, New Westminster, and Vancouver branches, but was here for three preaching hours. He also presided over the sacrament service during which time the local sacrifice offering was taken up. This offering, they later learned, was the largest in the district.

An outstanding event of the day was the serving of over three hundred meals by Vancouver women who were assisted by women of New Westminster Branch.

District President Monte Lasater, Sister Emma McDole and Dwight Davies came to this branch December 10. Brother Lasater outlined the needs of the church in the morning service. In the afternoon Sister McDole spoke on

the church school while Brother Davies spoke to the young people concerning their work.

The annual Christmas tree and program provided ample entertainment for young and old. There were songs, plays and other forms of entertainment. Audry Miller, Vera Morrison and May Bell, tiny tots of four years, gained the applause of the evening with their trio.

## Artland Branch

### Senlac, Saskatchewan

This local held its annual prayer meeting and Thanksgiving dinner October 12. On the following Thursday the women had their annual fowl supper, bazaar, and a short program. There was quite a display of goods which found ready sale.

Elder W. J. Cornish went out to tour the district for a few weeks in the fall.

A farewell party was had for Miss Verva Mogg November 9. Miss Mogg went to Prince Albert to attend high school.

The school district and Sunday school united their Christmas program efforts in an entertainment December 21.

During December the weather was severe, the temperature hovering near the thirty-below-zero mark most of the time.

Elder E. Fisher held services here as he was on his way to Michigan Branch in Alberta, January 8 and 9.

The first of a series of meetings of the young people's class was held January 10, and time was taken up with short talks from the members, songs, and games.

## Vinal Haven, Maine

### Begin the Year With Many Activities

The new year started with many activities for this branch. The weekly schedule shows about eight meetings every seven days—church school and class periods on Sunday morning from ten to twelve o'clock; a study period on financial law and a preaching service on Sunday evening; a young people's meeting on Tuesday evening at a cottage on the west side of town; prayer meetings on Wednesday; young people's service and recreation on Thursday and a children's recreational service on Friday.

The annual business meeting and election of officers was held January 4, former officers with a few exceptions, being sustained. A fine spirit was enjoyed.

The following Sunday Allen Lawry, Leroy Webb, and Shirley Bunker were baptized in the font at the church by Elder Archie Begg. This was followed by an impressive confirmation and sacrament service which was given unusually large attendance.

The Saints in this branch are striving to keep the law and are praying that this will help them "onward to Zion."

## Hutchinson, Kansas

### Giving Better Than Receiving

The Christmas service in this branch was strikingly beautiful and unique. Brother Ed. P. Sanders, with the assistance of the program committee, the music department, and others, outlined and carried out a "white Christmas" program. For a background the service had a white electric cross, a row of cotton-flaked Christmas trees on a white-matted floor and white banked altar. The simplicity of this arrangement and the lack of glitter and glamour added to the effectiveness of the service. Musical selections, a reading, and a Christmas talk by Brother Sanders emphasized the thought of giving rather than receiving.

A feature of the program was a huge white cake, the birthday cake of Christ, bearing twenty white candles representing the centuries since his birth. The candles were lighted by a procession of small children, and after the cake was cut, the audience was served by two intermediate boys.

Then all the members in the congregation filed by the altar to place there a gift of a coin or food. The offering netted \$3.22 in money which was forwarded as Christmas Offering to the office of the Presiding Bishopric, and the gifts of food filled a large basket which was distributed to the needy of the branch.

## Mikado, Michigan

### Faithfully Carry On

Mikado Saints have been carrying on, trying faithfully to serve the Master. Since the congregation is small, the young people's meeting is held twice each month, and all Sunday services are conducted Sunday evening, beginning at seven o'clock, Sunday school and preaching.

A presentation of twelve *New Hymnals* was appreciated by members of this branch.

A most interesting Christmas program was enjoyed. "*The Most Precious Gift*," was presented.

The visit of Apostle D. T. Williams, December 19, proved most helpful.

A note from Sister Mary L. Mesle, of Sherrill, New York, says that business conditions are better there though the improvement is not yet apparent in the pay envelope. Brother Mesle, pastor at Sherrill, is actively at work in that city. Brother Floyd Rathbun and wife, formerly of Morrisville, and members of Sherrill Branch, have moved to Union, New York, and now meet with the Johnson City Saints. He has employment there.

## Far West Stake

### Cameron Branch

The priesthood started a visiting campaign of the branch November 12, inviting the Saints and friends to attend a week's series of meetings held by Elder Blair Jensen, of Lamoni, Iowa. The meetings were well attended and the sermons were timely and much appreciated.

The women's department held a turkey dinner about the middle of December and had such a generous response that the turkey disappeared long before the crowd was served, but luckily, enough chicken was prepared to serve everyone.

Several members have been seriously ill recently, but most of them are better.

Attendance at all meetings has been good, the church school attendance running considerably higher than for the same period a year ago. Wednesday evening prayer meetings have had good attendance with quite a few young people there regularly.

A priesthood class is being held each week, Elder David Gamet as teacher. They are taking up the study of the priesthood manual.

Two small boys were baptized the last Sunday of the year at an impressive baptismal service witnessed by the church school.

The membership of the branch is being augmented by several families from Iowa who have purchased or rented farms in this vicinity. Some of the men moving here hold the priesthood and should prove a valuable asset to the branch. Brother Turner and family have recently moved from Kirksville to be near a branch.

Every member of the branch received a new year's letter from the pastor and bishop's solicitor, stressing their obligation of making a financial statement each year and inviting them to attend a special inventory rally service January 7, when the inventories were received in an impressive service.

### Guilford Branch

On December 13, the annual business meeting was held at the church, the pastor in charge. At this meeting a resolution was adopted to hold the next annual election in September in order that the new officers might take their places at the beginning of the church school year in October. The following officers were elected to serve this year: W. T. Ross, president of branch; George Dewey Anderson, church school director; W. B. Torrance, treasurer; Elmer Nelson, secretary; Oma Ross, chorister; Bertha Mildred Nelson, librarian. Church school officers include Mrs. Crystal Anderson, adult supervisor; Miss Neva Ross, young people's supervisor and Lavota Jobe, children's supervisor, and Lucy Marie Nelson, secretary. Mrs. Emma Nelson is head of the women's

department. An efficient group of teachers completes the personnel.

A beautiful Christmas offering service was held Sunday morning, December 24. At night the children's division, in conjunction with the choir, gave an enjoyable program of exercises, carols, and anthems.

The O. T. Z. Class is working on a play to be presented sometime in February. They are losing one of their number as Miss Florene Torrance has left for Independence. The O. T. Z. Class held their monthly meeting at the home of Miss Torrance Thursday night, January 11. After the buffet supper, the evening was spent in playing games. As a farewell gift, Florene was given a handkerchief shower by the members of the class. All regret that Miss Torrance will not be numbered with them, but are happy that she will be in a place where she will have splendid associations in church work.

### Fortescue Branch

Forescue Saints enjoyed a visit from Elder L. A. Keck on Sunday, January 14. Elder Keck preached at the eleven o'clock hour to a large attendance. He was accompanied by Mrs. Keck and their son, Lawrence.

### Saint Joseph Branch

The Saint Joseph Branch had two wonderful meetings the first Sunday of the new year. It was very fitting that the first service of the year should find the Saints from the four churches gathered together in a sacrament service. An impressive service was held and the infant son of Mr. and Mrs. Wendell Blackman was blessed by Bishop Milo Burnett and Elder Ward A. Hougas.

In the afternoon, a city-wide prayer service was held at Second Church. Many participated in the service and a fine spirit of devotion was expressed. It is planned to make this a regular service on the first Sunday of each quarter.

## Calumet, Oklahoma

### This Group Is Going Forward

Calumet Branch is active. The first service of the new year held in the church, was the wedding of Donald Elwell and Gretta Owen, both of Calumet. The wedding ceremony was read at six o'clock by Pastor A. G. Owings. The bridal couple were accompanied by a bridesmaid and best man, Miss Mildred Owings and Leo Elwell. Mrs. Coffman and Ammon Owen, brother and sister of the bride, sang "*I Love You Truly*."

The new year finds members of this congregation ready to exert the greatest effort to make progress during 1934.

Send today for the 1934 Herald catalogue. All old prices are canceled. A free copy is ready for you.

## Newton, Iowa

### L. G. Holloway to Visit This Local

Election of officers took place recently in charge of President Henry Castings and C. E. McDonald, of Des Moines. The following were elected: Pastor, Harold Shippy; church school director, Ernest Kirilin; adult leader, Joseph Benson; young people's leader, Keith Stokes; children's leader, Mrs. Dave Lehman; secretary, Mrs. Vivian Shippy; treasurer, Seibert Chesnutt; chorister, Ira Shippy; pianist, Mrs. Blanch Park; auditor, Clifford Benson; leader of the women, Mrs. Park; librarian, Mr. Chesnutt; publicity agent, Mr. Stokes.

Regular services are held—church school at ten o'clock, preaching at eleven o'clock; song service, six-thirty; Religio, seven o'clock, and evening service, seven-thirty. An active prayer meeting is held each Wednesday evening. The Marietta Walker Circle meets every two weeks with a lesson study in charge of Mrs. Mary Kirilin.

The visit of Elder L. G. Holloway is looked forward to with great anticipation. Brother Holloway will hold a series of meetings here.

## Utah District

### Myron A. McConley and Frank Veenstra Visit Salt Lake City Branch

Apostle M. A. McConley visited Salt Lake City Branch, and the Saints were revived by his inspiring sermon. He was advertised to speak Thursday, the twenty-first, but was detained at Las Vegas one day. Elder R. R. Robertson was notified of the delay and to avoid disappointment, communicated with and secured the help of Elder Frank Veenstra, of Ogden, who delivered a constructive sermon, Brother Veenstra remained in Salt Lake City during Brother McConley's visit.

In the afternoon preceding the service Brothers McConley, Veenstra, and Robertson had the pleasure of calling on scattered members and shut-ins of the branch and administering to the sick. Brother and Sister J. A. Conyers proffered the use of their car to take the men to the several homes.

A farewell party in honor of Miss Mable Jensen was held December 19. Miss Jensen will make her home at Venice, California. She has been a faithful worker in the branch and the members were reluctant to see her go.

Christmas Eve was devoted to a yuletide program consisting of stories of Mary and the Christ Child and Christmas carols as well as a tree and treats for the children.

December 27, Brother and Sister William Thompson and son, Roy, of Walla Walla, Washington, stopped at Salt Lake City for a brief visit en route home, from Cheyenne Wyoming.

The midweek prayer meeting, Janu-

ary 10, was held at the home of Sister Susan Winkworth, a humble and faithful Saint who is loved by all who know her. She is eighty-eight years old and though quite feeble physically, has a wonderful memory, and has memorized many passages from the Bible and *Book of Mormon*. This is a source of much comfort to her since her eyesight has failed.

Of this prayer service it is told that when all was ready for the opening someone said to Sister Winkworth: "We desire that you be the guest of honor tonight." "No," she replied, "the Master will be the guest of honor this night," and he was. His presence made this home a heavenly place.

## Kirtland, Ohio

### Pastor John L. Cooper's Condition Is Improved

Friends of Elder John L. Cooper, pastor of Kirtland Branch, were shocked when he suffered a stroke while preaching in the Temple, December 17. At present his condition is improving; he is able to sit up some each day.

A ministerial-missionary institute for Kirtland District was held December 8 to 10, at Kirtland. Apostle Paul M. Hanson, minister in charge, directed the conduction of these services, being assisted by District President James E. Bishop and other workers.

A Christmas entertainment was presented December 23, at the church auditorium, under the direction of Sister Au Vergne Proper, church school superintendent.

Elder Albert Wouters delivered the Christmas sermon December 24. Appropriate music was rendered by the choir. In the evening the young people presented a program of Christmas music, directed by Verna Schaar. William F. Webbe gave a short talk on Christmas night.

District President James E. Bishop and Elder E. Guy Hammond, his counselor, were in Kirtland, recently. Other men occupying the pulpit have been Elders Earl R. Curry, E. A. Webbe, John L. Lewis, George Lindsey, John R. Booher, and Leon Burdick.

Brother and Sister Redler announce the birth of a daughter in November.

Two joint meetings of the women's department were recently held at the home of Sister Mildred Williamson and Sister Maude Mason, respectively. Original entertainment numbers were presented.

The Kirtland community was saddened Christmas Day when the people learned of the passing of Brother Franklin Barstow, twenty-five years old, at the Lake County Hospital, Painesville, Ohio. His death was the result of an automobile accident December 23. Left to mourn are his parents, Brother and Sister Elmer Barstow; one brother, four sisters and a host of friends. His funeral service at the Temple, December 28, was

largely attended. Elder George Lindsey was in charge, Elder Eben Curry offered prayer, and the sermon was by Elder J. D. Lewis.

## Kansas City Stake

### Gladstone Branch

At Christmas a cantata was given by the choir at the morning service, followed by a story by A. H. Koehler of his trip to Bethlehem one Christmas Eve.

In the evening the children gave a pageant of the Christmas story. The smaller children also gave a play which was followed by treats for all, arranged under the expert leadership of Mrs. V. V. Smith and Mrs. R. H. Carver.

The first Sunday in January was marked by a highly spiritual sacrament service.

On the following Lord's day the young people had charge of all services providing a program and Brother Lloyd Seibert as speaker.

Other recent speakers have been R. S. Salyards, of Independence, and P. T. Anderson, of Council Bluffs, Iowa.

### Bennington Heights Branch

Christmas Eve found an atmosphere of merry anticipation at the little church of Bennington Heights. Each of the younger children taking part in the Christmas program presented by the primary department, was eager to add his or her little bit to the success of the entertainment. After the primary presentation, the program was carried on by the young people. At the close of the program, Santa Claus arrived to greet the young and old alike, and to pass out candy, nuts, and oranges to the children.

The women's department presented a Christmas play entitled, "*The Two Christmas Boxes*," December 22. The play contained a long list of characters and a story full of fun and merriment. Visiting participants were Paul May who played a number of accordion solos, and Miss Williams who gave a reading. Both were from Independence.

Those of the priesthood presiding at the sacrament service, January 7, were Brother Helm, Edward Larsen, Joe Curtis, Don C. Stafford, and E. H. Agin. Before partaking of the sacrament a number of the members confessed a desire to do more and better work for themselves, for others, and for the church than they did in 1933. The sacrament was followed by a prayer and testimony meeting.

New Year's Eve was also duly recognized at Bennington. After the regular Sunday evening service was closed, the members remained to witness the passing of the old year and the coming of the new year. The time of waiting was filled with songs and prayers.

At the first prayer meeting of the new year only ten members were present ow-

ing to the bad weather. At the second meeting there were twenty-one present. It is the desire of those attending to see the attendance number double from week to week.

## Independence

All of the nine congregations of the church in Independence were represented in the large crowd which gathered at the Stone Church Monday evening, January 15, to care for the business of the quarterly conference. President Frederick M. Smith was in charge, and the business of dominant interest was the election by ballot of sixty-one delegates to represent the City of Zion at General Conference. The election results have not yet been announced, but will be printed in an early issue of the *Herald*.

The following names recommended by the pastors and supervisors of the city, were approved by the conference for ordination: to the office of elder, Arthur Welch, Arthur H. Thompson, and Earl Audet; priest, Roy E. Settles, Frank S. Jennings, Evert Elliott, and Otto Beil; teacher, Louis Resch, Shankland S. Arnsen, and deacon, J. Frederick Pinson and Albert Handy.

Annual reports were read to the conference from the pastor, the statistician, the department of religious education, the department of women, the bishop, and various quorums of priesthood. During the course of the evening there were short, encouraging talks by President Smith, Presiding Patriarch F. A. Smith, Bishop G. L. DeLapp, and Elder Blair Jensen, president of Lamoni Stake.

A large number of young people in the congregations of the church in Independence are trying out for plays to be entered in the city-wide play contest sponsored by the Independence Young People's Council. Preliminary contests will be held in each congregation by February 17, and the finals will occur at the Dining Hall March 5, 6, 8, and 9. One district boasts of five plays started, another of two, a third is rehearsing four. Many young men and women are interested in this annual dramatic event.

Independence people were happy to help President Frederick M. Smith remember his sixtieth birthday January 22, at a mammoth reception sponsored by the Laurel Club. President Smith's birthday occurred on Sunday, but the formal observance came on Monday afternoon and evening, many of Brother Smith's friends greeting him and wishing him well.

## Stone Church

Elder R. S. Salyards, the morning speaker, addressed a large congregation. He was assisted throughout the service by Elder H. G. Barto and Elder Charles Chapman.

The Stone Church Choir, directed by Paul N. Craig, rendered music, Albert Brackenbury, soloist, Hazel Scott

Witheer, organist. "I Would Be True," and "Jesus, Savior, Pilot Me," two favorite hymns, were sung by the Midwesterners Male Quartet, accompanied at the piano by Paul N. Craig.

This being the birthday of President Frederick M. Smith, Elder C. Ed. Miller gave an illustrated lecture on the life of our President, at the evening hour, receiving the attention of a large congregation.

All departments of the Stone Church are actively at work on plans for the remainder of the winter, for spring, and for the approaching General Conference.

## Second Church

Elder G. E. Harrington, the Sunday morning speaker, selected as his theme, "Seek to Bring Forth and Establish Zion." The choir, directed by Mrs. Roy Settles, sang the anthem, "O Lamb of God," the solo part being sung by Mrs. Lawrence Nave. A special number, "Trees," was sung by Miss Hazel Clow.

Raymond Wrigley, of Liberty Street congregation, was the speaker at the junior service, and the subject of his talk was "Courage to Do Our Duty." Grace Dillie told the story, "When Emily Was on Guard," Orson Murdock gave a reading, and a special number, "I Would Be True," and sung by Nadine Inman.

"The Example Christ Set," was the theme of Presiding Patriarch F. A. Smith's evening sermon, and the ladies' quartet and Louise Sarratt, pianist, supplied the musical program.

Six adults were baptized and confirmed at the church Sunday afternoon.

A women's meeting will be held at the church January 24, at two-thirty in the afternoon.

## Walnut Park Church

Building his message around the story of the Good Samaritan, Pastor Frank McDonald delivered an inspiring sermon at the eleven o'clock hour Sunday morning. He pleaded for the Saints to realize and accept their responsibility to others, as exemplified by the deeds of the Good Samaritan.

Junior church services in the basement were in charge of Elder Welton Wood. Sister Violet Chase recently was made chorister for the junior services.

Four hundred and forty were in attendance at the church school session Sunday morning, maintaining an average attendance well above the four-hundred mark for the period of the church school year which began October 1.

The Walnut Park Young People's Council met at two-thirty Sunday afternoon, with the pastor, superintendent, and assistant superintendent of the church school and the local bishop's agent present. A definite understanding was sought and reached as to the tie-up between the general council, the local council, and the various officers of the congregation. Ammon Badder, president of the local council, presided over the meeting.

Bishop G. Leslie DeLapp was the speaker at the evening service.

The choir, under the direction of Sister Minnie Scott Dobson, has started rehearsals for an Easter cantata, "The Risen King."

A recapitulation of membership figures of Walnut Park District for the past five years shows a gain of 46.5 percent for that period. Membership as of January 1, 1929, is reported as 593, and for January 1, 1934, 869, a net gain of 276.

## Enoch Hill Church

Last Thursday the women assembled at the home of Sister Maggie Merchant for their all-day meeting. A covered-dish luncheon was enjoyed at noon. The biggest part of the day was spent in quilting. An hour was devoted to the study of the *Doctrine and Covenants*, section 100.

Thursday evening, at seven-fifteen, the class in musical directing met at the home of Brother and Sister John Johnson, under the supervision of Sister Amos Allen. Immediately following the class, choir rehearsal was held at the church.

Brother William McElwain passed away Thursday evening at the home of his sister, Sister Chester Crowl. The funeral was held at the church Sunday afternoon, Elder E. A. Thomas in charge. Apostle Roy S. Budd was the speaker. Brother Budd and Brother McElwain were boyhood chums.

Saints of this congregation are happy to have Sister Lilla Warren with them again, after her serious illness.

The church school worship period Sunday morning was in charge of Elder E. A. Thomas's class, a reading, "The Swan Song," by Sister McCrae, and a clarinet solo by Alfred Waters, accompanied by Harold Buseth.

Elder W. J. Brewer was the morning speaker, using for his text *Doctrine and Covenants* 36:3.

Among the classes which met preceding the evening preaching service Sunday evening were those studying the *Doctrine and Covenants*, *Church History*, *Book of Mormon*, and a study group of the Aaronic priesthood.

Elder E. A. Thomas, the evening speaker, used as his text *Corinthians* 12:1.

## Spring Branch Church

Patriarch Frederick A. Smith was the speaker at eleven o'clock Sunday, his theme being "What Lack I Yet?" A solo was sung by F. A. Cool.

At the close of the church school at seven-thirty in the evening there was no intermission. Two were conducted into the waters of baptism in an impressive ceremony. The candidates were Lela Keck and Vera Jennings who were baptized by M. C. Jacobsen and A. J. Tankard respectively. Preceding the ceremony two solos were sung by Corinne French, and a duet selection was sung by Alma and Gladys Dixon.

Patriarch Ammon White was the evening speaker and his theme was "The Principles of the Gospel."

Members of this district and friends of Brother and Sister G. H. Lane mourn with them at the loss of their son, Gene, eight years old, who died at the Sanitarium, January 17, following a week's illness. The funeral services were held at Spring Branch Church in charge of M. C. Jacobsen, sermon by John F. Sheehy. Interment was in Mound Grove Cemetery. Left to mourn are his father, mother, brother, grandparents and a host of friends.

Gudgell Park Church

Sunday morning, December 31, Elder Arthur Koehler gave an interesting description of Christmas Eve in Bethlehem. That night Elder J. Charles May began his two-week series of missionary meetings, starting with the theme, "Sincerity and Truth." This was followed by stirring sermons of an evangelistic nature each night for a fortnight. Many of the discourses were illustrated by charts. Preceding each sermon there were special music and stereopticon views of the South Sea Islands. Music was furnished by choruses from various branches and by Brother May with his guitar and ocarina. These services were enjoyed by many.

At the first sacrament service of the year Elders C. A. Kress and J. Charles May were present and gave edifying talks.

Elder A. K. Dillee occupied the pulpit the morning hour of January 21, and a girls' quartet from Spring Branch furnished two numbers. In the evening Elder William E. Shakespeare talked on "Making Use of Our Opportunities."

East Independence Church

The two weeks of services conducted nightly by Missionary R. L. Fulk, January 1 to 14, proved most helpful to this congregation. The speaker was blessed with the spirit of instruction, and stirred the members with a desire to reconsecrate themselves to the gospel. A number of the congregation had dinner on the closing day at the church, Brothers Fulk and Elder H. V. Minton preaching in the afternoon. Sister Fulk gave good musical assistance during the two weeks' series.

The prayer meeting on the following Wednesday evening was well attended and an active spirit prevailed. In this service fruits of the missionary series were made apparent.

A little son, David Linn, has come to make his home with Brother and Sister T. W. Thatcher.

The women of this congregation recently surprised their pastor and wife with a quilt which they had pieced and quilted in appreciation of their service in this district.

Columbus, Ohio

First Church, Tompkins Street and Medary Avenue

An increase of fifty percent in the Sunday morning attendance has resulted from a program innovation sponsored by Branch President C. W. Clark, and designed to coordinate more closely the Sunday dinner with the morning church service. The new method combines the Sunday school and church programs, cutting a full hour from the old routine. Formerly, Sunday school began at nine o'clock, and church ended at noon. Now, with Sunday school starting at the same hour, and continuing for the same length of time, church ends at eleven o'clock.

The combination of the two services was effected by canceling the old intermission between Sunday school and church. Thus the church school dismissal song becomes the opening song for the morning service, the speaker taking the pulpit immediately after the song.

"Some change in the old morning program seemed necessary to retain the congregation, after Sunday school, for the church service," Pastor Clark said. "The demands of the household Sunday dinner were calling too many members away from the church after Sunday school. Undertaken with some trepidation, the new program has been successful beyond expectation. The only real change has been the reduction in the time allotted to the church sermon. This period has been cut in half, but perhaps it is better to talk to fifty persons fifteen minutes, than to talk to fifteen persons fifty minutes."

Sacrament service was held Sunday, January 7, with the following present: Missionary John R. Grice, District President A. E. Anderton, and Elder Wildermuth, of Mansfield.

Christmas was celebrated with a choir program directed by Nathan Weate.

Mr. and Mrs. John R. Grice, formerly of Saint Clair, Michigan, announce the marriage of their daughter, Helen, to Winston Cummins, of Columbus, Ohio. They were married July 23, in Detroit, Michigan, by Robert H. Coats, uncle of the bride. The young couple will reside for the present in Columbus.

Mr. and Mrs. John Gabriel announce the marriage of their daughter, Grace, to Merrill Weate, December 24. The marriage took place at the church, with many relatives and friends present.

The Loyal Club, divided into five groups, has been busy during the holi-

days. Each group chose its favorite method of raising funds. Group leaders reports: Netah Anderton, \$51; Margaret Crosier, \$41.50; Mary Hall, \$29; Gladys Carter, \$20.50; Faye Clark, \$46. Fifty dollars were turned over to the branch treasury for general expenses. During the absence of The Loyal Club president, Sister Emma Hooley, caused by a fractured arm and shoulder, Edna Ziechang is acting in that capacity. Sister Hooley has been president since the club's organization in 1928.

Under the leadership of Allieu Briggs, a Girl Scout troop has been organized, with fifteen members. Sister Briggs attended Girl Scout group leaders' meeting with this object in view. Her assistants are Winifred Carter, graduate of Graceland College, and Esther Gates, formerly of Ravenswood, Missouri.

Kirtland Ministerial-Missionary Institute

Apostle Paul M. Hanson Centers Attention on Priesthood

Apostle Paul M. Hansen, assisted by Elder John R. Grice, under appointment to Southern Ohio District, James E. Bishop, district president, and John L. Cooper, pastor of the branch, conducted a ministerial missionary institute at Kirtland, Ohio, December 9 and 10.

Hitherto much of their missionary work had been individualistic, and even in the institutes held the missionary considerations had been taken care of in a corner. In general the priesthood had been relegated to back seats. This was the first institute conducted solely in the interests of the missionary point of view and effort.

"A Scriptural Interpretation of the Age in which We Live" was the topic of the opening address by Brother Han-

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son, and was followed by a discussion on sermon construction led by James E. Bishop.

Saturday evening was devoted to a series of four papers. The first, "A History of Missionary Work in Kirtland District During the Last Fifteen Years" was by Elder E. A. Webb. This was followed by a topic by Earl Curry. "Opportunities for Missionary Work in Kirtland District." Next came the paper by Elder George T. Neville in which he discussed "Opportunities of the Church School." In his paper Pastor John L. Cooper presented the fact that the great opportunity now before the church should be considered in the light of personal preparation. Souls hungering for truth can only be ministered to adequately by those who are living the truth.

At eight-thirty Sunday morning a priesthood prayer meeting was held. The Scriptures were read by Brother Hanson and a fine spirit of devotion prevailed. During the church school period a class was led by John R. Grice on the subject, "Missionary Methods." Scriptures were read emphasizing the importance of the call, ordination, and responsibility of the priesthood. Various aspects of missionary work were discussed, bringing out clearly that all members of the church should have that spirit. The value of the prospect list was emphasized and attention was called to the general program of missionary work recommended by the Quorum of Twelve. Pre-Easter services were referred to with a view to helping complete family circles.

The morning preaching service was conducted with quiet simplicity and formality. Special music was by the choir, led by Sister Householder. Brother Householder sang a solo that fitted the topic selected by Brother Hanson.

In the afternoon a missionary round-table was conducted in which ministerial deportment was discussed. Punctuality was emphasized. The need of shortening long prayers was illustrated by actual test. It was suggested that the music of the service should be subordinate to the message; that distractions caused by choir members, such as whispering and gum-chewing are unseemly, that an appendage to the sermon offered by the one in charge, is unwise and should be avoided; that the closing hymn should be well adapted, and accord with the sentiment of the sermon; that the closing prayer ought not to be a summary of the message of the hour, but a benediction.

The concluding sermon of the institute was by Elder John R. Grice on "Extending the Kingdom of God."

Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.—Psalm 85: 11, 12.

## Thayer, Missouri

### Trying to Live the Law

The first Sunday in 1934 was a wonderful day, especially in the sacramental service. To hear the resolutions and determinations expressed by the Saints was an uplifting experience.

Missionary W. E. Haden preached for Thayer Saints in December, his discourses presenting in an appealing way the duties of the Saints and the necessity of their keeping the law. Many times the Spirit of God was felt during these services, and the district is indebted to the Father and to the appointing powers of the church for sending Brother Haden to them. Branches and groups are praying that he will be returned to Southern Missouri District by the coming General Conference. Every Saint here loves him and feels that he has a great work yet to do. He is continually about the Lord's work in the homes of the Saints and before the altar of the Lord.

The district conference will be held at Thayer, March 3 and 4, and delegates will be elected to represent this district at the General Conference. All Saints in the district are invited to attend.

G. A. Davis, bishop's agent for Southern Missouri District, says: "My labors in the Lord's work the past year with the cooperation of the Saints at Thayer, have been glorious. I feel that I have not been alone in this work, for the Lord has helped me. Saints, honor God; pay your tithing; keep the law, and we need not worry about where Zion will be. Get in touch with your solicitors, secure inventory blanks, and fill them out as the church has requested."

## MARY BELLE'S RELIGION

(Continued from page 102.)

And a joyous heart is the script to tal  
On the Road of Everyday.

"Every girl has her gifts to guard  
As she fares to a far-off goal;  
A body pure, a mind unmarred  
And the light of a lovely soul.

"Every girl has a task to do,  
For the Father hath planned it so;  
She seeks the way and he alone  
Can show her the path to go.

"Every girl has a loving Guide  
From the vale to the mountain crest;  
And the unseen Friend who walks beside  
Is the way and the end of the quest."

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## HELPS FOR PASTORS

## Prayer Meeting Themes

*For Wednesday Evening Services*

Requests have come to us for the continuation of the prayer meeting themes. The Editors are endeavoring to meet this demand. For a time the texts will be taken from the *Doctrine and Covenants*, leading up to the church-wide interest in the General Conference. Comments and suggestions from our pastors will be appreciated. Hymns are selected from the new *Saints' Hymnal*. We have endeavored to select both new and familiar hymns for this purpose.—The Editors.

WEDNESDAY, JANUARY 31

*Theme: "The promises of God are true."*

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." — *Doctrine and Covenants 1:7*

Suggested Hymns:

245—"How Firm a Foundation."

213—"O Master, Let Me Walk With Thee."

173—"Glorious Things Are Sung of Zion."

215—"Lord Speak to Me."

402—"O Word of God Incarnate."

WEDNESDAY, FEBRUARY 7

*Theme: "God is unchangeable; His work cannot be destroyed."*

"The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—*Doctrine and Covenants 2:1*.

Suggested Hymns:

267—"Tenderly, Lead Thou Me On."

210—"Rise Up, O Men of God."

100—"This God Is the God We Adore."

239—"Where Wilt Thou Put Thy Trust."

123—"Great and Marvelous Are Thy Works."

WEDNESDAY, FEBRUARY 14

*Theme: "God will be with us if we seek Him."*

"Where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them: even so am I in the midst of you. Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall also reap good, let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail."—*Doctrine and Covenants 6: 15, 16*.

Suggested Hymns:

27—"Praise Ye the Lord, 'Tis Good."

127—"God Is Love, His Mercy Brightens."

130—"God Is Love, The Earth Proclaims It."

281—"My Faith Looks Up to Thee."

314—"I Need Thee Every Hour."

WEDNESDAY, FEBRUARY 21

*Theme: "We must repent and be reconciled to God."*

"I the Lord can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."—*Doctrine and Covenants 1:5*.

Suggested Hymns:

232—"God Will Take Care of You."

47—"New Every Morning Is the Love."

133—"My God, How Wonderful Thou Art."

297—"Just As I Am."

89—"God Be With You Till We Meet Again."

WEDNESDAY, FEBRUARY 28

*Theme: "God will take care of us if we do His will."*

"Whosoever repenteth and cometh

unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him."—*Doctrine and Covenants 3: 16, 17*.

Suggested Hymns:

248—"How Gentle God's Command."

313—"O for a Closer Walk With God."

323—"O Thou God Who Hearest Prayer."

312—"Lord, Thy Mercy Now Entreat-ing."

151—"Father When in Love to Thee."

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# The Bulletin Board

## Appointment of Bishop's Agent

Notice is hereby given that Brother Lewis P. Summers has been appointed to serve as bishop's agent for Spokane District, taking over the work formerly handled by Monte Lasater.

Brother Summers comes highly recommended by those who know him and have been associated with him. We are glad to recommend him to the Saints of the Spokane District and solicit their whole-hearted support in this phase of the work of the church.

We hereby request that the solicitors send their January and subsequent reports to Brother Summers, Sagle, Idaho.

THE PRESIDING BISHOPRIC,

By G. L. DELAP.

Approved by

THE FIRST PRESIDENCY,

By F. M. SMITH.

## Priesthood Institute

President F. M. McDowell will visit Central Michigan District four days in February: Saginaw, February 22; Tawas City, 23rd; Beaverton the evening of the 24th and until noon the 25th. He desires to see every ordained man in the district. The institute and items of conference business will be cared for Saturday night and Sunday. The early Sunday prayer meeting will be followed by President McDowell's talk until noon when he must leave for Grand Rapids. Harry Runkle, district chorister, will train the singers from 1:30 to 2:30, then all the workers will be given a chance to express their desires to work for the Master. Items of business will include the election of delegates to General Conference and the approval of the district regarding the sale of Greenbush Church. —Hubert Case, district president.

## Conference Notices

Conference of Wheeling District will convene March 3, at Moundsville, at 2:30 p. m. The business for this session will be the election of delegates to General Conference, and consideration of a proposed change of date for the annual business conference. Moundsville Branch will arrange a program for the priesthood meeting Sunday morning. The usual devotional services will be held during the day.—O. J. Tary, district president.

An all-day meeting and conference for West Virginia district will be held at Parkersburg church, February 25. Apostle Paul M. Hanson is expected to be present. The purpose of the meeting is to elect delegates to the General Conference at Independence, Missouri.—A. C. Silvers, district president.

The Des Moines district conference will be held in Des Moines February 9,

10, and 11. The conference will begin with a district banquet on Friday evening, February 9, at 6.30. Brother J. F. Garver will be the principal speaker. Reservations for the banquet should be made in advance with the district young people's supervisor, Miss Doris Nelson, 740 Sandahl, Des Moines, Iowa.

## Conference Minutes

SOUTHEASTERN ILLINOIS.—District conference convened at Mount Vernon, December 9 and 10. Apostle J. F. Garver was in charge of the prayer and testimony meeting at 10.30 a. m., assisted by Ernest Roberson and W. M. Clements, and gave a short talk following the service. Business session began at 2 p. m., Brother Garver in charge, assisted by Ernest Roberson and Charles Wesner, counselors to R. L. Fulk who was unable to attend the conference. Myrtle Choate was secretary of the conference. After the formal opening of business, ministerial reports were read from Ernest Roberson, R. H. Henson, Lindolph Casey, O. P. Allen, Ancil Burrough, Johadijah Dann, and Elmer Slover. Statistical reports came from the following branches: Marion, Mount Vernon, Brush Creek and Poplar Creek. Harry Henson was recommended for ordination to the office of priest and Arthur Mills to the office of teacher. Both men are members of Brush Creek Branch. These names were presented to the conference by O. C. Henson, and approved. Delegates to General Conference were elected: Oral Allen, R. L. Fulk, Sister R. L. Fulk, Harry Henson, Glenna Jackson, Marion Lawrey, Sister Marion Lawrey, Lewis Deselms, J. M. Henson, Sister J. M. Henson, Edith Allen, and Icel Burrough. Then came the election of district officers, Brother Garver making a few remarks with regard to the election of the district president to fill the vacancy left by R. L. Fulk. Ernest Roberson was unanimously chosen. A vote of thanks was extended to Brother Fulk for his faithful services as president while in this district. Sister Myrtle Choate was reelected secretary of the district. Bishop's Agent Charles Wesner read his report and stated the amount of financial help sent to the Bishop as well as the financial standing of the district. His report was approved and Brother Wesner was sustained in his office. Brother Harry Henson was elected to assist him. The district presidency was given power to appoint the church school director, and Sister Bessie Burgess was elected chorister. Sister Helen Cisne was sustained head of the women's department. That evening Apostle Garver delivered a fine sermon. Sunday began with a prayer meeting and the morning sermon was by Brother Garver. At noon the sisters served dinner in the basement. At the afternoon business meeting the bishop's agent reported the total offering to the conference to be almost thirty dollars. Brother Ernest Roberson, district president, chose as his counselors Charles Wesner and O. C. Henson, and his choices were approved. Then the conference voted its thanks to Mount Vernon Saints for their hospitality, and there was a sermon by Apostle Garver.

## Our Departed Ones

BLAKE.—Mae Christine Cosgray, daughter of the late Peter Cosgray and Mary Cosgray, was born July 1, 1896, near Monticello, Indiana, where she spent a happy childhood. She was married to Bannard Blake, of Remington, Indiana, December 20, 1914, and moved to Barcroft, Virginia, with him where they lived together nineteen years. She passed from this life January 5, 1934, at the Georgetown University Hospital, Washington, District of Columbia. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1925, at Barcroft, Virginia, by Elder Adolphus Edwards, of Baltimore, Maryland, and was an active member of the Washington, District of Columbia, Mission. She departed from this sphere of action strong in the faith. She leaves to mourn, her husband; four children, Merle, Helen, Gene and Hyrum; her mother, two brothers, and a sister of Logansport, Indiana, together with a host of friends who loved her because of her amiable, sympathetic, and kind disposition. Funeral services were conducted by Elder Joseph Edwards, pastor of Baltimore, Maryland, Branch, assisted by Elder James C. Edwards of the same branch. A quartet of the Washington, District of Columbia, Mission, consis-

ing of Brothers Wilcox and Wilkinson and Sisters Wilkinson and McCormick rendered "The Old Rugged Cross," and "Face to Face." The services held at her home in Barcroft, Virginia, were largely attended. Interment was in the Columbia Gardens Cemetery, Arlington County, Virginia.

COLLINS.—John Monroe Collins was born at Maryville, Missouri, Augusta 29, 1880. He was united in marriage to Minnie Guy, June 3, 1923, at Pueblo, Colorado. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in Denver, May 17, 1933, being baptized by Elder Glaude A. Smith. He departed this life at Colorado Springs, September 23, 1933, leaving to mourn, his wife; his sister, Mrs. Nannie Schaeffer, of Denver, many other relatives, and friends. The funeral services were conducted by Elder J. D. Curtis at Colorado Springs. Interment at Colorado Springs, Colorado.

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## Utah Mormon Internal Controversy Over Polygamy

By Elbert A. Smith

## Youth and the Church

By Charles V. Graham

## A Gift of the Restoration

By John F. Sheehy

# THE SAINTS' HERALD

January 30, 1934

Volume 81

Number 5

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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## The Pigeonhole

### ■ Celestial and Terrestrial

"We have been in the past more ready to enjoy the celestial chorus than to attend to our terrestrial chores," says Quintus Quiz, colyunist for the Christian Century.

"And may I add," offers the Pigeon, "that the hope of playing on a golden harp will decline sharply when some of our lazy Christians discover they have to take music lessons to play them!"

### ■ The Shortest Criticism

A story is going around of an editor who received a poem and was asked to criticize it. He wrote:

"Dear Sir:

"I have read your poem. Oh, my dear sir!"

■ The man who avoids all alcoholic drinks as poisonous will have no fear of getting the deadly "Bootleg" liquor into his system.

■ The other day I heard a mother pray: "Lord, give us the strength to honor our profession of faith." Would that all of us were acquainted with that prayer.

■ Some people never hear the call to service. Their ears are stopped up with the cotton of selfishness.

■ "I like people," announced the Pigeon a gleam in his beady eye, "but sometimes I feel like the little girl who went to her mother with this question: 'Mother, I like boys fine, but is it being boys that makes them act so queer?'"

### ■ Shop Notes

Li'l Willy Says: "I really know quite a lot, if I could only think of it!" Which parallels what we once heard a great man say: "Men have not so much need to be *told*, as they have to be *reminded*." The problem is to make our knowledge available for use.

This also brings up another story of the book agent who approached an old farmer who was sitting on a rail fence, chewing a straw. "Mister," said the young man, "I'd like to sell you this book. It will tell you all about how to run your farm efficiently." The farmer replied, "Son, I ain't usin' one half the knowledge I got now. Your book wouldn't be no use to me!" Some people are just too lazy to do what they know to be right.

It is fun to be modern, but don't get ahead of the procession. On January 23 the thermometer stood at 68°, and Tiny came galloping into the office with her hair flying. "I know it's silly," she cried, "but I can't help feeling spring in the air." But this morning she crept in drooping like a frost-bitten rosebud.

The Proletarian was standing on the top step of his big press, with a screw driver in his hand. He insisted on delivering an oration: "It is better to have a dictatorship that will bring about the greatest happiness to the greatest number of people, than to have a democracy run by a bunch of crooked politicians who operate the government for the benefit of gangsters and racketeers, and do nothing but exploit the people and pillage the treasury."

# Editorial

## The World Tomorrow

**The Message** When the church came into existence in 1830, the Zion of which it talked was only one of the communal ideals that were in the air, and other projects for ideal group life were being tested. The others have now failed and most of them are forgotten. They were crystallized into definite plans, and because of certain defects they died. Our plan of Zion continued as an educational effort, but was kept from crystallizing, and so it has lived. It has been our waiting upon Divine guidance that has kept us from rushing into man-made plans. In view of the character of people, the long delay of more than a hundred years without realizing our ideal may be a blessing. Perhaps it has been necessary. The hope of the project, at least, has been saved. We are better off than those who tried immediately and ruined all their hopes.

**A Moving World** Today the world is on the move. Other churches are teaching Christian stewardships. Some of them are teaching the law of tithing. We are alone in our hope of building a separate and ideal group within the nation, but the others do look for the remaking of our national life so that it shall function along the lines of Christian idealism. Economists have been predicting a new social order, and social engineers are already drawing the tentative blueprints for a modern world.

**A Chance Lost?** Our message that was unique in 1830 is now becoming but one of a chorus of prophetic voices predicting a new era for humanity. If we are not ready to live up to the opportunities that the gospel brought to us at that time, it appears that the initiative will be taken from us, and the work of God may be carried on by other people. There are indications that He will not wait forever for any one set of people to make up their minds.

**Building Material** There is a loud cry abroad, as well as in the church, for the Kingdom of God. But one looks in vain, whether in the church or out of it, for suitable building material. There are certain minimum standards of righteousness, intelligence, training, and devotion that no group has yet attained, without which it would be folly to make the attempt to bring Zion into reality. To start unprepared would be to court disaster.

**Tomorrow** Meanwhile, the world of tomorrow is being formulated in the present, and out of the materials of the past. Will it be just another edition

of the same old corrupt world that humanity has known so long, or is it to be a new world founded on the principles of Jesus. As we come up to the next General Conference, we should examine our hearts with regard to these things.

L. L.

## The Singing of Hymns

There have been few general officers of the church who have traveled more extensively among the districts and branches of the church, especially in North America, than have I in the past few years. In these travels I have made many observations to some of which I have given expression in writings in the *Herald* in various forms. Of one thing I have, however, not spoken, but have wanted to do so. There are, as a matter of course, a number of our hymns which are commonly sung. One of my great desires, which I might speak of as an ideal, is that there shall be developed throughout the church a standard of congregational singing which shall approximate that of a well-trained choir in quality. I have envisioned the work of the music department developing such coordination and cooperation among the choirs of the church that when the singers assemble at the general conferences that with a few general rehearsals a great chorus might become a permanent feature of the conference, and eventually develop a presentation which will be very attractive.

When that is accomplished, it will mean that the congregations in their hymn singing will approximate a uniformity, for as the choirs sing, so the congregations will sing eventually. I have observed a wide variation in the manner of singing some of our most well-known hymns; and the greatest variation is in the matter of tempo. This should not be, for hymns are written with definite time and expression in view or mind by the writers. I have heard some good old hymns ruined or at least marred by being sung at too fast a tempo, others spoiled by being sung too slowly. This may easily be remedied, if choir leaders and song leaders will observe the metronome number of such hymns, and these numbers will be found in the new hymnal especially.

I cannot too strongly recommend that choir and song leaders observe carefully the designated tempo of our hymns. Sister Mabel Carlile, with whom I was discussing this matter, when I suggested I would editorially express myself on this said: "Be sure to tell your readers, especially the song leaders, that Wagner said that 'tempo is the

soul of music.'” So I pass it on by saying that for each of our fine hymns there is a certain tempo by which the best results are reached. A sweetly flowing melody is ruined when sung jerkily or too rapidly, while the joyful songs of praise and thanksgiving are quite as surely spoiled by lugubrious dragging.

Let us keep in step by learning to sing our hymns well together, in spirit, movement, and interpretation, as the writers designed. To bring this about is and should be one of the tasks of the music department and our general music leaders.

F. M. S.

## Do You Want a Market?

### A New Outlet Proposed for Small Manufacturers

Are you making some standard article or product that you wish to sell? Would you like to open up an entirely new market? If you are, this announcement will be of great interest to you.

Many church people are manufacturing articles of standard quality and products of real merit. Because of limited means, however, they have not been able to advertise, and their wares have not come to the attention of other church people.

If there is sufficient demand for such a service, the Herald Publishing House is willing to undertake measures to bring the sellers and the buyers of the church together. This plan would in no way interfere with marketing plans already in operation. It would simply extend the market.

An advertisement in the back of this issue explains the details of an inquiry which is being sent out to interested parties, by which this plan may be set in operation.

If you know anybody in your branch or district who should be interested in this move, urge him to get in touch with us. Action should be taken very soon. If sufficient numbers of manufacturers apply, a catalogue will be published, and we want every producer or manufacturer in the church to be represented.

We want this move to be conducted from the first on the safest possible lines. We want to handle only dependable good quality products. That is why we shall require all who participate to fill out a special questionnaire which we will be glad to send. These questionnaires must be filled out completely and satisfactorily before we can transact business.

Consult the advertisement. Write today. If you know of some who should be interested, who are not taking the *Herald*, make it a point to speak to them.

HERALD PUBLISHING HOUSE  
Independence, Missouri

## Men You Ought to Know



ROY S. BUDD

Of the Quorum of Twelve

*A strong sense of right and honor, and the high ideals of Christian character have governed in the life and teaching of Apostle Roy S. Budd. His example and instruction have done much to strengthen the moral fibre of the young and to remind the old of their duty. His work is marked by a sincere devotion to the teaching of the gospel as a way of life.*

*His gift for public speaking reappears in his children. Two daughters and one son have already distinguished themselves in school contests and show much promise for the future.*

## Across the Desk of the Editor in Chief

**B**ROTHER MYRON A. MCCONLEY, writing from the Northwest of his work at Myrtle Point says: "We also made provision to strengthen the work at Myrtle Point by ordaining Walter Dancer, son of our famous David Dancer of Lamoni, to the office of elder."

Many of Walter's friends will be glad to learn of this and will expect good things from Myrtle Point as a result of this ordination.

**I**N A LETTER from Creston, Iowa, Brother A. D. Blair, the pastor of the branch at that place, says that they are thankful to their heavenly Father for blessings received and hopeful for the future. He says: "Our tithing is on the increase now as well as the number of members. We are trying to apply ourselves to our task more now and can already see the fruit of our efforts." He commends the *Herald* and expresses determination to get it into more of the homes of the Saints there.

F. M. S.

# First Principles

By L. L.

WHENEVER we encounter any new system of thought, we do not immediately ask to have the complete philosophy of it explained to us. We ask rather for a simplified outline of the fundamentals. And of course we know that there is much left to be said and explained after we have the fundamental outline firmly fixed in mind. But we do begin with them. Your little boy, on his visit to the big trimotored airplane, does not ask the engineers about stresses and strains, and tensile strengths of metals. He is interested in the wings, the propeller, and the pilot's controls, which are, after all, the fundamental requirements of an airplane, no matter how important the engineering theory may be.

There is a story of a city man who was visiting his country cousin. They were out in the big barn, and the country cousin was exhibiting his fine fat mules with considerable pride. As they passed a certain stall, one vigorous mule fanned the city cousin's coat tails with a flashing pair of heels, lifting him over into a pile of straw. "I didn't know he would do that," cried the city cousin. "That is one of the first things you need to know about mules," said the country cousin. "I thought you knew it."

There are some things that people ought to know about mules, or they will get kicked. And there are some things they ought to know about life, or it, too, will kick them.

Everything exists or proceeds upon some very few fundamental principles: republics and monarchies, dictatorships, revolutions, and political parties. And even churches and religious philosophies have their basic principles. There are certain first things that we need to know, concerning the gospel of Christ.

"We believe in the six fundamental principles of the gospel, named in the sixth chapter of Hebrews." Thus reads the fifth item in the epitome of faith of the church.

When Saint Paul wrote his letter to the Hebrews, he showed himself to be a master of Hebraic law and literature, as well as an adroit witness for Jesus of Nazareth as the Christ, the Messiah of ancient prophecy. That vision and experience which had come to him on the road to Damascus had changed his whole life, and he had never thereafter faltered in the faith that he espoused at that time. To his keen intellect and his thorough knowledge of the religion of his time, he added the zeal and devotion of the martyr, never to be relaxed while life lasted.

Saint Paul knew the Hebrew people well, and he understood the workings of their minds, as well as

the habitual prejudices that got in the way of their thinking. It is not to be wondered at that he supported his assertions in those first five chapters of his letter with copious references and quotations from their sacred literature. Although there were no chapter divisions, as we understand them today, in the early manuscripts of the Hebrew letter, we find that each of those chapters proposes and establishes some definite statement about Christ, as Paul is careful to call the Master in this letter. The five points that Paul was intent upon impressing upon the minds of his Hebrew readers were as follows: (1) Christ is supreme; (2) Christ, through the incarnation and residence among men, made salvation possible; (3) Christ is the Apostle and High Priest of the profession of faith; (4) Christ makes possible a period of rest for those who are numbered among the people of God; (5) Christ alone has the *authority*.

Thus, before going on with his masterly dissertation on the way of life which should lead men "on to perfection," Saint Paul turned for a last summary of the fundamental principles of the gospel of Christ which has stood for all time since as a list of the minimum essentials of the covenants and sacraments positively necessary to the Christian experience. We read them to you from the first two verses of the sixth chapter of the Hebrew letter: "repentance from dead works," "faith toward God," "the doctrine of baptisms," "laying on of hands," "the resurrection of the dead," and "eternal judgment."

These are the first things that we need to know about the gospel, and about the church. We could study all the rest of it without making the proper start, and receive vast benefits from the learning. But there would be something lacking in our religious education. These are the things that Jesus taught, as we shall see as we go along with our examination of each separate principle. His followers recorded his words as he spoke of them. Saint Paul, the great scholar and protagonist of the early church, refers to them as "the principles of the doctrine of Christ." That is a designation which should settle the question of their importance at once in the mind of the person interested in the message of Jesus. And all of them are of importance.

The casual reader, without the discipline of formal education under the guidance of an instructor, may go to a library and study exactly the same books and the same subjects as the university student does. But he will never secure the benefit and full range of knowl- (Continued on page 155)

# NEWS BRIEFS

## Des Moines District Reports Inventory Day

December 3, the closing day of "Keep the Law" period, was Inventory Day for Des Moines District, Iowa, and Bishop G. Leslie DeLapp, of Independence, Missouri, was the guest speaker for Des Moines Saints. On this day one hundred and ten inventories were filed and a number, eager to comply with the financial law of the church, paid their tithing or made offerings.

## Missionaries Help Decatur Congregation

Members of the branch at Decatur, Illinois, received inspiration and new courage from the two-week series of meetings conducted there last November by Patriarch and Sister Richard Baldwin. During the series seven were baptized.

## Indianapolis Has Service for the Sick

On a recent Sunday when Missionary J. O. Dutton was visiting the Hoosier capital, all the Saints fasted and prayed for the sick. The sermon that morning, preached by Brother Dutton, was on "Healing." At the close, Elders C. A. Nolan, W. P. Creviston, A. W. Gage, and J. O. Dutton administered to six ailing members.

## Duluth Church Building Clear of Debt

The women's department of Duluth, Minnesota, have cleared the branch of all debt on the church building. To do this they have engaged in many enterprises.

## Outstanding Record For Bisbee Arizona

Bisbee Branch reports a gain of two hundred and fifty percent in baptisms since 1932, and the financial clerk records a more than five hundred percent gain in tithing and offerings since 1932. This branch has a fully organized priesthood, and has adopted a plan of activity enabling it to cooperate with the general church in every undertaking.

## Doctor Joseph Luff Writes Toronto Paper

A letter from Doctor Joseph Luff, of Independence, to *The Globe*, Toronto, Ontario, appearing in the issue of January 20, 1934, is of interest to his friends everywhere. Here is his communication to the paper:

"*My Dear Globe:* I congratulate you on the achievement that permits me here (eight miles from Kansas City) to sit in my home and listen to the world's news as it, in clear tones, rolls from *The Globe* office over the radio, starting memories of the long ago.

"Sixty-eight years ago I was a route boy, engaged in carrying *The Globe* to its city subscribers in Toronto, the city of my birth. Later I was employed in the mailing room, and still later had frequent occasion to visit the stereotyping department when carrying the type-forms there from the *Christian Guardian* office, where I was employed as a printer's apprentice.

"My mother used to pick berries, as a child, where the public buildings of Toronto stand today, and she often used to interest me by relating incidents connected with 'Muddy York' as the place was then called.

"One sister of mine still resides in Toronto (Mrs. Thomas Smellie, of 69 Walker Avenue). She and her family keep my thoughts linked to the old city, and I am charmed by the magnificence of its growth in dimensions and character, and proud to think of it as the city of my nativity.

"From this you will readily sense the reason for my special relish for the feast spread by the radio when *The Toronto Globe* is serving. Though in my eighty-second year, my appetite is still keen for it, and in this I am fully shared by the little wife whom I wedded in Toronto over sixty years ago."

## Jerome E. Wildermuth Is Critically Ill

Elder Jerome E. Wildermuth, a former missionary, is critically ill with blood poisoning at the Independence Sanitarium. He has had five blood transfusions and it is hoped that with good care and the faith and prayers of his friends he may yet recover. Brother Wildermuth's home is in the Ozarks of southern Missouri, but for years he labored as a church appointee in North Dakota. He will be remembered by many Saints whose prayers are requested in his behalf.

# Utah Mormon Internal Controversy Over Polygamy

By Elbert A. Smith

Some months ago we published in these columns a series of articles in review of an "Official Statement" coming from the Presidency of the Utah Mormon Church on the subject of the present practice of polygamy. (Those articles, now in tract form, may be obtained from the Herald Publishing House, Independence, Missouri.) The pronouncement in question appeared in the *Deseret News* for June 17, 1933. It announced that certain members of the Utah Mormon Church had apparently banded together to keep alive the practice of polygamy. Such were denounced and threatened with excommunication and their practices termed "corrupt, adulterous practices."

Now appears one J. W. Musser, of Salt Lake City, as champion of the accused persons and in revolt against the ruling of their Presidency. His recently published brochure of some ninety pages, entitled, *The New and Everlasting Covenant of Marriage*, comes from the Truth Publishing Company, 528 Atlas Building, Salt Lake City. How extensive the revolt against the ruling of the Mormon Church officials may be we have no means of knowing. Mr. Musser claims that the controversy has "divided the people and is causing a chaotic condition throughout the church." Probably this is an extreme statement such as would come from a zealous propagandist. However, the publicity given to the pronouncement coming from the church officials, and to similar proclamations that preceded it, indicates that a considerable number of people are offering resistance to the present program of the church officials in prohibiting the practice of polygamy. On that point Mr. Musser says further:

"The Manifesto, [The Woodruff Manifesto prohibiting polygamy] did not emanate from the Lord. It was not adhered to by those who chiefly sponsored it. It was not intended, when signed, to be regarded as a revelation from the Lord—but only a political document forced upon the Church by its bitterest enemies and who were known to be enemies of God. Its covenants have never been kept by the Church leaders, and now, even in the face of the 'Official Statement' referred to, it is being repudiated by retaining men in positions who have been and are now living in violation of its expressed meaning. On the other hand, God's work is going on. The Patriarchal [polygamous] order of marriage is being lived in its fullness. Children are being born under the covenant. Faithful men are pledged to use their God-given rights to see that this divine principle is taught to and practiced by those of the Saints who are not afraid to lay down their lives in defense of the truth. It cannot be stopped by mortal power. Penitentiary walls or priestly castigations will avail nothing. The work will go on and God will be glorified."—Pages 58, 59.

## MR. MUSSER'S FUNDAMENTAL POSTULATE

Mr. Musser's fundamental position seems to be that Celestial Marriage (including polygamy) is a vital part of Mormon theology, absolutely essential to salvation and "exaltation" hereafter. He says:

"That the Patriarchal order of marriage is a vital tenet of the gospel of Jesus Christ cannot truthfully be denied. It is an eternal principle founded on eternal law. It is the gateway through which mortal beings reach exaltation in the Celestial Glory. Without it there can be no such exaltation. Without it there could be no God—no builder and ruler of universes. From Father Adam down through the ages this order of marriage has obtained among the faithful of God's children. In it is comprehended the eternity of the marriage covenant. It means the perpetuation of the lives. Under its divine sanction children are born throughout the eternities and men become God's creators and rulers of worlds. Just as well might man expect to reverse the law of gravity or pull himself up to the moon by his boot straps as to enter into the presence of the heavenly Father without first subscribing to this order of marriage."—Page 9.

Mr. Musser's argument in the foregoing is well supported by the very terms of the so-called "revelation" enjoining celestial marriage and polygamy as accepted by the Utah Mormon Church. Mr. Musser's postulate goes on with the premise that "plurality of wives," polygamy, is just as truly a vital part of the whole plan of "celestial marriage"; that it cannot be divorced, either in theory or practice, and its practice is vital to the whole philosophy of Mormonism here and hereafter.

Again his premise seems in full accord with the so-called "revelation" on "celestial marriage." The practice of polygamy was enjoined in it and polygamy was the burden of the revelation quite as much as sealing or marrying for eternity. To fail to obey meant eternal condemnation. The present leaders of the Utah Church seem content or constrained to abandon the practice of polygamy here and now while retaining the custom of marrying for eternity. This program Mr. Musser denounces.

## QUOTES FROM CHURCH LEADERS

In support of his fundamental postulate that polygamy is a vital and ineradicable part of Utah Mormon religion Mr. Musser quotes from their various presidents and other leading men: Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Orson Pratt, and many others. On that point Joseph Fielding Smith, who preceded Grant as president of the Mormon Church, is especially clear. Musser quotes him as follows:

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the *salvation or exaltation* of mankind. In other words, some of the Saints have said, and believe, that a man with *one* wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn *protest* against this idea, for I know it is *false* . . . The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the Celestial law of marriage in *part* . . . but this is only the *beginning* of the law, not the whole of it. Therefore, whoever has imagined that he could obtain a fulness of the blessings pertaining to this Celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. . . ."—Extract from sermon, *Journal of Discourses*, volume 20, pages 26-31.

The foregoing shows how polygamy is linked up in Mormon theology with the processes of eternal salvation. Less to the point but more vehement is the quotation from Woodruff, who some time later was forced to issue the "Manifesto":

"My voice is that we will obey God. . . . I will not desert my wives and my children and disobey the commandments of God, for the sake of accommodating the public clamor of a nation steeped in sin and ripened for the damnation of hell!"—From epistle of Apostle Wilford Woodruff, *Millennial Star*, volume 41, pages 242-3.

#### CLAIMS A POLICY OF DECEPTION FORCED

Mr. Musser resents the conditions induced in the church by the Manifesto. He quotes Bishop Heber Bennion:

"Many of us have entered this principle (of plural marriage) since the Manifesto, and many of the *Leaders*, living openly in this principle, are being sustained in high positions of responsibility in the Church."

Commenting on Bennion's statement Mr. Musser says:

"Heber Bennion was in a position to know what he was talking about, being for a long time a leading Bishop in the Church and then a High Counselor in one of the leading Stakes.

"The very nature of the Manifesto was to breed liars. The interpretation placed upon it by its authors, being to bind the Saints to conform to all laws, would force husbands to abandon their wives and children. No man possessing an ounce of honor would do it, and yet all were pledged to do that very thing. . . . Men were either forced to falsify the truth or go to prison; and many of them, in their weakness, chose the former. To 'lie' under the circumstances, was not sin. 'What can they (the leaders) expect of us now' said a high Church official to the writer, 'we have been taught to lie from the cradle to the grave. . . .' And even if a 'white fib' be told to keep a man and his family from being destroyed, wouldn't it be a saintly deed? . . . Father Adam chose the lesser of two evils, and that is just what many of the Saints are doing today. . . . they choose to obey God rather than man."—Pages 63, 64.

It is very evident that Mr. Musser and his associates intend to defy the law in this matter and if they deem it necessary to do so to resort to deception to escape penalties.

#### ALLEGED GENESIS OF PRESENT REVOLT

Mr. Musser claims that their one-time president, John Taylor, prior to his death, received a revelation enjoining perpetual obedience to the law of plural marriage and forbidding any recession on that point; furthermore that he did at that time (1836) set apart men to have power "in perpetuity" to solemnize plural marriages. These men it is alleged are carrying on that work and intend to continue to carry it on.

The brochure closes with a reiteration of determination on the part of many Utah Mormons to "obey God rather than man" in this matter:

"Numbered among the Latter-Day Saints are thousands of men and women who have in very deed dedicated their all unto the Lord, not even withholding their lives. . . . It is to such that the necessity of living the full law appeals. They know that a full salvation and exaltation must rest on the observance of the whole law and that the rejection of the same by the Church does not excuse them from the inexorable demands of the law. . . . They are burning their bridges behind them and are accepting the practice of plural marriage with a faith and stoicism sublime and immovable. And the greater the opposition manifested both from within and without, the stronger grows their determination to stand firm.

"The writer bears his solemn testimony that these things are true; that the Holy Priesthood continues to function on earth until Christ comes to reign as King of Kings as is His right. This authority cannot be removed by ecclesiastical edict. Children are being born in the New and Everlasting Covenant [plural marriage] and will so continue. Hundreds of the Saints are being led to inquire of the Lord where to go for the desired blessing, [to be married to polygamous wives] and their pleadings are not in vain."—Pages 86, 87.

#### TIME HAS BROUGHT STARTLING CHANGES

We have felt that our people would be interested to keep in mind and be informed concerning this internal struggle in Utah Mormonism. Naturally our sympathy is with the Mormon authorities in their apparent effort to stamp out the practice of polygamy. Yet the thought is smile provoking that those authorities are now branding as apostates men who practice polygamy, while in years gone by they branded *us* as apostates because we would *not* practice it. We wish that they would now go the whole way and cease to teach that polygamy is a divine principle; their teaching and belief will constantly tend to find expression among their members in practice. The whole matter has involved them in grief and confusion since that day in 1852 when they accepted as divine the "revelation" enjoining polygamy, and it will continue to do so until that spurious revelation is repudiated in all its parts and expunged from their Scripture.

Time has brought startling vindication of the wisdom of the early leaders of the Reorganized Church of Jesus Christ of Latter Day Saints and the inspiration of the word of (Continued on page 146)

# The Book of Mormon Manuscripts

By S. A. Burgess

AS IS WELL KNOWN, Martin Harris and Emma Smith first acted as scribes for Joseph Smith, jr., in the transcribing of the *Book of Mormon*. Later, one of the Whitmers, Christian Whitmer, also helped, but the bulk of the writing was done by Oliver Cowdery after he came to help Joseph Smith, April 5, 1829. Then, for the first time, Joseph Smith had a scribe who could work steadily. As a result the copyright of the *Book of Mormon* was taken out the eleventh of June, 1829.

But before the manuscript was taken to the printer, Lucy Smith tells us in her *Biographical Sketches of Joseph Smith*, in the end of chapter 28, that after securing the copyright Joseph received a commandment that Oliver Cowdery should transcribe the whole manuscript, that he should take but one copy at a time to the office, so that if one were destroyed there would still be a copy remaining. Also that he should be guarded in going to and from the office and the manuscript at home should also be guarded. This may account for the fact that the manuscript was first taken to E. B. Grandin, of Palmyra, in August, 1829. Yet not till March, 1830, was the first copy ready for the market, and April 6, 1830, the church was organized.

Later, at Kirtland, in 1837, Joseph Smith and Oliver Cowdery brought forth the second edition of the *Book of Mormon*, again a manuscript edition. It is clear that one manuscript was kept by Joseph Smith, jr., and the other was retained and cared for by Oliver Cowdery.

## NAUVOO HOUSE

As to the one manuscript, Joseph Smith, jr., placed it in the cornerstone of the Nauvoo House in October, 1841, and this manuscript remained there until Major Lewis Bidamon tore down the wing and built up the corner of Nauvoo House. It must be remembered that the Nauvoo House was never completed as originally planned. The brick work was carried up only to the window coping of the second story. As a result water evidently seeped down through the bricks and stones. In any event, when the stones were removed and the cornerstone opened it was found to have been cracked by the weather, and frost and water had almost completely destroyed this manuscript. A few pages, however, were saved and half of them sent to Joseph Fielding Smith in Utah, and the other half to Joseph Smith at Lamoni, Iowa. As to those sheets which were sent to Lamoni, they were so affected by frost and water that exposure to the air caused the writing to fade and the paper to crumble to pieces.

As to the pages sent to Utah, we have seen a photo showing a number of small scraps, as though the pages had disintegrated into several small pieces. (*Deseret News*, August 8, 1931.) We have also been informed that as late as 1923 there existed one page there between glass and so preserved. We also note in the *Deseret News* for August 8, 1931, that Joseph Fielding Smith, jr., had in his possession for many years twenty pages or ten sheets of this manuscript, and that a search is now being made for them. Also, we are there informed, one sheet is owned by A. B. Kester, 1155 Yale Avenue, Salt Lake City. It seems altogether probable that if any of this manuscript remains it is hardly more than a sheet or two. We should be glad to learn that these sheets still exist, but it seems probable that hardly more than that still remains at the most.

## OLIVER COWDERY AND HIS MANUSCRIPT

The manuscript in the hands of Oliver Cowdery at his death at Richmond, Missouri, in March, 1850, passed into the hands of his brother-in-law, David Whitmer. David Whitmer prized very highly the possession of this manuscript, and we find that some who were closely associated with him believed it to be the only manuscript, as it was in fact the only complete manuscript in existence, but, as set forth above, it was not the only one which had been made, as two complete manuscripts were prepared before any printing was done.

When David Whitmer died in 1887, this manuscript passed shortly afterward, to George Schweich, the grandson of David Whitmer. We are informed that a deed was executed by the widow of David Whitmer and his daughter, Mrs. Schweich, to George Schweich, but we have not verified this. Still later, in the spring of 1903, George Schweich turned over to Joseph Smith, President of the Reorganized Church, for that church, this manuscript of the *Book of Mormon*, the John Whitmer History, the signed sheet of characters taken by Martin Harris to Professor Anthon and Doctor Mitchell, a manuscript containing a copy of parts of the Inspired Version, and a further manuscript of the early revelations, which include the last page of the Book of Commandments and continued with that particular revelation to its end as given in the Book of *Doctrine and Covenants*. This was followed in turn by the several other revelations later received. These manuscripts were delivered in the presence of Frederick M. Smith, E. L. Kelley, R. S. Salyards, Rodrick May and Walter W. Smith.

From this manuscript there was published in 1908 what has been called the

Authorized Edition of the *Book of Mormon*, and this has been the basis of the various editions published by this church since 1908, with the exception that the old plates for the large type *Book of Mormon* have continued in use and some of these large-type books are still sold.

We do not think there is anything in the foregoing which should meet with serious controversy. The whole matter is one of fact and not for dispute or propaganda. All careful students of the church should be able to agree upon the facts.

## PRINTER'S MARKS

The principal value of the manuscript is its historical interest and great pains have been taken for its preservation. Writers of the Reorganization have clearly stressed the fact that this manuscript contains the printer's marks and so was the copy used by the printer in printing the *Book of Mormon*.

The assumption has been made that the first copy made was retained and that only the second copy was ever taken to the printer. We are not aware of any record at the time which so clearly states. As it happens, however, this manuscript to the extent of about one third does bear the printer's marks. Pages were cut at the end of a "take." But it also happens that considerably over half, about two thirds, does not bear the printer's marks, that even the backs of many of the pages have not been cut. So that if only the second copy went to the printer it would follow that this is two thirds the first copy and one third of it the second copy.

The testimony of the witnesses at the end of this manuscript is in the handwriting of Oliver Cowdery. It is not the original page signed by each, but is written as part of the manuscript. But it is not certain that the original testimony as signed by the witnesses was ever placed with either of the two manuscripts. It is a matter that is subject to assertion but does not appear to be capable of proof. When the testimony was written there was no manuscript to which to attach it. Hence it is not even probable that the original sheet signed by the witnesses was included with either manuscript. The original sheet of characters, however, was and is with this manuscript.

## HAND WRITING

According to Lucy Smith, Oliver Cowdery was directed to transcribe the whole manuscript so that the second manuscript was to be made by him, so far as the record goes. This manuscript from David Whitmer is in large part in the handwriting of Oliver Cowdery, but

there seems to be no record that Emma Smith or Martin Harris had anything to do with the second manuscript nor, for that matter, Christian Whitmer. Oliver Cowdery appears to have been the chief scribe of the first manuscript. This manuscript from David Whitmer, however, shows four different handwritings and these have been identified as the handwritings of Martin Harris, Emma Smith and Christian Whitmer, as well as of Oliver Cowdery.

The following excerpt is taken from a "Book of Mormon Committee Report," *Saints' Herald*, volume 31, pages 545, 546, (printed in 1884, nineteen years before it was delivered to our keeping):

"In regard to the Manuscript itself, we have to say, that it is beyond doubt the 'original' or the one written by Oliver Cowdery, Martin Harris, Christian Whitmer and Emma Smith, and probably Alva Hale. The handwriting of Oliver Cowdery and Christian Whitmer being identified by the Whitmer family; Emma Smith's writing being recognized by Brother Joseph and Brother Alexander, her sons. Known specimens of Cowdery's writing were shown to the committee and sameness noted. It appears that they relieved each other, as the handwriting frequently changes. The Manuscript shows different writers also, in the spelling, as some, particularly Oliver Cowdery, spell more correctly. The writers evidently spelled as Joseph pronounced the words. There is no evidence that we could gather that the words were kept before the vision of Joseph till correctly spelled, as some imagine, but they were written as pronounced, and when read to Joseph would of course sound as he had pronounced them. Proper names, which Joseph could not always pronounce, and which the amanuensis did not know how to spell, were spelled out by Joseph; also any word that he could not pronounce. . . . Father Whitmer states that very soon after the Palmyra Edition was published, Joseph Smith placed the Manuscript in Oliver Cowdery's care, with the solemn injunction to preserve it carefully and sacredly, for that the church might fall into transgression as did the Nephites of old, and that the Manuscript should be kept from falling into the hands of transgressors. He further states, that about the close of 1849, just before Oliver Cowdery's death, he (Cowdery) placed it in his hands. He declares that the Manuscript in his hands is the one used by the printer, and that he had every opportunity of knowing that this is the original."

#### ORIGINAL MANUSCRIPT

Much is made of a statement expressed in a manuscript believed to have been dictated by Joseph Smith, jr., to his clerk. In this it is stated that the "original" manuscript of the *Book of Mormon*

has been placed in the cornerstone of the Nauvoo House. This entry is dated December 29, 1841, and it is stated that President Joseph Smith laid the cornerstone on the second of October, 1841. There is no dispute but that the copy he placed there was one of these two manuscripts, and so "original."

Some have supposed that the two manuscripts were divided in some way, so that the one retained by Joseph Smith was partly the first manuscript and partly the second, leaving the one in the hands of Oliver Cowdery also part of each of these two manuscripts. There is no distinct record that that was done, or what was done.

It would seem that quite properly both could be called original manuscripts of the *Book of Mormon* as both were made before the first edition was printed, and one manuscript was taken to the printer from which the Palmyra edition was printed.

#### WHICH WAS FIRST

The question of which was first, or whether both were parts of the first, and both contained parts of the second manuscript, is open to long discussion. We simply submit the facts so far as they are known and leave the reader to judge.

It seems to be agreed that these two manuscripts were both written before the first *Book of Mormon* was printed. Also that the second copy was made by Oliver Cowdery, as the result of a commandment to Joseph Smith, the martyr.

Our friends of Utah have repeatedly urged that the one placed in the cornerstone of the Nauvoo House was the first one made. They base that on an "unprinted history of the church," though this part has been printed several times. Nor is it a complete history. In that one line reads (among items placed in the cornerstone of the Nauvoo House):

"The original manuscript of the *Book of Mormon*."

We may say we have never questioned that a manuscript was so placed. The facts above would justify calling either or both of these manuscripts original. A serious query in many minds is, Would the chief manuscript be thus disposed of—placed in a cornerstone?

E. C. Briggs states that in 1884 he called upon David Whitmer and among other things Whitmer said:

"I was present when Joseph gave these manuscripts to Oliver. Oh, it was such a solemn charge. He (Joseph) said, I feel it in my bones that there will come a division in the church, like it was with the Nephites and Lamanites, and if these manuscripts are not preserved, I fear that the church may be injured, and when you deliver them up to others, be sure they are left in good hands."—*Saints' Herald*, volume 31, page 396.

That sounds reasonable. While the story that Joseph Smith said the manuscript was a burden and source of trouble does not sound reasonable. For history shows no trouble he had on account

of the possession of that manuscript. The manuscript is of value as a check and proof as well as a relic.

As to the manuscript now in our hands, the folding appears clear:

First, this is the only manuscript of the *Book of Mormon* now in existence which is complete or even nearly complete.

Second, as history clearly states and possession is shown from 1829 to the present date, it has been conceded to be at least one of these two manuscripts which were prepared prior to the printing of the Palmyra edition.

Third, this manuscript in part shows the printer's marks. Some of it has been clipped at the end of the "take." That is true of about one third. As to the balance, it does not bear the printer's marks. Much of it has not even had the backs of the folio sheets cut. Parts of it are written with the sheets inserted, one inside of another. If only the second manuscript was taken to the printer, it would seem that more than half of this is the first manuscript.

Fourth, the character of the paper in size and appearance is similar to the sheets taken from the cornerstone of the Nauvoo House.

Fifth, we are informed that there were several scribes to the first manuscript, but that Oliver Cowdery was commanded to transcribe the whole manuscript for the second copy. This manuscript is for the large part in the handwriting of Oliver Cowdery, but it also shows the handwriting of the others named as scribes, Emma Smith, Martin Harris, and Christian Whitmer.

Sixth, we claim that Divinity directed and protected the production of the *Book of Mormon*. There remains therefore the additional fact that though this manuscript was long kept tied in old newspapers and lying under the bed at David Whitmer's home, it has been preserved. We have been told of efforts to steal it. Old residents of Richmond who do not belong to any branch of the church tell stories of how it was protected in the hands of David Whitmer. They also point out that when a tornado swept through there and destroyed many of the buildings, it blew down the home of David Whitmer, but he at the time was sleeping in a little frame lean-to, and had there this manuscript. This was not damaged, though the house was destroyed.

In the *Deseret News* of August 8, 1831, page 6, the foot of the second column it states that David Whitmer said:

"While camping around here in a tent, all my effects exposed to the weather, everything in the trunk became mouldy, etc., but they (the manuscripts) were preserved, not even being discolored."

As it happens this is a reprint of the earlier statement made by Joseph Fielding Smith, president of the Utah church over thirty years previously.

We have, then, the fact that the manuscript placed in the cornerstone of the Nauvoo House was damaged by the elements. Frost and water had cracked the stone and the manuscript and other contents were ruined. On the other hand we have a manuscript which, according to report, men have tried to steal, which has been in the path of a cyclone, and has been exposed to the weather, and yet has been preserved in safety. In justice, these facts should be kept in mind.

There appears to be much evidence that this manuscript of the *Book of Mormon* now in the hands of the Reorganized Church of Jesus Christ of Latter Day Saints in part at least, if not in large part, is the manuscript first written by Emma Smith, Martin Harris, Oliver Cowdery and Christian Whitmer under the direct dictation of Joseph Smith. We merely sum up the facts for what they may be worth. This manuscript does not include the original testimony of the three witnesses nor the original testimony by the eight witnesses in which each man signed for himself. There was turned over with it, however, the original sheet of characters taken by Martin Harris to Professor Anthon and to Doctor Mitchell.

It is also the only manuscript which can possibly claim to be original which has been preserved in its entirety and is therefore complete.

#### RECENT DEVELOPMENTS

The above was written at the request of Elder J. W. A. Bailey for his information in answering questions. But as many others have asked, it is now published, not in a spirit of controversy, but to state the facts and let the reader judge.

But before this was put on the press, in *Liahona* for September 12, 1933, there appears an article on "Original Manuscript of the *Book of Mormon*," which is stated to be taken from the *Deseret News* of December 23, 1899. With this is published a "facsimile of one of its pages," but the date when this facsimile was made is not stated. The reader is left to infer it was this year (1933). The article in fact says, "the same is still in existence here," meaning the *Book of Mormon* manuscript taken from the cornerstone of the Nauvoo House. The casual reader may not note that was in 1899, not 1933, that this statement was made.

We do not know if this statement is fair to Joseph Fielding Smith, late president of that church, or not. It contains a number of inaccuracies.

As to the question of the original, that is presented sufficiently above. We have tried to present the known evidence.

As to the manuscript placed in the Nauvoo House (cornerstone) it cannot be true that Franklin D. Richards secured the "balance of the manuscript" other than that which was received by

Joseph Fielding Smith, because our late President Joseph Smith received part, and so did others. Whether Franklin D. Richards received any part and if so, how much we do not know. But there are many reasons for believing that very little of that manuscript remains today (1933), if any does.

On two or three occasions to our personal knowledge our late President, Joseph Smith III, discussed this question publicly. He stated that when his stepfather Lewis C. Bidamon (not L. A. Bideman, as *Liahona* has it) tore down the southeast corner of the Nauvoo House, he found a box in the cornerstone with papers, coins, and a manuscript. The stone had disintegrated. The whole matter was ruined. Part of the manuscript as soon as it became dry fell to pieces, but some parts were preserved which were still legible. He (Bidamon) gave part to Joseph Smith III, and told him he had sent or given some to "cousin Joseph F. Smith, in Utah. The portion he (Brother Joseph) had soon faded." "They may have a portion in Utah, but I doubt if any portion of it is legible." That was in 1908.

Many visitors the past twenty years have stated they have seen one sheet or been informed one sheet still remained between glass, and was exhibited as all that remained of that *Book of Mormon* manuscript in Utah. The last time we were so informed was in 1923. In 1931, as already stated, an article was reprinted from the pen of Joseph F. Smith, sr., with some added notes by the present church historian in Salt Lake City, Elder Joseph Fielding Smith, jr., to the effect that his father once possessed ten sheets between pages three and twenty-two, and that a diligent search was being made for them. Nothing was said of that department owning a complete manuscript.

For our part it is only a question of fact. We should be glad to learn that more of that manuscript still exists in legible form; or that the portion received by Joseph Fielding Smith, sr., is still in existence. If it is, the fact could be readily established by independent witnesses. It is merely a question of fact, not of controversy. The best evidence available would indicate not more than one or two sheets at most are still in existence.

There are some possible points of controversy in which we are not involved. Late publications by them deny emphatically that the Utah church ever offered anything for the manuscript while in the hands of David Whitmer. Joseph F. Smith is stated to have denied this several times about 1899. But David Whitmer had, evidently told several that some such offer was made. One account appears in *Saints' Herald*, volume 31, page 396, in an account of a visit of E. C. Briggs to David Whitmer. We do not quote or discuss at length as David Whitmer and Joseph F. Smith, as well as Orson Pratt, are all dead, and David

Whitmer was dead sometime in 1899, and Orson Pratt even longer.

In 1901, in the *Latter Day Saints Biographical Encyclopedia*, by Andrew Jensen, volume 1, page 267 to 268, there appears quite clearly the statement that Orson Pratt did approach David Whitmer and made tentative suggestions, but David Whitmer refused to consider a sale or barter.

"Joseph F. Smith: We would not offer you money for the manuscript, but would like to see them preserved in some manner where they would be safe from casualties and caprices of men, in some institution that will not die as man dies." Page 267. Evidently then he did not so strongly object to possessing this manuscript. Then his statement continues that the next day after seeing the manuscript, "Elder Orson Pratt again felt closely after the subject of procuring the manuscript, but we found that nothing would move him on this point." Evidently Orson Pratt did try twice to secure it.

All of this was before the Reorganized Church had possession of this manuscript or the other manuscripts turned over with it.

We have presented frankly the facts concerning the manuscript in our possession and leave each reader to draw his own conclusions. If there exists any substantial, legible part of the other manuscript, which can be seen and examined under proper safeguards, we shall be glad to find that established. There is no need nor place for recriminations.

The preceding was prepared several weeks ago and placed in the hands of the *Herald* editors. Today, December 6, quite unsolicited, we received a letter written to an interested inquirer by Joseph Fielding Smith, Historian of the church in Utah, as follows:

CHURCH OF JESUS CHRIST OF LATTER  
DAY SAINTS

OFFICE OF THE CHURCH HISTORIAN,  
SALT LAKE CITY, UTAH

December 1, 1933.

Mr. C. W. Mitchell,  
Bryan, Brazos County, Texas.

Dear Sir:

When you wrote your letter asking about the manuscript of the *Book of Mormon*, I was in Texas where I spent most of the month of November. This will explain the reason why your letter was not answered earlier.

You have evidently not read carefully the article in the *Liahona*, for it does not say that the manuscript of the *Book of Mormon* is in Salt Lake City. On page 148 it definitely states that Joseph Smith placed the original manuscript of the *Book of Mormon* in the cornerstone of the Nauvoo House, which statement we have in affidavit form by eyewitness-

(Continued on page 146.)

# Weekly Health Letter

"Biliousness"

By A. W. Teel, M. D.

Church Physician

I have the following communication from Mrs. H. H. of Maine:

"I read your articles in the *Saints' Herald*, each week. Would you please advise me in regard to biliousness? Myself and children are always troubled with this. Some call it *jaundice*. Could you send me a formula or diet correction?"

The term *biliousness* is an unscientific term applied by the laity to a variety of symptoms used to designate a general malaise, mental inaptitude, constipation and loss of appetite. The skin has a dingy appearance which is due to an accumulation of toxic material circulating in the blood stream, brought about by reabsorption of concentrated bile overcharged with toxic substances interfering with its antagonizing the growth of putrefactive organisms and pancreatic digestive processes and diminishing the normal amount of mucous in the bowels causing the colon to become infected by the long continued delay of the excretions in that organ which may bring about a lack of disinfecting properties that should be contained in the gastric juice because the gastric juice should render insoluble or precipitate any of the toxic substances found in the bile. By this process putrefactive bacteria are released into the intestines with the resultant additional absorption of putrefaction poisons. Nausea and the vomiting of bile that is so common with those who have severe attacks of biliousness, is believed by some investigators, causes a reverse peristalsis which may be a strong factor in its production. Most all cases have a foul breath and a coated tongue indicating that the saliva has lost its power to destroy the growth of bacteria in the mouth assisting in bringing about a general lowering of the vital resistance. A germ called the colon bacillus, a very poisonous germ, as frequently found in the bile may find its way in the mouth by the act of vomiting or the regurgitation of food. This germ is very pernicious and may cause serious trouble in persons suffering from this condition. Just now the writer recalls two cases of infection in the throat due to the colon bacillus. When the patients presented themselves for treatment the tissues had sloughed to such an extent that there was an opening extending from the inside of the throat to the outside of the neck. After a correction of the diet and a long tedious treatment the patients recovered. One won-

ders why this serious condition does not occur more often.

If the attacks are accompanied by headaches there is usually general muscular soreness, dizziness, noises in the ears and intolerance of light which may be accompanied with tenderness over the whole side of the head but more frequently in the back of the head on the left side or just above the eyes (frontal) or in the temple. One peculiarity about the pain is that it is rarely felt on the right side of the head and still more rarely on both sides at the same time. The average duration of this form is twenty-four hours, but may last two or three days or only a few hours. From what has already been said one must conclude that auto-intoxication must be the basic cause of these unfortunate symptoms because of the retention of putrefying food residues and body wastes in the colon.



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

Great relief often follows either by purging or the removal of a quantity of bile by means of the duodenal tube. In the South, calomel is frequently used for this purpose, but I do not recommend it, except in rare cases and then only under the supervision of a physician. Such treatment as a routine by the layman should be discouraged, for at best purgatives give only temporary relief and in fact may be harmful on ac-

count of adding to the already irritated and overburdened stomach. In order to have complete recovery it is necessary to reorganize the diet and general habits of living. The diet should be laxative, antitoxic and definitely and permanently adopted.

The bowels should move three times a day. In the beginning of the treatment enemas may be necessary but should not be continued too long as there is danger of contracting the enema habit. The same rule applies to the too free use of laxative medicines. The juice of a large lemon in the enema has been found to be beneficial in some cases. Meats of all kinds should be permanently omitted from the diet. In most cases eggs should be used sparingly if at all. Eggs have been found to be a contributing cause in some cases. Compliance with the Word of Wisdom and the free use of fruits and fruit juices, especially all sorts of fresh vegetables such as celery, turnips, lettuce and greens. A liberal quantity of bran should be taken with (Continued on page 146)

# The Royal Road

By Florence Tracey

## XVIII

### Striking the Low Tone of Firmness

DOROTHY CAMERON was undeniably ill. Dark circles were about her eyes, and her face was pale and pinched. She had been confined to her bed a whole week, nervous, restless, rebellious, and ready to shriek if either of the children came into the room. The Camerons had not the money to hire a nurse, and besides, Dorothy argued, she wasn't sick enough to need a nurse. And so Eldred Hampton had been helping them.

But Dorothy was not an easy patient to care for. She ate nothing and brooded a great deal. Many times during that week she had grown hysterical and cried aloud. She was a real tax on Mrs. Hampton's time, strength and patience, and yet she did not seem to realize that.

The Cameron children had grown to be very much at home in Mrs. Hampton's part of the house. She kept them there from early morning until late at night.

For two evenings now Larry had offered Eldred Hampton her help. And this evening she was sitting beside Dorothy's bed until dinner time. Rufus Cameron was not yet home.

Suddenly the prostrate woman burst into a wild laugh.

"Why—Dorothy! What's the matter?" started.

"Oh—ha ha! I'm just laughing at myself. It's—so—funny!" she shrieked propping herself up on her elbow, and pointing with her free hand at Larry. "Everything's funny—life—fate!—ha, ha! . . . And I would go and get into this on top of *everything* else! *Enceinte*, the French put it!" her voice dropped to a whisper of disgust.

What a condition of rebellion must exist in her mind, thought Larry, for her to speak in this way of a thing that should be considered sacred!

The sick woman lay motionless for several minutes. Her eyes were closed. She might be going to sleep. Larry turned her attention to the book in her lap. A few minutes before Dorothy had informed her that she did not want people reading to her; what they read did not interest her, reading was always monotonous.

Dorothy opened her eyes. They were full of tears. "Just talk to me, Larry. I'm awfully in need of some real, human sympathy."

Larry was inclined to think that she had been the recipient of much more

sympathy that she deserved, and that what she now needed was discipline.

"Here I am laid up," Dorothy went on bitterly, "and will be for a long time yet—worse than this, too. You can't tell me a thing about it! I know the symptoms—have them down pat!" Her voice took on a higher key: "Larry, I don't want to have another baby. Why do I have to—oh, why?" She was weeping copiously.

No use to reason with her in this condition. It would do no good to remind

#### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Among the recent arrivals at the Hampton household are the Camerons, who take rooms. Mr. Cameron is a poor clerk very sincere and interested in the church. His wife, Dorothy, is extravagant, spoiled, and flighty. Their two children are beautiful. Larry has taken considerable interest in them.

her of her two adorable children. She was in no state to listen to rationalizations.

"I've been through it twice, and it's horrible! I wish—it sounds awful, Larry—but I wish I had never had them! I don't like—children! I wish I had never married! I wish I had never seen Rufus C—"

"Dorothy!" sternly. "You mustn't talk like that! It'll make you feel worse."

For a full minute there was no sound in the room but hysterical crying. Presently she was more quiet; she was thinking again, her eyes brooding, the corners of her mouth drooping. "Nobody sympathizes with me," heavily. "Everyone thinks I ought to go right on having a family and *like* it. Just let *them* try having the babies!—I *hate* being poor! I *hate* being a drudge!" The words hissed between her teeth like live things.

"Why Larry, I'm only five years older than you—and I'd like freedom and time to play and parties and all the things girls love. And instead of that—here I am, *enceinte*. *Enceinte*, I tell you!" Her high voice cracked, and again she was sobbing.

Forcing herself to be calm and patient, Larry laid aside her book and stood beside the bed looking down at the weeping woman. She rolled her head back and forth on the pillow, and her short hair was matted from the almost constant movement.

" . . . And we're so poor, and Rufus' job is uncertain. We'll—we'll end in the poorhouse yet—I know we will! We're headed in that direction now!"

Larry was wondering who was chiefly to blame for this condition, whether it was a husband whose economic possibilities were not great, or a wife who was a millstone about his neck—a constant complainer, an unwise spender.

" . . . Oh, I wish I'd *die* this time, Larry—honest, I do. I hope I do die!" Her small fists were clenched until they were as white as the bed sheets. "If I die—then there won't be any more children!" Abruptly she turned her face to the wall, tears seeping from under her closed eyelids.

Best just to let her rave until she was exhausted, thought Larry.

But Dorothy continued to talk, "When I die I'll leave you one of the children? Ha—ha! Would you like Dorothy Pearl? or maybe you'd rather have the one that's coming?" she flung over her shoulder.

"Dorothy! you must hush. You're not yourself."

"Oh, yes I am myself! You just don't know me. You're like Rufus when he married me—he didn't know me!" And again that high, horrible weeping.

Larry could endure it no longer. "Will you get hold of yourself?" she shook the slender shoulder nearest her. "You're absurd, Dorothy Cameron—absurd I tell you! Why don't you have some backbone, keep your troubles to yourself, and face the world?"

"Now you're talking like Rufus," babbled the other, "just like Rufus. You two are alike in some ways. . . . Maybe when I die having this baby, you'll marry Rufus. That would be a good thing. Then you could have *all* the children!"

"That's enough, Dorothy Cameron," Larry's anger flamed. "If that's what's on your mind, you needn't expect me to come in and listen to you complain and cry. Do you know what I think you are? A coward! A downright coward! If

that's the way you feel, you ought to die and get out of the wa—" What was she saying? And to a sick woman, too! Instantly her hot words died in her throat.

But Dorothy had stopped her wailing and was watching her with a dazed expression. "You don't know anything about it!" she slowly returned. "You've never had any children. You have no right to talk to me that way—"

"Perhaps I haven't," Larry broke in, "but you have no right to impose your troubles on other people as you do either. You could be sweet and likable, but instead you choose to be a miserable little howler! I'd really like to help you during the time you'll have to be at home and won't be feeling well, but I—"

"Please," the other interrupted with unusual calm, "please don't say any more. I do want you to come to see me; but I don't know what the matter with me. Your presence helps, truly it does, Larry. I like to talk to you—you're so different from me and from most of the friends I ever had. You aren't mad at me, are you?" The dark eyes, still tear-washed, pleaded with her.

Larry regarded her soberly as a judge studying a witness before him. "No. I'm not mad at you, Dorothy. I pity you, and a person does not get mad at one she pities. But I must be going. I have work to do."

"You'll come again?" eagerly.

"If you really want me."

"Yes, I want to talk to you, have a long talk sometime. And I'll be up and around again soon. This is just the initial symptom," her lips curled as she regarded her prone figure—"a sort of announcement. I'll be feeling better soon."

In the hall Larry encountered Eldred Hampton bearing a tray on which were some crackers and a bowl of soup.

"How is she?"

"Calmer now, dear angel of mercy, thanks to your Aunt Larry. I just gave her the bawling out of her life. There's no use in her taking on that way. And the wonder of it is that she still likes me!"

"The children are eating their supper in the kitchen," Mrs Hampton called back over her shoulder. "You ought to see Aunt Annie. She's as fussy over them as a sitting hen over one chick."

To the kitchen Larry directed her steps. "Can't I help?" she asked Aunt Annie Brown, and without waiting for a reply sat down at the table with the children.

"See my mountain?" demanded Sammie, heaping his mashed potatoes into one pile.

"Yes, and this is a river running down the side of your mountain," announced Larry putting a lump of butter in a depression at the top. Immediately the fat began to melt and trickle down the sides of the heap, much to the glee of both children. Sammie was underweight for

his age. He needed butter, but he did not like it.

"Dottie Pull want a montoon, too!" chanted the tiny girl. And so Larry prepared a pile of potatoes similar to Sammie's and applied the butter.

What precious little things they were, so full of life and sweetness and dear-ness!

"Dottie Pull and me—we been playin' Injun," Sammie bobbed his head delightedly. "Aunt Annie—she made us Injun things," and he waved a hand at a nearby chair where reposed some shaggy garments of clean burlap. Picking these up, Larry found one of them to be a little unhemmed jacket trimmed with some gaudy red braid of old-fashioned design. A pair of brief trousers were similarly trimmed. Those were Sammie's of course. And a tiny slip trimmed with bright green braid was Dorothy Pearl's. What a big heart Aunt Annie had in spite of her rough and scowling exterior. Larry glanced at the maid.

"Well, I had to get 'em somethin' to play with." defensively. "They don't have much—guess most of that family's money has gone into fine furnishin's and clothes. They've had more fun puttin' them things on and pullin' 'em off today. It's kept 'em out from under Mrs. Hampton's feet.

"You're an old peach, Aunt Annie," Larry heartily commended. Then a little later; "I'll get their night clothes and take the children upstairs to get them ready for bed."

"Well, now, I have their sleepers warmin' right here by the register, and in case you don't have time, Miss Larry—I'll—" There was motherly desire in the woman's tone, and Larry had not the heart to deny her the pleasure of slipping these two little pink beings into their night clothes and hearing their prayers.

"If you can, that will be grand, Aunt Annie," she was thinking rapidly. "I had really planned to go over to the Blaines, but I didn't want Mrs. Hampton—"

"She won't have to. I'll fix 'em for the night like two little white angels," promised Mrs. Brown.

Larry did go over to see Carmen. She found Sallie Ruth and Jeff reading aloud in the living room. They thought that if none of the others came in, they would work a puzzle pretty soon. Jeff had brought a "corker" with him. Would Larry help?

She expressed doubtfulness concerning her ability to help them, and slipped into the bedroom to find Carmen writing a letter to John.

"Just in time! I was putting the love part in," that young lady laughed, "and you saved me from committing myself too much!"

"I'm your regular bother," Larry chattered as she seated herself on Carmen's cedar chest, "but I want to ask you for some advise."

"I was just thinking of asking yours," smiled the other.

"Who—me? Why, what about?"

"You first. What did you want?"

"Well, do you have any ideas—or better still, do you have a baby dress pattern? I want to make the prettiest little dress I can for Dorothy Cameron's babe that's coming. I want to make her think that so far as I am concerned her baby is the most welcome little thing in the world."

Yes, Carmen had just the thing. The girls' club of which she was a member had specialized in layettes a year or two before, and she knew where she could get the patterns they had used. She would do it tomorrow.

And then it was Larry's turn to be the advisor. Carmen produced two bits of silk material, one a flesh pink, the other a turquoise blue. She was trying to decide which of these two would make up better for Sallie Ruth's prom dress. She had to have a new dress, a formal evening dress, for the junior-senior prom, and the matter of material was hard to decide.

While Larry fingered the samples, Carmen talked; "The pink is \$1.49 a yard—a little high, but it's good quality crepe and forty inches wide. The blue isn't quite so expensive, just \$.98, and forty inches, too. I believe Sallie Ruth likes the pink most, but she left it up to me. Which do you like best?"

Later, after they had both decided that Sallie Ruth would look nothing short of a blossom in the pink dress, the two girls joined the pair in the living room. They had begun their jigsaw puzzle and appeared to be in the very midst of unnumbered bits of cardboard particles of green, yellow, deep blue, flashing reds and milder pinks. It was a Venice scene with many little ships, Jeff told them.

Carmen and Larry offered a suggestion here and there, and slowly the puzzle took form and design. The fascination of what all these little pieces might make if placed aright held them, and the four gave themselves completely to the business of selecting, judging, adjusting and completing. They were not conscious of time or of fatigue.

The hours flew. Finally, Jeff glanced at his watch and whistled "I'm going home, ladies," he announced. "Do you realize what time it is? I thought I was awfully stiff and decrepit! Well, it's exactly seven minutes till two a. m.

(To be continued.)

John Bunyan reminds us that between the City of Destruction and the City of Zion, the most dangerous bit of road is Forgetful Green. How easy it is to forget "all his benefits!" Thoughtlessness begets thanklessness. First think, then thank. Paul says, "In everything give thanks." (1 Thessalonians 5: 18.)—*Christian Standard*.

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## Experiences in Salt Lake City

UPON leaving Florence, which they did, as soon as an escort of wagons came, they started on the long road to Salt Lake City, pushing and pulling handcarts, seemingly as joyous as on a picnic, singing the songs of Zion, and rejoicing in their approach to the promised land. The campers made their first move to Little Papillion June 4, 1860, and making from seven to seventeen miles daily with an average of ten miles, arrived in Salt Lake, August 27. Here my family were met by their old friend Brother Bunting. Shortly after arriving there Father was made secretary to Brigham Young.

It did not take him long to see that Brother Holt was correct in his diagnosis of affairs in Utah, except they were worse than had been painted. Not long had elapsed when they tried to have him wed another woman, and even picked out the lady for him. He came home and told mamma about it, and said, "Elizabeth, you alone can save me." "How," she asked. "By making some demand that I cannot perform and sticking to it. They say a man has to have his first wife's consent and I'll hold to that." "All right you tell Brigham that when you furnish me a home and one year's provisions, you can marry whom you please." Father went to the office and told Brigham what Mamma said. "Oh! That is too hard. You must make her see that." "Well, that is her condition."—Brigham sent two of his apostles to remonstrate with her, and when they failed, he visited her himself. He talked and talked and at last asked if she did not want "celestial glory" for herself and Mark. "I'm not worrying about any kind of glory, but I want a home and provisions for a year and then Mark can do as he pleases." "We will build you a house, but you know we can't provide provisions for a year," said he. "Well, I've given you my ultimatum, so there is no use talking."

He came back to the office, quite angry and told Father that he should marry anyhow, but Father told him that he could not do so without her consent.

## With the Morrisites

In about six months after arriving there they both left the church and soon joined with the Morrisites. They made their headquarters at Weber where Father taught school. The Morrisites were thoroughly organized and possessed of strong vitality, but strangled almost at birth by the dominant church, by brute force.

The following is a copy of a letter

from Joseph Morris to Mr. George Leslie from Weber dated July 9, 1861:

"The Morrisite Church was formerly organized on April 6, 1861, with six members. By the thirteenth of April, fifty-three had been baptized and by the end of three months it numbered over two hundred souls. The gifts of the spirit were enjoyed, and all the blessings, which distinguished Mormonism from Sectarianism in the Prophet Joseph Smith's day."

In point of time as a determined force against Utah oligarchy, the Morrisite church was two years in advance of the Reorganization, under the presidency of Joseph Smith, son of the Martyr, (though that was in advance of all others to regenerate Utah).

"The first copy of the *Saints Herald* came into my hands and I read in it to Joseph Morris and solicited his opinion of its aims. The article was on *'False Prophets'*, being also directed against Joseph Morris, among others. Mr. Morris listened and instead of denouncing the attack, quietly smiled and withdrew. In a short time he returned and handed me a revelation in which Joseph Smith, the leader of the Reorganization was declared to be a prophet of God and rightful heir to the presidency of the church. Joseph Morris never hesitated to express himself as to the wrongs of the dominant church and her officers."

That a conflict was imminent between the two churches was fully believed by both parties.

The trust in Divine aid was the Morrisites' only solace. Like their leader they were a praying people and from some part of the camp prayers were almost continually ascending. The "Order of Consecration" was observed. Each member made a list of all his earthly possessions and by deed and common transferred them, on paper, to the church, however kept them in their own charge. If needed, the presidency gave instructions and the clerk made out requisite papers on such members as had a superabundance of articles needed. The causes which led to their dispersion and overthrow were these:

1. The action of the Utah faction against them.

2. The "Laws of Consecration" and that which grew therefrom.

3. The refusal to recognize and respond to the *habeus corpus* issued in favor of prisoners they held in custody.

In the fall of 1861, a call was issued for the male residents of South Weber to appear at Kingston Fort on September 12, to enroll and drill. The day of

training came—not a Morrisite mustered; instead they repaired to the Bowery (church). One of the features being a revelation, received the evening before forbidding them to train with their enemies. John Banks then gave one of his wonderfully eloquent sermons closing with "We are the subjects of God's government and without his express commandment will neither organize nor train." "Amen," shouted all.

## "Wading in Blood"

Repairing to the fort the irate colonel said excitedly, "I'll make the Morrisites train even though I ride up to my knees in blood to do so." Other things followed, and so much transpired that the Morrisites were afraid to heed the call for fear of death. Winter had now set in, a sorry winter for the Morrisites. Harassed from without and destitute of winter comforts within they suffered much but bore it as only people of undaunted faith can do. Many lived in tents with stakes driven in the ground and between the stakes and the tents earth was packed tightly as possible. Many were sick, but those few who lived in log houses helped as they could to care for the sick. Things went from bad to worse until June 11 when writs were signed by Judge Kinney to arrest some of the Morrisites. On Monday morning while the women in camp were washing and the men tending to their duties, as the apostles were returning from their day dawn prayer meeting, the last they ever had, an approaching army was seen on the Southern Bench. They gave the alarm. The apostles, those that formed the first council or presidency, gathered at Mr. John Banks' house and discussed the situation. Joseph Morris soon came and they repaired to the Bower, where they sounded a call to meeting.

My mother said that whenever this call came, all stopped whatever they were doing and responded. She was washing, but stopped, took off her apron, put on a fresh one, rolled down her sleeves and taking sister Amy, a babe in arms, went with the rest of the women to the meeting. She stopped by a chair and leaned on it looking for Father. John Cook came in, carrying a three-legged stool and motioned for her to come and sit on it. She went over and as she sat down a cannon ball came in and killed the woman on whose chair she had been leaning and then killed another, and shot through the jaw of a girl, so that it was only hanging by the skin. Joseph Morris and John Banks were also killed at this time.

Mr. R. Cook advised them, "Go quietly to your homes and let each man defend his own family as best he can." But

pandemonium and fear raged, so taking the women and children they put them in two potato cellars, where the women feared and the children cried. Mamma climbed out of the first cellar with Amy and asked where Father was, and was told he was taken prisoner, which she knew would be certain death: then they put her in the other cellar. After a while they came and told the women to get out and go to their homes. In the meantime Father had taken the church records and made his way stealthily over to Mother's brother's home which was just a short distance from the camp. He got back to camp shortly after dark and found his loved ones safe.

This ended their connection with the Morrisites church, and almost ended my mother's faith in any religion.

She told Father, "Mark, if you have any more religion, keep it to yourself and never bring it to me; I've suffered and had all I ever want." And who would blame her?

Soon after this The California Volunteers coming into Utah, Father joined them under Colonel Conner who came there in October, 1862.

The Permanent Camp was located at Fort Douglas, where it still remains.

Father was private secretary to Colonel Conner and while there edited *The Salt Lake Vidette* under his name, the first paper against the Mormons to be published in Salt Lake City. In 1863, instead of being sent East to fight in the Civil War as they expected, they were sent to Ruby Valley to protect the overland route to California. In July of 1864 they were ordered to return to Camp Douglas where they remained until in 1865 when Father received his discharge from the army. My mother was also in the army and was with Father all this time. She was hospital matron.

### Escaped Assassination

As long as Father was in the army he was safe, but from the time of his discharge until he left in September, 1866, he was persecuted. On Monday, August, 31, 1866, in the morning, Mother went to get her scrub brush and found it laid upon the kitchen window sill. Upon taking it up she discovered a paper folded, which when she opened she found to have a gun printed on one side and a pistol on the other, each with bullets pouring out. Written in red ink were these words. "M. H. Forscutt if not out of this territory within one week thou shalt die the death of a miserable apostate dog." Mother came in so worried, but Father ridiculed the idea. That night Mother dreamed the same dream twice, "that Mark came into her room shot."

The next morning she again urged him to leave, but he said if he tried to sell out they would get him, and he did not have money to go without selling. Mother told him she would get the money and that he must go, or she would go wild. He said all right, so she sold

her feather bed, silk for two dresses she had had brought to her from England, and her dishes, to the officers' wives at camp. They also saved all they took in at the city and camp stores during the week. Wednesday she insisted that he buy his ticket for the stage. When he returned he said the first stage he could get a ticket on left Monday. "You'll be killed if you wait till then," said she. "Well, it was the best I could do." Wednesday evening one of the soldiers came in and told Mother he was leaving for the states Friday a. m. She prevailed upon him to change tickets, but to tell no one he was not leaving. Father said he could not get ready, but mother insisted. Suffice to say he left Friday. On Saturday night his partner in the deal with others, Doctor Robinson, was called to attend to a man they said was hurt. Against his wife's earnest entreaty and warning he went, but before he reached the walk was shot, killed, and thrown against her door. The soldier who took Father's place, wrote that when the stagecoach was about three miles out of the city, it was stopped by masked men and all the occupants made to get out, and as it was before day, held a lantern to their faces and then said, "Well, he is not here, so you may get in."

### Joins the Reorganized Church

Father joined the Reorganized church in Salt Lake City and as long as he stayed there, he never mentioned to Mother that he had joined another body, and as he kept no diary at that time, or at least it is not with his others, we know but little except from his expense account. I read the following:

"On Monday, October 22, 1866, after traveling by O. S. line for seven days and nights arrived in Denver, put up at the Planters' House. On October 31, left by stage for Kearney where we arrived Saturday, November 3, crossed the Platte in a wagon and took cars for Columbus. Sunday introduced myself to Brother Henry Hudson and met his interesting family and accepted their invitation to their home. In the afternoon attended fellowship meeting, where my soul enjoyed a perfect feast. A tongue and interpretation by Sister Barrows was that the Lord would take care of my family and no evil should happen them, for which I was grateful, as I had felt great anxiety concerning them. On November 10, Sunday evening, I preached my first sermon, for the Reorganized church in the states, at Council Bluffs. Tuesday, November 20, to Gallands Grove, met with Robert Hanson, formerly of Utah, who accompanied me to Father John McIntosh, also to meet Brother Charles Derry."

### Notes From the Diaries

November 24—Attended district conference at Highland Grove. At the evening prayer meeting, as many as three were on their feet at once and as many as twenty tongues were given, with as

many as three having the interpretations at once. The united testimony was that never before had they seen so much of the power and influence of God's Spirit.

November 25—Sunday p. m. after sacrament it was "resolved that Elder Mark H. Forscutt labor with Brother Charles Derry in his field of labor." Rode to Brother George Kemp's, to Brother Briggs on the Missouri River expecting to cross to Nebraska City, but could not do so until evening when we crossed in a skiff. Stayed with Brother R. C. Elvin, with whose family I was made more than welcome. Brother Elvin presented me with a reference Bible and Sister Elvin a 25 cent silver piece, the first fruits of assistance other than food and lodging, on my mission. Over to Plum Hollow, slept at Father Lee-ka's," to Glenwood, Council Bluffs and Omaha, all of these places preached and found attentive audiences.

December 13 — Another wonderful prayer meeting—a real soul feast.

December 15—To Omaha over the river on the ice, put my mule at Brother Sanders, myself at Brother Beebe's. In the afternoon a spiritual meeting—in the evening preached. Friday I went to Council Bluffs where I received two letters that had been sent to Plano and forwarded by Brother Joseph. One contained a letter from my mother to the editor of the *Vidette*, inquiring my whereabouts which letter he handed to my wife. The second letter informed me of the serious illness of my little Lulu—and of my wife's sufferings through the persecutions of my implacable foes, that she hardly feels able to even instruct our girls to pray. The letter said, "Only yesterday Lizzie asked me to teach her to pray; but oh! My dear Mark, I am so sick with the hypocrisy and deceit that it is driving all religion from me. You know how it is, I am unable to satisfy in regard to religion. You must have patience with me, as I am in hell and surrounded with devils of the deepest dye. But my dear husband, I have the same honest heart, and that teaches me to do right before God and man. Our little Lulu is still very sick, and I think sometimes will never recover. I have shed many bitter tears over her wasted form. To think that you must be driven away in the midst of sickness is past bearing.

December 25—Christmas Day. Fellowship meeting after which refreshments. After them Brother Derry spoke on the "*Sacrifice of Christ.*"

December 29—Brother McCord purchased my watch giving me \$15.00 and four yards of cloth at \$1.40 per yard. Not feeling like asking the Saints or Bishop for anything, I have preferred doing this. Left for Bigler's Grove.

I spent the rest of the year at Center-ville. As the old year expired and the new came in I gave myself anew to the Lord, to be used anew in his cause.

(To be continued.)

# A Gift of the Restoration--the Inspired Version

By John F. Sheehy

(Notes from a sermon preached at the Stone Church, Independence.)

"The Spirit of God like a fire is burning;  
The latter day glory begins to come forth;  
The visions and blessings of old are returning;  
The angels are coming to visit the earth."

THAT SONG was sung at the dedication of Kirtland Temple. I am quite sure it was written for that specific purpose. It embodies the spirit of the Restoration.

Oh, the stories that old Kirtland could tell us. It could tell something about the dealings of God with his people there.

We are concerned and vitally interested in the building and establishing of the kingdom of God. Tonight we can go back to the second revelation given at Kirtland, the law of the church (Section 42, *Doctrine and Covenants*). This was the second revelation to come to the Prophet, and it was given in the month of February, 1831. This was the law that was to govern the people of the church.

In this revelation the people are reminded: "Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people." (Paragraph 15.)

The story of the Bible as it has been handed down to us is a very interesting and fascinating story. It has been preserved by the Lord, and by people who devoted their lives to translating the Greek and Hebrew characters into other languages, that the people might read. Men had to flee from their own countries to do this thing. Others hid themselves away, and some were burned at the stake, that we today might read the Bible.

. . . And now sometimes we speak about the differences between our church and other churches. We sometimes speak of revelation as being the distinguishing difference between this and other churches. I like to think of revelation as one of the many beautiful contributions that this church has made to the religious world; that it has brought God back to humanity; that it has given mankind a new concept of God, not so much a new as a restoration of the old concept for it brings God back as

the kind of a God who reveals his mind and purpose to the children of men.

The Inspired Translation of the Bible is one of the outstanding contributions that the Restoration has made to the world, to the spiritual development of mankind.

IN 1831 when the young Prophet was still only twenty-five years old, he started to give to the world an inspired translation of the King James Version of the Bible. By the month of January, 1833, it was complete, the task was accomplished, the manuscript was finished. Think of it. It took forty-two scholars two years and nine months to produce the King James Version and they were men who were well educated, students of Greek and Hebrew and masters of English, students of the Bible. And when they were finished it was discovered that a revision of the King James Version was necessary because of the many mistakes it contained. And fifty-two English scholars took two more years at an expenditure of one hundred thousand dollars, to give us the English Revised Version of the King James Version.

But the young Prophet, sitting alone under the inspiration of God, gave to the world the Inspired Translation. A careful comparison of this version of the Bible with any other version will prove its standing, completeness, and quality.

And through all the troublous years which followed the translation of the Inspired Version, the Scriptures were "preserved in safety." They were guarded carefully by Emma Smith, wife of the Prophet, until the day they were given over to her Son and the Reorganized Church.

Now the time is ripe for this Inspired Version of the Bible to be taught to "all nations, kindreds, tongues, and people." I should like to see it on every Latter Day Saint pulpit. I should like to see it in the hands of all our ministers. I should like to see students studying the Inspired Version and finding it a place among all the versions of the Bible. It is one of the gifts of the Restoration to the world. It is the fulfillment of God's promise, "My Scriptures shall be given as I have appointed, and they shall be preserved in safety."

# Youth and the Church

By Charles V. Graham

FOR the church to realize both a spiritual and a financial success we must have the combined efforts of both the young people and the older ones. Zion cannot be redeemed by the youth of the church alone, and it is as foolish to think that it can be accomplished by only the older Saints. This—God's work—can only bud, leaf, flower and fruit through our complete, collective, and unselfish cooperation.

In the past the church has been sorely in need, many times, of the energized young blood that is an absolute necessity to help carry on our Zionie program.

We are glad to acknowledge that today there seems to be a spiritual rebirth, or an awakening among the youth of our church.

Our thankfulness for this can hardly be expressed in words for we know that the success of this gospel, which is so dear to us, will someday be placed in the hands of the present young. It is upon their shoulders that the responsibilities of our church will be laid.

It is up to us as a combined organization to see that this same spirit is continued in the future in our church welfare.

Many times the young man or young woman would gladly put forth their hands to help in this great work if the ones who already see the light would make it plain to them.

Too often do we hear the older ones scorn the youth for their mistakes, shortcomings, and unchristian acts which are weaknesses of the flesh. Yes, it is true—the older ones must feel their responsibilities toward the youth—but they should use the proper method of leadership. The mind of the youth must be properly directed; and the wonderful opportunities that lie in the church must be held out before our young in such a manner that they will want the church, will want to serve it, and will give their lives for this great cause. Instead of this wonderful work being forced on the young we want them to voluntarily take it upon themselves. When they do this we know we are arriving at great results.

Being a young person myself, I now see the great need of the combined efforts of the youth in our church.

I, for one, would like to be an example to the

young men and women in the church today. I was baptized some eight years ago. At that time I wanted and tried to serve the church to the best of my ability for I not only realized my great need of the church, but the church's need of me. After a few years—while I was reaching here and there seeking to find myself in life—I unconsciously began to slip from my spiritual surroundings. Finally I became almost inactive in our church work and for a few years I became almost an atheist in my beliefs. Through God's divine power and spiritual manifestations I was shown the light and as a result I am body and soul in this work today. The saddest thing to me is that during the short space

of time while I was in the dark, I not only acquired some bad habits, built up a non-Latter Day Saint character, but I also lost the best building years of my spiritual life. That was the time when I should have been laying my foundation for a future in the church.

This breaking away is what we must guard against. In many cases we would probably lose for good the persons who unfortunately strayed away. What we need is the youth to commence at

the start and carry on through building gradually and continuously without denying himself and the church that part of his active life which would mean opportunity to him and strength to the church.

I still am a youth in the church but I am greatly handicapped for I am now having to go back to the beginning where I was eight years ago. That fruitful period I lost I never can regain, this I am very sorry for. I am more than glad that I was made to realize that youth's greatest opportunities are in the church and that we must put the church first in our lives. If we do this we will not only get the most out of life but we will grow to a fullness physically, mentally, morally, and spiritually.

Let us, as holders to the title of God's great gift to man, lay a surer and safer path for the youth of this church so that some may not be handicapped as I have been by straying for a few years from the biggest and best thing in my life—The Reorganized Church of Jesus Christ of Latter Day Saints.

To the youth, may we give our lives for this marvelous work and carry

(Continued on page 147)

The author is a young man, a member of the Quindaro congregation in Kansas City Stake.

This article is representative of the thoughts and hopes of many of the fine young people who are now preparing for future service in the church.

It is to such young people that the church looks for a strong and dependable leadership in the coming years.

## UTAH MORMON INTERNAL CONTROVERSY OVER POLYGAMY

(Continued from page 136.)

God which said to them in 1853:

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans. . . . Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it, and roll it forth to deceive."—*Church History*, volume 3, page 215.

## THE BOOK OF MORMON MANUSCRIPTS

(Continued from page 139.)

nesses and also in the journal kept by Joseph Smith.

Many years later when this stone was opened and the contents of the box obtained it was discovered that most of the manuscript of the *Book of Mormon* had been destroyed by the elements, water and frost having penetrated to the records. Some of these sheets of manuscript were taken out by Mr. Bidamon and some were secured by others. Through the services of a friend my father obtained the greater part of what was preserved, and there was not much that was in shape that it did not fall to decay when removed. The photograph, on page 146, is from one of the pages, or sheets, of this manuscript.

The manuscript in possession of Frederick M. Smith is the copy made by Oliver Cowdery, and others, for the use of the printer, as marks on it readily show.

We do not have the original transcript made by Joseph Smith and taken by Martin Harris to Professor Anthon.

The signatures of the witnesses were destroyed with other parts of the manuscript while in the cornerstone. The outside sheets were not preserved. The signatures on the copy are all in one handwriting. I have seen them.

Very respectfully,

(Signed) Joseph Fielding Smith.

We are not surprised at the above, as we hoped if it were properly called to the attention of Elder Smith he would acknowledge that the manuscript placed in the cornerstone of the Nauvoo House is no longer in existence. In fact "most of the manuscript of the *Book of Mormon* had been destroyed by the elements, water and frost having penetrated to the records." We appreciate his candor in so stating.

Despite his statement, however, we fear that the original statement in the

*Liahona* will prove misleading. The statement to which he refers which appears in the next to the last paragraph on page 148 is:

"In conclusion, I desire to say that many years ago when that portion of the Nauvoo House, where was placed the stone box containing the original manuscript of the *Book of Mormon*, and other articles as enumerated above, and deposited by the hand of the Prophet, was taken down by Mr. L. A. Bideman [*sic*], in the box was found all these relics and they were distributed to different persons by Mr. Bideman [*sic*], a portion of the original manuscript falling into my own hands, and the balance of it into the hands of the Church Historian, Franklin D. Richards, and the same is still in existence here."

The casual reader will not notice that the statement "the same is still in existence here" was probably taken from the *Deseret Evening News* of December 23, 1899. Especially as there is not the slightest intimation in *Liahona* that this manuscript is not in existence today. Also on the preceding page, 147, there appears a facsimile of handwriting and above it is the following paragraph:

"As indisputable proof that the original manuscript of the *Book of Mormon* is in the possession of the Church of Jesus Christ of Latter Day Saints, at Salt Lake City, Utah, a facsimile of one of its pages, less a few lines, is presented herewith to the readers of the *Liahona*. As recorded in the history of Joseph Smith the Prophet, it was deposited by him in the cornerstone of the Nauvoo House. The page has been photographed and reproduced from the original. It must be remembered that the translation of the *Book of Mormon* was completed more than 103 years ago, and that neither the Prophet nor the scribe who wrote the words as they came from his lips was highly educated. This accounts for the style of the writing. This page was selected because it was less discolored than other parts of the manuscript, most of which is somewhat yellow and faded, and the edges are ragged."

It will be noted that this statement does not appear even to the critical reader to be taken from the *Deseret News*. In fact, it states plainly that there is presented to the readers of *Liahona* "indisputable proof that the original manuscript of the *Book of Mormon* is in the possession of the Church of Jesus Christ of Latter Day Saints, at Salt Lake City, Utah."

Furthermore the last sentence states, "most of which is somewhat yellow and faded, and the edges ragged."

As to the question of originality, we are quite willing to submit the facts as set forth in the original article above to the unbiased reader and student.

## WEEKLY HEALTH LETTER

(Continued from page 140.)

each meal, or other coarse cereals. Fine flour bread should be avoided. A liberal supply of roughage should be a part of every meal. Buttermilk should be used freely as a regular article of diet if it agrees.

Anyone suffering from biliousness should not expect a too rapid cure. In some cases it may take a few months or a year or two to complete a cure, but it can be accomplished if treatment is persisted in as suggested. All cases should be examined by a competent physician to find out whether the patient's diagnosis is correct and whether any complications should have occurred which must be removed if a cure is to be expected.

## YOUTH AND THE CHURCH

(Continued from page 146.)

our share of its responsibilities side by side with the older Saints.

Our great cause "The Redemption of Zion," will be only accomplished, not by worshiping God a few hours during the week and twice on Sunday, but by a twenty-four hour service to Him, seven days a week and fifty-two weeks out of the year for each year of our lives. May this kind of service be a living example of our youth in the future.

## A Prayer

By Frances Spaulding Glesne

Along the path of life I go;  
Dear Father, take my hand.  
Unflinching hold, until the day  
I reach the promised land.

And if the way be rough or hard  
And I pull against thy will,  
Or if my life be light and gay  
O hold me, hold me still.

It matters not if heights of fame  
Or lowly paths I know,  
If only thou wilt take my hand,  
And lead me as I go.

O doubting heart, be still and learn  
To know life's joy, not fear.  
For how can things we do be wrong  
When we feel God is near?

## The Readers Say---

### Bind, But Do Not Clip

From time to time comments appear on compiling scrap-books from clippings of the *Herald*. Fine, but why clip? To the member, the priesthood, the officer, the pastor, the teacher the *Herald* is a source of information carefully assembled by experienced men and women. Why cut it up?

Each week I read the *Herald* and through it gain veracious acquaintances with leading officers and writers of our church. As each succeeding paper arrives the previous issue is laid away. At the end of each quarter (13 issues) out they come and with a paper punch I make four holes equal distance along the back of every paper, then punch two pieces of light cardboard for a cover, slip stout cord through the holes and tie or bind with loose leaf binder rings. Presto, a loosely bound book for reference or loaning.

Weeks later, probably months, I may be studying or discussing a subject when a past article dealing with the very subject comes to mind. Down come the *Heralds* from the shelf and I have the authentic information first hand. Official Statements, Articles, Question Time come regularly to my aid. Clip the *Heralds*? Never! But save and bind them, yes.

I thank you for the *Herald*.

C. BRUDER.

### Holds Services in Civilian Conservation Corps Camp

I greatly enjoy reading the testimonies of the Saints living in all the States, and I observe the statements of pleasure sent in by isolated Saints who read the *Herald*. I enjoy every bit of news. Why? Because I feel alone when I am away from association with the Saints in their prayer meetings and other services. Occasionally I get back home in Mount Washington group or other Kansas City Stake churches, but no matter where I manage to be, if I am among Saints, I feel at home. My hope is that I may have the privilege of calling at Ava, Springfield, or Thayer, Missouri, to get acquainted.

In the camp of the Civilian Conservation Corps here at Alley Springs, Stake Park, we have a union religious worship and often a speaker is brought in from a nearby community. The people here in the Ozarks seem to favor the Pentecostal churches, and are humble and sincere in their efforts to spread the gospel; but I believe that the time will come when all good people, who endeavor to preach the truth, will unite with the one faith and belong to the church of Jesus Christ.

I am a deacon in the church, and I preached the first sermon here in camp with ten men present. Since the middle of November, we have had a crowd of camp men and natives of the hills attending our evening services, so we are not without the church. I have been thinking that here is a good opportunity for a missionary like Elder J. Charles May, and I hope that he will find it possible to visit us.

I am not alone in the faith here. We have several men whose wives belong to the church; others have been active members of the church at some time and are more or less familiar with the church around Independence. I pass the *Heralds* on to another member in Company 733 near Fremont, Missouri.

I was reading in the eighth chapter of Deuteronomy, verse seven, where Moses exhorted the Israelites to obedience

while he was leading them into the promised land. These words reminded me of the beauty that we see in the hills which surround Alley: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." The hills and valleys, rocks, pines, hardwood trees, and clear spring water remind me of my home in Spokane, Washington, and in Idaho.

I want to express my delight in trying to do my part and duty toward my fellow men. Back in 1912, I arose to bear my testimony when the older young people organized the young people's prayer meeting in Spokane branch. It has been a pleasure for me since that time to speak of the Lord's goodness to me. Through the year that I was engaged in war service, I did not forget that prayer would help and lead me. Now that I am with the Civilian Conservation Corps I still see opportunities to work and be an example. I notice that the men watch my every move and saying, to catch me weakening. It therefore behooves me to remain steadfast to that which it is right to do as I was admonished when a young boy by Elder T. W. Chatburn when he labored in the western fields and stayed at our home.

I feel that I must admonish the young people of today, to stand by the church of Jesus Christ, to have faith, to read and study the books, because in them they will find an answer to every temptation. My prayer is for all isolated Saints.

AMOS B. TOMLINSON.

ALLEY, MISSOURI, CIVILIAN CONSERVATION CORPS, Company 1771, Alley Springs, State Park.

### A Divine Blessing

While reading the letter of Sister Minnie M. Keillor, of Hope, North Dakota, I was impressed to write of an experience which occurred many years ago. My mother was ill with the measles. She was about forty-five years of age at that time, and the doctors did everything in their power to make the measles break out. In this they did not succeed, and mother's suffering increased.

We children prayed for her frequently and earnestly. One time as I returned to her bedside after talking with the Lord, she roused up and calling to my father, said, "There is an elder at Baker," a schoolhouse some seven miles away. Father sent my brother as quickly as possible, and when he entered the door of the schoolhouse he found the elder finishing his sermon. Before speaking to my brother, the elder announced that my mother was ill and offered prayer for her. When the two came into the house, they had prayer in an adjoining room. Then when the elder laid his hands on my mother and prayed for her, great drops of sweat broke out and with them came the measles as thick as could be.

Mother lived to be eighty-two years old, and was the mother of eleven children, a real mother in every sense.

I often think of the wonderful blessings which might be ours if we had more faith and works with that faith. It lies within our power wherever we are and whoever we are to fit ourselves to serve the Lord.

MRS. SARAH M. HUDSON.

ELDORADO, KANSAS.

## The Readers Say---

### It Is Wonderful

I feel it is wonderful to be a child of God's, to know of a surety that there is a God and that he does hear and answer our prayers, and to know that this gospel is his plan of salvation. We who have found it are exceedingly blessed.

My husband has just united with the church. Several years ago I was told in prophecy that this would happen. I have spent many, many hours waiting, longing, and praying. Sometimes my faith was very weak and I felt the promise would never be fulfilled.

I can see now that when God promises, his word is sure if we only trust him.

Ours is a glorious gospel. It is a kind and loving Father whom we serve. Let us as a people draw very near him. Even with our weaknesses and shortcomings he loves us and will give us strength.

MRS. L. H. KATSCHKOWSKY.

COLORADO SPRINGS, COLORADO.

### "Turn Yourselves, and Live Ye!"

The experiences of others strengthen me, and I like to read the letters of the Saints.

One of my great faults is not to have charity for those who do wrong. In giving my patriarchal blessing Brother J. J. Bailey prayed that I might look with mercy, love and compassion upon the shortcomings of others, even as the Lord had been merciful, loving and compassionate with me.

All my life it seems my experiences have tended to help me along this life. They have taught me how great the loss of a soul can be, and how those things which God has cleansed are clean and pure. They have helped me in an endeavor to live for the beautiful and the true and to lift up the fallen as Christ has lifted up me. They have instructed me concerning the beauty of forgiveness and God's power to glorify and give peace and joy.

The Lord has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In Ezekiel 18:23 we read: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" This question is answered in verse thirty-two of the same chapter: "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

The secret of success was given to me years ago while I was living on a farm many miles from a branch of the Saints. I was preparing the evening meal and as I worked I thought what a long time it had been since I had felt the presence of God's Spirit. I began to pray and these words were given to me:

"When the wand'rer turneth backward,  
From the paths of sin so drear,  
If he cries, Oh, help me, Master!  
He will find him ever near."

With these words the Spirit filled my being. I shall never forget this experience.

Let us pray for one another, that all who have taken the name of Jesus will turn to him and serve him with all their heart, mind and strength, that together we may help a suffering world find God, and live.

CARTERVILLE, MISSOURI.

LILLIAN EMMERSON.

### Many Years a Herald Reader

I cannot remember when I first read the *Herald*—it was always in our home. My father, E. M. Wildermuth, was a subscriber as long ago as I can remember, and my mother, "Perla Wild," was a contributor to *Zion's Hope* as long as she lived. I was born in 1864, so you can see how many years I have read the church papers. Since my marriage, my husband and I have been subscribers most of the time, and now the *Herald* is the only paper that comes to our home. I cannot see how any Latter Day Saint can do without it.

PLANO, ILLINOIS.

MRS. AURILLA MOORE.

### Would Be Worthy of God's Blessings

I wish to bear my testimony of God's goodness to me and to my loved ones. I have been blessed many times, have had my prayers answered, and have seen my loved ones blessed through prayer.

I have not always lived as I should, but am striving to overcome all obstacles and live in a manner pleasing to my heavenly Father. There are trials to be overcome at every turn, but if we ask God's help, he will lead us to do that which is right. Let us press on and be faithful to our trust.

Pray for me, that I may be able to live worthy of God's help and be among those called to redeem Zion. Most of my life I have been in isolation, but I have a dear old mother who has taught me the gospel and helped me over many rough places by her loving care and her earnest prayers to God for me.

I would appreciate letters from other young people of the church since I am unable to attend services regularly.

LEROY CUNNINGHAM.

PLATTEVILLE, COLORADO, Route 1, Box 115.

### God Blesses His People

During the ten years I have belonged to the church, I have received many blessings. My brother, a nonmember, was caught under a falling tree while he was at work, and received four fractured vertebra processes. I asked an interest in the prayers of the Saints in his behalf and in one month—the doctors had confined him to bed for ten weeks—he was able to walk around. He said that he did not suffer as much pain as the doctors predicted he would. Through the kindness and mercy of God, my brother was raised up from his bed of suffering and affliction and this experience will surely be the means of bringing him and others into the church.

LIMA, OHIO.

C. E. COTTRELL.

### Request Prayers

F. A. Owen, of Fountain, Michigan, requests the prayers of all for the healing of his daughter, Mrs. Luro Brandt, who is a member of Freesoil Branch. For ten months Mrs. Brandt has been confined in a home for epileptics at Wah-jamega, Michigan.

Mrs. Olive Titus, of Scammon, Kansas, asks that an elder in Pasadena, California, visit her niece, Mrs. Homer Edwards, 1643 Monte Vista Avenue, that she and her family may hear the gospel. She wishes also that Saints would visit her sister and family at 329 Cedar Avenue, Long Beach, California, with the message of truth.

## QUESTION TIME

*Does Doctrine and Covenants 119:5 require the sacrament to be administered on Sunday only?*

The term "Lord's day," which is used in this revelation, refers to the first day of the week, called Sunday. Paragraph seven states that the Saints are to observe that day as a day of rest and worship, and paragraph five commands:

"Cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrances of Jesus Christ and in willingness to take upon them his name by those who partake, it is acceptable to God."

This paragraph refers specifically to a time appointed for the whole church to receive the sacrament, and has no reference to isolated cases where the sacrament might be administered to individuals on other days for reasons of convenience. It is not essential to the partaker that it be upon any particular day, but quite naturally a branch or other large gathering meets by appointment on specific days, and it is important therefore that the ordinances of the church be at times that are known to the membership. In another revelation (17:22) the necessity of meeting together for this purpose on frequent occasions is referred to, but the time of doing so is a matter of convenience to those concerned.

The fact that Jesus himself instituted the sacrament on the evening of the day before his crucifixion is evidence that it need not be on either Saturday or Sunday, for by Jewish reckoning (the day began at sunset) it appears to have been administered after the end of Thursday (see Matthew 26:20; 27:1, 62; Mark 14:17; 15:1, 42.) But by our reckoning it was Thursday evening, it appears, when Jesus first gave the sacrament to his disciples. After his resurrection, however, the disciples gathered for this purpose on the "first day of the week" (Acts 20:7).

*Were elders called to the Melchisedec priesthood between the time of Moses and Christ?*

What little is known of this period concerning priesthood offices referred to by the questioner is mostly found in modern revelation, where we are

told that Moses sought to sanctify his people, but they rejected his effort, therefore the Lord removed the holy priesthood from their midst. We read:

"Therefore he took Moses out of the midst and the holy priesthood also; and the lesser priesthood continued."—*Doctrine and Covenants* 83:4.

This has been understood to mean that the Melchisedec priesthood did not exist on earth after the days of Moses until restored by Christ to his church. The fact that elders are mentioned in the Old Testament after the Mosaic period has caused some to suppose that it must have existed during at least a part of the period mentioned, but a possible explanation of this is found in the term "elder" as used in some instances anciently. It was often made to indicate the elderly men of the people, and the term most often applied thus was *zagen*, meaning an aged or elderly person or senator. The only other term used applied to gray-haired persons. But the revelation quoted also states:

"The office of elder and bishop are necessary appendages belonging unto the high priesthood."—*Ibid*, 83:5.

The term *appendage* has been construed to mean that the fullness of the high priesthood is not comprised in the office of elder, and therefore the elders of the pre-Christian ages did not possess it in the sense meant by the revelation above referred to, but only as officials concerned with ministrations in the era when the Aaronic priesthood performed the temple functions required. We have no instance mentioning the Melchisedec priesthood as existing from Moses till Christ, but Hebrews 7:11-17 shows that it was held by Jesus.

*Where was the tower of Babel located?*

Genesis 11:2-5 locates it on a plain in the land of Shinar, which was in southern Babylonia. The Hebrew for Babel and Babylon is the same word. Several writers have described ruins in Babylonia that they believed to locate the tower site, but there is much uncertainty as to their suppositions, and more experienced students of Babylonian antiquities do not accord with such views.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Bisbee, Arizona

#### Report Large Gains in Support and Consecration

The months of November and December were notable ones for Bisbee Branch. The Saints responded in every way to the "Keep the Law" campaign. All the priesthood occupied the stand using "Keep the Law" for their subject. The young people devoted one Sunday to the expression of their thoughts concerning it.

A post-Thanksgiving dinner was served to fifty or sixty Saints, some of whom were guests from Douglas Branch. The food was furnished by different families. Immediately following the meal, the meeting was turned into a forum with Brothers Dearborn and Davis in charge. Numerous questions were asked concerning "Keep the Law."

Business meeting with the election of officers was held December 13, in charge of Apostle E. J. Gleazer. The following men were ordained to the priesthood, elder, T. R. Davis; priest, P. O. Puckett and Raymond F. Ratterree; teacher, Heywood L. Cunningham and R. C. Smith.

Those elected for the term of 1934 to serve as branch officers, are as follows: President, T. R. Davis; clerk, Heywood L. Cunningham; financial clerk, Raymond F. Ratterree; musical director, T. R. Davis; superintendent of church school, Calvin Puckett; social activities, Avilda Cunningham.

The branch reported a gain of two hundred and fifty percent in baptism over 1932. The financial clerk reported over five hundred percent gain in tithing and offerings since 1932. The branch has adopted a plan to cooperate with the church in every way.

An ordination service followed the business meeting. Brother Gleazer gave a wonderful charge to those being ordained, also admonished the members of their duty to the newly-ordained men. T. R. Davis, under the hands of Apostle E. J. Gleazer, was set aside for the office of elder, and he in turn, with Brother Gleazer, ordained the other men to their respective callings. A wonderful degree of the Spirit of God was felt during the meeting. The branch is now fully organized in every department of priesthood work.

Following the ordination meeting, a preaching service was held, Brother Gleazer occupying the stand. A number

of Saints from Douglas Branch were present, and rejoiced under the influence of God's Spirit.

The priesthood are holding regular meetings for both prayer service and priesthood educational work.

An oyster supper will be enjoyed during the month of March, in which Douglas Saints will participate.

Beginning the month of February, evening services will be held for the recreational and expression department.

An appropriate Christmas program was held Christmas Eve. A play, "Depressive Christmas," written by Sister Louis Davis, was outstanding in its portrayal of modern life.

Brother Walter Brooks and Miss Mildred Puckett were united in marriage, in an impressive ceremony, performed by Brother Dearborn, of Douglas, the last Sunday in December.

A joint meeting between Phoenix, Tucson, Bisbee, and Douglas is looked forward to during the early spring, and it is hoped that members of different branches will take advantage of this opportunity for association.

### Washington, District of Columbia

#### Capital Group Goes Forward

A Christmas entertainment, under the leadership of Miss Margaret Froyd and El Marie Macrea McCormick, furnished an appropriate ending for the year. The program included a short play, "The Coming of the Christ Child," as well as other numbers.

Brother and Sister Ralph Hardy spent the holidays with Mrs. Hardy's parents, Bishop and Mrs. E. L. Traver, of Boston, Massachusetts.

Ethel Macrae spent Christmas and New Year's with her father Elder W. S. Macrae of Holden, Missouri. She was accompanied by Richard McCormick, grandson of Brother Macrae.

Recent visitors in Washington congregation have included Brother and Sister Joseph Edwards and family, of Baltimore, Maryland. Adolph Edwards sang a tenor solo during one of the church services, and Elder Edwards delivered the morning address.

The *Book of Mormon* class met at the home of Ethel Macrae and El Marie Macrae McCormick. Much interest is being shown in the class work.

The services, December 31, were arranged in accordance with the time of year. A fitting close was witnessed, and each person left with the determination to do more in the future, than he had in the past.

William Maltas, a minister of the Episcopal Church and father of Brother Harry Maltas, recently delivered an address to the Saints.

Saints of this region were greatly shocked and saddened by the sudden death of Sister Banner Blake who was taken ill with double pneumonia and passed away in a few days. Sympathy goes to Brother Blake and his family. Sister Blake had belonged to the church only a short time, but was a faithful and highly appreciated member. The funeral services were conducted at the Blake home in Arlington, Virginia. Brother Joseph Edwards reading the service.

Sunday school officers were elected January 21. Ralph Hardy was sustained superintendent and George Wilcox was elected his assistant; Margaret Froyd, secretary and treasurer. All others chosen to make up the official corps are good workers.

The nursery department appreciates its new sand table and chairs purchased by the Sunday school. These were in use January 21, for the first time. Sister ElMarie McCormick is in charge of the children's department.

### Traverse City, Michigan

#### Branch Is Thirty Years Old

This branch entered the new year praying for God's blessings on his people everywhere and with a determination to go forward in the hope that the coming year will be more encouraging than the old. The depression bore heavily on many Saints here.

Elder B. H. Doty has returned home after spending several months in Ontario, Canada, in the interests of the church. He is holding services every Sunday at Acme, Michigan, at the union church. Only two families of Saints live there, but several nonmembers are interested in hearing the gospel.

Sister Herman Brown is recovering after several weeks of serious illness. The Saints never forgot her in their prayers, and will be glad to see her return to services.

Apostle D. T. Williams delivered another one of his interesting lectures here January 12, and the Saints and nonmem-

bers look forward to his visits. Always he brings a message that it is good to hear.

Brother H. A. Doty, sr., visited at the home of Brother Morey in Bellaire, January 16. Brother Morey is suffering from heart trouble and high blood pressure and was praying that an elder would come to administer. Brother Doty also visited Saints at Central Lake and found sickness in the home of Brother and Sister Bidwell. These suffering ones appreciate prayers in their behalf.

Traverse City Branch was organized thirty years ago January 28, and a fitting program will commemorate this anniversary. On that day Brother and Sister James Davis, of South Boardman, will be here, and others who have seen the branch grow slowly and steadily.

## Saginaw, Michigan

### Thirty Pledge to Do Missionary Work

The young people of Saginaw meet every two weeks, the juniors and adults, once a week. The adult department was first organized with fifteen members, but has increased to thirty-six. Meetings are held in different homes, under the direction of Brother Ralph Brown, and his assistant, Sister Lena Grice.

A pageant, "*The Shepherd's Trail*," was presented December 21, by the junior and intermediate departments, after which Santa Claus visited them with nuts and fruit.

December 24, "*The Lost Cord*," a presentation by the young people and the choir, was enjoyed.

The Midland Choir visited Saginaw with beautiful Christmas numbers, December 28. An invitation was extended to Saginaw Choir to render a cantata for Midland Saints. The invitation was accepted, after which the choir was entertained at the home of Brother and Sister Albert Ash. Midland Choir boasts a membership of twenty-five, under the direction of Brother Harry Runkle. Brother John Wode, director of Saginaw Choir, has also organized an orchestra, of six pieces.

District President Case, began a series of meetings, January 14. It is expected that these lectures will bring new members into the church.

Elder Lewis Grice, pastor of Saginaw Branch, has a chart of thirty names, pledged to do missionary work this year. Saints of this locality are trying to build up their membership.

Miss Margaret Sheldon, daughter of Mr. and Mrs. Fred Sheldon, of Crosswell, and Lloyd Warner, son of Mrs. Edson Waters, were married October 22, in a service at the Saints' church at Saginaw, Elder W. M. Grice reading the wedding ceremony. The bride was given in marriage by her brother, Amos Sheldon, and was attended by her sister, Miss Mary Sheldon as maid of honor. Annabell McCray, was flower girl and Donald Mc-

Cray acted as ring bearer. Lorn Forbes, of Grayling, attended the bridegroom. After the ceremony Mr. and Mrs. L. E. Grice were host and hostess at a dinner given in honor of the bridal pair. Mr. and Mrs. Warner are at home in Detroit.

## Uteyville, Colorado

### Redouble Financial Efforts

The branch business meeting was held December 31, and nearly all of the officers were elected to succeed themselves. In the financial statement, members noticed that not so much money as usual had been given to the church, and the workers determined to try harder during the coming year to help with tithes and offerings.

The women held their bazaar early in December, netting them over thirty-five dollars. This was fine considering the times, and much credit for the success of the event goes to Sister Pearl Webb for her untiring efforts. A play, given the evening of the bazaar, was enjoyed by a packed house.

A surprise was planned on the pastor and his wife the evening of their wedding anniversary, December 19. One hundred and four guests registered. A basket supper was enjoyed and during the evening a friendship quilt bearing two hundred names, was presented to the couple.

A Bible reading contest is proving most interesting. Some have read as many as four hundred chapters in a week. During these days the good books are not collecting dust.

## Duluth, Minnesota

### Sixtieth Avenue West and Bristol Street

Nineteen-thirty-three was a year of much improvement for Northern Minnesota Saints, particularly those at Duluth. Each department is increasing its activity.

The junior choir, under the leadership of Mrs. R. C. Tourville, musical director, with the help of Mrs. R. C. Zuelsdorf, is giving its support during the preaching services by rendering special songs. The choir meets at seven o'clock Wednesday evening, practices one hour, then takes part in the union prayer service.

The B. Y. D. Club, recently organized under the leadership of Miss Ada Carlson, young people's supervisor, is taking up several projects. Junior stewardship and the Tenth Legion are two of their aims. Meetings are held the first Friday of each month.

A hard-time party was sponsored by this club. Crackers and cheese was furnished as lunch. Two of their members, Miss Lucille Blake and Miss Marjory Ann Zuelsdorf, were in charge of the Christmas program, presented December 22.

The branch has been divided into two groups to carry on a Christmas offering

drive. Miss Marjory Ann Zuelsdorf and Miss Lucille Blake were chosen as captains of the teams. Up to date, a sum of almost thirty-five dollars has been turned in. The losing side will furnish a party for the winners.

The women's department, under the leadership of Mrs. Mollie Feathers, has at last cleared the branch of all debt on the church building. Their chicken supper was a decided success. The women meet at the homes of various members twice a month.

Elder R. C. Zuelsdorf, superintendent of the church school, is striving to teach the way of life and the necessity of keeping the law of God so that Zion may become a reality.

## Plano, Illinois

### Community Spirit Enjoyed Here

The holiday season passed pleasantly for Plano Saints. Friday evening preceding Christmas, a program was presented for the entertainment of a large congregation. Appropriate music was furnished.

The annual business meeting in October resulted with little change in the election of officers. Sister Roberta Gregory, director of religious education and superintendent of church school; Sister Cretia Sanderson, adult supervisor; Brother R. E. Wildermuth, young people's leader and chorister; Sister Idah Blakely, superintendent of the junior department.

Social gatherings by young people and adults have been held during the winter months.

Visits from elders of other places have been greatly appreciated. Brother C. A. Edstrom, district president, and Brother Jacques, from Chicago, Illinois, recently brought words of instruction and advice. Others occupying the pulpit have been, Elders Lowe, R. E. Davey, J. E. Wildermuth, and J. F. Wildermuth.

Union communion services are held every three months, near-by branches attending.

Sister Irene Johnson, who is teaching in Iva, spent the holidays at the home of her parents, and favored the congregation with a solo at one of the services.

Brother Walter Sanderson has returned to his work, after suffering for months from severe burns. His family has been through much sorrow. Sister Cretia Sanderson, his wife, is at present ill with pneumonia. His only sister, Mabel Wipper, of Michigan, died recently, his aged parents last spring and in early spring, their oldest daughter, Sister Mabel Reedy.

Plano young people are active, officers and teachers in the branch assisting them in their work.

L. D. Wildermuth, missionary in Montana, was home for the holidays, and delivered one of his forceful sermons.

Those who were able to attend the district conference enjoyed a wonderful spirit in the Sunday services.

The women, under the direction of Sister Bessie Walker, recently presented an entertainment. Guests from Aurora, Earlville, Sandwich, and other places were in attendance.

## Summit City, Michigan

The Paradise Group of Kingsley meets each Sunday at the home of Brother and Sister E. E. Barnard for class, prayer and testimony meeting.

Five families are usually represented, and frequently visitors from other branches attend. The study of the *Doctrine and Covenants* has been undertaken. Some of the members have been sick, but God has manifested his healing powers and raised them up.

Saints of this place feel encouraged and hopeful of the future.

## Independence

The following sixty-one people were elected by ballot at the conference in Zion, January 15, to represent Independence at the General Conference of the church. These election results are announced by the tellers of the election, Elder T. A. Beck, Miss Violet McFarlane, and Miss Gladys Gould. The names are: Shankland Arnson, J. W. A. Bailey, Harry Barto, Herbert Barto, T. A. Beck, Mrs. T. A. Beck, R. S. Budd, S. A. Burgess, Albert Carmichael, C. I. Carpenter, D. O. Cato, Walter Chapman, R. T. Cooper, L. F. P. Curry, Frank Curtis, G. L. DeLapp, A. K. Dillee, Mrs. A. K. Dillee, G. W. Eastwood, F. Henry Edwards, Mrs. F. Henry Edwards, J. A. Gillen, E. J. Gleazer, Mrs. E. J. Gleazer, Charles F. Grabske, U. W. Greene, Paul M. Hanson, C. J. Hunt, Mrs. C. J. Hunt, Sam Inman, W. N. Inman, Mrs. E. L. Kelley, J. S. Kelley, Mrs. C. C. Koehler, J. A. Koehler, Mrs. D. J. Krahl, Leonard Lea, J. R. Lentell, Frank McDonald, Floyd McDowell, W. A. McDowell, D. S. McNamara, J. Charles May, Harvey Minton, Orlando Nace, C. L. Olson, Earl Page, A. B. Phillips, Vernon Reese, R. S. Salyards, B. J. Scott, J. F. Sheehy, Elbert A. Smith, Mrs. Elbert A. Smith, Frederick A. Smith, Frederick M. Smith, I. A. Smith, E. A. Thomas, J. E. Vanderwood, Ammon White, and C. B. Woodstock.

There will be a general rehearsal of the Elijah Chorus at the Stone Church next Sunday at 4 p. m. About three hundred singers from Independence, Kansas City, and nearby points are expected to participate, and the Elijah Orchestra will for the first time rehearse with the choir. For several weeks Independence and Kansas City units of the General Conference chorus have been doing intensive work on the oratorio, "*Elijah*."

## Stone Church

Elder Blair Jensen, president of Lamoni Stake, spoke morning and evening at the Stone Church, stirring the congregation to thoughtfulness by two excellent discourses.

Special music for the morning service was in charge of the Stone Church Choir, directed by Paul N. Craig, and assisted by Mrs. S. A. Burgess and Mrs. John Isaacks, soloists.

Music for the evening services was furnished by the Clematis Chorus of girls, directed by Mrs. John R. Lentell.

The White Masque Players presented "*Cappy Ricks*," a three-act comedy by Edward E. Rose, at eight o'clock Monday night, January 29, in the Dining Hall. Miss Pauline Siegfried and Miss Rilla Leeka directed the production.

## Second Church

Elder J. H. Robinson, the Sunday morning speaker, used at his subject, "*Faith Without Works Is Dead*." The choir sang the anthem, "*O Praise the Lord, All Ye Nations*," the duet part being taken by Marie Knight and Geraldine Fields.

Elder J. W. A. Bailey spoke in the evening on "*The Kingdom of God*," and Pastor Will Inman was in charge of the service.

## Liberty Street Church

The workers in the woman's department are enjoying successful meetings each Thursday. On the third Thursday of each month, a covered-dish luncheon is served in honor of all the women having birthdays in that month. Delightful programs are presented and the whole arrangement tends to bring the women closer together. The reports of the friendly visitors have been encouraging, and give evidence of increased activity on the part of the workers.

The missionary spirit that prevailed during the stay of Apostle M. A. McConley has carried over into all other church activities. The prayer meetings, Sunday school sessions, and the preaching services show an increase in attendance and interest. The last meeting of the series was well attended, two hundred and eighty persons being present. Brother McConley left with the promise to return to Liberty Street during the General Conference.

## Walnut Park Church

The fourth Sunday of each month is orchestra Sunday for the Walnut Park Church School, the program being of a special orchestral nature. This was the case Sunday morning and Orlando Nace was the musical director. All school classes were filled, four hundred and sixty-seven being counted, according to the secretary.

Elder Benjamin Bean spoke in the upper auditorium at eleven o'clock. The choir under the direction of Minnie Scott Dobson sang an anthem, "*Seek*

*Ye the Lord*." At the same hour the juniors in the basement listened to a talk by Erwin Moorman, and a story was told by Sister Laura Langdon Freie.

District priesthood meeting was held at two-thirty Sunday afternoon, a large number of the priesthood being present and several important matters pertaining to local work and conduct of ordained men were discussed. Pastor Frank McDonald presided.

The evening service was devoted to a concert by the Aeolian Chorus, directed by Paul N. Craig. An appreciative audience enjoyed the music. The chorus was assisted by Dorothy Nace, violinist, and JoZelma Taylor, reader.

William H. Taylor, of Thamesville, Ontario, Canada, father of Elder John A. Taylor, of Walnut Park congregation died January 3, at his home. Elder and Sister Taylor attended the funeral and spent two weeks at Thamesville and nearby Canadian points.

## Spring Branch Church

The prayer meetings for the week were in charge of Jesse Smith, O. E. Sedoris, M. C. Jacobson, J. S. Andes, and C. J. Dixon.

Elder F. A. Cool gave a talk at the close of the Sunday school on "*Reverence in the Lord's House*."

The eleven o'clock service was in charge of A. J. Tankard and Jesse Smith. The choir sang "*Cast Thy Burden on the Lord*." Gomer Cool played a violin solo during the taking of the offering. Pastor M. C. Jacobsen was the morning speaker.

The evening church school program consisted of a reading by Velma Jones; duet, Gladys and Alma Dixon; solo Gene Kirkwood, and piano solo, Shirley Gould.

Ammon White was the evening speaker, preaching on the financial law.

## Enoch Hill Church

The young people's organization met with Group 33 North in testimony Wednesday evening. They are busy in the different departments of the work, improving their talents whenever opportunity permits. They are now working on two plays to be entered in the dramatic contest of the city.

Thirty women met at the home of Mrs. Amos Allen for their weekly all-day meeting. Two generations were represented in seven families and three generations in one family. Sister Susie Hobart, supervisor of the women of Spring River District and Sister Burrow, of Decatur, Illinois, were guests.

The church school worship period was in charge of E. H. McKean's class, and Brother McKean gave a talk on prayer. Hubert Whitehead and David and Edmond Allen sang, "*Take Time to Be Holy*," and Lavern McKean read a poem, "*Morning Prayer*."

Elder Charles Warren was the morning speaker at Enoch Hill last Sunday.

The choir sang, "God Is Love," and Richard Maloney sang, "Thou Art My Shepherd."

Elder C. B. Woodstock preached in the evening, and music was supplied by a boys' quartet.

## Ann Arbor, Michigan

### Mission Is Growing

Every member of Ann Arbor Mission is grateful to Brother William Leland for his untiring efforts to forward the work here. They are fortunate in having a variety of good speakers from Detroit and are happy to have with them occasionally District President K. H. Green and Brother A. B. Smith, two good men who always leave them cherishing a feeling of love and fellowship.

Brother Leland has baptized three since the mission opened last summer, Brother Wild and Brother and Sister Twombly. Earnest workers are needed to carry on the latter-day cause in this city.

Regular services are held each Sunday. Only a few attend the Wednesday night prayer meeting, but they feel that the Lord has richly blessed them at this service.

The workers pray that this mission will increase in membership and good works and that someday they may be organized as a branch.

## London, Ontario

### Loses Active Members

London Branch lost an active member and a beloved friend January 4, in the passing of Brother John Vasbinder. Brother Vasbinder has been one of the foundation stones of this branch for many years, giving active and enthusiastic service on the finance committee, in the dramatic club, church school, and other departments of the church.

The funeral was held January 7, from the church, with Elders J. E. MacGregor and Frank Gray in charge. Bishop J. C. Dent preached an inspiring sermon on "Our Hope in the Resurrection," and Brother T. B. Richardson sang "When You Come to the End of the Road." "Uncle John," as he was known to his many friends, was particularly active in the work of the young people, having been teacher of the young ladies' class of the church school for ten years. This class, of twenty-five girls, attended the funeral service in a body, and carried the floral tribute from the church to the funeral car, in last respect to their former teacher and friend.

The church school on Sunday morning paid special tribute to their late officer, when the orchestra played the "Funeral March," by Chopin, concluding with the "Last Post," while the entire school stood in respect.

Death also called from the ranks one of the old-time members, Brother Fred

White. A few years ago Brother Fred was actively engaged in Sunday school work, being assistant superintendent for several years.

The women's department, under the supervision of Sister Lillie Winegarden, is busily engaged in making articles for their next bazaar. They assist materially in the affairs of the branch.

Brother T. B. Richardson is recovering from the effects of a severe fall he received at his home a few weeks ago. Brother Richardson is teacher of the Royal Oak Bible Class, the members of which are pleased to see him at his work again.

Sister Emma Timbrell had the misfortune to fall while getting off a street car recently, and received painful bruises, which confined her to her home for a few days.

Elder William Grice, of Crosswell, Michigan, recently visited this congregation, and preached an earnest and appealing sermon. Saints were pleased to meet Elder Grice again after several years of absence.

The church school Christmas treat and entertainment proved to be a successful event. The school room was seated to capacity. Quite a number of awards and prizes were received by the members for the year's activities.

## Des Moines, Iowa

### General Officers Bring New Understanding to Saints

Des Moines congregation has been favored recently with visits from a member of the First Presidency, the Presiding Bishopric, and the Quorum of Twelve.

President F. M. Smith was the speaker October 28 and 29, and the largest crowd ever gathered in the new church building here, greeted the chief executive on Sunday morning. His subjects were "Zion," "The Sacrament," and "Sacrifice." Following a day of strenuous work, Brother Smith and Brother Henry Castings drove to Eagle Grove to administer to Brother Willerts.

After Brother Smith came Apostle J. F. Garver who was the speaker at the home-coming November 12. He appealed to the Saints to keep the commandments and abide by the law of God.

Sunday, December 3, was Inventory Day for Des Moines District, and Bishop G. L. DeLapp was guest speaker. One hundred and ten inventories were filed and a number paid their tithing and made offerings.

The visits of these three men gave the Saints a better understanding of the laws of the church, inspiring them to go forward with the assurance that Zion will be established by their efforts, supplemented by divine aid.

On December 11, Des Moines Branch elected officers. V. L. Deskin was sustained pastor; Wayne Wolf, church

school director. Frank Mussell was elected leader of the adult division: Doris Nelson, leader of the young people's division; Leona Howard, leader of children. Jack Williams was chosen as assistant to Brother Wolf. Stephen Robinson was reelected treasurer. Under his efficient management the local church debt has been reduced one thousand dollars each year and interest paid. The home service group is headed by Sister Margaret Mayer. This group has loyally assisted the branch treasurer in the reduction of the debt. Eva Cook was reelected to the chorister's work which she has efficiently carried on for some time. Margaret McPherson Renard was elected publicity agent.

The work done by Des Moines branch during the past year is worthy commendation. Through the efforts of administrative officers the priesthood have done effective work. Home missions have been opened in several places in the city and a large number of baptisms have resulted. Many think a new era has begun and that the Saints are well on their way toward preparing for Zion.

## Cleveland, Ohio

### Make Special Missionary Effort

Cleveland Saints started the new year with a pep party attended by officers and teachers for the coming year, and the priesthood and their wives at the home of Brother and Sister McNeil. Brother McNeil opened the evening with prayer and then proceeded to make suggestions and recommendations for committees to increase activity in the branch. An invitation was extended to the district president to bring the conference to Cleveland in March. Later in the evening games and refreshments were enjoyed.

Brother and Sister Harvey Spiller are the parents of a baby girl.

The intermediates were sorry to lose their teacher, Shirley Talbot, who was married at her home December 19, to Glenn Bishop, and will reside at Ashtabula.

This branch is making a special effort to do missionary work. Brother Edward Cooper suggested that each member endeavor to convert at least one during this year, and with this aim in view, cottage meetings will soon be started at the home of Arthur Hanna.

Under the able direction of Floyd Kelsey, the choir is endeavoring to give assistance in the preaching services.

Heads of departments for the new year are as follows: Pastor, John McNeil; church school director, Edward Cooper; religio superintendent, Arthur Hanna.

Cleveland members greatly appreciate the visits of Apostle Paul M. Hanson and District President James E. Bishop. Both were present at the annual business meeting in December. Brother Han-

son also preached here after the ministerial institute at Kirtland.

After disbanding more than two years ago the women of the branch reorganized. They are sponsoring a social evening once a month, the first being held at the home of Sister Elizabeth Campbell January 16, with games, prizes, and refreshments.

Brother Lester Vanderwerf has started redecorating the auditorium. A supper was held January 25, to buy paint and supplies.

Young people's day, January 21, honored the birthday of President Frederick M. Smith. Edward Cooper spoke to the young people and Brother William Weisbe for the young people. There was special music by the choir and the services were inspiring to the large number attending.

## Indianapolis, Indiana

### Corner Ninth and Chester Streets

Notwithstanding the depression, sickness, and other unfavorable conditions, the branch of the church here in the hoosier capital is striving to keep the gospel fire alive. They entered 1934 with prayerful hearts that they might as a body accomplish more this year than last for the advancement and upbuilding of God's kingdom.

Last spring they organized an association known as The Re La Da Sa Mutual Benefit Association and procured a plot of ground which they used in a gardening project conducted on the zionic movement plan. This project was well carried out, and the Saints learned much about working together and demonstrating loyalty.

They enjoyed a program Christmas Eve commemorating the birth of the Savior. Anderson Saints came up and contributed to the program.

On the first sacrament Sunday of January the congregation was greatly helped when District Missionary J. O. Dutton spoke to them in prophecy, calling two young men to the priesthood, Thomas Taylor to the office of teacher, and Arthur Gage, jr., son of the pastor and wife, to the office of deacon.

Brother Dutton delivered five sermons during his stay. One Sunday all fasted and prayed for the benefit of the sick, and the sermon that day was on healing. At the close, Elders C. A. Nolan, W. P. Creviston, A. W. Gage, and J. O. Dutton administered to six ailing members, and all report that they are feeling better.

January 12, the committee of the zionic movement organization gave a supper to replenish the treasury.

The branch business meeting was held January 9, and officers were elected for the year. It is hoped that each will feel the responsibility of his office and carry on to the best of his ability.

## Holden Stake

### Atherton, Missouri

Last October Vernon Lundeen, of Minneapolis, Minnesota, came to Atherton, and after a week's visit returned home, taking with him his bride, Mildred Thomas, daughter of Brother and Sister J. A. Thomas. Through the holidays they returned and are now making Atherton their home. Saints of this congregation listened to a splendid sermon by Brother Lundeen the evening of January 7.

"The Law of Habit" was the topic of Myron L. Holman's sermon the morning of January 14, and that evening Otho Clark left in the minds of his hearers the question: Has our conversion had sufficient power attending, that we can stand the acid test?

Junior church was held in the main auditorium January 21, J. A. Thomas, assisted by Dwight Ware, in charge. Music was directed by Donna Faye Curtis with Muriel Hughes at the piano. Special instrumental music was contributed by young people from Independence. Sister Thomas told the story, "The Great Stone Face," and the sermonet was by Brother Thomas.

That evening the sermon was by the pastor, and there was violin and cornet music by Gladys Pearson and Brother Murdock, Sister Clive Heath at the piano.

January 23, the men of the branch spent the day cutting and hauling wood to the church for the winter's fuel. The women met, too, and all partook of an old-fashioned farm dinner. About thirty men participated in this wood cutting bee, a splendid example of cooperation.

## District Day for Northeastern Nebraska

### Opens With Priesthood Banquet

The year 1934 bids fair to be a busy and profitable one for Northeastern Nebraska District. District day was observed in Omaha Sunday, January 14.

The Saturday evening of January 13, a priesthood banquet was given. The members of the priesthood, together with their wives, enjoyed an instructive and altogether pleasurable evening. Brother Earl Oehring, of Lyons, Nebraska, the district president, was the toastmaster. Apostle John F. Garver, Elder E. Y. Hunker, Pastor Ray Whiting and Bishop W. T. Wellman were the principal speakers. About twenty people were present from out in the district and represented their respective towns, Fremont, Decatur, Columbus, Lyons, and Blair.

Sunday, the fourteenth, was a busy day. Apostle Garver delivered two instructive sermons and in the evening Brother Hunker continued with his series of meetings that was held here January 7 to 21.

## Decatur, Illinois

### Seven Baptized at Taylorville

Decatur Saints received inspiration and courage from a two-week series of meetings held in November, by Patriarch and Sister Richard Baldwin. Seven candidates were baptized during an impressive ceremony at Taylorville.

The district conference was held at Taylorville, December 16 and 17. Saints were greatly encouraged by the presence of the Spirit which was manifested through Apostle John F. Garver.

The Christmas program was given by the children and young people, Sunday evening, December 24. A large sacrifice offering was received.

The church is progressing forward its great goal, and Saints of this branch wish to do their part toward the redemption of Zion.

## FIRST PRINCIPLES

(Continued from page 133.)

edge that he would have secured in a class with the help of a teacher; unless, of course, he is a genius, for whom exceptions must always be made. That is because the casual student will give attention to what interests him, while the university student is compelled to study more systematically. Left free to pick and choose, the casual reader of the gospels will find much to interest and help him. But only by submitting himself as a student to Saint Paul and to others who have been trained in the understanding of the gospel can he arrive at a balanced understanding of it. The gospel is comprehensive, and it includes many things, that a too casual reader and student is likely to overlook.

The new 1934 Herald Catalogue is ready. All old prices are canceled. Send for your copy now.

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# Pastoral Exchange The Bulletin Board

## A Church Directory for Toronto and Humber Bay

A very neat and attractive printed directory for Toronto and Humber Bay branches comes to us by courtesy of Brother J. Leslie Prentice, pastor of Toronto Branch. This little book is the 1934 edition of a work that has been published several times before. Brother Prentice is a practicing barrister in the city of Toronto.

This directory offers a good suggestion for other large branches, especially those in cities where the members are scattered. The cost of publication has been partly covered by selling advertising space to members and friends in business.

## Thought for the Week

*Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 8.*

The work of the church waits, and the Kingdom of God is withheld from the world, for the lack of men and women to labor.

When the Master calls for volunteers, some are withheld from going because their companions are not of the faith, and they must stand on the sidelines and wait. Others cannot go because they must have their expenses paid, and others because they cannot leave thinking about their businesses.

The church is not a profit-making institution, and it can never pay all the workers who will be needed in the work of realizing the Kingdom of God, in the task of building Zion. Only a few can give full time to the work of the church.

Great numbers of volunteers are needed. Some to teach, some to visit the sick, men to occupy in the priesthood and to prepare themselves for their offices, and women to help in the many kinds of good work that only they can do. These workers must support themselves, and give a part of their time as their consecration of themselves to the work of the Lord.

The Lord is calling, "Whom shall I send, and who will go for us?" Let us be ready to answer, "Here am I; send me."

Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved.—Psalm 62: 1, 2.

## Appointment of Bishop's Agent

Notice is hereby given that T. R. Davis has been appointed to serve as bishop's agent for the Arizona district, taking over the work formerly handled by Louis Ostertag, who has moved away from the State.

Brother Davis comes highly recommended by those who know him and have been associated with him. We are very glad to recommend him to the Saints of the Arizona District, and solicit their whole-hearted support in this phase of the work of the church.

Also notice is hereby given that Brother Davis has appointed Howard Miller as a traveling solicitor for the Arizona District.

We hereby request that the solicitors send their January and subsequent reports to Brother T. R. Davis, Box 895, Bisbee, Arizona.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by  
THE FIRST PRESIDENCY,  
By F. M. SMITH.

## Conference Notice

February 25, 1934, has been set aside as the date when the semi-annual conference of Detroit District will be held, at Lake Orion, Michigan. The first meeting is to start at 9.45 a. m. The purpose of the conference is to elect delegates to the coming General Conference, and to transact any other business necessary at this time.—James H. Greene, district secretary.

## Attention Musicians!

Musicians of Southern Michigan and Northern Indiana District should be informed that the following music will be used by the combined choirs during the conference, February 24 and 25: "New Every Morning Is the Love," Billard; "Lead Kindly Light," Goddard-Parks, and "Favorite Songs of the People," Theodore Presser. All choirs and singers not affiliated with such are urged to come prepared to help with the musical service. A rehearsal will be held following the Saturday evening service. Music can be ordered sent C. O. D. from Lyon and Healy, Chicago.—Louise Evans, district chorister.

## Reunion Notice

Have you ever been to Historic Kirtland? If you have not, you should begin to make plans ahead to attend the reunion, which is an annual affair and largely attended by Saints and nonmembers from all parts of the country. The dates have been set by the committee in charge for August 9 to 19. We are making this early announcement that

those interested may begin to prepare. Some branches wish to assist their young people to go and commence making their plans far enough ahead so as to be sure there will be no slip in arrangements. Girls coming in a group, with their chaperone, are provided a large dormitory tent, the only cost being for cots and mattresses, or straw for their ticks. In this way the cost becomes a negligible quantity, because meals are provided at lowest possible rates in the dining hall. Many of our people are not able to attend the General Conference at Independence, but could, if they knew in sufficient time, plan to attend the reunion. Remember, there is no more beautiful place in the church, no more refreshing, spiritual influence than to be had at Kirtland. Spiritual prayer meetings, uplifting sermons, interesting class periods, and splendid recreation under the direction of competent leaders, with kindergarten classes for the little tots and junior church for the older children. Plan your vacation now! Determine to make this one a combination of pleasurable, profitable, spiritual experiences and be sure of returning to your homes happy and refreshed in spirit.—For the committee, John R. Grice.

## Change of Conference Date

Western Oklahoma district conference will convene at Calumet Branch February 17 and 18, instead of February 24 and 25, as previously announced. This change of dates is being made in order to have Apostle Roy S. Budd with us, as his pre-conference program requires his services at the center place on the original dates. Saints, please help to advertise our new dates, and come to Calumet February 17 and 18.—Roy L. Diamond, secretary.

## Marriage

GERMAN-HODGINS.—A quiet wedding was solemnized January 11, at the home of Alfred Henderson, Bracken, Saskatchewan, when Miss Minnie German, of Maple Creek, Saskatchewan, and Albert Hodgins, of Bracken, were united in matrimony. Elder Anson A. Miller read the ceremony. Sister Anson Miller and Brother Alfred Henderson were matron of honor and best man. Refreshments were served by Brother and Sister Henderson to more than thirty guests.

## Our Departed Ones

WILLIAMS.—George H., eldest son of John and Victorine Granger Williams, was born in Quincy Township, Branch County, Michigan, January 1, 1855. When nine years of age he moved with his parents to Fort Dodge, Iowa, where in 1877, he was married to Mary C. Deer, of Creston. To this union two sons were born. June 23, 1883, his wife died and he returned to the home of his parents in Michigan. Later he married Jennie E. Green, of Bethel. To them were born three daughters. Except for the eighteen years spent in Iowa, he spent his entire life in Branch County, Michigan. In 1921, he was baptized into the Saints' church at Coldwater, Michigan, and was a faithful member; a man of strict integrity and honesty who held many offices of trust in his community, highway commissioner, township clerk and treasurer, and director and moderator of District No. 8. For five years he had been in failing health, but his last illness was of only one week's duration. He passed away at his home January 1,

on the evening of his seventy-ninth birthday. Left to mourn are his wife of fifty years, two sons, Elto L., of Elkhart, Indiana; Benjamin F., of Fontanelle; three daughters, Mrs. A. H. Wagoner, of Tekonsha; Mrs. W. H. Wadsworth, of Batavia, and Mrs. Budd H. Russell, of Bethel; one sister, Mrs. Lovina Monroe, of San Luis Obispo, California; fourteen great-grandchildren, one great-grandchild, and a host of friends and other relatives including an aged aunt, Miss Maria Granger, of Coldwater. Funeral services were held in Cranson Church, January 4, S. W. L. Scott, of Coldwater, in charge, assisted by the Reverend C. A. Cutler, of Bronson. Interment was in Lakeview Cemetery at Quincy beside his parents.

**McELWAIN.**—William Jesse McElwain was born April 6, 1885, near Eldorado Springs, Missouri, and united with the church at Veve, Missouri, being baptized by Elder F. C. Keck. He died at the home of his sister, Mrs. Chester Crowl, Independence, Missouri, January 18, 1934. Surviving are his mother, Mrs. Carrie McElwain, of Lansford, North Dakota; three sisters, Mrs. John Stowell, Independence; Mrs. Frank Stowell, Fargo, North Dakota, and Mrs. Chester Crowl, Independence; three brothers, Warren McElwain, of Lansford; George McElwain, Clovis, California, and Harry McElwain, Glassford, New York. Interment was in Mound Grove Cemetery, Independence.

**LATHWELL.**—Lottie P. Sherman was born at Joyfield, Benzie County, Michigan, June 3, 1886, and was baptized into the church October 17, 1897, by Amos Berve, and confirmed by J. J. Cornish and H. J. DeVries. She married Warren F. Lathwell, of Joyfield, March 22, 1903, and to them fourteen children were born, twelve girls and two boys. Four daughters preceded her in death. She died of scarlet fever, January 11, 1934, at Lorain, Ohio. Moved to Lorain Easter Sunday, 1919. Left to mourn are her husband; ten children: Mrs. Laura Minkler, of Wellington, Ohio; Mrs. T. J. Speigle, Minnie, Lulu, Rhodessa, Frances, Ruth, Doris, Harry, and Ralph, of Lorain; her mother, Mrs. Lula Rhodes; two sisters, Minnie Putney, of Flint, Michigan, and Mrs. Iva Lamb, of Elberta, Michigan; two brothers, Floyd Sherman, of Flint, and John Sherman, of Port Angeles, Washington; two grandchildren, other relatives, and many friends. With her husband Mrs. Lathwell helped to start the branch at Lorain, now sixty in number. All her children belong to the church except the youngest who is but seven year old. Elder C. G. Minkler was in charge of the private funeral held from the house.

**LUCAS.**—Emmett Elsworth Lucas, son of William and Catherine Sheldon Lucas, was born March 5, 1870; passed away at his home, Warnock, Ohio, January 14, 1934. He was baptized at Wheeling, West Virginia, in 1905, and lived a good Christian life to the end. His testimony was not so much in words as in the practical way in which he lived and by which he made friends and endeared himself to all who knew him. He is survived by his widow, Maggie Frobasco Lucas; two brothers, Charles and Joseph Lucas, in Ohio; the following sisters: Mrs. Emma Neitzelt, Mrs. Etta Forsythe, Mrs. Lizzie Givens, and Mrs. Minerva Wymer. Funeral services conducted at the home by O. J. Tary were attended by his numerous friends to whom he had endeared himself during life. Interment was at Wesley Chapel Cemetery near Bethesda, Ohio.

**ANDERSON.**—Emily Gladys Gidley was born June 20, 1902, on a farm near Cedar Rapids, Nebraska. Until she was sixteen years of age, she knew nothing but strenuous frontier life on a farm, helping to rear five younger children. She attended Cedar Rapids school. At sixteen, having completed the grades, she moved with her family to Denver, where she entered North Denver High School from which she graduated. Having taken a normal course, she began teaching as principal of a suburban high school by special permission from the State superintendent of Colorado schools. From 1920 to 1928, she taught in various schools including one year at Pine Bluffs, Wyoming. While staying at home with her mother during the summer vacations, she attended the University of Omaha, studying for a degree in philosophy. September 25, 1927, she was married to John Albin Anderson, of Albin, Wyoming, postmaster, business man, and manager of a large farm. She was baptized into the church April 20, 1919, and was a devoted worker until her death January 6, 1934. Surviving are her

husband; her brother, Mrs. Addie M. Gidley, of Omaha, Nebraska; her father, William Gidley, of Cedar Bluffs, Nebraska; two sisters, Irene and May, of Omaha; three brothers: Everett, of Cedar Bluffs; Ernest, of the United States Navy, U. S. S. *Arkansas*, and Kenneth, of Albin, Wyoming, other relatives and friends. The funeral service was held in the Baptist Church at Albin, the Baptist minister, Reverend Nordstrom in charge, and the sermon was by Elder Glaude A. Smith. Interment was at Cheyenne.

**SMITH.**—Lucy Ann Smith was born at Union, Utah, February 24, 1857, the daughter of Joseph and Sarah Pidd Griffiths. She died suddenly at her home at Union, December 25, 1933, after a brief illness. May 21, 1876, she became the wife of Hyrum Smith who preceded her in death in August, 1916. To them six children were born: William, of Union; Hyrum, deceased; Arthur, of Rupert, Idaho; Sarah O. Anderson, Lizzie Wardle and Mary A. Wardle, of Union. Sister Smith is also survived by thirty-one grandchildren, eighteen great-grandchildren; one sister, Sarah Forbush; two brothers, Brigham and Jacob Griffiths. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, July 6, 1870, by Elder E. C. Brand, and died in the faith. Though she was of a retiring disposition, she took a keen interest in the affairs of life and was interested in all community enterprises. Funeral services were held in the chapel at Union, Elder R. R. Robertson preaching the sermon and being assisted by Elder J. A. Conyers and Bishop Godfrey of the Utah Church. Interment was in Union Cemetery, the grave being dedicated by Elder John Hall.

**McVAY.**—Grace Fender McVay, was born September 11, 1886, near David City, Nebraska, in Butler County. She was united in marriage to Charles Henry. To this union four children were born, three girls and one boy. Two of these preceded her in death, passing away in infancy. Two are left to mourn her passing, John Henry, of North Platte, and Mrs. Clark Jeffres, of Midwest, Wyoming. In the year, 1917, she was united in marriage to Harry Ernest McVay, of Ogallala, Nebraska. To this union were born three boys, Ernest, Bert, and Wilbur. She leaves to mourn her death, her husband, one daughter, four sons, and three grandchildren; her father and mother; her brothers, Solomon, Martin, and Albin Fender, all of Cheyenne Wells, Colorado; Roy Fender, of Ogallala; one sister, Lillie Easton, of Omaha, Nebraska, and a host of other relatives and friends. She was a member of the church and remained in strong faith until the end. Mrs.

McVay passed away at the Ogallala Hospital following an auto accident Sunday night, December 17, 1933. Private funeral services were held from the Arrowsmith Chapel Wednesday afternoon, the Reverend Emerson Wesley Harris in charge. Interment was in the Ogallala Cemetery.

**THOMAS.**—Mary Powell Thomas was born in Ohio, January 2, 1854, and departed this life January 11, 1934, after two weeks of illness. She was united in marriage to James Thomas, November 19, 1870, in Nodaway County, Missouri, and to this union were born eleven children, seven of whom remain to mourn her death: Mrs. Clara Hawley, Deerfield, Missouri; Mrs. Amanda Gardner, Fort Scott, Kansas; Mrs. Hattie Arndt, Fort Scott, Kansas; Mrs. Jamie Strite, Deerfield, Missouri; William A. Thomas, Fort Scott, Kansas; Pearley H. Thomas, of Richards, Missouri, and Albert E. Thomas, of Fort Scott, Kansas. She also leaves to mourn, two sisters, Mrs. A. B. Hawley, Ravenwood, Missouri, and Mrs. J. L. Gunsolley, Mapleton, Kansas; two brothers, Joseph and Frank Powell, of Ravenwood, Missouri; fifteen grandchildren and four great-grandchildren. Her companion, a missionary for many years, passed away June 22, 1913. She died at the home of her son, William A. Thomas, Fort Scott, Kansas. Funeral services were held in the Saints' church, in charge of Elder J. T. Higdon, the sermon, by Brother Lee Quick.

**GRAY.**—William Henry Gray was born January 5, 1847, at Cavan, Durham County, Ontario. Died December 28, 1933. At the age of two years, he moved to Perth County where he grew to manhood. In 1874, he married Mary Ann Brown, who preceded him twenty-four years ago. In 1879, he united with the church, and became an active member amid the strife of the early days. He was ordained a deacon, a priest, and later an elder, in 1900, under the hands of the late Elder G. C. Tomlinson. He was a member of the Carlingford, Saint Marys, McKillop, and Mitchell Branches. He was president of the

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Mitchell Branch for twenty-eight years. In church work, no task was too great for him. In 1911, he married Rebecca Blazey, who survives him. Besides his wife, he leaves to mourn four daughters, Mrs. R. Hodgson and Mrs. F. Sadler, of London, Ontario; Mrs. G. Levy, of Strathroy, and Mrs. F. Barker, of Sedalia, Alberta; two sons, Robert William and Alma, of Mitchell; three sisters, Mrs. J. Bell, Mitchell; Mrs. A. Stewart, Fullarton, and Mrs. G. Brown, of Lamoni, Iowa; three brothers, John and Howard, of Gilbert Plains, Manitoba, and Maxwell, of Hibbert; fourteen grandchildren and thirteen great-grandchildren, besides other relatives and friends. Funeral services were conducted from his late home at Mitchell, December 31, in charge of Elder D. Smith, assisted by D. Withrow, both of Stratford.

WENGEL.—Beatrice, wife of Andrew Wengel, was born April 19, 1891, at Jonesport, Maine, and died January 9, 1934, at Bradford, Massachusetts, after an illness of about ten days with pneumonia. She was the daughter of Frank P. and Lizzie Smith, of Indian River, Maine. She spent her early life at the place of her birth, and prior to removing to her late home, resided for sixteen years in Portland, Maine. She was employed as a stitcher in the local shoe factories. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and lived true to her faith. She leaves her husband; two children by a former marriage, Orel Noyes, a son living at Indian River, Maine, and a daughter, Mrs. Ruth Peabody, who lived with her mother; her father and mother, of Indian River, and a host of other relatives and friends. The funeral was at the home in charge of Elder E. L. Traver, sermon by Elder J. A. Gunsolley. The body was taken to Indian River, Maine, for burial near the place of her birth.

WILLIAMS.—John T. Williams was born December 19, 1868, in Saint Louis, Missouri, and died in Saint Louis, December 17, 1933. He leaves to mourn his wife, Anna; his daughter, Mary, and his son, Russell; three grandchildren, three sisters, and a brother, Dillie Williams. He was a faithful and devoted member of the church, highly respected by all who knew him. He spent the last nine years of his life among the beautiful surroundings of the Saint Louis Art Museum where he was employed. Funeral services were held at his home, in charge of T. J. Elliott.

ANDERSON.—Effie M. Anderson was born February 1, 1882, at Steelville, Missouri, and died at Maryland Heights, Missouri, December 19, 1933. She leaves to mourn her departure, after having been a sufferer for more than a year, her husband, Clark Anderson; her son, Loyal; also one foster son, whom she reared to manhood, Donald Jones. There are five brothers, one sister, one grandson, and one foster grandson. She was an energetic, faithful and devoted member of the church. Her death and passing made a sad inroad into the church and community in which she lived. The funeral sermon was delivered in the Maryland Height's Church, and the burial was in the Fee Fee Cemetery, T. J. Elliott, officiating.

DAVIS.—Francis M. Davis was born February 17, 1849, and departed this life January 4, 1934. He was united in marriage to Miss Parry Odle, February 1, 1885, and to this union were born eight children, four having preceded him in death. He leaves to mourn his wife, four children, Ronald, of Thompsonville, Illinois; James, of East Saint Louis; Mrs. Luther Harris, of Buckner, Illinois, and Charlotte, of the home; nine grandchildren; two brothers, Matthew Davis, of Independence, Missouri, and Merida Davis, of McLeansboro, Illinois; two half-brothers, Arthur and Merritt Davis; one sister, Delcena Baugh, and one half-sister, Bertha. He united with the church, February 3, 1894, and served the Lord faithfully until failing health prevented further activity. He was president of the Parrish Branch near Parrish, Illinois, for about twenty years; also served as district president and bishop's agent of southeastern district for a number of years. Funeral services were conducted at the Christian Church near his home, in charge of Elder Ernest Roberson.

BZZARD.—Sarah Milner was born May 14, 1845, near Leesburg, Ohio. She moved to Colorado Springs in 1878, and soon after, was united in marriage to Sylvester M. Buzzard. She was the mother of four children. Two daughters, a son, and her husband, preceded

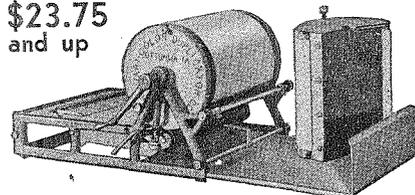
her in death. As a pioneer she saw the Colorado country advance into its present state of development. She made an extra effort to educate her children before the day of the public school system. She was a leader in community and home life, striving for high and noble ideals; was a just and loving mother, and a good friend and kind neighbor. About twenty-five years ago she united with the Reorganized Church of Jesus Christ of Latter Day Saints. Her church fellowship was a source of great comfort and contentment to her, especially in later years since because of age and impaired health she was unable to mingle with friends and neighbors. She enjoyed having people come to visit with her and always had a cheery smile for all. After her long and useful life, she was very happy to go to her beautiful home when she passed from this life on April 2, 1933, leaving, among those who will miss her most, a daughter and son-in-law, Mr. and Mrs. J. D. Curtis; two grandsons, three granddaughters, five great-grandchildren, and many other relatives and friends. The funeral services were held at the Law Funeral Parlors in Colorado Springs, the sermon by Elder Glaude A. Smith, and interment was at Colorado Springs, Colorado.

COVEN.—Lynn Louis Coven, son of Louis and Nellie Coven, of Edgewater, Colorado, was born July 18, 1907, at North Charleroi, Pennsylvania. He moved with his parents to Colorado in January, 1919. He made his covenant with Christ and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, at North Charleroi, Pennsylvania, July 24, 1915, when he was eight years of age. He was well known and loved by a wide circle of friends in Denver Branch, and in and near Edgewater, Colorado, where he has lived

many years. Passed from this life after an eight months' illness caused by an injury, on Friday, November 24, 1933. This young man, departing this life when only twenty-six years of age, will be much missed by his father and mother, Mr. and Mrs. Louis Coven; by his brothers and sisters, and his many other relatives and friends. The funeral service was held at Olinger Funeral Parlors in Denver, November 28, 1933, the service being conducted by Elders E. J. Williams and Glaude A. Smith. Interment was at Crown Hill Cemetery, Denver.

REILLY.—Catherine Thompson was born October 19, 1871, at Waldemar, Ontario. She died November 22, 1933, at her home at Grand Valley, Ontario, of heart trouble. Had been ill since January, 1933. For forty-six years she was a faithful and loyal member of the church. Was baptized by Elder John Shields,

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December 21, 1887, at Garafrasa, Ontario. In 1910, she was married to George C. Reilly. There remain to mourn her passing besides her husband, five brothers and three sisters. A brother, Elder Joseph Thompson preceded her in death in March, 1925, and a sister in 1931. Funeral services were held November 24, from the Saints' church, Grand Valley, in charge of her pastor, Elder J. H. Taylor. Interment was in Grand Valley Union Cemetery.

SIMPSON.—William H. Simpson died at his home at Grand Valley, Ontario, December 6, 1933, death coming suddenly from a heart attack when he was seated at the radio in the act of tuning in. He was born in East Garafrasa Township, Ontario, December 6, 1876, and married Elizabeth Taylor, February 19, 1892. Five years later they moved to Minburn, Alberta, where he farmed for fourteen years. They returned east in 1921, and with his wife and daughter he retired at Grand Valley. Was baptized into the church, September 26, 1924, by Elder J. H. Taylor, and was a true follower of Christ and an asset to the church. He is survived by his wife; one daughter, Annie Elizabeth; his parents; one brother, and one sister, besides other relatives and many friends. The funeral at the Saints' church, Grand Valley, was largely attended, and the service was in charge of Pastor Taylor, assisted by the Reverend M. Sellers of the United Church. Interment was in Union Cemetery.

## Two Types of Prayer

By Anna Burhart

In the long ago, when Jesus was here among men, many believed the Master had found the key to the more abundant life. With great interest they followed him, wishing to share with him his finding.

The Savior was willing, even anxious to instill in their minds his philosophy, for he loved them much, desiring to give them strength where they had met with discouragement. In his effort to open their hearts to a greater understanding of God's law, he gave many beautiful illustrations to accentuate his point of view. Among these is found that golden gem relative to prayer.

The setting was in the old Hebrew synagogue. Men, no doubt had gathered there for much the same purpose that they attend church today, each according to his peculiar urge. The Master was present.

Out of this great amalgamation of humanity, two examples of behavior impressed the wisest of men. Through the avenue of prayer the deepest motives of men are revealed; and so the character of two men were read as they approached God. One—a Pharisee, puffed up in the pride of his heart, thanked God that he was better than other men, fulfilling all his obligations in life. Another, a publican, in the spirit of humility, would not so much as raise his head, so unworthy he felt, but smote his breast and cried, "God, be merciful to me, a sinner."

According to the divine judgment, as revealed in the Scriptures, the sinner was justified, the self-righteous man condemned. How strange and marvelous are the decrees of Almighty God.

The judgments of God on the earth now are going to set in operation in your life and in mine that which we already know to be true.—E. J. Gleazer, in a sermon, "The Judgment."

## Keeping the Law

By H. E. Depew

In years ago we felt a need for naught,

A kindly fate poured out those things we sought;

I do not think we pause, or clearly saw  
The richest blessings in God's Holy Law.

We strove with might our livelihood to gain

To lay up stores of wealth, or goods, or grain;

To have our homes, and comforts of the best;

To be at ease, and peacefully to rest.

These daily tasks absorbed our valued time,

The ladder of success we fain would climb.

Too oft the path of life we find we trod  
Sloped down to earth, not upward to our God.

The BOOKS we prize and treasure very dear

Still read the same from year to beckoning year,

Their ideas stand for LIFE; there's not a flaw

Can e'er be found in God's great noble Law.

His Laws, if kept from day to newborn day

Would ease the trials we meet along life's way,

And set a goal so steadfast, true, and real

That would but be a rich reward for zeal.

Our humble hearts and aims should all be bound

In search of God, and Zion's holy ground;

To place in action on this dying earth  
His noble Laws that govern home and hearth.

Those stores of wealth, or goods, or maybe grain,

Don't seem so fine now since these years of strain

Have taken toll of earthly treasures piled,

We thought, in safety at home's snug fireside.

But if we'd worked with equal might and main

To place upon this aging earth again—  
The plan of Zion which our LEADERS saw.

We'd now be living well within the Law.

So when this life's hard-earned estates are gone,

And that long-looked-for DAY shall lastly dawn;

How great our joy, and peace, and hope, because

We've lived aright, and worked, and  
KEEP THE LAWS.

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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FARMS FOR SALE: 157 acres, 100 acres, 24 acres. Terms. J. F. Cunningham, Alton, Missouri. 4-3t\*

FOR SALE: Eight room house with bath, hot water heating plant, large barn, garage, chicken house, six lots deep, drilled well, large cistern. Ideal place for chickens and cows. Plenty range, no close neighbors. Address, Box 168, Nauvoo, Illinois. 5-3t

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Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

# HELP!

We Need Your Help! In helping us you will be helping many needy families. Here's the story: The management of the Herald Publishing House desires to get in immediate contact with every Latter Day Saint who is manufacturing or producing any legitimate article that should have a place in the lives of Latter Day Saint families. If there is demand enough for a central sales agency in order to establish a market for these products the Herald Publishing House has a plan to offer.

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### Act Quickly

The results of this survey are needed at once. The more complete the response is the more successful the plan will be. All we want now is the data we ask for in the questionnaire. Help us get it from every producer. Help us to help others to help themselves.

No doubt you know of some such people who perhaps do not read the Saints' Herald. Tell them about this movement at once in order that their product may be considered and listed in case it should prove feasible to publish a catalogue. Many are producing articles which they are unable to sell because of a lack of ready cash with which to establish a market. Perhaps we can help these families to help themselves. Do your duty and get in touch with them at once and advise them to

### Send for Questionnaire Today

This questionnaire will ask the questions that we must have answered in order to complete our plans. Every church member who is a producer of any such article from shoe polish to hair tonic, including the thousand and one things in-between, should be able to profit through this effort. Help us establish a regular market for our church-produced merchandise. Be loyal to your friends as well as us. Help us find the producers.

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# *The* SAINTS' HERALD

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## Theology---The Guiding Power

By James E. Bishop

Give Her Credit!

An Article About Girls

The Women's Work

A Communication to the Presidency

WORSHIP SUGGESTIONS FOR MARCH

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Volume 81

February 6, 1934

Number 6

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# THE SAINTS' HERALD

February 6, 1934

Volume 81

Number 6

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Lost

One of the most pathetic upwashes of the depression is an old couple who lost all they had shortly after the big crash in 1929.

They had a little store in an out-state town, all paid for, mostly out of money she had inherited. Specializing in some excellent lines of home-made products, they did a thriving little business, but they were on the "other" side of the tracks.

Financial smarties, visiting the store, persuaded them they ought to have a place "uptown," and got them to mortgage the store and assume heavy obligations. For a time the future looked rosy, and it appeared that they would step out of the "small time" class and into the "big money." Then somebody kicked the world off the cliff. It was a jolly wreck.

They had always paid their bills. All they needed was a little time, and they could have made it. The financial smarties, who had been so cordial signing them "on the dotted line," now became implacable Shylocks. They demand the money *and* the pound of flesh too. And took it. When they got through the old couple had nothing left but a headache, so thoroughly cleaned were they.

Today they bake dainties at home and peddle them from door to door. Their stark terror is the daily dread that tomorrow there will not be enough to buy flour for baking the cookies. Or that someone will insist on the payment of a bill. He, who ought to be seated in white-aproned comfort behind his own counter, walks the streets in rheumatic pain, blue with winter cold. On days when he lies disabled at home, she goes out, lugging a heavy basket, though she is physically unfit to venture far from the rocking chair and fireside in the cold weather.

She never complains for fear of adding to the torment he suffers over the mistake in judgment that lost her money. She is a woman of some refinement, and one can see she has memories of early years spent in conditions of culture and comfort. He is an ingenious workman, capable in many lines, wanting only an opportunity for profitable employment.

At this time in life they find it impossible to beat back over the difficult road to success that they traversed so lightly in their youth. A better world would find a place of usefulness, security, and happiness for them. But, alas, that is not the kind of world we have.

### ■ Sin

Rumor has it that a newly appointed rector in one of the dioceses asked a very old parishioner for her opinion of his first sermon. She replied, says *The Living Church*, "Very good, indeed, sir, so instructive—in fact, we didn't know what sin really was until you came here."

■ You have to begin early to make young people love home. You can't order them to do it on their sixteenth birthday, when they have become so tired of it that they consider leaving it. Comradeship doesn't start all at once. It has to be built through the years. And the companionship enjoyed when your children are in their teens must be prepared by answering questions and playing with them while they are still learning to talk.

# Editorial

## Shall Branches Go to Zion?

There is evidence that in many quarters the Saints are individually and collectively thinking more seriously than for some years about heeding the injunction to gather into the regions round about the center place. Letters crossing my desk bear testimony to this. I am pleased that the Saints are so thinking. It is well they should. But I am more pleased to see evidences that they are thinking cooperatively more consistently than previously, thinking in terms of branches moving as a whole and colonizing in the regions "round about." This is also well, for it is contemplated in instructions already given us. Along with such instructions have come others advising caution and that due preparation be given to opening the way.

I have felt deeply impressed with the necessity of the Saints heeding the instructions given along this line, and so feel well that the Saints are alert to their duties in this respect. With the admonition to be punctilious to the details of having the way well prepared before them, for individual cases as well as group ones, I feel it is well to caution the Saints against being misguided either in intention or operation by groups or individuals who agitate organizations or movements independently of the authorities indicated in the law whose counsel and advice as well as assistance should be sought.

There are many "helping" and "helpful" organizations and associations which can and should be formulated and in action which will help the Bishopric in carrying out the details of Zion and cooperative movements and activities; but such associations or groups in order to merit the support of the Saints must be well within the spirit of the revelations advising such moves, in consonance with the policies of the temporal arm of the church, and function in harmony with those whose care is the spiritual development of the church.

These thoughts and suggestions are stimulated and called out by word coming from at least two well organized branches that contemplation is given to moving towards the center place in colonizing efforts.

The times are portentous, the need for the full establishment of Zion very great, but the dangers to arise from error are also great, and indicate the urgent need for the Saints to avoid running without tidings.

Let us wisely and devotedly move onward to Zion.

F. M. S.

## Blue Pencil Notes

### THE PREACHER AT HIS BEST

MOST OF US who have brains are often astonished at the way they work—or do not work. Some men (and women) can talk any time, anywhere, on any subject. They have the faculty to expand the irreducible minimum of thought into the ultimate maximum of vocal expression. But most of us have had this experience: we meet a stranger, perhaps he is a man of importance to whom we are introduced. He may be a very highly educated man from whom we might learn much. Suddenly we find that the old brain has joined the unemployed. The only thing that we can think of as a subject of conversation is the very original topic of the weather. We observe that it is a fine day. Our visitor looks out of the window and sees that it is raining. So do we. We hastily remark that the farmers need rain—that seems to justify the assertion that it is a fine day.

OR PERHAPS we are suddenly called upon to make a speech. There are at least a dozen subjects that we know enough about to last fifteen minutes. But to our dismay we cannot think of one. They are all locked up in our "subunconscious" mind with a time lock, and it is not time for the lock to open. So in desperation we think of the story of two Irishmen named Pat and Mike. This gets a laugh of sorts and then we try another one about a Scotchman named Sandy who was close with his money. It is just another after dinner speech—except that we forget the one about Ole Olson.

AND THEN that night we wake up about two o'clock in the morning and wish to go to sleep again but the mind is running at top speed. We have brilliant thoughts on many subjects. We could surely deliver a memorable speech, or take part in a remarkable conversation, or preach a great sermon. Possibly next morning when we review the drift of thought there are after all only a few golden nuggets among a lot of sand and gravel. The judgment was half asleep while imagination ran riot—we were half way between the vagaries of dreams and the white light of genius. Still there were nuggets of gold. Where were they when they were needed?

SOME HAVE THOUGHT that when the minister talks of having "liberty" in his sermon he is just imagining something. But the experience is very real. He

suddenly finds his mind functioning as it should and when it should. The divine light has "quickened his intelligence" as was promised. The Spirit "brings to mind things past and shows him things to come," as Christ promised it would. He is at his best—above his best. All that he has ever studied out and thought out in his finest moments is ready for his mind to lay hold upon, plus a flood of new and inspired ideas and ideals—the spirit of the prophet is upon him—even "Saul is numbered among the prophets." There is no happier experience or one more free and exalted than such an experience. The man then knows how Jesus felt when he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

ELBERT A. SMITH.

### The 1934 Graceland College Radio Broadcast

Graceland College begins its second series of radio programs Sunday, March 4, 1934, at 6:00 p. m., Central Standard Time. President G. N. Briggs of Graceland College is scheduled to speak at this hour on the subject, "The New Deal in Education." Music will be furnished by the Graceland Male Quartet.

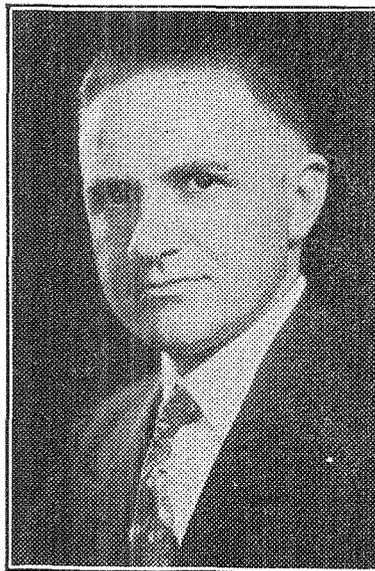
Arrangements have been made to broadcast these programs over KMBC from 6:00 to 6:30 p. m. each Sunday during the months of March and April. Following the practice of last year, awards will be offered to prospective students who write the best summaries of any three of the addresses scheduled to be delivered during this series.

#### CONTEST RULES

1. The contest is limited to persons who have never attended Graceland College.
2. Any three of the addresses delivered may be summarized, with not over two hundred words in each summary. The manuscripts should be mailed to Graceland College, Lamoni, Iowa, not later than May 15, 1934. The summaries will be judged by a committee to be appointed by the president of the college.
3. First place, \$65.00; second place, \$45.00; third place, \$35.00. These awards are credit to be applied on the contestants' first year's tuition at Graceland.
4. A special award of \$10.00 credit will be given to the person writing the best two hundred word summary of the first address, which will be given by President G. N. Briggs on March 4. The summary should be mailed to Graceland College not later than March 15. The contestant winning this award will also be eligible to compete for one of the major awards.

Here is an opportunity for students desiring an education to earn part of their tuition at Graceland.

### Men You Ought to Know



EDMUND J. GLEAZER

Of the Quorum of Twelve

*He's Irish, and not ashamed of it; a church man, and not ashamed of that either. When Apostle Gleazer came to the Quorum, he was the kind of young man who, in an earlier age, would have gone to war because it was the most exciting thing on earth. But, born in a modern period, he accepted a call to the ministry for the same reason.*

*A one-word description of him is "dynamic." He draws large crowds wherever he appears, and he doesn't do it with honeyed words of praise and comfort. He preaches a gospel of Christ that is honest, fearless, and practical.*

Please pass this information on to your deserving friends.

Further information will be gladly furnished by Graceland College, Lamoni, Iowa. Write today for a catalog and full particulars.

(Radio Station KMBC, located at Kansas City, Missouri, operates on a frequency of 950 kilocycles—315.6 meters.)

### Sister Elva M. Hougas Passes

Sister Elva M. Hougas, wife of Ward A. Hougas, the Business Manager of the Herald Publishing House, passed away at the home on the afternoon of February 2, after a lingering illness. Through many years she has given her loyal support to her husband in a very active career of church work, to the full extent that her strength permitted her to do, and loving care to the two children who are left motherless by her death. Few knew the extent of her sacrifices for her family and the church, but all who knew her loved her for her sympathy and devotion, and for the kindly and gentle character that was hers.

# The Women's Work

From a Letter to the Presidency

What of the women's department? This question has come to the fore many times of late, and has been the topic of several conferences in my office, and has appeared in some of my correspondence. So it is not at all surprising that in a recent letter to one who in the past has in various capacities seen activity in the work of the women's department and in our educational work, I should ask her opinion of the present status of the women's work in the church. I did, and received an answer which went straight into a frank presentation of the matter as she sees it. The letter may stimulate others of our alert women to express themselves concerning a question I am sure many of them are thinking about. I may be taking somewhat of a risk in inviting the women to write me frankly how they feel about it, but I'm doing it. What say you sisters?

Now here is the letter of which I spoke:

"I will write first of the matter of which you wrote concerning the organization of women's activities. It has been my observation and I have heard from various sources that women have said that the church (the men of the church, to be very frank, the priesthood) has been unmindful and unappreciative of the women's contribution to the church in the past. This is a harsh and a very bold indictment to make against the leading people of the church. I had thought that when the then existing departments of the church were amalgamated, the groups of individuals such as primary and intermediate, young people, and adult were to function in each branch. We who have been observing have long realized that there are some in every unit of organization, the branch, who do not care to organize for study but who are willing and eager to function in other activities. This being so, the leadership of each unit of organization, should be sufficiently equipped, through their general leaders or directors to give every group of individuals a chance to operate productively even though some may be only materially. Who is to say whether or not the women quilting, serving dinners, doing relief work or interested in home betterment are engaged religiously or not? Some of my best thinking, most noble aspirations, best organization of material or evolutions have come when I am busy in my garden, doing my housework, or driving from place to place. As Max C., used to say, 'Some of the best religious impulses may come when one is washing dishes.'

"I am sure that you know I am vitally interested in those activities which make for a well-trained, intellectually loyal constituency that is efficiently able to participate fully in our social program. But I am convinced that the church, as well as the school, must be prepared, or prepare to take care of and provide for, and lead and guide and counsel those who can and will work happily and contentedly along other lines of endeavor. There are some people who cannot be interested in study groups. These people may be able to do with their hands very acceptable work. Shall the church provide for all classes and make them all one great whole each according to his or her talents? My opinion is that the church program must be big enough to provide a place for all.

"You, of course, are familiar with the method used by the women of Independence in the work of visiting in the homes in the interest of home betterment. If these visitors to the homes have enough natural ability and intelligent training

to make their visits radiate kindness, cheerfulness, desire to do for others, interest in and the joy of living, I cannot see any reason for their being denied this opportunity to try to help create right attitudes in the lives of others.

"Knowing women and knowing their untiring efforts along any line of endeavor in which they are interested, it would be my suggestion that the church admit its mistake by introducing various lines of women's activities. I cannot see why (unless because I have not kept in close touch with the present arrangement) this cannot be done under the leadership of the department of religious education. Right here we must get a broader viewpoint of religion. But, I do not think that one person can give enough personal attention to each of these divisions so that they may function the best. I think that the adult department, especially the women, should have an administration with authority to go ahead. Is there not now a director of each group as mentioned above? You have one adult group of men—the priesthood. They are given definite instruction. Why cannot other adult groups be organized, and work outlined?

"I would like to say something about a leader. The essence of leadership is contained in the answer made by the Great Teacher when asked the question, "Which is greatest among us?" One must be able to give no thought to who gets the credit for this or that piece of work or who is acclaimed by the people. The thing of greatest consequence is that the work has been done and done for the greatest good to the greatest number. You may be able to read into this last statement some of what I saw eight or nine years ago.

"I think there are great possibilities ahead and a greater need than ever before for a plan to be worked out with such adaptations as conditions warrant. I wish I really knew more about the present set-up. It is my fault that I do not. There were some things about the organization of the women's department that were not properly understood by a great many, and some of the priesthood thought they were overstepping their bounds, treading on the rights and privileges of the men. However, those are only minor details which could be worked out. I am glad to hear of the work of the women of Independence. I have faith in the women."

The foregoing indicates that the sister has given careful thought to the matter of organized expression to the work of the women of the church, and I am sure that her frank and keen presentation of the problem will stimulate thought among both the men and the women workers. Perhaps some of the men may want to write to me.

F. M. S.

## Heralds Wanted

Extra copies of the *Herald* for January 30, 1934, are wanted by the Auditorium guides to distribute to visitors who are shown through the building. An insufficient supply is on hand for this purpose, and the guides will greatly appreciate having copies sent to them by subscribers who do not plan to preserve their files. A two-cent stamp is necessary to carry the copy. If less is affixed, the copy is lost. Send them to:

THE GUIDE'S OFFICE  
Auditorium  
Independence, Missouri

# Give Her Credit!

By Leta B. Moriarty

SOMETIMES I wonder that Alice Lou grew up to be the sweet girl she is at eighteen. I really don't see how she has done it. She was reared to the tune of "That's a pretty fair piece of work, Alice, but you could have done so much better!" from mother, aunts, grandmother, and, in fact, from all the members of her family. Since Alice was the only child of her father and mother, also the only niece and grandchild, she was the center of much adult attention and criticism. Always those who loved her were eager to spur her on to greater achievements, but to my knowledge she never did anything which wholly pleased. There was always the little clause, "but you could have done so much better," to wind up their words accepting her endeavor.

"I grew sick of it," the girl says now, "and, believe me, if I ever have children of my own, I shall never talk to them like that."

A lecturer once said in her talk to a group of girl leaders—"Remember always, no matter how crude a piece of work she may have produced, to find some good point about it, and praise the girl for it. Give her credit for the effort she has put into it, and also for the way she has gone about it." This speaker stressed the fact that the leader is not to flatter the girl for her achievement, neither is she to praise a piece of poor workmanship; but she is to help by suggestion and constructive criticism so that the girl will be encouraged to strive harder and to produce better results next time.

In this connection I am inclined to think that most of us do not give girls the credit they should receive in many things, for performing thoughtful little acts, for thinking of others first, for the common little everyday courtesies that make us happy. Many of us underrate our girls.

The normal girl is intelligent, and every day she is learning better how to use that intelligence which is her God-given gift. The leader will be helped if she remembers that while she is "sizing up" a new girl, the girl herself may be rating the leader as to sweetness of face, quality of speech and grammar, kindness of attitude, and smartness of dress.

I like to think of girls as lively, wishful, helpful, lovable bundles of energy and ambition. I have never known a healthy girl who was absolutely ambitionless. True it is that some have more ambition than others, but all of them want to do something, to go Somewhere, and to be Somebody.

Girls respond wonderfully to their surroundings. Their eyes are the mirrors of their feelings. If they come from a truly happy home, they will show that happiness in their actions and dispositions. But if their homes are discordant, the girls' faces and actions will shout abroad the news much louder than if speech were used.

The adolescent girl wants to be happy, and she wants other people to be happy, too. Even the girl with the physical handicap is often the embodiment of cheer and sunshine. There was Fannie Crosby, one of our great hymn writers, who became blind at only six months. But she refused to let her blindness discourage or embitter her. She had a marvelous will power even as a child, and when eight years of age she wrote:

"Oh, what a happy soul am I!

Although I cannot see,

I am resolved that in this world

Contented I will be;

How many blessings I enjoy

That other people don't!

To weep and sigh because I'm blind,

I cannot and I won't."

This cheerful little girl grew to be a woman, and she gave the Christian world three thousand hymns that have brought comfort to men and women of many nations. One of the best known is, "*Blessed Assurance, Jesus Is Mine.*"

Remember to give the girl credit. It is a crushing blow to her to find that you, or anyone whom she loves, does not trust her, has no faith in her judgment and discretion. If such knowledge comes to her suddenly, she may be driven in youthful desperation to do that for which she will be sorry the rest of her life. Oh, how wise a leader must be in dealing with those of tender years and no experience! How much we need to learn of unselfishness, thoughtfulness, and honesty!

## J. L. Cooper Improved

The friends of J. L. Cooper will be glad to learn the news contained in a note transmitted to us by the kindness of Brethren James E. Bishop and H. E. French. Brother Cooper is greatly improved, and his condition promises further progress towards his recovery. He is hoping to be well enough to visit the General Conference in April.

# NEWS BRIEFS

## Tulsa Women Have Threefold Winter Program

Led by Mrs. Hazel Cunningham, Tulsa, Oklahoma, women are deeply engrossed in their threefold winter program. They have a class which meets twice monthly to study the *Book of Mormon* under the instruction of Pastor J. E. Lancaster; they are busy about a money-making project, and they enjoy a social hour each month.

In November the women visited each home in the branch, asking for an "extra dollar" for Thanksgiving. In December the quilting group netted over thirty dollars on a friendship quilt which was presented to the pastor and his wife for Christmas. January 19, the women entertained with a jitney supper and program.

## New Pastor Is Forging Ahead

Edward R. Carter, priest, the recently-elected pastor of Gladstone Branch, Michigan, came into the church eighteen months ago. He is taking active part in every department of the local, giving careful attention to all pastoral duties. Missionary work has a strong appeal for this new Saint and worker, and he has made an opening at Ford River, Michigan, where he preaches to a good number every other Sunday afternoon. Brother Carter is wonderfully blessed in his work, and the Saints feel that with him as their leader, the branch will go forward.

## Minneapolis Stewardship Club Gives Attention to Study

The Stewardship Club of Minneapolis, Minnesota, a group of adults organized more than a year ago for study and social activities, has completed the study of "*The Elements of Stewardship and Our Social Problems*," prepared by Albert Carmichael. They will next take up the study of "*History and Principles of Religion*." The club meets on Friday night in the homes of its members, and welcomes the attendance and participation of those not of the faith as well as of members.

## Cotton Price Will Pay for New Furnishings

Saints of Kennett, Missouri, are learning to work together. They are clearing land on one brother's place, where they will raise cotton. Proceeds from the crop, it is hoped, will purchase a piano and furnishings for the new church which they expect to complete within a period of nine months.

## G. T. Griffiths and John Martin Visit Moundsville

West Virginia members of Wheeling, Fairview, and Moundsville, were happy January 21, when all-day services were held at the last-named place and Patriarchs G. T. Griffiths and John Martin were guests. It was an old-time meeting with inspirational sermons, dinner served at the church, a priesthood meeting at 1 p. m., and a social service at two o'clock in charge of Brothers Griffiths, Martin, and L. A. Serig of the district presidency.

## To Have District Choir of Six Hundred Voices

It is the ambition and hope of Southern Michigan and Northern Indiana District to have a choir of six hundred voices. For the purpose of organizing this chorus of singers Sister Louise Evans, district chorister, is now traveling from branch to branch, meeting with the singers, training and rehearsing. The combined choirs will sing at the district conference February 24 and 25.

## Twenty-fourth Year as Pastor of Valley Center

Elder Harold Muir was unanimously sustained pastor of Valley Center Branch, Michigan, for his twenty-fourth consecutive year, at the business meeting January 17. The Saints are happy to have his leadership. The young people appreciate him.

Brother Muir is a community-minded citizen. In addition to caring for his pastoral duties, he is an agent and telegraph operator, devoting eight hours a day to office work. He is a member of the village council, is village assessor, is secretary-director of the board of education of Melvin Standard School, and acts as publicity agent for the branch.

## Missionary Spirit in Wyoming

In spite of winter weather Saints of Oshoto Branch have been able to continue regular Sunday school and church services, and are much interested in missionary endeavor. Brother H. L. Hartsorn has been trying to reach widely scattered and isolated members of this branch by conducting services and making personal calls at their homes. Not long ago all who could find transportation went to the home of Guy Davidson, meeting the families of Brothers Davidson and Reddings in a good prayer meeting.

# Youth's Forum

## Study and Recreation for Australian Reunion

(Adapted from a letter by Geoffrey Gillard.)

Tiona Reunion Grounds, Australia.—Young people played an important part in the program activities of the reunion, participating in such special features as the concert and the extemporaneous speaking contest, oration service, and the one-act play, "Dust of the Road." Our recreational and social program comprised baseball tournaments, beach sports, hikes, a "mystery treasure hunt" (which provided an immense amount of fun), a mock trial, a barbecue on the beach, bonfire, and a New Year celebration. Organized games were held every night following the evening church service and at the close of these a camp fire story-telling session was provided.

A class session of approximately one and a half hours each morning particularly arranged for the young people was in charge of Brother Geoffrey Gillard, and aroused considerable enthusiasm. Many of them spoke of the good they had received from the discussions, and deplored the fact that there was not another week of class work. This is exceptionally encouraging in view of the fact that the atmosphere of Tiona is such as to foster the holiday spirit. The work was conducted along forum lines. A findings committee was appointed each morning to prepare a resume of the day's class discussion. This was very helpful in stimulating interest.

## The O. B. K. Pledge

The O. B. K. young people's organization of Kansas City Stake held its seventh initiation service, as described in our news columns of this issue. An important feature of the service is the pledge, which is taken by the group after the presentation of the new members. The pledge follows:

"In the presence of my friends I pledge myself to give loyalty and active support to the work of the O. B. K. organization and the Church of Jesus Christ, of which it is a part. In so doing, I witness unto Thee, O God, the Eternal Father, that I am willing to take upon me the name of Thy Son and always remember Him and keep His commandments which He has given me."

A hymn, "Just as I Am, Thine Own to Be," was then sung, and the congregation was addressed on a special theme for the occasion. Then followed the lighting of the candles, and a ceremony in which the congregation participated, this time with two themes, "Declaring the Message of Christ," and "Spreading

## "See You at Conference!"



BLAIR JENSEN

President, Lamoni Stake

He ought to understand young people. It is not so very long since he was very young himself, and a pretty lively number, too. But he has become a commanding figure in church work, noted for his vigorous and effective methods.

He firmly believes that the place for young people to work is in regular church activities, growing up to share the responsibilities of general tasks with older people. He doesn't go in very strong for knick-knacks, oddities, or side-shows in religion. The straight stuff is good enough for him, if people are really in earnest.

His ideas have succeeded in Lamoni Stake to the extent of engaging many young people in the church work. That should be proof enough that they are good.

*the Light Afar.*" The whole service is one of the most impressive and important of the year for the young people.

## Are You Free From Personal Prejudice?

Is your own mind free from personal prejudice? Many people are misled because they never seriously take themselves to task; they never examine frankly and make allowance for the bias that is giving their judgments by their own desires and prejudices. They see, read and hear everything through glasses colored by their own interests or affiliations. Prejudice means literally *pre-judging*.—R. L. Lyman, in *The Mind at Work*.

Ideas, Discussion and News for the  
Young People of the Church . . .

## Christian Legion Takes Michigan Young People

D. T. Williams Doing an Excellent Work With New Organization

(From our correspondence.)

Lansing, Michigan.—The young people here are much interested in the Christian Legion organization first described by Apostle D. T. Williams at the convention in November. On his visit of January 4, he gave further details for what promises to be an opportunity for enlisting young men and women actively in the work of the church. The latter are ready and willing, but have needed an organized plan and a goal toward which to direct their efforts.

One hundred and sixteen have already signed as charter members of the new organization, this number including some who are not members of the church. Much progress has been made in the last few months. The Legion sponsored a midnight prayer service last New Year's Eve. The senior young people's class recently organized a Legion Supporters' Club with committees to care for social affairs and a special committee to care for missionary work. One project of the club is to hold frequent prayer services in the homes of Saints unable to attend church regularly.

Interest in the Christian Legion, aroused by Brother Williams, is growing rapidly in all Central Michigan district. The young people will hold a convention February 11 at Beaverton church to develop the organization further. Assisting Brother Williams in this work will be Hubert Case, Louis E. Grice, M. A. Summerfield, and Harry Runkle. A general convention is planned for March 25 at Saginaw in the Masonic Temple.

## Don't Ever Be a Quitter

By Alma M. Coombs

Of all the truths I've gleaned in life,  
(A life so strewn with litter,  
There's one thing sure, when tackling  
strife,

You must not be a quitter.

True; some do quit, and fools despair,  
And weaklings wail most bitter,  
But speaking now, to men who dare,  
"Don't ever be a quitter."

I like the man who stands alone,  
And stands mid scorn or titter,  
But standing, knows his soul's his own;  
He cannot be a quitter.

So, if Miss Fortune treats you rough  
And says, "Resign"; then, quit her;  
You must not fail, don't cry, "Enough,"  
Don't ever be a quitter.

# Theology---The Guiding Power . . . . .

By James E. Bishop

ONE OF THE OBJECTIVES of the church is the task of "defining our theology without fixing our creed."

It is not our purpose to attempt such a definition. That would probably come at the close of lengthy and cooperative effort. But one may make an effort at orientation.

Theology, in the sense of it being a comprehensive view of God's purposes and man's relation to God, has been pushed to the background by some. By others it has been ruled out as having nothing of value to offer to the advancement of religion.

Every institution, and every individual mind, has times of separation and sifting (crisis). This time of sifting or crisis is preceded by an introduction of various elements which are hard to evaluate. The difficulty that ensues is the crisis. In an institution that is divine we should expect, with the difficulty, a holding to permanent values and a willingness to consider justly all points of view. Such principles are involved in the following Scripture: "Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." "A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment unto victory." (Matthew 3: 12 and 12: 20.) This Scripture makes explicit what works out in human relations and in a divine fellowship suggests the hand of Almighty God.

In our own beloved church we can see cross currents similar to those that are in operation in the world. The world was taken unprepared, by what some people referred to in an animistic manner, as the depression. Some people in the world saw it coming. But their voices were as "one crying in the wilderness." Likewise the church was taken unprepared for the depression. But in his address to the General Conference of 1926, President Smith uttered these momentous words:

"A word in regard to world conditions may not be out of place here, and yet I shall not attempt by any means to present an exhaustive or perhaps even a brief scrutiny of world conditions. Not all the necessary economic and industrial readjustments following the war have been made, and as those readjustments come and as nation after nation makes the monetary and economic and industrial readjustments necessary, we are bound to feel the effects, and the Church cannot escape them. Hence this indicates the wisdom of a word of warning to the Saints and caution that they be not caught by a depression industrial which will injure them perhaps beyond recovery. And what I say of individuals

I say of the Church, and I am deeply concerned in regard to it." (Address to the Seventy-first General Conference, pages 16, 17.)

THE WORLD has witnessed wide attacks on civil and religious authority. In our elections it seems to be the policy to put the man out that is in office, and heed other leaders rather than the responsible and delegated authority. In my church experience I have met people that were more anxious about regulating branch affairs than the authorities to whom that work belongs. This is mitigated by the fact, that there are sometimes and somewhere sufficient of the "salt of the earth" to prevent all things losing flavor.

In many quarters of the religious world theology doesn't even sit in the rear pews. It isn't even the modest back seat taker, who because of his humility may be invited to the front seats.

This fact has been recognized by a few leaders of the present generation and they are proceeding with the determination to work out a theology that shall be in harmony with the Scripture. They are taking the ground that God is personal and they are no longer allowing their minds to be fettered by the watered stock of an immanence that knows no overruling personality. Convinced they are that God has spoken and that the record of His *special* revelation is to be found in the Bible, and not in the green grass and beautiful birds. These men are taking the position that theology should be as a lighthouse. The lighthouse contributes light to the environment. The environment does not contribute the light. They are taking the position that Christianity is not just another religion, but that it was projected into the affairs of men. It is a sure standard and from its revelation a theology suited for the present age may be developed.

WHEN such activities are viewed in the light of the fact that the restoration of the gospel was anticipated as a need on the part of many of the reformers, they are of great importance and of grave concern to our own churchmen. If the movements of Karl Barth of Switzerland, Friedrich Gogarten of Germany, and John McConnachie of Scotland, are destined to take a large hold on some of the leaders of the religious world, then the word of God will be restored to its proper place and function. It will take a great hold on the imagination of the people and make a flexible condition into which the ministry of our own church can enter with great power.

With regard to the above, the work of Paul M. Hanson is noteworthy. He has started what many of the ministry are endorsing with unstinted praise. December 9 and 10, 1933, he held a Ministerial Missionary Institute in Kirtland, Ohio. The preceding week, Brother Hanson conducted one in Columbus, Ohio. His own subjects were, "*A Scriptural Interpretation of the Present Age*" and "*Momentous Events of the Latter Days*." Others of the brethren took part. A warm glow of fellowship pervaded the institute and reverence and confidence in the word of God was apparent. Every man was made to feel that he was of worth to the church. Emphasis was placed upon leadership in missionary work as belonging to the priesthood. Helpful methods were discussed. The conviction was developed that there was opening to the church a day of great opportunity in which the word of God would play the major part. There had been a day of calling and there is now a day of choosing.

Reverting once again to the work of Karl Barth and others sympathetic to him, it is interesting to note how they attempt to clear the ground for the development of their theology. They tell us that the world is under a crisis, a separation and a judgment. It is indicated that there are three causes for this crisis. The first of which is philosophical idealism. In this connection it is pointed out that this tendency began with the renaissance and came to full expression in the French Revolution. The age of reason was substituted for the word of God that liveth and abideth forever. Self-expression was adopted, and God's will was divorced. This idealism starts from the ego of man as lord of the world. The ground work of this is found in the depths of the human soul. "There is continuity therefore, between the temporal and eternal." God, man and eternal spirit are identified as one. It follows, then, that man, in the kernel of his nature is good. Out of himself he can do all that religion requires. He can achieve the right relation to God. "He is man enough to overcome." To worship God all he needs is an ideal or imperative. The gospel does heal the sinner. Repentance is around the corner and the Grace of God is out of sight. McConnachie concludes, "This idealism has turned far from proving a good ally. It has betrayed the gospel."

The second cause of the day of crisis is marked as the "doctrine of historical relativity." The dominating idea of modern history is the idea of development. It was applied by Troeltsch to Christianity. If Christianity finds its origin in things mundane and subject to developments of history, then the result is one of complete relativity and weakening, if not an entire discrediting of Christian standards. In the place of being an absolute religion it is

merely an appearance in history. It may be superior to other religions, which up to that time had appeared, but it carries no assurance that someday it will not be surpassed. According to McConnachie, "The result of this view is, that all sense of Christianity as a revelation, happening 'once and for all' in time, has disappeared from the modern historical consciousness." And the author states further:

"Such a view of Christianity, as Troeltsch admits, makes it dependent on the civilization in which it takes root and grows up. A blow has been dealt to its decisive quality as an Act of God, an event speaking to all times and all places. It has been transformed into a common religious truth or idea, and rendered thereby harmless."—*The Barthian Theology and the Man of Today*, page 30.

In describing the third cause of the crisis these men pay their respects to psychology in the following language:

"The third cause of the crisis in theology has been the excessive devotion to religious psychology which has sought, as we have seen, to come nearer to God by an analysis of the experiences of religion. This pursuit of the Divine through psychology has proved an *ignis fatuus* which has deceived many, for while the psychological facts of faith are proper subjects for scientific study they yield no knowledge of the reality of Revelation. There is no divine *datum* which man by any study of psychology can master, for the Divine is not given to him in the processes of his soul."—*Ibid.* page 30.

And so this clearing of the field goes on in the book and in the general movement of which the book is a reflection. The scholarship of these men cannot be questioned. Their desire to know God and to have reverence and understanding of his will and to erect a theology thereon, is to be admired. It is a challenge to Latter Day Saints. It may help to prepare the way for a wider and more appreciative preachment of the gospel. As one reads the experiences of these men, one wonders if a word of inspiration was wafted to them, such as, "When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings and you are not to preach the philosophies of men. You are to preach the gospel as it is in the books that I have given to the church, and you are to cry repentance to this generation."

On the first page of the book there is a statement that is not new to Latter Day Saints. It says, "A judgment is being pronounced today on the whole of our western civilization." The early preachers of the Restoration Movement were commanded to preach with a warning voice. Wars and unrest were foretold. Some of these things were fulfilled. There is more to come. But like a golden strand from the eternal throne there came the theme of Zion which is destined to be the habitation of righteousness and the place of peace and safety.

Karl Barth repudiates the name of prophet when applied to him and (Continued on page 178)

# The Royal Road

By Florence Tracey

## XIX

### The Speedway

"BUT, DART, who all is going to be there?" In the past five minutes of telephone conversation a note of concern had crept into Larry's tone, and her facial expression was now more dubious than confident.

"Just the Pigeon crowd, five or six couples. Ben and Dora Lou will be there—"

"And she'll simply look daggers at me or put poison in my tea," thought Larry.

"—It's just some of the Pigeons and their girls who are invited to help Pinky Layman celebrate his birthday."

"But I never went to a mixed house party before," Larry was stalling for time—she wanted to think about this invitation; "Is it all right—do they have chaperons and all that?"

"Perfectly proper, my dear child, but we don't call 'em chaperons in this age you know." The reproval was mildly patronizing. "Mrs. Layman will be there and her sister, Mrs. Keithley, probably. The Laymans have lots of dough, and they would do almost anything they could for Pinky. It was a great day for the club when Pinky Layman took a notion he wanted to be a Purple Pigeon," came the explanation over the wires. "It'll be a chance for you to get out of town and see some of the Ozarks—aw, come on, Larry, be a sport and go."

The Purple Pigeons were a group of young men in Independence, organized for purely social and recreational reasons. Their ideas of culture and convention and traditions were rather hazy; they were an easy-going, good-natured lot, most of them the sons of fairly well-off parents. No one knew why they had chosen Purple Pigeons for a name unless it was as Dora Lou Housely once observed: "Because the members' long suit is billing and cooing." Their fathers knew about the bills, their girls about the coos.

LARRY had never been out with this crowd before because Gregory Spurgeon was not a member of the club. Though some of his friends were Pigeons and he had been invited to join, he had refused. As a reason for his refusal, he had told Larry that he could not afford the club membership while he was in school. It was costly to be a Purple Pigeon in good standing.

"Sure you'll like it," Dart was persuading over the wires.

"But I'll be so strange to all of them, Dart. I—"

"Oh, don't worry about that. You won't be strange long with that gang. They're the kind that won't let you." He meant to be reassuring, but Larry was not reassured.

"Will they smoke and pet and—drink?"

"Come, come, Larry, be your age. Don't be pre-Victorian. What if they do?"

"But I—I don't believe in those things, Dart," she declared almost defiantly.

"But you dance and go on moonlight rides and—" Dart was amused. Larry could tell that from his voice. She was

#### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

willing to bet that he was grinning right into the telephone.

"They're not the same at all. I guess I know how to behave myself," stiffly.

"Of course you do, my dear, and that's just it. Even if the others do indulge, you don't have to."

"Oh, I know, Dart," she was beginning to feel exasperated, "but don't you see—if they do all those things, well, they aren't the people I want to be associated with." How bluntly she had worded it—she was a bit frightened. "I mean—"

"Well, if that's the way you feel," coolly—

"I didn't mean it to sound just that way, Dart, honest. Only—I'm afraid. I just don't like the feeling I have about that house party. I—"

"That isn't much of a compliment to me, Larry," was he just a little embarrassed now?

"Oh, I know—I know I'm a terrible bungler. I'd really like to go—only—"

"A maiden's indecision. You are old-fashioned, Larry, delightfully so. I see

that I am going to have to decide for you. You're going to the party. How does that appeal to you?"

And though that little qualmy feeling still abode in her mind, Larry did not demur.

FOR TWO WEEKS she had been seeing Dart Moody rather frequently. He and Bernice had quarreled and broken up, and Dart was not the kind of a fellow to allow the lack of a girl in his life to mar his social opportunities. Larry had enjoyed the few casual dates she had had with him, but this—a week-end house party—well, it was more than she had expected.

As she went to her room after that telephone conversation with Dart, she was thankful this invitation had not been to a bridge party. It had been a long time since she had played auction bridge; and as for contract, she knew nothing about it. She really didn't enjoy playing cards of any kind, and she hoped over the coming week-end to be able to slip away to the lake or do something else equally as entertaining while the others played bridge.

Every spring, it seemed, the Arthur Laymans helped their only son celebrate his birthday in just the way he wished. They were wealthy people living in Independence, and so far Pinky's chief business in life began and ended in having a good time on astonishing sums of his father's money. This spring—April—he had chosen to take a few of his fellow club members and their girls to his father's cottage—yes, they called it a cottage even though it did have twenty rooms—in the Ozarks.

The cottage, Dart told Larry, stood right on a lake beach, and one could enjoy all kinds of outdoor sports down there—canoeing, swimming (only this time of year the water was still cold), playing tennis, hiking, exploring, picnicking. It was going to be great fun.

But the more Larry thought of the contemplated trip, the more dubious she felt. If she only knew the Layman family, she was sure that she would not hesitate, but she, a stranger, had been invited so very casually. And after all, she was not a close friend of Dart's, and Dora Lou, the only girl in the crowd whom she knew, would not welcome her there in Bernice's stead. Larry wondered if she shouldn't thank Dart for his invitation and stay at home. But still—she wanted to go.

The idea of leaving Independence for a week-end in order that she might get, if possible, a more objective view of her own life, appealed to her. She wished to put miles and miles between herself and

Greg. She wanted to have a good time, to forget her own problems. If the party offered these things—indeed it was welcome.

"So you like to hike, do you? Brave girl," Dart was saying. "Sure then, we'll have a hotsy-totsy time picking up all the chiggers in the country."

Dart and Larry were driving to Kansas City.

"Do—do they drink a lot, Dart?" The girl was looking at the road ahead as she put this question.

"Now, Larry, you aren't going squeamish, are you?" His question was merely a vocal protest against her own trend of thinking. "No, they don't drink much, and when they do, they handle their liquor pretty well."

"Do—all the girls smoke?" after a pause.

"Say, what is this—a third degree?" he demanded. "Huh? Well, yes, I guess most of them do. I know Lillian does, and Mabel, and Diane, and Dora Lou does some—not so much as the others." How well he knew all of them, thought Larry.

"I should love to go," Dart, "only I'm afraid."

"Great Scott, Larry, what are you afraid of?"

"Of my ability to handle myself in your crowd," steadily. "I don't know a soul except you and Dora Lou and Ben, and Dora Lou will be mad at me for coming in Bernice's place."

"Bernice," snorted Dart, "she's acted like a little hellcat"—the girl had wounded his vanity if one was to judge from his reaction—"and it's nobody's business if I choose to bring some other girl in her place. I intend to punish—" he stopped abashed.

"Go ahead," supplied Larry. "You intend to punish her properly by taking me down to the Layman house party in her place."

"I didn't mean to say that, Larry," penitently.

"But you started to—"

"No, I didn't mean just that, now honest."

"Oh, well, forget it," Larry laughed. How very naive he was! "But don't you see, Dart, it's rather impossible. I just don't fit in this crowd. I don't smoke, I don't drink; I refuse to lower my own self-respect by swearing. Don't you see I'll be the typical little country cousin in your gang?"

"Silly, you're a mighty sweet little country cousin," and he put a comforting arm about her. "Girls are funny though," he mused, "but really, Larry, Dora Lou likes you."

"Please, let's don't," and Larry drew herself away from him.

"You're a queer one," he was looking at her with frank curiosity. "How'd you get that way?"

"Please—I just don't like it, Dart. It's so cheap and common!"

"You think you're a one-man woman, don't you?" What flash of insight had

told him that? "Well, don't kid yourself, my dear, no woman is."

"I know some who are."

"You're ahead of me. All the women I've ever known have—but I won't say that, Larry. I—but I believe that when women do limit themselves to one man, they miss an awful lot of fun. After all, Larry, you don't seem to have tumbled to the fact that now's the time to have a good time—and all of us had better jump at the chance."

"You know you don't believe that, Dart Moody," she faced him squarely.

SHE DECIDED TO GO for two reasons. First, she wanted to see how real house parties are conducted in wealthy homes. And second, this would be good for Dart. He would learn—hadn't he already completely given away to her how he really felt about Bernice?—after two days of comparing her with Bernice, that the latter was far better suited to his social requirements. She supposed that he would think her a stick, and how could she help it when every movement he made, everything he did, she compared with Greg? Always the man she compared with Greg, fell far short of her ideal of how a gentleman should conduct himself. Dart had warned her that she was too idealistic. Perhaps she was.

After she decided to go to the house party, Larry's thoughts grew prodigal. She had to have clothes suitable for the outing, and they must be nice clothes—an evening dress, an afternoon dress, and a hiking outfit.

"I think such an invitation's just too ducky for words!" crowed Sallie Ruth when Larry told them about it. "I'll loan you my black net evening dress, Larry. It's about the ritziest thing I own, and you'll look wonderful in it! What man can resist a blond in black net? I'll lend it to you on one condition—and that is that you'll tell me all about the party when you get home. I'll be crazy to hear."

Carmen also came forward with a loan. She had just bought a brown crepe that would do very well as an afternoon dress. She had not yet worn it herself, but Larry was very welcome to it.

On the night before they started, Dart delivered a significant little lecture to Larry on how she was to have a good time. Perhaps that in itself should have been warning enough, but she did not take it as a warning. "Just let yourself go," he admonished; "don't be so darned reserved. You have a delicious smile; give us more of it. And if a fellow starts to kiss you, don't chill him to the bone with one of those icy stares. After all, he isn't going to kill you. What's a little kiss or two between friends?"

Larry and Dart were to ride down in the Layman car driven by Pinky Layman himself. The girl had an overwhelming curiosity to see this scion of wealth and social prestige. And so when the car called for her and Dart, it

was Pinky Layman for whom she first looked. There he was behind the wheel, a slight, reddish-haired fellow wearing a combination skull cap and eye shade. He did not remove from his mouth the cigaret he was smoking when he was presented to Larry, but acknowledged the introduction with a comradely, "Howdydo." The girl at his side was a vivid creature with striking red-brown eyes, glossy yellow hair and a chin that was almost square. She, too, was smoking. Lillian Belmont was her name. The other couple in the car were Diane Bentley and Dave Harmon.

They were laughing and chattering gaily, and so Larry settled quietly back beside Dart and enjoyed the luxury of riding in a big, expensive car. Her traveling companions, her friends for the week-end, she thought with a panicky feeling about her heart, were discussing their plans. There would be horseback riding—Larry had not thought of that, and she had no riding habit! The tennis courts were newly gone over, and those who cared to would play. Larry was a very poor tennis player. Probably, however, Diane suggested, the guests would prefer the golf links. Larry had never had a mashie in her hands; she did not know one end of the golf green from the other. It was consoling to learn that both canoes and rowboats were available on the lake, and probably much of the time would be spent on the water. No mention was made of picnics, hikes, or exploration parties.

The rest were talking about boating. "I hate canoeing," petulantly declared Lillian Belmont; "but I'll consider going if Dave will take me—"

"'Course I will," that young man gallantly consented, "a canoe, a flask of gin, and thou, my dear Lillian—"

"Sour egg! you know we'd both have to swim!" she laughed shrilly. "I did have to swim once when—"

"Hey," broke in Dart without any regard for her story, "who else does this whoopie party include? Who's in the other car?"

"Mother and Aunt Dee," Pinky shouted to be heard above the others, "Jerry and Dora Lou, and Rowe McCarley and his girl friend—I've forgotten her name. Think she's some dancer."

Horrified, Larry could do nothing but stare at the driver. "What!" she gasped when breath returned to her.

"So you know him, too?" Lillian inquired with cutting sweetness; "but of course you do. Every pretty girl in town knows Rowe McCarley."

"Even our fair Lillian," teased Dave.

"He's the one that broke your heart once, isn't he?" Diane exhaled the question with a cloud of blue tobacco smoke.

"Once?" snickered Dave, "and how about yourself, girlie? If this is a confessions party—I'd hoped we might steer clear of confessions—"

"You would hope that," Diane comfortably settled herself against his shoulder.

(Continued on page 177.)

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

January 2, 1867—

Received another letter from my dear wife with sad news that our little Lulu was worse, and no hope for her life. The same day her letter was written, a prophecy was delivered to me at DeSota, to comfort me and saying I should see my loved ones again. Oh, God grant it.

Thursday confirmed Brother and Sister Carl Hartwell. Sunday—went to Council Bluffs where I was booked to speak in the evening on "The Lost Tribes of the House of Israel." I spoke two hours and fifteen minutes to a full and very attentive house. Brother Caffel and I spent Monday visiting the Saints—I really thank God for such men as he is to labor with.

January 17—

Started making a synopsis and commentary for my own use and my friends, to aid in the work.

Friday went to Glenwood and on Saturday with Brothers Henry and George Kemp. Went to Nebraska City, stayed with Brother Elvin, whose family with himself, treated me like one of their own. Surely the ties of the gospel are ties of love. Spent the next few days at Nebraska City and Camp Creek, and intended returning to Nebraska City for meeting Friday, but weather turned so intensely cold that no one would venture from the house, as chickens froze and animals suffered. Saturday, weather a little moderated, Mr. Clayton loaned me a pony and some extra clothing and I alternately walked and rode to Nebraska City. To Brother Elvin's where I received a number of letters, among which was one from Brother Charles Derry, telling me of his illness since Christmas. One from Mrs. Stickney urging me to prepare a course of lectures on Utah affairs. Best of all I received one from the Prophet Joseph, which I must pronounce the best letter I ever received in my life, and my heart goes out to him.

January 29—

A great many of the brothers and sisters met at Brother Gaylord's—and I felt full of the Spirit of God. I retired and poured out my soul before him two or three times. Someone wishing a child administered to, I prayed while they were administering and as soon as they were through called on Brother Henry Kemp to sit down—I laid my hands upon his head, and while tears ran down my cheeks like rain and the powerful influence operating upon me, I pronounced upon him a blessing, such as he said afterwards "satisfied him for all his past labors." Received a letter from my wife today informing me that my child is restored to health, praise the Lord. Also there are scores of men in Utah work-

ing for their bread and men have actually been seen crying in the streets for bread. It is bad here but not like that—

From February 12 to March 12, I was sick with rheumatism, but through administrations, prayers and faith gradually recovered.

On March 4, I received a letter from my dear sister in England bringing the sorrowful news of my father's death, aged 82—who died January 17. The news made me much worse. The Saints all wonderful to me, especially Sister Hartwell who treated me like her own son.

March 29, Friday—

With Brother R. C. Elvin rode by cars to Boone, Iowa, then by stage to Des Moines, took train for Keokuk. By boat to Nauvoo where we arrived at 3 p. m. Sunday. Found roads deep in mud and things looked desolate at Nauvoo. Went to the Mansion House where we "put up." Joseph came in and David passed by, I recognized both from pictures I had seen of them, but did not make myself known. Brother Joseph's influence was felt by me the moment he entered. Brother Elvin in testifying in meeting introduced me. After meeting, Brother David, who was present came forward and introduced himself to me, then he took us and we met his honored mother, Sister Emma Bideman, she who had been the beloved wife of the martyred prophet. I certainly felt a very peculiar sensation when in their house. Brother David's manner is gentle, mild, courteous and pleasing. Monday, April 1, was introduced to Brother Joseph with whom I was very much pleased. I found him humble, kind, generous, unselfish, appreciative of others, farseeing and clear headed. Spent a very pleasant day with him, and one that afforded me much profit. Went with Joseph to Montrose where he administered to Brother Gurvey, returned to Nauvoo, Joseph being oarsman both ways.

April 3—

Council convened this morning in the meeting-house, in an upper room of the martyr's old store—was organized by electing Joseph Smith, President; M. H. Forscutt, Clerk—the proceedings interesting, deliberations and discussions instructive. Lasted third, fourth and fifth. Visited notable places in Nauvoo. April 6, rode down the Mississippi in a skiff to Keokuk. Up to Berrows Hall where conference convened. In the evening I spoke on 1 John 3: 20-21. Sunday 7, Brother Joseph preached on "Christ's right to prescribe laws for the government of his church and the imperative duty of men to obey." Never before have I heard anyone speak from so high a moral standpoint, nor associated with

one possessing so truly Christ-like disposition. We met next morning at 9. Transacted business until 5 p. m. At nearly close of session Brother Joseph said he would like to have me labor under him. I find much more talent in the church than I expected.

April 13—

Took steamer Rob Roy and went down the Mississippi to Saint Louis, arrived 6 a. m. Sunday. Walked to Brother Bellamy's and later went to the hall over The Mound Market. Preached in evening, 1 John 4: 10, 11. Spent ensuing week visiting Saints, and preaching to full houses each evening—baptized three on Sunday and helped to confirm them. Thursday, 25—Met Brother Hazzledine President of Saint Louis District. Preached in evening.

April 30—

Accompanied Brother Hazzledine to Gravois—in the evening preach from Galatians 4: 4, 5. Had good liberty. I urged the acceptance of God's mercy, and Mr. William Heishaw gave name for baptism. He formerly belonged to the church in the days of the martyrs, and was the first minister sent to Wales.

Thursday, 9—

Had a long talk with Brother Jefferson Green, who wants a minister sent to Wayne County as he has many calls for preaching and thinks much good is to be done. Friday—Preached from Ezekiel 33: 11, after meeting, ten names were given in for baptism. Sunday—Preached on, "Be ye courteous, kind and forgiving one to another and let love abound." After meeting we went in four wagons and one buggy to the river for baptism. Arriving I obtained the names of those to be immersed and found instead of the ten given in, twenty-two were desirous of baptism. Returning to Saint Louis with Brother Hall, Brother James Anderson and myself, these were confirmed. The hall was crowded and the Spirit of the Lord, mighty. In the evening the hall was literally jammed and I discoursed on "The Ten Lost Tribes." This day has been one of labor, but unequalled delight—a feast to my soul.

"Having been called by Brother Joseph I bade them adieu, regretting very greatly to leave them. Tuesday took train for Mendota and then on to Plano, where I went to Herald office, there meeting Brother Joseph, Blair and Sheen. In the evening to church, and then home with dear Brother Joseph. Thursday Brother Joseph drove over to Sandwich where I met Bishop Israel L. Rogers—returned to Plano.

May 17—

In the forenoon met at Brother Joseph's house and after prayer by Brother

Blair, Brother Joseph and Brother W. W. Blair worked on comparing copies and I commenced transcribing the New Translation commencing on the first chapter of Matthew. Sister Smith is very sick.

May 18—

Accompanied Brother Blair to Sandwich and then walked to his home on Fox River. Met Sister Blair a fine pleasant woman. Had a testimony that this beloved brother is an apostle in deed as well as in name. Sunday back to Plano—Sister Smith some better—went to Brother Mark's where we found Sister Marks very ill—Brother Blair and I administered and she was healed instantly. Praise the Lord.

May 31—

In the afternoon I was received as a member of the Saint Louis Branch and an officer of the church.

June 10—

Conference convened—I was called to occupy in the stand with Brother Hazzledine. Reports were very satisfactory while prospects for increased membership fine.

June 19—

My thirty-third birthday, spent the day in fasting and prayer, study and meditation. In the evening attending a soul refreshing meeting at Brother Hazzledine's.

Spent the balance of the week visiting Saints, where at Brother Molyneaux, instructed some in the gospel. Saturday visited Sister Burgess in morning and at evening went by steamer to Alton, where there was some difficulty. After two or three meetings it was settled satisfactorily. Back to Saint Louis where I spent the time as before visiting, instructing the Saints, reading, writing, and preaching until the twenty-sixth, when Bishop Anderson gave me six dollars and fifty cents with which to pay my fare to Jeffersonville, arriving there found meeting was at Dry Fork, so made my way thither.

Sunday, July 28—

Having come with Brother Green to Jeffersonville, I preached at the schoolhouse to large audience. Met Brother George Hilliard, son-in-law of Brother Green. During my work here four people gave me their hands in token of their wish for baptism, they were George Hilliard, Mrs. Amanda E. Hilliard, Mrs. Mary J. Green and John Jefferson Green. We had two teams hitched up and the four with a number of witnesses and myself drove to Mr. Hilliard's where Mrs. Hilliard, a Baptist, the mother of George, gave in her name. After the candidates had made a covenant with the Lord and prayer, I baptized them in the Big Dry Fork. That night was a night of joy to many souls. After service went to Mr. Crow—where I requested the door to be closed. I engaged in prayer, then asked Brother Green to anoint Mrs. Crow.

Prayed for her and rebuked the disease in the Lord's name promising her that according to her faith, it should be done to her. She had been a cripple walking on crutches for five years. At the night meeting she came without them. Sunday at eleven we met in the grove where Brother Green had fixed seats and made things very comfortable, I preached from 1 John 4:7. At 4 p. m. again addressed them on "The Second Coming of Christ"—great liberty. At close of meeting Mr. Parley P. Morris came forward asking for baptism. After closing service we repaired to the water where I baptized him. Monday to school District No. 4, Elm River Branch where I preached from Romans 5:20 to a large audience. Tuesday arose quite unwell as the night before I had perspired so freely my clothes were wet and I thereby took cold. Did not feel able to speak, so asked Brother Green to do so. He began but was called to a sick bed. I asked that his Spirit take possession of me and I was made well and preached with much liberty. In evening preached from 1 John 2:2, and preached with great liberty. While singing closing song, Mrs. Catherine Martin came and asked for baptism. Friday, August 9, wrote and studied, and in the afternoon went to Johnsonville; after our arrival, Brother P. P. Morris came for Doctor Green, who could not go, but who put up medicine for him. While doing so Brother P. Morris and I went to the woods, where I prayed earnestly that his wife might be healed. I told him to go home and he would find her better.

Saturday, August 10—

To Candles schoolhouse where I spoke on Matthew 17:20. Brother P. P. Morris came over—Sister Morris was much better and had fallen into a sound sleep while we were praying.

Sunday, August 11—

Spent morning in prayer and talking till 11 when we met in grove. Brother P. P. Morris was elected presiding elder of the Branch Creek Branch. In afternoon by request preached from Revelations 22:17, with good liberty. At the close Tabitha Dalton asked baptism. She was a member of the Methodist Church. Went to Brush Creek and immersed her. Monday morning awoke early and was greeted with the glad news that two of her sisters desired baptism. After breakfast we repaired to Brush Creek and led them into the water—after dismissal I rode with Brother George Hilliard and others to his house for dinner. In the evening Brother George drove me over to Brother Green's. En route he told me he had been praying for the blessings I pronounced upon him when confirmed. His whole soul is in the work of the Lord and I thank my heavenly Father that it is so.

Tuesday, August 13—

Rode over to Brother Hilliard's and at five p. m. had a little meeting in which Mrs. Hattie Morris was a candidate for

admission into the church. After closing went to the Big Dry Fork and baptized her. At dusk repaired to the Hard Scrabble schoolhouse where I preached with much light and power from John 3:33. The place was crowded and every window full.

Thursday 15—

Went to the border of Harrington Prairie, there on to Mr. Preston Asa's. Retired to the woods to pray, but not much power of the Spirit. Preached from Galatians 2:20, and on my return with Brother Morris and Hilliard learned that my entire discourse was a response to an argument advanced by a Campbellite while I was in the woods.

Friday, August 16—

At 2 p. m., held fellowship meeting the first held in this region. I found it necessary to instruct the brethren in the priesthood and to reorganize the branch. I confirmed Sister Hattie Morris and Sister Sarah Ann Miller. The husband of the latter came with her and sat with a drawn knife in his hand. It was made known to me that he intended to kill me, but I arose and under the influence of the Spirit, I told the audience that I had seen and talked with Jesus and the angels and that the promise to me was that no hand that was raised against me should prosper, and that my life would be preserved until I had finished my mission, it mattered not what power arose against me. I made no reference to anyone directly or indirectly. Proceeded to reorganize the branch.

Saturday—

Learned from Brother Green that Mr. Miller came to the meeting intending to kill me—Poor Man! I pity him. Many have tried it before and may try again, but until the Lord wills, they will try in vain.

Sunday—

Preached, Luke 14-15. A Mrs. Lappin came forward and gave her name—at request of branch president I administered, blessing the bread and wine. Brother George Hilliard administered it—I am thankful to the Lord for this good man. He is as zealous for God as he was formerly for pleasure.

Monday, August 19—

Attended meeting at Brother J. J. Green's at 9:30—used 1 Thessalonians 5:9—after which baptized Mrs. Lydia Lappin. Afternoon I preached on "Duties of Saints" after which assisted by Elder Morris confirmed Preston Asa, Minerva Haus and Lydia Lappin. Blessed four children and dismissed. Returned to the house and blessed eleven more children and administered to one. Then there being many Saints present I felt to kneel before the Lord and ask his blessing upon them. In bidding them good-bye, there was not a dry eye there.

(Continued on page 178.)

# Worship Suggestions for March, 1934

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

(S. H. refers to our latest hymnal. O. S. H. refers to the earlier publication. Z. P. refers to Zion's Praises.)

THEME FOR THE MONTH: "SEEK YE FOR LIGHT"  
MARCH 4

Theme: "Seek the Vision of Zion."

Instrumental Prelude: "Glorious things are sung," S. H., 173, O. S. H., 110.

Call to Worship: Doctrine and Covenants 10: 1, 2.

Response by the Congregation: 1 Nephi 7: 1.

"What meaneth these things which ye have read?"

Leader: Doctrine and Covenants 10: 3.

(S) Hymn: "Redeemer of Israel," S. H., 190, O. S. H. 158.

(S) Prayer.

Scripture Reading: Revelation 21: 1-7 and 23-27.

Hymn: "Beautiful Zion," S. H., 353, O. S. H., 191, verse 1.

Period of Meditation: (To be conducted with a minute or two between each suggestion.)

On conditions in the world which make Zion essential.

On conditions in our own homes that make it necessary.

On the fact that God has said it shall come.

On our part in bringing it to pass.

On our present need for light.

End with silent prayer.

(S) Hymn: 353, S. H., "Beautiful Zion," last three verses, O. S. H., 191.

(S) Benediction.

MARCH 11

Theme: "Pray for the Ministry."

Instrumental Prelude: "With Thankful Hearts," S. H., 79, O. S. H., 114.

Statement of Truth: Ephesians 6: 11-13.

Response by the Congregation: 1 John 1: 7.

"... if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Leader: 2 Corinthians 4: 1.

(S) Hymn: "When earth in bondage long had lain," S. H., 413, O. S. H., 120.

Talk: On the work of the ministry. An introduction to the period of prayer to follow.

The ministry are commissioned by God to serve the church. This does not mean that the people are without responsibility with regard to them. A minister's work for Christ can be made effective only as he has the sympathetic and intelligent support of the people. Thus it is fitting that they should be upheld in faith and in prayer, so that the minds of the people may be open to receive that which God can make possible through their ministry.

Hymn: "Rise Up, O Men of God," S. H., 210, verse 1.

Period of Prayer.

(S) Hymn: "Rise Up, O Men of God," S. H., 210, verses 2-4.

(S) Commission: Doctrine and Covenants 135: 2 and 117: 12. "The hastening time is here and greater unity than ever before is necessary if the forces of opposition are to be met; and such unity will prevail if those holding the priesthood will remember their commission to preach the gospel, and each officer will strive to discharge his own duty and magnify his calling.

"Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."

(S) Benediction.

MARCH 18

Theme: "Pray for Unity."

Instrumental Prelude: "Blest be the tie," S. H., 343, O. S. H., 52.

Call to Worship: Alma 14: 97.

(S) Hymn-Response: "Bless Be Thou O God," S. H., 121, O. S. H., 31.

Reading: The editorial of President Smith, Saints' Herald, January 9, page 35, "General Conference."

Hymn: "Let us pray for one another," 311, S. H., O. S. H., 377, verses 1, 2.

Period of Meditation and Prayer: Growing out of the above reading.

(S) Hymn: S. H., 311, verses 3, 4.

(S) Commission: Doctrine and Covenants 122: 16, 17.

"Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me.

"Yea, verily, thus saith the Lord, . . . Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto ye have been called; and I will be with you by my Spirit and presence of power unto the end. Amen."

(S) Benediction.

MARCH 25

Theme: "Pray for Righteousness."

Instrumental Prelude: "Blest are the souls," S. H., 87, O. S. H., 136.

Call to Service: Genesis 7: 69, 70.

"... my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.

"And righteousness and truth will I cause to sweep the earth as with a flood, to gather unto mine own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem."

(S) Hymn-Response: "We limit not the truth of God," S. H., 416.

(S) Prayer.

Scripture:

Leader reads: Matthew 5, verses 1, 2.

People recite the Beatitudes, Matthew 5: 3-14.

Talk:

Someone has defined superstition as "religion that is non-moral." In other words, to worship without endeavoring to adjust our dealing with each other in harmony with God, is useless. There can be no fellowship without approach unto God and his righteousness. No community can be accepted as a dwelling place of God unless the personal relationships which exist between the people of that community are right, and just, and good. Zion is a place where righteousness must prevail.

We very often substitute our ideas of what is right, for the righteousness of God. No one can do right in His sight, unless he shall know from God what is right to be done. This righteousness of God, can only be revealed in communion with Him. Praying for righteousness, desiring to do right, "hungering and thirsting," such as Jesus commends, is bound to bring the revelation of God that we need. Do we know what is right? Do we do it? Do we care about knowing and doing? How can we be made aware of what God wants?

Period of Silence. (Concluding the talk for two minutes.)

(S) Hymn: "Unto God Who Knows," S. H., 293.

(S) Benediction.

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, MARCH 4, 1934  
*Sacrament Service*

SECOND SUNDAY, MARCH 11

*Theme: "The Angel's Message."*

Prelude: "When Earth in Bondage Long Had Lain," S. H., 413, O. S. H., 120.

Call to Worship: "Teach me thy way, O Lord, and lead me in a plain path, . . ." (Psalm 27: 11.)

Hymn: "There's an Old, Old Path," S. H., 260, Z. P., 207.

Prayer.

Scripture: Revelation 14: 6, 7.

Hymn: "God Is Marshaling His Army," S. H., 205, O. S. H., 179.

Sermon Talk: Explain to the boys and girls what is meant by "restoration of the gospel," and why it was necessary that the gospel be restored. Tell briefly and in a way that will be understood by the children, about Christ establishing his church when he was on earth; that the people forgot God and his Spirit was taken away; that for hundreds of years the people did not have the gospel in its fullness; that it was to be restored. (Revelation 14: 6.) If the boys and girls in your group are old enough to understand it, use the blackboard and show that the period of time referred to in Daniel 7: 25 would expire in 1830, when the church was organized. In a few minutes we are to hear the story of a boy who believed what he read in the Bible (James 1: 5) and when he wanted to know God's will, he prayed to God, and his prayer was answered.

Story: "A Boy's Prayer Answered." (Page 13, junior quarterly, "The New Testament and Its Writers," by Hallie M. Gould, July, August, September, 1933; last part of Sermonette, Stepping Stones, September 18, 1932; Church History, volume 1, page 8, et seq.; Young People's Church History, chapter 1.)

Hymn: "We Come With Joy the Truth to Teach You," S. H., 393, O. S. H., 164, Z. P., 132. (This may be preceded by a short hymn appreciation. Call attention to the fact that the words were written by David H. Smith, and tell a few interesting facts about his life.)

Story: "God's Church Organized in the Latter Days." (Page 14, junior quarterly, "The New Testament and Its Writers," by Hallie M. Gould, July, August, September, 1933; Church History, volume 1, pages 76, 77; Young People's Church History, chapter 8.)

Dramatization: "The Story of the First Vision." (May be adapted from "Conversations," by Elbert A. Smith, Vision, February, 1930, page 63) or "The Organization of the Church." (May be adapted from "Conversations," by Elbert A. Smith, Vision, April, 1930, page 215.)

Closing Hymn: "We Thank Thee, O God, for a Prophet," S. H., 415, O. S. H., 353. (First and last verses.)

Benediction.

THIRD SUNDAY, MARCH 18

*Theme: "Believing the Angel's Message."*

Prelude: "'Tis a Glorious Thing to Be in the Light," verses 1 and 2, S. H., 410, O. S. H., 182.

Call to Worship: ". . . Come ye, and let us walk in the light of the Lord." (Isaiah 2: 5.)

Hymn: "'Tis a Glorious Thing to Be in the Light," verses 3 and 4, S. H., 410, O. S. H., 182.

Prayer.

Scripture: Psalm 119: 105, 1 John 1: 7, 2: 10 (First part).

Hymn: "I Have Found the Glorious Gospel," S. H., 408, Z. P., 206.

Sermon Talk: Texts: Psalm 43: 3, Revelation 21: 23, 24. The church was organized April 6, 1830. Many, many people heard the angel's message and believed. Missionaries traveled long distances to tell the gospel story to other people. They were so happy to know about the true gospel that they wanted to tell others about it. Tell of the experiences of some of the early missionaries. Information concerning these men may be obtained from the Church History; also from articles, "Pioneers of the Century," by F. Henry Edwards, which appeared in the Vision during 1929.

Story: "Emma Hale Smith." (See Stepping Stones, July 10, 1932.)

Hymn Appreciation: Give a short sketch of the life of W. W. Phelps (see page 277, Vision, June, 1929) and tell especially about the hymns written by him. The children will enjoy singing a verse or two from a hymn written by him, such as No. 31, 36, 122 or 173, S. H.; 170, 65, 40, 110, O. S. H.

Story: Experiences of members in the early days of the church. (Material for this story or stories may be obtained from the Church History and Young People's Church History; also junior quarterly, "The New Testament and Its Writers," by Hallie M. Gould, July, August, September, 1933, pages 16 and 21.)

Closing Hymn: "Redeemer of Israel," S. H., 190, O. S. H., 158. (Call attention to the fact that the words of this hymn were written by W. W. Phelps; that for many years it has been used as the opening hymn of our General Conference.)

Benediction.

FOURTH SUNDAY, MARCH 25

*Theme: "The Book the Angel Gave to Joseph Smith."*

Prelude: "Book of Mormon Hid for Ages," S. H., 403, O. S. H., 94.

Call to Worship: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Revelation 14: 6.)

Response: "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14: 7.)

Hymn: "When Earth in Bondage Long Had Lain," S. H., 413, O. S. H., 120.

Prayer. (This should be a prayer of thankfulness to God for restoring the gospel. Follow the prayer with a period of meditation, while "We Thank Thee, O God, for a Prophet" is played very softly.)

Scripture: Isaiah 29: 14.

Hymn: "We've a Story to Tell to the Nations," S. H. 397.

Sermon Talk: Text: Psalm 85: 11. Also Isaiah 29: 11-19. Explain that the Book of Mormon came in fulfillment of these prophecies. Tell what the Book of Mormon really is; what it contains. (See first part of sermonette, Stepping Stones, September 18, 1932.)

Story: "How the Book of Mormon Came to Us." (This story should contain the information about the plates being hidden in the Hill Cumorah, the visits of Joseph Smith to the Hill Cumorah, the angel's words of caution concerning the plates, how Joseph Smith was permitted to take the plates, the translation, etc. The story should help the boys and girls realize how wonderful it is that we have this record. See book of Moroni 10: 2; Church History, volume 1, chapter 2; Young People's Church History, chapters 1 to 9; also pages 30 and 31, junior quarterly, "The New Testament and Its Writers," by Hallie M. Gould, July, August, September, 1933.)

Special music by junior choir or entire group: "Book of Mormon." (Tune No. 211, S. H.)

In this book we find the story  
Of the people on this land;  
Men and women who were found here  
By Columbus and his band.

Let us read the thrilling story  
How in boats they crossed the sea.  
They were led by God the Father  
To this land of liberty.

In this land they grew and prospered.  
God sent blessings, did his part.  
All went well when they remembered  
To serve God with all their heart.

But at last they were so wicked,  
They did not the Master's will,  
And the plates of gold were hidden  
By Moroni in a hill.

Centuries passed. An angel gave them  
Unto him, who at command  
Did translate the precious record,  
Published it throughout the land.

First Chorus:

Book of Mormon, Book of Mormon,  
Sent to us by God above.  
May we read it and be grateful  
Always for our Father's love.

Second Chorus (to be sung after the last verse):

Book of Mormon, we are thankful  
That we have this record true.  
Let us tell our friends and neighbors,  
So they'll know its message, too.

Story from the Book of Mormon: "The Sign of the Birth of Christ," or "The Miracle of the Three Days," Book of Mormon, pages 586, 591, 601, 602. "Gideon," Book of Mormon, pages 262-264. "How Gideon Helped Deliver the People From Bondage," Book of Mormon, pages 267-273. "When Christ Visited the Nephites," Book of Mormon, page 631, et seq.

Closing Hymn: "Book of Mormon Hid for Ages," S. H., 403, O. S. H., 94.

Benediction.

## THE ROYAL ROAD

(Continued from page 172.)

der. "You would—any man who acts the way you do with the presentable portion of the female population—"

"Come on, no hopping on my good friend Dave," interposed Dart.

"I didn't know Rowe McCarley was to be included in this party," Larry's voice shook as she spoke in an undertone to Dart.

"Neither did I. He's rather flat company I think. Imagine he's just a filler in, asked at the last minute, you know."

And Rowe was bringing a dancer as his girl friend. In her mind's eye Larry saw a lithe figure in red, a dark head and a provocative face. Would she be there?"

"You don't smoke?" Diane raised her eyebrows at Larry. She had just offered her a cigaret from her silver-monogrammed case.

"No, I—"

"Her doctor has forbidden it. Something about the little heart, isn't it, Larry?" cut in Dart. He was trying to shield her, trying to keep her from appearing unsophisticated before his friends. Ah, well, now that they were started, they might as well think there was something wrong with her heart as with her mind for coming along with them. She wished heartily that she had not come. To these people there was no virtue or no mark of cleanliness in refraining from smoking. And as she looked at them in the midst of their smoke and light conversation, the thought of John Hampton's Royal Road slipped into her mind. This road in which she now found herself was not the Royal Road—certainly not. It was just a big speedway.

"But there's nothing wrong with your heart when it comes to dancing, is there, old kid?" Dart was being fondly paternal now. "She's a whiz at dancing, no kiddin'," he bragged.

"Then we're in luck," declared Pinky. "All the girls good dancers. This girl Rowe's bringin' out—they say she's a corker—a professional. Can't think of her name. But Rowe's been goin' around with her a lot. Wouldn't be surprised if he'd—"

"Oh, yes you would, Pinky Layman; you would be surprised if Rowe McCarley settled down with anyone." Lillian knew her host and friend so well that she could foresee what he was going to say and correct him before he said it. "He's just not the brand—he's as bad as I am. Can't seem to concentrate on one person. And why bother anyway?" she challenged.

LARRY'S PULSE was throbbing in her temple. She wanted to say something, but there was nothing to say. Didn't they know that Rowe was engaged to Nancy? No, of course, they didn't. This was the other side of Rowe's life she was learning now—the side she had always wondered about.

"Can't imagine Rowe hooked up, eh?" teased Dave. "Well, he might surprise you one of these days. People do sometimes go old-fashioned and get married."

"Not the Rowe McCarleys in the world," flatly. "Rowe's just fickle—he's developed the habit of going from one love to another. He doesn't give marriage a serious thought—he doesn't need to. He'll never settle down."

Lillian's words were searing Larry's consciousness, and all the time she was thinking of Nancy who was engaged to Rowe, a bright-eyed Nancy who had given her heart entirely away. Suddenly, as she thought of these two, Larry clenched her hands in her lap, and resolved to make this party the occasion from which she might learn more of Rowe McCarley.

It was considerably after eleven o'clock when the car turned into a long lane which led downhill towards a large white spot. That, Dart informed her,

was the lake. And then they stopped before a building which would have been nothing but a blot on the landscape if all the windows had not blazed with light. From somewhere radio music drifted, sweetly sensuous.

"Home again," gaily called Dave, and opened the car doors with a flourish.

At almost the same instant the door of the house was flung open, and a shrill girlish voice caroled: "Here they are—here they are!" A young woman dressed in a light traveling suit dashed out with exuberant greeting.

"Hi, there, Mabel," and even though he gave one the impression of being slight, Pinky Layman swung the girl off the ground and gave her a resounding kiss.

Larry caught her breath sharply at the familiarity of the greeting, and was happy to have Dart hover near her as they moved up the walk. The maudlin actions of this young woman, and the incoming guests' matter-of-fact reception of them, made her recall Dart's words: "You won't be strange long—they're the kind that won't let you."

"Hello, Dart, ol' stick in the mud! How are ya?" the half-drunken girl demanded, and then wavering and still holding to Dart's shoulder, she turned to Larry—"and this is the new girl friend? How are ya, m'dear?"

"This is Mabel Forman, Larry," Dart was brief.

"Help, Help, Dart!" Larry managed to whisper as they dropped behind the others in entering the house. "I'm afraid I just don't talk their language."

"They're good kids, just unconcerned about conventionalities," he spoke shortly.

"I don't mean that they're not good, but I can't stand this promiscuous hugging, kissing, and pawing—"

Then they were in the hall which opened into a spacious living room where a deep-throated fireplace sparkled with a log fire. The carload of people that

had preceded them lounged or stood about, and the presence of bottles and glasses indicated that all had been refreshing themselves with liquor after their ride.

Larry's eyes sought two figures, and there they were. The young man came toward her.

"Why, Larry, this is a gorgeous surprise. I didn't expect to see you!" His tone was flattering. "This is going to be a gay party with you here." Behind him was his partner of the night at the Playland. He turned. "This, Larry, is Miss Shelby otherwise known as the Whoopie Lady. Miss Larry Verne."

Larry was looking into a pair of the most curious eyes she had ever seen; golden eyes they were and fringed with dark lashes. Truly Dagmar Shelby was beautiful, but those eyes gave one the impression of facing a magnificent lioness instead of a young woman.

(To be continued.)

## MARK HILL FORSCUTT

(Continued from page 174.)

Tuesday, August 20—

Miss Elizabeth Candle gave her name in for baptism.

Wednesday, August 21—

Baptized Miss Candle, returned to her home and held the most interesting confirmation meeting I have ever attended in the Reorganized Church. Confirmed Tabitha, Isabel and Lucinda Dalton and Elizabeth Candle, after confirming the first two they each knelt and offered a beautiful and affecting prayer, testifying to have received the Holy Ghost. The following named persons who were once members of the old organization, but who have not before been able to make up their minds to join themselves to the Reorganized Church were then and there presented and voted to be received into full fellowship on the strength of their original baptisms. Samuel Candle, Lucretia Candle, Malila J. Hensen, Mary E. Hensen, and Nancy A. Brown. At 4 p. m. convened in schoolhouse, but found it too small and moved out into the grove. I then preached with much reasoning from Jude 3. After meeting bade the Saints and friends an affectionate adieu.

Thursday, August 22—

Journeyed to Saint Louis, in the evening attended meeting and enjoyed a very pleasant time. Spoke by request, the Saints were very glad to see me again. Sister Burgess gave me a new pair of pants and vest. The Lord bless her, for I needed them and had not the money to buy them.

Tuesday, August 27—

Laid down after breakfast, was told by the Spirit to go to Alton—arose and went to Saint Louis then took steamer to Alton. Arrived after dark and found my

way with difficulty to Brother Peck's. Found why I was told to come.

*The rest of the year was spent in and around Saint Louis attending to his duties.—R. C. F.*

(To be continued.)

## THEOLOGY—THE GUIDING POWER

(Continued from page 170.)

does not want his work called Barthian. His work is not finished. He has set himself a great project and he invites criticism as he goes along. Notwithstanding the fact that they have already worked out some theory which would not logically allow them to conceive of Zion, yet their stress on the importance of the word of God will be a challenge to Christians of every shade, and in its effect upon the minds of the people, build up an anticipation for further revelation, for they say, "In its theology, the church reflects upon its message for the age in which it lives in, and measures it by the standard of the word of God. It ventures to reckon with the belief that God will speak his word in the present, because he has already spoken it." (Ibid., page 7.)

In the meanwhile it remains for some Latter Day Saints to reorient themselves and adjust themselves to a theology based upon the word of God. As I see it, and I only see a little, our unity lies in that direction. When that degree of unity comes, other factors will be forthcoming (some are now in operation) that will prepare many people for the endowment of the Spirit. That such a time will come is promised in the word of God and it has become a treasured anticipation among Latter Day Saints.

## The Rosicrucians

Astrology, occultism, fortune telling "psychic" control, the planchette (ouija board), and other inheritances from the pre-scientific era seem to die with remarkable slowness. The newspapers have done something not very good in the reviving of astrology by printing horoscopes. An article by S. A. Burgess in the *Herald* of January 2 very ably set this matter in its right light. Some good people of many denominations have been involved in one or more of these delusions. Herbert L. Willett, who conducts a department, "The Question Box" for the *Christian Century*, writes in the issue of January 31, 1934:

"A group of moral and religious reformers appeared in the 17th century in Europe, and employed the language of chemistry or alchemy, as they called it, as likely to aid them in the propagation of their views. They were anti-Catholic in their attitude and held to many forms of occultism which they claimed as the possession of the 'initiated.' They were not held together by any close bond

and had no formal organization. But small companies here and there asserted their connection with a mystic order with gifts and powers unknown to others. Among these were foreknowledge of the future, understanding of the riddle of existence, transmigration of souls, the power of physical invisibility, control of disease, and various types of astrological lore.

"A fabulous origin was claimed for the order, which carried it back to the 15th century, and to a certain Christian Rosicrucians, from whom the name of Rosicrucians, or "Red Cross" brothers was supposed to be derived. References are found to such a brotherhood in the literature of the 16th and 17th centuries and in works of fiction dealing with that period. They seem to have had some relation to the Illuminati who flourished in the early years of the modern period and made extravagant claims to superior knowledge and powers. In this they were aided by the emerging discoveries and vocabulary of science, with which few were as yet acquainted. The claims of such groups to esoteric wisdom and mystic powers melt away in the light of modern scientific study.

"It is evident that efforts are being made at the present time to capitalize whatever value there may be in the name and the claims of the medieval Rosicrucians. There are two centers on the Pacific coast which profess descent from the order as it flourished in the 17th century, just as that brotherhood asserted its connection with biblical times. Neither claim is valid. There is no historic connection between these present-day, and apparently rival groups and those of the times of the Enlightenment, just as the assertion of the latter to have an origin in antiquity is wholly fictitious. The pretence that the activities of the fraternity are guided by a band of Invisible Helpers, that the publications of the headquarters can give accurate and satisfying information on such matters as the whereabouts of the dead, purgatory, angels, astronomy in the Bible, life and activity in heaven, astrology, the use of horoscopes, physical healings, and disclosure of mysteries carefully guarded through the ages, the influence of previous incarnations upon the present life, the attainment of a sixth sense, etc., will be judged by intelligent people in accordance with a proper appreciation of reality."

Missionaries are surprised to find some members vainly trying to reconcile the claims of these pseudo-sciences to the teachings of the Scriptures and to the known facts of life. All we can do is to advise such people to study the regular sciences of biology and astronomy as presented by modern authors and they will have a proper background for saving themselves from these delusions.

The new 1934 Herald Catalogue is ready. All old prices are canceled. Send for your copy now.

# The Bread of Life

By E. C. Barnes

(Approved by A. W. Teel, M. D., Church Physician)

IN the preamble to section 86, *Doctrine and Covenants*, are these words: "Adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints." That includes me.

It was at Silver Lake in 1930 that I was baptized by Harold I. Velt. There, too, at a ten-day reunion, I first learned of the work of Doctor A. W. Teel, as described by Apostle M. A. McConley. His voice took on a tone of brotherly love and his countenance a look of tenderness as he told of the sacrifices this beloved physician had made for the church. The health program of the three inspired books is complete, there is nothing lacking.

But somewhere along the line I must have missed something for I was taken sick. Those blessed promises of the Word of Wisdom did not seem to apply to me, and I wondered why. I stumbled somewhere, I lacked something. I had to work out my own health salvation, and by the grace of God I did. Today I am a well man holding a steady job, enjoying my work and with the assurance in my heart that, "As thy days so shall thy strength be." In 1932 the influenza got me. I had a hard chill, was under a doctor's care for a few days, and then took up my duties again. I was so miserable I found fault with my work and then with the people I worked for. They could have their job, I would quit. I gave formal notice I would be leaving at the end of the week.

To my surprise no one was hired to take my place. I was talked to with gentleness and consideration in such a way that made me feel meek and helpless and I was glad to stay. Then I went to my pastor in Tacoma, Jesse B. Snyder, the branch president, and asked him to administer to me. This he cheerfully did and I went on my way rejoicing and for the next six months enjoyed good health, but noticed I was eating heavily all that time. Then, last October I began to fail again, and this time Apostle James A. Gillen and Jesse B. Snyder both administered to me. Again I was quickened and it seemed I was eating enough for two men. Three square meals a day did not satisfy me.

I tried lunching on raw wheat between meals. In the back of my mind somewhere was the passage of Scripture telling how the disciples ate raw grains on a Sunday as they passed by the grainfields, and that other Word of Wisdom which says, "Nevertheless, wheat for man." I kept up the wheat eating habit for a few days and presently was aware that my health was improving and I was better nourished. Then I bought a grinder, a hand grist mill, and now

every evening I grind enough wheat meal for the next day. This has solved my health problem. No longer do I eat patented process breakfast foods. They are all dead, devitalized, sterilized and impoverished foods. The Word of Wisdom says grains are the staff of life. Bread made from commercialized flour is not. The simplicity of Christ calls for "This day our daily bread" and grinding should be done daily, according to Moses. (Exodus 16:4.) "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." (Numbers 11:8.) "And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil."

God has put something in wheat no scientist has ever yet been able to analyze. That something is life. That is the miracle of wheat. Miracles are beyond the comprehension of finite minds. When God anointed the eyes of a blind man with clay and told him to go to a pool and wash, he went and came seeing. When by revelation he tells me in the Word of Wisdom that wheat is the staff of life and will make me strong and healthy I use wheat made into bread, "Day by day" just as I have been taught to pray. I bear the human side of my covenant with God and he has never yet betrayed my confidence. We are enjoined to "Prove all things, hold fast that which is good." No one need take my word for "wisdom bread" for health. A trial will soon convince anyone. If a previous writer had been able to secure "wisdom cereals" for food he would have been well nourished with less food, and his health would probably not have broken. A vigorous worker has to have energy foods, and if they are not obtainable he has to eat more to make up for the deficiency.

With all insistence on intellectual honesty, let us also be emotionally honest. Scores of young "thinkers" are stifling a fine rapture and a high resolve for the sake of being "scientific"—cutting their wealth of emotion into spaghetti-lengths and arguing about them until they have argued them away! Ether-waves are not the whole truth about a sunset, nor dust about man's life.—George A. Buttrick, in *Jesus Came Preaching*.

## The Readers Say---

### Newcomers to Herald Family Speak Up

We should like to voice our voices with the other readers of the *Herald*. Although we are newcomers in the *Herald* family, we greatly enjoy the paper and hope that every family will be supplied during the special offer. We think the *Herald* the source of encouragement to anyone feeling lonely or downcast.

Though we have belonged to the church only a year, we are proud to say that we have complied with the temporal law and are striving to keep the spiritual laws as well. We have been wonderfully blessed in our efforts, and want to join hands with all the Saints and say, "Onward to Zion!"

MRS. MARGERY MASTEN AND SON, JESSE  
MONROE, MICHIGAN (AZALIA BRANCH).

### Let Us Come Into the Light of His Knowledge

Often my heart has swelled with gratitude for manifestations of the Lord's watchcare over some of his people in temporal as well as in spiritual matters. But often we do not appreciate his interest and are slow of understanding.

I have been glad to notice that there seems to be an increased inclination to obey the Word of Wisdom. I had often pondered over the admonition that if any had not faith to be healed, they should be nourished with mild herbs. I knew that formerly herbs were much used in doctoring the sick, but supposed it was almost a lost art. Finally I came to the conclusion that this admonition was given at a time when herbs were used in medicine, but that it did not apply to us now when there are so many good doctors. I find, though, that there are many poor doctors as well as good ones, and many people do not have access to the better physicians. Several cases have come under my observation in which people had failed to receive any help from doctors' medicines and had received a speedy cure from some simple herb preparation. So I have come to the conclusion that the Lord's advice applies to this day, too.

While I do not wish to decry the doctors—they are doing wonders for the human race—still it seems that it would be well for us to inform ourselves of the virtues of the more common herbs and use them for minor ailments at least. One can obtain booklets enabling him to identify many plants and describing just how and what to use them for, and those who cannot find just the plants they want can buy them and prepare them.

May we learn gladly to observe all things He has commanded us and thus emerge from doubt and perplexity into the light of His knowledge.

MAGAZINE, ARKANSAS.

ALTA VEDDER BLEND.

### Appreciates Biography of Mark H. Forscutt

I am pleased to read a biography of Brother Mark H. Forscutt, as he was one of the first missionaries of my earliest recollections way back about 1875, at the home of my grandparents, Brother and Sister James Lister, of Newton, Iowa. I lived with them with my mother after the death of my father in 1873. Mother had a melodeon (which I have yet), and Uncle Mark would play and sing on the instrument, so that is my first remembrance of him. Of course I met him at other times until he passed on.

I am wondering why you have not printed a picture of him with his biography. I thought that sometime a bi-

ography might be written and it would be needed. I am like some others, I like to see the pictures of our prominent people. We feel as though we know them better even though they are strangers to us.

MOLINE, ILLINOIS.

MRS. G. E. WILLMAN.

### Why I Give Thanks

There are many things, Father, for which I am thankful, for health, for food, shelter and clothing, for my children, my friends, for the right use of mind and body, for the precious things of the heavens above and for the precious things of the earth, for sunshine and rain, for the desire in my soul to love and serve thee, to keep thy commandments to help my fellow man, for the spirit of appreciation, for all thou hast done for me, for the preservation of my life, for many things too numerous to mention.

But above all, the blessing for which I am thankful is the precious gospel of thy Son Jesus Christ; for the divine knowledge given to me by thee that it is true, that it is thy work; for the sweet influence of thy divine power which has come to me, and gives me courage, strength, fortitude, and power to press forward; for the peace that the world cannot give neither can it take away; for that wonderful knowledge that Jesus the Christ is thy Son, that he was with thee when the worlds were made, that he came as a little baby and grew up among men and lived a life of purity, blessed with the same power that thou hast, that he brought the great plan of salvation to the human family, that he took upon him the sins of the world, that he suffered and died and arose from the grave and has gone back to be with thee and stands as the Great Mediator between us and thee.

I am thankful because of his love and sacrifice for thy creation; for thy great love in giving thine only begotten Son to us as an example; for the blessed hope in our hearts that if we obey thy law and keep thy commandments, we, too, can come back into thy presence and live and reign with thee and thy blessed Son.

I am thankful that thou hast restored thy great priesthood; for thy servants who have helped me understand thee better, who have drawn me closer to thee and caused me to love thee better. They love thee and thy work. They have sacrificed much and suffered to help others. They love thy people and all thy creation, and many of their souls burn with the desire to do all they can for thee and thy work. Father, bless them. Bless them physically, and may they be permitted to remain here upon thy footstool to help thy people come closer to thee and to reach those who desire to love and serve thee. They desire to be holy and to eliminate from their lives everything that is offensive in thy sight. Thou knowest what they need—bless them.

Can I say that I am thankful for the trials and the heart-aches of this life? Father give me thy Spirit, for I have not come to that place in my life where stood thy blessed Apostle of old; but help me to understand that these things, too, have been given me for my good. Help me to be able to look back and say, I am thankful, dear Father, for *all* I have had to go through; the trials and sorrows of life have been for my good. Thou has been with me through them all and brought me safely through. They have helped me to be sympathetic, kind, loving; have brought me closer to Thee, for I have felt my need of thee and have sought thee for courage and strength. Continue to be with me, bless me with thy power, that I may not only be able to save my own soul, but that I may reach others who need thee. Direct me, give me wisdom, and knowledge, and teach me by thy Holy

## The Readers Say---

Spirit. Help me to overcome myself, to forget myself and think only of others. Help me to be a good mother, a good Saint, a blessing to my fellow man, one on whom thou canst depend. Help me over every difficulty I must face in life. May I have charity, the great love for all thy creation. Help me never to be selfish and always to be willing to impart of my substance for the good of thy work and my fellow men.

Father, what I ask for myself I ask for others. Bless thy people, thy great church, thy priesthood, the honest in heart, all thy creation who desire to love and serve thee and desire to bring righteousness upon the earth, and may the day soon come when all men shall desire to love and serve thee, for thou art worthy our praise and adoration. Glory, honor and dominion be thine forever and ever. Amen.

LYDIA J. PEALER.

### Isolated One Desires Prayers

It has been five or six years since I had the pleasure of attending church services, and I have been isolated from the Saints a part of that time. The *Herald* has been a great comfort to me during those lonesome hours.

I am thankful to those who are giving their time and efforts and prayers to preparing the paper for its readers. I can hardly wait from one issue until the next.

I greatly enjoy reading reports from the different branches. I can see that there is much interest in the church, and sometimes it makes me feel as if I were sitting with folded hands. Nevertheless, it is my desires to do all I can for the redemption of Zion and I trust and pray that I may not let a chance pass to do some small service. I think sometimes that I am looking for too big a thing to do, and let the little tasks slip by undone.

Will the members pray for me, that I may be healed of an affliction in my head? I am praying that the Lord will help me, and I feel that the prayers of the Saints avail much.

MRS. C. F. HILL.

DALBY SPRINGS, TEXAS.

### Would Pass on Encouragement

I find much encouragement in the *Herald* as I read the experiences of others, and I, in turn, would give encouragement.

When our oldest boy was in high school he was suddenly taken ill as he left the building, and fainted. He was revived, and with much difficulty managed to get home. He was suffering greatly and went immediately to bed. My wife called me, and arriving home, I found the boy in a grave condition. A doctor was called. In the meantime the boy asked me to administer to him, but only temporary relief was obtained. Examination by the physician showed that the boy had double pneumonia, and we were advised to get him to a hospital as soon as possible. For two or three days the fight continued, the sufferer being unconscious most of the time. The doctors did all in their power to stimulate respiration and prevent further congestion apparently to no avail. A special nurse was with him day and night. On the third evening when he seemed the worst, he rallied for a moment or two and asked me to administer to him. This was one of the outstanding experiences of his life and unforgettable on my part. Immediately he began to relax and his nurse and doctors expressed surprise that his fever was suddenly broken; his clothing was wet with perspiration and

his breathing free. Today he is a living example of God's mercy and the exercise of faith in this ordinance of the gospel.

At another time in this same hospital I was called to administer to a little boy who had been operated on for mastoiditis. Everything seemed to be going against him and he was suffering intensely. Upon my arriving at the hospital, he asked me in a touching way to administer to him so that the Lord could make him well. We all knelt and had a word of prayer. During the administration I was given to understand that this boy's faith had saved him and that he would live to praise God for the blessing.

Being so far removed from any of the branches of the church we feel cut off at times, but when we begin to feel a little blue, we call to mind some of these experiences and trust in our Lord.

BIRMINGHAM, ALABAMA.

V. R. CHANDLER

### Request Prayers

Reynold Billings, now in the sanatorium at Fairfield, Maine, desires the Saints to continue to pray for his recovery so that he may be restored to health and able to follow in the footsteps of his grandfather, Elder H. H. Billings, and his father who is a priest. He expresses thanks to those who have prayed for him and reports himself to be gaining rapidly. He is frequently lonely because the sanatorium is a distance from his home and winter weather prevents his people from visiting him often; there are no Saints near.

Mrs. Jessie Walker, of Downs, Kansas, desires prayers for herself and her daughter who lives at 517 South Erie, Wichita, Kansas, that God will bless them physically and bring about things for the best for all concerned. Her daughter is not a member of the church, but was administered to while in the hospital last year and received a blessing.

Once more Brother George Elson, of Norfolk, Nebraska, desires the prayers of the Saints.

Mrs. R. Meloan, of Bakersfield, California, desires the Saints to fast and pray for her husband, her son, and son-in-law, that God will bless them spiritually and physically according to their needs.

Sister Jeannette Jones, Belleville, Illinois, wishes the church to pray for her that she may breath without distress. Her nervous condition has been relieved at times by administration.

Leonard L. Rogers, of Escatawpa Branch, Mississippi, requests prayers for himself and his family, that they may be faithful, devoted members, obeying the law and surviving the difficulties they now face.

Mrs. L. H. Hayes, Port Burwell, Ontario, Canada, asks that the Saints will pray for her. She wishes to be strong in the faith of the Lord even though she is an isolated member. The *Herald* is a great source of encouragement to her.

Sister Irene Smith, of Second Church, Kansas City Stake, wishes to thank the Saints for their prayers in her behalf, and to ask them to pray the Lord that she may gain strength rapidly.

Second Church congregation, Kansas City, asks prayers for Sister Ed. Brockman who is blind and ill and for the little son of Brother and Sister Mont Flynn who was left mentally afflicted as the result of a serious illness three years ago.

## QUESTION TIME

*Is the promise of a temple in "this generation" still in force?*

The revelation containing this promise or statement was given to the church in September, 1832, in connection with information concerning the building of Zion or the New Jerusalem, to be built, "beginning at the Temple Lot," which was pointed out in the "western boundaries of the State of Missouri." It states:

"Which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord."—*Doctrine and Covenants* 83: 2.

So far as I am able to judge, it is the general expectation of the church that in due time the temple will be built in fulfillment of this word, but different views exist as to the meaning of the term "this generation." Some have held that it meant a hundred years, in which case the word could not of course be performed at this late date. But the language "not all pass away" might clearly mean not all of the persons who were living at that time, in which case the time might be considerably extended, as persons have been known to live more than a hundred years. Several who died within the past year were said to have been over twenty years beyond that age.

Others have taken the view that the statement is not now in force, as the church was driven from Missouri by mob violence, and a revelation given in January, 1841, declared that:

"When I give a commandment to any of the sons of men to do a work unto my name, and these sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them performing that work; behold, it behooveth me to require that work no more at the hands of these sons of men, but to accept of their offerings; . . . Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God."—*Ibid.* 107: 15.

Some who hold this view believe that no temple should be built in Jackson County until another revelation is given to the church commanding again that such work be done. If this is the correct view, the time element of the former revelation would apparently not apply under the changed conditions forced upon the church by its enemies. On two occasions the church has adopted a resolution which might be

intended to include this question, in which it has declared:

"The commandments of a local character, given to the first organization of the church, are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church."—Resolution 282 and 308.

*What is meant by Mark 9: 43?*

It is presumed the King James Version is cited, as the inspired text contains other verses. The former says:

"If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched."—Mark 9: 43.

The Inspired Version, however, throws the following additional light upon the meaning of the language used:

"If thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off."—Mark 9:40.

This evidently refers to a member who sins and will not repent when the church labors with him to that end, and applies even to an officer of the church as a principle, for verse 42 commands:

"And again, if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off."

The inference is that if transgressors are allowed to continue in the church, it would lead the whole church "into hell," so powerful is an evil example when left to exert its influence unchecked by the church.

*Should oblations always be taken at sacrament meetings?*

This is commanded in *Doctrine and Covenants* 59: 2 in the words: "on this, the Lord's day, thou shalt offer thine oblations"; and in Conference Resolution 773:

"Every branch should comply with the law by receiving oblations at sacrament service, as found in section 59, paragraph 2, and the amount so received should be placed with the Bishopric in harmony with section 42, paragraph 8."

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Tulsa, Oklahoma

#### Variety of Projects Keeps This Congregation Busy

Since the election of new officers, October 1, all departments of the Tulsa branch have been actively engaged in various projects in addition to the regular services.

Following the October conference in Oklahoma City, President F. M. McDowell stopped in Tulsa and was present at the opening of a two weeks' series of meetings held by Elder Howard Harpham. On the second night of the meetings, October 30, President McDowell spoke to a splendid gathering of the Saints. This meeting was followed by a reception given in honor of Brother Harpham, sponsored by the young people of Tulsa.

Brother Harpham brought inspiration in the presentation of his sermons on "Zion's Ideals" and "The Principles of the Gospel." These services were attended by the Saints of surrounding branches. Two were baptized as the result of the meetings.

The Christmas services were a sermon by Apostle J. F. Curtis at the eleven o'clock hour, Sunday December 24. Special music was furnished by the choir. In the evening a Christmas vesper service, portraying the Nativity was presented. Soloists were Mrs. Alma Adams and Miss Annabell McComb.

On New Year's day our Pastor J. E. Lancaster and Mrs. Lancaster held open house to the congregation and their friends.

The women's department, under the leadership of Mrs. Hazel Cunningham, has outlined a program consisting of a class, twice monthly, on the *Book of Mormon*, taught by Pastor Lancaster, a money-making project, and a social hour each month.

In November the women visited each home in the branch to ask for their "extra dollar for Thanksgiving." In December, under the direction of Mrs. Mary Couser, the quilting group netted over \$30 on a friendship quilt, which was presented to the pastor and his wife for Christmas. On January 19, the women entertained with a jitney supper and program.

Tulsa feels proud of her large group of young women and girls. On January 9, twenty-five young women of the Ojauna Club had a pep supper at the church. They elected new officers and outlined a program for the coming year.

The younger group of girls have organized a club with Miss Claudia Cunningham as their leader. The girls of Oriole age have also organized into a peppy group.

The following visitors have participated in local services during the past few months, President F. M. McDowell, Bishop L. F. P. Curry, Apostle Roy S. Budd, Apostle J. F. Curtis, wife and daughter Flora, Elder Lee Quick, Mr. and Mrs. Virgil Cochran and children, Mr. and Mrs. Martin Hynden and children and Mr. and Mrs. George Peterson.

This branch has been greatly blessed recently through administrations and in the members obtaining employment.

Tulsa is glad to welcome two new families, Mr. and Mrs. Joe Shank and baby daughter, of Alliance, Ohio, and Miss Mary Hague and Ralph Hague, of Wichita, Kansas.

### Hopeful Outlook for Central Michigan

#### Strong Missionary Spirit Here

Central Michigan is looking forward to its February conference at Beaverton, when they expect to see President F. M. McDowell. There will be a district meeting at Beaverton February 11, to organize the young people for the Master's service, Apostle D. T. Williams in charge. Brother Williams has stirred the Saints to work in his new organization; his appeal is a convincing one.

The district is preparing also for the best reunion this summer that it has ever enjoyed.

Elder Hubert Case, district president and missionary, recently held meetings at Beaverton and Saginaw which convinced him that a strong missionary spirit prevails and will grow to the saving of many souls. Brother McDowell's appeal to the priesthood will move them this year to greater service and to become the leaders God has called them to be. It is hoped also that the music, under the splendid leadership of Harry Runkle, will enter a new epoch in this district, and that the work of religious education will grow under the hands of Brother Billie Asch.

"This is an appeal to all workers," says Brother Case. "Let everyone use his talents for the good of the Lord's work."

### Portsmouth-Nauvoo Branch

#### Ohio Congregation Hears Helpful Sermons

Elder F. May, of Pleasant Valley, was the speaker January 12, and his subject was "The Seven Candlesticks and the Light of the World."

James Cheffin, a teacher, spoke on the theme "Have Faith in God" January 14, following the church school, and his message meant much to the listeners. That evening Elder O. A. Rexroad read Daniel 2: 35-45 and delivered a helpful message.

Teacher Harvey Culp was the morning speaker January 21, and that evening Elder E. E. Williams took for his text: "Not every one that calleth me Lord, Lord, shall enter the kingdom of God."

Church school is held at nine thirty on Sunday and preaching at ten forty-five except on the first Sunday of the month when sacrament is had. A prayer and praise service is enjoyed each Wednesday evening at seven, then on Friday the Saints meet for Bible study. There is preaching at seven o'clock on Sunday evening. The women meet every other Friday afternoon.

### Oshoto, Wyoming

#### Continue Regular Services—Make Effort to Reach Isolated Ones

This branch has been running very smoothly under the supervision of the new officers. In spite of winter weather they have been able to continue Sunday school and church regularly.

The women of the Laurel Club gave a Thanksgiving dinner at the home of Brother and Sister Sherman Hartshorn, sr., after which they conducted a sale netting them almost twenty dollars.

Brother H. L. Hartshorn has been trying to reach isolated Saints of this branch as much as possible through conducting church services and making personal calls at their homes. All who could find transportation went over to the home of Brother Guy Davidson where they met with the families of Brother Davidson and Brother Reddings in a spiritually uplifting prayer meeting.

The Sunday school sponsored a Christmas program on Christmas eve and at this time treats were given to all present.

## Manchester, England

### The Gospel Hall, James Street

Saints of this branch are putting forth their best efforts to establish their goals for the year ahead.

The year's activities were opened with a party and concert, an annual event which is looked forward to by all. About one hundred and fifty adults and children were present. Immediately following refreshments, the concert, presented by the young people, was much enjoyed. Other numbers were rendered by members of the church school, and a play, presented by the senior girls. The moral of their play was, always use your time wisely and well, if you wish to feel satisfied and happy. The committee for the concert was active and original, and the interludes of the program were filled with guessing contests, the winners being awarded prizes. The winners in the children's group in this effort were Master Brian Barrington, three years old, and Jean Wade. The party was concluded with an hour of general games.

Manchester Saints request prayers in behalf of their pastor, Elder G. W. Leggott. Brother Leggott is feeling well in body, but the doctor wishes him to prepare for another operation for his sight.

## Moundsville, West Virginia

### Visited by Patriarchs G. T. Griffiths and John Martin

Saints of Moundsville are determined to make this year very successful for the group here. Branch President W. A. Schoenian has been pastor since the organization of the branch in November, 1919, with the exception of about three years. He is a man who is faithful to duty. Sister Schoenian has given invaluable help as musical director.

The church school is progressing under the care of its director, Earl Dobbs, an able man who sets a fine example for the young. He has a good class of young people.

Two young members, Brother and Sister Ralph Ray, have moved to Ohio, and are greatly missed because they were active and alert to their church obligations.

The department of women is directed by Sister Callie Castilow who for many years had proved herself an able leader.

On the first Sunday of the year an installation service for new officers of the church school was made most impressive under the leadership of the church school director.

Patriarch John F. Martin and wife were here for the midweek prayer meeting January 10, and remained until January 22.

On Thursday evening the department of women met at the home of the pastor to hold a short business meeting and then enjoy a social time including the

entire membership of the branch, in honor of Brother and Sister Martin.

Sunday, January 14, was a memorable day. The Spirit of God was felt in all services during the day, especially during the social hour.

Two days later Patriarch G. T. Griffiths came and held services each evening concluding Sunday, January 21. An all-day service was held on that day, visitors coming from Wheeling and Fairview Branches. Brother Griffiths preached one of his old-time inspirational sermons in the morning and dinner was served at the church. The priesthood met at one o'clock in charge of Brother Griffiths, and at two o'clock a social service was in charge of Patriarchs G. T. Griffiths and John F. Martin and L. A. Serig of the district presidency.

## Mikado, Michigan

### Apostle D. T. Williams There Recently

Apostle D. T. Williams was at Mikado recently, giving a most interesting talk on developing the young people's Christian Legion which local members hope will be very successful.

The Saints sorrow to hear of the death of Sister Helen Randolph, a sufferer from tuberculosis for two years. She had been confined to her bed for sixteen weeks. Sister Farrar, of Hubbard Lake, also passed away.

Two young people of this branch have filed their inventories.

The 1933 officers of the branch will serve again during the year to come. Members hope to go forward in the work of latter days.

## Eagle City, Oklahoma

### Gain Twelve Members

Eagle City branch business meeting was held January 14, snow and bad roads preventing a gathering on the regular date. A large delegation from Canton group was in attendance.

A few changes were made in officers. L. E. Dyke was retained as branch president; D. C. Clevenger, priest; J. R. Dyke, teacher; Raymond Dyke, deacon. Church school director, Roy L. Diamond; assistant, W. L. Ward. D. C. Clevenger and Roy L. Diamond were appointed counselors and approved by the branch.

Other officers are: Treasurer, Mrs. Mable Diamond; branch clerk, Mrs. Alice Diamond; church school secretary, Iva Pierce; pianist, Fern Parsons; cradle roll superintendent, Myrtle Ward; superintendent of women, Celia Dyke; superintendent of primary department and publicity agent, Mrs. A. Diamond; librarian, Muriel Diamond. The Canton reports were read by Mrs. Dora Anderson and Mrs. Bessie Slayton.

Eagle City Branch's report showed a gain of twelve members for the year and no losses. The total membership is eighty-nine.

## Valley Center, Michigan

### Young People Take Active and Outstanding Part

Valley Center Branch, presided over by Pastor H. E. C. Muir, settled down to fall activities following the rally day program in October. The Saints are very much enthused over gospel work, and hope to make their complete contribution to Zion's redemption.

They have a band of about twenty-five young people who are giving valuable assistance in religious endeavors. These young workers sense their responsibilities in connection with the task of the church and having consecrated themselves, are pressing forward with their eyes on the goal, a redeemed Zion. Under their leader, Sister Harold Muir, this class of young people has completed the study of the *Book of Mormon* and is now making a thorough study of the Bible. They wish to qualify for greater responsibilities to come.

On February 18, the district will meet with this branch, and a young people's district organization is to be effected.

Apostle D. T. Williams was here January 29, in the interests of the young people, and held an interesting meeting.

The Sunday school is functioning very effectively. The work of Floyd Silverthorn, a young brother who was superintendent during 1933, was outstanding. He relinquished his office January 1, to the newly-elected superintendent, another young brother, Willard Green, who is carrying his responsibility with dignity, and is earning the support of all. Last year and this year the church school is entirely in the hands of young members, and attendance is above normal.

The women's department is properly active in its capacity and is doing a good work.

Considerable effort is being devoted to improving the appearance of the church grounds.

## Coffeyville, Kansas

This congregation was happy to have District President Amos T. Higdon present Sunday, January 28. Elder Andy Jones, of Columbus, spoke at the morning service. At two-thirty in the afternoon a priesthood meeting was held with Guy G. Cadwell, of Independence, Kansas, in charge. Brothers Jones and Higdon were speakers.

The following Kansas towns were represented, Parsons, Independence, Coffeyville, Chanute and Columbus. Towns in Oklahoma represented were Miami, Nowata and Wimer.

Elder Higdon spoke at the evening service and his theme was "*Prove All Things and Hold Fast That Which Is True.*"

On Monday and Tuesday evenings Brother Higdon held class work.

## Kansas City Stake

The regular monthly stake priesthood meeting was held January 21, at 2:30 p. m., at Central Church, President C. E. Wight in charge continuing the theme of last meeting, "What Latter Day Saints Believe About God." "God the Father" was the topic of the lesson. The various quorums met afterward.

The first of a series of ten class lectures by Elder R. L. Bishop and Bishop J. A. Koehler was held Sunday afternoon, January 28, at Central Church at two-thirty and three-thirty respectively. Brother Bishop's subject is "Latter Day Saints in Business," and Bishop Koehler's subject is "Constitution of Zion," and is designed particularly for the priesthood. Brother Bishop's course is for any who desire to attend. The sessions will be held each second and fourth Sunday of the month except during General Conference. The opening effort of these brothers was attended by the best interest on the part of a representative crowd. The next sessions will be had February 11. Elder Bishop is assistant manager of the Kansas City Ford Motor Plant, and Brother Koehler is bishop of Holden Stake.

A good crowd from the fourteen churches in the stake enjoyed an impressive service in the seventh initiation candlelighting service of the O. B. K.'s held recently at Central Church. President Elbert A. Smith's discourse on light, spiritual and physical, delighted the audience. Music and other selections were in keeping with the spirit of the program, and new members of the O. B. K. organization took their pledge of consecration and service.

### Second Church

The Sunday morning service, January 21, was dedicated to the memory of the late pastor, Elder Francis A. Evans, who passed away January 23, 1933. His favorite songs, "Walking in the Light," "There'll Be Rest By and By," and "My Faith Looks Up to Thee," were sung by the congregation, and Brother O. Seibert played a beautiful violin solo. Elder W. B. Richards gave an inspiring talk in which he spoke highly of the life Brother Evans devoted to the service of the Master.

The Saints well remember the admonition of Brother Evans: "Keep the services here for the benefit of the few Saints living in this community."

At the request of Brother John Seibert, Bishop C. A. Skinner taught his class Sunday morning, the study being "The Financial Law." This study was continued the following Sunday by Bishop Skinner.

The O. B. K.'s have charge of the church school the last Sunday of each month.

Recent speakers have been Bishop C. A. Skinner, Elders E. W. Lloyd, Thomas Newton, and W. B. Richards.

## North East Church

The women have reorganized their department and are quilting and doing other kinds of work to add to their treasury. Sister Mary Zuber is in charge this year. They have a devotional service every other Thursday.

Sister Edna Burge, chorister, has secured a teacher, Mr. Dalton, who will give lessons in voice culture and reading music. This, no doubt, will add to the joy of local services in a short time.

Elder Harry Sevy gave a splendid talk the evening of January 21, which will probably be his last here for a time. He and Sister Sevy have moved back to Iowa, and they will be missed here.

Elder Henry F. Davis was the morning speaker on that day, and the congregation always is glad to listen to their beloved pastor.

## Quindaro Church

A retrospect of the past year reveals some marked changes in this congregation. The midweek prayer services are growing in attendance and increasing in spirituality.

The young people have organized a dramatic club under the direction of Sister Alice Baker. A Christmas play was given December 22, and another production was presented January 26, the proceeds going to the church.

A class with an enrollment of thirty is held each Monday night. They study the *Book of Mormon*, Sister Edith Higgins acting as teacher.

Berwyn Lungwitz and Eddie Baker were ordained to the Melchisedec priesthood, January 14, Elders C. E. Wight and H. A. Higgins officiating. Brother Eddie Baker is now acting as pastor of Armourdale Church.

The young people have organized a fellowship or prayer service to be held each Sunday at six o'clock in the evening.

Dorothy Carmichael and Lloyd Bland were united in marriage November 11, Elder H. A. Higgins officiating.

Melba Louise, infant daughter of Brother and Sister Cleo Miller, was blessed December 10.

## Clinton, Missouri

### Visiting Members Welcome Here

The Saints meet here in the home of Brother and Sister Roy Payne, 515 North Second Street, to hold Sunday school at ten o'clock Sunday morning and sacrament the first Sunday of the month if an elder comes. No one came for the opening sacrament of the year. Brother Inslay or Brother James Duffy, of Post Oak Missouri, have visited at Clinton whenever possible, but local members are looking forward to the time when an elder will make his home among them.

Visiting members of the church will find a hearty welcome at the Payne home.

Elders J. Charles May and G. E. Harrington visited Clinton a short time ago,

furnishing songs and music, and Brother May exhibited scenes of the South Sea Islands where he was once missionary, showing how the people there live. Brother Harrington quoted poems, sang beautiful songs and preached helpful sermons. Indeed these two servants of God did much to strengthen the members in the faith.

## Brooklyn, New York

### Move Toward Their Goal

Under the direction of Le Roy Squire and Lee A. Hartshorn, assistant director, Brooklyn church school is progressing rapidly. Classes are organized and the study is well under way, carrying out the plans made last spring, that by October, 1934, each teacher and officer of the school will have a teacher's certificate.

A Christmas presentation, "Why the Chimes Rang," was presented at the church, Christmas Eve. Ethel Squire and her staff of teachers are to be commended for their work.

The La Da Sa Class of the church school presented to the branch as a Christmas gift the Christian and American flag outfits. A part of the Sunday morning services, December 31, was given over to the class for the presentation.

January 7, Howard Mousley, branch solicitor for tithes and offerings, gave a report to the branch that during the "Keep the Law" period, a pleasing number was added to the already listed tithe payers.

The activities of the women's department are many. Plans are under way to accomplish some major achievements.

November 11, 1933, a daughter, Ruth Erma, was born to George Otto and Lena Elser.

A recent visit by District President, Henry L. Livingston, of Philadelphia, Pennsylvania, was much appreciated.

Mrs. Geraldine Martin was baptized into the church January 21. Mrs. Martin is a young woman and has qualities which are very promising for leadership.

## Winnipeg, Manitoba

### Men Busy in Mission Field

The Saints of Winnipeg are looking forward to a successful year, and gospel work is steadily advancing.

Alvin Fisher, just called to be an elder last summer, has gone out into the mission field and is holding services at Kenville, Manitoba. Elder Evans, his brother, was appointed over Alberta District, and has taken up his work. Elder William Hadath is laboring with the Saints at Spy Hill, Saskatchewan. He works here in Winnipeg, but uses his railroad pass to visit Spy Hill each month, and is pleased with the results.

Sister Ruth Hadath was elected president of the women's department, and the women are endeavoring to do a successful piece of work in this part of the Lord's vineyard.

## Far West Stake

### O. T. Z. Rally

The rally held in Far West Stake January 27 and 28, proved to be a fulfillment of the dreams of the leaders, and showed the results of the work with the young people over the last few years. Since June, 1932, when the stake organization was completed, eight gatherings have been held including two ten-day reunions. Each rally seems to gain over the previous ones and constant growth is apparent. The interest and response shown in this rally was splendid. A general theme of "*Church History Interpreted in the Light of the Problems of Today*," proved both interesting and inspirational.

Not only in attendance was the rally a success but it maintained a high quality of spirituality throughout with perhaps the largest and most representative attendance ever had. Young people were present from thirteen groups in the stake in addition to visitors from Des Moines, Lamoni, Kansas City, and Independence.

A banquet Saturday evening in the Y. W. C. A. Rose Room was the opening feature and drew about two hundred and fifty from all parts of the stake. The women of the four Saint Joseph churches prepared and served a wonderful dinner under the direction of Mrs. Letha Timm, stake director of women. The young people are grateful for this splendid cooperation which helped make the rally a success.

An enjoyable program was given throughout the evening with Leonard G. Ehlers, director, as master of ceremonies. The president, Kenneth Piepergerdes, gave a welcome, and musical numbers and readings were furnished by various branches. In the absence of Apostle F. Henry Edwards, who was to have been the guest speaker, Elder Ward A. Hougas made the principal address on the subject, "*Our Yesterdays and Our Tomorrows*."

All visitors who desired to remain overnight were given lodging by Saint Joseph Saints. Others returned to their homes and came back for the Sunday services.

The young people were happy to have Elder Roy Cheville, of Lamoni, Iowa, as their speaker Sunday. Brother Cheville lectured at the church school hour on "*People Who Have Contributed*." A thirty-minute interlude was given by Maple Grove and Stewartsville Branches and then Brother Cheville spoke on "*The Hand of God in History*."

After the large crowd had partaken of the dinner served by the women of First Church, the supervisors and presidents of the local organizations assembled in council meeting at which time the next rally date was set for May at Stewartsville. Young people's services were also arranged on the stake conference program.

The Cameron O. T. Z.'s furnished the musical prelude for the afternoon service after which Brother Cheville gave his final lecture, "*Church History Being Worked Out in Us*."

The closing service of the rally was a candlelight allegiance meeting which was not only impressive and beautiful but of a high spiritual quality. Elder Ward A. Hougas was in charge of the service, assisted by two young men of the priesthood. Many young people responded with their pledges of allegiance and not a second was allowed to go unoccupied. The voice of inspiration came to the young people commending, encouraging, and warning. An adult prayer service was conducted by Elder Frank L. Hinderks in the basement at the same hour.

## Beloit, Wisconsin

236 Saint Laurence Avenue

New zeal and enthusiasm have been much in evidence in the Beloit Branch.

During the month of November, speakers for this congregation were E. W. Dutton, Wilber Johnson, and Harry A. Wasson. The theme of Brother Wasson's sermon was "*Keep the Law*."

Cleo Heide, of Janesville, Wisconsin, was in charge of the sacrament service, December 3. The following Sunday, Elder John Maas, of Watertown, Wisconsin, spoke during the morning and afternoon services, delivering excellent sermons.

Elder Harry A. Wasson, who resides at Janesville, president of Beloit Branch, has been devoting his time to the branch local's interests. The help he is giving is much appreciated by the Saints.

A large congregation witnessed the Christmas program, presented at the church, December 23. Zelma Martin was in charge and many nonmembers took part.

The women's department has been holding meetings at the home of Sister F. A. Dobbins, president. Alma May Brookover is acting as secretary.

Sunday, January 21, Evelyn June, baby daughter of Mr. and Mrs. Emery Johnson, was blessed under the hands of Harry Wasson. This date also marked the first appearance of the newly-organized junior choir. Brother Lamont Turner is director of the choir.

Fred A. Dobbins is in the hospital at present, due to injuries received while at work in a local factory.

Brother James Ferris, who has joined his family at Burlington, Iowa, is greatly missed by members here.

Saints from Clinton, Iowa, and Escanaba, Michigan, worshiped with Beloit congregation December 31. Brother and Sister Jasper O. Dutton, of Galva, Illinois, attended the Christmas program

## Shidler, Oklahoma

Church work here is progressing. The Saints are striving to keep the law. Several members have filed their inventories.

Apostle Roy S. Budd, a recent guest at Shidler, brought a message of cheer. Visits from Howard Harpham and J. E. Lancaster were also appreciated.

## Lansing, Michigan

### Young People Give Full Support to "Christian Legion"

Lansing young people are much interested in the Christian Legion organization outlined by Apostle D. T. Williams at the district young people's convention here in November. Brother Williams paid this branch another visit January 4, giving more complete details of what promises to be a wonderful opportunity for the church to enlist the aid of its young men and women. The latter are ready and willing to work, but have needed an organized plan by which to work and a goal toward which to direct their efforts, something especially appealing to the young.

One hundred and sixteen have already signed as charter members of the Christian Legion, this number including some who are not members of the church. Lansing young people are under the supervision of Brother Eugene Page as director and Elder Gordon Brown, leader of the young people's legion.

Much progress has been made in the past few months. The legion sponsored a midnight prayer service New Year's Eve, a good crowd attending and all being abundantly blessed. The gifts of the gospel were given and a promise of growth for the church if the Saints do their part. In behalf of the young people, Brother Page presented the branch a substantial financial offering.

The senior young people's class recently organized a Legion Supporters Club, Clifford Pond acting as president and Donna Manning as secretary-treasurer. Committees were chosen to care for social affairs, and one was especially designated to care for missionary work. One project of the club is to hold frequent prayer services in the homes of Saints who are not able to attend regular meetings.

Sister Louise Evans visited the branch the week-end of January 20 and 21, and spent her time working with the choir. This district hopes to have a six-hundred voice choir, Sister Evans the director.

Elder and Sister Robert Brown, of Merlin, Ontario, have been visiting his brother, Gordon, and family and friends. Brother Brown conducted a week's series of services at the church. He gave a scenic slide lecture on life in the South Sea Islands, January 26, having spent some years there as missionary. On the evening of the twenty-ninth, a social eve-

ning was enjoyed at the church, honoring Brother and Sister Brown before their return home.

District President A. C. Barmore gave a series of stereopticon lectures in January which were highly instructive.

## Holdenville, Oklahoma

### Enjoy Visit of Elder Howard Harpham

Holdenville members received new inspiration and courage from a three-week series of meetings, held by Elder Howard Harpham, beginning January 7, and ending January 28.

The Saints are deeply appreciative of the beautiful spirit that has touched their lives. Enlightenment from this visit of God's servant was shared by the priesthood and laymembers.

Brother Harpham's series of sermons has done untold good for Holdenville. Many people outside of the church are now attending church regularly. The Saints were revived by his inspiring sermons and received incentive to go forward.

Apostle Roy S. Budd was a recent guest, and preached two sermons.

## Independence

Twenty-six plays are being prepared by young people's groups here for the one-act play contest sponsored by the Young People's Council of Independence, and the preliminaries will be held the nights of February 16 and 17, after which final entries will be made. Two plays from each congregation will be allowed to enter the final contests held March 5, 6, 8, and 9, at the Dining Hall.

### Stone Church

Young people of the Stone Church are rehearsing eight plays from which two will be selected, in the preliminary contest next week, to enter the third annual one-act play contest sponsored by the young people's council.

An impressive sacrament service was held in the upper auditorium of the Stone Church Sunday morning, in charge of Pastor John F. Sheehy. For a Scripture reading Brother Sheehy chose John 12. He was assisted throughout the meeting by Elders H. L. Barto, H. G. Barto, James Gault, C. Ed. Miller, U. W. Greene, and J. S. Kelley. At the same hour an overflow service was held in the basement of the church.

Pastor Sheehy, the evening speaker, told the story of the prophets concerning and the rebuilding of Jerusalem, the return of the Jews, and the restoration of fertility to the soil of Palestine. All this is evidence of the divinity of the *Book of Mormon* and the story of the restored gospel.

Next Sunday night Harry Frieberg, chairman of the National Zion Home for the Jews, for the Kansas City area, will be the speaker. He will tell exactly what is happening in Jerusalem and Palestine today.

Music for the evening service Sunday was supplied by the Stone Church Choir which sang "150 Psalm," by Franck, and "Bless Thou the Lord, O My Soul," by Ivanoff, Paul N. Craig directing. The Stone Church Boys' Choir, directed by Mr. Richard Dabney, of Kansas City, sang two numbers, "The Russian Hymn," and "The Crusaders' Hymn." Andrew Klavin, one of the boy singers, sang "Thanks Be to God."

Stone Church members extend sympathy to Brother Ward A. Hougas and family in the loss of wife and mother, Sister Elva M. Hougas, who passed away Friday, February 2, at her home. Sister Hougas, thirty-nine years old, had been ill for many months. Funeral services were conducted Sunday morning at ten o'clock from Stahl's Funeral Home, Elder Blair Jensen delivering the sermon. Following this service, the body was taken to Stewartsville, Missouri, where services were conducted at two o'clock in the afternoon from the Saints' Church. Interment was in Stewartsville Cemetery.

### Second Church

An organ prelude played by Mrs. Sam Inman opened the sacrament service Sunday, Pastor Will Inman in charge. Two babies were blessed by Elders J. M. Robinson and Sam Inman. The oblation talk was given by Elder F. L. Freeman, and Elder W. A. Whiting offered a special prayer. The communion talk was given by Elder Will Grubb.

Elder Frank Veenstra, missionary to Utah, was the speaker Sunday night and his subject was "The Way." Brother Veenstra was formerly missionary to Holland. The choir directed by Mrs. Roy Settles, sang the anthem, "Thy Will Be Done," Mrs. Will Inman singing the solo.

Roy Settles was ordained to the office of priest under the hands of Elders A. K. Dillee and W. N. Inman at the evening service.

### Walnut Park Church

Communion services Sunday morning were participated in by about four hundred and fifty Saints at Walnut Park. Pastor Frank McDonald presided, assisted by Elders M. T. Williams and Royden Barnhardt. Brother Barnhardt spoke in the interest of the oblation. Preceding the serving of the emblems, Barbara Jean Hodkins, small daughter of Mrs. Harold Hodkins, was blessed, Elder Benjamin Bean and the pastor officiating. For about ten minutes at the conclusion of the service Brother McDonald spoke to the Saints on the necessity for prayer if one would keep from falling prey to the temptations of the world.

Two candidates for baptism were inducted into the church at seven-thirty o'clock Sunday morning. They were Juanita Fay Price, wife of Woodrow Price, and Harry Edward Gill. Pastor McDonald officiated at both baptisms, and the new members were confirmed during the eight o'clock prayer service

by Brother McDonald and Elder George Jenkins.

At seven-thirty in the evening Apostle James A. Gillen spoke to a large Sunday evening audience. Preceding the sermon the choir, under the direction of Sister Minnie Scott Dobson, sang as an anthem, "Remember Now Thy Creator."

The five plays which will be entered in the preliminaries of the one-act play contest to be held Friday and Saturday evenings, February 16 and 17, are as follows: "A Dish of China Tea," directed by Mary Taylor; "Ambition," directed by Mrs. Lillian Flanders; "Jephthah's Daughter," directed by Sister E. E. Moorman and Alta June Moorman; "Dead Expense," directed by Kenneth Morford; and "Women Folk," directed by Pauline Siegfried and Dorothy Bryant. Three of these must be eliminated in the preliminaries.

### Enoch Hill Church

The three groups of this district met at the church on Wednesday evening in a union prayer meeting. Elders C. E. Beal, J. E. Martin, and Dick Bullard were in charge.

Elder H. L. Barto and Mrs. Barto were honor guests at the women's meeting last Thursday. Thirty-four were present.

On Friday evening the young people's department entertained the congregation with a program at the church.

Attendance at church school is growing. Three hundred and eleven are now enrolled, and two hundred and five were present at the morning session Sunday. The worship period of the church school was in charge of the Pilot Class taught by Elder H. E. Winegar. Sister Millard Pace and Sister W. L. Young sang, "Who Will Your Pilot Be?" and Mrs. H. E. Winegar read, "That Something."

The church was filled at the communion service and a goodly portion of the Spirit was present. The meeting was in charge of Pastor E. A. Thomas, and Patriarch Richard Bullard was in the stand. Brother Bullard was also the evening speaker, and he with his son and son-in-law, Dick Bullard and Charles Warren, sang "God Will Take Care of You." The choir sang, "Let Not Your Heart Be Troubled."

### Spring Branch Church

The weekly prayer services were in charge of J. Andes, T. Nord, and O. Sedoris. After the close of the Sunday school period, Sister J. Nelson gave a talk.

The sacrament service Sunday was in charge of Pastor M. C. Jacobsen, assisted by F. A. Cool, J. Andes, and J. C. Mabbott. Mildred Bath sang, "Come, Sweet Comforter." Elmer Peer, Delbert McClain, Jesse Smith and W. F. Weston helped in administering the sacrament.

The evening church school program was given by Sister Nord's class. Preaching services were in charge of Jesse Smith and J. Andes. Fern Belk

and Francis Tankard sang, "Alone With Jesus." Robert Fish talked on "Baptism," after which Mrs. Iola Clark and children, Andrew, Gerald, Floyd, Virgil, and Dale were baptized. Just before the baptism, Irene Roberts sang "My Savior Calling," and immediately following she sang, "I Come to Thee."

Robert Fish then talked on "Confirmation," and the candidates were confirmed by J. Andes, L. White, Jesse Smith, Robert Fish, and M. C. Jacobsen.

## Kennett, Missouri

### Young People Find Their Places

Kennett young people are rapidly becoming active helpers. Those who thought they had no place in church activities have found places, and the spirit of service is felt by all. Much interest is shown in club work since "Bible Baseball" has been introduced. One night each month young nonmembers are invited to a special program, and another night is devoted to entertaining the adults. Occasionally the young men and women have charge of the eleven o'clock service on Sunday. Recently two splendid talks were given by Leon Wiggins and Gerald Gabriel, both promising young men of the church.

Pastor H. H. Wiggins is teaching the *Book of Mormon* Class. His students love and admire him as they work under his supervision.

The L. O. G. Club meets on Friday night each week at the home of Brother Larche, receiving special instruction in vocal music under Morris Miniard. Brother Miniard is an efficient instructor, and the results of his work are splendid. He is the best bass singer in the branch and a good soloist.

The Saints are learning to work together in various ways. They are clearing some land on Brother Hayden's place, where they plan to raise cotton and with the proceeds purchase a piano and furnishings for the new church which they hope to complete during the next nine months.

## Santa Ana, California

### Louis J. Ostertag Is New Pastor

Santa Ana Saints enjoyed an interesting Christmas program under the direction of Sister Charles Calkins. Treats of candy and fruit were given to all and a beautiful Christmas tree, presented by Brother Clinton Brush, added to the feeling of happy festivity.

At the December business meeting of the branch Louis J. Ostertag, formerly of Arizona, was chosen as pastor, and he and his wife have been warmly received. Since his arrival here, Brother Ostertag has spent much time visiting the members, especially the aged and ill. He has also started a Church History Class on Sunday evenings preceeding the preaching service, and this class is largely attended.

In the last month prayer services have improved, and an increased attendance at all meetings has contributed to the spiritual development of the Saints.

The social activities of the branch recently have been of interest. The first, on the second Friday in January, was a good-time get-together by the young people of the church, held at the home of Sister Ruby Otta, in Garden Grove. Then on January 26, a welcome to Brother and Sister Ostertag was held in the recreation room of the church. Over seventy-five members and friends came to enjoy an evening of music and games interspersed with charades acted out by the young people of the branch. Each guest brought a little gift and at the close of the evening, these were presented to the pastor and his wife. Refreshments of ice cream and cake were served. The meeting was in charge of Sister William Kuhn, adult supervisor.

## Gladstone, Michigan

### Edward R. Carter Is New Pastor

The local activities are going forward, and the spiritual trend is strong. Among the Saints there seems to be the feeling of unity and oneness that should characterize all true and loyal members.

Brother Acker who has been Gladstone's pastor for two years, and Sister Acker, left the first of the year for Arizona. Brother Edward R. Carter was elected pastor. He came into the church a little over eighteen months ago, and holds the office of priest. He is taking an active part in every department besides caring for his pastoral duties. He has made a new opening at Ford River and preaches there every other Sunday afternoon to a good number. Brother Carter has been wonderfully blessed, and the Saints feel that under his leadership, the branch will continue to grow.

The young people have been organized by the pastor to hold regular Tuesday night meetings. Much interest is being shown in Bible study and other subjects of church interest. In this group are several nonmembers who are taking active part.

Elder J. J. Ledsworth has been laboring in Gladstone branch. He has now returned to Alpena, Michigan, having closed three weeks of services here. The Saints feel that these meetings have been spiritually and educationally helpful.

## Correct List of Delegates

W. H. Gunn, secretary of Nauvoo District, sends in the following list of delegates to represent his district at General Conference: F. T. Mussell, W. H. Gunn, Sister Ida Layton, J. C. Page, Sister Fannie Page, Sister Cloda Gunn, Elbert Lambert, Sister Mabel Sanford, Elmer Sherman, Edward R. Williams, Benjamin S. Tanner, and O. T. Miller. These names correct and complete the list printed in the *Herald* under Nauvoo news, page 87, January 16.

## Minneapolis, Minnesota

### Fifth and Queen Avenue North

Apostle J. F. Curtis closed a three-week series of meetings January 21. Because of severe weather and much sickness among the members, attendance was not so great as had been expected. However, those who heard the discourse were given new determination to press onward, perfect their own lives, and endeavor to carry the gospel message to others. Hollis Olson, son of Brother and Sister Hans Olson, was baptized the morning of the closing day.

Besides regular Sunday services mid-week prayer services are held in north and south Minneapolis and once each month there is a union prayer meeting at the church.

The church school, under the direction of Fred N. Goode, shows marked increase in attendance and much interest in the classes. Two adult classes are studying the current quarterly on financial law.

Sister Ada Carlson, district supervisor of young people, gave a short talk here early in December, urging the youth of the branch to consider the necessity of more active and organized church work. The young people of Minneapolis Branch, led by Sister Loleta Johnson, have organized, and held their first meeting January 28, at 6.30 p. m. Plans are being formulated for entertaining the young people of the district at the spring conference to be held here in March.

The Stewardship Club, an adult group organized more than a year ago for study and social activities, completed their first year of study, having used, "The Elements of Stewardship and Our Social Problem," prepared by Albert Carmichael. They are now taking up another course of study, "History and Principles of Religion." The club meets every other Friday night at the homes of the members. A large number enjoy these meetings, and the aim is not only to interest members of the church, but all who will meet with them. The club sponsored a dinner at the church following a prayer service and program on Thanksgiving Day. About eighty were there.

The Christmas program was given at 4.30 p. m. Christmas Eve followed by a Christmas party in the church basement where Santa appeared to the joy of the children. Gifts and the usual treat were distributed.

The women's department hold meetings every other Wednesday. Different projects for making money, bake sales, a pie chain, a bazaar, and a penny carnival, have netted substantial sums. The women enjoyed their annual Christmas party with Sister Winifred Lynch. As a winter project a welfare committee was appointed and relief work for the district as well as local has kept the women busy.

## Tigris Branch

Near Ava, Missouri

January 21, proved a memorable day for Saints in the community of Ava. Early in the morning Brother Walter Bullard and family and one nonmember started in their truck as usual to Four Corner Mission. At that point Brother and Sister Clark Hirsh and family and Brother Ralph Wilt and family were taken aboard. About four miles beyond on their way to Ava, Brother and Sister D. A. Fuller and family joined them, and at Ava Brother and Sister Vancel and family augmented the traveling party.

At Tigris church they found the good people awaiting their arrival and ready to give them a hearty welcome. District President W. E. Haden was there and his affable assistant, Walter Chrestensen.

The church school period was in charge of Brother Wilt who, instead of following the usual program, called on members of the priesthood for short addresses.

The eleven o'clock hour was devoted to a service of prayer and testimony, and was a time of reconciliation and rejoicing among the members. The worshippers were made aware by the presence of the Spirit that such a service was most acceptable to the Father in heaven.

Following a basket dinner a short business session, in charge of W. E. Haden, resulted in the selection of Brother S. W. Simmons, an aged missionary, to preside over Tigris Branch. He is beloved by all the Saints, and will minister to them with a firm but kindly hand. May God add his blessings to the effort here to establish true brotherhood.

## Delta, Colorado

Hold Effective Wednesday Evening Meetings

Elder Arthur Rose was elected branch president to fill the vacancy which occurred when the former president, Albert Rose, moved to Independence. Brother Arthur senses this added responsibility very keenly and is pleased to have such an earnest worker as Brother Clarence Wallis to help in the branch. Brother Clarence was ordained an elder last August.

Wednesday evening prayer services have recently been resumed. The interest is good and attendance is increasing. Round-table talks, mostly on zionic lines have been held in connection with these services. Immediately following the prayer service, song practice is held. A number of Saints have to travel a distance of eleven miles, which makes it too much to meet oftener under prevailing conditions.

Members of the adult class were losers, by a small margin, in a contest held recently by the church school, all classes participating. The losing class is to provide special entertainment of its own

## Pastoral Exchange

### Tithes and Offerings

Tithes and offerings should be sent to the Bishop or Bishop's Agent of your district or stake. If his address is not known, mail directly to

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### Dramatics for Young People

Drama for young people is a type of activity that is slowly but surely winning the approval and cooperation of many pastors. Last November the O. B. K. organization of Kansas City Stake sponsored their fourth annual drama contest. The Young People's Council of Independence is now sponsoring its third annual drama contest. Contests are not practicable for all branches, but drama can be given almost anywhere, and by a small number of people. An important thing is to exercise care

choosing for the rest of the church school.

Saints of Delta are indebted to the Rose family, and especially are their boys to be commended, for their work in making it possible to secure one of the lovely electric clocks offered by the Herald Publishing House, as a gift for certain work performed. The clock has been presented to the branch.

Sister Edra Nelson and her husband, Mr. D. Nelson, have moved to Monte Vista, Colorado, to reside.

Sister O'Neil, who has been ill for the past seven weeks, is still confined to her bed.

in the selection of plays to be given. Drama has a high teaching value, and this can be beneficial or harmful, according to the nature of the play given. Accordingly, pastors are very much interested in the kind of selections made and produced.

### Thought for the Week

"One came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"—Matthew 19: 16.

The highest ideal that some people can think of is the pursuit of pleasure; others want fame, and some few want to be useful in helping humanity.

The desire for eternal life is a high and sacred aim. But it cannot be selfish, because no person can strive for it selfishly and succeed.

When the young man asked Jesus what to do to obtain it, Jesus started to give him an examination to see if he was fit for eternal life.

The first test was, "Keep the commandments." The young man passed this test immediately.

But he failed on the second test, which is recorded in Matthew 19: 21. The young man "went away sorrowful" the record says, without taking the rest of the examination.

If he had been able to remain for the rest of the examination, what requirements would it have set for him? See Matthew 22: 37-39 for the two great commandments, and Hebrews 6: 1, 2 for the principles of the doctrine of Christ.

The quest of eternal life is not to be satisfied in a few minutes. It is the work of a life of service and devotion. But it is the greatest work to which we can devote our efforts.

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### Church Deportment

We have often felt the blush and mortification of spirit caused by the acts of impatient thoughtlessness shown by Saints, elders and lay members—in bustling and getting ready to move out, and even in going out during the closing hymn and before the benediction. Indeed, we have been made greatly ashamed by seeing leading elders guilty of this grave and serious breach of good manners, and disregard of the dignity of the church and the respect due to the Lord during the hour of service and worship. We once exhorted a congregation to be patient and wait for the benediction and chided them for the disrespect shown to the hour and the occasion, when, while yet we were speaking a prominent elder rose, took his hat and overcoat and walked the whole distance from the pulpit to the door before the sound of our exhortation ceased, or the "good word" of dismissal had been heard. We concluded then that either we were out of place in striving to secure a respectful and fitting close to the service, or this man's teaching by example was more powerful than our teaching by precept and example.

The true properties of the house of worship require the best of order and most circumspect deportment. There should be no such thing as flirting, laughing, whispering, writing of notes to and from persons in adjacent seats, (whether the parties be old or young) no grimaces or contortions of face to cause others to laugh, no shuffling of feet, drumming on the seats or books with the fingers, or on the floor with the feet, and no moving about from seat to seat. There should be absolute quiet on the part of the hearers from the time of their entrance to the house of worship to the closing words of the benediction. No one should go to the meeting room who does not intend to stay until the services close. It is a sad breach of decorum and good behavior for persons to get up and go out during the service, no matter whether those who do it are young, middle-aged, or old; unless there is an absolute necessity for such going out, it is an act of disrespect to both the minister and the people of the congregation, and to the Lord whose love, word, and goodness are represented by the being assembled together.

Common courtesy and decent civility, the respect which men of fair minds and good hearts should feel toward their fellow men, should characterize the conduct of those who attend worship in the house of God. Indeed the rule of right demands that those who enter the house where divine services are being held, should not interfere with the right of others to see, hear, and enjoy all the exercises, including the closing song and the benediction. The preacher, however, humble his talent, or far he may be from the remotest seat in the house, may be disturbed by ill or disrespectful conduct,

and is entitled to fair and courteous treatment, and has the right to be left free to express his thoughts, and discuss the doctrine he has to present without disturbance by either unmannerly interruption, studied and open disrespect, or thoughtless disregard of the rules of good deportment.

Every member of the congregation, whether rich, opulent, or humble and poor, richly or poorly clad, has the right to see, hear, and enjoy every portion of the service from opening to close, undisturbed by any act of those sitting nearby, or remote from where he may be sitting, or standing, by which he may be annoyed, fretted, or in any wise be prevented from the fullest enjoyment of song, prayer, sermon, and benediction. It would seem, sometimes, that the

#### LETTERHEADS AND ENVELOPES

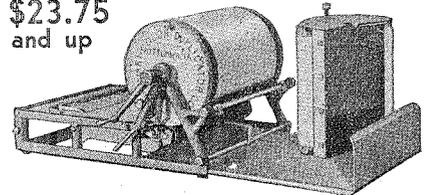
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only rights to be exercised and respected in the house of worship are the rights which careless young people claim and use, to go to the place to sit together, whisper, converse, laugh, carry on their flirtations, pay no heed to the people near them, nor to the preacher—but just to have a "good time," and if spoken to, or rebuked, to get offended, become angry, feel insulted, and give the officers of the church and the church discredit for being harsh, unkind, and careless of the feelings and rights of the young.—*Saints' Herald*, volume 41, pages 693, 694.

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## The Bulletin Board

### Appointment of District President

Elder Vernon Lundeen having resigned as president of Minnesota District on account of having to leave the district, Elder Leslie S. Wight, of 2319 Dupont Avenue, South, Minneapolis, Minnesota, is hereby appointed district president, pending the action of the district conference March 10 and 11.

THE FIRST PRESIDENCY,

By F. M. SMITH.

February 2, 1934.

### Conference Notices

Conference of Southern Michigan and Northern Indiana District will convene at the church in Grand Rapids, Michigan. February 23, 24 and 25. The program will be as follows: Friday, February 23, 8 p. m., an illustrated lecture, "The Book of Mormon Proved by Archaeology," by A. C. Barmore. Saturday, 9 a. m., prayer service, followed by conference organization; 11 a. m., address, "Religious Education," by A. J. Dexter; 2 p. m., business session; 4 p. m., priesthood meeting; 8, educational institute. Sunday, February 25, 8.30 a. m., prayer service; 10 a. m., church school; 11 a. m., sermon; 2 p. m., sermon; 3.30 p. m., ministerial institute; 7 p. m., address by President F. M. McDowell, "The Work of the Priesthood." He will also occupy at 8 p. m. February 26 and 27. On the twenty-eighth he will speak at the Saints' church at Hammond, Indiana, in the evening. All are invited to come.—A. C. Barmore, district president, Box 67, Route 5, Battle Creek, Michigan.

The annual conference of Pittsburgh, Pennsylvania, District will be held in Pittsburgh church, Tonapah and Realty Avenues, Beechview Section, Saturday and Sunday, March 10 and 11. Business meeting Saturday night at 7.30 o'clock. Branches, please send summary report of work of branch officers and statistical report to Secretary B. L. Cooper, 200½ Meadow Avenue, Charleroi, Pennsylvania. Some important business will be considered, election of officers for the year and delegates to the General Conference. Send special communications to District President E. B. Hull, 1718 Dagmar Avenue, Pittsburgh, Pennsylvania.—E. B. Hull.

North Dakota District will hold its semiannual conference at Minot, North Dakota, March 3 and 4, for the purpose of electing delegates to General Conference.—Warren McElwain, district president, Lansford, North Dakota.

### Young People's Convention

Central Michigan young people will hold a district convention on Sunday, February 11, at Beaverton Church, in

order to organize their efforts under the "Christian Legion." Prayer service will begin at 9 a. m., followed by a series of short talks by Hubert Case, Louis E. Grice and M. A. Summerfield. Beginning at 1.30 p. m., Harry Runkle will conduct a district choir practice. At 2.30 p. m., Apostle D. T. Williams will have charge of the organization of the young people of the Central Michigan District under the new movement. A large attendance is hoped for and each one is asked to come prepared to furnish his own meals for the day. The church basement will be available for those bringing basket lunches. On March 25, a general convention is planned for the young people, to be held at Saginaw in the Masonic Temple.—Hubert Case.

### New Address

E. B. Hull, 1718 Dagmar Avenue Pittsburgh, Pennsylvania.

### Marriage

GRANT-HOUGH.—Elizabeth E. Grant and James M. Hough, of Fayette City, Pennsylvania, were united in marriage December 22, 1933, by Elder B. F. Warner at his home in Belle Vernon. Miss Elizabeth Hough attended the bride and Wilbert Grant, jr., was best man. The parents of the bride and bridegroom were present. Miss Grant is a graduate of the Nurses' Training School of the Independence Sanitarium, class of 1932, and was employed at the Sanitarium until a few days previous to her marriage. The young couple will be at home to their friends at 917 Broad Avenue, Belle Vernon, Pennsylvania.

### Our Departed Ones

KOEHL.—Lefa Dobbins, daughter of Mr. and Mrs. Fred Dobbins, Beloit, Wisconsin, was born in Tomah, Wisconsin, March 1, 1895, and departed this life, August 25, 1932, at the home of her parents. At the time of her death she was assistant chief operator of the Beloit exchange of the Wisconsin Telephone Company. She had been a resident of Beloit for seventeen years. Besides her parents, she is survived by a daughter, Mrs. Harold Arnsmeier, and two grandchildren, of Beloit; three sisters, Mrs. Ed. Farman, Fond du Lac; Mrs. Doc Barton and Miss Betty Dobbins, South Beloit, and one brother, George Dobbins, Beloit. Funeral services were held Sunday afternoon, at the Rosman-Kinzer Chapel, Elder Leonard Houghton, of Madison, Wisconsin, officiating. Burial was in East Lawn Cemetery.

### We Need:

Book of Sermons, by R. C. Evans; Autobiography, by R. C. Evans; Zion's Praises.

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Rise of American Civilization—Beard  
Cradle of the Deep—Lowell  
The Melting Pot—Zangwill  
Moby Dick—Herman Melville  
The Mind on the Making—Robinson

(Write for complete list.)

**BROWN STUDY BOOK EXCHANGE**  
Box 35, Independence, Mo.

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds.—Saint Augustine.

What Christianity in her antagonism with every form of unbelief most needs is holy living.—Theodor Christlieb.

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

### REAL ESTATE

FOR SALE: Bates County, Missouri, farms, and suburban acres, easy terms; church and good group Saints. Let us locate you. Charles W. Scofield, Rich Hill, Missouri. 5-tf

FARMS FOR SALE: 157 acres, 100 acres, 24 acres. Terms. J. F. Cunningham, Alton, Missouri. 4-3t\*

FOR SALE: Eight room house with bath, hot water heating plant, large barn, garage, chicken house, six lots deep, drilled well, large cistern. Ideal place for chickens and cows. Plenty range, no close neighbors. Address, Box 168, Nauvoo, Illinois. 5-3t

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### MISCELLANEOUS

WATCH REPAIRING: Send me your difficult jobs, either for cost estimate, or prompt repair. Forty years experience. Elder E. T. Atwell, 825 North Main, Independence, Missouri. 4-t\*

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NEWSPAPER FOR SALE: Small machine equipped weekly in town of 600. Fine L. D. S. branch is dominant church in community. Located in one of the stakes. Requires about \$500 cash. Excellent man and wife proposition. Has always made money. Exceptional town support. Address replies to H. A., care of Herald Publishing House, Independence, Missouri. 5-3t

\$1,500 LOAN WANTED by reliable L. D. S. on either modern home or good business building. Address, H. R. M., Care of Herald Publishing House, Independence, Missouri. 4-4t\*

# HELP!

We Need Your Help! In helping us you will be helping many needy families. Here's the story: The management of the Herald Publishing House desires to get in immediate contact with every Latter Day Saint who is manufacturing or producing any legitimate article that should have a place in the lives of Latter Day Saint families. If there is demand enough for a central sales agency in order to establish a market for these products the Herald Publishing House has a plan to offer.

## How Many Do You Know?

### Act Quickly

The results of this survey are needed at once. The more complete the response is the more successful the plan will be. All we want now is the data we ask for in the questionnaire. Help us get it from every producer. Help us to help others to help themselves.

No doubt you know of some such people who perhaps do not read the Saints' Herald. Tell them about this movement at once in order that their product may be considered and listed in case it should prove feasible to publish a catalogue. Many are producing articles which they are unable to sell because of a lack of ready cash with which to establish a market. Perhaps we can help these families to help themselves. Do your duty and get in touch with them at once and advise them to

### Send for Questionnaire Today

This questionnaire will ask the questions that we must have answered in order to complete our plans. Every church member who is a producer of any such article from shoe polish to hair tonic, including the thousand and one things in between, should be able to profit through this effort. Help us establish a regular market for our church-produced merchandise. Be loyal to your friends as well as us. Help us find the producers.

## Herald Publishing House

"Where We Solve Our Problems Together"

Ward A. Hougas, Manager

Independence, Mo.

# *The* **SAINTS'** **HERALD**

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## **Others**

**A Lenten Sermon - - - By Ray Whiting**

---

**Securing Church Funds for Local Use**

By C. A. Skinner

**Abraham Lincoln**

By Edith M. Hower

**Our Eleventh Christmas in Norway**

By V. D. Ruch

# THE SAINTS' HERALD

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ The Test of Service

This story begins a long time ago at Graceland College. It concerns one who was of an old church family. One of the best of fellows and a fine friend, he lived a clean life and minded his own business. In the prayer meetings he listened to others while they gave testimonies of everlasting devotion to the church. His voice was seldom heard, and on the rare occasions when he did speak, his words were few and modest. He listened quietly to others as they told of the great things they expected to do. For himself, he promised nothing. No one expected that he had any idea of giving anything to the church. Some thought he would never amount to much in church work.

The years have passed. Some of those wonderful testimonies have been forgotten and some of those who made them, deep in emotion and tears, have gone the way of the world. In the real test of life they have been blown away like insubstantial chaff.

He is serving the church. His character and devotion are the backbone and support of the one branch he attends. He could move in far more fashionable circles, he could associate with wealth and luxury. But he chose rather to serve the church of his parents and grandparents. He never did much crying about the sacrifice he was making for the church. He rarely became emotional. But he has stood the test of service.

The moral, if one is needed, is that we can never be sure which of our young people will turn out best. We must work with and pray for all of them.

### ■ In Praise of Critics

"People will always take time to write a note of disagreement, whereas they frequently won't bother to send along a word of praise."—Mrs. Franklin D. Roosevelt.

■ It is easy to sing when everyone else is singing. But when they are not—it isn't so easy. I was wondering the other night as I stood in the midst of a large congregation singing one of our characteristic Latter Day Saint hymns. I was wondering when these words which they were singing, will describe an actual condition. I hope they will be descriptively true of us no later than the "Keep the Law" period.

"Let us waken our songs in the morning,  
And let them at noontide resound;  
Then the evening shall find us rejoicing,  
While the Law in our hearts will be found."

### ■ Prayer Meeting

Said a pastor, "I abandoned my prayer meeting long ago."

"How did your church officers like that?"

"Oh, they did not find it out for more than a year."—From the Christian Register.

# Editorial

## The Purpose of Fasting

It has been a custom in the past for fasts to be observed occasionally, locally and generally, either by official announcement or mutual agreement. Not infrequently such called fasts have been preceding the General Conference, the object or purpose of the fast being prayer for the success of the conference and its various working parts. In another column will be found such a call by the Presidency. It is believed this call will be heeded generally by the Saints and the fast observed with the spirit of the occasion well in view.

It is generally accepted that to fast means to abstain from food, and usually some time is designated for the duration of the fast. The time is set in officially designated fasts; but the degree of abstinence is not so generally indicated. With us in our fasts, general, local, and individual, it is left to the persons observing them. Fasting may be observed by partaking of restricted amounts of specified foods, such as a fasting on bread and water, or it may be by not eating solid food at all though drinking water or other liquids; or the fast may be made more rigid by abstaining from all food and drink. It may be still further intensified in its rigor by denying one's self other specified pleasurable things such as washing the hands and face, or still further by abstaining from all pleasures.

Fasting if defined as affliction of soul may be considered as encompassing more than going hungry, hence might suggest any degree of asceticism; but the purposes of fasting should be kept in view in determining what taboo should be observed.

The chief purpose of fasting, I would say, is to impress and objectify the fact that earthly blessings must be made subordinate to duty towards God with all those who would tread the path of righteousness. Different types of character may therefore demand different degrees of rigidity in observing fasts to engender a due recognition of our relationship to God.

It is worthy of note that in the old Mosaic code of religious activity only one regular general fast is ordained, the fast of the Day of Atonement. Other fasts may have been introduced later, as indicated by some of the writers of the Old Testament. Some four spoken of by Zechariah seem to have fallen into nonobservance though public fasts almost from the beginning have been ordered on occasions.

The Master in his work on earth was far less rigid in regular fast observance than was John. The lat-

ter came "neither eating nor drinking." This undoubtedly indicating an abstemious denial of gustatorial pleasures, while the former because of his participation in feasts was termed a "gluttonous man and a wine-bibber" (Matthew 11: 19; Luke 7: 34), a charge probably arising from a sternly ascetic class who observed the usually unascetic life led or lived by Jesus. He did not need to afflict the soul to keep him constantly reminded of the necessity for righteous service. His whole life was that. Without doubt he observed the fixed fasts of the people as he did other religious ceremonies of the people. Yet Jesus by both example and teaching advocated self-denial, self-sacrifice, and self-forgetfulness, even if he did not set the example of asceticism. His instructions to sacrifice are in many cases conditional the conditions meeting the needs of the person or persons to whom he addressed himself. Of one he demanded the sale of his property to give to the poor; of another to leave home and loved ones; of others something else. But at the bottom of all these instructions lay the great principle of sacrifice. "If any man will come after me let him deny himself," sets this out clearly, and parallels the instruction to seek "first the kingdom of God and his righteousness." Or again he says: "Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple." (Luke 14: 33.) While in his conditional instructions to persons it is evident that what might be demanded of one is not required of another, it is also clear that of all he demands a service which always puts God and his cause ahead of self; though self-denial need not be asceticism. What he demands is subordination.

With all this in view, then, we may approach our fast observances with better understanding, and remembering the attitude of the Master, we will refrain from ostentation. To parade our piety is not truly to fast. Rather let our fasting be shielded from the eyes of men; and our meditations and prayers be secluded and private petitions of a soul seeking power over his appetites and inclinations towards selfishness. Let not our array, or dress, or appearance tell of our sufferings or anguish of soul. "Thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret." (Matthew 6: 16-18.)

In some of the fasts observed by the Jews sackcloth and ashes were used as an announcement that the persons were fasting, but the foregoing quota-

tion indicates that when we fast our usual toilet should be observed, and we appear as usual. Our observance of fast, our prayers, our meditations, our contemplations of divine Grace, are for the secrecy of our hearts and altars rather than for the eyes of the profane. Jesus would have us avoid all ostentation in our fasts, though the fasts are not to be on days of gladness. It is as righteous to be happy and glad as to be sober and self-punishing, under right conditions.

Let us, therefore, in our fastings measure our own selfishness, and endeavor to keep before us the fact that the service demanded of us is the subordination of self in all our expressions and labors to our duty of obedience and service to God; and let us not forget to pray *and work* for Zion and its realization.

F. M. S.

### Blue Pencil Notes

**W**HEN Love yawned  
The wedding ring was pawned.  
I must go,  
The wife said, to Reno,  
In the Spring,  
And get another ring.

**A**MERICA is building a big navy for a "purely defensive war." Japan is preparing for a "purely defensive war." Two nations engaged in a purely defensive war with the Pacific Ocean between them should have a rather peaceful war. No doubt, however, their navies can get closer together, in order to make their defense more effective.

**M**EDITATION IN CHURCH: Concentration is a great thing. I will try the principle on this sermon. Now what is the preacher saying? Something about Zion. Let me concentrate! Oh, oh—the deacon is opening a window—and it is too cold here now. Everybody is watching the deacon. The window sticks. Everyone seems to have forgotten the preacher—they always do. Now the deacon has the window open and has gone to the back of the room—I can still see him by twisting my neck. Now he puts his stick behind the door—wonder what the stick is called. Oh, yes, the preacher! I was concentrating on his sermon. He is talking rather loudly. He seems flustered about something. What is he saying? Something about Zion. For ever more! Here come Brother and Sister Always Tardy. The deacon is showing them to the front row of seats, and in the middle of the sermon. This is good. Brother Tardy is very red—he picks his feet up and puts them down carefully as though he were following a diagram or graph or something. He has forgotten to remove his hat. Sister Tardy walks ahead with her head very high. Ah, she has

### Men You Ought to Know



CLYDE F. ELLIS  
Of the Quorum of Twelve

*At the present time, Apostle Clyde F. Ellis is in the Society Islands, in charge of the work there. He has been on this mission before, and has a thorough understanding of the language, the people, and the problems peculiar to the mission. It is an especially difficult work because of the different climate, conditions, and social customs encountered there. In his work with the island peoples Brother Ellis has shown unending patience, careful diplomacy, and ability in administration that have made his work of great importance to the church and to the mission especially. Those whose work carries them to foreign shores are always particularly remembered by the people of the church, for their sacrifices for it are greater.*

a new dress! That explains some things. At least she has the attention of the whole audience. Now they are seated. Oh, yes, the preacher. He is shouting again. He seems almost angry. I will listen to him. It is a good thing to train the mind and not let it run around like a stray dog among garbage cans—make it mind—like a—er a watch dog—keeping his eye always on one thing at a time. The preacher, yes, he is talking something about Zion. What now? Sister Fidgets is leaving church. She always sits up front and leaves early. Probably left her dinner on the stove. Everyone watches her as far as the door and then wonders if she is walking or driving. I wonder. Ah! the preacher is closing. He is mopping his forehead—and that window still open. What did he say? Let me see, something about Zion. But it seems to me that he rambled a good deal. That is a fault of his. He does not concentrate.

E. A. S.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT FREDERICK M. SMITH

**W** J. NUCKLES, who is in charge of a mission in Los Angeles, known as the Lenox Mission, submits a report to the Presidency of the activities there. While expressing sorrow that they could not do more he assures the Presidency that they are behind the program of the church and are going to back us up to the best of their ability, that they are looking forward to 1934 as the greatest year in the Reorganization. In his report he tells of mailing a substantial check to the Bishop of the Southern California District and says that in 1929 there were twelve tithe payers and in 1933 there were twenty-one, or an increase of seventy-five percent. Statistics in regard to the active members of the mission indicate that they are alert, and figures show that the average number of tithe payers was 33½ percent of the membership for 1929 and 61 percent for 1933.

Brother Nuckles is right in feeling that this is a record of which he can feel proud, and we feel sure that in this effort to keep the law from the financial aspect there has been a distinct improvement along spiritual lines. In other words, keeping the law financially will have a tendency to emphasize the necessity for keeping the law along all lines.

We congratulate Brother Nuckles and the Lenox Mission.

**E**VER SINCE a rather short but interesting visit to Glasgow some twelve or thirteen years ago, I have been hoping the time would come when our

work might get a start in that interesting and beautiful city. Recently reports from Brother John W. Rushton indicate that these hopes are somewhat brighter. In a recent report to the Presidency he says that the work in Ireland resulted in baptizing five adult men and in the location of a sister, married, who with her husband has returned from Detroit, Michigan, owing to the depression. He adds:

"Brother William Murray (Ireland) was the guest of the Northern District Conference through the generosity of the Northeastern Branch. While there it was thought advisable to ordain him an elder to take care of the needs in the absence of Brother Taylor and until Brother Davies could reach there. This met with the approval of the conference to which we submitted the recommendation out of courtesy and it met with unanimous approval."

**I**N A RECENT LETTER from Myron A. McConley, in speaking of the progress of the work in the Northwest, he expresses the opinion that the big thing needed now is a definite move toward zionic activity, and by this he means stewardship—a definite move which will demonstrate our ability to bring to fruition our beautiful theories of fraternity and brotherhood. He adds:

"I am talking Zion building in no uncertain terms and the need for repentance on the part of the American nation generally and Latter Day Saints in particular. May God bless those under whose immediate direction the gathering is to be accomplished. I hope to lend my fullest cooperation."

It is pleasing indeed to know that the servants of the church are so alert to the pressing need for a place of safety toward which we have so long been looking.

**B**ROTHER GEORGE W. THORBURN, an old-time friend and servant of the church, recently wrote us saying that on Christmas morning he and Sister Thorburn had, after an exchange of Christmas greetings, fallen into a discussion about the church and those who had laid their all on the altar, and among others my name came up in the discussion, so they wrote to express a wish for Christmas cheer and appreciation of the responsibilities being carried and the prayer that the Lord would bless in every way and give strength for my work.

Messages of fraternity and good cheer such as this from old-time friends and long-time servants of the church are heartening and we appreciate Brother Thorburn's thoughtfulness in writing. Others have written us along similar lines and we assure them that it is good to know that at the throne of Grace one is being remembered by faithful Saints, tried and true.

WE had occasion recently to write Brother F. G. Pitt, our aged but well-known and well-loved brother, who has so long served the church faithfully and who is at present in Florida. He writes:

"Your kind letter received. Thank you for your kind words of encouragement. I too hope that the coming year will prove to be a better year for all of us than the last. Of late I have suffered from a severe cold, and for a time I questioned if I should live to see the close of the year. I am better now, and begin to feel more like myself again.

"I take comfort, however, in the thought expressed by the Apostle Paul in second Corinthians fifth chapter concerning the dissolving of our earthhouse of this tabernacle and of the better house our heavenly Father has made ready for us to occupy. For this old house of mine in which I am still occupying is getting pretty shaky. The foundation seems to be giving way, so that I need to be careful of my steps, and some day I expect the roof will cave in and I shall then have to move out into my new house, where I shall no longer be hindered in my work but where I shall be free to continue my labors, as in the past, only in a much larger field.

"For, Brother Smith, I expect to continue in my ministry after this life, only under better conditions and with better success, than I have been able to do here. And then my happiness will be complete. For I love the work, above everything else and I was never so happy as when fully engaged in it. Now my greatest disappointment is that I am no longer able, on account of bodily ills, to continue my work as in former days. I think there was never a time when the world was in greater need of our work than the present. And may God hasten the day when we as a church may be able to more fully occupy than at present. I hope to be present at next General Conference. I trust the Good Spirit may be present. May the Lord bless and strengthen you for your severe tasks."

Brother Pitt's long, faithful and useful record has endeared him to the Saints and we know they will appreciate knowing that he is feeling enough better so that he plans on coming to General Conference. We shall be glad to see him there as we know all his friends will.

**B**ROTHER John F. Garver in a recent letter expresses the belief that we of the Presidency would know that he has "just rounded out the best year of his ministry." And he tells of rising out of the slough of despondency, and feels that there are bright and very busy times ahead of us as a church. He has been heartened by the fine spiritual experiences he has passed through with the Saints among whom he has labored. Here are some significant words:

"There is growing with me, furthermore, the deepest conviction that there is for the church light and power and deliverance. This conviction I find growing also in other men and in increasing numbers of the members of the church, particularly of the more intelligent class. Indeed, I may say further, this conviction is pointing itself unmistakably toward a more definite and virile leadership. Without any doubt it is up to us to take advanced grounds in our ministry and in the administration of the spiritual concerns of the church."

Brother Garver is a devoted and tireless worker who has before him constantly the needs of the

## OFFICIAL

### A Fast Day

The Presidency suggests that Sunday, March 4, be observed by the Saints as a fast day, the object being to keep in mind as a subject of prayer the coming General Conference and its work. In their prayers let not the Saints forget the great objectives of the church, and our petitions be for wisdom, strength, faith, and devotion sufficient to carry the work on to a realization of Zion with all her ramifications. Pray for unity of endeavor that our strength may not be wasted in contention, but augmented by the endowment of brotherly love and understanding.

We suggest that the period of the fast be from sundown on March 3 (Saturday) to sundown March 4 (Sunday), and that the abstinence be from food and drink.

F. M. S.

### Special Notice to Conference Visitors

All visitors to the General Conference not having private arrangements and desiring rooms for their stay in Independence should write as soon as possible indicating how many rooms are desired for accommodation and the dates for which the reservations should be made. Also indicate whether you are willing to share rooms with someone else. Address requests for rooms to the Housing Committee, Auditorium, Independence, Missouri. Conference dates are Friday, April 6, to Saturday, April 14.

church, and finds great joy in spending all his strength for "the Cause."

**A** FEW days ago we learned of one of our sisters making quite a journey to be with her aged mother at what will probably be her last sickness. In reply to a letter of mine expressing appreciation of her filial concern in giving care to her mother, this sister wrote:

"Yes, I am sure there is nothing one can do that means greater service than the loving attention one may give to a mother. No matter when the parting time comes, whether early in life or in the late, declining years, as in mother's case, it is a trial to part with a mother. I am deeply grateful to the All-Father for his loving kindness in permitting her to remain so long with us, with the natural use of her faculties."

We feel sure that our readers will appreciate the fine sentiment expressed in this passage from the sister's letter.

# — NEWS BRIEFS —

## Seven Baptized at Fort Wayne, Indiana

Seven candidates were baptized at Fort Wayne, Indiana, as a result of two weeks of missionary services held there recently by Elder J. O. Dutton. Local Saints were fortunate in securing a good meeting place for the series, and are enthusiastic in their praise of Brother Dutton and his work. Though the Fort Wayne group has no regular meeting place, they hope one day to grow into a full-fledged branch of the church.

## Elder J. Charles May at Rich Hill, Missouri

Elder J. Charles May recently conducted a good series of missionary meetings at Rich Hill, Missouri, with an average attendance of more than one hundred and seventy. The peak attendance was four hundred.

## Australian Women Hold Convention

Australian women enjoyed a convention in Sydney District last November. Sister George G. Lewis, leader of women in the Australasian Mission, was in charge, and there was a fine gathering of women from the four Sydney centers. Constructive discussions were held, plans formulated, and as a result, the work of the women is now going steadily forward.

## Unique Method of Erecting a Church Home

The little branch of church pioneers at Monetville, Ontario, (there are thirty-five including some interested nonmembers) has taken definite steps to have a church building and cemetery of its own.

The grounds on which the building will stand and where the cemetery will be located, were donated by Brother and Sister James Mercer; and are now deeded to the church. Already the grounds have been graded and properly drained, plots measured and staked out, but cold weather has halted fencing operations.

A unique method of supplying funds and materials for the building is being employed. All will find it necessary to sacrifice in this undertaking. Each

head of a family is required to pay five dollars for a cemetery plot which money goes to the building fund. Each family head is also asked to cut fifteen sound logs, haul them to the mill, pay the sawmill bill, and give the lumber for use in the building. Many of the logs are now at the mill and will be sawed in the spring. Workers hope to begin building operations by midsummer and continue without interruption until the building is completed. The women have charge of furnishing the interior.

## Toronto Workers Pay on Church Debt

Toronto women reached their monetary objective for 1933, of two thousand dollars to be applied as interest on their church building debt, this in addition to conducting many other activities. They devised a variety of ways of making money for the church under the leadership of Sister Mary Wilson, a specialist in this field.

During the year also, the men paid one thousand dollars on the mortgage principal in addition to making payments to the general church and keeping up branch expenses.

## Sister Adelia Stedman Passes in Death

Sister Adelia Stedman, one of Lamoni, Iowa's oldest citizens, passed away at her home February 1, after a short illness. She was ninety-one years of age and the widow of Eli A. Stedman, minister in the church for many years. She was born in Steuben County, New York, in 1842, and joined the church at Cannon Falls, Minnesota, in 1869. She is survived by one son, three daughters, and many other relatives and friends.

## Membership in Independence

There are 6,172 known members of the church living in Independence, according to a report made to the quarterly conference in January, and this number represents 2,736 families. The membership is distributed among the nine congregations of the city as follows: Stone Church, 2,496; Second Church 583, Walnut Park, 869; Enoch Hill, 311; Liberty Street, 666; Englewood, 526; Spring Branch, 208; East Independence, 129; Gudgell Park, 70; Sugar Creek, 74; nonresidents, 240.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## The Call for Young Leaders

The greatest need of the young people today is good local leaders, well trained, and consecrated to their tasks. Effective church-wide organization must wait until there are large numbers of strong and functioning groups of young people in the branches. Our young people's work must begin at the foundation, which is the branch.

The strong leaders of young people who will be developed in the years from 1935 to 1938 and later will be those who start studying and training now. And those leaders are needed now, and will be needed later. The work of the young people in the church now waits for the development of good local leaders.

Needless to say, we have every reason to suppose that those who work in the branch to keep the young people in the service of the church will later be called, at the proper time, to other responsibilities. And those who have prepared will be in the best position to serve.

The call to prepare comes to *you*. Are you ready to respond?

## The Importance of Activities

There has been some concern expressed as to whether there should be some church-wide organization of young people with a separate staff of officers. It was precisely to correct the disadvantages of separate organizations within the church that the new plan of organization for branches and church schools was approved by the General Conference of 1930 and incorporated in the *Church School Handbook*.

Even if, in the light of further experience, a separate organization of young people should now be considered desirable, conditions scarcely seem ripe for it. An organization can hardly be built effectively from the top. There is a vast amount of preliminary groundwork necessary, it appears to some, in the way of the development of local organization and activities, with the scope of the church school. The field for such local work has already been laid out in the rough. Much now depends on local initiative, local leadership, and whatever program suggestions can come from headquarters and through the *Herald*.

When local activities and organization have been developed under the church school, as suggested in the *Handbook*, so that there are numbers of strong units, it may be time to consider whether a separate general organization is necessary.

Our present responsibility seems to lie

## "See You at Conference!"



MABEL CARLILE  
Of Graceland College

An influential figure among workers with young people, Miss Mabel Carlile has achieved a reputation as a trainer of young singers. Her A Cappella Chorus is one of the best disciplined organizations of singers in the church, and has won recognition outside church and college circles. Its radio broadcasts have brought enthusiastic responses.

Miss Carlile will be at conference in connection with the great choir that will give "*The Elijah*" this year. Come to conference and meet her.

in the direction of developing the local work for young people. At any rate, such emphasis will best meet our present needs, and will give best support to whatever future plans may be developed.

## Oriole Circles

Four new Oriole Circles have been registered with the Girls' Headquarters' Committee in the month of January. These with their monitors are:

Philadelphia, Pennsylvania, Elizabeth Jackson, Monitor; Saint Joseph, Missouri, Third Branch, Irene Tracy, Monitor; East Jordan, Michigan, Mrs. Verne Whiteford, Monitor; Independence, Missouri, Stone Church, Mrs. Helen Harrington.

New Circles may be registered when their local organization is complete. Special instructions and a registration blank may be had from the Headquarters' Committee.

## First in the Line!

"See you at Conference!"

The very first of the young people to announce their intentions of attending the coming General Conference are Mary W. Hobart and her sister, Ruth, of Webb City, Missouri. They will travel by train.

This puts them at the head of the procession. Who will be the next of our young people to plan to attend? Let us know soon. Conference is seven weeks away, and the time will pass quickly. Are you making your plans now?

## The Tenth Legion

During the month of January the following names have been added to the growing list of young people who have qualified by active service in the work of the church as members of the Legion and who wish to pledge themselves to further consecrated effort in advancing the ideals and the message of the Restoration. In each case these young people are vouched for by three members of the priesthood, often the pastor, the district president and a missionary or other general church officer. We welcome these January additions to the Tenth Legion.

Adah Carlson, Wrenshall, Minnesota.  
Merle E. Chiles, Spokane, Washington.  
Joyce Kinney, Spokane, Washington.  
Lola Belle Cain, Spokane, Washington.  
Wayne Updyke, Black River Falls, Wisconsin.

Lois Updyke, Black River Falls, Wisconsin.

Fern Updyke, Black River Falls, Wisconsin.

Opal Updyke, Black River Falls, Wisconsin.

Dorothy Jane Pinkerton, Belvidere, Illinois.

## Study

Study, finally, if no other interest serves, *because you are a man*. It is nonsense to suppose that every step in education *can* be interesting. The fighting impulse must often be appealed to. Be ashamed of being scared at fractions, of being downed by the law of falling bodies; rouse your pugnacity and pride, and you will rush at the difficult places with a sort of inner wrath at yourself that is one of your best moral faculties. A victory scored under such conditions becomes a turning-point and a crisis of your character.—R. L. Lyman, in *The Mind at Work*.

# "Others"--A Lenten Sermon

By Ray Whiting



RAY WHITING

**L**ENT, the forty days before Easter, is kept by a great many Christian people and churches as a period of mortifying of the flesh, of special penance and prayer, and of spiritual revival. While this church does not formally celebrate Lent as many others do, yet it is well for us, as we approach the time of the sacrifice and suffering of Christ, to

meditate solemnly upon this great event.

Above everything else Christ's mission was for others. Without thought or consideration for himself, he spent himself that others might live. He said, "I am come that they might have life, and that they might have it more abundantly." But next in importance for us is the fact that Christ expects those who would be his disciples to continue this labor of love for others, forgetting self as completely as he did and serving as unreservedly.

**T**HE TASK of serving others, of saving others, is a tremendous responsibility. The importance of it has not been fully understood. The unselfishness of it, the weight of it, the depth of it have not been comprehended. As Paul said, "we see through a glass darkly"; we feel only partially. The price of discipleship has hardly dawned upon us.

We could have paid the price, but we have withheld ourselves; He would have led us but we have been slow to follow. "If any man serve me, let him follow me; and where I am, there shall also my servant be. . . ." He who would be his disciple must follow him, must go where he would go, must stand where he would stand, must say what he would have said. "Where I am, there shall also my disciple be."

When we follow Christ we find that he entered into his ministry for others without reservation. Even though he lacked material things, even though he became weary, even though at times he hungered, and at times seemed almost to quake at the thought of the cross, yet we find him spending himself for others. Then there was the garden, and the cross, and the awful terror of it all—for others.

Why did Christ walk the way of self-forgetfulness and of sacrifice and of death? Because that is the only way of life for Christ or for anyone else,

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." If there had been a way of life with its pathway strewn with ease and comforts for self, no doubt Christ would have walked that way, but he knew that the way of self was the way of death. The way of life is not an easy way. We sing, "Must I be borne to paradise on flowery beds of ease." Yet too often we cling to our easy beds and fail to get into the fight with those who sail through bloody seas. We think of self while Christ thought of others.

It is said that William Booth, the founder of the Salvation Army, when asked for a message to cable to the members of the Army in Europe replied, "Others." What a splendid example that was of Christian consideration. Not self, but others. Jesus said he came not to be ministered unto, but to minister and to give his life a ransom for many.

**T**HE RICH YOUNG MAN who came to Jesus said, "Good Master, what good thing shall I do that I may have eternal life?" Poor fellow, he was thinking only of himself and how he might obtain eternal life. If he had caught the vision of Jesus Christ he would have asked what good thing he could do that others might have eternal life. Then instead of going away sorrowing he would have found joy and life, for the only way of saving ourselves is by saving others. Jesus makes this very plain in Luke 14:26 where he tells us that if any man come to him and loves his father or mother or wife or children and brethren and sisters more than Christ he cannot be his disciple. Now this is comparatively easy to do. Large numbers of men have left their loved ones for months and even years at a time for the sake of Christ. But I have not finished the verse, for Jesus goes on to say, "Yea, and his own life also, he cannot be my disciple." A great many of us who can forsake parents, wife and children, find it even more difficult to also put self in the background. We still keep ourselves with us and find ourselves extremely sensitive. Touch us and we are touchy, slight us and we are hurt, oppose our wishes and we resent it. Self is still in the front; it has first consideration. Christ said no man can serve two masters. We must choose between self and others, for often we find *Self* to be our greatest master. We must choose between our own personal interests, our own feelings, our own

joys, our own ambitions, our own pleasures and Christ, or others.

What matter if I am tired, if others are in need of me? What matters if I am hungry if others are being fed by my fasting? What matters that I am in poverty if others are receiving the riches of eternity? If what I am doing does not help somebody else more than myself, then why am I doing it? *Others! Others*, must be our war-cry. "*Christ and Others*" must somehow become synonymous.

I AM CONVINCED that much of so-called Christianity and Latter-Day-Saintism of today will perish from the earth—because it is not Christian. It is a form of godlessness which serves self first, while Christianity is designed to serve others.

One of the finest examples of the losing of self is found in the book of Job. The story, briefly told, is this: Job was serving the Lord, but Satan said that Job was doing it for a selfish purpose. He said: "Job doth fear God for nought?" In other words, Job was serving God so that God would make Job rich. So the Lord permitted the loss of all of Job's property and even the loss of his children. But Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Then Satan said, why certainly a man will give all he possesses to save his life. Let me torment Job physically and the Lord will see that Job cares more for himself than he does for God. Then Job was stricken most horribly. The stench from his sores drove his dearest friends away, he suffered beyond measure, but in the midst of it we hear him saying, "Though he slay me, yet will I trust in him."

Are we serving God for nought? or do we have our price? Are we serving for self or for others? When adversity and trials come our way do we become sensitive to self, get offended and quit, or do we remain as strong in the faith as ever and as alert and devoted in our service to others?

There is a crying need for this kind of Christianity in the world and in the church. It would revolutionize our thinking and doing. It would speed up our priesthood visiting and increase our tithe paying. It would increase our church attendance, spiritualize our membership and endow the church with Divine power.

Unless to us Lent means, forgetting self and serving others, we have not discovered its vital meaning. Unless it means that to us we have not discovered real Christianity. Unless it means that to us we have not yet found the way to the Kingdom. If we cannot lose ourselves for others we cannot be His disciples.

May God help us to lose ourselves in service now that we may have peace in this world and eternal life in the world to come.

## Weekly Health Letter

### "Neuritis"

By A. W. Teel, M. D.,  
Church Physician

NEURITIS, as its name implies, is an inflammation of a nerve. One nerve or many may be involved. The acute form, if the cause is not removed, will become chronic.

The cause is varied and may be brought about by injury such as blows, cuts, stretching, or pressure. Exposure to cold is a frequent cause. Bacterial poisons in the blood give rise to it, as with infected teeth, tonsils, adenoids, appendix, gall bladder, etc. It frequently follows an attack of malaria, smallpox, typhoid, diphtheria, rheumatism, tuberculosis, influenza or pneumonia. Poisons taken into the system such as alcohol, mercury, lead, arsenic, and opium are responsible for attacks.

In the Philippines, China and Japan where it has long been known an endemic and epidemic form known as beri-beri occurs. During the war this form of neuritis broke out in the British Army, Mesopotamia and in the Dardenelles when the soldiers were fed almost exclusively of wheat, canned meats and jam. The lack of vitamin B in this class of foods was found to be the cause. Anything that will produce nutritional changes in a nerve will be manifested in some by skin eruptions such as *herpes zoster* (shingles) is common. Constipation must not be overlooked as a cause. It is known as simple neuritis where a single nerve and its branches are involved but if there is an involvement of more than one nerve it is known as multiple neuritis especially if the peripheral nerve branches of a considerable area are involved. One peculiarity about neuritis is that it is more frequently worse at night and is aggravated by motion and damp weather.

The severity of the pain is very pronounced and may occur on any part of the surface of the body but attacks the legs, arms, shoulders, neck, face or waistline. Sleep may be impossible on account of the severe pain. In all cases a physician and dentist should be consulted to find the cause. Delays in this respect are always dangerous as all physical defects and infections should be looked after. Personal hygiene and diet should be rigidly enforced. When due to handling irritating chemicals a change of occupation is necessary. As already indicated the proper food is very important which should be anti-toxic and laxative. When I take up the subject of dietetics I will have something more to say concerning the importance of this kind of diet. Sunshine, plenty of fresh air, sufficient rest and sleep and regular eating hours are very important. Neuritis is the "stop, look, and listen" sign like that we so frequently see at the (Continued on page 211)

# The Royal Road

By Florence Tracey

XX

## Earthlings

THE APRIL SUN was warming the Layman estate with its golden fingers when Larry awoke on Saturday morning to her strange surroundings. Though she had been in bed only four hours, she felt not in the least fatigued or sleepy.

The bedroom which had been assigned to her and Diane Bentley for the week-end was a beautiful place decorated in green and gold. The suite of furniture including the twin beds was of maple. Green and golden drapes set off the numerous casement windows. On the shining floor were small rugs the color of grass. Perhaps it was those rugs which reminded Larry that now was her opportunity to find out something about the Ozarks in spring.

The house was very quiet. No doubt everyone would be sleeping until late. But she wanted to see the newness of the world bathed in sunshine.

Swiftly the girl slipped from under the coverlet and began to dress. For her seance with nature she chose to wear a yellow linen frock with white collar and cuffs, her white flannel jacket and a white sports hat—all of them leftovers from last summer but newly cleaned. On her feet she wore the recently acquired tan golf shoes—she had purchased them for walking, not with the hope of playing golf.

As she let herself out of the room, she wondered what Diane would think on waking to find the bed beside her unoccupied.

How dewy the world was! Dart had shown her the garden last night by starlight, but she had no idea then that it was the riot of color which now greeted her. There were rows and rows of tulips, red and yellow and some almost purple. At one side a great bank of iris was in purple and white bloom. And there were jonquils, too. She did not recognize the shrubs, and wondered if some of them were native to the Ozark region. One bearing fragrant pink blossoms was especially attractive.

But she did not linger long in the garden. The lure of the lake, glimpses of which she caught through the garden hedge, drew her down the rock path to the pier. How beautiful were the new-green hills as they shouldered away the cool spring breezes, and caught the sunlight in their tree tops! How heavenly blue the sky—and the lake was blue, too, but a deeper more mysterious blue. A wild flower encroached upon the path, lovely, fragile, waking thing. She wished

that she knew what it was, but she did not.

Down on the pier she stood watching the waves, stood until she was tired, and then sat down on an upturned canoe. How wonderful if the entire week-end might be like this, restful, refreshing! Well, anyway she would enjoy these few

eled much—and this, being down here, is a special treat."

"You are Larry Verne, aren't you?" The older woman was scrutinizing her intently. "Ah, yes, I remember you last night; you came with Dart Moody, and were the only one in the crowd that stayed wholly yourself throughout the night's romp."

Larry was surprised at the tone in which this summary of the night's party was given. Confused, she was about to stammer a response when her visitor went on: "I'm glad you like this, for I do, too. It's one of the most beautiful spots in the United States. I know nothing prettier this side of France. It may not be as wild as the Canadian Rockies nor as picturesque as places I've visited in the East, but for sheer natural beauty, this lake is a place I enjoy."

"Do you spend much time down here in the summertime?" Larry put the question with a little hesitation.

"Not much," was it sadness or discontent that made Mrs. Keithley's mouth droop?—"Not much. You see the Laymans are a migratory family, that is the older members of the tribe are. In summer we go North or West—in winter we go South or East. And then when we grow too utterly dissatisfied with the usual places of our home country, we go abroad."

"But I don't see how you could grow discontented with this, and your chances to travel—" protested Larry and then stopped very much embarrassed. She had no right to remonstrate with this woman of wealth and experience.

"Oh, but we do," there was no resentment in the reply. "This place here, Lakeside Cottage they call it, is mostly for Pinky and his friends."

"Well, I'm happy to have the opportunity to see it," gurgled Larry, her eyes sparkling.

"You work, don't you?"

"Yes, I am a stenographer."

"Do you know you appealed to me last night," frankly. "I like the way you conduct yourself, like a lady—I'm always surprised to find a lady among Pinky's friends. I do hope, my dear, that you enjoy a pleasant week-end though I can't say that I think your chances of enjoyment are great—you see I've seen Pinky's crowd in action before. But if there's any way I can help you—" she did not think it necessary to finish her sentence.

MRS. KEITHLEY'S attitude toward Pinky and his playmates sent Larry into a tiny panic. Surely the woman was embittered for some reason, the girl thought. Perhaps she was one given to a chronic dislike and disfavor

### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Tempted once more, during her estrangement with Greg, this time by Dart Moody, she consents against her better judgment to go on a week-end party to a summer home in the Ozark Mountains. The place belongs to a wealthy independence family. She has scarcely started on the trip before she realizes it was a mistake to go. She is apprehensive, and yet she realizes that there may be something to learn.

minutes alone. At her feet the water lapped against the supports of the pier with a soft, gushing sound, infinitely peaceful. Overhead a bird dipped gracefully down toward the lake and then veered away to the hills. What was it? That also was one of the many things she did not know.

FOOTSTEPS behind her brought her back to the present. She started up and turned to face her visitor, little realizing the rapt expression on her own young face. It was Mrs. Keithley, Pinky's aunt. Larry had met her last night. She, too, was dressed for the early morning. She looked a little startled to find the girl there on the pier.

"Good morning, my dear. I didn't expect any of Pinky's guests to be out so early. So you enjoy the lake, too?"

"Isn't it glorious?" Larry made a gesture which included the whole panorama before them. "I've never seen anything so beautiful! You see I've never trav-

of young people, still she didn't look like that sort of a person.

"Do you suppose," Larry hoped to turn the conversation into more cheerful channels, "there are any here who will be interested in walking?"

"I don't suppose so unless it's Dart or Dave. They're pretty much given to sports; but once they get down to the water they're practically hopeless for land exercise. Diane loves tennis but hates to swim. I don't suppose any of the girls will swim much this week-end—the water's too cold yet. Most of these girls, my dear, are too frazzled out by their strenuous social life to enjoy such simple sports as Lakeside Cottage offers. I suppose they'll prefer to lounge and smoke and wear themselves out at bridge. I've heard there's a professional dancer in the group—so maybe they'll be more lively than usual."

And then the two women fell to talking of Lakeside Cottage's possibilities as a girls' camp. Larry discovered that it was a dream of Mrs. Keithley's to persuade her sister to let out the place during the summer months when the Layman family was not in Missouri, to some church or society which would conduct it as a camp for working girls.

After a time shouts from the house told them that someone else was up. It was then that Mrs. Keithley suggested they hunt up a bite of breakfast. As they clambered up the sloping path to the garden, Mrs. Keithley's mind reverted to Pinky and his crowd: "So fed up with good times and running about, they must turn to the bold and the wicked for entertainment. There's something about a drunken young person, Larry, experienced woman that I am, that is more than revolting—I can't define my sensation. I didn't want to come down here this week, but Doris simply wouldn't hear of my staying at home. She's leaving soon for California, and it may be some time before we meet again, for you can't ever tell where I'll decide to go next, and Doris knows that—"

They were opposite the tennis court now, and two white-clad players hailed them. They were Dave and Rowe.

"What! up so bright and early!" cried Rowe appraising Larry with ardent eyes.

"Oh, yes," Mrs. Keithley's reply was easy and faintly contemptuous. "I found her down on the pier absorbing scenery half an hour ago."

"A girl after my own heart!" chortled Dave.

**T**HE DAY was long with boating, horseback riding—Lillian preferring a canoe to a horse, loaned Larry her riding habit, and the hour which followed was one of the most enjoyable for the girl during her stay at Lakeside cottage. She and Dart cantered off down the sandy valley road, and the girl's eyes were filled with the beauties of the mountains. She was particularly enthralled when they crossed a small but sturdy rustic bridge over a very narrow

mountain stream not more than five rods below a spot where the limpid water tumbled down over a series of brown boulders.

"How beautiful!" she exclaimed reining in her mount. "Oh, Dart, that alone is worth coming from Independence for!"

"Like it, Larry?" he spoke rather absently. He probably was thinking of Bernice, ruminated Larry, maybe the pair of them had been down to this little waterfall together. Oh, well—!

Half the party played tennis that afternoon in a desultory fashion, and there were other forms of entertainment interspersed with cocktails and inordinate laughing and joking.

At five o'clock the crowd agreed to take a two-hour turn over the lake in the two Layman motorboats. Larry pleaded a headache and remained behind—she was quite weary and already was aching and a little stiff from the morning's horseback ride. She preferred to rest and be alone for a time. Until then she had not had a moment alone since Mrs. Keithley found her on the pier.

She had just curled up in the corner of a wicker lounge in the sun parlor, a magazine in her hand, when a familiar voice seemed to tumble down over her shoulder: "Say, I've been trying to see you all day, but Dart is the one constant swain—how'd you ever get away from him?" It was Rowe McCarley.

"I thought you'd gone with the others!" she was startled. "I had a headache, and so I stayed behind to rest."

"You didn't think I'd let you stay behind alone, did you?" reproachfully.

"I didn't think anything about you, Rowe, when I decided to stay," she replied simply.

"Not much of the coquette in you, is there?" playfully.

"No, I suppose not," she fingered her magazine.

"Larry—do you know, I've wondered for a long time why you dislike me so," he seated himself on an ottoman in front of her. "You've avoided me—well, always. Won't you tell me why?" appealingly.

She was momentarily confused—he was so frank and so nice about it, and it was hard to put into words exactly why she did not like him. She flushed. "I'm sorry," she began, "if I've been rude to give you that impression—"

"Oh, no, not rude—just detached, totally disinterested, you understand—I'm not used to having girls act like—"

"That's just the reason," she was thinking of Nancy now, and her loyal soul flamed with anger. "I wouldn't want to act toward you—with you as other girls do. Frankly, Rowe, I just don't like your kind of a man. Oh," and she arose, the magazine still in her hand—she would go to her room where she could read undisturbed—"I don't think there's any need for us to discuss it. If you'll excuse me—"

"No, no, please don't go, Larry." He was standing, too. "I didn't mean to disturb you—I just thought perhaps out of the bigness of your heart you'd enlighten me as to what I may have done to hurt—"

"Nothing, nothing," hastily.

"Well, then?"

"Please, I'd rather not discuss it with you," firmly.

"But why not, Larry?" softly.

"All right then," she returned with the desperation of one goaded to an unpleasant task, "I just don't have any use for you, Rowe, and the reason I don't have is too dear to me for me to mention her name to you!"

"Oh, you—mean—Nancy," he was more cautious now. "Why, Larry, but that's absurd! Aren't you being rather narrow? You know all Graceland people have an understanding about"—did he hesitate before he added the next words—"about engagements. Both members of a couple, and especially so when only one is going to school, go out with other people. It's considered perfectly all—"

"If you'll pardon me," Larry began.

"Please don't be like that, Larry," he was speaking swiftly now. "I want to talk to you. You and I could be great little pals if only you would—don't you know it?" and he squeezed her hand.

When Larry only stared at him remotely, coldly, he rushed on: "There's something I could help you about, really there is, Larry, if you would only let me."

But the girl was recalling Lillian's words: "Every pretty girl in town knows Rowe McCarley." And, "Rowe's just fickle—he's developed the habit of going from one love to another." These coupled with other things she heard and her own ill impressions—well, surely, they all couldn't be wrong. She didn't like Rowe—she didn't want to have anything to do with him.

When she spoke, her tone was chilly—"I can't think of a thing in the world, Rowe, that I would care to have you help me about. I'm just not interested."

He flushed and pondered. It was plain that he was not accustomed to girls so utterly unmoved by his own personal charms. "There aren't many girls, Larry," he finally said, "whom I would insist on helping after that neat little speech of yours which means in substance, you tend to your own business and I'll attend to mine. But in this case I feel that I must—it's a sort of a debt I owe to you. It'll take some little time to explain it. All I ask now is that you'll think about letting me help. You mustn't say no, for a great deal depends on it."

Could he be speaking of Nancy? wondered the girl. Maybe she could help out in Nancy's cause. Would it then pay her to refuse Rowe's plea? And anyway, wasn't her principal business here to

(Continued on page 210.)

# Securing Church Funds for Local Use

By C. A. Skinner

Bishop of Kansas City Stake

The question of obtaining means with which to meet the expenses of the local church always has been, and probably always will be, a problem. Too few seem to sense their responsibility in this regard, consequently comparatively few carry the load.

The financial law specifies the amount and the manner in which the funds—tithes and offerings—should be given for the general church. We know of no law regulating the offering for the maintenance of the local church plant, but it has always been the theory that it should be supplied from the nine tenths.

It is generally conceded that everyone in a community benefits from the church, not only spiritually, but morally, socially and financially. Therefore, everyone is obligated to lend his support to the church.

## EVERY MEMBER A CONTRIBUTOR

Consistent paying by the majority of the congregation even though the contributions are small, will ordinarily meet the local expenses. Our task, therefore, is to see to it that each member has an opportunity to share the expense and that he senses his duty in this regard.

## THE CONTRIBUTION BOX

Located at the rear of many churches, near the exit, may be seen the contribution box upon which is some kind of invitation to make an offering. Lacking a personal touch it fails as a collector, and in late years many of our congregations have followed the example of other churches and have introduced the

## OFFERING PLATE

This system proved to be superior to the contribution box for several reasons.

1. It brings the matter of offering to the attention of each and every one present.
2. It affords opportunity by visitors and those who come only occasionally who really desire to make an offering. Such ones should not be denied the right.
3. It is an ideal system for collecting the envelopes together with the silver offering when the plate is passed.
4. This system prevents congestion about the branch solicitor after the service and secures con-

tributions from many who otherwise would hurry away without leaving their offering.

5. Passing the offering plate may be a very beautiful and dignified part of the worship. An offertory from the organ or choir may accompany the passing of the offering plate, after which the contributions may be taken to the altar while a prayer of thanksgiving is offered.

While this system is effective it is not perfect as it fails to reach those who do not attend regularly, and too many content themselves with a five or ten cent offering when possibly their gift should be several times that amount.

The most successful plan seems to be a personal canvass system, by which each and every member may be made acquainted with the needs of the church, and given an opportunity to assist. With this plan may be used a system that has been in operation in many of our congregations for several years, and which has proved to be very successful. We refer to the

## DUPLEX ENVELOPES

Below are listed some of its advantages:

1. It satisfies a need for systematic giving.
2. It provides for offerings to both the general and local funds, and makes it easy to keep these funds separated.
3. It materially increases the number of contributors to both the local and general funds.
4. It increases the amount of contributions.
5. It is a simple, yet accurate way of keeping account.
6. It gives credit to whom credit is due, and to the purpose for which it is intended, thus differing from the loose collection system.
7. It enables the family to budget their offerings.
8. It supplies an envelope for each week of the year with date printed on each envelope, which reminds the member of the days he has been absent from church services and suggests to him the paying of the delinquent contributions. It is not uncommon, where "Duplex" is used, to receive by mail envelopes covering three, four or even more weeks when the member has been absent.

Further information regarding the above plans may be secured at the office of the Presiding Bishopric, The Auditorium, Independence, Missouri.

# Abraham Lincoln

By Edith M. Hower

WHEN Abraham Lincoln was once asked to tell the story of his life he replied, "It is contained in one line of Gray's *Elegy Written in a Country Churchyard*: 'The short and simple annals of the poor.'"

This reply of Lincoln's was true when he said it, but it could hardly be applied to him when, in after life by his splendid achievements, he became enshrined in the hearts of the American people and had attained to the highest position his country had to offer.

Lincoln was a dreamer, but there are dreamers and *dreamers*; some dream and then arise to lament because they cannot have, without effort, the things for which they long, and grieve and grow sour when the praise and glory which they so much desire is withheld from them. They have listlessly dreamed, and then their dream has died without bringing forth any praiseworthy result, for they have been too indisposed to put forth the effort required to make their dream a living reality.

Abraham Lincoln was a dreamer of a different sort, for when he had dreamed he arose, and marshaling his mental and spiritual and physical forces, he worked and toiled and sweat until his dream sprang into life and became a holy influence in the world. In every country the name of Lincoln is loved and revered, and in many countries of the Old World fine statues of him have been placed in public squares as a means of expressing their esteem for our beloved Lincoln.

He counted no effort too great nor labor too fatiguing when he was in quest of the accomplishment of a great and cherished object. He had the courage to endure the scoffs and jeers of his enemies; the heart still to love and labor for the good of those who believed not in him. He dared stern opposition and faced almost unsurmountable obstacles with a rugged determination born of his convictions that his ideals were founded in righteousness. He dreamed and then he quietly and patiently went about the accomplishment of his great purpose. We believe, with Elbert Hubbard, that the big man at last is the man who takes an idea and makes of it a genuine success—the man who brings the ship into port.

LINCOLN was a born humorist. This rare gift was, undoubtedly, responsible for his ability to mount above the obstacles which continually confronted him, and made it possible for him to bring to the

stern battle of life, which was his to fight, a disposition to pass lightly and jocularly over many an incident that would have so burdened, with care and anxiety, a less noble spirit, as to cause it to become entirely incapacitated.

Lincoln's inherent love of story-telling was a source of amusement to himself and entertainment to his friends, and his famous stories were told and laughed at throughout the country.

He was born in the wilderness of Hardin County, Kentucky. His childhood was spent in the great outdoors, and here, even in childhood he learned to commune with the spirit of nature, which gave a calm peace to his mind and a serene poise to his soul.

Education was a rare and costly luxury in the frontier region where the Lincolns lived, but the boy was not entirely unschooled; he attended school a few months and learned arithmetic and also mastered the art of reading and writing. His good, Christian mother taught him to fear and love his God, and he attributed his success in later life to her fine example and pure teaching.

When the boy was eight years old the Lincoln family moved to Spencer County, Indiana. This region was wilder and still less civilized than the one they had left. It was here, where schoolhouses were scarce, that Lincoln received his meager schooling, but at all times he was continually educating himself, for he had an insatiable craving for knowledge. He read all of the books obtainable, and the experiences of life came to him as mighty lessons. His favorite books were the Bible and Æsop's fables, and with those books he formed a very intimate acquaintance. The loss of his mother was a great grief to him, but her influence seemed to remain with him and he never forgot her teaching. It is good to know that Abraham Lincoln never drank intoxicating liquors nor used tobacco, but he was a great lover of outdoor sports that required strength and skill.

The first law book that Abraham ever read was one on the statutes of Indiana, and it was from the study of this book that he started to realize his ambition to be a lawyer. He continued to study law and politics, gave speeches and wrote compositions, and looked forward to the time when he would fill a responsible place in the government of the country; but the first federal office he ever held was that of postmas-

(Continued on page 210)

# Biography of Mark Hill Forscutt . . . . .

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## Routine of Missionary Life

Jan. 1, 1868—Having been out serenading with the choir, returned to my home at Brother Bellamy's and after bathing, prayed and gave myself over to the Lord. At 6 this a. m. met with the Saints in prayer meeting and commenced the year in the service of my God. In the evening I attended the New Year's festival at the hall. I played the organ, purchased today for the church.

Sunday, Jan. 5—Spent morning at home—afternoon fellowship meeting—read them Bro. Joseph's vision. Evening preached on chap. 5 of 1 Timothy. Played organ at church.

Tues., Jan. 14—The New Translation of the Scriptures arrived today and I took the volumes 250 in number into my room for Bro. Bellamy the agent. Spent most of my mornings working on church forms.

Sunday, Feb. 23—Rode to Gartside—attended S. School and in evening preached from Matt. 24-14.

Sat., Mar. 14—Peter Burgess was taken violently ill, white as death—Bro. Robt. Elvin and Bro. Ritche and myself administered to him, and he was healed instantly, even the color returning.

Aug. 30, 1868—Sandwich. Went to Bro. Rogers, was told Bro. Henderson had engaged Union Hall for a course of lectures—consulting with the committee, wrote out forms for poster and arranged for seventeen lectures.

Sept. 10—Went to Plano—made preparations and returned to Sandwich where I delivered first of lectures. The 11th—spent day in study—visited some—at night delivered 2nd lecture on "Faith, Repentance, their nature, object and effect." The 12th—at night delivered 3rd lecture on "Water Baptism" divinely appointed.

Sunday the 13—Delivered three lectures of the course—10.30 a. m. "In What Manner, to Whom, by Whom, Baptism Should be Administered." 2.30—"The Holy Spirit; How Obtained!" 7.30—"The Power and Ministrations of the Spirit." Gave lectures each night from Monday, September 14 to September 22—when the subject of the closing lecture was "The Glories of the Redeemed."

Sept. 23—Went by request and preached the funeral sermon of Sister Pease.

Sept. 24—Spent day at Father Griffith's, studied and wrote a little. Was much entertained with recital of little deeds and words by my beloved children, heard by Sister Griffith prior to her leaving Utah.

Mon., Sept. 28—Spent day at my desk—felt very happy in contemplating the progress of church, which the Lord

seems to be especially blessing with an increase.

Oct. 1—Went to Amboy where I was told to enquire for Jacob Doane at Keef-er's Meat Market. Found it closed. Started for Bro. Stone's house, got wrong direction, I had walked about a half a mile, was tired so cut a stick to carry my satchel (which was very heavy), hurt both hands, left shoulder got tired, went to change and tore my coat. Reached the house, found no one there. Waited awhile, then walked to Bro. Cadwells—he was not home—rode with a nephew to where he worked—felt almost wornout. When he was through work returned with him to his home, where I was well treated.

Friday, Oct. 2—Walked down to Sister Stone's, the house where the prayer meeting was held in which Brother Joseph and his mother were received in 1860. Had a pleasant ride to Dixon—went directly to Bro. Alvah Smith's formerly one of Wm. Smiths twelve—where I met with Bro. Joseph and Bro. Hendrickson, waiting for the train westward bound. Bro. Joseph being on his way to Semi-annual Conference.

Oct. 3—Addressed an audience in the courthouse on "The Difference Between the Reorganization and the Brighamite Fraternity."

Oct. 8—Went to Dixon and found a "Grand Democratic Mass Meeting," some fairly good speakers.

Oct. 9—Went with Bro. Smith to look at Lutheran church, which cost them over \$4,000, and offer to us for \$1,200—lot worth \$500.

Oct. 11—Again preached at Rocky Ford in the morning then rode to Amboy where in afternoon preached on "The Body of Christ"—in evening on "The False Prophets." Excellent audiences and fine liberty both times.

## Ordained a High Priest

Oct. 15—Brother Joseph arrived in Amboy at 11 a. m., but did not get off the train. He informed me that conference had voted me to be ordained a High Priest and the Southern States to be my mission and I appointed to preside. He to decide the boundaries.

Nov. 5—Visited Bro. Marks. Bro. Walker ordained an Elder, by Bro. Joseph, Bro. Sheen and myself. He then left for Sandwich. Bro. Marks came down and I was ordained an High Priest by Bro. Joseph, Bro. Sheen. Bro. Joseph said "I should be blessed with power to fill the calling to which I was now ordained."

Nov. 12—Spent day at office packing books ready to leave after the dedication. Brother Joseph busy painting the

new church. What an energetic, working man; he is—.

Sunday, Nov. 15—Attend meeting in the new church—the Plano church looks commodious, neat and in good taste. Conducted the singing with the organ. Singers did well. Joseph preached—collected something over \$800. At 2.30, Bro. Joseph preached the dedicatory sermon and I offered the prayer. A beautiful sermon. In the evening I occupied.

Nov. 16—Spent the day in writing and making out a form for a course of lectures, the council last night having determined to have me take part. After making them I took them to Joseph to fill out names. Joseph takes 2—Brother Sheen 4—leaving me eleven.

Nov. 18—The posters are well gotten up—spent day in writing—to Sandwich in evening.

Nov. 19—Sister Banta gave me a pair knit socks—this is two pairs of her own knitting—God bless her. Sister Falconer told me she would be married before I came back—Brother Walker, I believe. They are worthy of each other.

*From Sunday, November the twenty-second to December the fourth, lectures were given, the last of these delivered was on "The Glories of the Redeemed."*—R. C. F.

## His Family Joins Him

Monday, Nov. 30—Today I received the wonderful news from Sister Warburton telling me that my family was soon leaving for the States.

December 8—Sister Trout died at 10 p. m. Thermometer 18 below zero. Commenced packing my things. Sister Pomeroy gave me hats for my two little daughters. I preached the funeral sermon of Sister Trout the 20th. I then started for Saint Louis, and the desire to see my family once again.

December 13—Attended conference in Saint Louis in the morning at 10.30—was glad to meet with many of the Saints, who welcomed me kindly. Occupied the stand with Brother Hazeldine and preached. Afternoon meeting, fellowship. In the evening preached from 1 John 3:11. When I went home to Brother Bellamy's I was met by Lydia Cox, who told me she had something upstairs to show me, I followed and found my family, whom I had not seen for over two years. I shall not attempt to describe my feelings—impossible to do so.

Dec. 15-21—We spent the day with Sister Burgess—Wednesday spent the day with my family—at night over to Dry Hill where I preached on "Love—God—Liberty." Saturday we rented a house at 1305 Chambers Street \$13 a month. Sunday—to Compton Hill, back to St. Louis where I preached by request

on "The Resurrection." Monday—bought furniture at Auction Sale—\$67. The rest of the week was spent in getting settled and acquainted with my children especially Lulu who had forgotten me.

Dec. 27—Sunday—Having my wife's consent, although my daughters were older than it is usually done, I had them blessed. My eldest was named as always Elizabeth Amy, but when I laid my hands on the younger, I was led to say, "Thy name is no longer Lulu Sarah, but Ruby Celeste." My wife was rather indignant till I told her I had no intention to change till led by the Spirit. The year closed with my family and myself reunited.

1870—Times very hard and I find it difficult to get enough for the family. Brother Thomas made me a present of a ton of coal and Brother Cook brought it and assisted in getting it in—God bless them. In March we took a store on Broadway. Sister Burgess let us have some things to sell and we obtained others—My wife attends to the store while I continue in the ministry. Attended conference April 6—a good time. I resigned Presidency of Southern Missouri district. Engaged to go to Plano to assist at office. In July gave up store and shortly afterwards started by steamer for Keokuk. Visited Brother Anderson at Montrose. When we arrived in Burlington had to borrow money from Brother Morton to carry us on. When we arrived at Plano about 3 a. m. went to Joseph who let us in—looked all over town but found no house—Joseph offered us his two west rooms.

### Watching "Brother Joseph"

*I wish to digress from my father's story to tell a bit about my mother—when father told her he had accepted Joseph's offer, she said, "Well, I'll not go there." He said, "Well, dear, it is the only thing that offers." Studying a moment, she said, "Well, I will take it, but I'll watch him, every move and I'll go tell the world just what kind of a man he is." A couple of months later, Uncle Joseph (as we called him) met her in the hall and said, looking quizzically at her, "Well, Sister Forscutt, have you found out anything as yet?" "What do you mean?" "Do you think I have not known you have been watching me like a cat watches a mouse? have you found anything?" "Indeed I have, I have found you the best man I have ever seen, and you have done more to restore my faith than you will ever know."*

Father later rented a house for \$7.00.

*During this time he started the Hope, and wrote for it. Often when no material came in, he wrote the entire paper under different names. This was the first Sunday school paper published by the Reorganized church. He spent the balance of the year in the office and preaching near Plano.—R. C. F.*

Sat., Jan. 1, 1871—I pray God to help me keep my resolutions.

Jan. 12—Received telegram for either Joseph or myself to go at once to New Lennox where we would be met. Left at 1.20 for New Lennox, Brother Dancer met me and took me to twelve mile grove—found Brother Harvey, Sister Dancer's father, very low. Asked me to administer, called on all to kneel, prayed then administered. Home to Brother Dancer's. The next day—Brother Harvey is much better he had a comfortable rest.

Feb. 9—Son born at 5 a. m. Mother and child doing well.

April 12—Bishop I. L. Rogers donated the indebtedness of the church to himself \$4,097.26 as tithing. An excellent spirit. Bro. J. W. Blair accepted. Presented completed memorial—accepted with an addition as an amendment by Bro. W. W. Blair.

April 25—At night assisted brethren to plant shade trees around church.

May 9—Started early for Plano—Received \$8.00 in Rocky Ford over my expenses—a new phase in my experiences.

June 19—(Having gone to St. Louis.) Preached three times and dedicated the new meeting house. Nice neat place 25 by 30. Took collection of \$67.00 to apply on the edifice.

Tuesday, June 21—Left St. Louis by boat at 4 p. m. Reached Hannibal at noon Wednesday, could not find Bro. Taylor, crossed the river took the work train for Pittsfield. Brother Williamson, Mills and a number others waiting for me. Had a delightful time. Thursday I spent a very pleasant day with the Saints. Bro. Williamson baptized me into the church 19 years ago and it was a treat to meet him and his. Preached in the Christian church—Rev. Rose, Congregationalist was present, much pleased and asked me to fill his pulpit today, but I could not.

July 11—Drove home by way of Father Gurley's, his daughter Louisa, 37, lies dead in the house—a beautiful countenance. Tuesday, Bro. Joseph and a number of Saints went to Bro. Gurley's where he preached the funeral sermon.

July 16—News arrived today of France having declared war against Russia.

July 31—Preached in the morning at Sister Howard's—Drove to Batavia where in Bro. Alvah Smith's yard was a meeting house made of poles and calico. A large audience and extraordinary liberty.

*During this year father spent much time laboring in the office and work upon the hymn book.—R. C. F.*

### The Purchase of a Home

Sept. 7—Was anxious about purchase of Brother McMahan's house. Prayed that if it was God's will that I obtain it, the money for the first payment might be offered unsolicited. As I started home Bro. Dancer came to me and said he understood I wanted to buy a home, and if I wanted \$100 toward the first pay-

ment I could have it. I thanked him and accepted. Praise God for such an answer to my prayers.

Aug. 18—Alex. H. Smith and family moved to Nauvoo. At night I attended prayer meeting and earnestly requested Saints to pray that I might have a testimony to the truth of the Book of Mormon.

### Preaching

Sept. 10—Rode with Bro. Wilsey to Newkirk—preached in Bro. Manchester's barn—very nicely fitted up. Sunday preached three times in the barn—the audience large each meeting. Monday baptized and confirmed Miss Sarah May Wood.

Oct. 2—Sunday—Preached in Methodist church in DeKalb, in the morning. In the Baptist church at 2.30. Elder King, first minister of the church gave me John 3:5 to preach from on my next visit and use of the church. Again at night in the old Methodist church.

Oct. 17—Went to orchard to pick up apples. Brother Manchester drove me home—gave me some butter—\$5 and 4 sacks of apples, promised me a young cow in the spring—God bless him forever.

Sunday—Went to Baptist church and heard Elder Dickinson preach against Mormonism, he refused permission, without being asked, for a reply, or an announcement. Outside the church I made the announcement. In the afternoon and evening I replied to his sermon. Room could not hold the people.

Thanksgiving Day—Went to Blackberry to preach funeral sermon of Sister Franklin—family badly broken and hard to comfort. Started home early Friday—Sister Howard gave me, for wife, a pot of butter. Arrived home to learn that Sister Lucinda Horton died yesterday. Agreed to preach her funeral sermon. Played organ and preached funeral sermon of Sister Horton Saturday.

Sunday—Preached at Methodist church in DeKalb at 10.30—at Baptist 2.30. Baptized three in afternoon and then preached at Methodist church at 7.30.

Nov. 30—Attended Rising Star Singing School. Officers elected.

Sunday, Dec. 4—Led choir. T. W. Smith preached good sermon—Sunday school in afternoon, baptized six among whom was my daughter Lizzie, and Carrie Smith, daughter of Joseph. Preached at night, Joseph and I confirmed children.

Sunday, Dec. 11—Preached three time in the M. E. church—felt well—called for candidates and in afternoon baptized three. Wednesday, wrote tune "Consolation."

Dec. 24—Wrought in office a few hours—spent the rest of the day in practicing children for the festival. Received on Christmas tree a new overcoat from the Sunday school. The children did very well with their program.

(To be continued.)

# Our Eleventh Christmas in Norway

By V. D. Ruch  
Missionary to Norway

**D**URING the last twelve years my family and I have celebrated the birth of Christ eleven times in Norway. Every Christmas since 1922 with the exception of 1927 has been spent away from our homeland and loved ones. We came to the Scandinavian mission for the first time in the fall of 1922 and remained nearly five years, or until the summer of 1927, when we returned to America. After spending about seventeen months at home we turned our faces once more toward this foreign field, arriving here shortly before Christmas in 1928. Velma, who'll be thirteen years old on February 28, has celebrated Christmas just twice in America, namely: in the first and seventh years of her life.

However, Christmas in Norway is a very enjoyable season. With the exception of being deprived of the association of loved ones and friends it is no sacrifice to be here at that time of the year.

The Christmas season lasts twenty days, beginning on Christmas Eve and closing on January 13. Much preparation is made during December for this joyful time, such as cleaning house, baking cakes of all kinds, cooking down meat, making candy, etc. Considerable visiting and entertaining is done during those twenty days. Each home has its own little tree prettily decorated, and the children, especially, as well as adults, get much joy out of marching around the tree holding hands and singing the many beautiful Christmas songs.

As Christmas Eve came on Sunday this time we held a service at our hall in Oslo at four o'clock. Most of the churches canceled their meeting for that evening because it is a custom in this country that everyone should be at home on Christmas Eve. The street cars, busses, etc., all stop about five o'clock and do not run any more until the next morning, giving even the workmen there the privilege of being at home that evening. But we desired to have a little meeting anyway and were rewarded by the presence of the Spirit. We had prepared a beautiful little worship service emphasizing the birth of Jesus and his mission on earth. We could feel the presence of Jesus among us.

After the service we took two families of Saints home with us where we enjoyed Christmas Eve together. The families included five children, and they brought all their gifts with them which were placed on the floor under our tree. Later in the evening it fell to my lot to dress up as Santa Claus

and come in to distribute the gifts, but some of the smaller children were so frightened that I had to go again soon after I had come. The following week we did considerable visiting and entertaining and felt like we came nearer to each other as Saints.

On New Year's Eve we arranged a watch party at the hall. It began at eight o'clock and, of course, lasted until after midnight. Our program consisted of singing, music, readings, devotional exercises including several short talks, and refreshments. The last few minutes of the old year were spent in a short worship service. The period of silent prayer accompanied by quiet piano music in the semi-darkness of the candlelighted room just as the clock was striking twelve was very impressive. We reconsecrated ourselves in prayer to the service of God as the new year dawned.

The annual Old Folks' Banquet was held at the church at Bon on Saturday, January 6. We, as a family, received an urgent invitation to attend and assist with the program. We left Oslo on Thursday and went to Bon and remained until the following Monday. The banquet was a success in every way. It started at five o'clock and lasted until about eleven o'clock. It may be difficult for Americans to understand how such an affair could last so long, but it is surprising how rapidly the time passes. We opened with congregational singing, prayer, and an address of welcome by the branch president. We had special music both vocal and instrumental and then I made the main address of the evening. There were at least ninety people present. There were seats for about twenty-two at the table at a time, so we had to have four table sittings. While some of the people were eating the others enjoyed themselves by marching around the Christmas tree singing, or in pleasant conversation with friends. There was plenty of food and to spare. After the ninety were served there was much food left which was divided among the poor people present. The women's department sponsored the banquet. Later in the evening we had more congregational singing and a period of short testimonies. The elderly people of the entire community were the invited guests and they indeed enjoyed themselves. Even after being there for about six hours they were loathe to go and were very profuse in their thanks for such an enjoyable evening.

The following Sun- (Continued on page 211)

## THE ROYAL ROAD

(Continued from page 204.)

learn something about Nancy's fiance? Perhaps she had better think about all this.

"All right, I'll think about it, Rowe," she promised before she escaped to her room. Once there, she was no longer interested in the magazine which she still clutched in her hand. He had been very humble and nice. Was it just a pose? What should she do? Oh, if only Greg—! She blushed at the very thought of Greg. A dozen times already that day she had found herself thinking: "If Greg were only here, how he would enjoy the lake!" "If Greg were here, he and I would walk up into the woods and climb the summits of the mountains." "If Greg—" it was an old refrain in her consciousness.

Restlessly she walked back and forth across her room. What a wonderful view of the water from her window! She paused to admire it.

Dancing that night was difficult, for she was avoiding Rowe, and he seemed determined not to let her do so. Dart was gallantly helpful. Since their arrival at Lakeside Cottage, Dart had been her protecting shadow except for the motorboat ride. Twice she had to dance with Rowe, but he mentioned nothing about their conversation of the afternoon. Once Dart cut in on him, and another time the crowd demanded that Rowe come at once, to give a special dance with Dagmar Shelby. He complied.

Larry had no difficulty in making the acquaintance of the girls who spent the week-end at Lakeside. Perhaps they would not have welcomed her quite so genially had it not been that they were slightly antagonistic toward Dagmar Shelby. They watched everything she did with faintly contemptuous envy. She was a wonderful dancer, and they were jealous. She was beautiful, and they were also jealous of that. She spoke little and that made them wary. Covertly they followed her actions whether she was dancing, lounging, playing tennis, or at the bridge table.

Twice during the week-end Larry talked with Mrs. Keithley. She found Pinky's aunt friendly and entertaining though she continued to be extremely pessimistic about her nephew and his future. She wished aloud that Pinky would become interested in a girl like Larry. "But he never will," she concluded, "he isn't deep enough. He's looking for a pretty face and the whole-world-can-run-and-jump-into-a-cocked-hat attitude, and he'll probably marry some girl who'll take him for his money and then make him miserable. Oh, it may appear to be easy, Larry, but the fate of these rich children is usually very hard."

It was due to Dart's ingenuity and quick wit Sunday noon, that Larry did

not find herself stumbling through the embarrassment of trying to play contract bridge when she knew nothing about it.

"Let's play bridge this afternoon," suggested Lillian at the table—and Lillian's suggestions generally amounted to commands; "let's don't do anything strenuous this afternoon." They were to start for Independence at six o'clock in the evening. "You've all acted like a bunch of broncho busters since we came down."

"I'd rather work puzzles than play bridge," Dart interposed.

"Would you like a bib, too, Dart?" Lillian smiled sarcastically.

"No, let's play bridge," from Diane. "We haven't had a good game—all of us—I mean—since we came. That would be a lovely way of spending the afternoon. Mrs. Layman, won't you and Mr. Layman and Mrs. Keithley and Mr. Hunt play with us?" Mr. Layman and his business friend, Mr. Hunt had only arrived early that morning.

"S-sh," whispered Dart to Larry, as they rose from the table, "there's one couple too many. They haven't counted noses yet. Slip out and meet me at the side door in five minutes. We'll go canoeing."

When she opened her lips to thank him, he shook his head, and a moment later sauntered away with the men for a smoke on the cottage veranda.

In less than five minutes they were hurrying down the path feeling as guilty and at the same time as happy as two children playing hockey from school.

"Honestly, Larry, have you enjoyed this week-end?" he demanded.

"You've been grand, Dart, and I do hope I haven't been so much trouble. Really, I admire you much more now than I did Friday. I think I'll have to recommend you to Bernice," lightly.

"You didn't answer my question," he reminded.

"It's been so different from the things I'm used to," she began—"I've learned a lot," was the somewhat irrelevant conclusion.

"But you haven't enjoyed it."

"Yes, I have in a way. I've enjoyed it to the extent that when I tell Mrs. Layman I had a good time tonight, I won't be fibbing entirely."

"I see."

"But truly, Dart, I've been thinking of Bernice." When he did not speak, she continued: "I think you two ought to make up."

"Dora Lou told me that Bernice is sorry for the way she acted," he was careful not to look at Larry at just that moment.

"I'm sure she must be, Dart. Why don't you forget—I know it's none of my business—but why don't you forget your—"

"You women are queer!" he accused. "I wish to high heaven I knew how to

take you! It isn't natural, Larry, for one woman to plead another's cause. I don't know how to take you."

"You just don't understand the feminine mind," she smiled.

"Does any male understand it?"

"Oh, I don't know—"

Ruefully he ruffled his hair and gazed for a time out over the lake. Then he reached over and patted her hand. "Well, I'll say this for you, Larry, you're a mighty fine girl. You're all right. I never met one that I honestly liked better and had to leave alone so much. You must have been brought up in a Puritan household. Your name should be Prudence and you should braid your hair."

She smiled at his picture.

"I've felt pretty bad about urging you to come down here—when you didn't seem to want to come. It was selfish of me. And so I've tried to make it up by sticking around to help you out of anything that might embarrass—"

"You've been lovely, Dart, and I'm glad you did 'stick around.' But you will call Bernice when you get home, won't you?"

"Do you really want me to?"

"Of course I do, silly, and you know that your heart tells you to."

"All right then, shake. I'll do it—I've wanted to all along."

Before they started home, Rowe managed to draw Larry aside. "Well, how have the thought processes turned out? Going to let me help?"

And Larry thinking he wished to talk to her about Nancy and with a tiny hope that he might mention Greg told him that he might call her at Mrs. Hampton's.

(To be continued.)

## ABRAHAM LINCOLN

(Continued from page 206.)

ter in the town of New Salem. The office was located in a store, but Lincoln used to take the mail in his hat and distribute it to the people as he met them.

Lincoln had many and varied experiences during his youth and young manhood. When the Blackhawk war broke out he enlisted and was made captain; this gave him great pleasure. One time when making a speech in Congress and referring to his experiences in this war he said, "I fought, bled and came away."

Lincoln continued the study of law and politics and in due time was elected to his seat in the legislature, then was admitted to the bar. From then he was continually engaged in the public affairs of his country until he was called to occupy in the office of president.

His opposition to slavery made enemies for Lincoln, but it also won him friends, and because he was right he prevailed. Impressions sank deep into his heart and mind and he was not easily turned from his purpose.

All through the years of his busy, useful life Lincoln was the kind, patient,

congenial friend to all and an enemy only to that which he understood to be wrong. The late Calvin Coolidge once said of him, "He was great because he was gentle, and no man can be great without gentleness."

We think of Lincoln as being dead, as lying in a grave commemorated by a marvelous monument before which the beauty-loving world kneels in silent adoration. But is Lincoln really dead? Can anything that approaches so nearly the Divine ever die?

Every year when the twelfth of February arrives we pause to pay a loving tribute to the man whose heart was so great, so gentle and so sympathetic that, like the Christ before him, he included in that great heart, all of suffering humanity.

His life was spent in doing good, but always his splendid, intelligent head was bowed for the wrongs he could not right, and for the far-visioned, dark shadow that he saw would hover over our beloved country and destroy our republic.

Just before his assassination Lincoln said, "I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country . . . Corporations have been enthroned, an era of corruption in high places will follow, and the money-power of the country will endeavor to prolong its reign by working upon the prejudices of the people until the wealth is aggregated in a few hands and the Republic is destroyed."

Lincoln's inspired mind looked down through the vista of the years and saw the terrifying condition when an oligarchy should rule this country. When by its mighty power it would destroy our Republic and mental and spiritual chaos should become world-wide.

Throughout his career as statesman, lawyer and finally as president of the United States, Lincoln's courage never faltered. To the last he was the wise administrator of his country's affairs. I believe it was with Lincoln as it was with Jesus Christ, the urge in him which prompted action was not born of human enthusiasm, but rather of divine inspiration.

## OUR ELEVENTH CHRISTMAS IN NORWAY

(Continued from page 209.)

day, January 14, we held a Christmas tree "fest" at our hall in Oslo. It was really 'one day too late, but because of our being at Bøn the Sunday before, the fest at Oslo was postponed a week. This social affair began at five o'clock and closed a little after nine o'clock. About seventy people were present and all seemed to enjoy themselves. Here again our program consisted of congregational singing, solo numbers, readings, talks, marching around the Christmas tree and refreshments. The four hours were gone before we realized it. These affairs are a combination of the social and spiritual side of life. We never lose

sight of the spiritual, but devote a liberal portion of the time to that phase. Sister Ruch, as usual, and Velma contributed much to the success of these programs with their music, singing, readings and story-telling.

Thus ended the activities of our eleventh Christmas in Norway. Now we are wondering where we will spend our next Christmas. In America? We hope so.

Villa Marienborg,  
Grefsen, Norway,  
January 19, 1934.

## WEEKLY HEALTH LETTER

(Continued from page 202.)

railroad crossings. It is a danger signal that must be obeyed by the patient and some care taken to follow the advice of the attending physician and dentist. Quite often this disease is mistaken for neuralgia, arthritis and rheumatism.

## Scattered Saints

There are a good many of the Saints who are scattered, and do not stand connected with any branch, who do not have the privilege of associating with the Saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associated, they should practice what they believe and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid; that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but, to the contrary, it is our duty to vote for the best men; and the man that does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no talebearing, and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly."—*Church History*, volume 3, pages 325, 326.

## Tinkling Cymbals

By Anna Burhart

It is ideal to desire to symbolize the highest capacities we own; to build a monument to the motives which accelerate our highest thoughts. We symbolize love by kind actions and blessed deeds. These genuine reactions to the God-power within us represent the goal of our achievements.

Formal worship without the spirit of love is counterfeit, a manifestation of pretense. It tinkles like brass, metallic and insincere. Reverent love, displayed in sober, helpful action, produces a harmony like the deep resonant sound of virgin gold.

When the church as a whole meets at the table of the Lord, partaking as one of that sacred symbolic sacrament of the crucifix, the overfed and the hungry, the well robed and the shabby, the wielder of power and the one subjected to bondage because of weakness, uniting in that great, holy symbol of sacrifice, what a resultant discord must tinkle in the ears of Almighty God! Shall we marvel that calamity instead of blessing so often occurs?

Formal worship without charity, that potent, healing, God-given balm, which roots in the soil of love, is a hollow tinkling cymbal, void of reward, promoting adversity.

## Go Forward!

By Clarice C. Hanson

"Go forward," said the Voice divine  
To Israel's children, long ago,  
When Moses sought God's inner shrine,  
In bitter need His will to know.  
But dark before them spread the sea,  
And like a veil of mystery,  
Night's shades descend low.

The foe was near. What hand could  
save?

Their faith was all but lost in fright,  
Till from behind them, Heaven gave  
From out the cloud a guiding light,  
And Israel saw the parted sea.  
Then sweetly trusting, fearlessly,  
They crossed the sands that night.

How oft that scene comes back to me!  
At night, when earth is wrapped in  
sleep,

It seems that I can almost see  
That shining pathway through the  
deep.

And oft there burns within my breast,  
A flame that will not let me rest,  
But stirs my soul from sleep.

For lo, Jehovah speaks again!  
His own must hear Him, and arise  
Above the fears of Godless men.  
His changeless strength our need sup-  
plies,  
And forward still our course shall be.  
To flaming cloud, and parted sea,  
Lord, open, Thou, our eyes!

## The Readers Say---

### Church Department

I am still clapping my hands over last week's *Herald*. I so much appreciated the brief article on "Church Department," page 190, February 6, that I hope every *Herald* reader may read it.

To me one of the sad things about our church services is our lamentable church department. Too few of us know how to behave ourselves in the House of God. We come late. We whisper—some of us talk out loud. We write notes. We nod and grin at our friends across the room. Sometimes we stalk out of the service before the benediction is said, and then we grumble because we do not always get from the services that which we hoped to receive!

I should like to see the *Herald* give us more such articles as "Church Department." We cannot put the blame on children and young people for this condition. People who are old enough to know better, and who ought to be living examples, are often the worst offenders. All of us, adults, children, ministry, and laymembers, need to be reminded that we should enter the House of God with a reverent and worshipful attitude, leaving our gum, our gossip and our grouches outside.

JOSEPHINE BELL.

### Trusts in the Lord

The last time I met with the Saints was at the Eagle City Reunion in 1932, nevertheless, I am still strong in the faith of latter days. I meet with the Church of the Nazarene congregation, but cannot agree with them on some points of doctrine.

Though we have been hard hit by the depression, I am trusting in God, that he will open up a way that we may obtain some of the necessities of life. I am trying to be like Paul who said: "In whatsoever state I find myself, I am therewith content."

I should like to be where I could meet with the Saints, and am praying for the time when Zion will be established as a place for the faithful Saints to flee from the judgments that are coming on the earth.

I have been a member of the church for nearly fifty-nine years, and though at times I have fallen far short of living in the light, I have been trying to be more faithful during the last few years. Will the Saints pray that I may continue to be faithful? I am sixty-seven years old, am blessed with fairly good health, and work hard every day.

HARMON, OKLAHOMA.

G. L. SWEET.

### Child Tells of Blessings

Although I am but thirteen years old, I have been blessed many times. When I was eleven, I was baptized by Brother Laurel V. McElwain and confirmed by Brothers Warren McElwain and P. T. Anderson.

When I was sixteen months old I had auto-intoxication and the doctor said he thought I would not get well. I was administered to by Brother Joe Darling and was healed. Another time when I was suffering from scarlet fever I was prayed for and healed.

Indeed I have been blessed many, many times, and I hope some day to be of help to the church.

AMBROSE, NORTH DAKOTA.

PERMILA BURGESS.

### Service the Evidence of Our Gratitude

I have been wondering why more of the Saints do not write of their experiences which have given them a living faith. The Scriptures tell us that faith without works is dead. We as a people have been asked to show our faith by our works.

It is a task well worth our time to write to the *Herald*, so that many may read. All who have had divinely-given experiences should be willing to contribute freely to the church paper.

I enjoy the *Saint's Herald* because its pages are full of good things which cause us to think and give us a deeper appreciation of the restored gospel and our privilege in being affiliated with the church. Long ago I began to realize that the Reorganized Church of Jesus Christ of Latter Day Saints is not based on man-made theory, but is of divine origin. We as its members advocate a restored priesthood, a restored gospel with all its gifts, blessings, and organization—all divine. Yet with all this, we sometimes hear a Latter Day Saint say: "I am not going out to church. Brother or Sister So-And-So can carry on." And there is always a faithful one to carry on His work.

*Doctrine and Covenants* 2:1: "The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught." And so, dear Saints, we must never lose sight of what has been intrusted to us—keeping the full law and carrying on before God and man.

In the *Herald* of January 2, "Grateful for Small Things," by John F. Sheehy, gave me food for thought. His last paragraph urged me to write. His words are true—we are the recipients of God's many blessings. We shall never be able to pay him for his goodness to us no matter how much we tithe. If we pay our tithes with the idea that we are repaying God in money for his many blessings, we are making a mistake. How often do we hear such words as "I want to pay my tithing, for God has blessed me in many ways." Truly we ought to pay tithes to help carry on God's church; he designed the law of tithing for this purpose. Have we not covenanted with Christ to keep our obligations? Can I pay God for all his blessings with his own money? or must I, by my service and free will offerings express my gratitude for his great blessings?

GLEN EASTON, WEST VIRGINIA.

DIORA LYDICK

### Eternal Life Is Worth Our Time and Consideration

I find in the gospel of Christ all that one can hope for. As disappointments and sorrows have come our way and we have found ourselves in trouble and need, we have called on the Lord and he came to our rescue. Our loved ones have been given back to us from the jaws of death when no power of man could save. I joined the church in my fourteenth year, and am now past the half century mark.

Last summer I passed through an operation and was very ill, but Brother Franklin Steiner administered to me before I went to the hospital, and the Saints of Mobile Branch offered special prayers in my behalf. I could feel every day that their prayers were being answered, and when I went to the table for my operation, I put myself in God's hands and knew that I was in safe keeping. When I awoke, though I suffered some pain, I could feel the nearness of divine presence—I was incredibly happy. After I was re-

## The Readers Say---

leased from the hospital, Brother Amos Berve administered to me, and I continued to grow better.

I know that our Lord will never forsake us if we love him and keep his commandments. I am now able to do most of my housework.

I have been shown in some of my spiritual experiences that my path of life is rugged and full of trials and dangers, but if I continue faithful, I shall be given eternal life. I feel that this is worth all of my time and consideration. Will the Saints pray that we shall be given strength to keep the law.

BEAYOU LABATRE, ALABAMA.      MRS. OSCAR O. TILLMAN.

### Thank Everett Women for Their Gift

Because of the goodness of the ladies' aid of Everett, Washington, we have been able to read the *Herald*. We are not near a church and are able to keep in touch with the church only through the *Herald*. We take this means of thanking the women of Everett for their gift—the *Herald*.

Everett is our home town and we very much miss our friends. But we send greetings to them and to our friends of all the church.

THELMA AND GWEN WALKER.

MONTESANO, WASHINGTON, 324 Spruce Street.

### Pray Always

We should never forget to pray. How many of us do grow careless at times and think we are too tired or too busy to pray! For a time I neglected to pray, but I was given an experience which taught me not to put off praying to my Master.

The Savior says: "Watch and pray, that ye enter not into temptation," and "Watch ye therefore, and pray always." And it was the Psalmist who wrote: "Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray."

We have no meeting place here, and so I inclose my address. I met two Saints as the result of my last letter to the *Herald*.

MRS. J. C. STOEHR.

FORT WAYNE, INDIANA, 2015 Harrison Boulevard.

### Prepares Neighbors for a Missionary

I am still living in isolation. There are only two or three Saints near, and we have heard no Latter Day Saint sermon for years. Elders of our church go across the ocean to carry the gospel while right here in the State of Missouri there are many who do not know what we believe, never had a chance to hear the restored gospel. This is a pitiful condition.

There are good hearted people here, too, certainly worth saving, and they don't seem satisfied with the churches to which they belong. Can we blame them for being carried away by every wind of doctrine (for they change often) in their search for truth? How my heart aches for them. I tell them what the Bible says and they ask me where. This I tell them when I can remember, but I am old and forgetful and I have no Bible concordance.

I have given out tracts to these people and loaned them the *Book of Mormon*, *The Book of Mormon Vindicated*, *Voice of Warning*, and other literature in an attempt to prepare them to listen to an elder if we are blessed with the

help of a minister. If Saints are traveling in this direction, we hope they will call on us. Inquire for Earl Sedoris.

MRS. H. C. SEDORIS CALLAHAN

CHERRYVILLE, MISSOURI.

### Likes to Read About Her Friends

This is the true church of Christ and he has helped me many times when it seemed as if there could be no help. We live two miles from church and it is hard for us to walk that far; but once in awhile we go to hear the wonderful teachings of Christ explained.

In the *Herald* I see the names of brothers and sisters whom I used to know years ago, and it is good to know that they are firm in the faith. The *Herald* is a comfort to me. I read it through twice before the next issue comes. It contains many good articles and letters.

I desire an interest in all your prayers, that I may be healed of a complaint of long standing. I should like also to hear from relatives in Independence.

I attended the Dow City Branch quite a few years before I was married and always enjoy the letters printed in the *Herald* from that place.

PUYALLUP, WASHINGTON.      MRS. E. J. RUDD FEWINS.

### Request Prayers

Mrs. John A. Carnahan, of Port Huron, Michigan, requests the prayers of the Saints in behalf of her sister, Mrs. Norman Lamb. She will undergo an operation for goiter in a few days. Mrs. Lamb does not belong to the church, but she has great faith in God.

Saints of Monctonville, Ontario, are praying for Sister Mary Mercer who has been in the Toronto General Hospital since last spring, undergoing operations on a limb that has been crippled since she was a child, that she may be given strength to endure the pain, and that the operations may be successful. They ask the prayers of the church in Sister Mercer's behalf.

Mrs. F. J. Hare, of Independence, Missouri, desires the prayers of the Saints that her daughter, Mrs. Victor McCullam, may have strength to overcome melancholy spells that greatly impair her health.

Mrs. Mattie Mobley, of Eros, Louisiana, requests prayers for her husband and herself both of whom have been in bad health for some time. They have been blessed through administration, and hope through prayer to recover health and strength.

Prayers are desired for Harvey Heisler who is in the Sanatorium at Carlsbad, Texas. The request is made by his mother, Lizzie Heisler.

Sister Annie Leigh Jones, eighty-seven years old and a resident of Burley, Idaho, wishes the Saints to continue to remember her son, Walter L. Jones, of Boise, Idaho, in prayer, that he will be blessed with a safe and rapid recovery after he has undergone an operation which the doctor has advised.

Puyallup, Washington, Saints ask the prayers of all in behalf of Sister Laura Reed, who has been ailing for over a year, and is to undergo a serious operation soon.

## QUESTION TIME

*Should a bishop or agent visit homes of Saints and ask for tithing?*

Unless he has been requested otherwise, it is entirely proper for him to do so, particularly to ask those who are able to pay but do not. Those who unite with the church are presumed to believe the gospel and to obey the rules of the church, which they have joined because it is divinely established and is the means of sending the message of salvation to mankind. As members, they have covenanted to devote their resources toward the building of the kingdom of God. This is the nature of the covenant all make who are baptized and confirmed into the body of Christ, and it is their duty to voluntarily pay their tithes. But if they are not faithful to perform this duty, it is the duty of the proper officers to remind them and encourage them to better examples.

In some instances the husband of a Saint may not be a member, and in such cases he may object to such visits. His objection should of course be respected, and the wife will then use proper discretion as to when she shall make her contribution. If money earned by her husband is placed in her hands solely for the payment of debts and other running expenses, she should not devote it to the church without the consent of her husband. But that which is her own may be paid as she sees fit, for she has that right both legally and morally. However, the husband should also recognize his moral obligation to share with a wife who faithfully does her part in the home while he is receiving pay for his labor, particularly after financial obligations have been met.

*Is the command to baptize in the "name" limited to one of the Trinity?*

A certain sect has claimed that the command in Matthew 28: 19 is thus limited, but this view ignores simple rules of grammar, which often uses a term in the singular to refer to several names which follow. The text reads:

"Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;"—Matthew 28: 19.

While the word "name" is here used in the singular and first applied to "Father," the connective

"and of" immediately follows and applies to the "Son," and then to the "Holy Ghost" in like manner, thus showing that the singular term is applied to each of the names which follow. This also accords with the command given in modern revelation, which specifically directs the minister to "say":

"Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen."—*Doctrine and Covenants* 17: 21.

Of course, in the theological sense these names themselves all refer to "one" as representing the "Godhead," as implied in 1 John 5: 7, and specifically stated in the words of the three *Book of Mormon* witnesses who testified by divine command:

"And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."—*Book of Mormon*, preface, page iv.

*Does Section 42: 15 refer to the Inspired Version? If so, why is it not taught?*

The statement cited from the *Doctrine and Covenants* informs us that the Scriptures shall be given, and shall be taught to all people. This doubtless includes the Inspired Version, and may mean that work particularly, though all revelations of God are Scripture. For many years the church has taught this version, both by its ministry when having occasion to show the meaning of some text, and by having the work published and advertised. Also a work is published which compares many of the most important changes of the Inspired Version with various other versions. This work is entitled: *The Inspired Version Compared with Other Bible Versions*, and may be purchased for twenty-five cents at the Herald Publishing House, which also sells the Inspired Version to any who desire it.

*What is an "heave offering," as mentioned in Numbers 18: 24?*

It was the tithes to be dedicated to God and paid as the inheritance of the Levitical Order. It was heaved up, in token of dedication to the work of God, and then lowered in token of the communion of the giver with God. A tenth part was heaved also by the Levites, and eaten in their households. Other heave offerings are also mentioned in many texts, the principle being quite similar.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Toronto, Canada

#### President F. M. McDowell Speaker at Anniversary Service

Toronto Branch celebrated the third anniversary of the opening of the new church January 21, and was privileged to have as guest speaker President F. M. McDowell, who also presided over the morning prayer service. Brother McDowell preached morning and evening and gave a special talk to the district priesthood at 4 p. m. A baptismal service was conducted at 10:30 a. m. after careful preparation by Sister Elsie Castle, superintendent of the junior Sunday school. Pastor J. L. Prentice officiated and eleven were added to the church. The confirmation took place at two o'clock in the afternoon, and a baby was blessed. At 3 p. m. the young people with their choir which filled the loft, gave a song service and there was a sermon, "Zion," by Eldon Oliver. The theme of their service was "Onward to Zion."

President McDowell was busy interviewing the members of the priesthood Monday, and that evening attended a hockey game where the Latter Day Saint team known as the Latter Day Saints' Maple Leaf, was playing one of its games in the Toronto Inter-church Athletic Association. Brother Bertrum Williams is the first vice president of the association this year. The organization includes almost all denominations. All day Tuesday Brother McDowell interviewed the members of the priesthood, and there was a special meeting for the ministry that evening. Then Thursday evening a priesthood prayer service was held.

The women's department announce the culmination of a successful year. They reached their objective of about two thousand dollars for interest in addition to their many other activities. Since the first of the year they have had the East York Male Choir and Amphion Male Quartet for a concert, and made about forty dollars. Then one hundred of the women went through the Toronto Wet Wash Laundry and received twenty-five dollars. They had a turkey dinner February 1, and these different activities continue about once a week during the whole year. For constant and continued action Sister Mary Wilson, the superintendent of this department, is a specialist.

The Sunday school is going forward with Elder B. H. Hewitt as superintendent. The junior department of the school supervised by Sister Elsie Castle, had an

old-time Christmas tree with presents for the children.

The Religio is trying something a little different this year. During the first hour there are classes on doctrinal subjects taught by different teachers. Then at nine o'clock a special lecture is given on general topics of interest by nonmember speakers such as Doctor Gordon P. Jackson, medical officer of health for the city of Toronto; Doctor Edmund P. Guest, chairman of the Board of Education, and Mr. Endicott, a man born in China and a missionary home on furlough. Elder Charles A. McLean, superintendent of this department, also arranged a banquet at which the chief magistrate of the city, Mayor William J. Stewart was the guest speaker.

The four cottage meetings are continuing in different parts of the city each week under the leadership of William J. Bavington, Phillip Crump, James Whiteman and Gerald Parfitt. They report as high as eight nonmembers attending some of their meetings. This work has proved to be a means of priesthood activity.

Evening speakers for the past few weeks have been: Bishop A. F. McLean, Elders James A. Wilson, James Pycok, Charles A. McLean, William J. Bavington, B. H. Hewitt, Douglas Cameron, and Ernest Rowlett, president of Humber Bay Branch. The morning speakers were Eldon Oliver, James Bavington, Ernest Newton, James Whiteman, Philip Crump, Samuel Crump, James Kirkpatrick and G. T. Baker. The congregation has been pleased to have as visitors Patriarch John Shields and Elder Grant St. John.

The branch is honored this year in that Ernest Newton won first prize for the young men and Isabelle Pycok first prize for the young women in the Ontario Oratorical Contest, each receiving a silver medal. This also brought the cup back to Toronto District for the year. The contest has discovered some good speakers among the young people. They are looking forward to the next annual competition.

During the past year the men paid one thousand dollars off the mortgage principal, and as times look better for the present year, they expect to do more. This was in addition to the payments made to the general church and the upkeep of branch expenses. Officers believe that it pays to have a pastor's letter circulated about once a month and to publish a branch directory once a year. Their directory for 1934, is just off the press and is of great assistance in getting in touch with all members.

### Puyallup, Washington

#### Wet Weather Damages Not Yet Totally Reckoned

December was the wettest month ever experienced by white men in this State, which at any time has a heavy enough rainfall. More rain fell during the month than during the entire year of 1930. As a result much suffering and distress followed. Hundreds of families lost their homes from floods; acres of land were inundated and much of this territory was so cut up that it is now useless. Several lives were lost. Even at the present time each rain brings landslides until the damages are not yet reckoned. But as far as is known none of the Saints' property has suffered damage.

A good Christmas program was had during the church school and preaching hours in spite of the fact that heavy rains had made gathering for rehearsals very difficult.

Brother and Sister C. E. Wheeler have taken little Bernice LaCrosse into their home since the death of her grandmother, Sister Russell, who was killed in a wreck on Thanksgiving evening.

Sister Larabee received word that her daughter, Leila Smith, who is in nurses' training at the Independence Sanitarium, is ill with scarlet fever.

Church attendance has suffered greatly of late from an epidemic of whooping cough.

L. W. Bronson and family are leaving February 26, for southern Missouri, to make their home. Brother Bronson has been pastor of Puyallup Branch since it's organization.

A New Year's watch party at the church was enjoyed, the evening being spent singing songs, listening to a sermon, and taking part in a round table discussion. One result of this gathering was apparent in the increase of inventories filed.

The two-year-old son of Brother and Sister Robert Pentland is in the hospital with pneumonia.

The home of Mr. and Sister Meeker was recently destroyed by fire. Sister Meeker is a sister of Mrs. Emma McDole of Seattle.

Laura Reed, who has been ailing for over a year, is to undergo a serious operation soon. The Saints are fasting and having special prayer for her recovery.

Brother Claude Wheeler is the new solicitor for the branch. Brother L. W. Bronson has been the solicitor here since the Saints began meeting as a mission, but because he is leaving soon, he asked

that Brother Claude be appointed so that he might help him to become familiar with his new duties.

## Lester O. Wildermuth in Montana

Elder Lester O. Wildermuth spoke twice at Hinsdale, Montana, February 4, and then, by request, held a meeting Monday night at the site of the big new Federal Government dam project south of Glasgow. This dam is to be a part of the big Missouri River flood control operations.

## Maryland Heights, Missouri Small Branch Carries On

Maryland Heights Branch has lost an active and beloved member in the passing of Sister Effie M. Anderson, December 19. She was a faithful worker and the many missionaries who were made welcome at her home will testify to her graciousness and hospitality. She was a sufferer for over a year, but her faith never wavered. Elder Richard Baldwin came to the Heights Church and preached a special memorial sermon for her shortly after the first of the year. A large audience of relatives, friends, and neighbors attended.

Elder James L. Gray is contributing active service in the branch pastorate. Sister Gray helps in the story-telling of the church school hour and with her sewing class.

Albert Miller was ordained a priest at the last district conference, and has the good wishes of the branch in the new responsibilities that he has accepted. Great things are expected of Brother Albert; his young shoulders are strong and broad for responsibility in the Master's cause.

Elmer A. Kaler, teacher, and family have moved from the Heights neighborhood to the Wellston district so that Brother Kaler may be near his work at the electric plant. They attend the Heights Branch whenever it is possible to do so.

This branch was organized October 1, 1913, through the instrumentality of Apostle John W. Rushton, and of the charter members there now remain in the branch only Sister Minnie Daley, Brother W. C. Anderson, and Brother A. H. Daley. Death and other removals have made inroads on their number, but the little branch has built its own building, and continues active, many being blessed in the association there.

Elder Roy Remington, district president, and family still visit the branch as often as they can in spite of district labors and cares. They are welcome here where they labored long and faithfully.

Elder B. S. Lambkin is expected in the near future to conduct a series of sermons for a week or ten days. He is one of the district presidency, and served many years as a missionary under General Conference appointment. His wide experience and study promise sermons well worth hearing.

## Columbus, Ohio

### Second Branch—Rinehard and Twenty-second Streets

January 7, marked the tenth anniversary of the opening of this church.

Thirteen members of this congregation attended church school during the year 1933, without missing a Sunday. Each of these was presented a pin of gold inscribed with purple letters, by the superintendent, Carl E. Turvey.

The women's department met January 4, in charge of their leader, Sister Rosa Nieman. The meeting opened with the singing of "Consecration." Sister Stella Thrash was accepted as a member of the department. This year the women are studying the things that will help them to come to a higher state of perfection. A splendid paper on "Virtue" was read by Sister Kathryn Stratton. Also one on "Resolutions," was read by Sister Leah Turvey. January 14, was the women's "Go to Church Sunday," which brought a good representation to the services.

The choir has rendered several pleasing anthems this month. Solos were sung by Sister Hazel Gribben and Sister Lucinda Madden.

The sermons during the month were edifying and accompanied by God's Spirit. Recent speakers for the congregation have been Elders G. H. Kirken-dall, R. E. Madden, W. B. Reeves, Bishop H. E. French, Patriarch J. E. Matthews, Priest Harry J. Hoffman, and Teacher Chester A. Carey.

## Fresno, California

### 2412 Clay Street

Saints here are busy in the Master's vineyard, and especially so since the visit of President F. M. McDowell and Apostle E. J. Gleazer. Their efforts not only radiated to the laymembers, but also strengthened the priesthood.

Sister Lillie Jennings, children's supervisor, is making history in that line of activity. During one month she conducted the worship service with the junior children alone, and a second service with the primary children, and even little Edmon V. Kaiser, eight years old, stepped to the front and offered the opening prayer. The Spirit of the Master was manifested in both of these services, and the children are becoming "earnest workers." Sister Jennings is to be commended for her untiring efforts.

Brother John Lightowler, supervisor of adult activities, is stressing the necessity of being on time. An improvement is noticed.

The work of the women goes on as usual. They are sewing and trying to help in a financial way as well as in spiritual development. Sister Enix is the leader of women.

Sister Pearl Godfrey was recently made glad by a visit from her brother from Nebraska. A party was held in their honor by the young people.

The visit of Sister Gladys Carmichael will long be remembered in the hearts and minds of the Fresno Saints. She spoke at both the morning and evening services? She surely has the guidance of the heavenly Father in her labors as district supervisor of young people.

Through the efforts of Brother A. B. Heinrichs, missionary services are being conducted at Bakersfield. Brother Heinrichs is also in charge of Dinuba Mission, which is progressing rapidly.

## Central Illinois District Conference

### Spiritual Gifts Encourage Workers

The Central Illinois district conference convened at Taylorville, December 16 and 17, in charge of Apostle J. F. Garver since the district president, Elder R. L. Fulk, could not be present on account of illness.

The following officers were elected for the ensuing year: District president, Elder Arthur Henson; counselor, Elder O. C. Johnson; secretary and historian, Lena Fusselman; bishop's agent and treasurer, Elder E. E. Thomas; chorister, Elder Joe Williams; church school director, Delmar Jones.

Those chosen as delegates to the April General Conference are Elders Arthur Henson, O. C. Johnson, and E. E. Thomas; Guy Lewis, C. A. Fusselman, Frank Corcoran and Lena E. Fusselman.

A goodly degree of the Spirit was manifested at the Sunday morning prayer service, and an inspiring testimony was given by Sister Jones, of Taylorville. The people were uplifted by the gift of the Spirit through Apostle Garver.

Soloists of the Sunday afternoon services were Sister E. E. Thomas and Elder Joe Williams. The former sang "Heed the Voice" and gave some numbers on the accordion. Apostle J. F. Garver spoke on "The Coming Kingdom." At the close of the service the Saints extended a vote of greetings and thanks to the former district president, Brother Fulk. A vote of thanks was also extended the women's department of Taylorville for their kindness and hospitality to visiting Saints.

## Independence

### Stone Church

Harry Frieberg, chairman of the National Zion Home for the Jews, for the Kansas City area, was the Sunday evening speaker, and had the interested attention of a large congregation. His discourse presented what is happening in Jerusalem and Palestine today.

Pastor John F. Sheehy was in charge of the evening service, and preceding the preaching hour, George Anway conducted congregational singing. Two numbers were beautifully rendered by a quartet composed of George Anway, Mrs. Nina G. Smith, Mrs. Alice M. Burgess, and Mark Anway, Mrs. Sunshine Beck accompanying.

Bishop J. S. Kelley preached an instructive sermon Sunday morning. Music for this service was furnished by the Stone Church Choir.

The Stone Church preliminaries in the one-act play contest will be held in the Stone Church lower auditorium February 19 and 20, beginning at 7.30 p. m. Eight plays will be presented, four each night: "Whither Goest Thou?" "A Dish of China Tea," "The Governor's Shoes," "Sardines," "Crime Conscious," (to be given by two different casts), "Jephthah's Daughter," and "Dead Expense." Mrs. Helen Brackenbury is in charge of these dramatic events, and the various play directors are working under her supervision. Two plays will be chosen by the judges to represent the Stone Church in the contest finals in March. Tickets bought in advance from members of the Stone Church Young People's Council are ten cents; admission at the door each night, ten cents.

Sister Julia C. Busiel, seventy-four years old, died February 7, at the home of her daughter, Doctor Rena Rich, in Independence. She is survived also by a sister, Mrs. Inga Anderson, Grand Forks, North Dakota, and two brothers, Albert Wilson, Battle Lake, Minnesota, and Jacob Wilson, Willmore, Minnesota; three grandsons, and one great-grandson. The funeral service was held from Stahl's Funeral Home Saturday afternoon, Elder John F. Sheehy in charge. Interment was in Mound Grove Cemetery.

### Liberty Street Church

A beautiful prayer service was held last Wednesday night at the home of John Soderstadt. Seventy-one Saints from groups 25 and 26, including the young people of all the groups in this district, united in making this the most enjoyable worship service held this year.

The women's department experienced a successful day and evening last Thursday. Chili, soup, and pie were served from noon till eleven o'clock at night. A program was presented at nine-thirty to a large and appreciative audience.

Donald Thompson and Wanda Thompson were baptized in the font at Spring Branch Church Sunday, Evangelist Am-

mon White officiating. They were confirmed at the evening service of Liberty Street congregation by Brothers White and John R. Lentell. At the same hour Brother White was the speaker. The M. A. Male Quartet of Enoch Hill furnished the program. Richard Maloney, accompanist for the quartet, sang a solo.

Pastor John R. Lentell spoke at the morning church hour on "What Is Zion?"

### Walnut Park Church

Church school attendance fell slightly below the four-hundred mark Sunday morning, probably due to an early morning snowstorm. Following the class period a program was given consisting of a cello solo by Milford Nace and a story by Virginia Taylor.

Pastor Frank McDonald spoke at the eleven o'clock hour to a large congregation, two hundred and seventy-five being counted in the upper auditorium and about eighty attending the junior service in the basement at the same hour. Preceding the pastor's sermon the choir sang two numbers, "Lead Me, Lord," and "Onward Christian Soldiers," Minnie Scott Dobson directing.

At the junior service Elder Welton Wood spoke and a story was told by Miss Ruth Bryant.

Elder J. W. A. Bailey spoke Sunday evening, and was heard by another splendid audience. About two hundred and twenty-five were present at this service. Special music consisted of two numbers by a male quartet composed of Arlon Chapman, R. G. Blackburn, Fred Horn, and Kenneth Morford. They sang, "Let the Lower Lights Be Burning," and "Remember Me, O Mighty One."

### Enoch Hill Church

The Onward and Upward Class, taught by Elder W. J. Brewer, was in charge of the worship service of the church school last Sunday. "Fellowship" was their theme. The class is doing much to promote fellowship in the congregation; its aim is to send cards of sympathy to the sorrowing, and remembrance to those having birthdays or celebrating other anniversaries, and to do other things to create a friendly feeling in the church school. Miss Nellie Mae Kramer read a letter of appreciation from President F. M. Smith for a birthday remembrance.

"Faith," was the theme of Pastor E. A. Thomas' sermon at eleven o'clock. Sisters Zadie Young and Lula Whitsitt sang "Trusting in the Savior."

In the evening Elder C. Ed. Miller gave an illustrated lecture on "The Life of President F. M. Smith," and Sister Ruth Hays sang "Sunshine With the Master."

The two Enoch Hill plays, a part of the city-wide one-act play contest sponsored by the young people's council, will be given here the evening of February 20. They are "The Return of the Prodi-

gal," directed by William Worth, jr., and "Dead Expense," directed by Richard Maloney. Mr. Worth and Mr. Maloney are junior directors and are assisted by Mrs. JoZelma Taylor and Mrs. H. E. Winegar.

The Dorcas Class met at the home of Sister J. C. Alexander last Tuesday evening for their monthly session. Constructive games were played, readings were given and questions were discussed. Each member of the class was given the name of an isolated Saint to cheer and encourage by means of correspondence.

### Spring Branch Church

Sunday was Boy Scout day for this district. Brothers Frank Robinson, Gordon Andes and local Boy Scouts were in charge of the worship service of the church school Sunday morning, and at the close of the hour A. J. Tankard talked on scout work.

Elder F. A. Cool was the eleven o'clock speaker, and the choir sang "There Is Room in My Heart for Thee."

Two candidates were baptized in the afternoon, Patriarch Ammon White in charge.

As usual the evening church school session attracted a good crowd and the program was much enjoyed.

Elder John Blackmore, the evening speaker, presented phases of scouting, and the evening service was in charge of Earl Robinson, Frank Robinson, Benson Brown, Otis Brown, and James Tankard. Leonard Roberts, scoutmaster of Troop 222, made a short talk, and the collection was given to help the boys. Several certificates were presented, also pins to tenderfoot scouts. T. Nord, M. C. Jacobsen, Roy Kirkwood, and A. J. Tankard assisted in getting the scouts.

## Long Beach, California

### Effective Service Opens Year

An effective New Year's service began the year's activities for Long Beach Saints. At eight o'clock, the children's division met in the church basement with their supervisor, Leo Pendarvis. The young people met with Brother Leibold, at the home of the pastor, where luncheon was served. At this time each one attending was given the opportunity to express his desire concerning the work for the coming year.

During this time the adult division met in the auditorium of the church, to listen to short talks on points of vital interest. The talks were delivered by various officers of the branch.

At ten o'clock, all gathered in the church auditorium, and a Joash Chest service was held. A large wooden chest was placed below the rostrum, into which all, who had not previously filed their inventories, were requested to drop them; also tithing and offering gifts were made. Everyone was requested to partic-

ipate in the service, as well as in the candlelighting service which followed.

At the election of officers, the following were chosen to serve: Pastor, J. L. Milner; counselors, N. T. Chapman and A. A. Moran; director of religious education, Harry Sacry; supervisor of young people, R. C. Leibold; supervisor of children, Leo Pendarvis; director of music and home visiting, Holgard Pedersen; branch clerk, Effie Gregory; leader of the women, Sister Sacry.

## Kansas City Stake

### Central Church

The Graceland College Players presented "Shavings," a three-act play, in Central auditorium, February 2 and 3, under the able direction of Miss Florence Thompson, head of the speech and dramatic department of the college. The high standard of work done in her department was upheld in this fast-moving comedy. Large audiences both nights found the play most entertaining. Music between the acts was given by Colin Ferrett, Garland Tickemeyer, and George Anway.

This presentation was one of the projects sponsored by the Heart of America Chapter of the Graceland Alumni Association. This year the chapter plans to raise funds for a Graceland College scholarship which will be loaned to some worthy Kansas City young man or woman. It is hoped that the sponsoring of the College Players will become an annual project of the chapter. A reception was given Saturday after the performance, in the primary room, for the cast and all ex-Gracelanders.

Pastor C. E. Wight was in charge of the Sunday morning sacrament service, February 4, assisted by Elder J. A. Gardner, associate pastor, and C. A. Skinner, stake bishop. Special prayers were offered for Brother Fred S. Anderson who was stricken seriously ill the previous Wednesday. Members of the congregation sincerely hope for his immediate and complete recovery. Brother Anderson is one of the associate pastors of Central Church, and was recently ordained a high priest.

At the evening service an attractive feature of hymn appreciation was instituted. The histories of three outstanding hymns were told by Pastor C. E. Wight and Harold C. Burgess. One in particular was a strictly Latter Day Saint hymn, "Consecration," by Albert McCullough. This promises to be an educational addition to the Sunday night meetings. Under the direction of Eugene Christy the choir sang "God Is Love," by Shelley.

Central Orchestra, Frank White directing, furnished the special music at the morning worship period, and will continue for this month.

Favorable mention should be given Brother Fred Furness for his artistic arrangement of the pulpit decorations.

### Mount Washington Church

The church school director chose as the theme for the school worship period during the month of January, "A Challenge to Higher Ideals." This theme was sub-divided into weekly topics, "Finding a Purpose for My Life," "Serving That Purpose," "The Ideals of the Life of Jesus," and "The Power to See it Through." The pastor gave the talks during the month.

Elder T. C. Lentell has given some instructive talks on *Book of Mormon* history.

The Kansas City Local Camp of Gideons sent a team of four men to tell something of their work on the evening of January 21. The aim of the Gideon movement is to place Bibles in hotels, hospitals, and other institutions. Bibles were placed in the Phillips Hotel some time ago, a volume in each guest room. Plans are being made to do the same in the Hotel Muehlebach.

The Clematis Chorus of Independence, under the direction of Mrs. John R. Lentell, sang several numbers preceding the Gideon service. Elder H. A. Gould brought an inspiring message to the Mount Washington Saints, telling them of their splendid effort during the month of December to meet the local budget for the year 1933.

The closing service for the month, sponsored by the O. B. K.'s, was inspiring. Elder John Blackmore was the speaker. His theme was "The Social Value of the Sabbath."

## Dayton, Ohio

### Woodward and Howell Streets

"Forward as a missionary branch," has been the motto of this congregation during the month of January. The increase in attendance both for morning and evening services is evidence of a great deal of effort on the part of the priesthood.

Sister Addie Hill was elected president of the Ninety-nine Club for the coming year. The women have set aside one hour every meeting for reading *Church History*. Each member answers the roll call with a Bible verse, and Sister Olive Ulrich has provided a debate and a dialogue as added entertainment.

Elder George Stephens is bishop solicitor of this branch. Brother Stephens has been a faithful servant in this capacity for ten years.

Sacrament was served to Dayton Saints, January 7. Elder Floyd Rockwell was the evening speaker using as a subject, "I Am Not Ashamed of the Gospel of Christ." This was Brother Rockwell's first sermon as branch president.

Sunday, January 14, Elder Floyd Rockwell used as a text for his sermon the first chapter of the Book of Acts and the tenth chapter of Matthew. Sister Julia Davis, of Middletown, was a visitor

at this service. The evening speaker, Elder E. Ulrich, spoke on "The Name of the Church."

Elder Floyd Rockwell delivered both the morning and evening messages January 21. Testimonies as to the truthfulness of this work were given by Brother B. J. Reeves, and Sister O. Ulrich at the morning service and by Sister Betty Rockwell and Sister May in the evening. Elder Rockwell used as a text, "Lord to whom shall we go? Thou hast the words of eternal life." (Saint John 6: 68.) Attendance during the morning and evening services was ninety-seven members and twenty visitors.

Dayton Saints again welcomed Missionary Jacob Halb, of Middletown, in their midst. This branch feels honored because Elder Halb preached his last sermon before his recent operation and his first sermon afterward for this congregation. Brother Halb spoke on "Discovering God." The Scripture reading was Matthew 11: 27-30. Visitors during the day came from Springfield, and Middletown. There was an attendance of one hundred and three.

In the absence of Branch President Floyd Rockwell, who is in Washington, District of Columbia, as representative of the Frigidaire Cooperation, Elder E. L. Ulrich was in charge of the sacrament service for February.

Wednesday evening prayer services have been very well attended and a great source of strength for the Saints. January 17, the members were privileged to renew acquaintances with Brother and Sister Stobaugh, of Independence, Missouri.

## Eldorado, Kansas

### Women Render Invaluable Help

Although the Eldorado group of Saints is few in number and the members scattered, meetings are held each week. Sacrament service the first Sunday of the month was held at the home of Sister Hudson. Elder Clyde Baker was in charge of the meeting.

Elder Baker is in charge of the work at Eldorado, assisted by Brother Charles Merrill, priest. These men are the only members of the priesthood here.

Prayer services are being held each Wednesday evening, at the home of Sister Maxwell, also a Bible study class.

The women meet each Thursday, at the home of Sister Hudson. At present a study of the *Doctrine and Covenants* is an important part of the meeting. Much good is being derived from the study, Sister Clyde Baker, teacher.

Last February, seeing the financial need of the church, the women decided to help as much as they could. At that time, Sister Della Thompson Rogers was at the head of the department, and she and the teacher urged the members not to neglect the study in their efforts to raise money. During the following four months, a sum of almost thirty-six dol-

lars was earned. A goal for the following six months was set for \$700. Sister Ida Fye was elected head of general sales, and Sisters Maxwell and Merrill were in charge of food sales. With good cooperation, all sales proved successful. Rainy day bags, a penny in the bag for each day it rained or snowed, and an apron to place a penny in the pocket for each inch around the waist, helped to swell the funds. Under the direction of Sisters Noeler and Maxwell, entertainment was provided for a small charge.

When the final count was made, the women were able to give their solicitors a check for \$116.26. The sick were visited and the needy families were cared for. The Thursday preceding Christmas, names were exchanged and each woman received a small gift.

Most of the families here pay their tithes and also give special offerings.

## Monetville, Ontario

### Take Definite Steps Toward Erecting Church Building

This little branch is growing slowly but surely. Two new members were gained during the past year. Brother and Sister O. D. Stevens were baptized the morning of September 3, and confirmed at the sacrament service in the afternoon.

It will be three years in April since Brother and Sister Stevens moved to Canada to take up a homestead. They formerly lived in the United States, in Illinois, and are familiar with many of the historic places connected with the restored gospel. However, they had not heard the gospel story until they came to Monetville. Being interested in church work, Sister Stevens and her three boys came regularly and were members of the church school. In July, 1932, she was appointed organist and chorister for both church and church school, and has served faithfully in these offices to date. Brother Stevens professed no special interest in religion, but being an honest man, was attracted to the work after hearing a few sermons about a year ago. He began to investigate, reading the three standard books of the church.

Despite the chill of northern weather, attendance is good, averaging a total of thirty-five which includes visitors. There are about five visitors each Sunday, and two families seem considerably interested. One woman who had been bitterly opposed to the church until recently, started the first Sunday in January and is coming regularly.

Pastor J. L. Fryer is preaching better sermons all the time and enjoys freedom and the Spirit to a great extent. The last sermon of the old year was particularly inspiring and everyone returned home with renewed faith, hope, and purpose. For a text he used, "Be ye not deceived, God is not mocked, for what-

soever a man soweth that shall he also reap."

Recently the Saints have witnessed the power of God in healing the sick through prayer and the laying on of hands. Sister George Mercer, who is aged and much afflicted, had grown gradually worse during the past year, until the doctor gave her but a few days to live. Prayers were offered continually for her, and Brother J. L. Fryer administered. Gradually the pain left and she grew stronger. Today she can walk about the house with a cane. She was helpless before.

Sister Mary Mercer has been in Toronto General Hospital since last spring undergoing operations on a limb that has been crippled since she was a child of nine years.

The Saints are spending a half hour after prayer service each Wednesday evening in the study of the *Book of Mormon* and the other two standard books of the church. O. D. Stevens is proving an able teacher.

Definite steps have been taken toward building a church and cemetery. The schoolhouse though convenient and still at the Saints' disposal, is not a place in which God's Spirit can dwell at all times. Brother and Sister James Mercer donated the grounds, and the property has been duly recorded and deeded to the Reorganized Church of Jesus Christ of Latter Day Saints. The church building committee, consisting of O. D. Stevens, James Mercer, Arthur Mercer and Thomas Grieve, met and made plans. So far the grounds have been graded and properly drained, the plots measured and staked out. Cold weather stopped fencing operation.

The church building is to be twenty-four by forty-four feet; built of sound materials all of which are free will donations. It will not be a large or pretentious building, but large enough to accommodate present needs. Members and fellow donors can furnish everything necessary to the building of a house of worship. If there is a lack it will be in cash with which to purchase such necessities as nails, windows, etc. But they trust that all will be provided. Each head of a family pays the sum of five dollars for his plot in the cemetery and the money goes into the church building fund. Also each head of a family is to cut fifteen sound logs, haul them to the mill, pay the saw mill bill, and give the lumber to be used in the church building. All the Saints in the branch are required to sacrifice that they may build the church from the resources God has given them. Many of the logs are at the mill now and will be sawed in the spring. Building operations will start about mid-summer. Once started, workers hope to continue without a pause until the last nail is driven. The women, under the leadership of Sister O. D. Stevens, have charge of furnishing the interior. What a blessing the building will be to the Saints at Monetville.

## Portland's Young People Have Convention

### Distinctive and Largely Attended Gathering

The young people's convention held at Portland, Oregon, January 26, 27, and 28, was the most outstanding in the history of this district. Apostles M. A. McConley and E. J. Gleazer were the guest teachers and speakers at classes and special services, and there were also present Elder Monte E. Lasater, president of Seattle and British Columbia District, and Elder Stanley Fout, president of Spokane District, who was accompanied by his associate, Elder James Sage.

One hundred and forty-seven young men and women attended the Saturday evening banquet. The hostess, Miss Ardath Young, had not planned on such a large crowd and the tables laid were not sufficient for the whole group. Everyone was pleased to see the basement of the church so filled.

Sunday's services opened with a young people's prayer meeting at eight-fifteen, a meeting in which the Saints were encouraged to go forward in their preparations for Zion.

At the eleven o'clock hour, little Viola Alice Velt, who has recently come into the home of Missionary Harold I. Velt and wife, was blessed. Elder Velt is now carrying on missionary services at Sherwood Mission with much success.

The visiting district presidents and Elder J. L. Verhei and associates met in conference with the two apostles to plan the first official Northwest Reunion to be held this summer at Silver Lake. The Saints are looking forward to this reunion.

## Mobile, Alabama

### Three Young Men Called to Priesthood

Pastor Amos Berve was speaker at a meeting of the Women's Christian Temperance Union at the Baptist Church January 16, and the choir rendered a selection. The Saints were given the prize for the best attendance.

The annual business meeting for election of branch officers was held December 27, a good representation of the branch being present and enjoying a fine spirit. Reports from departments and officers were encouraging. Three young men were called to the priesthood, Raymond Booker to the office of priest; Brewton Green to the office of deacon, and Alma Tillman, of Bayou Labat group, to the office of priest. The following officers were elected for the coming year; Amos Berve, high priest, was sustained as president; Irene Day, secretary; Brewton Green, treasurer; Raymond Booker, church school supervisor; Mildred Booker, supervisor of junior department; Edna Cochran, women's department leader; Anna Mae Hough, musical director. It is hoped that each

officer will deeply sense the responsibilities resting upon him and be guided by the spirit which prevailed in their election, that the Lord's work will move forward.

Envelopes for the defraying of branch expenses have been distributed and the desire of all to share in this part of the work is encouraging.

The marriage of Melance Powell and Frank Harrell was solemnized at the church the evening of January 9, in the presence of relatives and close friends. Franklin Steiner read the ceremony.

A good Christmas program was enjoyed by the branch on Christmas Eve, a vesper program of Christmas hymns being given by the choir. Then the junior department gave a play which was followed by gifts and treats for the children. Later in the evening the young people enjoyed singing carols.

## Calumet, Oklahoma

Chester Richard, a young man of this branch who was recently ordained to the priesthood, occupied the pulpit at the evening service one Sunday a short time ago. Members are eager to see this young man progress. They believe in his ability to succeed.

The wedding of Melvin Walbaum, of Calumet, and Maxine Cossel, of Wichita, was solemnized in the church February 1. Pastor A. G. Owings, assisted by Elder Elmer Richard, officiated.

This branch looks forward to the approaching district conference, and the members pray for spiritually helpful meetings.

## Fort Wayne, Indiana

### Missionary J. O. Dutton Holds Two-week Services

The people of Macedonia were in need of assistance such as they could not render themselves. Paul heard the call "Come over to Macedoina and help." He went and many souls were saved. Even so did Brother J. O. Dutton hear the S. O. S. of Fort Wayne Saints. He answered with fourteen days of hard, consistent work and seven candidates were led into the waters of baptism. Some are sure that if he could have remained another week, several other interested ones would have been brought into the kingdom.

Fort Wayne Saints are enthusiastic in their praise of Brother Dutton. He is a man who is about his Father's business, devoting every day to calling on Saints and interested people and preaching at night.

The group was fortunate in the securing of a splendid auditorium for these meetings, and the meeting place was graced by the power of the gospel presented by God's servant whose sermons caused the members to feel the endow-

ment near. All are endeavoring to remember and put into practice the admonition he gave, consecrating themselves anew to the task before them, being humble, obedient, diligent in study so that they may be found prepared to serve Him.

Though they do not have a church building, there is a live group of members at Fort Wayne, and any Saint visiting the city is invited to get in touch with them by calling on R. C. Crandall, 518 State Street or J. C. Stoehr, 2015 Harrison.

## Mission, Illinois

### Programs Are Outstanding Branch Activity

The ladies' aid society entertained their husbands and families in the church basement January 12, and again February 2. A potluck supper was served, then a devotional service and program were enjoyed. Later a social time added attractiveness to the evening. These gatherings are held once a month during the winter.

The branch enjoyed an all-day meeting January 14. Brothers Edstrom and Skinner, of Chicago, spent the day here. Sunday school began at 10 a. m., and at eleven o'clock Brother C. A. Edstrom delivered a fine sermon. Dinner was served in the basement at noon, and in the afternoon Brother Skinner addressed the crowd.

A program was given Sunday evening, January 21, and again February 4, in the church auditorium. These programs are given every two weeks. A committee of three is selected by the young people's leader, Lloyd Erickson, to arrange such entertainments. Mrs. Ernest Williamson, Mrs. Walter Anderson and Miss Sadie Hayer were chosen to have charge of the next program which will be given February 18.

"The Nativity," a Christmas pageant, was presented by the young people of Mission Branch on Christmas Eve, December 24. Readings, exercises, and selections by the church orchestra were also given. A large crowd attended.

## Australian Reunion Successful

### Enthusiasm High at Tiona

"From an educational standpoint this year's reunion was the most successful we have held," says Elder Geoffrey Gillard of the Australasian Mission reunion and young people's convention held at Tiona, December 24 to 31. In all respects the gathering was most successful. All meetings were well attended, a fine social spirit prevailed, and the young people present received an uplift and an urge to go on in the work of latter days.

Each morning two class sessions were provided. The earlier session was of

general interest and lessons were given on the standard books of the church by various men in the general ministry. The second session of approximately one and a half hours was in charge of Brother Gillard each morning and was designed particularly for the young people. The class study was conducted along forum lines. Splendid interest was shown in class work by older and younger members.

The junior church was a most successful feature of the reunion. Previous to the reunion Brother Gillard had spent considerable time preparing a complete series of junior church services for the six days. He had all the necessary material gathered together and appointed Elder C. A. Dickinson and Sister Blanche Roberts, assistant, to take charge of this activity. These services composed one of the most pleasing features of Tiona, and attendance of junior age boys and girls averaged about thirty-nine each morning.

The young people played an important part in the program of the reunion, participating in such special features as concerts, an extemporaneous speaking contest, oration service, and the one-act play, "Dust of the Road." Baseball tournaments, beach sports, hikes, and a "mystery treasure hunt," a mock trial, a barbecue on the beach, bonfire and new year celebrations composed recreational and social activities. Organized games followed the evening church service every night and at the close of these a campfire story-telling session was enjoyed.

## Alabama District

### Cooperate to Carry Forward Work of This Region

The district presidency, D. E. Sellers, W. H. Drake, and J. W. Baldwin, are endeavoring to minister to the needs of the district, being assisted by the bishop's agent, George W. Hall, of Calhoun, Alabama.

The three branch presidents, Lyle D. Flynn, president of Pleasant Hill Branch, W. J. Williamson, of Lone Star Branch, and B. E. Barlow, president of Flat Rock Branch, are cooperating with the district presidency to care for the needs of the district in the absence of much needed missionaries. The local missionary work has been carried on at quite a sacrifice by the local priesthood. Clearer each day looms the gigantic task of this church.

Saints of Alabama appreciate the untiring efforts of such men as T. C. Kelley, J. W. A. Bailey, J. F. Curtis, E. A. Curtis, and J. A. Gillen.

The coming of General Conference is being looked forward to by many, and it is hoped that a number of the local priesthood will be privileged to attend.

# Pastoral Exchange The Bulletin Board

## Tithes and Offerings

Tithes and offerings should be sent to the Bishop or Bishop's Agent of your district or stake. If his address is not known, mail directly to

THE PRESIDING BISHOPRIC  
Auditorium  
Independence, Missouri

## System in Meeting Church Debt

Our news this week carries the details of a unique plan adopted by the Toronto Branch for handling the debt on the church building. The women pay the interest, and whatever the men collect is applied on the principal. The plan is producing results. It may offer a suggestion for other branches.

## A Thought for the Week

*"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."*—James 1: 27.

The heart of religion is mercy and social justice. No religion that omits these items is a true religion, and it is not acceptable to God.

Some religions emphasize the necessity of worship. Others seem to be largely ritualistic. Some are so individualistic that they are set apart from the world and its concerns.

But whatever forms worship may take, whatever means we may have of expressing our worship of God, we cannot neglect that which is the heart of all religion.

Jesus expressed the idea, too, when one asked him, "Master, which is the great commandment in the law?" His answer is found in Matthew 22: 37-40.

Only in Zion, the community patterned after the plan given by God, can we fully realize the fruits of obedience to the two great commandments which Jesus quotes from the law. Therefore we look to Zion as a place of peace, of security, of justice, of equality of opportunity for everyone, of righteousness and of happiness.

I think about God  
Yet I talk of small matters,  
Isn't it odd  
How my idle tongue chatters?  
Of quarrelsome neighbors,  
Fine weather and rain,  
Indifferent labors,  
Indifferent pain,  
Some trivial style  
Fashion shifts with a nod . . .  
And yet all the while  
I am thinking of God.

—Gamaliel Bradford, in *Shadow Verses*,  
Yale University Press.

## Attention Singers!

This is to inform the singers of Western Michigan District that Miss Louise Evans will be at the young people's convention at Cadillac, March 4, in the interests of the Michigan Choir, and wishes to meet all of you there. As chorister of Western Michigan District I urge you to attend if possible. Meet us there!—B. H. Doty, district chorister.

## Conference Notices

Southern New England district will hold its annual conference March 3 and 4, at the Bellvue Avenue Church, Providence, Rhode Island, at 3 p. m. The annual election of district officers, together with delegates to General Conference, will constitute part of the business. All district officers will please render their respective reports. Statistical reports must be sent to the secretary before this date; secretaries, please comply. We trust this conference will have large attendance.—Frank S. Dobbins, district secretary, Box 544, Onset, Massachusetts.

Southern Ohio will hold its spring conference at First Columbus Branch, Tompkins Street and Medary Avenue, March 10 and 11, the first service, a prayer meeting, convening at 9 a. m. Saturday. Business session will open at 10.30 a. m., March 10. Will all branch secretaries please have their statistical reports in the hands of the district secretary, E. H. Caldwell, P. O. Box, Lancas-

ter, Ohio, not later than March 3? Each branch please elect three delegates and send names to the district secretary, also see that each delegate carries credentials to make sure they will be seated. We are planning a big gathering and urge all to attend. Prayer service will convene Sunday, March 11, at 8 a. m., for which service we ask all to fast. This is the first notice of our young people's convention to be held in Columbus, May 25, 26, and 27.—A. E. Anderton, district president.

Southwestern Texas district conference will be held Sunday, February 25, at First San Antonio Church, corner Rockwood Court and South Cherry. Of special interest will be the selection of delegates to General Conference to be held at Independence, Missouri; also the consideration of holding a reunion in this district during the coming summer. The whole day will be given to district meetings and activities. Will you plan to be present?—G. R. Kuykendall, district president, 3416 South Flores Street, San Antonio, Texas.

The conference of New York-Philadelphia District will be held at Philadelphia, Pennsylvania, March 17 and 18.—Elizabeth Teal, 7517 Watson Street, Fox Chase, Philadelphia.

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### In Memoriam

One year ago this month our beloved brother, Richard Ferris, passed from this life to the great beyond. Two years more and Brother Ferris would have been one hundred years old. He accepted the restored gospel sixty-two years ago and was a faithful Saint, and his memory lingers and will linger while his stirring testimonies still ring in the ears of those who loved and labored with him in the cause he loved so well—East Bay Branch, Oakland, California.

### Our Departed Ones

**HOU GAS.**—Elva M. Merchant was born at Kempton, Illinois, November 18, 1894. She was left an orphan at three years of age at which time she and her brother moved to Missouri. They made their home at Stewartsville, where her brother died about 1908 or 1909. She was baptized a member of the church May 21, 1903. Married Ward A. Hougas at Saint Joseph, Missouri, June 17, 1917, living at Macedonia, Iowa, until the fall of 1919, when they moved to Venango, Nebraska. They also lived several years in Colorado, then moved to Saint Joseph, Missouri, where Mr. Hougas took up the work of Far West Stake president. Later he was made manager of the Herald Publishing House at Independence, moving his family to the center place, but continuing at the same time his work in Far West Stake. Mrs. Hougas passed away February 2, at her home in Independence, after a long illness. She is survived by her husband, a son, Melvin, eleven years old, and a daughter, Genevieve, nine years of age, other relatives and many friends. Memorial services for Mrs. Hougas were held at Stahl's Funeral Home, Independence, the morning of February 4, and at Stewartsville, Missouri, the afternoon of the same day. Interment was in Stewartsville Cemetery.

**MAYBERRY.**—Phyllis Althia Mayberry was born at Ingersoll, Ontario, March 31, 1908. While on a visit to Harrietsville, she was taught the restored gospel by Sister Butler, and was baptized at Corinth by Elder Percy Farrow, September 19, 1931. Died at Hamilton Hospital, January 22, 1934. Leaves to mourn, her father, Harry Mayberry, of Hamilton; two sisters, Thelma and Bernice, and many other relatives. The sermon was preached by Evangelist John Shields at Brown Brothers' Undertaking Parlors to a large gathering of friends and Saints. Interment was in Woodland Cemetery, Hamilton, Ontario.

**MIDDLETON.**—Edward Middleton was born in Lindhurst, Ontario, Canada, May 5, 1860, and passed away at the Gliddon Memorial Hospital, DeKalb, Illinois, January 15, 1934. He came to the United States about forty years ago, locating in DeKalb, Illinois. He was an active member of the church. For a number of years he has seen to the physical comfort of the Saints when they met in the house of worship. He is survived by his wife, and two brothers, Rodney, of DeKalb, and Wesley, of Chicago. Funeral services were held from the church, Elder R. E. Davey delivering the sermon. Interment was in Fairview Cemetery.

**SHAW.**—Emma Shaw was born in Scotland County, Missouri, in 1861. She was married to Alden E. Shaw, August 27, 1882, and to them fifteen children were born. Six daughters and seven sons are left to mourn, also two sisters, one brother, forty-four grandchildren, and twelve great-grandchildren. She was baptized into the church at Lamoni, Iowa, in 1885. Died January 28, 1934, at the home of her daughter, Mrs. J. B. Caswell, Oklahoma City, Oklahoma. The funeral services were held at the Saints' church and the sermon was by Elder F. E. Dillon. Interment was in Memorial Park, Oklahoma City.

**VOWELS.**—Alice White was born in Somersetshire, England, May 9, 1856, and departed this life, January 19, 1934, at the home of her daughter, Mrs. Beecham. She was married to Edward Vowels, who preceded her in death in 1919. She is survived by ten chil-

dren. Five sons, Harry, John, Fred, James, and Ernest, all of Belvidere, Illinois; and five daughters, Mrs. Ada Fager, Mrs. Nellie Beecham, Mrs. Beatrice Martinek, Mrs. Annie Ludtke, and Mrs. Elsie Howard, all of Belvidere. Two sons died in infancy, a daughter died in 1920. Mrs. Vowels has been a resident of Belvidere, Illinois, for the past twenty-three years, and was a faithful member of the church. Funeral services were held from the home of her daughter, in charge of Elder R. E. Davey, assisted by Apostle John F. Garver. Interment was in Belvidere Cemetery.

**ROCK.**—Joseph Henry Rock, son of Charles and Charlotte Bourne Rock, was born December 29, 1879, at Ridgetown, Ontario. He passed away peacefully in his sleep, January 29, 1934. He became a member of the church January 26, 1898. June 22, 1905, he married Adelaide Saint John. To this union were born four sons, Miles, Franklin, Harold, and Walter, and two daughters, Alma and Lenore. Alma predeceased her father. Besides his widow and family, he is survived by two brothers, David, of Detroit, Michigan, and Clarence, of London, Ontario; one sister, Mrs. Charles Connor, Detroit, Michigan, besides numerous other relatives and friends. The funeral was held February 1, from Wiltiams and Son Funeral Home under the auspices of Talbot Lodge, sermon by Elder Percy Farrow. Burial was in South Park Cemetery.

**McINTOSH.**—Eliza McIntosh was born January 26, 1848, in Canada, and departed this life at the home of her daughter, Mrs. David L. Baird, Detroit, Michigan, November 13, 1933. She was united in marriage to Alexander McIntosh, in Bay City, Michigan, in 1877, and lived there for a number of years. To them five children were born, three girls and two boys: Mrs. Edward I. Shaw, of West Helena, Arkansas; Mrs. John Baird, and Mrs. David L. Baird, of Detroit, Michigan; Frank and Archie McIntosh, of Bay City, Michigan. Her husband preceded her in death twelve years ago. She became a member of the church, April 29, 1906, and remained faithful until death. A short funeral service was conducted by Elder Kenneth Green at the home of her daughter, November 15. Thursday morning, November 16, her body was taken to her son, Frank McIntosh, in Bay City, Michigan. Funeral services were held at two o'clock in the afternoon, in charge of Elder Samuel L. Pendleton, of Beaverton, Michigan. She was laid to rest beside her husband in the Ackmyer Cemetery.

**RANDOLPH.**—Helen Christiana, daughter of Mr. and Mrs. Jocks was born at Mikado, Michigan, December 25, 1896. Following a long illness of tuberculosis she died January 15, 1934. She was baptized into the church, August 9, 1925, by Elder S. T. Pendleton. She leaves to mourn, her husband, Clarence Randolph, six children, three brothers, three sisters, her father, other relatives and many friends. The funeral was held at the Mikado church by Elder M. J. McGuire. Interment was in Mikado Cemetery.

**HEMSTOCK.**—George E. Hemstock was born September 2, 1860, near West Salem, Wisconsin. He died January 21, 1934, at his home near Bangor, Wisconsin. Was baptized March 7, 1912, by R. D. Davis. The funeral was held January 24, services in charge of the Baptist church at Bangor. Interment was in the beautiful Burns Valley Cemetery. The funeral sermon by Elder Leonard Houghton was heard by a large number of long-time friends and neighbors of the deceased. Surviving are his good wife, Sister Minnie Hemstock; his daughter, Sister Grace Scafe, and her husband; two granddaughters, and other relatives.

**TAYLOR.**—William H. Taylor, son of John and Elizabeth Taylor, was born in Zone Township, Kent County, Ontario, September 23, 1859, and passed from this life January 3, 1934. He married Mary Ann Morton, December 27, 1882, and to them eight children were born, seven of whom survive. Myrtle passed away in infancy. He was baptized into the church in June, 1871, by Elder George Shaw, and lived a faithful, active Saint until the end. Was ordained a priest while a young man and an elder in the spring of 1918. He was sincere and earnest in his belief and tried to live his religion. Left to mourn are his companion; five sons: Lorenzo M., of Wabash, Ontario; Charley M., of Shenston, New Ontario; Jay, of Windsor, Ontario; John A., of Independence, Missouri, and Alfred M., of

Shenandoah, Iowa; two daughters, Mrs. Alfred Blakeley and Mrs. Gordon Stanlick, of Wabash, Ontario; twenty-eight grandchildren; one brother, George, of Independence; one sister, Mrs. William Gordon, of Thamesville, Ontario; other relatives, and a host of friends.

## CLASSIFIED ADS

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### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

### REAL ESTATE

**FOR SALE:** Bates County, Missouri, farms, and suburban acres, easy terms; church and good group Saints. Let us locate you. Charles W. Scofield, Rich Hill, Missouri. 5-tf

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**WATCH REPAIRING:** Send me your difficult jobs, either for cost estimate, or prompt repair. Forty years experience. Elder E. T. Atwell, 825 North Main, Independence, Missouri. 4-t\*

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# Quotation Marks

## The Presence of God

Every vital religion must have some doctrine of the real presence of God. The ancient Hebrews symbolized it with the Shekinah above the ark in the holy of holies and the Roman Catholics keep the idea alive with their doctrine of the mass. One almost trembles with excitement and spiritual joy to think what might happen to Protestantism if it once really penetrated to our millions of adherents that the living God is really present, not on some candlelighted altar amid incense and ritual, but out there in the street, on the main highways of life where questions of politics, wages, social justice, racial fair play, and war and peace are to be decided.—Albert W. Palmer, in *"The Eternal God and the Present Hour,"* in *The Christian Century*.

## Canned Food

There is no objection against canned food in its place, for our civilization practically compels us to make use of it. But it should replace only such foods as we cannot get in a fresh state because of climate, season, or location. It is most deplorable that industry and capital were successful, by shrewd advertising methods and even with the aid of school medicine, in making people believe that canned food can replace fresh food at any time and in any way. This is far from the truth. Whatever the scientific departments of the canneries may emphasize and advertise, it is clear that the food which has been processed, heated, sugared, pickled, stained, bleached, seasoned with salt and various acids and finally closed up in a tin can, is far from its natural state. It may still contain the vitamins A, B, or C, but it never will be the same as fresh food. Especially is this true as far as acids are concerned. Whenever food is closed up in a metal container it is merely a matter of time until certain acids form. The United States Bureau of Chemistry, recognizing this fact, twice made the attempt to enforce new legislation to label the cans as to the time of expiration, as vaccines and sera have to be labeled. Both times the canneries and their allies were able to suppress these efforts. It may be remembered by every one that the use of canned food should be restricted to the absolute minimum in spite of all the advertising. Especially should one be careful of buying canned food at sales.—Egon V. Ullmann, M. D., in *Diet in Sinus Infections and Colds*. Macmillan, 1933.

"A divorce is an open confession of failure in the greatest of all voluntary ties."—Quintus Quiz, in the *Christian Century*.

## A New Program

"What the world needs is a new program, and new power to put it into effect. It must try to rediscover the meaning of the Kingdom of God on earth. It will see that it means an order of love and brotherhood breaking into the older order based on greed and selfishness.

"They say the church today has no real program. Churches perhaps seek members for the mere sake of the church, and not for the Kingdom of God on earth. Christianity spreads in and out of churches, in simple and strange ways, here and there, and Christians should support all the way. To save life one must lose it; in losing it, one finds life. The church must cease being an end unto itself.

"That is the program. But the world is littered with programs with no power behind them. Our program must draw power from the Holy Spirit. The God of Jesus, the certainty of conviction, the Sermon on the Mount, the universality of Christianity, its finality, are our fount.

"God intends us to remake a world, remake humanity. The social gospel, you say; no soul salvation in it. But isn't there? Entrance into the Kingdom of God is personal; living in it is social."—E. Stanley Jones, quoted in the *Kansas City Star*, January 24, 1934, from an address in Grand Avenue Temple, Kansas City.

Preaching must say without any stammering that the scientific quest is not the only road to truth. It must say, and with no apology for the word, that the eye of reason used apart from its other-eye of emotion, is given to over-astigmatism. We do not know a mother's love for us or our love for our children primarily by means of reason, but by means of emotion. Much of truth we never learn until we translate both our reasoning and our feeling into the deed: "Everyone therefore that heareth these words of mine and doeth them not (though he feel them profoundly and reason about them brilliantly) shall build his house of life upon the sand!"—George A. Buttrick, in *Jesus Came Preaching*.

## Our Enemy

"I am an Englishman, and proud to be one. You need a certain amount of pride to be self-respecting. In a day when liberty and free parliaments had to be fought for I am proud that Englishmen, and by that term I include Americans, were strong and courageous enough to fight and die for them.

"I am proud that cropped-headed yeoman rode with Cromwell for the sake of self-government. I am proud to come of a race that sent farm boys and store clerks marching to materialize the ideal of Abe Lincoln that white men would die to make black men free. I am proud of Anglo Saxons because we could arm for an ideal, because we could fight to resist a menace to human liberties. Now that the world has reached a state where the menace is arms, I shall be still more proud if we can disarm in order to aspire and to conquer.

"Our enemy is the violence and the baseness in all mankind. Our ally is the decency and kindness that is felt in the breasts of men from John O'Groats to Gibraltar, from Heligoland to Manila. The petty fights of the English-speaking people have been the selfish ones. Our glorious victories have been the victories of all mankind."—Jeffrey Farnol, English Author. Quoted in *Kansas City Star*.

Another year is like a beautiful, sturdy mountain, reaching into the infinite. When we behold it from below, we are awed by its majesty and thrilled by the experience of climbing it and seeing the view from its not easily mastered crown. It has no well-trodden paths; none has passed that way before. But to climb will be to reach new heights and see new visions and dream new dreams.—Richard K. Morton, in *"In the New Year Let's Climb!"* *The Epworth Herald*.

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By Paul M. Hanson

## **The Honor List of Service**

By Q. Swann

## **The Church at Work**

Edited By C. B. Woodstock

## **"Alcoholism" - - - A Health Letter**

By. A. W. Teel, M. D.

# THE SAINTS' HERALD

February 20, 1934

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Floyd M. McDowell, Associate Editor  
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## The Pigeonhole

### ■ The Proletarian, Again

The Proletarian was gently boiling this morning against the professors who, he says, try only to justify, rather than to improve, the capitalistic order of society. "I don't care who he is, or how many letters he has after his name," he declared this morning, "but when he tries to defend one group of men in starving another group of men to death by a monopoly on commodities, he is *wrong!* . . . ." Centuries ago, Jesus stood among his followers, crying out his indignation at the same kind of people: "Woe unto you, scribes, Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

### ■ Pinochle

A man, devoted to the church, had a son. The son wanted to bring his friends and play pinochle in the home. The man let them do it once. He suffered from remorse of conscience, and refused to let them ever to do it again. Within three months they were playing pinochle and other games in a gambling joint downtown. The boy refuses to go to church under any circumstances. It is no longer a matter of doubt whether the man has a son: the world has taken him, body, soul, and earthly possessions.

Another man, in the same neighborhood, equally devoted to the church, also had a son. The son wanted to bring his friends and play pinochle in the home. If it hadn't been pinochle it might have been something else. He let them do it not once, but several times. Pinochle continued to be interesting for about six weeks. Then they dropped it of their own accord. Now they are planning their spring baseball activities. The boys still come to the man's home. They do not visit the gambling joint downtown. The man still has a son. And he and his crowd still go to church.

These are facts, not arguments.

You can draw your own conclusions.

### ■ Fasting

While Daddy was working late at the schoolhouse one evening, Mother was getting the kiddies ready for bed, and she told them about the Fast Day announced for March 4. Overnight, the idea grew in importance but lost some of its clarity in one little head. Next morning at breakfast the child broke the news: "Oh, Daddy, we're supposed to fast on Sunday. Brother Fred. M. wants us to fast for *vitamin D!*" Mother is now checking up on her methods of religious education in the home.

### ■ Yes, Let's Try It

"What's your idea of civilization?" the Prince of Wales was asked.

"It's a good idea," replied the Prince. "Somebody ought to start it."—*Readers' Digest.*

# Editorial

## The General Conference

**Plans to Attend** Receiving and caring for the large number of conference visitors will be a task of considerable difficulty, and visitors should try to make their plans so that they can announce their coming and state their needs to the Housing Committee.

**The Conference Daily** Whether church members can attend the conference or not, they will want a copy of the *Conference Daily Herald* for a permanent record of the activities and events of the session. As announced by an advertisement at the back of this issue, the regular list of subscribers to the daily will have to be made up by March 23 in order to handle the large volume of mailing that will be necessary. After March 23 there will be no possibility of getting on the regular list, which offers the advantage of the special price of the fifty-cent subscription rate. Orders that come later than March 23 can be handled on a special list at a higher rate. For details, see the advertisement.

**Special Fast Day** Members all over the world will be greatly interested in the conference, and, following the announcement of President Smith, will fast on Sunday, March 4, and participate in special services of prayer for the welfare of the conference. The General Conference is not alone the concern of those who attend; it is the business of the whole church, and it is the privilege of every member to pray that the Divine Will may rule in the deliberations of the assembly. And we can expect the conference to be successful in arranging the work of the church in the measure that the people are interested and prayerful in its behalf.

We and the church are the threshold of new times and untried ways. The world is launching into a future whose nature we are not able to predict with any certainty, and it is inevitable that the church will be carried to new conditions along with it, do what we will. Though changes may come, our destiny is in our own hands, and what happens to us depends upon whether we are content to take things as they come or whether we are determined to follow the leadership of Christ into a new Promised Land.

L. L.

"Opportunity makes the man, but only when he knows what to do with it."

## Perils of the Times

**A Powder Magazine** The prospects for another world war loom dangerously ahead of us. The slaughter of men, women, and children, and the shelling of residence apartments by Chancellor Dollfus of Austria, in his desperate efforts to maintain his power can do him and his party little good. With Hitler's Nazi adherents waiting for the chance to overthrow him, and with Italy and France waiting to pounce on Hitler at the slightest move toward Austria, it looks as if the world may be about to undergo another holocaust of blood.

**Causes** Back of the unrest which is provoking all these threats of war, there are several causes: ambition, intrigue, nationalism, and disappointment in past wars and diplomacy. But greatest of all causes is the absolute desperation of the populations. When the great mass of the people have miserably existed for years with insufficient food and clothing, unemployed and inadequately housed, and when they see positively no hope in the existing regimes for any change for the better, they cease to care what happens. Their philosophy is: "Anything may be better than this. It is as well to die as to live any longer as we are. We will follow any leader who can promise us something better. If we succeed, perhaps we shall be well and happy. If we fail, we can only die once, and we had better do it now."

**Sympathy** With the nationalism and the spirit of aggressive militarism of some of those peoples we can have no sympathy. Our country can never again feel justified in participating in a war with them, and against others in the protection of their interests. But for their sufferings we should have the greatest possible sympathy.

**Needs** All they ask is an opportunity to live. But it takes land to provide the living, and there is no land to be had unless it is wrested by violence from other nations and other peoples. Add to that the fact that the lands have been conquered and reconquered many times, and that there is hardly any nation in Europe that cannot look across its borders and see vast lands that were once held by its people. These conditions present causes of trouble which it seems no efforts of diplomacy and no provisions of treaties can ever permanently settle. The explosive is always there. It only needs someone to set it off.

L. L.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

**B**ROTHER RICHARD BALDWIN, one of our active patriarchs, in a report to the Presidency giving statistically his activities for the year, reports a total number of 255 sermons preached, 475 services attended and 59 baptized. This, together with other activities such as administration to the sick, pastoral visits, patriarchal blessings, etc., etc., indicates that Brother Baldwin has had a very active ministerial year and we doubt not that his ministrations have brought comfort and pleasure to many of the Saints.

**B**ROTHER JOHN SHIELDS, one of the long-time active workers of the church, in a recent report covering the month of December appends a note saying that the day on which that report was written, namely, December 31st, was the fiftieth anniversary of his baptismal day. We congratulate Brother Shields on his long-time membership in the church and his faithfulness to the cause.

**J.** L. PRENTICE, presiding elder of the Toronto Branch, says:

"We are getting here in Toronto one of the finest groups of young men in the priesthood and they are all quite active. They are putting on the finals of the Ontario Oratorical Competition at London next Sunday and this is to be an annual affair hereafter for the young people. It would make you feel proud to hear these young men speak on church topics when competing."

We commend Brother Prentice on developing young men thus and appreciate the good work being done.

**B**ROTHER J. L. VERHEI of Portland, Oregon, says:

"Everywhere the growing conviction is coming on the Saints that now is the time for drawing closer together and a very pronounced spirit of forgiveness is being made manifest,"

for which Brother Verhei is duly thankful.

**B**ROTHER E. R. DAVIS, in writing of conditions found in certain parts of Illinois, says:

"We are beginning to hear the rumblings of the old saloon days with drunken brawls, shootings, stabbings, and auto accidents. This licensing of 'John Barleycorn' may put a few more dollars in circulation, but 'Watchman, what of the night?'"

Brother Davis' question is pertinent. "What of the night," and how can liquor be dispensed by the drink without a recrudescence of the saloon?

**W.** H. DAWSON, presiding elder of Sacramento Branch, in speaking of their work there tells of the fine spirit which prevailed at their meeting when inventories were formally filed by a march to the altar. He says that sixty-one inventories were filed, as against eighteen last year, which is a commendable increase, and then he adds,

"The Auburn Mission, forty miles east of us which we maintain from here, filed one hundred percent."

He speaks of the beautiful spirit which came into the meeting and which carried over into their sacrament service which followed, testimonies being of the highest quality and the gift of prophecy being exercised, while tears of joy stood in the eyes of many.

He also speaks of enjoying the work of Brother McDowell who has sojourned with him for a time in an official way.

**A** FEW DAYS ago Sister William Davis took the time to write me a few lines, as she expressed it, to let me know that our old missionary, Elder William Davis, had just passed his eightieth birthday, his natal day being the 24th of January. She reminds me that Brother Davis has put in fifty years of his life in gospel work and finds himself just as anxious as ever to do all that his strength and health permit him to do. Sister Davis rejoices that she has strength enough to minister to her aged companion as he needs, and I am sure that all of Brother Davis's many friends will rejoice to know that things are as well with him as they are and that Sister Davis has the strength to minister to

the brave old warrior as he may have need. May the divine blessing be upon the aged couple.

**B**ROTHER W. H. MANNERING writes that he is actively engaged in church work in Texas. We are always glad to know that these old-time missionaries continue their warm zeal in the interest of the church.

**D**. J. WILLIAMS, of Chatham, Ontario, writes to the Presidency on district matters, and conveys the sad news that Brother Stewart Lamont had passed away just before the writing of the letter. Stewart Lamont is a name which has long been connected with the work at Chatham and this good brother will be greatly missed by the Saints to whom he has so long ministered. It brings sadness to see these old-time, dependable workers passing into the beyond.

**J**OHAN F. GARVER, writing from the office, reporting on his activities, says:

"I am just in this Tuesday morning from conferences of the Southeastern and Central Illinois Districts, the latter at Taylorville, the former at Mount Vernon. I have no hesitancy in saying these were the best conferences I have ever attended in these districts. At each we had a very fine attendance, every branch being represented. A good response and liberty and power attended the preaching of the word and moved the people forward in their prayer services. I had not been in either of these districts for a year. I noticed a marked advance in the thinking and interest and devotion of the Saints."

It is good to hear of improved conditions prevailing in the districts and branches. Brother Garver doubtless rejoices to see improvement as the result of his labors.

### Special Notice to Conference Visitors

All visitors to the General Conference not having private arrangements and desiring rooms for their stay in Independence should write as soon as possible indicating how many rooms are desired for accommodation and the dates for which the reservations should be made. Also indicate whether you are willing to share rooms with someone else. Address requests for room to the Housing Committee, Auditorium, Independence, Missouri. Conference dates are Friday, April 6, to Saturday, April 14.

### Large Type Book of Mormon

Through a typographical error, the large type *Book of Mormon* is listed in our latest catalogue at \$0.90. This is an obvious error for so large a book. The real price is \$1.90.

HERALD PUBLISHING HOUSE  
Independence, Missouri

### Men You Ought to Know



GEORGE G. LEWIS

Of the Quorum of Twelve

*Since coming into the Quorum, Apostle George G. Lewis has fulfilled the highest hopes and expectations of his friends and of the church people. For one so young, he has had to shoulder heavy responsibilities, but, possessed of the character and spirit, he soon developed the strength necessary for his office.*

*His later training, both academic and official, was taken in America. But upon his ordination he was sent back to his native Australia. Like a good warrior, however, he did not go empty handed. He took an American wife and daughter with him. With two Americans in his family—his wife Edith, and daughter, Alice June—he felt outvoted. But now another Australian, Rosemary, has joined the family, and they are back on a fifty-fifty basis so to speak. And all doing well, thank you!*

## OFFICIAL

### Credentials

*Notice to District Presidents and Secretaries:*

Delegate Credentials must be in the hands of the Credentials Committee before your delegates can be seated in the General Conference on April 6. In order to choose the correct number of delegates you must ascertain the total membership of your district from the Statistical Department. As soon as the date of your conference is known write the Statistical Department, giving such date. The latest figures for the enrollment of your district together with a credential blank will be sent you at once.

THE CREDENTIALS COMMITTEE, By C. L. OLSON.

# Our "Sunday Evening Club"

By Arthur A. Sherman

Of Central Church, Chicago, Illinois

Our Sunday evening services were typical ones, with an average attendance of from ten to thirty, depending upon the weather, personal feelings, radio programs, and the sundry other things that affect Sunday evening church attendance, and we felt that if some of the others in the neighborhood could pack their churches we could too.

We started a Sunday Evening Club, putting on each week "A worship service of interest and beauty," engaging only the finest speakers from the three local branches and neighboring towns.

We patterned our service somewhat after the Sunday Evening Club that meets downtown in Orchestra Hall at first, and have made many interesting changes from time to time.

It worked out very well.

Immediately our attendance jumped from the former low average to seventy-five, and as high as one hundred and fifty.

We had our full choir performing every Sunday night—something hitherto impossible because they were absent.

We have imported talent for these "club" services not only from our other branches in town but from many other churches, Catholic, Episcopal, etc. At one service we had the three choirs from our Chicago branches perform at the same service.

We have enjoyed addresses from such general church men as F. H. Edwards, Paul M. Hanson, G. L. DeLapp, and others.

Next Sunday evening we celebrate our first anniversary, with J. F. Garver addressing us.

We have booked for services in the next few weeks a "Welsh Choir" from a church at Clearing, Illinois, and the entire choir of Saint Mark's Episcopal Church, from which we have only recently had a male and stringed quartette.

Our services have been attended to quite an extent by outsiders—neighbors and friends of our members.

Many of these outsiders have volunteered to assist in the "club" work in getting talent for us, and in other work such as publicity, etc.

The building up of our Sunday evening services is our main objective, but here is what has been accomplished along other lines since the awakening following the institution of the club.

Our grounds around the church which were barren or overrun with weeds have been sodded with grass and landscaped with trees and shrubbery. A concrete carriage walk has been installed all

## "Young People—

can do a lot," said an old philosopher, "if they only want to. The trouble is, a gettin' 'em to want to."

Apparently, the young people of Central Chicago Church wanted to do something, with the results briefly described on this page.

This was not written as an article. It was only a friendly personal letter. With a few omissions and changes, we present it here as it came to us.

The author was one of a group of young people who grew up in this Chicago branch. Older heads wagged solemnly over them, wondering what they were "coming to." Yes, they were problems, too—about fifteen of them!

But here they are, grown-up, and at work serving the church.

along the curb on both Sixty-sixth Street and Honore Street, and a pipe fence rail installed to protect these improvements and make them permanent.

The old hot air furnace which once adorned our auditorium has been junked, a modern steam plant installed, in the basement, and the interior of the entire building decorated, and the kitchen modernized.

We expect, this year, to make further improvements to the outside of the building which in effect will give us a new church. . . .

This activity has encouraged similar movements in the other Chicago branches, and has brought inquiries and comment from branches as far removed as California.

We are handicapped by the scarcity of suitable speakers and anticipate occasional invitations to outside pastors, which will no doubt create a greater fraternity with our neighboring church members. Our speakers refrain from controversy and doctrinal disputations, feeling that the best good will be accomplished in the teaching of the higher Christian ideals, and in bringing larger circles of friends to the church.

We are desirous of learning in advance when the headquarters men are passing through our city, as they do throughout

the year, so that we may have them to speak for us when possible.

(The author is director of music for the club, William Keir is president, and Floyd McNickle is organist.)

## Education

In our land some education is possible for everyone who has the mental capacity and the strength of character to obtain it. Education is not the panacea for all our ills that some have believed, but no one can afford to be without it in our day. Its financial value, however, is its least value. Education makes one a citizen of the world and puts him into fellowship with all who live today, and with the noblest and best of all who have lived in the past. If we have not read, we are not properly equipped for life.—*Young People's Leader.*

Are you afraid of death? Why should you be? Learn to live courageously, and you will neither fear death nor seek it. You will live! You will discover, the more fully you live, that life is not primarily of the body or of the world about us, but of the spirit and the world within us. Life does not begin when we are born, neither does it cease if we lay the body aside.

Death is not an escape from personal identity or responsibility. It is not "a sleep and a forgetting." It is not a transformation from imperfection to perfection, nor the fulfillment of this life by reward or punishment. It is an illusion. It is what might be true but for the fact that we have no life of our own to lose, that our life is a part of God's life, and that God's life is eternal.

Life goes on. It cannot be defeated. Not even death can defeat life, which merely adapts itself to different conditions as water adapts itself to the vessel that contains it.—Ernest C. Wilson, in "Don't Be Afraid!" *Progress.*

## Map!

Depart from wishing and do good,  
Map out a clean career;  
Pursue new paths—they may be rough—  
But be a pioneer!  
—Aletha M. Bonner, in *Progress* for January, 1934.

Of all the joys we can bring into our own lives there is none so joyous as that which comes to us as the result of caring for others and brightening sad lives.—E. C. Burke.

# NEWS BRIEFS

## Dallas Branch Dedicates Church

For long years Saints of Dallas, Texas, have dreamed of a branch organization and a church edifice all their own, and now they are cherishing both. February 11, was a memorable day for the branch, their church building being dedicated to the service of the Lord. Officiating in the ceremony were District President C. W. Tischer, Pastor H. H. Davenport, Apostle R. S. Budd, Bishop L. F. P. Curry, and others.

Services of the day tended to recall to the memory of the worshipers the pioneer struggles and endeavors of early Saints in Dallas County and the earnest ministry of such missionaries as T. J. Shepherd, S. W. Simmons, H. O. Smith, E. L. Henson, J. W. Wight, B. F. Renfro, John Harp, J. M. Nunley, W. M. Aylor, G. R. Kuykendall, W. R. Standifer, and B. F. Spicer.

## James W. Davis Holds Services at Detroit

Missionary services of the highest order were closed at East Side Church, Detroit, February 4, by Elder James W. Davis, according to officers and workers in that congregation. For two weeks Brother Davis labored there taking for his theme, *"The Significance of a Personal God and the Need of a Present Tense Religion."*

## Wichita Gives Stanch Support to Missionary Series

Wichita Branch, Kansas, was thoroughly organized for the missionary series which Elder William I. Fligg began January 14. "Special attendance" nights were assigned to various groups and classes, including the young people, the men's Bible class, the choir, the children, the intermediates, and others, and at the close of the meetings a silver loving cup was awarded the class having the largest percentage present.

An unusual service of welcome was given Brother Fligg on the Saturday night preceding the opening, representatives from each department being present and pledging their support in the missionary undertaking. Cooperation was the watchword. Two candidates were baptized on the closing day by the branch pastor.

## Kansas City Women Present Gift

A sum of five hundred dollars was the gift presented to Bishop C. A. Skinner by Central Church Women's Club, of Kansas City Stake, January 1, this year. The collecting and giving of money to the church compose only one of the many activities of this group of energetic women. This gift, they designated, was to be applied on the church debt.

## "Health Day" for Lennox Mission, California

Doctor A. W. Teel, church physician, was guest speaker on "Health Day," January 21, at Lennox Mission, California. In the morning he gave an inspiring health message. At noon a real Latter Day Saint dinner was served, there being meatless meat loaf and raw vegetable and fruit salads. At the round-table discussion in the afternoon Doctor Teel gave a list of foods appropriate for an anti-gastritis diet.

## Churches Participate in National Boy Scout Week

National Boy Scout Week, February 8 to 14, was observed by many branches of our church. Special services and ceremonies reviewed the history of scouting in the United States and made friends for this nation-wide boy movement. In Independence, Lamoni, and a dozen other cities where the church sponsors Boy Scout troops, scout programs were given.

At Chelsea Church, Kansas City Stake, the eleven o'clock service February 11, honored the scouts, and Elder George Mesley was the guest speaker. Brother Mesley was a scoutmaster in his native land, Australia. When he left for America, one of his scouts gave him a staff. Since that time Brother Mesley has carved his scout history on his staff. In his talk to Chelsea boys he related some of his scout experiences and told what the various symbols on his staff represent.

And now the Boy Scout troops in compliance with President Roosevelt's request that "Scouts of the nation collect such household furnishings as people may be able to share as gifts with those in need," have begun work in the collection of articles of clothing, bedding, and household equipment. In Independence all of the five troops sponsored by the church, are engaged in this activity.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church . . .

## Programs and Activities

### East Bay Young People Busy

Berkeley, California.—The young people of East Bay Branch are making February a busy month with many activities to occupy their time. A few items from their program will offer suggestions and inspirations to others: Four young men discussed, "What is our place in the church today?" at an evening service. . . . To accompany the chin music, a pair of good vocal numbers by the girls' chorus. . . . A Valentine party with Cupid, darts, hearts, and everything. . . . A real fellowship service at the church on Sunday evening. . . . And they have fireside meetings, too, featuring a leading talk and general discussion afterward. . . . It all sounds so cheerful and friendly. Walter Weldon, president of their organization, keeps them working.

## Behavior in Public

All people in the streets, or anywhere in public, should be careful not to talk too loud. They should especially avoid pronouncing people's names, or making personal remarks that may attract passing attention or give a clue to their identity.

There is nothing that stamps the climbing parvenu more than advertising his possessions or achievements by loud word of mouth—anywhere!

Not to attract attention to oneself in public, is one of the fundamental rules of good breeding. Shun conspicuous manners, conspicuous clothes, a loud voice, staring at people, knocking into them, talking across anyone—in a word do not attract attention to yourself. Do not expose your private affairs, feelings or innermost thoughts in public. You are knocking down the walls of your house when you do.—Emily Post, in *Etiquette*.

## Perfection

Perhaps few of us ever feel that we have been perfect for a single day. But every good man aims at perfection every hour. Above all other desires and achievements he wants to be right—right with himself, right with others, and right with God. In the end we must all become what we desire most to be. No one can become righteous who does not love righteousness more than all else—not for what it will bring, but for its own sake. But he who sets his affections on the things that are above where Christ is, will become like Christ.—*Young People's Leader*.

## "See You at Conference"



ROY A. CHEVILLE  
Of Graceland College

On account of duties elsewhere, he may not be at the conference long. But whether present or absent, his influence will be felt for the expansion and enrichment of the good way of life for young people. Always sympathetic and companionable with young people, he has done much to inspire them and to point a clear path through the intellectual difficulties and emotional storms that come to them in their youth.

## Study and Its Secret

Study consists in focusing the mind upon the subject in hand. In very early life we have almost no power of voluntary attention; and even the mature scholar can hold his mind on a given object only for an instant by his own will power. The little child scarcely has any mind that he can call his own. He lives out of doors, on the highways of sensation and thither by the bright baubles and the entrancing sounds around him. He surrenders himself completely and on the spot to the last and gaudiest attraction that bids for his attention. We laugh at professors and philosophers for being absent-minded. In reality they are not absent-minded at all; they are so *present-minded* that they are utterly oblivious of their bodies and of everything around them. They have learned the art of study, and are giving attention mightily.

With children—and with many college students—it is exactly the opposite. Their bodies are chained to the tasks before them, but their minds are absent on other and more attractive pursuits. Now the trouble with many students is that they are still children. They have never learned how to hold their attention closely and sternly to a set task. They

are given to dawdling and to idle day-dreaming. They are at the mercy of every sensation and every enticement. An educated person learns "to do the thing he does not want to do, at the time he does not want to do it."

In the long run the secret of study resides in our ability to bathe our thought, our task, our lesson in the stream of interest. The way to study successfully and joyously is to be interested in the thing that claims our attention.—R. L. Lyman in *The Mind at Work*.

## Coming to Conference

Three more people have made an early decision to attend the General Conference in April. Miss Mattie Scott, of Oklahoma City, Oklahoma, writes that she and two friends are planning to come. The friends are: Mrs. Mary Vickrey and Mrs. R. Vickrey.

We are glad to hear from young people in various branches who are planning to attend. It is early yet, but not too early to decide to come. There will be a warm welcome for visitors by Independence and Kansas City young people, and plans are under way now. The committees will be anxious to know how many to expect.

## Freedom

Each generation has its own useful and necessary function with respect to the younger, but the one thing it is always doing and has no right to do is to try to cast youth in the same mould in which itself was cast. The world is full of loving and well-meaning parents who will do anything for their children except get off their backs.

*Individual, non-competitive self-expression, together with group-consciousness and cooperation:* until by some means these things are integrated into our educational system it will fail to meet the needs of modern youth.—Claude Bragdon, in *The New Image*.

Jesus always trusted men, and expected the best from them, not because He did not know men, but because He did. He deliberately refused to look at what He did not like. In His best known sermon He did not say, cursed are the proud, the luxurious, the corrupt in heart; but blessed are the meek, the poor in spirit, the pure in heart. He assumed that such qualities existed and sought to educate them by trusting them.—Henry E. Jackson in *Great Pictures as Moral Teachers*.

# Why One Should Belong to the Church

By Paul M. Hanson

*A sermon delivered at Stone Church, Independence, Missouri, January 14, 1934. Reported by Belle Robinson James.*

**O**UR LESSON is selected from the writings of Saint Matthew:

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—16: 13-18.

Our text: "Upon this rock I will build my church." The church preceded the writings of the Holy Scriptures—the Bible did not produce the church.

Jesus, after having traveled with his apostles over the flower-be-decked hills of Galilee, all the while desiring to develop in their minds the truth respecting himself, asked them: "Whom do men say that I, the Son of man, am?" Then passing from this generality he asked: "Whom say ye that I am?" Under certain conditions the mind can act very quickly in gathering up multitudinous evidences and drawing therefrom conclusions that are sensed as right, confirmed as such under the light of the Spirit of God. Peter answered, "Thou art the Christ, the Son of the living God." Think what experiences flitted through his mind before he declared his conclusion! Jesus replied: "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock"—what comes from heaven and not from flesh and blood—"I will build my church; and the gates of hell"—with the church so built upon the rock—"shall not prevail against it."

This unique truth respecting the church was disclosed through Jesus Christ.

One needs a light when moving in the dark, to avoid collisions and bruises. A lantern will not suffice. There is no organization among men like the

church. What a marvelous institution! Divinely conceived and designed, and placed within the reach of man. Not an institution of man's devising. Not a society brought forth from an uninspired conclave of men, but an organization so perfect and marvelous as to be designated in the New Testament the "body of Christ." The church, therefore, is the special means through which the love and life and power and justice of God is expressed to all. There is no organization outside of it that inculcates the two great commandments. A perfect medium it is for unfolding the intelligence of God, which may in human life develop into the more abundant life that Jesus came to give. If anyone desires to know the mind and Spirit and attitudes of God, turn to the life of Jesus Christ. I cannot conceive of God being any different in all his relations with humanity from Jesus Christ. Christ was God veiled in the habiliments of the flesh. And his life of richness was to be made possible by obeying his doctrine, having faith in his promises, and observing his ordinances, through the instrumentality of the church—designed to reach out from his disciples even to peoples and nations who know not the Lord.



PAUL M. HANSON  
Of the Quorum of Twelve

**T**HE CHURCH sets forth what is transitory and what is eternal. When we hear its teachings promulgated, or see them set forth on the printed page, somehow if we are intellectually honest and disposed to faithfully use the high faculties of

our soul, we feel that what is presented are what they purport to be. No need to go through life testing out this and testing out that and by experience suffering, in some cases intolerably, and then in the sunset of life decide that one ought to recognize after all someone greater than oneself, and that in Jesus Christ is the highest expression of truth and right living ever made known to man.

Without the church, the gospel of Christ itself would be ineffectual and inoperative. The gospel was placed by Him who had authority to so place it—in the custody of the church. Religion is the only thing that gives men moral principles and

moral standards. It alone produces character and responsibility. The church is concerned with religion, and he who thinks carefully will sense that religion in giving to men a sense of responsibility for their conduct, must enter into the reconstruction of the world itself.

What does the church offer? Here are a few words—a sample of what it offers—that came from the Apostle Paul: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” The church in every age can never afford to look upon that admonition as a minor one among admonitions given through accredited representatives of God.

**T**HE MOST POTENT MORAL RESTRAINT is habitual contemplation of holy things. An habitual hanging up on the walls of the mind of such pictures as the words of Paul offer and indulging in contemplation of truth, honesty, justice, purity, and loveliness, will make of men intellectual and spiritual giants. There is nothing more true than that God builds on life at its highest expression. Not understanding this is why many people do not find God, and then not finding him, they wonder if he exists, and then perhaps decide on trying to make a success going through life with their creator left out of consideration.

The church keeps fresh in the minds of men, God, and Christ, and the Holy Spirit, and love, and justice, and salvation, and home, and country. These words become active, meaningful parts of our vocabulary. Where is your road taking you? What a lonely thwarted personality is a person who belongs to nothing! He is tending all the while to be antisocial. Friends, church members, where is your road taking you? Some may think—“Well here—look at so and so and a few others like them in the church, they strike one as being hypocrites”—and then superficially conclude, “and so one is as well out of the church as in it.” Now you who can so sense hypocrisy are just the kind of men that Christ needs in his church to help keep it on the rock. Life soon passes. A very short span of time that we occupy here among our fellows. Death does not change character or outlook except perhaps to make one more conscious of things as they are, intensifying remorse, if there is ground for remorse, and enlarging joy if there is cause for joy. If at the great tribunal of God, where all shall stand to be judged, you were asked, “Why did you decline to cast your lot with Christ? Why did you not join His

church?” What would you say? Would you not be ashamed of the reason you entertained regarding certain weaklings in this life? At once you would think: If those persons were as small as I imagined, how small I must be in order to hide myself behind them from the gaze of the great God who is Eternal?

If there be some who find in the mysteries of Christianity, something in the nature of obstacles, let me suggest: may not those very things be proof of the church being a Divine institution? If there was no mystery, where would God be? Wherever the infinite God works with men there are plenty of things that the finite mind cannot understand. Mystery—plenty of it. I do not know how God can forgive sin. To me it is a profound mystery, as much so as the nature of life in a blade of grass. But I know that such forgiveness is a reality, and that the pardoning power of God brings joy that is inexpressible.

**T**HE CHURCH exercises a great influence in the early formative period of life. I speak from experience. My grandparents on the maternal side, thinking they had heard the gospel of Christ in its fullness, left their home in Denmark, in one of the most beautiful agricultural regions I have ever seen, and came to this land. Not able to speak a word of English—and all their relatives left in their homeland. They were on their way to Zion in Utah, for what they had heard fell from the lips of representatives of the church presided over by Brigham Young. They had not heard anything about the doctrines espoused by that body that have impressed so many as being obnoxious to Christianity. My mother—now in this congregation, as a girl of about seven years walked nearly all the way from Florence, near Omaha, across the plains, one of a company going in wagons drawn by oxen. The Indians swooped down on their camp at one time, and a woman was carried away by the Indians and never heard from again. On the wagons rumbled to the Great Salt Lake Valley. And then it was not long before they heard taught, from what they thought would be the altar of the Lord’s house, a thing they could not accept—plural marriage. They left Utah as soon as they could make arrangements to do so. Later they cast their lot with the Reorganized Church of Jesus Christ of Latter Day Saints, and rejoiced in the fullness of truth that it offered, and in the associations that made their hearts burn for joy.

And somehow, the ideal of a Latter Day Saint captured my young imagination. I thought what a great thing to love one’s religion and to be true to one’s convictions. *(Continued on page 242.)*

# The Honor List of Service to Others

By Q. Swann

SITTING in a cubicle of a hairdressing department one day in a very busy store, I said to the young woman attendant, "What a lively and industrious store this is! Is it ever quiet?" "No, indeed," she said, "isn't it dreadful?" And then I fell to studying her face in the mirror as she bent over my head and concentrated on her work.

She was not the ordinary type, but strong looking and robust. Her hair waved back from her forehead which was wide and intellectual. We continued to chat about things in general. The lucky ballots drifted into our conversations as it was Christmas time and her firm puts up hampers and presents of value. Tickets are sold and the lucky number draws the goods. To my inquiry she said: "No, I have never been lucky yet. Every year mother and I share a sweepstake ticket. Mother plans the lovely house she will have with round corners or dustless ones. We make plans and design and furnish each room. But luck has not yet come our way." "And you?" I queried.

"I have only one wish," she returned after some hesitation. I waited a little while and then, "Could you tell me?" "Well, mother thinks I am crazy. She can't understand. But I want to live on a farm in Africa." The young woman looked almost shamefaced at her confession. "Africa is a wonderful and mysterious country," was my reply, "and I don't wonder at your desire to live there." "I love horses and dogs," she continued. "When I was small we lived in the country. We had several horses and I was never so happy as when I was astride one. We had a bakery, too, and although we kept a number of cats there were many mice. We could not keep them down. We had round bins in our bakery and the mice used to fall into them and could not get out. Then I would put my hand down to lift them out and play with them. How their little hearts used to beat as I held them!"

NEVER BEFORE had I met a young woman who liked to play with mice, but I admitted that I always felt sorry when I saw a mouse caught in a trap.

She then went on to tell me that her dream would never come true. She was an only child and her parents would grieve at the thought of losing her. So here was a brave and adventurous-minded girl, riding madly over the veldt, fishing in the rivers, or exploring the dark regions of the forest, surrounded by dozens of dogs, living in the open, but

all this only in her dreams. In real life she works conscientiously mixing her shampoos and dressings, combing, pressing and patting waves of hair in place. All the time her heart yearns for greater things. I admire this friend. She is not more than twenty years old, but she has a keen sense of duty.

That little word *duty*—only four letters in it, yet it means so much in human relationships.

There are very many young people whose time is spent doing tasks that are unwelcome, uncongenial; but they face each day with serenity, making the best of their opportunities. They do not complain. That is fine. How we admire these qualities—loyalty, cheerfulness, serenity, duty-loving and doing! For ourselves we say: "If only I had a chance to do the things I want to do." In the meantime we sometimes forget to do the best we can for ourselves and others and so make life happy.

NOBLE I called this girl in my thoughts, and as I left I said: "I hope sincerely that someday you will have your wish."

I know another young woman whose name should be put on this "honor list" of duty and an uncomplaining spirit. She would be greatly surprised if she knew that I was writing of her. She is the eldest of six. Her mother is living but her father died four years ago. This girl seems to take the whole responsibility of the household. She is twenty-six years old. Her mother is big and comfortable, likes all her needs supplied, and does not worry overmuch. Amy hands every penny of her earnings over to her mother each week. Sometimes in the evenings she goes out to sew at a friend's home. She is fortunate to be able to do this for in return her friend gives her cast-off clothing which she reconverts. Any money that Amy makes apart from this is always pounced upon for the "gas bill," or other expenses. She makes all the clothes for her two young sisters. Over the week-end when most young people seek pleasure or at least rest, she is busy cooking and cleaning. Often she polishes every floor in the house.

In return for this she sleeps in an attic and is not even allowed to take a friend home with her. She has a responsible and well paid position. If she wished she could hire a flat, have pretty clothes, and good times. But *Duty* stands before her and she faithfully plays her part. Amy is not drab or uninteresting, but she is (Continued on page 243.)

# Weekly Health Letter

"Alcoholism"

By A. W. Teel, M. D.  
Church Physician

THE APPARENT NECESSITY for the ministry and layman to understand more fully the action of legalized alcoholic beverages on the human mechanism is what has prompted me to write this article. Regardless of the writer's personal opinion concerning the repeal of the Eighteenth Amendment or whether or not he believes in use of the drug in scientific medicine will not influence him in setting forth the action of alcohol on the human system which has been gleaned from his own observation and research work as well as from men of unquestionable reputation in public health work and scientific attainments. Approaching this subject I realize that "it is equally inflammable whether one touches a match to it or writes about it."

By the term *alcoholism* is meant the physical and mental changes induced by it in sufficient quantities to act as a poison. It is classed as one of the chief habit-forming drugs along with opium and its alkaloids, especially morphine, codeine, heroin and cocaine. Much has been written concerning it as a sociologic problem and it has only recently been realized that any drug that produces a habit has important public health aspects. Whisky, wine and beer are the principal forms in which alcohol is imbibed but there are some who are addicted to the habit of drinking tincture of ginger, spirits of lavender, tincture of capsicum and cologne water instead, believing it to be a more refined method of inducing intoxication.

In sufficient concentration alcohol is a poison to all living matter, both animal and vegetable. The effects of a sufficient quantity taken in a short time are known as acute alcoholism and the term *chronic alcoholism* is applied to that state which is the product of the long continued action of considerable quantities of the poison.

*Mania-a-potu* is a term applied to acute alcoholic delirium in certain susceptible subjects. Delirium tremens occurs in the course of chronic alcoholism characterized by delirium with trembling brought about by its derangement of the stomach preventing its assimilation. Quite frequently, however, these terms are applied indiscriminately. When applied to the skin evaporation being prevented, it excites a sense of heat, itching and superficial inflammation. In this respect it is not unlike other volatile and irritating substances. When applied to wounds in a concentrated solution it acts first as astringent and then as a caustic. Its effects on mu-

cous membranes are similar to those on wounds. When taken into the stomach alcohol causes a sense of warmth, which diffuses over the abdomen, and is quickly followed by a general glow over the whole body. Like all irritants the mucous membrane of the stomach is more or less reddened by the increased blood supply to the part with its resultant congestion (*hyperaemia*). Usually this only occurs in patches most noticeable about the upper part of the stomach. Occasionally ulcerations are common in the lower part of the oesophagus and in the stomach caused by more or less detachment of the epithelium. A more or less intense congestion also, in the mucous membrane of the trachea and bronchial tubes occurs extending to the lungs. Similar conditions are found in the brain the membranes being more or less deeply injected presenting an edematous (swelled) state extending to the lymph spaces and often to the brain substance itself. This condition is commonly called a "wet brain" among pathologists.

"Fusel" oil is often used in the manufacture of cheap liquors which adds to its harmful effects. The symptoms of acute alcoholism are familiar to every one especially those who have lived during the saloon age. During that age the disorderly conduct, the uncertain gait, the alcoholic breath and the perverted mentality due to the inhibitory functions of the brain being interfered with allowed every foolish thought and idea to be carried out in actions, was a common occurrence.

There are three well-defined stages of intoxication designated as the first, second and third stages. The first stage is the stage of exhilaration and warmth "when one twenty-five-cent piece looks like two and an inclination to step on the gas" is produced by only a small quantity of the drug, resulting in vascular relaxation due to the paralyzing effect of the poison on the vaso-motor center. The second stage causes a partial functional paralysis of the nerve centers and signifies the further action of the narcotic and the third is a stage of dead drunkenness in which the individual passes into a deep sleep or coma in which he awakes more or less confused, with a disordered digestive tract and a depressed nervous system. While in the state of acute coma the patient has difficult and stertorous breathing, full congested face and relaxation of the voluntary muscles and sometimes of the sphincters. in the third stage (Continued on page 242.)

# The Royal Road

By Florence Tracey

XXI

## One of the Least

LARRY gazed in astonishment at the preacher in the stand who one by one was refuting all her favorite arguments and ideas about sermons. He was a young man of attractive appearance; he had a pleasing voice and pulpit personality. Try as she might she could not help but like him. She did not know him personally, but had learned from Carmen, who sat beside her, that Brother Calahan's family was one of which a minister in the church might be very proud, and that they lived in Independence.

Until this hour Larry had steadfastly maintained that the world could get along very happily on one half the sermons it heard every week. She had permitted herself to feel almost disdainful of sermons as a method of teaching people. Sermons were like patent medicine—much talked about, quite disagreeable, and not very effective. For those and other reasons she failed to enjoy sermons. All the ecclesiastical discourses she had ever listened to fell in three classes. First, there were those pleading for money. They prodded you to do your duty to the church by emptying your pockets to the lining. Then there were doctrinal sermons, all about the things in which the church believed, this principle and that belief; but too frequently these sermons did not emphasize the application of these beliefs and principles. Greg had said once that such sermons just didn't "click" with him. As for the third class, she was little interested or concerned—these were sermons about heaven and the whole hereafter. A mere conglomeration of speculation for otherwise idle minds, Larry thought.

YET HERE was a young man who dared to stand in the Stone Church pulpit, a pulpit fairly corroded with traditions, and looking you in the face, tell you how to live. As she sat there beside Carmen, Larry was dismayed at his open attack on her theory concerning the utility of sermons.

And now he was exhorting his listeners to love God and show their love by consecrated service; to be not hearers of the word only, but doers. He was stressing prayer. And then he opened the Scriptures:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father,

but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Why—oh, why, had he picked that particular selection, wondered the girl. She felt most uncomfortable, as if he might know something about her last week-end at Lakeside Cottage, as if he were condemning her before the entire congregation. Suddenly Larry had the impression that her soul was not the

rampant. The church has these things to face—its members have these problems to solve. Not one of us can dodge these things. All must face them at some time or other, the old, the young. To each one of us there come times when we must choose between the way God would have us go, and the way men would have us go. . . ."

"Is he talking about the Royal Road now and comparing it with the Speedway?" Larry asked herself.

". . . I have not the heart to condemn one class of our people above another. One class has surrendered to worldly things as much as another," the speaker continued. "All of us are guilty in some degree—some more than others, it is true—of worldliness. All of us have forgotten that we are to be *in* the world but not *of* the world; that to us comes the glorious privilege of growing daily more like Christ our Savior. Frequently I hear young people charged with dancing, card playing, and even drunkenness and debauchery; but there also come to my ears stories of those in our older ranks who are living in dishonesty, license, adultery, sin. You may never join a bridge club, but you may gossip over your back fence. You may never go on the dance floor, but you may cheat in your business. You may never smoke a cigarette, but you may overeat until you impair your health. Oh, don't you see, my friends, we are all guilty—the world has entered the church; it has come into our very hearts! Would that when we are tempted again to forget ourselves, the words might ring in our ears: 'If any man love the world, the love of the Father is not in him.'

"As a people we need to study the Scriptures, to search the word of truth, and to *apply* the things we learn to our own lives—not to our neighbors' lives, friends, but to *our very own*. This continuous passing of the buck of our faults to someone else must stop. We must stand like men and women in our places, choose the right, and do what our consciences dictate."

LARRY'S CONSCIENCE felt as worn as the leather sole of a child's school shoe. It had been doing double duty since her return to Independence. She saw herself as a "negative little nobody" as she chose to term it; a girl who was doing nothing in return for the many things life was giving her. Always she felt this way after she had for a time—no matter how short that time—side-stepped her conscience.

"Jesus tells us," the preacher's voice was earnest, "that if we love him, we will obey him. We will live his law. And

### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Tempted once more, during her estrangement with Greg, this time by Dart Moody, she consents against her better judgment to go on a week-end party to a summer home in the Ozark Mountains. The place belongs to a wealthy Independence family. She has scarcely started on the trip before she realizes it was a mistake to go. She is apprehensive, and yet she realizes that there may be something to learn.

The place was a dream of peace and natural beauty, but the company made the whole week-end a nightmare of confusion. Shaken and glad to escape, Larry returned home.

beautiful thing she wished it to be, but badly worn and shabby. It needed mending.

"This is a day," Brother Calahan was saying, "when it requires a courageous heart and a bold spirit to maintain our spiritual integrity; not to compromise ourselves with the world. We must indeed be doers, not allowing ourselves to fall into temptation. The church is surrounded on all sides by the world, and in many places, the world and its issues have crept into the church. This is a machine age, a time of rushing, of hurrying by the standards of former years, of disregard for conventions. Crime, war, social unrest, economic failure are

latter-day revelation is full of instruction concerning how we are to live. It tells us that we are to make a 'righteous offering,' and, my fellow Latter Day Saints, I am fully convinced that this offering must be the gift of a good life to our Lord and Master. I think the spiritual experiences of many of our people prove this to be true—ours must be an offering of lives well lived. Are we ready to make such an offering?

"Modern revelation tells us also: 'Behold, the great day of the Lord is at hand,' then it reminds us, 'But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.'"

CARMEN was taking down the Scriptural references on an envelope she had drawn from her pocketbook. It was a letter from John—Larry recognized the handwriting.

Larry stirred a bit dazedly. The sermon was almost too much for her. She felt as if a mountain were slowly covering her up. How sincere the man was! And how sure of his subject—evidently he had tested all he was telling them.

Someone in the pew behind her arose, pushed along in front of the knees of his seatmates, and left the room. In passing behind Larry, he pushed her hat awry. Hastily she looked back, a tiny frown puckering her brow. It was rude for people to leave like that in the midst of a sermon—it annoyed everyone.

And then the girl's heart seemed to make a great surging leap. Gregory Spurgeon was sitting two rows behind her! He was looking straight at her, a tense, hungry look which changed to one of casual acquaintanceship almost the instant her glance met his. It was the first time they had seen each other in weeks. Neither smiled. Theirs was a sober, mutual exchange of recognition.

But for Larry when she looked again at the pulpit, the room seemed to reel and spin. Greg!—Greg! And so near! He was *alone*, too! Her pulses seemed to race. No one would have thought to see her sitting there so quietly, that an inward tumult was in progress. Her face was calm, her gaze steady. Nevertheless, she found it hard to concentrate on the concluding words of the sermon:

"Of course we want to see Zion flourish. We have dreamed of it for a century. We want to do our part, and we have a grave responsibility, Saints of Zion, the responsibility of setting an example, not of worldliness, but of righteousness before God and our fellow men. We must be at our work. We must conserve our time and energy. We must choose today and go to our post, ready to serve, to give everything.

"The church all over the land, looks to us. It expects something of us. Today men cry for employment; the world

wants safety, love, peace. The world wants Zion. It is our privilege to give ourselves as Christ gave himself, to the saving of the world. This morning as you leave this house of God, I want you to go thinking, thinking seriously, and when you reach home, turn in your Bibles to 1 John. We as a church need to know especially what is in the first three chapters of his epistle. Let me read this to you from the third chapter as a closing thought: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'"

Larry felt almost smothered with a sense of her own incompetence. She had stood face to face with herself in the past half hour, and such a barren, unlovely self as she had! It would mean the giving up of many things which until today had meant life and happiness to her, but she wanted to follow the speaker's advice. She wanted to be busy, to do something which would help someone. Carmen would advise her—good, helpful Carmen; she was really a friend. But close upon her newly-formed resolution came this tempting thought: Does this man do what he teaches? Does his life accord with the words he preaches? Doubtfully she considered them, and then something seemed to prick her consciousness. It was almost as if someone had spoken to her: "Be your age, Larry. What if he doesn't do what he teaches? That doesn't excuse *you* from taking up *your* responsibility."

So seriously was she considering this problem that she did not notice when the speaker took his seat or when the elder in charge announced the hymn number. But she started to her feet when the rest stood up and the thought of Greg's nearness thrilled her with anticipation. Would she have the opportunity of speaking to him after church—oh, very casually, of course?

It was odd, she thought, that Greg had not brought his lady friend to church. But perhaps she was sleeping late after last night's frolic, or perhaps she was not a member of the church.

The aisle was choked with people filing out of the church. In the lobby Sallie Ruth and Jeff joined them, and the four moved out the front door. Familiar faces everywhere, and people were nodding and smiling. Cars sounded their horns as they pushed out of the driveway.

Yes, there was Greg at the curb talking to someone, but keeping a watchful eye on the people coming out of the church.

How insignificant Larry felt in this group of people; how little she had done to deserve a place among them! And

yet, they spoke to her gladly and they called her "sister." Once on the sidewalk, the four of them stopped to talk.

Then—not three feet away stood Greg. He was looking at them. A warm tide swept over Larry, and involuntarily her grasp tightened on Carmen's arm.

"Hello," he beamed.

"Oh—hello," she flashed him a smile, and that was all. The crowd broke between them, and a moment later she and Carmen were on the other side of the drive on their way home.

(To be continued.)

## A Prophet of God

By William Patterson

When financiers, statesmen and ministers are discussing the amount of gold needed to stabilize the dollar, the nation needs the prophet to read the inscription on that dollar, "In God We Trust," and to point men and women to that God and his law.

During Bible times, it was the prophet who challenged the people to return to the stabilizing standards of righteousness, justice, mercy and equality. In my opinion, the church and its ministry have become subordinate to business and men of secular affairs because the prophetic office and function no longer exist. Denominational theology excludes the prophet as no longer needed, but the prophet Amos said, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets.

Unlike the average minister, who listens to the voice of popular opinion and reads his textbooks, the prophet hears the voice of God and reads the handwriting on the wall. He delivers his message fearlessly, impartially and uncompromisingly. To this prophet, the voice of the people is not always the voice of God, but the voice of God is always for the good of the people, and he is willing to forfeit his life in delivering the message.—From a Press Report of the Sermon.

## Criticism

To criticize is easy

As you pass along life's road,  
It is easy to condemn and sneer  
When another bears the load.

But if you know an easier way,  
Then lend a helping hand,  
Do not let a worker sweat  
While you criticize and stand.

To criticize is easy

As you pass along life's road,  
But a better and a nobler way  
Is to help to bear the load.

—Grenville Kleiser.

# THE CHURCH AT WORK

Edited by C. B. Woodstock

## The Christmas Offering in 1933, \$18,968.51

We are happy to report the above amount as the splendid total contributed through the church schools in 1933 as a special Christmas offering in memory of the Christ and the work of the church. Indeed, it is given, in the fullest possible way, as unto the Christ, himself.

The Christmas offering has special significance at the close of the year, when the spirit of Christmas giving is in the air. We joy to share in giving in the spirit in which the Christ came to the world and gave himself as the supreme gift of all time. But, not content to give to the Christ in a single offering at Christmas time, there has grown throughout the church a beautiful custom of making a special sacrifice offering on each or any Sunday of the year. Often the offerings are small in amount, but they represent the continual love and self-denial of a people who love the Savior and wish to keep fresh in their memory the gift of the Christ, and who thus share of their means to assist in carrying forward the cause for which he gave himself.

The Christmas offering in 1933 was some four thousand dollars less than in 1932. And yet, considering the financial conditions and the unemployment in which our people have suffered with other peoples of the world, we feel to take much satisfaction in reporting a total sacrifice gift to the church which averages well over fifteen hundred dollars each month for the past year. Eighteen thousand, nine hundred and sixty-eight dollars and fifty-one cents is no mean sum in these times when money is not flowing so freely as it did a decade ago. Perhaps it means more in real self-denial than five times that amount meant back in 1920. And with the great need for funds to meet the present current expenses of the church, the present Christmas offering may be filling a greater mission than larger offerings have done in years past.

The year before us will have its demands. May we enter at once upon the gathering of a Christmas offering in 1934 that shall as truly represent our love and our desire to serve. May those who have learned the sweet joy of giving in self-denial be abundantly blessed in coming months that we may have even more to share. And may the blessing of our Lord attend the expenditure of the funds made sacred by the spirit in which they are given.

The Christmas offering in 1934 should return to twenty-five thousand dollars or above.

## Juniors Observe the Law

Pastor C. C. Simpson of the Rockford, Illinois, Branch, reporting their junior stewardship project for the past year, gives this interesting account of their work.

"Concerning the group of junior stewards and their project last year, I wish to say, that about fifteen juniors met and organized their group, selecting a president and a secretary, meeting each Saturday afternoon and having a little worship program.

"A lot of ground 50 by 150 feet was donated to them by an interested non-member, and they planted this to garden seed of corn, tomatoes, cucumbers, beets, etc. Under the direction of Brother and Sister Martin Whalen the garden was cultivated by them and their produce was harvested and marketed clearing \$23.85.

"At the close of the year a meeting was held and the financial law was explained to them, just how God has determined that our money should be used, so they decided that they owed tithing to the amount of \$2.39. And after considering another such project for 1934 they decided they had no surplus for they would use the balance of their money to start their project the new year.

"Out of their harvest they saved enough seed to plant at least four lots and are looking about to get this much ground.

"They have changed their time of meeting to Thursday evening and call themselves 'Workers for the Master,' and are having some very good social times, giving suppers and socials and help defraying the branch expense."

Eight juniors are reported as having satisfactorily kept their records, and are to receive Certificates of Commendation from the Presiding Bishop. Seven of these juniors paid a total of \$8.97 in tithes besides regular giving in offerings and the oblation. Seven have opened saving accounts. The sponsor reports 26 talks with individual juniors, 14 talks before the junior stewardship group, 18 talks before the church school, and 28 talks on stewardship before the congregation. The home of each junior steward was visited once each month to check up on his work, to give encouragement and to solicit the full cooperation of the parents in the project.

This illustrates what can be done with a group of juniors by a sponsor who himself is enthusiastic and who has the support of the young people and their parents.

## "G. G. S. M."

From Eagle City, Oklahoma, there comes a most interesting letter telling of the activities of younger boys and girls under the supervision of an elder sister who, in spite of her advancing years, gives them stimulating leadership. Eagle City is a small place with an ordinary small branch, but with an unusually neat and attractive church building and a few leaders of outstanding consecration. As in many other branches, activities for the early teen-age, which should be happy, constructive, and church-centered, present a problem. But the solution here is suggestive of what may be done in many places. What was done for the girls in the line of Blue Bird and Oriole work makes an interesting story, but the plan of our good sister for the boys was most unique. We quote part of her letter:

"I suppose you remember visiting us here at Eagle City, and remember how small our group is. People move out, and others move in, and it takes constant effort to 'hold our own.'

"We,' as a community, had a Boy Scout organization once but it is too expensive for our boys, under present conditions. And the little boys wished they had something like the girls had—so I finally arranged a—well, a makeshift, I suppose, but it was the means of bringing a number of boys to Sunday school who had not been attending anywhere.

"The way times are here, and no way for children to compete with school and other organizations in making money, we have had to keep our expenses at a minimum. A little treat of apples, or something occasionally; a 'hobo hike' once or twice a year, and pins from David C. Cook Publishing Co., Elgin, Illinois, that cost 1¼ cents apiece.

"The Blue Birds have visited and entertained shut-ins; and made scrapbooks from plain wrapping paper and pictures from canned goods and other sources to give to poor children. I am writing a description of the boys' club, and hope it meets with your approval.

"The Boys' Club has a name chosen by the boys, and they are known by the initial letters, only, as the 'G. G. S. M.' They do not tell anyone what the letters stand for, which I think is a harmless mystery—mystery being the keynote of many organizations; and a sure way to interest the growing boy.

"Our motto is 'Fair and Square' and I try to teach them to 'play fair' in everything.

"When someone guesses—which happened once—or someone tells—which has happened once—then the name is changed and new letters used. We organized March 15, 1931.

"The G. G.'s Creed follows:

"The G. G.'s go till they get what they go for,

The G. G.'s stay till they reap what they sow for.

The G. G.'s work, and the G. G.'s boost,

Till the cows come home and the hens go to roost.'

"The boys meet at my home, and I am the 'Umpty Ump,' and let the boys conduct the meetings, just offering suggestions as needed. They make 'motions' and really conduct their meetings better than some grown-ups could.

"Our principles are:

"We think it is wrong to gamble, lie, swear or steal.

We will stand for Right, Truth, and Honesty.

We will be clean and kind.

We will be loyal to our homes, our sisters, other boys' sisters, and to the G. G. S. M.'

"Our officers are:

"Chairman, known as Captain.

Secretary, known as Scorekeeper.

Yell Leader.

The Umpty-Ump.

"I pray my boys and girls may grow to be good men and women, and ask your prayers for them and myself.

"(MRS.) ALICE DIAMOND."

## Junior Stewardship Awards

Junior stewardship is planned as a thoroughly practical introduction of junior young people to the fine experiences possible to those who comply with the financial law of the church. It may be undertaken individually by boys and girls, or they may join in a group project under the direction of a sponsor. Often these groups are formed when a number of children are baptized. They are welcomed into the church and made to feel their new responsibility as real stewards, partners with God in a very definite way, managers and bookkeepers of the partnership.

Each year those who have carefully kept their records and have fulfilled the law in their youthful stewardship, as vouched for by the sponsor and the local bishop's agent or solicitor, are awarded certificates of commendation, signed by the Presiding Bishop. It is not an easy task to keep a neat and careful record of all one's receipts and expenditures, month after month, but it is the only way one can make a true accounting of his stewardship. Some parents themselves have not yet learned the secret and fail to give the children in the home the encouragement and cooperation which would make their junior stewardship a source of splendid training and untold blessing. Much credit is due to the sponsors whose inspiration and persistence have helped to make achievement possible.

The following juniors are to receive the Certificate of Commendation:

Dorothy N. Sabin, Sacramento, California.

H. Melvin Sabin, Sacramento, California.

E. Leroy Burdick, Sacramento, California.

Ormond Kelley, Topeka, Kansas.

Beverley Weedmark, Topeka, Kansas.

Wendell Kelley, Topeka, Kansas.

Lela May Martin, Seattle, Washington.

Ione Martin, Seattle, Washington.

Phillis Martin, Seattle, Washington.

Riley Gilmore, Seattle, Washington.

Betty Jean Buckley, Pasco, Washington.

Doris Barton, Vinal Haven, Maine.

Frederick Barton, Vinal Haven, Maine.

Newman Wells, Vinal Haven, Maine.

Robert Barton, Vinal Haven, Maine.

James Barton, Vinal Haven, Maine.

Roger Candage, Vinal Haven, Maine.

Marion Webb, Vinal Haven, Maine.

Fern Chisholm, Sarnia, Ontario.

Mary Chisholm, Sarnia, Ontario.

## Our Training Program

There is no more obvious need in the church than for a more adequate training and development on the part of those who are called to be teachers and leaders. We are especially concerned with the teaching work of the church. The Restoration has an outstanding mission in the world, and it is inconceivable that it shall be accomplished except by a well-informed, devoted people who have attained skill both in living the gospel life and in carrying the message to others.

Our training program necessarily involves the following four specific phases:

(1) A knowledge of the human element, the nature of mental and spiritual growth, the laws of the mind and the ways in which action, habit, attitudes, and ideals may be controlled to provide richness of experience, beauty of personality and strength of character. This may be termed psychology, or the conditions of the learning process.

(2) A knowledge of the subject matter of our religion. This includes familiarity with the contents of the recognized standard books of the church, an appreciation of their teaching, and the experiences of other peoples in which the purposes of God and the principles of righteous living are made manifest. This includes a study of all accumulated experiences of peoples which have a bearing upon the problems we face in the complex life of our day. It must also include a study of the history, and belief and present program of the Restoration.

(3) A knowledge of the laws of teaching and leadership, especially as applied to the work of religious education. This must cover, not only the principles of teaching as observed in public schools, but have special reference to the growth of moral and spiritual concepts and the motivation of righteous living. It will include also the organization and admin-

istration of all the forces at our command to make that teaching and leadership effective.

(4) The development of a pleasing personality, creative, inspiring, resourceful, that shall set a high standard of religious life and lend clearness and vitality to our leadership. With this there must also be acquired skill in the technique of the teaching task.

Training if offered in various ways, through correspondence courses, local training classes, institutes, quarterly classes, home study, etc. Three grades of general certificates are awarded, based on number of class hours as follows: Second Grade, 150 hours, First Grade, 300 hours, Gold Seal, 500 hours. Those who have received this recognition in the fifteen months since last reported are:

Second Grade:

Miss Mary E. Gale, Kirtland, Ohio

William F. Webb, Kirtland, Ohio.

Miss Mae Webb, Kirtland, Ohio.

Miss Beatrice Gale, Kirtland, Ohio.

Mrs. Alma O. Currie, Kirtland, Ohio.

Miss Annie Twaddle, Carson City, Nevada.

Arnold Trimmer, Genoa, Nevada.

Mrs. Jewell Thorson, Los Angeles, California.

First Grade:

Miss Maurice Weegar, Buffalo, New York.

Mrs. Opal Hanson, Independence, Missouri.

Mrs. Jean P. Cooper, Kirtland, Ohio

Mrs. Grace Eneroth, Spokane, Washington.

Mrs. Glenna Jackson, Marion, Illinois.

Mrs. Pearl Coonce, Marion, Illinois.

John T. Curry, Willoughby, Ohio.

Gold Seal:

Mrs. F. T. Haynes, Cleveland, Ohio.

Arthur Oakman, Berkeley, California.

Joseph E. Ebeling, Colorado Springs, Colorado.

E. R. Davis, Moline, Illinois.

Mrs. H. C. Timm, St. Joseph, Missouri.

## Thinking of Zion's Youth

By Ernesta

How beautiful are they who seek  
Their Master in their youth;  
And with Him walk in Wisdom's Way  
Live witnesses of Truth.

Their feet shall press the shining strand  
If they but faithful prove  
The precious way their Master trod,  
And triumph in his love.

O children of the Light,  
O glory in this fight—  
Be thoughtful, earnest, true and brave  
And thus defend the right.

# "God so Loved the World---"

By Richard Bullard

*"God so loved the world that he gave his only begotten Son."*

IF I use the word mankind instead of *the world*, I do not think I am doing violence to the text, for that is what I understand the word *world* signifies here, for the purpose of this wonderful gift to man is expressed in the words, that Christ came to save man and give eternal life to all men through his atonement.

God so loved mankind—What called from him such a display of love as to give his Son? There must be that which is lovable in mankind, and a response in man to that love, or it would be vain to bestow it upon an unresponsive being.

God who sees man as he was when created in his own likeness, sees him in his carnal state of disobedience; also sees him as he will be when redeemed and rises in the likeness of his glorified Son.

The unclouded vision of God's omniscience can see all there is in man, all that is possible to be developed in him, through his cooperation with God his heavenly Father, by complying with the laws and ordinances of the gospel, as revealed by Christ Jesus.

God's plan is to bring out the best in man, to assist him to cleanse himself from sinfulness, and lift him to a condition of perfection. God's great purpose will be achieved; for God sent not his Son into the world, to condemn the world, but that the world (mankind) might through him be saved. God our heavenly Father saw the time when all men would, like the prodigal son, "come to themselves," when, sin-sick because of the penalty attached thereto, in sorrow and anguish of spirit, and longing for spiritual companionship, and the Holy Spirit, turn their desires and affection toward God, from whose fostering hand and love they have wandered; when each one cries out in distress of soul, "Father I have sinned. I am an unworthy child, but desire to cease this course of disobedience, and return to you. Save, Lord, or I perish."

God so loved mankind because he saw the response that would be made to the message of his precious Son. Yes, the combined love of the Father and Son is concentrated in that one great purpose of bringing man back from his wanderings to the enjoyment of eternal life in their presence through the eternal unchangeable gospel.

With this vision and knowledge possessed by God, the wonder would be if he did not manifest this love for the

workmanship of his hands, and of his deepest thought, for man crowned the glory of the creation, "and is the loftiest expression of God's intelligence."

Disobedience by man has not lessened the love our Father has for him; though hating the sin, he still loves the sinner, but sorrows because of the suffering sin entails; as witnessed by Enoch on the mount. Does a mother cease to love her offspring because of sinful disobedience? No, she would give her life to save or shield her wayward child, and this is small, compared with God's love for man.

When the combined powers of God and redeemed mankind will work together, then shall the answer to the prayer as given by our Lord be answered in its completeness, "Thy Kingdom come, thy will be done in earth as it is done in heaven." This will be brought to pass through the full redemption of mankind through the unchangeable plan of God.

For that was the purpose God had in sending his Son, and the purpose the Son had in offering his services. This great task will be the travail of his soul, till death and hell are abolished, and sin with its entailment of suffering are gone forever. Then the travail of his soul will be ended, "and he will be satisfied." Then will Christ's prayer to his Father have its fulfillment: "Father I would that those whom thou hast given me out of the world, be with me, where I am, that they may behold my glory, which thou hast given me, for thou lovest me before the foundation of the world." (John 17-24).

The gospel is the expressed mind and purpose of God to man. It is a message of love; it is a message of power. It satisfies every righteous desire and need of man. "My words are spirit and they are life," declared the Christ who was the Word made flesh and dwelt among men. God has endowed his servants in all ages, in the declaration of his gospel with power, a soul convincing power, all sufficient to convince the honest seeker after truth, that God was in the message.

Isaiah being the instrument used to proclaim the message of life to Israel, and all mankind, cries out, "Look unto me and be ye saved all the ends of the earth," and in tender accents appeals to Israel:

"O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isaiah 48: 18.)

"O every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, yea come buy wine and milk without money and without price." (Isaiah 55: 1.) "Sing, O heavens and be joyful, O earth and break forth into singing, O mountains, for the Lord hath comforted his people and will have mercy upon his afflicted." "Again, can a mother forsake her sucking child . . . yea they may forget, yet I will not forget thee, I have engraven thee upon the palms of my hands." (Isaiah 49: 13; 15, 16.)

These expressions of the ever abiding love of our heavenly Father should encourage the prodigal son or daughter to return to the loving Father who proffers, his protection, and welcome embrace, whose love was declared in those words, "God so loved the world (mankind) that he gave his only begotten Son," for mankind's redemption.

"All power is given me in heaven and in earth," declared Jesus before ascending to his Father in heaven. "Every knee shall bow" to him, and every tongue confess that he is Lord to the glory of God the Father. Everything on the earth, and under the earth, even the heavens shall ring with the song of Moses and the Lamb, and he shall be crowned King of kings, and Lord of all, as the chosen one to reveal the love of his Father in the message of life, for not only earth and heaven is to hear this wonderful message, but the prison gates have been burst asunder at Christ's presence, who shall visit the prisoners of hope, spoken of by Zechariah (9: 9-12), who declared that the meek and lowly one should visit them and bring to them the terms of release, even the unchanging and everlasting gospel. The Christ could say to those spirits as he declared to Mary and Martha, "I am the resurrection and the life." And this truth must have its fulfillment in the restoration of their bodies.

To us then as children of the covenant and servants of Jesus Christ is committed this message of love, not only to preach, teach, and expound, but to exemplify in our lives and attitudes towards each other as also to the world the efficacy of this message of love and power. For, as stated by the Savior himself, "By this shall all men know that you are my disciples if ye have love one for another."

May that love abide in us, and it then will be manifest the measure of love we have for each other.

## WEEKLY HEALTH LETTER

(Continued from page 236.)

the subject is aroused with difficulty and the pulse is full though weak, and the skin cold and clammy. He may be made to arouse though his answers may be incoherent and meaningless.

The first and second stages more or less affect the muscle sense according to the degree of susceptibility in which the disorders of coordination are marked and the individual staggers and perhaps falls and if the subject continues to imbibe, the second stage passes into the deep sleep, or coma.

*Mania-a-potu* is a form of maniacal delirium of the acute type of alcoholic intoxication usually occurring in those of strong neurotic tendencies, and is marked by furious delirium, convulsive movements and muscular contractions. It differs from delirium tremens as delirium tremens more commonly occur in chronic drinkers and the fearful sights and sounds are not present. Norman Karr in his excellent work on *Inebriety* says that *mania-a-potu* "is another acute disease born of alcohol. It seldom attacks continuous drunkards, and differs from delirium tremens because it begins in a moment, without warning of any kind, almost immediately after the quantity of alcohol in sufficient quantity to provoke an attack in a predisposed constitution has been taken. There is generally no, or little, muscular tremor. The patient is wild and ungovernable. The pulse is strong, bounding and frequent. Hallucinations are seldom present. The eyes roll, and the infuriated alcoholic rages like a mad man. The attack is usually brief in duration, but is very violent while it lasts. Sometimes the frenzy continues for days or weeks in very exceptional cases, with intermissions—a succession of storms with calms between. After the alcoholic whirlwind has passed, the patient is usually penitent, ashamed to hear the misdeeds of which he was guilty, and of which he was unconscious. I never found the temperature abnormal five hours after a paroxysm. The alcoholic, exhausted by violence of his exertions, is like a dismantled ship after a tornado has swept over it, temporarily crippled and unequal to any effort. Many police-court inebriates are subjects of *mania-a-potu*. They generally have no craving for drink. They go on well in the intervals of sobriety, but by and by an insane and irrepressible desire to do something wrong, to "kick over the traces," comes over them. They take to their favorite liquor, and a few glasses suffice to develop an attack of *mania-a-potu*.

"The leading character of this form of alcohol inebriety is fury, short-lived and tremendous. After the storm has subsided the patient generally recovers without bodily complications.

"It is worthy of note that I have always seen this form of acute alcoholic mania caused by comparatively small quantities of intoxicants. In one case the third glass of beer invariably develops characteristic symptoms of *mania-a-potu*."

I append a type or two that have come under my personal observation.

C. M. R., 55; farmer; was subject to attacks of *mania-a-potu* at three or four months or year intervals. One or two drinks of any form of alcohol would create a wild and ungovernable temper. Hallucinations were frequent but whether he had hallucinations or not he would rage like a mad man, and piteously abuse his wife and children. On one occasion in his fury, he seriously wounded a farm hand with his pocket knife. Unlike some cases of this kind he would continue his debauch until money and liquor was exhausted. Preceding a debauch the patient would become restless and dissatisfied with his surroundings. After recovery he was very penitent and extremely sensitive and ashamed of his unconscious actions. This man died from cancer of the stomach due to his excessive use of alcoholics.

C. S.; merchant; gave a history when a young man would take an occasional drink assured by his elders that it would do him no harm. I called upon him a number of times at his home and found that his family had been driven out of house, articles of furniture demolished and the patient yelling at the top of his voice and seeking to do bodily injury to anyone who might make an effort at restraint. Sometimes it would take three or four strong able-bodied men to subdue him sufficiently to have a hypodermic given to quiet him. This man, when sober, was a very kind and affable gentleman.

A. N. R., Clergyman. This patient's symptoms were different from the usual classes of *mania-a-potu*. When he would take on a desire to drink he would suddenly and without warning disappear from home without informing his family as to where he was going or when he would return. After his return in a day or two he would indulge in mild disorderly conduct and express all kinds of silly thoughts but exhibited no violence. He would take crying spells and try to make his family believe that he had taken some kind of a drug with suicidal intent, etc. At other times he would have intense fear of being persecuted by someone. While the public would be suspicious that this man might be addicted to alcoholism, they never became thoroughly familiar with his practices. This disorderly conduct was brought about by the removal of the inhibitory function of the brain.

C. B., Barber; temperamentally nervous. Father a drunkard. Said that he inherited the habit. During the period of soberness was quiet and steady and

of exemplary habits. Within five or ten minutes after taking three or four glasses of beer would become unexpectedly violent and unmanageable, yelling at the top of his voice and boisterously try to do bodily harm to someone. The debauch would last until subdued or all his money spent. This man had a mania for abusing his wife, and would hurl articles of furniture or anything conveniently handy. She finally obtained a divorce. He remarried, discontinued the barber trade, took a treatment for the habit, became a "teetotaler" and secured a lucrative position.

(To be continued.)

## Why One Should Belong to the Church

(Continued from page 234.)

Some years ago I visited the old church where my grandparents' forbears were christened and their marriages solemnized, going back how far I do not know. And by the church was the burial ground. There were the flagstones in the aisle; there were the old pews, there was the organ that was built before the Reformation. And I thought, ready to leave it all and their native land and so they knew not exactly where or what the future held for them, but somehow they felt a divine light was burning in their pathway.

I say it captured my imagination. And then later, more fully as a youthful member of the church. At reunions and conferences, I occasionally came in touch with some of the leading personalities of the Reorganized Church. What it means to come in contact with a great soul! There was Joseph R. Lambert; as I would hear him speak, choosing his words with care, and then with accuracy and precision presenting his thought, there was developed in my heart a love for accuracy, a love for precision, and as far as my poor feeble gifts would enable me, the choice of the right word.

And there were the two brothers—the Kelley's. There was William H. Kelley who at times would arise, a champion of liberty, free in expressing his convictions; fearless, courageous; and somehow, to me, a Latter Day Saint was inseparable from the possession of such qualities. And E. L. Kelley with his forensic power, undivided love for the church, and gentlemanly demeanor. A love for all that related to Latter Day Saintism filled my soul.

There was Heman C. Smith, with his logic; and I could sense though a thing may be beautiful as a superstructure, if its foundation is not sound, of what value is the superstructure? And so I loved logic. And there was Joseph Luff, one who with his peculiar power of expressing fine shades of Christian thought with facility, under the spirit of God, revealing Christ and His truth, would

lift the congregation up until they felt they were a part of the heavenly congregation.

There was our beloved President Joseph. And as I watched him—and do not forget it, adults, a youth can discover quickly much in the way of what is fair, what is just, what is right, and what is generous. I always found Joseph on the lenient side. Always respecting gentlemanly amenities. Always with caution and courage leading on and on as far as the Divine light in his soul would justify him in leading. And I felt that my life's interests could be put in his care. It was not possible for my confidence in the church to be withheld. I was ready to go to distant parts of the earth and there—in later years—sometimes without a dollar in my pocket and misunderstood by those who surrounded me, I was happy. Because why? The voice of the church had spoken. To me it was the voice of God and I, was where God wanted me to be.

**N**O ONE can be really happy only as he does the thing that down deep in his heart he feels that he ought to do, and is where he feels God wants him to be. The Church of Jesus Christ! What a marvelous institution! What love it enjoins, what human compassion, what courage, what a readiness to sacrifice. Only when the church exhibits such qualities, it is fulfilling its mission.

When Christ comes and is seated on the throne of his glory, and all nations are gathered before him, they will be separated as the sheep from the goats, and he will say to those on his right hand, "Inherit the kingdom prepared for you from the foundation of the world." Those on the left hand will depart "into everlasting fire prepared for the devil and his angels." They experience God's punishment. To the righteous the Lord will say: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me." And these who had received the very great reward asked: "When saw we thee in prison or hungry, or naked or sick?" Jesus answered: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

It was a matter of attitudes that help humanity.

What joys the church is capable of producing when the mind and spirit of Christ are possessed.

When the church—never destined to be an invalid—takes its place and moves forward, souls are made buoyant and cheer is spread amidst the world's turmoil.

The church alone teaches the ideal of Christ.

Follow no man except in so far as he follows Christ.

One may ask, "What church should I join?" There are many churches. There was a church in Russia that so failed to manifest the life of Christ to the people that a general revolt took place, for it is the disposition of the human heart to revolt against that which does not respect or provide an outlet for God-given powers inherent in the soul. Religion there came to be looked upon as a narcotic used by priests to put people to sleep while being exploited. Much the same in Mexico a few years ago.

**N**OW AN ANSWER to the question, "Which church should I join?" involves a consideration of institutions that bear the label of church. Some time ago I saw an advertisement of the "Church of this world." There is the Spiritualist church; the Unitarian church; there are many churches. I would say: Join the Church of Jesus Christ. The nearer you can find it like the New Testament pattern of the church built by Christ and His ministry, cast your lot with that church. I have the honor to stand as a representative of the church that declares itself that church. Not having come down through the ages until the present time, not being an institution that has been reformed, but restored in accordance with light and revelation from God. No one can afford to be neutral to the Divine institution of the church—purchased by Christ's blood.

I wish you all could have heard what I heard last year in Washington, District of Columbia. I was one of about a thousand present who had been invited to attend a gathering where a question of moment to the interests of the work of Christ was being considered. Bishop Edwin H. Hughes, senior ranking bishop of the Methodist Episcopal Church presided over all the sessions with grace and ability. At the close—just at the close, he said there was one privilege he had requested of those in charge of the assembly—one privilege, and that was to "pronounce the benediction." Then his voice was heard. What a marvelous helpful assemblage of words! I shall not soon forget that benediction.

Members of the church. You who are not members. Remember, great will be your blessing if you can have but a part when Jesus Christ is coronated King of kings and Lord of lords. I am inclined to think there will be a great oratorio composed of archangels, that will be sung on that occasion; all creatures joining in, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Great would be the honor when the King of kings draws near, to open the gates and let the King of Glory pass through. What joy if that blessing could be mine. If I could so stand and with bowed head have part in that coronation.

Even the pronouncement of a benediction—what a privilege!

How glorious is the organization of the church; its faith, its ideals, its doctrine, its promises, its light, its power, its divinity. It is the embryo of the glorified kingdom of our God, that will in God's due time cover the earth, as the waters cover the sea.

## The Honor List of Service to Others

(Continued from page 235.)

loyal to the demands her young sisters and brothers make upon her.

Do you admire here? Some day let us hope that life will become rosy and her responsibilities less heavy. Jesus himself must look down with love and sympathy on these quiet souls, touching their hearts with peace and satisfaction.

There are many lives lived nobly in quietness and obscurity, useful lives and all in service for others. Such cases cause us to pause and examine ourselves.

## Refuge

(Dedicated to My Mother)

By Gertrude Edwards Allen

A glistening ray of sunshine fills my heart,

A beam of glory pure and so sublime

Like the red rose whose grace will ne'er depart

As sweet as bells that from the hillside chime.

What though the rose towards evening fade and die?

What though the bells towards midnight echo dim?

The joyful sounds of Him who reigns on high

Waft gently towards me, bringing "Peace" within.

From the recesses of my gladdened heart

The ray shines forth with messages of cheer,

It bids all gloom and darkness to depart;

It brings the presence of my Savior near.

This radiant glow alone belongs to Him

Who every need and circumstance doth know;

It banishes the irksome power of sin—

The silver stream of Hope again doth flow.

Though time rolls on, and seasons come and go,

Though rose and body gently withered be,

This light shines on with warm and steadfast glow

Until my Father's gentle face I see.

His mighty arm secures me on the rugged steep,

His loving voice is ever calling me,

My wayward soul I give to Him to keep,  
That pure and undefiled I may be.

These words may be sung to the tune,  
"Londonderry Air."

## The Readers Say---

### We Have the Gift More Precious Than Gold

I am rejoicing this morning to be able to send in six subscriptions to the *Herald*. Six more families will read the good letters and articles which crowd the paper's pages. Our people out here in Kansas (many of them) have not been able to take the paper until now.

My testimony is always for the restoration of the gospel. I have been a member of the church since February 20, 1900, when I was confirmed by that man of God, W. S. Pender, who has gone beyond. I shall always remember his words uttered a short time before my baptism, that the Spirit bore testimony to him that I was accepted of God. Thought of them cheers me many times when affliction keeps me in bed as I have been most of the time since Christmas.

I think many times, too, of Brother W. H. Mannering who brought the gospel to me and my father's family. He brought us a gift many times more precious than gold and I hope this will cheer him down in Texas when he reads that we remember him.

Fellow members, let us not give up when difficulties face us for they are only temporary. God's storehouse of grace is full. So let us work and pray. Let us eliminate our bad habits and cease to do those things which defile or keep us from being God's holy people. I believe we must be as devout as Daniel who prayed three times a day with his face toward Jerusalem. There are many people who are living for Christ and his church; they have filed their inventories, and are doing their best to obey the Lord in all things. Are we counted in that number?

ALEXANDER, KANSAS.

MRS. JOHN TEETERS.

### Prays for Steadfastness

Though my trials and difficulties have been many, never have I come to the place where I felt that I could afford to give up the church. Without it nothing in life would be worth while to me. How can anyone give up his hope of eternal life?

I have been able to see the great hand of our heavenly Father over his church. He will in his own way, far above our way, right every wrong. And I hope and pray that I shall always be willing to leave such things to him and use them as stepping stones to climb to higher ground.

I wish to thank the Saints along the Western Coast for their kindness and love shown to our boy, Luther, who is in the Navy, and especially do I thank the pastor and his wife at Long Beach, California, and at Bremerton, Washington. Words cannot express the joy and comfort it gives me to know that he is still in the church and has found friends among God's children.

I have been in the church eighteen years and have had many testimonies of its divinity. One great testimony that I have had is the changes I have seen wrought in the lives of those whom I have seen come into the church.

In the church I have found those who are real friends when there is need of friends. Here too—oh, wonderful blessing—we find our Great Friend and Savior.

I have greatly appreciated the work of Elder Amos T. Higdon in our district, also that of Elder and Sister Frank McDonald.

Please pray for me that I may be steadfast in the faith, always faithful, always humble.

JOPLIN, MISSOURI.

RACHEL M. TROYER.

### Would Like Biographies

The *Herald* is everything we could want in a single church paper. It has variety and that is what we need.

We sometimes get the vesper hour from KMBC and greatly enjoy the program.

Every now and then I notice that you get suggestions from readers. May I make one? We have had many biographies of our old missionaries which I am sure have been greatly enjoyed. So why not appeal to the old-time Saints? I'm sure there are many in the church, both men and women, who have had interesting experiences that would make good reading and show us younger Saints what has been endured for the sake of the gospel. I for one would like to see stories from our older Saints.

I always read "The Readers Say—" first when the *Herald* comes and am disappointed when there is only one page. It never occurred to me before that I might do my part toward it.

We have had many wonderful blessings and know that this work is true, and we ask the prayers of the Saints that some day the way will be opened up so that we shall once more enjoy church privileges.

MRS. FLORENCE JORDAN

PRINCE ALBERT, SASKATCHEWAN, CANADA.

### Reports Good Missionary Meetings

Our first missionary visit following New Year's, was to Brentwood, Missouri, where he held a series of meetings. This series was well advertised by posters, handbills, and invitations, bringing many Saints as well as nonmembers to the meetings.

The church building was crowded nearly every night, and several times there was standing room only, as every available chair from downstairs, as well as the upper auditorium, was pressed into service.

One pleasant feature of this series of meetings was the attendance of the junior members of the church. There were between thirty and forty of them present each night, and Sister Baldwin told them a serial story of a boy's journey to Zion dealing with the pitfalls and difficulties he encountered and overcame. A poster was made of this journey, and each night magazine pictures were placed upon it to represent the particular lesson that had been learned by the children from the story told the night before. Not only were the junior members interested, but also the adults, as their attendance indicated. The concluding night, when the boy reached the city of Zion, the climax of the story, so many pictures were brought by the children, that it was impossible to use them all on the poster. These pictures represented the concept the children had of what Zion will be.

Our visit in Brentwood would have been longer, but General Conference will soon be here and we have other missionary visits to make.

We have started the new year with good feeling, and hope to carry it with us, in increasing power, until 1935. We are now looking forward to General Conference, and praying for those who will bear the responsibility for its success, and that it may be the best conference the church has ever held.

RICHARD BALDWIN.

EAST SAINT LOUIS, ILLINOIS.

## The Readers Say---

### Hope to Have a Branch

Words cannot express how much we appreciate the *Herald*, especially since we are away from the church. I always look for the letters first as it strengthens my faith when I see how God continually answers the prayers of his children. I also enjoy the "News of Church and Home." I think the article, "Let Contention Cease," by Hazel L. Minkler, was very fine. In fact I enjoy reading the *Herald* so much that I would rather do without some of my meals than the paper.

We are eager to start a branch here at Bakersfield and want the Saints to pray that if it is God's will many souls will find their way into the fold in this place. For some time we had been praying and fasting that the way would open up for us to meet and have services. Then Brother Heinrichs came to visit us and we had meetings in our home. Later we succeeded in renting a church and have had meetings nearly every night for the past four weeks. Elder Lewis Roberts, from Fresno, was in charge, assisted by Elder Heinrichs for awhile, also by Joseph Meloan and Lonnie Mizell. Sister Roberts directs the church school work and music. Twenty-four were present at church school and preaching services on a recent Sunday.

We shall be glad to have ministers or members of our church visit the church or our homes: Church at the corner of Eighth and Eye Streets. Brother and Sister Harris's home is 1616 California Avenue; Brother and Sister Meloan's home, 1911 Forest Street and Brother and Sister Mizell, 1911 Forest. Brother Redfern of East Bakersfield, would probably appreciate a visit also from Saints.

BAKERSFIELD, CALIFORNIA.

MRS. R. MELOAN.

### "All of It" the Best

If I were to try to tell you which part of the *Herald* we enjoy the most, I should have to say "all of it." We enjoy the *Herald* and glean wonderful lessons and encouragement from its pages.

GLADSTONE, MICHIGAN.

EMILY CARTER.

### Visit to Parents Brings Church Privileges

I have received great help from letters in the *Herald*, also from studying the *Book of Mormon* and *Doctrine and Covenants*.

I visited my parents at Webb City, Missouri, last November and while there had the privilege of hearing Apostle J. A. Gillen preach some splendid sermons. There, too, I met with the Saints in sacrament service.

While away from my home, I loaned my *Book of Mormon* to a woman who thanked me for the opportunity of reading it. I pray that some part of it impressed her and that it will be a lasting help to her. A few women of the Methodist Church and I meet each Thursday for twilight prayer.

The pastor of another popular church told my husband that he expected some great event soon, and that he thought, all things considered, the Latter Day Saints had the most light among religious peoples. He wanted the address of someone who could tell him of books to buy to get more light. May God bless his people that they may be the salt of the earth.

DAVILLA, TEXAS.

MRS. MIRTIE B. KEITH.

### Youth's Forum Is a Help

We really appreciate the Youth's Forum in the *Herald*. It is a great help to us. We are visioning a brighter future for the youth of the church and wish to work and pray as we have never done before.

KENNETT, MISSOURI.

E. C. LANCHE.

### Trying to Locate Saints

Saints of Juniata, Michigan, are striving to reestablish the gospel work. The branch was disorganized several years ago, but some have been added to the church, and the members are looking forward to a reorganization of the local unit in the near future.

I have a brother living at 3133 Hayes Street, Jackson, Michigan, who joined the church as a child, but has been isolated for a long time. He would like to know if there are Reorganized Latter Day Saints in that city. Will Saints living there inform him of their location so that he may call on them. He wants to know if our church holds services there.

BLANCHE GRINNELL.

MAYVILLE, MICHIGAN.

### Pleased With the Biography

I first knew "Uncle Mark," as the younger of the Saints all called him, in the fall of 1869, when I was fourteen years old. From that time on till I was in middle life he affectionally called me "Willie," and I called him "Uncle Mark."

I have often wondered why such a great preacher and in many respects a most wonderful man, had nothing more said of him than an ordinary obituary notice. I was very much pleased that Sister Ruby had his diary and was reproducing it as his biography.

Henry Ward Beecher was considered the greatest preacher of his day, but I have heard people say, who had heard both men, that Brother Forscutt was the finest orator of the two. Brother Forscutt had done a wonderful work in bringing souls into the kingdom of God.

W. H. DEAM.

### Plan of Salvation Brings Joy

I was baptized into the church last November by Brother Johnny Wiles, and am now striving to do my best to make up wasted years. I am sixty years of age, and the only member of my generation in my family to accept the gospel. The learning of God's plan of salvation has made me very happy.

I appreciate the *Herald* which brings me news of the Saints everywhere and of the good that is being accomplished throughout the world.

Before my baptism I was seriously ill, but Brother Wiles administered to me, and I was healed of my affliction. Since that time I have enjoyed excellent health.

MERT WILLIAMS.

TURLOCK, CALIFORNIA.

### Requests Prayers

Mrs. Aletha Green, of Council, Idaho, requests prayers of the Saints in her behalf, and also for her children, Everett, Marjorie, Curtis, and George, that they may be given health and strength.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Explain the word "telestial," its derivation and meaning.*

This word is found in modern revelation and designates the least of three glories to be obtained in the life to come. A portion of it states:

"We saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the moon in the firmament; . . . these are they who shall not be redeemed from the Devil until the last resurrection, until the Lord even Christ the Lamb, shall have finished his work; these are they who receive not of his fullness in the eternal world, . . . And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion."  
—*Doctrine and Covenants* 76: 7.

The word *telestial* is a compound of the Greek word *tele*, meaning afar, far away (hence by implication far below or beneath, when used with a term signifying high or above), and the word *celestial*. The word *celestial* in Scripture is from the Greek word *epouranios*, meaning above the sky, heaven, high. It is a compound of two Greek words: *epi*, meaning upon, above, etc., and *ouranos*, meaning the sky, heaven, and by implication in certain uses, happiness, power, eternity.

Telestial glory is therefore that glory which is far below or far from the celestial glory, and by implication is far below in happiness and power, as used in the language quoted above.

*Does the proposed highway from Seattle to Alaska fulfill 108: 6 of Doctrine and Covenants?*

The revelation cited speaks of a highway to be cast up in the "midst of the great deep," while those in the "north countries" shall be remembered of the Lord. From the preceding words it appears that the mountains and valleys shall be removed in that day, and that Christ shall come to earth. I do not believe the proposed highway is referred to here, but that it concerns work that will be done by miraculous means in the day of his coming.

*Was Aaron's Urim and Thummim used by Joseph Smith?*

From the descriptions and references available it appears that the instruments used by Joseph Smith were not the same as those employed by Aaron. The *Book of Mormon* states that the "two stones" were given to the brother of Jared by the Lord, who said:

"Behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write, I have confounded; wherefore I will cause in mine own due time that these stones shall magnify to the eyes of men, these things which ye shall write."—Pages 772, 773.

After this time they were had by King Benjamin and were preserved with the plates of the *Book of Mormon* (pages 723, 724). They were obtained by Joseph Smith at the time he received the plates, it appears, for he states that the heavenly messenger told him:

"Also that there were two stones in silver bows, and these stones, fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book."—*Church History*, volume 1, page 13.

As the days of Jared were several centuries prior to the time of Aaron, these stones were on the American continent long before Aaron's day and were preserved with the Jaredite records. That they were the same ones had by Joseph Smith is made clear in modern revelation, which declared to the Three Witnesses:

"You shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount."—*Doctrine and Covenants* 15: 1.

These stones were handed down from age to age among the Nephites, and were had by Mosiah (see pages 202: 35; 232, 233: 72-75; 291: 15-20; 723: 95). Josephus indicates that the Urim and Thummim functioned among the Jews up to about two centuries prior to his time, and in the time of Ezra and Nehemiah they were familiar to the Jews. The evidence therefore appears to favor two sets of instruments.

*Were high priests ever made bishops in the early Christian Church?*

Peter plainly refers to the ministry of the church as "an holy priesthood," a "royal priesthood." This was the Melchisedec or kingly priesthood, of whom Jesus was the head. Bishops were chosen from this priesthood, it appears, for Mosheim tells us: "The bishops were at first innocently called *high priests*, and the presbyters, *priests*, and the deacons, *Levites*."—Book I, chapter IV, page 133.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Detroit, Michigan

#### East Side Church

Sunday night, February 4, marked the close of a two week's series of missionary services by Elder James W. Davis, recently of the general church missionary staff.

The services were in every respect of a high order, Brother Davis bringing forcibly to the minds of the people the "Significance of a Personal God, and the Need of a Present Tense Religion." Using terms so simple that the children could understand and yet, so profound and dynamic as to hold the attention of the most learned, he told the gospel story with the ease and grace which bespeak a life consecrated to the service of God. A capacity house, in which were a number of nonmembers, greeted Brother Davis each night. While none have asked for baptism, they manifested a keen interest in all services and, some of them expressed themselves as being desirous of joining the church just as soon as they had made a little more preparation.

Brother Davis spoke briefly of his travels, which have included Hawaii, Australia, the Holy Land, France and England, as well as large portions of the United States and Canada. One evening he surprised his audience by singing several songs in the Hawaiian tongue. Sister Eldora Richards, choir leader, with her choir, assisted by the orchestra, furnished appropriate music during the services.

All activities with the exception of the basket ball games were dispensed with during the meetings. These games were played each Thursday night at nine o'clock, on which nights Brother Davis obliged by beginning his services at seven-thirty instead of the regular hour of eight, giving all a chance to attend the games, which were held at the Eastern High School gymnasium.

Although Brother Davis finished his meetings on Sunday night, the spirit of the two weeks' activities carried over to Wednesday night when it culminated in a spiritual prayer service in which approximately seventy-five persons took part. Prior to the prayer hour, the East Side priesthood met in their regular service which had been suspended for the two weeks, and Brother Davis spoke to them of the "Importance of Cultivating the Missionary Spirit."

East Side feels elated over the good fortune that is theirs in having the inestimable services of such capable men as Elders J. W. Davis, D. E. Dowker,

B. Brown, and A. E. Boos, all of the missionary force, who have distinguished themselves in the service of God, and are now residing in the city.

Elder Wilbert Richards, pastor of East Side, is responsible for the securing of the service of Brother Davis in the series, having spoken to him back in November at the homecoming. Brother Richards is ever alert as to the spiritual advancement of his group. Not being contented with giving a part of his time when not pursuing his regular employment as representative of the Sinclair Oil Company, to the service of God, he avails himself of every opportunity to tell the gospel story during his employed hours, and not a few have been baptized as a result of these efforts. Brother Richards is very optimistic as to the future of the group. All are looking forward to the arrival of Brother McDowell within a few days.

### Michigan Branch, Alberta

#### Elder Evans Fisher Helps With Services

Michigan Branch boasts a small group of faithful members, a number of whom originally came here to take a homestead, from the State of Michigan, from which source the branch derives its name.

This branch is organized under the direction of Priest Earl F. Hastings, who is endeavoring to discharge the duties and responsibilities incumbent upon his calling. Brother Hastings is assisted by Clyde F. Hastings, as church school director, also by other members of the priesthood.

Attendance at the various church services is large, composed mostly of young people and children.

A number of the women are organized under the leadership of Sister Bernice Kilpatrick, that they may more effectively render service in moving the work of the church.

Sister Mary Kilpatrick has ably organized a group of girls, teen age, who are endeavoring to carry forward a few character building projects.

The visit of Elder Evans Fisher, which is now drawing to a close, is appreciated by all. His inspiring sermons have revived the hopes and renewed the determination of many to a keener sense of duty.

Saints were successful in securing openings in a number of schoolhouses in the district, where Brother Fisher preached. Many people availed themselves of the opportunity to attend the

services. Meetings in the new openings will be continued for a time. Brother Fisher has the best wishes of the Saints for the success in his work.

### Pasco, Washington

#### Hope for Zion Among Themselves

Though few in number, the Saints here are trying to keep God's commandments. They have set a goal in the establishing of a small Zion among themselves, to prepare them to live in the greater Zion.

The women have organized their department with Sister Esther Buckley as president and Sister Edith Peterson as secretary. Sister Peterson wrote a cantata some time ago which is beautiful.

They enjoyed a wonderful sacrament meeting the first Sunday in February; God's Spirit was there to bless and help.

Brother Alvin Buckley and Brother Peter Peterson hold services there each Sunday.

Brother Ole Evanson is solicitor and gathers up tithing, oblation, and free will offerings. The juniors are much interested in keeping up their stewardship books.

### Brush Creek, Illinois

#### Welcome Visit of Apostle J. F. Garver

The Saints were glad to welcome Apostle John F. Garver into their midst after an absence of a year. He preached at Brush Creek the night of December 12, also attended the business meeting a few nights later.

On December 13, the La Da Sa Club met with Agnes Vaughn, Moyle Colvin, and Goldie Caudle at the home of Sister Vaughn. Brother Garver called and gave an interesting talk. A play, "Grandfather's Christmas," was presented, and refreshments were served.

The Brush Creek Development Association met on the same night at O. C. Henson's store. There Brother Garver was initiated into their organization and a good social time was enjoyed.

The young people held their banquet Saturday night, December 9, at the dining hall.

A large crowd attended the Christmas program given Christmas Eve, and enjoyed the tree.

The branch was saddened January 2, to learn of the death of one of its oldest members, Mrs. Margaret Brown. She had been a member of the church for forty-five years.

The La Da Sa Club met with Sister Eva Henson, Lizzie Burroughs, and Marjory Galbraith January 5, and new members were initiated.

Word was received January 24, of the death of W. I. Burkett at the hospital at Breese, Illinois. He underwent an operation early in the month and was rapidly recovering until an attack of pneumonia seized him.

## Wichita, Kansas

### Water and Osie Streets

Eighty-eight Saints and friends representing every department of Wichita Branch, met at the church the evening of January 13, to welcome Elder William I. Fligg and publicly pledge the support of each department in the missionary services to be held.

At this unusual meeting the pastor acted as master of ceremonies, introducing each speaker and naming the department he represented. Elder J. W. Wooten represented the branch; Sister Minnie Barraclough, the department of religious education; Claire Vanbiber, a jovial young friend, gave a short speech in behalf of the young people. Then bright-eyed, little Donald Manuel walked briskly across the platform, extended his hand to Brother Fligg, and gave the best speech of the evening, welcoming the missionary and pledging the support of the children's division. Esther Nelson and C. A. Balman, members of the choir, sang a duet selection after which Sister Nelson spoke the sentiments of the choir and pledged the support of the singers. The men of the branch were represented by John Becker followed by J. R. Wolfe who carries the branch funds. Then Brother Fligg responded with words of appreciation and joy at the prospects before him. In the basement the young people served refreshments, and there was much hand-shaking and exchanging of good wishes.

From the beginning of the services on Sunday to the closing day the highest type of cooperation was manifested. Attendance was good, and interest even better. An accurate record of attendance of members and nonmembers was kept by J. J. Wilson. However, during the series some were deprived of the joy of attending by severe colds and other sickness in their families.

Outstanding among the features of the series was the splendid organization. Every important event had been previously planned and each department representative worked in complete harmony with the organization. Previous to the coming of Brother Fligg "special nights" had been worked out at which certain groups were to be present in a body and seated in a section of honor. To start this, the young people's class, taught by Brother Ira G. Whipple, was asked to be present the first Sunday night of the services. They came out in full force, and five rows of seats were required to accommodate them. All but

two of the total number enrolled were present, also fourteen visitors.

The pastor had written a letter to each teacher and group leader inviting him to encourage his followers to attend the service particularly on the night assigned to his class or group. Brother Buschow teaches the men's class in the church school and through his efforts and those of members of the class, they tied the record made by the young people as far as percentage was concerned. Sister Kanady's class was well represented. The children also had a night assigned to them. One little four-year-old girl, Ida Mae Stewart, sang two verses of "The Old, Old Path" as a special number. The boys of the department also sang a song and by the time Brother Fligg arose to preach the spirit of praise and worship was abundantly present.

Sister Bozarth who has been teaching the *Book of Mormon* to a group of interested women for a number of years, came with her class on the night of January 30. The night the choir was especially represented, members donned their white robes and sang an anthem. Sister Esther Nelson who has faithfully and diligently guided the work of the choir for four years, made a strong effort to provide anthems and solo, duet, and quartet numbers for the services.

The young married people's class, taught by Sister Dagmar Root, was represented the second Sunday night of the series. No one has ever come to Wichita Branch with a more wonderful spirit nor with the equipment of a well trained mind and heart more freely and graciously offered than Sister Root. Mr. Allen Davis, a member of the class, played "The Holy City" on his trombone.

Brother Becker made an honest effort to gather in the men of the branch for their special night with some degree of success. He is leader of an organization composed of men of the church.

Marie McDivitt is doing double duty during the compelled absence of Brother Emery Jennings, teaching two classes as one. She is instructing five boys just promoted from the junior department who were being taught by Brother Jennings until his work kept him from attending church school, also her own class of girls. These two groups combined with a class of older boys taught by the pastor, for a special attendance night.

On Sunday morning J. J. Wilson gave a report of attendance and named the winning classes. A loving cup was awarded the winners.

Two candidates were led into the waters of baptism by the pastor on the last day of the services, the first Sunday of the month. On this day, from the opening of the young people's prayer service till the closing preaching service at night, the Spirit of the Lord was with his people. At the confirmation which took place as the sacrament service, His blessing was bountifully given.

Each morning at nine o'clock during the three weeks of services, the Saints remembered in prayer the interests of the meetings.

Brother Fligg's sermons were characterized by plainness, reasonableness, logic and continuity. They were doctrinal and were delivered with such force and power as to bring conviction to all. The speaker was richly blessed with the Spirit. Saints of Wichita extended a hearty invitation to him to return at any time. While there he visited in many homes, becoming acquainted with the members and making new friends.

## San Antonio, Texas

### First Branch, Rockwood Court and South Cherry Streets

The communion service for January was in charge of Pastor R. W. Jett. The pastor invited all members of the priesthood to occupy seats on the rostrum, each one being assigned an active part in the meeting. An introductory talk was given by E. L. Henson. His theme was, "Zion and the Gathering." All who were present seemed to be glad to renew their covenants and start the new year with greater determination to improve upon 1933.

Those occupying the pulpit during the past month were Pastor R. W. Jett, Elders J. A. Robinson and Fred Smith, District President G. R. Kuykendall, and on the last Sunday in January, young Brother Harry Robinson was the speaker at the morning service, taking his theme from the Bible, *Book of Mormon*, and *Doctrine and Covenants*.

T. J. Jett, junior, occupied the pulpit during the evening service, his theme being along the line of prophecies. At this service a vocal duet was rendered by Mrs. Evva Richardson and Mrs. Airtha Simpson. All speakers had a marked degree of the Spirit, and brought out some fine lessons.

On the evening of January 26, this congregation was favored with a musical concert, by Gifford Edwards, violinist, who played some beautiful selections. He was accompanied by Mrs. Imogene Purdum and Miss Emma Jackson, who played duet numbers.

During the Sunday school hour, December 24, an interesting Christmas program was rendered by the children. Miss Madlyn Galbraith and Mrs. Fred Sherrill were in charge. Christmas carols were sung, interspersed by readings and a short play by the juniors.

During the evening the choir sang a cantata, "The Birth of Our Lord," directed by Miss Emma Jackson. Lavon Jackson accompanied at the piano. Those taking special parts were Mrs. Fay Hall, soprano; Claud Rieves, tenor, and Gland Kuykendall, bass. Preceding the singing Gifford Edwards played a violin solo.

On the last Sunday of the year, J. A. Robinson officiated in the ordinance of baptism. His grandson, John A. Robin-

son, junior, was the candidate. This eight-year-old lad was anxious to become a member of the church. The confirmation took place immediately following, Brother Robinson the spokesman.

Following this service, E. L. Henson was the speaker at the eleven o'clock hour.

About a year ago, when Brother and Sister E. L. Henson left San Antonio, the Saints were unable to bid them good-by. During that time the women of the branch worked together making a friendship quilt. A Mexican supper was held the Friday evening following Christmas, at which time the quilt was presented. The presentation talk was delivered by Sister J. A. Robinson. The couple was very much surprised to be the recipients of so splendid a gift, but Brother Henson responded with a short talk.

Besides having the satisfaction of making a gift, the women realized from the quilt a sum of money which amounted to about twenty dollars.

The women's department has been busy quilting throughout the year, and has been able to help the local church financially. Recently, a gift of fifty dollars was turned over to the branch treasurer, to be applied on the church debt.

The secretary and treasurer of the women's department, Sister Sophia Ferguson, recently had an accident, fracturing her knee-cap. She is still in the hospital, but is slowly recovering.

## Baltimore, Maryland

### Prepare to Make Marked Progress

Adolphus Edwards was chosen president of Baltimore Branch at the recent annual business meeting, and is preparing church programs each month and arranging regular priesthood meetings. The elders and priests are divided into teams and each team has a zone to care for. In each zone are about five families for one team to visit. Unity of spirit will abound where the church officers visit the families often. The mid-week prayer services are also a success when everyone comes for the same purpose.

Sister Grace Edwards was reelected Sunday school superintendent. She has proved to be an alert and efficient worker and has endeavored to make the Sunday school a success. She has launched an attendance drive which will last for six months. Awards will be given for perfect attendance. Mildred Edwards was elected assistant superintendent; Bundy White, secretary; A. W. Powell was reelected treasurer; Phillip Givens, librarian; Mildred Edwards, pianist, and Joseph Edwards, jr., chorister.

Although they are few in number, the young people are thinking of starting a recreation and expression department. They plan to study the *Book of Mormon*. Brother Arthur Edwards and Brother

A. W. Powell have interesting collections of pictures and magazine articles which they will show and explain to the class. These brothers have made a special study of the *Book of Mormon*.

The Sunday school is planning a special Easter program. They have given several successful Easter entertainments in the past.

## Kansas City Stake

One of the finest O. B. K. prayer meetings was held at Central Church, February 7. Lloyd Siebert was in charge of the meeting, assisted by the Central O. B. K. counselors. The program began with a duet, "Consecration," by Miss Betty Speers and Miss Jeanette Dunn. Norman Anderson gave the Scripture reading, and Doctor E. Nelson introduced the theme of the meeting. Pastor C. E. Wight made the initial talk of the evening, "Honesty and Loyalty." A spirit of unity prevailed at this service, and the prayers, testimonies, and songs will long linger in the memory of those who were present. Immediately after, refreshments were served, Central Church young people acting as hosts.

The second session of the classes conducted by Elder R. L. Bishop and Bishop J. A. Koehler each second and fourth Sunday of the month, was held February 11, at 2.30 and 3.30 p. m., at Central Church, with good attendance.

### Central Church

Central Women's Club is glad to report that its splendid average attendance of one hundred is keeping up in spite of the illness of some members. The friendly visitors who call each week are having good results in their collections and enjoy their visits. January 1, the club was happy to present Bishop C. A. Skinner the sum of five hundred dollars, to be applied on the church debt. Now the circle leaders are busy refilling the gift chest, to meet the constant demand of gifts for showers, birthdays, etc. The members prepare Thursday night dinners every week, promoting the social life of the local church and increasing attendance at the prayer service. The program chairman has planned a trip to the Kansas City Art Institute, to be taken in the near future. The club meets the first and third Thursdays in the month. The women's chorus, directed by Eugene Christy, meets at eleven o'clock; luncheon is served at one, and the program is given at two.

The theme of the morning worship February 11, was, "Set Thine House in Order." The Scripture reading was by Clayton Wolfe, and a trumpet duet was played by Lorraine Sandy and Royce Stoemer. At the church period the choir sang, "Hark, Hark, My Soul," by Shelley and Pastor C. E. Wight preached, urging the members to keep constantly in touch with God.

Elder Mark H. Siegfried preached the evening sermon and La Rena Bullard sang a special number.

This congregation misses Mrs. Florence Hands Graham who recently left with her infant son, to join her husband at Glasgow, Montana, where he is employed.

The young people's class met at the home of Byrna Sandy, February 16, to continue their class, "How the Bible Grew." Under their teacher, Pastor C. E. Wight, the members are finding this study most interesting.

### Heathwood Church

A pleasant family gathering occurred at the home of Brother James J. Post and wife Sunday evening, February 11, in honor of Brother Post's eightieth birthday on the twelfth. Guests were his children, grandchildren, great-grandchildren, and other relatives. On Monday evening Brother Post received a pleasant surprise upon returning from a short visit to a neighbor's, to find thirty-five church school people and O. B. K.'s there to spend the evening. Brother Post bears his eighty years well and gives promise of more happy birthdays.

This busy little congregation has been recently favored with Sunday evening sermons by Elder George E. Harrington who ably discoursed on the Word of Wisdom. Elder P. T. Anderson held his audience with an old-time gospel sermon.

The adult division of the church school holds a prayer meeting at ten-forty-five, and recent sessions have been full of spiritual interest. Divine healing has been the blessing given to some living in this district.

### Chelsea Church

At the Stake O. B. K. initiation service, January 30, the Chelsea O. B. K.'s admitted three new members to their ranks, Tressa Weeks, Catherine Childers, and Virginia Spillman.

On Tuesday evening, February 6, Chelsea held its first O. B. K. meeting since the initiation. It was begun by a piano prelude followed by a prayer and then a few songs by the group. After that came the business session at which they decided on a new method of finances. They also decided to have their regular O. B. K. meeting the first Tuesday evening of each month.

Earl Snell tendered his resignation as secretary of the O. B. K.'s, and Miss Dorothy Sears was elected in his place. After the business session, they played a few games led by the vice councilor Miss Adalain Taylor.

Miss Jesse Belle Taylor is organizing a junior stewardship group. Those who are acquainted with the excellent success she has made with the choir have no doubt she will be successful with the junior stewardships.

The Girl Scouts, under the leadership of Miss Adalain Taylor and Miss Anna Decker, gave a supper on Friday eve-

ning, February 9, to raise money for re-registration.

The eleven o'clock service Sunday, February 11, was held in honor of the Boy Scouts. Elder George Mesley was the guest speaker. He was formerly a scoutmaster in Australia. When he left there one of his scouts gave him a staff. Since then Brother Mesley has carved his scouting history on his staff. He told the boys of his experience in scouting and told them what each symbol on his staff represented. The service was enjoyed by the older ones as well as the scouts.

### Far West Stake

The stake was saddened by the death of Elva M. Hougas, wife of Stake President Ward A. Hougas, on February 2. Mrs. Hougas was loved by all who knew her for her unselfish loyalty and devotion to her family and the church. Hundreds of friends paid their last tribute to her at Stewartsville Sunday, February 4, where they gathered from all parts of the stake. The Saints extend deepest sympathy to Brother Hougas and their two children.

### Stewartsville Branch

Beautiful and helpful worship periods have been experienced in church school each Sunday under the supervision of J. L. Hidy, director. Recent speakers who have given interesting theme talks have included Emerson McCord, Willard Hinderks, Curtis Vernon and Leonard G. Ehlers. Appropriate musical numbers have added much to the worship.

At the communion service January 7, the new pastor Z. J. Lewis, gave a challenge to all to assume the responsibility to carry on with renewed determination and to build up a greater degree of spirituality for the task and problems of each day. At 7:30 p. m. Brother Lewis gave a forceful sermon on "Making Our Religion Vital."

Frank L. Hinderks, of the stake presidency, was guest speaker January 14, at ten forty-five. The young people's choir gave several special numbers, which created an appropriate setting for the sermon.

The women's activities are being carried on again this year under the leadership of Sister Frances Mauzey. An all-day meeting was held on Thursday, January 18. The time was spent in quilting and other work. A covered-dish luncheon was served. The first Thursday in each month is given over to an educational meeting, with literary and musical programs. They are continuing their study of the *Book of Mormon* with Sister Anna McCord as teacher. At the February meeting Sister Fern Ehlers told of her interesting experiences at the World's Fair in Chicago. Sister Madge Head gave a report of the W. C. T. U. Regional Conference which was held recently in Kansas City.

On January 21, the Saints were encouraged and inspired by a sermon given by Stake Bishop Milo Burnett on "The Life and Mission of Christ." The young people's choir again rendered helpful service. That night they, with their supervisor, Leonard G. Ehlers, journeyed to Kansas City where they gave the musical program for the regular 10 p. m. broadcast over K. M. B. C. There were twenty of them. The young people enjoyed this experience as well as the opportunity for rendering service.

A large number from this branch attended the stake young people's rally at Saint Joseph, January 27 and 28. Thirty-two of the young people were in attendance at the banquet Saturday night.

The entire branch was saddened with news of the death of Sister Ward A. Hougas, February 2. She made a patient, brave struggle in her last long illness. Sister Hougas was one of Stewartsville's own girls and was loved by all who knew her. The sincere sympathy of all is extended to Brother Hougas and his children. The funeral was held at the church, Sunday, February 4, at 2 p. m., Bishop Milo Burnett in charge. Brother Frank L. Hinderks gave a beautiful and comforting sermon. The quartet, which consisted of Mrs. C. E. Haden, Miss Pearl Kinnaman and Evan J. Ehlers, of Saint Joseph, and Leonard G. Ehlers of Stewartsville, sang "My Faith Looks Up to Thee" and "Beautiful Isle of Somewhere." Mrs. Haden sang "Rock of Ages." Interment was in the Stewartsville Cemetery.

Sunday, February 11, was National Boy Scout Day. A special service was held for the scouts at the Christian Church, to which they went in a body. An impressive sermon was given by the pastor, Reverend C. F. Ward, on "Are We Safe in Trusting the World of Tomorrow to the Boys and Girls of Today?" A number of the Saints attended this service. Sister Mildred Powell presided at the piano for them.

### Kingston Branch

So far, February has brought both sadness and joy to the hearts of Kingston and Oakdale Saints. On the eighth, the young people gave a shower, at the home of Mr. and Mrs. Deal, for the two newly-wed couples, Mr. and Mrs. Dodge Dunlap, of Oakdale Branch, and Mr. and Mrs. Raymond Wood, of Kingston Branch.

Then, on the twelfth the Saints were made sad with Brother and Sister Clarence Peterson over the loss of their baby boy.

Kingston and Oakdale young people have effected a joint organization under the leadership of Ernest Wood, and now have their activities together. They meet at one branch and then at the other. A number attended the stake rally in Saint Joseph recently.

In spite of the fact that several of the Saints have been sick, attendance has held up well and a good interest is shown.

### Saint Joseph Branch

#### First Church

A fine response has been given to Elder O. Salisbury's series of doctrinal sermons which he commenced the first Sunday evening of the year. The purpose of this series is to help the members "re-think our fundamental doctrines" as well as to interest nonmembers. Special music has been furnished by the choir each Sunday evening to fit in with the subjects. On two evenings Brother Salisbury illustrated his sermons with slides.

On the morning of January 14, Pastor Ward A. Hougas spoke to a large congregation on "The Days to Come." The two associate pastors have each preached once recently, Brother Lawrence Keck occupying the morning of January 21 and Elder H. C. Timm the morning of February 11.

The vesper service February 11, was in the nature of a hymnology service. An interesting service was enjoyed by a large congregation. The choir sang "Rock of Ages" as an anthem and a quartet sang "Take My Life" while a soloist sang "O Love That Wilt Not Let Me Go." "Onward, Christian Soldiers" and "Abide With Me" were sung by the congregation from illustrated slides. Several other hymns including "Redeemer of Israel" were sung by the congregation from the *Hymnals*. The story of each hymn was told by a member of the choir before it was sung. All of these beautiful hymns are better appreciated when the story of their writing is known.

The adult division held a meeting Friday evening, January 26, at the church. A program was given by one class of the church school and games were played following the program. Refreshments were served. A good representation was present.

The O. T. Z.'s had a recreational meeting Tuesday February 13. A table tennis tournament was played and valentines were made while the guests were not playing. Refreshments in keeping with Valentine Day were served.

The young people's Sunday morning prayer services continue twice a month and the attendance is growing. On Wednesday evening each week a general prayer service is held. A number of sick have been remembered recently in the prayer services, and most of them are reported improving. The choir rehearses following the prayer service each Wednesday. They are now preparing an Easter cantata, "Olivet to Calvary," as well as music for the regular Sunday evening services and stake conference.

The priesthood meet each Monday night at the church where a half-hour prayer service is conducted after which they go visiting in the homes of the Saints. Their efforts have met with a fine response.

#### Fourth Church

Fourth church commenced the new year with a new pastor, L. Warren Hill. The Saints are happy to have Brother

Hill and his wife and small son in their midst.

The women's department has regular meetings every two weeks on Thursday afternoons at various homes. They are at present working on a play, to be given in the near future. They also do some quilting.

The religio meets every Friday evening at the church. Elder T. E. Hale is the teacher for the class period. The young people are active in this work.

Bishop Milo Burnett was the speaker on the evening of January 7, and Stake President Ward A. Hougas spoke the following Sunday evening. The new pastor gave his first sermon at Fourth the morning of January 14, and preached also the evening of the twenty-first. Out-of-town speakers have been Elder David W. Gamet, of Cameron, and Curtis A. Vernon, of Stewartville. Elder H. C. Timm and Richard Mason have also been recent speakers.

## Independence

### Stone Church

Speakers at the Stone Church Sunday were Elder R. L. Fulk in the morning and in the evening Elder Glaude A. Smith, and their sermons were much appreciated.

Brother Fulk is a missionary of many years experience, a man well known to many Saints throughout the country. Brother Smith is now pastor of the branch at Denver, Colorado, and president of Eastern Colorado District, but Independence was his home for many years, and here he began his labors for the church. He has many friends in the center place.

The Stone Church Choir furnished special music for the morning service, directed by Paul N. Craig; Robert Miller, organist, and George Miller, pianist. The choir sang "*New Every Morning Is the Love*." Miss Dorothy Nace played a violin solo, "*The Rosary*." She also played the violin obbligato for the choir number, "*O Lord Most Holy*," Mrs. Nina G. Smith singing the soprano solo.

An impressive ordination service took the place of the regular Sunday afternoon prayer meeting at the Stone Church February 11. At this hour the following men were ordained: to the office of elder, Arthur H. Thompson; priest, Frank S. Jennings and Everett Elliott; teacher, Louis Resch and Shankland S. Arnson; deacon, J. Frederick Pinson and Albert Handy. Their names were among those approved by the quarterly conference in January.

Apostle and Sister J. F. Curtis announce the marriage of their daughter, Nell Marguerite, to Thurman Harder, son of Mr. and Mrs. D. O. Harver, Tulsa, Oklahoma. The marriage took place at Tulsa, February 8.

Miss Margaret Mills, daughter of Mr. and Mrs. C. A. Mills of Independence, and Louis Miller, son of Mr.

and Mrs. J. H. Miller, also of Independence, were married at the home of the bride's parents February 14, Elder U. W. Greene reading the ceremony. The bridal pair were attended by Miss Ruth Tignor and Hubert Mills, brother of the bride. Mr. and Mrs. Miller will make their home in Independence.

Last night and tonight Stone Church young people are busy with the preliminaries of the city-wide play contest. The winning plays will be announced in next week's *Herald*.

### Second Church

Pastor Will Inman was last Sunday morning's speaker and his theme was "*Our Past and Present Opportunities*." The choir furnished music, and a special number was a vocal solo by Elsie Lee Street.

Gordon Cable was in charge of the junior service, and Elder Sam Inman was the speaker. "*A Good Citizen*" was his theme, and Geneva Edmunds told the story, "*How Jimmy Kept His Word*." "*Faith of Our Fathers*," a solo by Nadine Inman, was appreciated, and Helen Willoughby played a piano solo.

Bishop J. S. Kelley was the evening speaker and his topic was "*Obeying the Laws of God*." Music was furnished by the ladies' quartet.

Speakers at Second Church Sunday, February 11, were Elder J. A. Holsworth in the morning who discoursed on "*The Signs of the Times*"; Imal Burke spoke to the children at the junior service and Mrs. John Blackmore told the story "*Be My Brother's Keeper*." In the evening Elder F. L. Freeman preached on "*Charity*."

### Walnut Park Church

The three classes of senior young people of the church school have been holding joint meetings the past two Sundays, for the purpose of hearing a discussion of the financial law of the church and receiving instructions in regard to the filing of their inventories. Elder Howard Andersen spoke to them Sunday morning. Following the class period Erwin Moorman talked to the school of the library, mentioning some desirable books which are in the library and some which are needed.

At eleven o'clock Elder John F. Sheehy was the speaker and proved himself a real story-teller. He related the story of Joseph, and brought from it a moving and inspiring message. His appeals for a childlike faith and a Christlike forgiveness were high points. Preceding the sermons the choir sang, "*Steal Away*," under the direction of Minnie Scott Dobson, and a tenor solo, "*I Shall Not Pass Again This Way*," was sung by Glaude A. Smith. Brother Smith, a former pastor at Walnut Park, and now located at Denver, Colorado, attended the service and met many old friends.

Elder Welton Wood spoke to the junior service in the basement, and Sister Barwise told a story.

In the evening Elder C. Ed. Miller was the speaker, delivering a splendid sermon. The anthem sung by the choir was "*Savior, Now the Day Is Ended*."

The preliminaries of the one-act play contest were held Friday and Saturday evenings in the lower auditorium of the church. Five plays were given and first place was awarded to "*Jephthah's Daughter*," and second to "*Women Folk*." Those who had parts in "*Jephthah's Daughter*" were: Melba Moorman, Ted Snively, Fred Fish, Kenneth Morford, Milford Nace, Marjorie Snively, Leonard Curtis, Eddie Butterworth, Violet Chase, Bethene Barnhardt, Mildred Taylor, Mary Taylor, Sadie Mayhew, Duane Fish, and Robert Butterworth. Mrs. E. E. Moorman was director and Alta June Moorman assisted. "*Women Folk*," directed by Pauline Siegfried and Dorothy Bryant, was played by Marybelle Sanders, Jessie Anderson, Kathryn Price, Opal Colebank and Alice Brown. These two plays will represent Walnut Park in the finals to be held later at the Stone Church. The basement of the church was crowded and all available standing room was occupied each evening.

Alice Iola Lanpher, daughter of Elder and Mrs. F. W. Lanpher, was married on Saturday, February 10, to Mr. Claude Ross. The ceremony was performed by Elder Maurice Jacobsen, pastor of Spring Branch Church. The young couple will make their home temporarily with Brother and Sister Lanpher.

### Enoch Hill Church

The young people met with Brother and Sister Charles Warren for their prayer meeting last Wednesday.

On Thursday the women assembled in the church basement for an all-day session and spent the time quilting. Twenty-six were present. Everyone enjoyed the class taught by Elder William Shakespeare. Several of the women promised to make something for the sale at conference.

Elder C. E. Beal, assisted by Lawrence Martin, was in charge of the early morning prayer service Sunday.

"*The Good Shepherd*" was the theme used by the Dorcas Class for the worship period of the church school. Sister Henry Hartman read "*The Test*." Sister Maloney read, "*I Know Something Good About You*." There was also a reading by Sister C. E. Beal, and then Brother Beal gave a five-minute talk on the class theme. A mixed quartet sang "*The Ninety and Nine*."

Brother Earl Hoisington was the Sunday morning speaker, and Pastor E. A. Thomas talked on "*Prayer*" in the evening. His Scripture text was Matthew 21: 20. Brother Dick Bullard sang "*The Beautiful Garden of Prayer*."

Mrs. Emma A. Woods passed away at the Sanitarium Friday, February 16. She was the wife of Jacob W. Woods, of this district. Interment was in Woodlawn Cemetery.

### Englewood Church

Communion service on February 4, was marked by a good attendance and a spirituality that was encouraging, Elder Earl Moore in charge. At the evening hour, Elder Thomas Richardson was the speaker.

February 11, during the church school hour, Orville LeRoy Hiles was baptized by his father, Elder Perry Hiles. Brother Hiles was the former pastor at Englewood. He now lives at Bates City, Missouri. The confirmation was at the eleven o'clock hour, Pastor R. W. Howery and Elder George Hiles, grandfather of the candidate, officiating.

Also at the eleven o'clock meeting, occurred the ordination of Arthur Welch to the office of elder. This service was impressive. Brother Howery gave the charge. Elders John F. Sheehy and Perry Hiles ordained Brother Welch. Brother Sheehy then gave an inspiring thirty-minute talk.

Elder A. M. Chase was the speaker, February 18, at eleven o'clock. In the evening, Elder Arthur Thompson preached the sermon.

The young people are becoming very active. They held their preliminaries for the play contest Saturday night.

A new family, Brother and Sister V. A. Walker, have moved into our district from Kansas City.

The women have been meeting at the home of Sister Stella Howery for the past three Wednesdays. They have an all-day meeting with a covered dish luncheon. All four groups of Englewood are meeting and working together.

### East Independence Church

Two babies have been blessed recently, David Lynn, infant son of Brother and Sister T. W. Thatcher, under the hands of Elders Harry Friend and Frank Minton, and Wayne Laverne, son of Brother and Sister Laverne Spease, by Patriarch U. W. Greene and Elder H. V. Minton.

Recent speakers for this congregation have been G. W. Eastwood, G. Colman, Samual Spease, U. W. Greene, and Sam Smith.

Brother Sam Smith and family have recently moved into this group, and they are already finding a place in the branch work which they willingly fill. Their son rendered a much appreciated solo on a recent Sunday evening.

The prayer meetings are a source of spiritual uplift, though not largely attended.

The ladies are experiencing good meetings each Thursday. Questions are passed around and discussed, bringing better understandings of some interesting subjects.

Saints of East Independence joined in the annual community sing of this neigh-

borhood with the congregation of the Fairmount Church, on Holke Road, and both schools of the community, Spring Branch and DeKalb, last Sunday evening. The event observed National Song Week and the birthdays of George Washington, Abraham Lincoln, and Henry W. Longfellow. Mrs. Iva Edgerton is chairman of the annual sing, and Mrs. Joseph Friend directed the presentation. About thirty numbers were given by the various groups represented.

### Spring Branch Church

Attendance at the Sunday services was somewhat smaller than usual because of weather conditions. A. J. Tankard gave a good talk at the close of the lesson study.

The eleven o'clock speaker was Elder George Jenkins whose theme was "Take Time to Be Holy."

Elder T. A. Beck occupied the pulpit in the evening, talking on "Righteousness." The choir sang "Holy Spirit," and Gladys Dixon sang a solo.

The young people held their preliminaries of the play contest Thursday night. Three plays were given, "The Getaway," coached by Velma Jones, "Dead Expense," coached by Alma Dixon, and "The Gift," coached by Irene Roberts. All were under the general direction of Mrs. L. E. Roberts. Judges awarded the first place to "Dead Expense," second to "The Gift," and third to "The Getaway."

### Flint, Michigan

#### Enjoy Variety of Activities

An interesting and profitable "Watch Night" service was planned for December 31. The regular evening service began at nine o'clock after which the play "The Hour Glass," by Yeats, directed by Allen C. Pohly, was presented. Refreshments were served and the evening finished with a musical program.

On November 22, the women's groups sponsored a Thanksgiving dinner. The young people's service for November, arranged by L. E. Flowers, leader of that department, was especially enjoyable. The subject, "What Has Religion to Do With My Home Life, My School Life, My Job, My Recreation and My Community Life," was discussed by one person actively engaged in each of these phases of life. Brother Flowers introduced each speaker with appropriate reading from the *Doctrine and Covenants*.

A group of young people, directed by Laura McNamara, gave two presentations of the play, "Paying the Fiddler," by Mortimer. Another group, directed by Lillian Morrison, presented a play, "Christmas Shadow." A class of senior young people, led by Mrs. L. E. Flowers, sponsored a Christmas party for the children's department.

The women's groups arranged a gift service which contributed materially to

the furnace fund. Two cantatas were given December 24, one by the children's department at the morning service, the other by the choir for the evening service. Both cantatas were directed by Mrs. Ruth Wallace.

### Phoenix, Arizona

#### Rally Day Inspires and Encourages

Saints of Phoenix Branch met in an all-day rally January 21. Elder Howard F. Miller delivered the eleven o'clock address after which there was a delightful picnic lunch on the grounds followed by a branch business meeting. After extremely depressing conditions in the branch, the spirit of consecration evidenced was inspiring, and a number of Saints were spurred to make pledges of financial support.

Sister Jennie Young was placed in charge of the financial committee, Brother Paul W. Bear was elected assistant pastor. Sister Yula Mast was chosen assistant to Sister Mabin Speer in the church school. Sister Young announced new activities of the women's department.

The day closed with a song service and an address by Brother Paul W. Bear. Saints were present at the rally from Glendale and Chandler, Arizona.

The meetings conducted in Glendale Park on Sunday afternoon by Brother Miller, continue with interest.

Elder and Mrs. Louis J. Ostertag have moved to Santa Ana, California, to take the pastorate of the branch there. Phoenix Saints dispatched them to their new field with pride and many pleasurable memories.

This local enjoyed a visit from the Mundy family, of Colorado, not long ago.

Phoenix Branch is struggling under a heavy financial load, but they hope with the prayers of all, to accomplish their task. They are isolated, not having the benefits of district organization, and invite any of the traveling ministry to spend a few days with them when passing through the vicinity.

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## Dallas, Texas

### Dedication of Church Recalls Early Days

The church building of Dallas Branch was dedicated Sunday, February 11. The Saints have looked forward to this for a number of years. It is the fruit of a labor begun by pioneer missionaries years ago. Elder T. J. Shepherd was one of the first ministers to visit this city. He had been a friend of the Elam family, and as one of that family lived in Dallas County, Brother Shepherd took advantage of the opportunity to preach the gospel here. Hundreds of people had an opportunity to hear the gospel story. Brother Shepherd made many friends and found a hearty welcome in their home; he received help financially. After several visits, he baptized Sisters Emily Moore and Martha Elam. As time passed, others were added to the fold. Brother S. W. Simmons accompanied Brother Shepherd on some of his visits, and on one occasion spoke to the group with the gift of prophecy, telling them that there would be a branch in Dallas. At that time all the Saints lived nine miles from the city, but the prophecy has been fulfilled as well as other things spoken by Brother Simmons.

Other missionaries helping Brother Shepherd in Dallas were H. O. Smith, E. L. Henson, J. W. Wight, B. F. Renfro, John Harp, J. M. Nunley, and later W. M. Aylor and G. R. Kuykendall.

In the summer of 1913, W. R. Standifer and B. F. Spicer held a series of meetings at Vickery, Texas, baptizing four more into the fold. That fall Brother Kuykendall conducted meetings in Dallas. The Saints had no permanent meeting place, but a Bohemian woman grateful for kindness shown her by Sisters Moore and Pike, gave a house and lot to the church, to be used for church purposes only and by the Reorganized Church alone. She named the provision that if the property should be sold, it would revert to her heirs. Brothers Kuykendall looked after having the deed made to the Bishop.

Shortly after, Brother W. R. Standifer moved to Dallas, others were ordained to various offices, and the latter-day work has continued to grow. Three generations are now represented in the branch as a result of the untiring efforts of these pioneer missionaries.

Brother J. M. Nunley was present at the church dedication. C. W. Tischer, president of the district, offered the opening prayer. Introductory remarks were made by H. H. Davenport, pastor, and the sermon was by Apostle R. S. Budd. Bishop L. F. P. Curry spoke and offered prayer.

On this occasion the Saints recalled many spiritual experiences enjoyed when the work was in its infancy in Dallas. Their faith was increased by these reminiscences, and with new courage and a keen desire, they are pressing on.

Every meeting during conference was well attended and the Spirit of the Master was enjoyed by all. Brother W. H. Holsworth was ordained a teacher by Apostle Budd and Bishop Curry.

## Gladstone, Michigan

The Saints of Gladstone were made happy a few days before Christmas to have Missionary J. J. Ledsworth and wife come to this branch. He always has a message of an encouraging and uplifting nature.

Brother Ledsworth was elected by the branch as pastor, to succeed Brother W. H. Acker, who with his wife, is making a trip through the West. But realizing the need of the district, Brother Ledsworth resigned as pastor after five weeks service, to continue his missionary work in the district. The Saints regretted to have Brother and Sister Ledsworth leave. Brother E. R. Carter was elected as pastor during Brother Acker's absence.

## Holden Stake

### Knobnoster, Missouri

Elder R. F. Moorman and family, of Jefferson City, recently paid a visit to Knobnoster Saints. Brother Moorman preached during the eleven o'clock hour, January 30. His sermon was well received.

Ben Kramer, Sunday school director, and one of the young men ordained at the last Holden stake conference, preached his first sermon February 4. His subject was "Forgiveness."

### Blue Springs, Missouri

Rama Jean, infant daughter of Brother and Sister E. Wells, was re-

cently blessed under the hands of Elders O. W. Sarratt and R. J. Stark.

On the second Sunday of December, O. W. Sarratt was the speaker in the morning, choosing for his subject, "Do We Need Industrial Zion for our Children's Sake?"

Elder Leslie Allen, the evening speaker, preached on "Am I My Brother's Keeper?"

The third Sunday, Brother Stark was the morning speaker, choosing for his theme, "Righteousness." The evening service found C. A. Joice in the pulpit, who spoke on "What Have You Learned of Value the Past Year?"

A Christmas program was presented the following Sunday, by the primary department under the supervision of Frances Williamson. Elder Gerald G. Phillips preached, taking for his theme, Luke 2: 12.

In the evening a tableau was given on the birth of Christ. The characters taking part in this program were Fred Wilson, George Grubb, Aubrey Story, Frances Williamson and Dorothy Wilson. Sister Vida Sarratt read the Scriptures.

The last Sunday of the month, Elder O. W. Sarratt preached in the morning, and Elder Fred Immers, during the evening, both men on the subject of "Righteousness."

Mrs. R. J. Stark was called suddenly to Los Angeles, California to be at the bedside of her dying father.

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# Pastoral Exchange

## March Prayer Meeting Themes

THEME FOR THE MONTH: "PRAYER"  
 March 4. Sacrament Sunday  
 Theme: "A house of prayer."

This is designated for a special day of fasting and prayer for the coming General Conference. (See *Herald* of February 13, page 198.) Pastors should make announcements of it on the preceding Sunday from the pulpit, and urge congregations to make special preparations for the sacramental service and prayer meeting on this day.

"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."—*Doctrine and Covenants* 85: 36.

### Suggested Hymns:

- 151—"Father when in love to Thee"
- 103—"Sweet hour of prayer"
- 322—"Take time to be holy"
- 324—"Pass me not O gentle Savior"
- 293—"Consecration"

WEDNESDAY, MARCH 7

Theme: "Pray Always"

"And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. . . . Pray always and I will pour out my Spirit upon you, and great shall be your blessing."—*Doctrine and Covenants* 18: 4, 6.

### Suggested Hymns:

- 79—"With thankful hearts"
- 314—"I need Thee every hour"
- 131—"Love divine"
- 295—"Jesus, I my cross have taken"
- 281—"My faith looks up to Thee"

WEDNESDAY, MARCH 14

Theme: "Teaching the children to pray."

"They shall also teach their children to pray, and to walk uprightly before

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the Lord."—*Doctrine and Covenants* 68: 4.

It is not enough to have the advantages of prayer for ourselves. We should also teach others to pray: not only the children who have been committed to our care, but also those who are young in the gospel work. Many have been brought to Christ through prayer, and prayer alone. And it should be known that none can come to Him except through prayer.

### Suggested Hymns:

- 318—"One sweet hour"
- 311—"Let us pray for one another"
- 307—"Take my life"
- 291—"Faith of our fathers"

WEDNESDAY, MARCH 21

Theme: "Prayer will work for our good."

"Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly, and remember the covenant wherewith ye have covenanted one with another."—*Doctrine and Covenants* 87: 6.

Prayer will produce positive benefits in our lives. It will give us divine strength to meet the trials and problems of life. It will reconcile us to the ways of God. It will bring to our minds and souls the peace which comes from the presence of the Holy Spirit.

### Suggested Hymns:

- 327—"Ere you left your room this morning"
- 317—"Nearer, my God, to Thee"
- 312—"Lord, Thy mercy"
- 325—"One sweet hour"

WEDNESDAY, MARCH 28

Theme: "Go to the house of prayer."

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments on my holy day."—*Doctrine and Covenants* 59: 2.

The life of prayer cannot be fully complete without regular attendance at church. We forget, we neglect the service of God if we remain away from the gatherings of his people. Only by communing with him in the appointed place can we receive the best gifts he has to bestow.

### Suggested Hymns:

- 323—"O thou God, who hearest prayer"
- 328—"Behold the Savior at your door"
- 332—"Jesus is calling"
- 336—"There's no love to me"

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# The Bulletin Board

## Conference Notices

Northeastern Nebraska district conference will be held at Omaha, Sunday, March 25.—E. M. Oehring, district president.

The annual conference of Kirtland District will be held at Youngstown, Ohio, March 17 and 18. The first meeting will be a business session at 2 p. m. The district president expects to present a special message at this time. Statistical reports should be sent to the district secretary, Mrs. Edna Rhodes, 751 Longview, Akron, Ohio. Each branch president should send in a report of branch conditions. General Conference delegates will be elected at this conference and district officers chosen. The Youngstown Choir will present a cantata Saturday evening at 8 p. m., Sunday there will be a priesthood prayer meeting. At 9.30 a. m. the unified service will begin, composed of devotions, class work, sermon and special music. At 2 p. m. prayer and testimony. Evening sermon at 6.30 p. m. Meals will be served by Youngstown Branch at a moderate cost. Accommodation for visitors will be found. Those desiring to attend the conference should communicate with P. L. Glassford, 44 West Delason Avenue, Youngstown, Ohio, so that accommodations can be reserved and the proper number of meals estimated.—Edna Rhodes, district secretary; James E. Bishop, district president.

Holden stake conference will convene at Atherton, Missouri, March 9, 10, and 11. Business session at 10 a. m. Saturday, the tenth. Election of delegates to General Conference. President F. M. Smith and Apostle F. H. Edwards will attend.—W. S. Macrae, district president.

## Change Place of Conference

Detroit district conference will convene February 25, with the young people's meeting at Pontiac, Michigan, instead of at Lake Orion, Michigan, as previously announced. — James H. Greene, district secretary.

## Young People's Conventions

The young people of Michigan, Northern Indiana, and Ontario, will hold a general convention at Saginaw, Michigan, Saturday and Sunday, March 24 and 25, for the purpose of organizing under The Christian Legion. A banquet will be served on Saturday evening, March 24 in the Masonic Temple, corner Johnson and North Washington Avenues. A member of the First Presidency is expected to be a guest on this occasion, and all those desiring to attend must send their names to Blanche Engle, 126 West Main Street, Midland, Michigan. Tickets will sell at fifty cents each and only a limited number will be sold, so get your

name in early. Also, all those coming for the banquet with the intention of remaining over night for the Sunday services, send in your name and state whether or not you wish lodging for the night.—Blanche Engle.

The young people of the Northern Michigan District are holding a convention at Gaylord, March 11. First meeting will be at nine o'clock, eastern standard time. The main object of this convention is to perfect the organization of the Christian Legion in our district. Gaylord Branch extends a cordial invitation for you to come. We are laying plans for the entertaining of two hundred young people.—Allen Schreur, district president.

## Young People's Conference

To the branches and young people of Central Oklahoma District: You are invited to meet with us in a young people's conference at Sperry High School Building, Sperry, Oklahoma, March 9, 10, and 11. Friday evening, March 9, at seven-thirty, "All Stars' Night," presenting four one-act plays by various branch groups. Saturday, March 10, nine to nine-thirty, a. m., worship assembly, followed by a lecture to young people by Floyd M. McDowell, "Our Spare Time." Roy S. Budd, missionary in charge of this field, will give a lecture on "Our Church," and Alma Adams, of Tulsa, district chorister, will talk on "Music," and has arranged a splendid musical program for the entire conference. Supervised recreation has been arranged and is in charge of Howard C. Harpham. The priesthood of the district are especially invited to meet with Floyd McDowell at 3 p. m., both Saturday and Sunday in a meeting of re-consecration. Problems of priesthood will be presented and discussed. Lunch and supper will be served Saturday and Sunday at a nominal cost, and provision

has been made for those coming from a distance to be guests in the homes of Sperry Saints. This is your conference. You are welcome.—J. E. Lancaster, for the committee.

## Request Prayers

Sister Houser, post office box 500 W. Kenilworth, Utah, requests the prayers of the Saints. She underwent a serious operation has been bedfast for several months. The doctors say nothing can be done for her, but her faith is in the Master and his promises.

# CLASSIFIED ADS

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### Why?

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Independence, Mo.

# *The* SAINTS' HERALD

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## The Prince of Peace      A Modern Viewpoint

— By C. E. Wight —

### On the Church Calendar

March 4. Church-wide fasting and prayer for General Conference.

March 23. Closing date for the regular list, Conference Daily Herald.

April 1. Easter.

April 6. Official opening, seventy-sixth General Conference.

April 8. "The Elijah" given by Conference Choir.

April 14. Scheduled closing date of General Conference.

### Upward to Zion

By Gladys Mae Smith

### The Wings of Prayer

An Editorial

# THE SAINTS' HERALD

February 27, 1934

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Number 9

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Truth Is Best

The other day a salesman came into the office to sell an encyclopedia. He told two lies in order to get the interview. He said that he was an agent of the government and that he had no sales proposition. He got the interview. In less than five minutes the transparency of both his lies was apparent. He lost the sale by so wide a margin that he never had a chance.

Lies flourish like weeds, and they are burned like trash. Truth grows slowly, and it is hoarded like gold. The victim of a lie is hurt for a little while, but he recovers: he has never violated his own faith. But the man who tells a lie does himself an irreparable injury. No man or organization can afford to lie. Some day retribution catches them, they are stripped of their dishonest profits, and perish miserably. It would not be hard to cite some examples from the fields of business and politics.

A dull truth is better than a clever lie. It requires no explanation. You don't have to remember what you said. It will never bite you in the back. You can go off and leave it, and it will be there when you return, and it will look the same as when you left it.

There are experienced and successful salesmen who are as near to the ideal of honesty as ordinary mortals get. They can be trusted in all their transactions and agreements. These fellows are no foolish sentimentalists. They know that it pays to stick pretty close to the truth. They must call on the same people every week in the year. A single lie would so discredit them that they would cripple their own business.

Yet salesmen are subjected to temptations of the most trying sort to experiment with the flexibility of speech. They are not paid for their ability to tell the facts, but for their ability to sell. If they can't sell, they fail. And failure means that they don't eat. Some of them reach for an immediate gain with a little falsehood, at the price of future failure.

The truth may look costly at the start, but it is the cheapest in the end.

### ■ They Yet Return to Thank Us

(A Graceland College Incident)

We all possess the ability of appreciation, yet how seldom do we turn to exercise it. Out postman's load would be much heavier if we all wrote letters of thankfulness as well as those of criticism and complaint. Here is a letter that turned a day's problem into achievement, and an evening's prayer to thanksgiving.

"To Graceland College: We are hoping that all is progressing well at Graceland, now nearly in the last lap of the school year. Our youngsters are getting along famously, thanks to their Graceland training. In fact, both of them find their work here much easier after their rigorous training and perhaps that accounts for Winifred's being one of the fifteen honor students in the College of Education in the University this semester.

"So we continue to be thankful to Graceland for the good foundation they received there and for the cooperative manner in which their education was made possible during these severe times."

# Editorial

## The Wings of Prayer

**Preparation Necessary** The necessity of preparation is a law of spiritual experience that operates for individuals, families, branches, and even such a large gathering as the General Conference. Without preparation there is likely to be no particular blessing. With it, and in consideration of our needs and desires, the possibility of a great blessing at this General Conference may be opened for us.

**The Fast March 4** To begin such a period of preparation, the First Presidency announced for Sunday, March 4, a special fast to be observed by all the church, to accompany a season of prayer for the welfare of the church and for the General Conference. The effectiveness of this effort will depend upon the faithfulness with which it is observed. The concerns of the church are of such importance at this time as to require the most earnest cooperation of which we are capable.

**A Month of Prayer** A single day's effort, however, would be insufficient. It is therefore thought well to remember the church and the conference in prayer during the month of March, in order that we may approach the conference in a state of preparation for its responsibilities and its experiences. In last week's *Herald* suggestions were given, for such pastors as may desire them, of themes for the weekly prayer meetings, with appropriate texts. These are offered simply as a service, and are not meant to displace any other plans that pastors may conceive to be best for their congregations. Isolated members may well use them for thought and for their private worship.

**The Efficacy of Prayer** If we are to be lifted into the presence of God, it will be on the wings of our prayers. If we fail of receiving a blessing, it will be because we have not desired the blessing with sufficient earnestness, or because we have not prepared for it. All our past experience has taught us of the effectiveness of prayer. The healing of the sick, the comforting of the sorrowful, the restoration of faith and hope, the salvation from destructive influences in the world, all have assured us beyond doubt that it is one of the greatest things that can affect our experience for good ends—it can lift us into the presence of God's Spirit. And that should be our effort: not to bring that Spirit down to the lower levels of life, but to lift ourselves to it.

## Blue Pencil Notes

*"That government of the people, by the people, for the people, shall not perish from the earth."*—Lincoln.

Originally the king was one who by personal prowess had won dominion and governed by edict. Later he established a dynasty, and when his successor happened to be immature, or aged, or weak, ambitious men as guardians or advisors became the "power behind the throne," and factions fought and intrigued for control. The king was a figure-head excepting when a king of strong personality arose and asserted himself.

Later there began to dawn a perception of the rights of the people to have something to say about their own government, and a long, bitter struggle began between the people and the throne. Parliamentary forms arose, limiting the powers of the throne and giving the people more and more voice in government. In some instances the king became merely the "symbol of the state" and did not presume to govern. He kept apart from party strifes, so though his ministers might fail and fall and the people force frequent changes in government he continued secure as the symbol of the state. Republics also arose endeavoring to give over to the people full control of all governmental affairs through their own selected representatives.

Representative government has become cumbersome and slow in times of crisis and swift moving change, as at present. By the time senators and representatives, enmeshed in precedent and red tape, (and politics) get through discussion, if ever, and agree upon a remedy, the crisis is past or has assumed a new phase. So we observe a rather world-wide swing away from democracy. Dictators have fought their way to the top again. They govern by edict and are all that the king was in the beginning, excepting in title. Man has run around the circle and come back to the point from which he started.

Parliamentary forms are disappearing or falling into disrepute. Even France seems under the shadow of an impending dictatorship, having changed governments with each new moon. In the United States Congress for some years has been un-

der the hammer. Wits, near wits, and half wits, have made senators and representatives the constant butt of jest and ridicule. Whether or not democracy shall survive depends upon a will and an intelligence to modify some of its methods and purge it of its political corruptions so that it can act swiftly and wisely to apply the well-thought-out will of an intelligent populace to immediate problems. This requires a high level of intelligence and probity and a lively sense of responsible citizenship in the nations that attempt to preserve the rights of the people in popular government.

In the United States we, as Latter Day Saints, are committed by our Scriptures to a belief that God gave himself to aid in working out the Constitution of the land to protect and insure the rights of popular government; the ideal epitomized by Lincoln: "Government of the people, by the people, for the people." Great Britain holds with us to her traditional ideals of popular government, free speech, and individual liberty, though under a different form of government.

As Latter Day Saints we are not commanded to support parties. We are not told to vote for a Democrat or a Republican or a Socialist. We are commanded to uphold "wise and good men" for office and just and constitutional methods in legislation. We should be free from partisan rancors and blind prejudices. And we are always bound to develop in ourselves that kind of citizenship upon which democracy must depend for its very life. That will be our best contribution to Lincoln's Gettysburg commitment dedicating the nation "to a new birth of freedom, that government of the people, by the people, for the people, shall not perish from the earth."

E. A. S.

### Graceland Radio Broadcast

The first of a series of nine radio programs, sponsored by Graceland College, will be broadcast over KMBC Sunday, March 4, at 6:00 p. m. President G. N. Briggs will speak on the subject, "*The New Deal in Education.*"

The Graceland Male Quartet, composed of Henry Muceus, Ames, Iowa; Wilbur Chandler, Birmingham, Alabama; Dwight Vredenburg, Lamoni, Iowa; and Sheldon Reynolds, Traverse City, Michigan, will furnish the music.

Young people interested in gaining a college education are urged to tune in on these weekly broadcasts. Awards ranging from \$10.00 to \$65.00 credit

### Men You Ought to Know



L. F. P. CURRY  
Presiding Bishop

*It is our good fortune to have in our Presiding Bishop a man strongly conscious of the spiritual responsibilities of his office as well as the financial duties. Long schooled in the world of finance, he has learned the value of caution. His first interest is to protect the church in one of its most vital concerns.*

*Those who have heard him speak are impressed with his evident sincerity, his charming pulpit manner, his excellent delivery. He writes and speaks with the care and restraint of a scholar, but his natural eloquence cannot be entirely suppressed by either tongue or pen.*

toward college expenses will be given to those writing the best summaries of any three of these broadcasts. Details of this contest will be announced over the air next Sunday.

The program for March 11, features an address by Elder Cyril Wight, President of the Kansas City Stake, who will speak on the subject, "*The College Man in Business.*" George Anway, tenor, of Independence, Missouri, will sing on this program. Both of these men are alumni of Graceland.

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character.—Selected.

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

**E**LDER J. L. Verhei, president of the Portland District, speaks most commendatorily of the work of President McDowell in that field in the priesthood institute held at Portland, it being one of the best ever held in the district. The sermons were of a high order spiritually as manifested by the tears of joy on the part of many in the audience. He feels sure that the priesthood of that district have a better understanding of Brother McDowell's work in the Presidency.

**S**OME of my readers may be interested in comments made by my sister who is two years older than I, her statements having been written on the 18th of January as she remembered that on the 21st I would have passed "the sixtieth milestone." She says:

"If you are feeling as I did two years ago and thinking as I did, you will be experiencing almost *surprise at the fact!* Some way I had not contemplated it much before it came, but when the day came and *I knew* I had rounded out sixty years of life, I still could not *realize* it at all. It seemed strange, almost eerie, that I had arrived at such a point without having expected it or planned for it some way. Now we are of the oldest generation in our family, and to the youngsters we probably seem quite aged, much as you and I were wont to regard Mr. Jacobs or Grandfather Madison. And what seems the strangest to me is that in looking back I can find no dividing line, cannot put my finger on any date and say, 'Here I said good-by to youth,' or 'Here I entered middle life,' or 'Here old age began.'

"O well, after all life does not consist of *time*, so much as of events and achievements, and even if the latter are of the spiritual sort, unmeasurable as the world measures, they round out a life worthily. And the wonderful thing about it is that spiritual successes do not *age*, but rather they keep

youth alive and enthusiasms intact. In fact, I think they are the only secret mortals will ever find that unveil the mysteries of Eternal Youth, or Life Everlasting. Hours when I realize this most clearly are full of peace and content, while times I lose sight of it in struggle of vainer and less worthy nature, in failure to live up to the best I know, are times when *age* weighs heaviest, and the outlook seems gloomiest.

"If we could always keep our eyes on the heights, our feet steadily on an *upward* leading course, we could feel encouraged. But too often some sudden yielding to irritation, to impatient expression of inner maladjustment brings about another 'blue Monday' of spirit. However, I am glad I can say that as the years pass I really feel I have made progress, spiritually, and though still far, far below the heights I would reach, I do believe I can keep them *in sight* and more clearly than I used to. For this I am humbly grateful."

Doubtless many people who have passed their sixtieth birthday anniversary have had similar experiences or thoughts to those expressed by my sister, but have not been able to so clearly analyze their thoughts as has she. I feel sure that our readers will enjoy this comment by one who has passed the sixty mark.

**L**EE QUICK writes that 1933 has been one of the best years in his gospel work. He had the privilege recently of attending a priesthood conference in Oklahoma City where Brethren McDowell and Budd were the speakers and speaks highly of the efforts of the two brethren mentioned and of the spirituality of the meetings. He adds, "We may be poorer financially but surely we are richer spiritually."

We appreciate words like these from old stand-by missionaries. We congratulate Brother Quick on his year's work and hope that he may break his record in 1934.

**H**ENRY L. LIVINGSTON writes us telling of a special day of prayer for the district and expressing the thought that we would be interested in knowing that they were making efforts to unify the work of the district, having in mind the development of greater loyalty to the general church and its ministry. Brother Livingston adds:

"Despite extremely adverse conditions, I think we are making good progress as a district both spiritually and temporally. The bishop's agent reports that an increase of tithes payers has been noted in the solicitors' reports, and he is very much encouraged with the outlook of that phase of the work. I am sure that the district is vitally interested and concerned in the progress of the general church. We hope that we shall be able to hold up our end in furthering the work of the Lord. Our prayers are for you personally and

for the men associated with you in the tasks that we realize are not easy."

We appreciate the good work Brother Livingston and his helpers are doing and especially value the knowledge that we are being supported in their prayers.

**B**ROTHER MOSTERDIJK of Holland sends greetings from himself and family and all the Saints. We are pleased to receive greetings from the Holland Saints and trust that under the leadership of the Spirit of the Master the work may go forward in that interesting little country.

**M**ARCUS H. COOK, one of our old-time missionaries, who has been for many years in the field and still finds many opportunities to give service, expresses the determination to carry on as long as he has strength, for he has plenty of opportunities to serve. Brother Cook has passed his seventieth birthday anniversary and it is in response to a letter of mine congratulating him that he writes. After saying that he feels he has a host of friends who love and trust him, he says he also feels that it behooves him to live so that they will not be disappointed in him. He recalls many blessings as well as shadows and disappointments. Has met many discouraging trials, especially with himself, but he feels that a motto which he has applied to his work has helped him. The motto is, "A winner never quits, and a quitter never wins."

Well, that is a good rule to follow and we hope many others besides Brother Cook appreciate the fact that despite our disappointments we must "hang on" and carry on.

### Transportation to General Conference

Reduced fares to General Conference have been granted by the railroads on what is known as the Round Trip Identification Certificate Plan, which provides for the sale of round-trip tickets at fare and one-third of current one-way first-class fares, with minimum of \$1.00 for round trip, upon presentation of identification certificate, which will be issued by the Transportation Department direct to members of the church applying for such certificate. One certificate will suffice for all members of the family. These certificates are now ready for distribution and will be mailed to all members requesting them.

Tickets will be sold with routing via same lines going and returning, or may read via diverse routes;

that is, via any authorized route on going trip and any other authorized route on the return trip. Certain indirect routes will also be authorized at fares higher than those applying via the direct route. Tickets will be sold to Independence or Kansas City, Missouri, dates of sale being as follows: From all points in the United States and Canada, with the following exceptions, dates of sale of tickets will be April 3 to 9, with final return limit to reach original starting point thirty days in addition to date of sale. The exceptions are: New England, Colorado, Wyoming, Alberta, Oklahoma and Texas, April 2 to 8, Montana and Southern Idaho April 1 to 7, Arizona, British Columbia, California, Nevada, New Mexico, Northern Idaho, Oregon, Utah and Washington, March 31 to April 8.

Tickets must be validated by ticket agent before boarding train for return journey, and when validated will be good for return, leaving Independence or Kansas City on any date within final return limit, but passengers must reach original starting point prior to midnight of such final limit.

It must be understood that these reduced fares apply only to church members and dependent members of the family; and the name of the member to whom the certificate is issued, together with names of dependent members of the family for whom tickets are desired, must be filled in before the Identification Certificate is presented to ticket agent. Arrangements for tickets should be made well in advance of your departure to avoid any possible delay.

In addition to the above there are on sale daily between all points in territory west of Chicago, Saint Louis, Memphis, Vicksburg and New Orleans, first-class round-trip tickets on the basis of 2c per mile in each direction, good in all classes of equipment, also round-trip coach tickets on basis of approximately 1.8c per mile in each direction, both of which are limited to ten days in addition to date of sale. These latter arrangements are open to the general public and do not require the use of the Identification Certificate.

In consideration of the substantial reduction in fares granted by the railroads, together with the other advantages such as safety, speed, comfort, and convenience, we would respectfully urge that our delegates and visitors to the conference favor rail transportation in preference to other methods.

Address Transportation Department, Auditorium, Independence, Missouri, for your Identification Certificate.

TRANSPORTATION DEPARTMENT.

INDEPENDENCE, MISSOURI, February 23, 1934.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

# NEWS BRIEFS

## San Bernardino Proud of Church School

San Bernardino Saints are proud of their church school which already this year has added twenty new members to its roll. The enrollment is now a hundred and fifty-six and includes fifteen nonmembers. Teachers and "cadet" teachers are showing great interest in the teacher training class.

City leaders of religious education sponsored classes for five evenings at the First Methodist Church. Nineteen attended, fourteen of whom were young Latter Day Saint workers.

## Cold Winter for Mr. and Mrs. J. A. Gunsolley

In a communication to friends in Lamoni Elder and Sister J. A. Gunsolley who are spending the winter in New England, write: "The coldest winter in New England known for many years. All harbors blocked with ice, even New York. Sub-zero and near zero temperatures have prevailed most of the time since December 1, as low as twenty-five below in some places.

## Baltimore Prayer Service for General Church

Baltimore Branch met in special prayer meeting, called by President Adolphus Edwards, in behalf of the general church. The spirit of prayer was there and special petitions were voiced for the President and all quorums of the church. There were also sincere prayers that this branch may be of real help to the church during the period of recovery. Baltimore Branch wishes to go on record as rallying around and supporting the President.

## Gomer T. Griffiths Visits Columbus, Ohio

First Church members are talking happily of "Brother Griffiths's visit." He is a favorite guest and speaker there.

Fifty years ago Brother Griffiths came into this community finding pasture and meadowland where now a city stands. He preached the first sermon of the latter-day faith there, they say. During his three-week stay he gave five members their patriarchal blessings and preached several excellent sermons.

## Chilliwack Pioneer Honored on Birthday

Sister James Mercer, one of Chilliwack's pioneers, was honored by radio and press attention on her eightieth birthday January 19. The story of her life appeared on the Women's Page of *The Chilliwack Progress*, and two songs were dedicated to her in a radio broadcast.

Mrs. Mercer is the mother of eleven sons and daughters, nine of whom are living. She was born in Ontario, January 19, 1854, and has lived in the Chilliwack Valley, British Columbia, since 1890. For thirty-five years she has been a faithful, staunch member of the church.

## English Spoken in Hawaiian Services

Since Brother V. B. Etzenhouser has been acting as pastor of the Hawaiian Branch, Honolulu, preaching in the Hawaiian language, at the eleven o'clock hour on Sunday, is only occasional. All understand the English language and only a few of the older ones speak and understand Hawaiian.

This branch rejoices to have Brother Etzenhouser "back home" after a six weeks' stay on the mainland of the United States. He was accompanied back to Hawaii by his family.

The spirituality of the Hawaiian Branch is in good condition. The priesthood are actively doing their part to bring the congregation to a higher level. All members of the priesthood, except the deacons, take turns preaching at the Sunday morning service.

## J. L. Prentice Chosen Liberal Standard-Bearer

J. L. Prentice, pastor of the branch at Toronto, was unanimously chosen by a convention of several hundred Liberals as their candidate in the Parkdale Riding, according to *The Globe* (Toronto) of February 10. In his speech accepting the nomination Mr. Prentice deplored that Ontario was gradually losing the constitutional government obtained under the leadership of William Lyon McKenzie and referred to the "Conservative octopus."

Brother Prentice is a man greatly respected in his city. He holds the office of high priest.

# Youth's Forum

Ideas, Discussion and News for the  
Youth People of the Church

## Peace Club at Graceland

Of interest to young people everywhere Graceland College, Lamoni, Iowa. The Peace Club presents the chapel program this morning, which consisted of several talks on various phases of war.

Marion Cooper pointed out the terrific cost of war, and presented the thought that war is the path of destruction, and the most essential part of brutality. Kenneth Graham described the horrors of the next world war, which will surpass our wildest flights of imagination. Wilma Ellis suggested several ways in which women may help to prevent war by voting and by direct action. To climax the program, Dwight Vredenberg gave the challenge of the peace movement to college students. We can do much to prevent war, by the spreading of antiwar propaganda.

Mr. May presented the Peace Club in the assembly of the Lamoni high school yesterday, where he gave a talk on the next world war. The Peace Club plans to give programs in several high schools and churches during the remainder of the year.

On March 15, the same program which was presented in chapel this morning will be given in Grant City, Mo., to the congregation of the Methodist church.—(From the *Graceland Tower*.)

## Appreciation

Home life is changing along with everything else. Yet people are people; love, faith and hope still abide; and as ever the heart is warmed by a word of appreciation. How much more worthy our membership in the home might be if we always remembered to speak approvingly of the little kindnesses that others do for us! Some of us have been in homes where the friction was reduced to a minimum and where all the members—seemed to get along happily together. "Thank you" and "That is kind of you" helped to keep the bearings oiled. A man can live a few minutes without air, a few days without water, a few weeks without food—and not many years without appreciation of some kind.—*The Southern England and Wales District Herald*.

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind—next to honor.—J. L. Allen.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

## "See You at Conference"



PAUL N. CRAIG  
Musician to the Church

One of the church's best known and most widely loved men—one who has given years of service to the church in music and musical leadership—is Paul N. Craig. He has achieved his own particular place of prominence as a great trainer of choruses, especially for the famous Messiah Chorus and the General Conference Choir. Working first with Lamoni and Graceland College singers, and now with the Independence Choir, he has steadily developed the organization which has proved the main support of this work.

Besides, he has helped many, many others up the path of achievement. As a man of character, too, it can be said of him that no one ever came under his direction who was not made better by his influence.

"Let us in our own lives reveal the beauty of virtue, the intelligence of decency, the attractiveness of clean living, the glory of achievement."—M. A. McConley.

## Truth

For if untruth is fatal to the permanency of buildings, much more is it fatal to excellence in the soul. For man the beginning of lies is ruin, and the end thereof death. Therefore in John's vision of the city of God he saw no sorcerer, no murderer, and no man "who loveth and maketh a lie." For life's deadliest enemy, and its most despicable one, is falseness. In the last analysis, untruth is inferiority and weakness.—N. D. Hillis.

## The Aim of Scouting

I believe that the Devil Worshipers of the East hold the belief that for 6,000 years the Devil will rule the world and that Christ will rule for a similar period. Just now the Devil is having his reign, and the Devil is best described by the term "selffulness," or lack of wide and sympathetic outlook.

This can be seen in every individual, class, sect, or nation today.

Individually we all of us stick in our respective ruts, be they the army, or club life, or sport, or other line.

Similarly we see only our own social class.

Education has no wider outlook than making scholars.

Religion has no wider outlook than making churchmen.

Nationalism has no wider outlook than the self-determination of its own country.

Christianity or broad-minded love-practice does not as yet prevail in this world.

In the Boy Scout and Girl Guide movement we are making the attempt to oust selffulness by inculcating in the young a wider vision and mutual good will and service. We do not pretend that scouting will do the trick but since it has caught on as a brotherhood with such an extraordinary rapidity in so many different countries irrespective of class, creed or race, one may hope that at any rate it is a definite step in the desired direction.—Lord Baden-Powell, in *Lessons of a Lifetime*.

## A Good Name

Good name in man and woman, dear my lord,

Is the immediate jewel of their souls: Who steals my purse, steals trash; 'tis something, nothing;

'Twas mine, 'tis his, and has been slave to thousands;

But he who filches from me my good name

Robbs me of that which not enriches him, And makes me poor indeed.

—William Shakespeare.

## Three Things That Insure Success

The first thing you need to do is to work hard. The second thing is to work harder. The third thing is nearly the same but more so—work hardest. It is the one who works the hardest, though hardest may mean the best planning, or studying, or thinking, or working, or running fastest, or working most speedily. If you work to the greatest degree you cannot miss success.—*Young People*.

# The Prince of Peace

A Radio Sermon

By C. E. Wight

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

Why build these cities glorious  
If man unbuilt goes?  
In vain we build the work, unless  
The builder also grows.

ALMOST twenty centuries have passed since the fulfillment of Isaiah's prophecy: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Each year at the Christmas season, the air is filled with the beautiful melodies celebrating the birth of this man of destiny. Not all who participate in this worship of song are aware of the meaning of the hymns they sing. Not all who listen are stirred to an appreciation of their import.

But here and there is the life of one touched and stirred to a deeper understanding of the meaning of life as it was unfolded in the beautiful example of the man of Galilee. As we listen to the stories of his humble birth, of his activities in his simple home in Nazareth, we are not conscious of the superlatives used by Isaiah in attempting to describe the extent of his power and influence.

As we pick up the thread of his ministry and note particularly the stress he placed upon the simpler phases of life, we certainly do not think of him in terms of kingly splendor. We think of him rather as a friend. Evidently it was as such that he desired we think of him. To those who were nearest to him, he said: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

This was so totally different from the attitude of leadership usually displayed, that evidently his near-

est disciples did not appreciate its full import. But as century has been added to century, the rugged strength of his philosophy has been thrown into bolder and bolder relief and it is discovered that it is builded upon a rock.

WE ARE living in an age when the opportunities for the dissemination of information have increased a hundredfold. Through pulpit, press and radio, we attempt to broadcast the merits of a life lived according to the pattern left by our leader.

The very stupendousness of our possibilities in this regard seem to react at times as a boomerang. They become so commonplace that they are discounted.

This brings us to a curious question. If Jesus were with us in person tonight, would he use the radio for the broadcasting of his sermon? This means was not available to him in his day. He did have available the local synagogue and a rather simple method of writing. It is recorded that occasionally he did enter the synagogue as a reader of the law, but we have no record of his having left us any written word. His indifference to the available methods of spreading his doctrines would indicate that probably he would be just as indifferent today to

the added opportunities of this sort.

Why have we raised this question? Is it to question the use that we should today make of pulpit, press and radio? Is it to suggest that we discontinue these means of communication? Not at all.

It is rather to bring home to us the fact that we cannot substitute any of these methods for the one that Jesus apparently found most powerful. This is set forth in his closing command to his immediate followers: "Go ye into all the world and make disciples."

Jesus was not interested in followers, he wanted *disciples*. He was not deceived by the hosannas of the multitude as they strewed palms in his pathway at the time of his triumphal entry into Jerusalem. He knew that these same voices would soon be min-



C. E. WIGHT

gled with those who shouted "Away with him. Crucify him. Release unto us Barabbas."

**J**ESUS KNEW that no magic wand waving would transform men of clay into ministers of light.

He knew that it would take some soul-searching experience which would bring a man face to face with reality and require courage in the making of a decision for the right.

He knew that life had been deepened for the great leader Moses as he stood beside the burning bush and listened to the voice of God. He knew that the vitalizing experience which was yet to come to Saul of Tarsus was not to be a pleasant one—but that it would be necessary.

Therefore, through the close associations of friendship, Jesus attempted to impress his own personality so thoroughly upon the minds of his followers that they would become not casual imitations but real disciples. Jesus knew that it was a physical impossibility for him to thoroughly convert the many. By attempting to do so, he would have lost the opportunity for the deeper and more lasting impression of his personality upon the few.

For example, what do you think of the change that must have come into the lives of the two men with whom he walked on the road to Emmaus, following his resurrection? In describing the affair one said, "Did not our hearts burn within us as we walked with him in the way?"

Did not this brief touch of the personality of Jesus upon their own profoundly affect their lives? Could they ever live as ignobly in the future? If they followed the leadings of this new call, would they not desire that they, too, might be able to so touch the lives of their fellows as to cause a new flame of righteousness to be kindled within them?

All strength, therefore, to every avenue through which we may spread the glorious message of divine truth. But let us be sure that we are not substituting *extensiveness* for *intensiveness*.

**I**F THERE is today any dearth of understanding of the message of our leader, it is because of a lack of the spirit of discipleship. No telephone conversation can take the place of a personal visit. No radio broadcast can replace the touch of personality upon personality. No passionate pulpit discourse can be substituted for the warmth of a handclasp.

It seems as we read the stories of the Master's activities that he often spent a great deal of time in painstaking effort with the few. There was probably a double purpose in his effort. First, to impress the fact that there is no relative importance of souls in the sight of God. To him a man was a man. His effort was in direct ratio with the human

needs involved. His second purpose was that through the impressing of his personality, he should awaken the spirit of discipleship so that no longer would the physically impossible burden of reaching the hearts of all men be upon him.

As he divided his personality with others, he multiplied his powers for reaching still others.

I have always wondered just how many of the three thousand brought into the church through the preaching of Peter became real disciples. In spite of the tremendous power which accompanied this pentecostal sermon, it is questionable as to how many remained steadfast unless someone took the time to painstakingly work with them as the Master had worked with his disciples.

While placing such strong emphasis upon the task involved in making disciples, let us not think it is a work that needs to be done alone. At the very time of urging his disciples to the tasks of converting others, Jesus made a promise that is filled with comfort. "Lo, I am with you always, even unto the end of the world."

And at another time, when his disciples were mourning his departure he reminded them that it was necessary for him to go but that in his place would come the Comforter.

I need not remind those who have humbly tried to become disciples of the Nazarene that this promise has been literally fulfilled. The dark paths of life have been lighted—ways that were heavy have been lightened of their burdens. "Come unto me all ye that labor and are heavy laden and I will give you rest."

The promise which Jesus made to his disciples remains good today. "Lo I am with you always."

The challenge of the gospel—the good news from the lips of the Prince of Peace, comes ringing down through the corridors of time, bidding that you become a disciple and that you then assume the task of making disciples of all men.

Following the restoration of the holy priesthood and the preaching of the everlasting gospel to the world, the hour of judgment was to come. The people's acceptance of this message and their application of the message are those things which determine their judgment. More than that, every institution, every philosophy of life, every organization of men will be on trial, and the weaknesses of men will be made manifest by judgment. But judgment, on the other hand, will reveal the promises of God's kingdom.—E. J. Gleazer, in a sermon, "The Judgment."

# Upward to Zion

By Gladys Mae Smith

IT WAS Sacramento Sunday following a heavy rain. Four miles of oozy, country road lay between us and the house of God. Traveling by motor was out of the question.

I called a family council, tried to explain my hunger for communion with my Lord. I was going to walk. Who would accompany me? They looked at me in consternation. Truly it was a severe testing of juvenile faith. My eight-year-old daughter responded, and we sallied forth.

The going was hard, even laborious. We panted to the peaks of hills and plodded through valleys, wading mud which was in places ankle deep. And when from the hilltops we caught a view of our destination squatting in the distance, it did indeed seem a long way off. The legs of the child began to tire, and she to grumble and complain.

"Mother, it's so far." "We'll never get there." "Let's go back." "Can't we stop again to rest?"

To divert her attention, I pointed out landmarks along the way as closer objectives.

"See that crooked post down there? Soon we will come to that." And after we had reached it, "Now that small culvert." Then, "That bunch of thistles opposite the telephone pole."

She entered into the spirit of the game with enthusiasm entirely forgetting her weariness. And so swiftly did the time pass

thereafter that she exclaimed in surprise when at last our game brought us to the very door of the church. Might I not—I later thought—derive a lesson from this simple illustration?

ZION, the beautiful! The city set upon a hill. . . . For more than three years—since the wonderful story of the restoration was unfolded to me—I have dreamed of it. I thrill in anticipation of its hopes and promises. I long for the accomplishment of an ideal for which men of God have made, even as Christ, the supreme sacrifice.

I desire with all my heart to make a contribution which shall help to make a glorious vision a thriving reality. But if ever I am to reach the crest of

the hill upon which stands the city Zion, I must do more than desire. I must be willing to *climb*.

Spurred on by my desire, having been blessed by the baptism of water and of the Spirit, sincere in my belief in the *resurrection* and the *eternal judgment*, I have taken *faith* and *repentance* by the hand to begin my ascent. The vision of Zion is before me—away off there on that beautiful hill—but sometimes in my struggles the going seems too rough, the destination a long way off. My feet lag in weariness, doubt and dismay cloud my mind. I am tempted to swerve, even to turn back.

Then I behold the program of the church traced by the finger of a living God and I see landmarks placed along the way for my guidance. I realize it is impossible to arrive at the top of the hill in a single trek; I must cover the distance step by step conquering lesser objectives before I am qualified to pass on.

By edging forward foot by foot, rod by rod, mile by mile all these objectives are quite within my reach: Godly walk and conversation; Full observance of the financial law and its direct application to my own life; Studying to show myself approved, "a workman who needeth not to be ashamed"; Learning to dwell in harmony, sympathy and understanding with members of my own household and community.

While thus engaged with problems of our own personal development, may we not—you and I—reach the summit of the hill on which stands the city Zion in less time than we thought possible?

*"In a notebook I call Lessons From Life, I file almost daily happenings which appeal to me. This book is much thumbed and marked. I refer to it often as a guide to my own character and soul development. Perhaps it is a sense of humility which prompts me to write these lessons in the first person.*

*"Recently it has occurred to me that others may be benefited by the contents of my book. I am enclosing a lesson. . . ."—From the Author's letter.*

You may never see with Moses the desert bush aflame. The glory may not glow for you upon the Temple screen, as for Isaiah. A light above the brightness of the sun may not blind you with its sudden brilliance as it did Saint Paul. But if you will keep alert the Spirit-educated ear you will hear the voice that uttered itself at Horeb, commissioned the prophet in Jerusalem, and ordained the apostle on the Damascus road.—R. Moffat Gautrey, in *Church Management*.

# Weekly Health Letter

## Alcoholism—Delirium Tremens

By A. W. Teel, M. D.

Church Physician

WHILE delirium tremens usually occurs more frequently with the chronic drinker it occasionally supervenes on a single debauch. Of all the ills to which flesh is heir, I know none so painful to witness. It may truly be called the delirium of terror. Such hallucinations always inspire terror. The peculiarity of the hallucinations are the belief that serpents are hanging down from the ceiling ready at any moment to fall on the victim's head, or they may appear to be about to crawl over the body or coil to spring at him. Other cases have the delusion that there are loathsome insects in their clothing or on their person while others see dragons, toads and mice. Some have the delusion of persecution believing that they have been persued by an officer of the law for some crime. The writer had a case several years ago in which the sufferer accidentally discharged a revolver and fatally wounded himself. A fellow practitioner recited a case in which the unfortunate victim believed that he was being electrocuted and was perpetually in suspense for the next shock calling out excitedly, "There they come, they are surely going to kill me this time." Exaggerated tones of the voice are exasperating to the sufferer. "The ordinary tones of the voice sounds like the thunder of a giant, the tread of the cat sounds like the tread of an elephant." Some cases have suicidal tendencies but seldom have inclination to assault anyone unless it is believed to be in self-defense. It is piteous and heart-rending to hear those who are afflicted with gloomy delusions that they are helplessly in the hands of enemies and the only chance for escape is to beg for mercy from persecutors.

This gloomy class must be watched closely as they are likely to commit suicide. This terrifying experience brings about a cold clammy skin with perspiration. When the tongue is protruded it is tremulous and covered with a white coat indicating the terrific damage that has been done to the organs of digestion. There is usually a slight fever, the eyes are reddened and the pupils are dilated. The difference between the ordinary habitual drunkard and delirium tremens is readily seen. The mania of the usual periodical drinker often is to fight and do great bodily injury to the pet dog, his wife, children or anyone with whom he comes in contact. He would attack a buzz-saw without hesitation and delights in committing any act of violence. After discontinuance of the poison the maniacal delirium and the

violent condition soon subsides; while the delirium tremens, being caused by the accumulation of alcohol in the system and its use for several days causes a retention of the poison in the system, results in a much slower recovery from the violent symptoms. To treat acute alcoholism successfully it is necessary, when the patient's recovery is doubtful to empty the stomach at once, either with a stomach pump or emetic. In many cases the treatment is not very complicated. The withdrawal of the intoxicant being all that is necessary. Its poisonous effects may be arrested by ministering five or six ounces of olive oil before its absorption by the stomach. In *mania-a-potu* restraint is all that is necessary. In the chronic form the abandonment of the habit is imperative if a cure is to be effected. Some are able to cure themselves by the exercise of the will, but only a few are able to accomplish a cure in this manner. Many of the so-called cures are of no use. Hypnotic suggestions has proved beneficial in some cases that are of a neurotic temperament. Under the influence of hypnotism the subject is impressed that the drug is poisonous, that it will make him sick, if he attempts to take it. These suggestions must be repeatedly made each time that the patient is hypnotized. If the treatments are successful the habit is spontaneously abandoned. The delirium tremens patient should be carefully watched by a kind attendant and confined in a quiet room absolutely removed from any noises of any kind. Sound sleep is necessary without opiates. The food should be the kind that is easily digested as has already been stated that the digestive organs are in a greatly debilitated condition.

Summary: Alcohol is a public health problem. Those engaged in public welfare—which includes ministers, physicians, and teachers in our public schools—should know how to teach the public that it is a habit-forming drug; that it shortens life, lowers resistance to disease of all kinds, excites passion, increases crime, causes venereal infections, leads to immorality, promotes poverty, impairs efficiency, favors accidents, retards social progress and increases an immense amount of economic waste. It is deceptive by simulating the effects of a stimulant. It is a narcotic and its habitual use even in small quantities destroys self-restraint, destroys the will power, stupefies the noblest and the highest functions of the mind and its use as an aid to work of any kind is physiologically unsound.

# The Royal Road

By Florence Tracey

XXII

## Turning Corners

YOU SAY you haven't heard from Nancy for a month?" The concern in Carmen Blaine's voice caused Larry to flush guiltily; "then, darling, what do you suppose she's up to?"

"I did mean to write to her last week," confessed the other, "but it's just two more weeks until commencement when I'll see her, and then something happened to take my mind off the business of letter writing, so I just didn't." Larry balanced a cup of cocoa in her right hand. She and Carmen were sitting at the card table just within the circle of light from the floor lamp in the Blaine living room. Sallie Ruth had placed before them "tea too late." "These are the things one would serve at tea," she explained as she placed food dainties which she herself had prepared, before them; "but whoever heard of tea being served at 10 p. m.?"

The three girls were spending the evening alone. Carmen was munching cashew nuts. They had all been sewing and talking, mostly the latter.

"Gee, Larry," exclaimed Sallie Ruth from the sofa, "this is the duckiest little thing you're making for Dorothy Cameron's baby! Aren't these little tucks just too dear for words! And where *did* you learn to make that feather-stitching?"

"Mrs. Hampton taught me. Took me a whole evening to master that," proudly.

"I don't wonder. It's an achievement!" Then she carefully laid the tiny garment away and looked dreamily into space. Into her eyes crept such a look as young girls have when they gaze on Madonna paintings, when first they think they are in love, or when in their imaginations they peer over the misty horizon of the future and completely abandon themselves to wonderful dreams.

"Come, dear," from Carmen, "your cocoa. Aren't you going to eat with us after all your pains to fix everything so nice?"

"The cakes not only look nice but taste scrumptuous, cherub," and Larry sampled her third.

"Not yet, darlin'," the younger girl answered her sister's question: "I'll drink my cocoa a little later when it's drinkable. You with the asbestos ton-sils go right ahead though—don't wait for me." Then tucking her feet under her, she clasped one slim ankle with her right hand and looked at them medita-

tively. "Do you know," she burst out after a moment, "I wish I had a baby."

"Cheer up, you'll probably have half a dozen of them someday," laughed Larry.

"Don't make fun," seriously, "for I wish I had a baby *now*, not a long way off. Babies are so darling and so like angels—"

"Except when they have the colic and you have to walk the floor with them at

after they get them. And so often just because a woman is able physically and conventionally to have a baby—"

"U-um," interrupted Larry, "I didn't know there was anything so conventional about having a baby; I thought it was a rather unconventional affair."

"Just you try having one without getting married then," retorted Sallie Ruth; "but I was discussing the custom, not the process."

"You're getting into a rather deep subject, aren't you, Sallie?" put in Carmen.

"But, listen, both of you. I'm old enough to know a few things outside of what I learn from the chatter of my own crowd. I'm serious—I've been watching people. Tell me why it is that so many women that would make wonderful mothers simply never have the chance, or at least not until they're middle aged. Take you now for instance, Carmen; you'd make a dandy mother—I can bear personal testimony to that—and yet here you are stranded, saddled with responsibilities. John—"

"Please," the older sister's voice was firm, "let's leave John out of this."

"But you can't very well you know, my dear," and Sallie Ruth laughed demurely under her lashes at Larry. The latter started to laugh, too, but stopped short at the expression on Carmen's face.

"Carmen can't start mothering another family until she has raised you," she hastened to say.

"Oh, yes, she can," came the quick response, "because I'm raised. I'm beginning to feel quite *mature*." How she lingered over the word! "Someday I may do something to surprise all of you because you insist on considering me so little and young and helpless."

"Well, I hope you do," teased Larry; "I'd hate to think you were entirely unoriginal."

"Whew! Slap number one," and Sallie Ruth drew a chair into the light and gingerly tasted her cocoa.

GIVEN MORE TIME, Sallie Ruth would grow very much like her sister,

Larry thought as she watched the girl. There was now a calm in her eyes, an assurance, a self-possession, which had not been there six weeks ago. She was growing up.

"You're getting to be a grand cook," Larry observed after a moment; "keep it up. I'd rather eat your salads than any I ever tasted. You have beaten me all hollow at that."

"Thanks, Larry, but I adore your fudge—you can get it just at the proper creaminess. It melts in your mouth."

### How It Began—

Larry Verne has refused to marry Greg Spurgeon in spite of the fact that she loves him, for she fears he will be called to the priesthood, and her early childhood experience makes her revolt against such a thing.

Larry's life becomes enmeshed with the lives of others in the home of Eldred Hampton, who mothers a group of people, young and old, who have no homes of their own.

Tempted to attend a costume ball with Greg, Larry yields, and is horrified by the theft of a valuable heirloom, a bracelet belonging to Eldred Hampton. In a period of repentance, she devotes herself more earnestly to the work of the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, but is very unhappy over it. Greg makes no attempt to see her, much to her disappointment.

Tempted once more, during her estrangement with Greg, this time by Dart Moody, she consents against her better judgment to go on a week-end party to a summer home in the Ozark Mountains. The place belongs to a wealthy independence family. She has scarcely started on the trip before she realizes it was a mistake to go. She is apprehensive, and yet she realizes that there may be something to learn.

The place was a dream of peace and natural beauty, but the company made the whole week-end a nightmare of confusion. Shaken and glad to escape, Larry returned home.

The Blaines are close friends of Larry and her circle. Mrs. Keithley is the aunt of "Pinkey," host to the party mentioned above. Wealthy, lonely, and disappointed in her nephew's wildness, she searches for companionship.

night, or when they get big enough to—"

"Be serious, Larry! But why *do* all the babies in the world have to come to women like Dorothy Cameron, who are selfish and don't want them?"

"You're too general, my dear," Carmen told her. "Not nearly all the babies in the world come to women who don't want them; there are many mothers who welcome their families."

"Well, you hear more from the mothers who don't want their children, or who don't know what to do with them

"What is this?" Carmen seemed to leave her own thoughts with reluctance. Had her mind been conjuring up pictures as a result of her little sister's questions a few minutes before? "What's this—a mutual admiration society?"

"Carmen," after a pause, "do you expect mother home soon?"

"She can't come until she has the money. She's been enjoying herself at Aunt Anna's and at Uncle Tim's, too, except when she had that bad cold. But she writes now as if she were a bit homesick. I expect she'll be wanting to come home soon."

Sallie Ruth did not reply immediately. She nibbled thoughtfully at the icing of a cooky. "I wish I were two years older."

"What would you do?" queried Larry.

"I'd—I think I'd marry Jeff, if he were two years older, too. Now, don't say it's puppy love, Larry—I can see what you're going to say right in your eyes—because I've had puppy love before, and this isn't the same."

"Oh, I see—this is great big dog love!"

Sallie Ruth found it exceedingly difficult at that moment to swallow the rest of a bite of cooky, make a face across the table, and say: "You incorrigible!" Half a minute later she asked them both: "Do you suppose I can find a job this summer? A job would make the vacation livable."

This was true. Both of the older girls knew that without work life would not be pleasant this summer for Sallie Ruth. There would be little opportunity for her to do anything except remain at home in the apartment with her mother. No vacation trip. How nice if the child could just have a vacation trip—and then an idea popped into Larry's head. It would be lovely—yes, if she could work it, that would be much better for the girl than nothing to do all summer but be the object of her mother's pettings and naggings, or run the streets with her school crowd. For, Larry knew, when Mrs. Blaine returned, everything would be as it was before she went away—all these happy evening gatherings in the Blaine apartment would cease. Mrs. Blaine's personality did not attract young people's friendship and confidence.

"I wish you could find a position," Carmen did not sound hopeful, "but everybody's hunting work, and there are many who are far better trained than you who have looked for weeks—"

"I've done pretty well with my typing this winter, and Miss Jones says my shorthand is accurate even if it is slow. Isn't there *anything* I can do?"

LITTLE did Larry realize how soon she was to answer that question for Sallie Ruth in the affirmative. But tonight she only shook her head, and presently the conversation veered back to Nancy Bart.

How were these three girls to know that not an hour before, the young woman under discussion had, on an impulse,—Nancy did almost everything on an impulse—jammed Rowe McCarley's diamond ring into its tiny box and thrust it into a small cedar chest where she kept all her "precious things"? For weeks she had been debating in her own mind whether this would not be the best way to solve her problem. And now things had come to a climax. In two weeks she would return it to its owner with her thanks "for the privilege of wearing it."

Nancy knew that her Rowe did not love her—that he loved nobody but himself, and though her brown eyes were brimming with unshed tears when she removed the circlet from her finger, she felt tremendously relieved. She hated to make decisions, and still, she disliked to remain undecided. Consequently, under the cover of her laughter and raillery, Nancy was always suffering.

"You counterfeit, Rowe! You double-crosser!" she stood facing the handsome photograph on her dressing table; "I've spent enough agony over you! If you loved me you'd write; you'd come up to see me; you'd do a hundred things you haven't done and for which you have no excuse for not doing!" Then feeling her resolution crumbling before the gaze of those photographed eyes, she snatched up the picture and put it away in a drawer. "He's found somebody else, of course," she mumbled to herself—and then fiercely: "I'd like to *scratch* her eyes out!"

How bare the top of the dresser looked with Rowe's picture gone! Standing in the middle of the room, she considered the matter. The bareness was finally relieved when she placed a much smaller picture beside her mirror, comb, and brush. This was the photograph of a smiling blond boy. Until this minute it had stood among several other photographs on the study table.

"I guess after all," she reasoned to herself, "Teddy deserves to have it there. He's been sweet this winter, but Rowe's shadow has been his bugaboo." She was feeling more cheerful, even attempted a grimace at her reflection in the mirror. What a relief!—and yet—what a vacancy! She sighed, sat down at the study table, and began to write.

ON THE FOLLOWING EVENING Larry Verne did something she had put off for several days. She rather dreaded to do it. That morning she had accepted an informal invitation from Mrs. Delora Keithley to dine with her at seven o'clock in the evening, and so she found herself on the way to the Layman residence.

Upon her return from Lakeside Cottage, she had written a note of thanks to Mrs. Layman, but she had not called on the family. After all, that was not

necessary according to the social code of Pinky's crowd. A note was sufficient—she would probably not have found them at home had she called. Still Larry felt that she owed a small social obligation to Mrs. Keithley for her kindness and interest.

Nevertheless, as she paid her taxi fare and turned toward the Layman residence, fear seized her—she wished she had not come. Never had she been invited into so beautiful a place. The house was a huge edifice of English architecture fronted by a wide, spacious lawn. Larry wondered if a butler would open the door. She hoped not. She was afraid of butlers, because she knew little about them.

Her fears were somewhat allayed when a maid in a black dress and white apron and cap, opened the door for her and led her into a long living room.

"Ah, here you are at last, my dear!" cried Mrs. Keithley coming forward. "You'd be surprised to know how very much I've counted on your visit."

"I should have come sooner," murmured the girl, "but so many things have happened since we came home."

"Oh, yes, I know, I know you're a busy girl. Well, Doris's plans about going to California shifted a little, and she hasn't gone yet. She and her husband are in Topeka this week, and heaven knows where that nephew of mine is! So I'm going to take you up to my own rooms, dear, for a cozy evening."

Larry was grateful for this piece of thoughtfulness. She doubted her ability to feel at home at once in the great rooms about her. What luxury! What beautiful interior decoration! And the sumptuous rugs, fully an inch thick—oriental rugs, of course.

"It will be much more chummy up in my little rooms," said her hostess as they mounted the stairs. "I can't quite appreciate Doris's part of the house. My tastes are more simple."

NEVER had Larry seen a more exquisite table service—Bavarian China, gleaming silver, tall yellow tapers in bronze candlesticks of oriental design, and jonquils as fresh and yellow as those blooming at Lakeside Cottage. A maid served the meal with quiet expertness, and Mrs. Keithley kept up a flow of questions concerning Larry's work, her health, and her present interests.

"I suppose you've heard the news," she finally observed.

"What news?"

"Then you haven't? Well, dear, it is my pleasure to inform you that two of my nephew's crowd are actually considering such an old-fashioned institution as marriage."

"Oh, no matter how radical we may sound," smiled Larry, "we usually come to that."

(Continued on page 275.)

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

1871

## Debate

*The diary at this point starts with the opening of the year 1871. In the historical background are the Franco-Prussian War, alluded to earlier, and the great Chicago fire, mentioned below.*

*For the purposes of condensation we are omitting entries in the diary which record the regular run of speaking engagements and the subjects discussed. We are selecting the more significant and unusual items among the writer's experiences. These notes and summaries, when not otherwise signed, are by the Editors.*

Sun., Jan. 29—Drove over to Sandwich in Joseph's cutter and preached the funeral sermon of Bro. Ernschaw's little daughter, Ruth. On my way back administered with Brethren Scott, Lange and Pomeroy to Father Gurley, who was weaker. After I had prayed with an earnestness and power I had not felt for some time, Bro. Lange followed with one similar. He anointed him and I confirmed, breaking out in tongues. Told him he would be soon able to take a mission in the other world. In the evening Bro. Banta gave the 10th lecture on "The Holy Spirit."

Sat., Feb. 4—Attended wedding supper at Bro. Sheen's for daughter. At 7.30 went with Joseph and Bro. Sheen to town house and I attended to the organization of the Plano Literary Society.

*Just a note to show how Utah was always in the background, and in those days something of a problem to the U. S. Government as well as to the Reorganization.*

Feb. 7—Went by 7.20 train for Chicago. Mr. Taggart is much interested in Utah affairs. Reports Robert J. Burton is indicted for the murder of F. J. Morris and Mrs. Boroman, but had not been seen for some time. Utah's affairs changed. Brings me regards of General Conner and Major Hempstead. Mr. Taggart wants Joseph and I to go to Utah; and if Joseph can't go for me to go and start an Independent Newspaper in which he promises Government support and patronage. He expressed a fear that Bro. Brand would be killed on account of his extreme boldness and persistent attacks on B. Young's policies.

Friday 17—News comes of the killing of John D. Lee—someone signing himself Argus, charges it on Brigham.

*A word on the milk supply. In those days there was no motorized daily dairy service. Either you had a cow, or you went without milk, in most places.*

May 23—Bro. Manchester brought me a cow. The Lord bless him for his kindness.

*In those days debating, and defending the church against attacks was much more important in the work of the ministry than it is today. Brother Forscutt was a brave and able man in the defense of the Reorganization.*

Sat., June 17—Applied for clergyman's permit. Took train for Mendota, met by Mr. Westgate and learning that the Methodists of Triumph had sent for and obtained a rev. gentleman to debate with me—said I would like Joseph there as chairman. We telegraphed for Joseph. In the afternoon repaired to grove, fitted up for the occasion. Comfortable stand and seats for about 400. Spoke in the afternoon on "The day of preparation" followed by Rev. Elzea. We had a running debate of two or three speeches each and decided upon a discussion for next day—Bro. Hy Stebbins came in Joseph's stead.

Sunday 18th—Met at Rev. Cummings, Elder of the M. E. church and agreed upon the following subject. "Resolved that a church, in order to be the true church of Jesus Christ, must receive the gifts and signs referred to in Mark 16: 17, 18, and 1 Cor. 12: 4-11, and that the church of Jesus Christ of Latter Day Saints has received such gifts." Affirmative M. H. Forscutt—Negative Rev. Elzea. Elder Cummings and Elder Stebbins our Chairman. Mr. Wm. Y. Wesley as chairman of meeting. I opened the debate—spoke 4 times and Rev. Elzea 3 times in the morning—about 600 present. In the afternoon spoke 3 times each, I as affirmative having the closing speech. Mr. Wesley called for rising vote and Rev. Elzea rec'd about a hundred—I the rest. To God be all the glory. Brother Henry Stebbins occupied at night on "The Apostasy," and at the close of the meeting Rev. Cummings came and asked if he could review the sermon two weeks from then, as I again had an appointment there. I told him he could do so. June 19—My 37th birthday. Mr. Westgate handed me \$5.45 and I gave Henry \$3.00—received another dollar at train. Tues. 20—Zenas, George and Samuel Gurley called today, they are fine boys.

Mon., July 7—Ret'd to Plano—Mr. and Mrs. Westgate and Mr. Worsley coming to train with me. Met a lady and gentleman who thought if I would only leave Joseph Smith, the *Book of Mormon*, and the name Latter Day Saint out, I should have a wonderful influence and do great good.

## In Missouri and Kansas

Wed., Aug. 2—Started at 11 p. m. for Kansas and Missouri with wife, Ruby and Zenas and Bro. Crick. 3rd—Rode

to Kansas City and reached there at 9 p. m., liked a portion of the country, but not all of it. No one met us, my wife's folks expecting us tomorrow.

Aug. 4—Left K. C. with Bro. Crick for Columbus, Kans., 5th. Attended conference.

17th—Went to Fort Scott—as I was leaving the Bros. Wagner each gave me a note for \$100 that I had borrowed to fix my house and also \$5.00 each to meet expenses. I was very thankful for the loan, how much more for the present I cannot tell. May the Lord of heaven reward them. 19th—Arrived in K. C., up to father's, wife glad to see me. Spent part of day looking over the city—Thriving place. In the evening I went to Independence. 20th—Visited Dr. Wm. E. McLellan, whom I found very bitter against everybody and everybody's views but himself and his own views. Visited a number of the former Saints and others belonging to the Hedrickites and enjoyed the time with them. 23rd—Bro. Haldeman took me for a ride around the country and am much pleased with it—of all places I have been, Independence is the most desirable. Returned to K. C. 25th. Started by the 7.00 train to Turney. In the afternoon rode with Father Strope to Far West. Father Strope came before the Saints were driven from here. He came so near the close of that time that he was permitted by the mob to remain. On learning of the Reorganized church he gladly united with it—also his wife. He is 78 and she 76. They are very faithful, active and earnest. Probably some 50 remained during conference at their place, and they waited on and made them comfortable. I stayed with them and with others slept on the hay in their barn. Went to council meeting—warmly welcomed and being voted to take part in the deliberations of the conference I gave all the instructions I thought advisable.

Sunday 27th—Son, wife and daughter of John Whitmer one of the 8 witnesses of the *Book of Mormon* were present. In the afternoon I preached a funeral sermon of a boy of 8 years. Evening a fine fellowship meeting lasting till one o'clock. 28th—Rode to John Whitmer's, he had gone to Kingston to attend court—I was sorry as I wished to confer with him on the *Book of Mormon*. His family were very kind and invited us to stay all night. Before leaving S. Whitmer appointed the place of the Temple and the Prophet Joseph's residence.

—Went to bed feeling very low in spirits on account of some conditions in the branch, and worry over my family, but after falling asleep awoke with the spirits power and had the words of Jas. 41-9 to 13 very forcibly impressed upon

me. My heart was comforted and I again slept. Thurs. 26—Wound up my writing and arranged things for leaving, altho having no means, did not know how I would get to Wayne Co. nor conference. Attended church and gave a lecture by request to the young and had considerable liberty and a good flow of the spirit. The Saints in bidding me good-bye gave me \$28.00 and when we arrived home Bro. Bellamy gave me \$5.00 more which opened my way. Settled with Bro. Bellamy for New Translations, and then at 4 a. m. went over to E. St. Louis understanding a train left for Zenia—but being misinformed had to wait till 3 p. m. 28th—walked over to Bro. Clements through mud and water some of it 9 inches deep. After dinner Bro. Clements loaned us horses to ride and we went over to Pleasant Grove to Bro. Geo. Hilliards, where we met with a kind welcome. Preached to good audience in evening. Sunday preached at the Hard Scrabble schoolhouse which was far too small.

13th—Spent day in writing, in evening went to Sandwich with Bro. Robt. to Bro. Bantas—Bro. J. W. Briggs, president of the twelve there very sick—he requested me rebuke the disease in the name of the Lord. His brother Edwin, Robt., and myself laid hands upon his head and I did as he wished. Visited Father Stites the first fruits of the reorganization in Utah—he is 76 and very ill—glad to see me and I prayed for him. 14th—Bro. Briggs well.

To Brother Joseph's—his mother's last evening of her present visit—sang till we were in tears—Joseph asked me to pray with them—I felt unworthy to mingle my voice with these noble families, Joseph, wife and children, Alexander, wife and children, David and their honored mother the elect lady all here together an oh! what deep love. Tell me not of this family aught but good. God forgive their foes and bless their friends. I sat up to call them in time for the 2.05 train. Mother left everybody in tears. I slept with David. Wed., Apr. 15th—Wrote a letter of instruction of six pages to the Lamanite brethren, Moses, James, and David Covart, which Bro. Joseph signed and handed to them. In the evening attended fellowship meeting, Bro. Moses spoke in his own Indian language, Bro. Joseph in speaking interpreted. Bro. David Covart having been an interpreter spoke both Indian and English said that the translation was given word for word correctly. 16th—Rode with David and Joseph's eldest daughter Emma, over to Bishop J. L. Rogers, via "Taddy and the buggy." Bro. Rogers requests me to write an article for the Herald, a letter of instruction to the Bishops and their agents in the church. Bro. David was enraptured with the scenery and beautiful sky and colors during drive home. 17th—Joseph bought me a new pair of boots this morning. 19th—Walked to Sandwich where I preached. Toward evening walked to Plano where I heard

Alex. H. and David H. Smith preach on "Thou Shalt Not Live by Bread Alone."

May 1—After morning exercises and prayers started for Manango and stayed at Bro. Charles Aldermans. A terrible storm, lightning, thunder, rain and hail, a boy and team were killed, and we picked up three lambs killed on the road side. 2nd—Had an interesting conference. Bro. Joseph and I went to room together and slept (a little) bedbugs were plentiful and dropped upon us as though we were delicious morsels. Back to Plano the 15th. 10th—Preached in the morning from Romans 1: 16. In the evening Bro. Joseph presiding I delivered a lecture on "Present Revelation." 24th—Walked to Sandwich, heard Bro. Gurley preach on "Sanctify the Lord God in your hearts," a very able and interesting discourse. In the afternoon went to see Bro. Stites, who is nearing his end. In the evening I preached from Rev. 22: 17. After closing we held a prayer meeting which was the best one I have attended for some time. Tongues, prophecies and two that had not before had a testimony of work obtained one. After meeting which lasted till nearly 12 o'clock I walked to Plano and reached home about 2 a. m. 28th—Over to Fox River to Bishop Rogers. He was much pleased with my rectifying mistakes and reading accounts appertaining to the New Translation. Helped the beloved Bro. Joseph and his lady in their garden for an hour this afternoon.

The month passed with a Conference—and work until the 23rd. when my eye hurting me I decided to visit the eye and ear infirmary. 24th—Doctors Pollock and Green after examining my eye said they would operate if I wished in the morning. 25th—Attended the infirmary where the Doctor Gregory operated on my left eye. Friday suffered much. 27th—Stitches taken out—quite annoying and inflamed. The rest of the month quite ill with eye.

July 16—Taken very sick at Sister Burkess'. 17th—Went over to Bro. Kytes and taken worse. 23rd—Took steamer for Keokuk—on all the next day. Took very ill. Arrived at Keokuk before daybreak, went to Bro. Andersons and was well cared for by them and Sister Hemmingway. Sunday, July 26—Much better—walked to Montrose. I preached over to Nauvoo. From the 20th—to the 24th—I spent the time in Council Bluffs attending the conference."

## 1872

*The record here indicates a tireless and continual activity in behalf of the church work. At the same time, an indication of the financial distress of the times is barely indicated in the following brief note.*

Mrs. Forscutt has finished learning the hair work—with which she hopes to help pay our expenses. 4th—Preached in

Wellington, then Bro. Manchester drove me to Plano in a raging snow storm.

## Threats

*There was always danger in debate that when a debater won an argument he was likely to lose in a fight. When the opposition exhausted all other devices, their minds often reverted to the tar-and-feathers method of rebuttal. The elders of the Reorganization often made their most brilliant defenses while they were wondering at just what moment the mob would break loose. People then living could remember 1844.*

Jan. 19—Met with my committee at residence of Squire Warwick and made arrangements for the debate. The rules—each disputant shall select one chairman. The two chairmen and the two committee's to select a third, one not a believer in the faith of either disputant to preside over the meeting. Debate began that evening at 6 on "Was J. Smith a Prophet?" The Lord gave me good liberty and the large audience earnest attention. The Saints seemed happy. Again at 10 a. m. on Tuesday met Mr. Wray in continuation of the same proposition. Again at 7 met and Mr. Wray did not prove one single prophecy of Joseph false. His chief forte lay in traducing Joseph. 21st—Met again. Mr. Wray affirmed the proposition or tried to and made a total failure. In the evening again on the question, and Mr. Wray failed to make a single point. 22nd—Met this morning on the 3rd question, "Are the Revelations of the Book of Doctrine and Covenants inspired." I was not well and did not make as good an argument as sometimes. Mr. Wray unfair. He pretended to read what was not in the book, and by additions, omissions, etc., sought to influence the people. After meeting excitement was intense and I learned that some had gone to obtain whiskey—saying they were going to "drive the d—d Mormons out tonight." I thought then of my wife's dream 'ere coming here. She begged me because of it, to write each day as she felt danger awaited me and we might not meet again. My committee especially seemed distressed with presaging storms. Was warned by Samuel Hinkle that the boys intended mischief that night. In the evening attended last debate. Mr. Wray opened question, "Are the vices and crimes of Brigham Young and his followers the natural outgrowth of Mormonism proper, and the church they represent any part of the Mormon church proper?" The Lord was evidently with me tonight as against Mr. Wray. The efforts of Mr. Wray, the mob spirit of the crowd was kept under and the Reorganized church freed from the reproach sought to be cast upon it. There was so strong an influence in my favor that I was enabled to speak forth the truth with power. The Saints felt a power for good and rejoiced.

(To be continued.)

# A Letter to the Herald Family

By Patriarch Gomer T. Griffiths

*The Editor of the Saints' Herald,  
Independence, Missouri.*

Dear Brother: This is my first communication to the *Herald* in 1934, and it has been some time since I last wrote. I have been acquainted with it ever since I was a little boy.

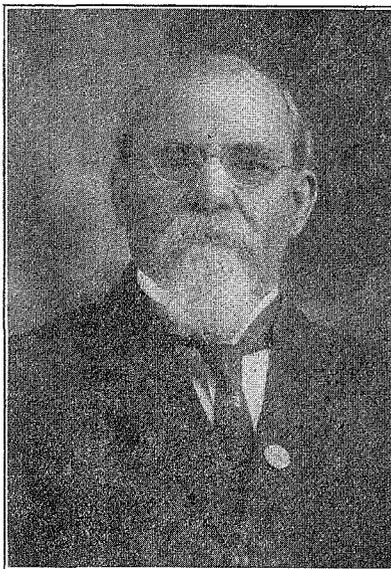
The first time an issue was published, was in Cincinnati, Ohio, being edited by Isaac Sheen. It was through the *Herald* coming to Syracuse, Ohio, that my parents and others living there learned of the Reorganization and became identified with it. In some way, unknown to me, a copy of the *Herald* reached that place, and a brother by the name of Henry Green went to Cincinnati to get in communication with Brother Sheen.

It was not long after that visit until the apostles, W. W. Blair and James E. Blakesley, appeared on the scene and they were instrumental in the hands of God in having my parents and others unite with the Reorganization. This was in 1860, and in 1861 the latter brother blessed me.

In those days it was called the *True Latter Day Saints' Herald*, and was issued monthly. There is quite a contrast in the size and contents, from what it was in those days, and I still love to have it come to the home and read it wherever perchance I happen to be when it makes its appearance. Not that I always endorse all that I read within its pages, but it is a container of so much good that I would not like to be deprived of it.

I am very sorry that there are so many Saints met in my travels that do not take the *Herald*. In my opinion they are making a great mistake as many of those people seem very ignorant of the workings of the church. I have been in different Saints' homes where they took the two or three local papers and monthly magazines, but the good *Saints' Herald* was not to be found there. I advise those Saints to send for the *Herald* since it costs only about one fourth of what they pay for those daily papers and magazines. The sermons alone, in the *Herald*, not to mention the editorials and correspondence, which would be a great help and a comfort to those who peruse the pages contained therein.

I am still greatly interested in this great and wonderful Latter Day Work, and I cannot call to mind one thing in this sinful world that can be compared with it. We may acquire great wealth and all the good things of this earth's production, but all of this is very insignificant in comparison with the Pearl of Great Price that our heavenly Father and his Son Jesus Christ have placed



GOMER T. GRIFFITHS

within our reach on condition of our continual obedience to His commandments.

It is very apparent that the great majority of the people are far more concerned in the pleasures of this world than they are in the things of God and I find as I journey here and there among the Saints that very many of them have seemingly lost sight of the most valuable thing of all things, namely, the Pearl of Great Price.

There seems to be so much slothfulness and carelessness existing among those who should be wide awake and using all their talents and abilities, with which they are blessed, in the interests of the Lord's grand and glorious church. There was never a time from Adam on down to the present day when there was so much need of workers to cooperate with our dear Lord to bring to pass His great design, the redemption of Zion.

I wish to call the attention of the Saints to the following verse:

"Waste not—want not, is the maxim I would teach,  
Let your watchword be dispatched,  
Practice what you preach!  
Do not let your chances like the sunbeams  
Pass you by—  
You never miss the water,  
'Til the well runs dry."

If the people in the world, during the prosperous years, had not wasted as they did, we would not have wanted for food, raiment, and a place of shelter, as many

have and do. If the Saints had practiced what they preached, the church would not be in such a discouraging condition as it has been in the last few years, and as it is at present.

We surely did let the golden opportunities go by and now we suffer the consequences of our failure, because many people did fail to take advantage of the conditions when they were prosperous and favorable to us.

I've been closely associated with Kirtland since 1833 and during all that time the well we had to depend upon for our water, never went dry. But this fall we were terribly disappointed and made sad, that our wells were dry, and in the language of the poet, we surely "missed the water, when the well went dry."

The Lord warned us years ago to my knowledge, not to waste, but to keep our eyes open, for He pointed out that there would be terrible disastrous conditions confront us in the future, but we let those opportunities, "like sunbeams," pass us by.

I was made to rejoice on reading the editorial of President Smith in the *Herald* of January 16, in his message to the church, relative to the coming General Conference. The divine Spirit evidenced to me, that if we would keep said counsel and advice in remembrance, and act accordingly, that our Father in heaven would abundantly bless the coming General Conference, with his Holy Spirit, that would bring great rejoicing to our hearts.

Remember that the Lord has many precious blessings in store for us, providing we place ourselves in an acceptable attitude before Him. We should ever keep in remembrance that it is humility and faith in God's promises and obedience, that will bring the presence of God to us as a people and we certainly stand in need of His mighty power, in assisting us to place the church in an acceptable condition before Him.

Some time ago, I was sitting in a large chair in my home, meditating upon the past and the present. All of a sudden, the Lord brought before my mind, an incident that had taken place in my early experience in the church which I had forgotten.

In the early part of 1877 I started out as a missionary occupying the office of a priest at that time. I performed ministerial labor in eastern Iowa and around Millersburg, Illinois. I also visited Davenport, Rock Island, and many other places in that mission. I was also ordained an elder in the city of Davenport, by Jerome Wildermuth, who by the way, was the first man to be ordained a Seventy in the Reorganization.

Before going on that mission, I had spent a short time at Canton, Illinois. Brother Jeremiah Jeremiah was president of the branch and there was a sister residing there who was a very active worker in the Sunday school and the church. I was very young and inexperienced and had been ordained in the September, previously, in 1876. This sister took quite an interest in me and urged me to be faithful and to magnify my calling and counseled me to trust in the Lord, and if I did I would be able to accomplish some degree of good in the future in the ministry.

After having labored for some months in the mission referred to above, I started back to Canton, Illinois, and late in the night I arrived in Galesburg, Illinois, where I was under the necessity of changing trains. But, when I went up to the ticket agent to procure my ticket, I was informed that it would be unnecessary for me to buy my ticket that night as there would be no train going in my direction until nine o'clock the next day. I was very much disappointed for the reason that I did not have sufficient means to go to a hotel.

In that day there were no Saints in that city, so I found myself in a very sad predicament. The station closed at twelve o'clock, so I went to the station agent and asked him if he would permit me to remain in the station for the night and he condescended to allow me that privilege. I sat on a hard seat and my head rested on the back of the seat against the wall. It was dark at the time the station was closed for the night, until the next morning and a short time before the dawn of day, I had a dream but it seemed to me that I was partly awake.

This same sister, whose name was Ralia, appeared before me. She had in her hand a large book and with her right hand she turned those sheets one by one and I could see my name written here and there on every page as she turned them over. She turned them so rapidly that I could not read what was written there, but could only see my name. It seemed to me that she was a long time turning over those leaves but at last she closed the book and said to me, "This is the record that you are to make in your ministry."

I was very much surprised when I awoke, that she was not standing in front of me, as it seemed so real. The next morning I got on the train and landed at my destination about noon. I went to the home of one of the Saints and made inquiry about the president of the branch and also this sister who had appeared to me in my dream and I was told, to my sorrow and surprise, that she had died about three weeks before that time.

As strange as it may appear, I never thought anything more about that dream until the time I stated above when it seemed as though someone was speaking

to me, but I could not see anyone, and said, "Do you remember that incident that happened in the railway station in Galesburg, Illinois, wherein the sister went before you with that book pointing to the record that you would make in the ministry? Do you remember all the sermons that you have preached in the different parts of the world, the many services that you have presided over, social meetings, preachings, business; all the names of those whom you have baptized, confirmed, the ordinations that you have officiated in; children that you have blessed, the patriarchal blessings that you have given, the many branches and districts that you have organized, the advice and counsel which you have given to the people, both young and old; don't you think they would be quite a large record, if it was all put together where you could read it?"

I was amazed when I was reminded of the many things I had done in the service of my Master, and I did answer to myself, "Yes, it would be quite a large record." Surely, God moves in a marvelous way, His wonders to perform.

Then, as a matter of course, I thought of the many ministers that I have been associated with, within the years that I have been engaged as an ambassador for Christ, and of how many of them have passed away to their reward and only a very few are living that I was associated with in my early ministry.

Then I was reminded of the many blessings God had conferred upon me, and how good he had been to me and all that I had been instrumental in performing in his ministry, was through his power. I think of the good health the Lord has blessed me with all these years in the different countries I have visited; in change of diets and beds, under such a variety of conditions—sometimes cold, sometimes damp, the different climates I had been in—but the Lord was with me as he promised to be nearly fifty-nine years ago, when he told me through the Spirit (at that time I was a sickly boy), that if I was faithful in his service, and would obey his mandates, that I would live to a great old age and have strength of body and mind and would travel in foreign countries and lands, and preach the gospel and baptize many, many people into His church.

When I think of the responsible positions, yes, the sacred positions that I have held and how the Lord has operated through me in the interests of his church for the good of humanity, I often wonder if, as I look back and realize from whence I started—an ignorant boy, without an education—I am compelled to exclaim, "God is good!" I thank Him from my heart and praise his holy name, yet today; he is still with me by that same Spirit that he gave unto me in the years that have gone and that today through his great mercy and kindness I enjoy the best of health. No headaches,

no aches of any kind, and through his grace and power, I am still able to travel here and there in the interests of his church and to counsel men and women relative to the things of God, that will elevate them and lift them up above the frailties of this world and wickedness which surrounds them on every side.

I know that God is merciful for I have come short many times of living by every word of his commandments. My advice to the young and the middle-aged as well as the old, is to lean upon the mighty arm of God; to study his word and acquaint themselves with the things that are sacred before him, as he would have them to become meek and lowly as was Christ. They should be willing to make any sacrifice that God demands of them in his service; to cultivate, constantly, the spirit of humility; for he that is humble, God will exalt, and the man who leans upon the arm of God, God will use him and make him a polished shaft and a useful instrument in his hands to extend his kingdom among men, and to build up his glorious church. He will have an influence over the young and old, but he that trusts in the arm of flesh and allows himself to be proud and lean upon the arm of flesh will perish.

The man or woman who permits himself or herself to be jealous of those who are coworkers with them in helping to build up the church of God, will never succeed, but will be lost.

God operates through love and he that loveth not his brother and his sister with a true love that actuated Jesus to leave the heavens to come down to this sin-cursed world in the interests of fallen man, can never be with Christ and God in the world to come.

The minister who will preach nothing but repentance will be successful and acceptable before the Lord. What the people need now-a-days is the simple gospel that Jesus inaugurated when here on earth, which has in it the essence of eternal life, or in other words, is the power of God unto salvation.

Whosoever becomes jealous of the young and places obstacles within their way to impede their progress in the Lord's work will never succeed and become coworkers with Christ. We should be glad and rejoice in our hearts that they are willing to devote their time and talents in the interests of the salvation of their fellow men. We should at all times encourage them and assist them in every way to become faithful workers in their day and generation. And I say, Woe unto the individual who would place a stumblingblock in the way of the young with a view of impeding their progress in the spiritual realm.

And in conclusion, I do rejoice and feel thankful that God has blessed me to the extent that he has and I do not regret any sacrifice that I have been called to make in all the years that I have been in the ministry. I intend by

the grace of God to continue to sow the seed of the gospel and to encourage God's people to be true to every trust, and to be faithful in the service of their Master.

It has been my good pleasure to be associated with forty apostles in these last days, and, also two presidents of the church and eight counselors, and six presiding bishops since I entered the ministry, and fifty apostles since I entered the church. Very many changes take place in the personnel of the different quorums of the church as the days come and go. I expect to see many more changes ere I pass over the great divide.

It is to be hoped that we as God's people will go forward with greater diligence than ever before.

With love to all, I remain your co-worker in gospel bonds,

MOUNDSVILLE, WEST VIRGINIA, January 26, 1934.

## THE ROYAL ROAD

(Continued from page 270.)

"But I think you had something to do in bringing this match about—"

"I? Why—who is it planning to get married?"

"Dart Moody and Bernice Dobson. Yes really," as the girl made a gesture of disbelief. "Mrs. Dobson is a good friend of mine, and she has told me a great deal about it. The wedding is to be in the fall. Bernice's father has promised her a trip to New York this summer to get her trousseau, and a more thrilled girl you never saw."

"I hoped they would make up again," calmly, "but I didn't expect they would do it so soon. Does Dart seem happy about it?"

"Dart? Why—you'd think him the happiest fellow on earth! You'd think," and here she paused to express herself in a low, well-bred laugh, "that nobody else in the world ever contemplated marriage before! I've always liked Dart and thought him more promising than most of his associates, but he has improved immensely of late. Mrs. Dobson is elated over the turn of affairs, too, and so I just told her who was largely responsible for this."

"Oh, why, Mrs. Keithley!" Larry protested crimsoning, "I really had nothing to do with it. I never should have gone to Lakeside with Dart—I knew all along it should have been Bernice, and I urged him to go back—"

"Just as I thought," nodded the older woman; "that's what I told Grace Dobson. She's a sensible woman, and she's grateful to you. Said she wanted to make your acquaintance. I wouldn't be one bit surprised if you received an invitation to the wedding."

"This fall, did you say?"

"Yes, don't you love an autumn wedding?"

"They are lovely, and I presume this will be especially gorgeous," agreed the

guest. Then: "Shall you be going?"

"No, I don't expect to be in this country then."

The girl caught her breath.

"I plan to sail for Liverpool in a month or so." That old expression of unrest was on her face. Discontentedly she looked down at her hands, but nothing there, not even the brilliancy of costly gems, seemed to please her. "This will be my ninth trip abroad." Her tone was not boastful; she was just making a casual statement.

"I've never been far into Italy, and may go there. Generally though I don't get past the Alps in the summertime—so cool and pleasant there. I may spend the summer at Geneva or Interlaken or some other of the many little resorts there, and go on into Italy in the fall. I have an overwhelming curiosity to see some of those black-shirted boys and get a peek at Dictator Mussolini himself. But I'm going to England first on business."

Mrs. Keithley was a wealthy widow in her own right. She owned considerable property in both the United States and in England, and Larry remembered from their conversation down on the pier at Lakeside Cottage, that she spent much of her time abroad.

"Oh—but—you'll have a wonderful trip!" Thought of the pleasures of seeing the world like this put a glow into Larry's eyes.

"It is a good trip," conceded the other restlessly, "but, my dear girl, I'm a lonely woman, not very good company for myself. I dislike traveling alone. The last time I was in Europe Doris was with me, but she thinks she can't leave this year. If I could find the right person, I should love to have a companion. Would you consider such a position?"

The direct question fairly took Larry's breath away. Its suddenness made her dizzy, speechless. How wonderful it would be to travel over the blue sea, to meet new people, to live in luxury near this woman! There would be London and Westminster Abbey, the English Channel, Paris and the Louvre, and Switzerland in summertime! It was a powerful temptation. No more worry about the permanency of her job with sales falling off every month—for, it was plain to see, that if one once entered the graces of Mrs. Keithley, she was assured of care and plenty. She wouldn't have to get up early morning after morning and go to work; no, there would be silken beds and long hours of rest, and—relief! How elegant! The girl's imagination was carrying her away, and then she became acutely conscious that Mrs. Keithley was still talking.

"—I thought of you for that position the morning I found you down on the pier, appreciating the scenery. You could make my travels so much happier. Possibly you could do a little secretarial work for me." Shrewdly she added the

last remark. It would appeal, she knew, to one of Larry's independent disposition; it would make the business of being a traveling companion seem more like a real job.

Wildly Larry's heart seemed to careen in her bosom. How she would love to go! No more boarding house worries. No more mysteries about one's landlady and a fellow boarder—but that was an ungrateful thought to have about people so dear as Eldred Hampton and Joe Dockerly!

And then there was Greg. She couldn't go that far away from Greg, anyway not just yet. She still loved Greg even if he did have another girl friend and had forgotten that there was such a person as Larry Verne. Had he? She wasn't quite sure about it. Nor could she leave Nancy or Carmen, or even Mr. Harvey Peterson. All of them needed her. They were her homefolks, her family by adoption. Dorothy Cameron, as trying as she could be at times, needed her, too. Yes, she was needed at home.

Larry was calm and composed when at last she turned to her hostess: "You are very kind, Mrs. Keithley, and I wish I could go with you, but I can't. Truly," she rushed on in what seemed to be her supreme act of self-denial, "I'd love to go; I feel as if I were shutting the door of my dreams in my own face. But there—there is work here for me to do, here in Independence. I can't leave—at least not at present." She halted. A great lump seemed to have come up into her throat. "Larry, old girl," she was raging to herself, "you're crazy! You ought to be jumping at this chance! Such an opportunity! Snap out of it—say, Yes!"

It was late when Mrs. Keithley's limousine delivered Larry at her door, and she was very tired. After all, the evening had been strenuous—it had been a battle with self, and the conflict was still on.

In bed, she lay thinking for a long time. It had been wonderful to catch this fleeting glimpse of luxury and wealth, and Mrs. Keithley was a strange, generous soul—but, oh, so lonely! She had wealth and everything that money could buy, but she was not happy. And she, Larry, had neither wealth nor happiness—but wasn't it her own fault that she was unhappy? Was it? How strange the world! Now there was John Hampton who had neither health nor wealth, but what a richness of joy and content.

Presently she fell asleep to dream that Mrs. Keithley, looking very pale and sad, stood before her offering her an enormous box of chocolates. Larry couldn't accept the gift though the chocolates were her favorite kind, because she was on a diet in which candy was not allowed. And then Sallie Ruth came in, and Mrs. Keithley gave the gift to her.

(To be continued.)

## The Readers Say---

### Sees Victory Through Christ

Each week when the *Herald* comes, I am eager to see the contents, and then read the different articles as I can. I am not only entertained while reading, but instructed by the different writers.

When reading the testimonies and experiences of others, a suggestion came to my mind—maybe you could help someone by your testimony. I was baptized in Pittsburgh, Pennsylvania when eleven years old and am now seventy-four. My testimony is that I know this latter day gospel is of God—not alone because man has said so, but God, by His infinite power, hath revealed this to me, as He does to all who obey the gospel, and are born again. And in all of these years, in every avenue of my life this has proved true. Many different conditions in the church have arisen during my life, and when having to make a decision on any matter as an individual, I have gone to God for direction, He has never failed me, showing me clearly each time that He has given a law which I should take for my guide and also that divine love and his law cannot be separated.

So my trust is in God and the final victory of this latter-day work. What God has done by his law cannot be changed by man. God will help everyone of us for we all have something to overcome.

Prayer is a wonderful thing. It is through prayer that the connection between heaven and us can be kept open. The enemy of all righteousness does not want us to pray. He has tried to imitate everything else almost, but that is one thing he has not done—taught us to pray—and if we pray in the name of Jesus, the enemy cannot stop it. He may hinder God's answer on the way, but the answer will come. God's answer to our prayer is not always our way, but it is God's way, and we must learn to be submissive and say "Thy will be done." Year by year I have learned these things, and when I have been willing to submit to His will, what a wonderful blessing it was.

Prayer has been my help and stay. Many days in our life unexpected problems arise. If in the morning we seek the indwelling of God's Spirit, which gives divine guidance, we can face those problems in the best way, but without this help our own weakness rises uppermost, and we fail.

My parents were baptized into the church in England in the early days when the gospel was first preached over there before Joseph was killed. Sometime after Joseph Smith's death, they and their two children came to this country with a shipload of Saints en route to Utah. When they reached New Orleans, father and mother would go no further with them—instead they went to Pittsburgh, Pennsylvania. I am proud of them—that they were governed by the principle of right and truth. They learned of the Reorganization in Pittsburgh later.

A short time ago our President, Frederick M. Smith, in an editorial, talked with us, the church, about the coming General Conference, inviting us to pray for the conference. He finished by saying "Let us face the future on our knees." I feel sure if we can only do this, great will be the results.

My home has been in Kirtland since 1893, with the exception of a few years lived in Cleveland, Ohio. I love to go to the Temple and worship. I can see the top of it from my home and often a prayer goes up when I look at it.

I want to bear testimony that my confidence and faith have never failed me in regard to this latter-day work or the leaders, and that I have greater confidence in the Presidency, Quorum of Twelve and Bishopric than ever in my life before. God can and will work through them for the

greater establishment of his work in the world. What a tremendous task is before us! The conditions of the world are fearful, but God is over all. His work must be fulfilled, and whether I live to see it or not, victory shall come to the people of God through Christ our Savior.

I am glad that the church is reaching out to the youth of today. When I was a young woman in Pittsburgh there was nothing especially for the young except the Sunday school. The church sent Brother Mark H. Forscutt there. After he came he was interested in the youth and organized a young people's prayer meeting, which was held every two weeks. Each one was asked to write a short paper on some subject. These as well as the prayer meetings were very instructive. There was no special work for the young, no Religio or the many different interests for the young that there are today. The Pittsburgh young people learned to love "Uncle Mark" as we called him.

While life shall last I will try to be faithful. My heart longs to do things which I cannot do now, but there is one thing I can do—and that is be true.

MRS. MARY E. HULMES GEORGE.

KIRTLAND, OHIO.

### Church Edifice Symbol of God's Favor and Gospel Growth

Wife and I drove to Rich Hill, Missouri, to be with the Saints in an all-day meeting announced by Birch Whiting, district president, January 28, and this visit recalled former visits and connections there.

In 1883 my parents moved from southern Kansas to this booming coal mining town and found Brother Black's family there, the only Latter Day Saints in that vicinity. The only Latter Day Saint sermons we were privileged to hear were given when D. S. Crawley stopped there to preach on the street. But in later years through the efforts of Elder J. C. Chrestensen and associates, a fair-sized branch sprang up and now is flourishing in a church building of their own.

In this group in 1892, I was called to the priesthood through Emsley Curtis and on June 26, of that year, I was ordained. With this authority but minus church appointment, I accepted the challenge of the world and began a bold presentation of our church origin and doctrine as opportunity and my business permitted.

My enthusiasm carried me into a number of public discussions and protracted preaching services, the effect of which brought a number into the church and secured several favorable articles for us in the local paper.

It seemed a real coincidence on this our recent visit to Rich Hill that Brother Whiting asked me to occupy the pulpit in our own church. This building my father helped to erect for one of the popular and representative churches of Rich Hill. Well do I remember when I saw him making those Gothic window frames, how I stood meditating over the apparent hopelessness of the Saints' gaining ground in this community dominated by popular churches with money and prestige. It stirred me with intense emotion to stand in this same building and look through the windows of this very church that my father was paid to help build for the world, reviewing the background of our church development in Bates County, Missouri.

This church edifice, enlarged and transferred to a whole city block, has the support of more than one hundred and fifty Latter Day Saints. It symbolizes the possibilities of

## The Readers Say---

success for our people even when face to face with what seems to be unpromising conditions.

Since that visit to Rich Hill my mind has drifted back to vision the changes that have taken place there. I can see the faces and hear the voices of some whom I baptized and of others who gave their presence and moral support while I tried to inspire seekers for truth to accept the gospel.

E. T. ATWELL.

INDEPENDENCE, MISSOURI.

### The Faithful Become Like Him

Not long ago I was privileged to meet again Elder and Sister Richard Baldwin at Brentwood Branch. I met them the first time in Boston during the World War. They were contributing service to the Master in a two-week series of meetings at Brentwood, and as I listened to these faithful missionaries, I was reminded that the intervening years have put into their faces the love and kindness of the Savior whom they are serving so well.

It is a distinctive truth that years of faithful service build in the souls and physical beings of Saints a likeness akin to that of the Master. Listen to the words of Paul: "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass of glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

A recent testimony by one not a member of the church is here appropriate. Elder James L. Gray, formerly of Independence, who has been laboring in Saint Louis District during the past year, was living at the home of a woman who is an artist. She painted a portrait of the Savior, and one day she said to Brother Gray: "I want you to have this portrait as a gift. You so much remind me of the Master." This is indeed a testimony of the quality of Brother Gray's life, that the woman saw in his countenance a likeness to her conception of the Savior.

ELMER A. KALER.

WELLSTON, MISSOURI.

### Would Take Gospel to His Neighbors

Two years ago, on account of unemployment, we moved sixty-five miles from Duluth, settling on a piece of land. As there was no Sunday school of our faith in this locality, I began attending a union Sunday school. Here I found opposition in a young man who is studying to be a minister. He was teacher of the Bible Class which I attended. In his teaching, he sometimes became impatient when the members of the class did not see the point as he did; his attendance was quite irregular. When he was not there, the class asked me to act as teacher.

January 21, the young teacher was discussing his creed once saved, always saved, when I called to his attention certain Scriptures. We disagreed on our views of the meanings of these quotations, and he asked the class who they thought was right. When the members agreed with me, he became angry and refused to teach any more.

Immediately following the class period an election of officers for the following year was held, and to my surprise they elected me superintendent. At first I declined the office but the people insisted. Then I thought that this might be God's way of spreading the gospel here, so I accepted the office. This Sunday school has an attendance of about twenty-five members.

The gospel means much to me. I was ordained a priest by William Sparling and an elder by Samuel Sloan. I believe that isolation gives to us a deeper appreciation of and a more intense love for the gospel. Please pray for us that we may be instrumental in bringing the light of truth to our neighbors.

SAMUEL CASE.

WARBA, MINNESOTA.

### Trials and Blessings

Since I am isolated from church privileges, the only way I can communicate with Saints is by writing to the *Herald*. If Brother O. W. Okerlind happens to see this, he will be glad, I know, to learn that we are still trying to do our best.

Sunday, January 21, Boise Saints held an all-day meeting. I longed to meet with them but it was sixty miles and I had no way of going.

We have been enjoying the sermons preached by Brother Joseph Sandidge, who has been meeting with us at our house for a few Sundays. We all enjoy hearing him tell of God's work.

I love to give the elders passing through Payette, Idaho, a home. I know I have not much to offer, but what little I have, they are welcome to share with us.

I wish to relate one of God's blessings to us. One night my little grandson was taken seriously ill. They were up all night until four o'clock, and then they called me. Brother Sandidge was here and we asked him to administer to the child. I was holding the baby in my arms, and before Brother Sandidge took his hands off of his head, the child was asleep. He has enjoyed good health ever since that experience.

I can tell of many blessings of God. I know I have many things to overcome, but I love the latter-day work.

We are passing through a trial now. It has been one year, February 6, since my companion fell and broke his hip. He is not able to walk by himself yet. The doctor says he will always be in that condition, but he is trying to bear it with patience. He enjoys having company. Last fall, Boise Saints met at our home and held an all-day meeting. We enjoyed a spiritual feast. We are looking forward to meeting with them again this fall.

I am thankful I had a faithful mother who taught me the gospel. She still writes to me, encouraging me to stay with the latter-day work. I enjoy reading the *Herald*. I ask an interest in your prayers that I may keep in the straight and narrow way. My prayers are always for God's people.

MRS. J. H. CARMYERS.

PAYETTE, IDAHO.

### Heralds Wanted

Extra copies of the *Herald* for January 30, 1934, are wanted by the Auditorium guides to distribute to visitors who are shown through the building. An insufficient supply is on hand for this purpose, and the guides will greatly appreciate having copies sent to them by subscribers who do not plan to preserve their files. A two-cent stamp is necessary to carry the copy. If less is affixed, the copy is lost. Send them to:

THE GUIDE'S OFFICE  
Auditorium  
Independence, Missouri

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Is a member in good standing who is able to pay tithes, but will not?*

The Scriptures are very specific in condemning this neglect of the divine law. The book of Malachi contains an example of such neglect on the part of the Jews, and God refers to tithing as one of his ordinances, saying:

"From the days of your fathers ye are gone away from mine ordinances, and have not kept them. . . . Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."—Malachi 3: 7-9.

Revelation to the church contains a similar warning. It says:

"I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; . . . yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—*Doctrine and Covenants* 101: 2.

In later years another revelation has again cautioned the Saints to observe this law as presented by the bishopric. The word declares:

"The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which have been given, . . . the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart."—*Ibid.*, 129: 8.

While the church may not officially pronounce sentence on all who disobey these commands, yet it should be clear to all that such disobedience is not the act of a Saint in good standing, and must bring the displeasure of God, as an evil example to others that injures both the church and the offender.

*Should members move to Zion without advice from the priesthood?*

There are strong reasons why they should not do so, and some who have failed to regard the direction of the Lord in this respect have suffered material losses, as well as loss of confidence in the work of God by their neglect. The gathering is of vital importance, and unless observed in accordance with sound rules of procedure it will be impossible to provide the employment and other needs required. For this reason several revelations have been given containing instructions on this subject. In 1831 the church was admonished:

"Let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time."—*Ibid.*, 58: 12.

This implies that the elders might be instructed and advised by those in charge of the gathering from time to time, and thus it would be accomplished in an orderly manner. Not long after the above instruction was given the Saints were again cautioned in similar words, and they were instructed to "let all things be prepared before you." Repeatedly the same cautions have been published by the executives of the church, and experience has proved the wisdom of this course.

*Has the Aaronic priesthood the office of high priest?*

The bishop must be a high priest in order to act in his bishopric, and he is also called to preside over the Aaronic priesthood by a revelation which states:

"The duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood."—*Ibid.*, 104: 40.

However, the bishop is not enrolled as a priest of the Aaronic order, though he might be if he were a literal descendant of Aaron and could claim his office by right of his lineage. But under the Mosaic law provision was made for the office of high priest, and this was to be held by Aaron and his sons in succession after him. Many texts refer to this office (see Leviticus 21: 10. Numbers 35: 25, 28. Nehemiah 3: 1, 20; 13: 28), which was continued until the time of Christ by the Jewish nation.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Honolulu, Hawaii

#### Hawaiian Branch

Pastor V. B. Etzenhouser returned from California January 11, after a six weeks' stay on the mainland. He was accompanied back to Honolulu by his family who had been in Missouri for several months. During his absence from the island, his counselors, Elders Charles Lee, Henry Mahi, and Thomas Kelii, had charge of the Hawaiian Branch, being advised by Patriarch G. J. Waller.

Hawaiian Saints are fortunate in having Brother Etzenhouser and his family with them again because they have not many men on the island of long experience in church work, and the effort he is exerting in the interests of the latter-day work in Honolulu means much to the members.

At the annual business meeting held December 20, the elders' council recommended several to serve as heads of departments of the church for 1934. These the branch unanimously elected: Sister Priscilla Kramer, the new Sunday school superintendent; Sister Emma Kaawakauo, choir leader; Sister "Queenie" Pitzl was retained as superintendent of the department of recreation and expression as well as branch secretary, and Sister Edith L. Keifer is the new branch corresponding secretary. Brother Elias Kaawakauo is acting as branch treasurer. Peter D. Hoe, who served faithfully and efficiently in this office for many years, recently passed away after a brief illness. John Ledo and John Wright, jr., were retained to serve as auditors with Brother Jacob J. Keifer as their new assistant.

There was no change made in the officers of the women's department. All are retained to carry on another year. The superintendent is Sister Kaeo; her assistant, Sister Molly Antone; secretary, Sister Katie Cummings, and chairman of the working committee, Sister Kahale. The women meet regularly each Thursday, and much credit should be given them for their loyal support.

The department of recreation and expression had its election of officers with the following results: Assistant superintendent, Sister Kaeha Blackwell; secretary, Sister Katie Cummings (retained), and other officers.

Much improvement has been noted in the departments since the first of the year. Those appointed by the new Sunday school superintendent to assist her in the work are: Assistant superintendent,

Sister Edith L. Keifer; secretary, Sister Hanna Miyamoto (retained), and other helpers.

When the new Sunday school superintendent was elected, she automatically became supervisor of the junior church. Sister Ora Macrae and her little daughter are now staying at the Mission House, 1680 Mott-Smith Drive, and she is doing her part by helping the junior church.

On the first Sunday of the year all Saints of the Chinese, the Japanese, and the Hawaiian branches enjoyed a union sacrament service. In addition to the ordinance of the Lord's supper, the Saints witnessed the confirmation of John Kealoha by Patriarch G. J. Waller.

Attendance at all services has increased since the beginning of the year. The spirituality of the branch is in a flourishing condition. The priesthood are actively doing their part to bring the branch to a higher level. All members of the priesthood, with the exception of the deacons, take turns in preaching at the Sunday morning service. Most of them have shown marked improvement and have greatly enjoyed the power of the Holy Spirit, especially when they have prepared to do their utmost to feed the flock. Since Brother Etzenhouser became pastor of the branch, preaching in the Hawaiian language at the eleven o'clock service is only occasional as all understand the English language and only a few of the older ones can speak and understand the Hawaiian language. Patriarch G. J. Waller and Brother Etzenhouser preach inspiring sermons from time to time.

The young people of the church, led by Brother Jacob J. Keifer and with much encouragement from the pastor, are endeavoring to push forward. March 4, they will take charge of the evening service, giving a religious play.

The priesthood sponsored a social the night of February 8.

A poi luncheon was given February 22, the proceeds going to the road assessment which the branch must meet in March.

Cottage meetings have been revived after the busy Christmas holidays. These meetings were held weekly for several months prior to the holiday season, being sponsored by Jacob J. Keifer, priest. The faith of many has been strengthened and friends have been given the opportunity to hear the gospel preached for the first time. Indeed so much good

has been received from these services that the priesthood are resuming the meetings with enthusiasm. A recent meeting was held at the home of Brother and Sister Fred Cockett in the Kalihi section, where Brothers M. A. McConley and J. B. Barrett labored so effectively twenty years ago.

### San Bernardino, California

#### Give Attention to Clearing Local Debt

This branch has been busy the past few months with various worship, business and social activities. At the close of the "Keep the Law" period, a special service was conducted by the financial clerk, Brother Ferguson. The story of the "Urn in the City Beautiful" was read and afterwards, each one of the congregation who had filed his inventory or made a special offering, deposited it in the urn on the platform.

On the evening of December 14, the annual business meeting was held. The reports of the department leaders and the election of officers were the important matters. The following officers were elected for the new year: W. A. Teagarden, pastor; Margaret Teagarden, director of religious education; Roselyn Bussey, adult supervisor; Lorena Bedford, young people's supervisor; Wilma Dexter, children's supervisor; financial clerk, Hunter C. Ferguson.

Apostle Myron A. McConley visited this congregation December 18 and preached at the evening service. Everyone was sorry that it was to be his last visit for some time, and all united in wishing him Godspeed.

Each newly-elected officer is determined to make this year the most outstanding in every way. The women's department is planning to make their monthly dinners successful from both a financial and a missionary standpoint. Through these dinners, strangers are becoming acquainted and interested in the work. By a new plan of the church school director each class has an opportunity to participate in the Sunday morning worship services. Each division is given one Sunday a month on which to present the worship program.

The children's division presented their Christmas play, "Santa's Vision," December 22. After the play, all the children marched to see the white Christmas tree with a snowy background in the junior auditorium, where Santa Claus gave each child a bag of candy.

On Sunday morning, December 24, the sacred Christmas program was given. This consisted of songs and a presentation of the Nativity scene. The pastor, Brother Teagarden, gave the Christmas sermon.

The D. O. U.'s, the young people's organization, held their election of officers January 5, and the following were chosen: President, George Dexter; vice president, Dorothy Elkins; chairman social committee, Nellie Mae Nelson; chairman friendship committee, Anna Mae Draper; chairman worship programs, Gertrude Boren; chairman program committee, Virginia Bussey; booster for young people's prayer meetings, Ted Dexter; leader for Tenth Legion, Harold Eixom; delegate to district council, Dayle Bussey; secretary and treasurer, Mazie Boren, and sponsor, Sister Mabel Horton.

The D. O. U.'s (Depend on Us) are determined to live up to their name this year and be a real help to the branch. They plan to give several plays during the year, to sponsor social activities, and help to pay off the branch debt.

The branch financial clerk has presented an interesting plan to clear the church of indebtedness. A large chart has been made with cards, each designating a certain amount. Each member pledges himself to pay whatever he can and his name is written on his card. The total amount on the cards is equal to the amount they wish to pay on the debt by July 1. A good start has already been made and the branch is certain to raise the money within the time specified.

Apostle J. W. Rushton visited San Bernardino January 21. He spoke at the morning and evening services and in the afternoon gave an inspiring talk to the young people.

The branch has been saddened during the past month by death among its members and friends. On December 28, Brother Teagarden preached the funeral sermon of Sister Myrtle Kinnett, daughter of Sister Emma Aldridge, one of the pioneers of this branch, and on January 8 the funeral of Mr. George Nelson, husband of Sister Rose French Nelson, was held. January 22, Brother Rushton preached the funeral sermon of Sister Bessie Troutman. The bereaved families have the sincere sympathy of the entire branch.

On Sunday, January 28, a baptismal service was held, five young people being baptized by Brother Frank Van Fleet. Following a short sermon on "Baptism" by Brother Teagarden, the confirmation service was held.

A banquet was held for the two intermediate classes on January 20, twenty in attendance, including the young people's director and the two class teachers. Special attention is being given this year to the intermediate girls and boys in a

social way in addition to their class work.

On Friday evening, February 9, the D. O. U. Class held its annual banquet. The tables were decorated in the Valentine colors of red and white. There was attendance of forty, including as guests of the evening, the district young people's director, Jack Milner and his wife, from Long Beach. At the close of the banquet, Brother Milner installed the newly-elected officers of the class, and charged them with the duties of their respective offices for the coming year. The evening was brought to a close by the singing of "Onward to Zion."

Workers are especially proud of our church school this year as twenty new members have enrolled since January 1. We now have an enrollment of one hundred and fifty-six which includes fifteen nonmembers. The teachers and "cadet" teachers are showing great interest in the teacher's training class work. The city leaders of religious education sponsored five evening classes at the First Methodist Church. An attendance of nineteen, with fourteen of the young people from our branch, showed that many are preparing for more efficient service.

### Clitheral, Minnesota Union Branch

Regular weekly services have been held here throughout the year with good attendance and interest.

The women's department, organized last May, sponsored an ice cream social in July and cleared about twenty dollars. In December they served a chicken supper and held a sale of fancywork which cleared about twenty-eight dollars. Out of the proceeds they have purchased thirty new *Hymnals*; taken care of the expense of some varnishing and redecorating of the church; made a Christmas gift to Pastor Lester Whiting; donated five dollars toward Brother Curtis's traveling expenses, and paid tithing on all profits. Regular meetings were held at the homes during the summer and fall, but were discontinued when winter set in.

A Christmas program befitting the season was given with a tree and treats December 23. Its success was due in large measure to the efforts of Sister John Murdock who has been the church school superintendent for several years.

Pastor Lester Whiting deserves much credit for the excellent sermons he has been preaching on home and family relationship. His efforts during the "Keep the Law" period have resulted in several new names on the tithing list.

Apostle J. F. Curtis spent two weeks here recently, preaching timely sermons. He left some nonmembers much interested.

In spite of the depression, or possibly because of it, the Saints here are making noticeable spiritual progress.

## Hammond, Indiana

### Branch Is Going Forward

The progress of the winter season marks considerable activity in Hammond Branch. The Sunday school is holding its own and the young people's meeting on Sunday evenings is creating considerable enthusiasm throughout the branch by its increased attendance, its class work and its programs.

The choir is receiving valuable training, and gave an excellent program the week following Christmas and some good anthems for the Sunday evening services. Considerable enthusiasm is felt by the choir members and they are practicing a cantata for Easter, as well as other music. The choir also sponsored a "Trip Around the World," in which entertainment was furnished at each of four countries visited and food, typical of that country was served. The travelers were then entertained at the church, which represented the United States, and a nice profit was realized in the interest of the choir work and the branch.

Altogether Hammond Branch is going forward with enthusiastic workers, increasing membership, and members hope to receive in an increasing degree the blessings of heaven for their upbuilding.

Those in the vicinity of Hammond should get in touch with the branch pastor, Elder R. W. Smith, 733 Eaton Street, Hammond, Indiana. Telephone: Hammond 4224-R.

## Lennox Mission, California

### Enjoy "All-Health Day"

Every member of Lennox Mission is grateful to W. J. Nuckles for his untiring efforts to forward the work there.

Sunday, January 21, an "all-day health meeting" was held at the mission. Doctor A. W. Teel, church physician, was the guest speaker of the day. He delivered an inspiring health message at the eleven o'clock service. At noon the women of the mission served what was termed a "typical Latter Day Saint dinner." Some unusual dishes were offered. Among them were: meatless meat loaf and raw vegetables and fruit salads.

The afternoon service was taken up by a round-table discussion. Doctor Teel gave a list of foods appropriate for an anti-gastritis diet. The need of everyone's understanding the workings of the physical body was emphasized.

Sunday, February 11, Lennox Saints met with the rest of the Southern California District in conference at Central Los Angeles Branch. This group were much inspired by the wonderful talks given by Apostle J. W. Rushton.

The workers here pray that this mission will increase in membership and good works, and that someday they may be organized as a branch. They hope to have part in the redemption of Zion.

## Holden Stake

### Atherton, Missouri

Elder F. M. Hancock was the speaker February 4. His subject was "Law of Love."

The following Sunday, Bishop G. L. DeLapp was the speaker, who gave a general idea of the different periods of the church in development. The evening speaker, Elder J. A. Thomas, used as his subject, "Nothing Succeeds Like Succeeding."

Evan Fry was the speaker at the morning service, February 13, preaching on "Courageous Living." During this hour the junior church was conducted. Sister J. A. Thomas told the story of Daniel. D. R. Hughes preached to the small members on the same subject, "Courageous Living."

A mass meeting was held by the young people at 8:45, at which time Elder Vernon Lundeen was made leader of the young people.

Elder Lundeen was the speaker during the evening service. His theme was "Our Gospel Is a Social Gospel and Is a Guide in Our Living Together."

The cooperation of local musicians has been greatly appreciated by the members in charge of the services.

## Beaverton, Michigan

### Central Michigan Young People Organize Christian Legion

The young people of Central Michigan are very much interested in the Christian Legion organized as described by Apostle D. T. Williams at their November convention.

Sunday morning, February 11, about two hundred young people met at Beaverton to organize the district into a division of the legion. At nine o'clock the young men and women assembled for prayer meeting. At ten-thirty the Beaverton Choir sang, "Zion Awake" and "Heavenly Father, Hear Our Prayer." Then three interesting talks were given by M. A. Summerfield, of Tawas City; Hubert Case, district president, and Apostle Williams. The last-named explained more fully the purpose of the organization.

The organization meeting opened at two-thirty and the following officers were elected: Divisional commander, Harry Runkle; divisional secretary, Blanche Engle, and divisional treasurer, Otto Bartlett, all of Midland. Other divisional offices are to be filled by appointment.

These young Michiganders are happy to have such an organization started and hope it will grow until it includes all the young people in the church. Much interest is being shown the Christian Legion in Michigan.

Meetings similar to the one held at Beaverton are to be held in other parts of the State before March 25, when a

general convention will be conducted at Saginaw.

The young members of the church are now ready to move forward to the establishment of Zion and are full of enthusiasm and vigor to make the legion a success. They hope its forward-moving spirit will be felt throughout the church.

## Lamar, Nebraska

### Chase County Branch

Lamar members appreciate the efforts exerted by their pastor, Ben Peters. The branch entered the new year praying for God's blessing on his people everywhere and with a determination to go forward in the hope that the coming year will be more encouraging than the old year.

Brother T. E. Fitzwater and family moved here about a year ago, and he has proved himself a real helper in the local.

Three adults were baptized, July 9, by Brother Fitzwater, Glenn Limb, Roy Fuqua and Fleda Fitzwater. On October 1, Hazel Smith was baptized by Brother Ben Peters.

Since the branch has taken up the church school program, it has enjoyed greater interest among the members. Harry Peters is the church school leader.

Lamar members attended the convention at Wray, Colorado, held last August.

The young people's class gave a play, "The Blue Handbag," led by their teacher, Sister Sylvia Goddard. Proceeds went to help the branch.

Elder Glaude A. Smith, of Denver, visited here several times during the summer and again November 6, inspiring everyone to move forward in the gospel work. The Saints rejoiced to have a visit also from Apostle R. S. Budd.

The local business meeting and election of officers occurred the latter part of September, and all have cooperated in carrying forward the new year's work.

Community Thanksgiving services were held in the Saints' church, and the choir sang two special numbers.

Recreation throughout the year has consisted of class parties, wiener roasts, picnics and fishing trips.

Brother T. E. Fitzwater conducted a series of meetings beginning December 18.

A special all-day meeting was enjoyed January 21, in honor of Brother Moroni Traxler, of Lamoni, who talked at the morning hour on his experiences in the church and at two o'clock told the story of the *Book of Mormon*. Other Saints from Lamoni were given a cordial welcome.

Lamar members were saddened by news of the death of Sister Elva Hougas. Brother Ward A. Hougas, her husband, was pastor of this branch several years, and all learned to know and love Sister Hougas for her kindness and understanding.

## Columbus, Ohio

### First Church

First Church recently received a visit from Patriarch G. T. Griffiths. Fifty years ago Brother Griffiths came into this community finding pasture and meadowland where now a city stands. He preached the first sermon of the latter-day faith in Columbus.

Brother Griffiths arrived for sacrament and blessed five members during his three-week stay. He preached on "Sacrament," "Parliamentary Law," "Faith of Our Fathers," and "Integrity." While here he stayed at the home of his daughter and son-in-law, Mr. and Mrs. Edwin Beck. Professor Beck is a member of the faculty of the University of Ohio.

The church school yearly officers' and teachers' meeting was attended by thirty-three workers. Officers selected were: Homer Owens and John Crosier, church school leaders; Sister John R. Grice, women's leader; Stephen Lewis, young people's leader; Charles Ferguson, junior leader; Netah Anderton and Mary Owens, leaders of the small children. Homer Owens has been branch treasurer for ten years.

Directed by Stephen Lewis the young people have organized their Y. P. A. (Young People's Association) and are planning a convention to be held here in May.

The church school had a Valentine social February 16, more than one hundred attending. After the social, a surprise party was enjoyed in honor of John Gabriel, associate pastor, and Nathan Weate, chorister.

Sister Helen Raish was seriously injured in a traffic accident February 12, and is in the Saint Francis Hospital.

The committee for entertaining visitors for the coming year consists of Sister Grace Gabriel and Brothers William Smith and John Knaggie.

The women's department has been active under the leadership of Sister John Grice. A free will collection of twelve dollars and seven baskets of food was given to the poor during the holiday season. For two years the women have been meeting for prayer service on Thursday morning. Their theme now is "Prayer for Conference."

There have been two baptisms this year, Sister Jean Lewis, wife of Stephen Lewis, and Patsy Williams.

### Third Church

Under the able leadership of Elder F. C. Welsh, Third Church is making progress. The year, 1933, presented many opportunities and as a group they were realized, many times by sacrifice and always by hard work.

The local priesthood has been a great help and the young are working hand in hand with those who have had greater experiences. The young people are tak-

ing their places proudly in the gospel work.

The sacrament services have been a great help to all members, especially the one of February when the divine influences of the Spirit of God was so prominent as to cause tears of joy to stream from the eyes of many present.

There have been many sick to visit, but all are on the road to recovery. Sister Lyda Welsh underwent a serious operation, but by the help of God and prayers of the Saints she has been permitted to return to her home, where she is so badly needed as a wife and mother. She is recovering nicely.

The members of this congregation were made sad at the death of Sister Albright's daughter, Audrey, who lost her life in an auto accident the night of February 10, while returning home with her fiancé from a visit with friends. Miss Albright was to be married to Mr. Edward Reed in March. She is survived by her parents, Mr. and Mrs. William Albright; two brothers, William and Robert; her fiancé, Mr. Reed, other relatives and a host of friends. Elder Welsh had charge of funeral services.

The Zion Service Club met on February 7, for a potluck dinner at the home of the president, Sister Martha Dougherty. A business meeting followed at which time future plans were discussed and approved. This club composed of women of the branch meets the first Wednesday of each month to formulate plans for social and financial activities.

Speakers during the month were Patriarchs J. E. Matthews, and G. T. Griffiths. Elders Scharfenberg, L. C. Lewis, and Gard Kirkendall and Priest Theodore Dougherty.

## Oelwein, Iowa

### High Aim for Year's Work

"Let's push the red to the top of the thermometer," reads the slogan on the new Christmas offering calendar; "better yet, let's go over the top," suggested Pastor George McFarlane on the first Sunday of the new year, "not only in Christmas offering, but in all we attempt during this year." He challenged the members to go forward, not only to be good, but to be good for something.

A sum of about fifty dollars was given in Christmas offering for 1933, and so the 1934 quota was raised to seventy-five dollars. Russell Shippey is in charge of this fund for the year and is planning ways and means for raising it. A thermometer placed where everyone can see it, shows the progress made from month to month. Greater emphasis is being given birthday offerings.

Sister Laura Clark has recovered sufficiently from a serious illness to go, in company with her husband and his sister, Sister Mattie Ball, of Canada, to visit their sons, Otho, of Atherton, Missouri, and Edward, of Lees Summit. She fell ill at Thanksgiving and was in the

hospital a week. Wonderful help came to her through administration.

A patient sufferer is Sister Hulda Westendorf, an isolated member. She has undergone several operations and still is unable to walk, but she never forgets the Lord and his many kindnesses. She keeps in touch with the church through her gifts and offerings to it.

The Emma Burton Circle holds a social gathering each month. A nominal charge is made to raise funds. The entertainment varies, there being sometimes a little play or a carnival. A box social was held in January, and then there was a good time with stunts and contests in February.

Sister Lydia Hodges recently returned from the church Sanitarium where she went for treatment.

A slow but steady increase in employment among the church members is noted in this locality.

## Fanshawe, Oklahoma

### Elder Lee Quick Visits Branch

Saints of Fanshawe are determined to make this year a successful one, although the group is small.

The church school is progressing under the direction of Sister Christine Mangrum, while Brother J. J. Jackson is the presiding officer of the branch.

Most of the young people have filed their inventories. Some have paid their tithing.

Elder Lee Quick preached three interesting sermons, beginning Saturday, February 3, and continuing on Sunday.

A group of young people from Wilburton were present during the Sunday evening service.

This branch has been greatly blessed with health, but was saddened by the death of Sister Mary Brannon, last July.

Brother and Sister Sartor and family have moved to Olney, Oklahoma, and are greatly missed by this branch.

## Lowbanks, Ontario

### Twenty-five Years Since Church Dedication

It has been twenty-five years this June since the dedication of Lowbanks church. Saints of this congregation are looking forward to this anniversary.

The annual Christmas program was presented by the young people and the women's department. The former presented two plays, "Squaring It With the Boss," and "The Christmas Party." The women gave a play, "Two Christmas Boxes." Readings and other musical numbers completed the program. This Christmas program was later repeated in the Sherbrooke Baptist Church, at the request of the ladies' aid of that congregation.

The young people are commencing rehearsals on "No-account David," a three-

act play which they will present in the near future.

The religio is sponsoring a contest, in which the contestants are arranged in two teams, namely, D. O. U. (Depend on Us), and L. D. S. (Loyal Dependable Servants). A debate on "Resolved That the World Is Better Today Than It Was a Hundred Years Ago," is to be held early in February.

Elder James Pycoc, of Toronto, visited this Sunday school January 14.

## Independence

### Stone Church

In the dramatic preliminaries held at the Stone Church February 19 and 20, "Crime Conscious," the one-act play presented by the class of Paul Elliott, took first place. Mrs. Paul Elliott was the director. Second place was taken by "Dead Expense," given by the Y. P. R. Class and directed by Miss LaVon Budd. And honorable mention was given "The Governor's Shoes," presented by the To-Ko-Lon Class, and "A Dish of China Tea," by the class taught by Miss Gladys Elliott. Special mention was given Miss Ethel Wilkenson, Almer Sheehy, and Earl Page for individual acting. Judges were Mr. and Mrs. J. Adelbert Withee and Miss Maxine Franklin. "Crime Conscious," and "Dead Expense," will be the Stone Church entries in the final one-act play contest to be held March 5 and 6, 8 and 9.

Because of a heavy snowstorm which lasted into the afternoon, attendance at church Sunday morning was much smaller than usual. All departments of the church school found their numbers much decreased, and combined classes to meet the emergency.

Bishop A. B. Phillips, the morning speaker, gave a discourse full of good thoughts and counsel. The Stone Church Choir sang, "O Let Me Find the Day of Holy Rest," and soloists of the morning were Mrs. I. A. Smith, Mrs. S. A. Burgess, and Albert Brackenbury. Paul N. Craig directed, and Robert and George Miller were at organ and piano.

The evening's service attracted a good-sized congregation in spite of lowering temperatures in the outside world. A good musical program consisted of congregational singing led by J. Glenn Fairbanks; organ music by Opal Good Doty; a violin solo by Eloise Higgins, accompanied at the piano by Hazel Scott Withee, and two contralto solos by Mrs. S. A. Burgess. A brief talk by Pastor J. F. Sheehy on living up to the best there is in us of courage, charity, and goodness, preceded the giving of Kenneth Goodman's play, "The Dust of the Road," by a cast directed by Allegra Luff Smith. The entire program was greatly enjoyed by the congregation.

Word reached friends in Independence Sunday of the sudden death of Sister Susan Metcalf at Louisville, Kentucky, February 24. Sister Metcalf was the

widow of Elder J. W. Metcalf, for many years a missionary for the church. She was visiting a son at Louisville when she contracted pneumonia. Independence was Sister Metcalf's home. Many friends and neighbors here will miss her.

Frederick B. Salisbury, eighty-four years old, died February 24, at his Independence home, leaving to mourn his passing a daughter and four sons, all of the home. The deceased was born at Webster City, Hancock County, Illinois. He lived near Fort Green for eleven years, near La Harp for forty years and moved to Independence in 1921. He was baptized into the church May 4, 1873, by J. R. Lambert, and held the office of elder until a few years ago. Interment was in Mound Grove Cemetery Monday.

### Second Church

"Seek to Bring Forth and Establish Zion," was the topic of Elder Earl F. Hoisington's sermon Sunday morning. The choir sang "Jesus Lover of My Soul," the duet part being taken by Mrs. Will Inman and Mrs. Ethel Shuler.

Elder Frank Veenstra spoke to the juniors on Holland at the same hour, and Sister Veenstra sang a solo.

Elder C. J. Hunt preached the Sunday evening sermon, and a male quartet from Enoch Hill supplied the music.

Regardless of bad weather a goodly number was present at the *Book of Mormon* class conducted by Elder J. W. A. Bailey.

The choir is hard as work on a cantata to be given at Easter.

### Enoch Hill Church

Miss Olive Elizabeth Bullard and Willard Carlew were united in marriage at the home of the bride, February 9. The bride was attended by her sister, Almada, and the bridegroom by his brother, James. Elder W. J. Brewer read the ceremony.

The preliminaries of the play contest were held at the church Tuesday evening. The two plays to be entered for Enoch Hill in the final contest are "Dead Expense," and "The Prodigal Son." The young people are to be commended for their excellent work on these plays.

The midweek prayer meetings are holding up in attendance in spite of stormy weather.

Sunday was an enjoyable day for the the Saints. While the snowstorm kept many away, those attending felt greatly repaid. The eight o'clock prayer service was in charge of Elder Joseph Martin, Brother George Whitehead assisting. The worship period of the church school was in charge of the intermediate girls. An instructive program was given on the theme, "Friendship."

Lawrence Martin was the morning speaker, taking his text from the third chapter of Mosiah. The choir sang "Come Unto Me," and Miss Marjorie Thomas sang, "Who Are These." At the end of the service Sister Amos Allen,

the chorister, had the choir and congregation sing, "Think Thou of Me," dedicating it to Brother Martin.

In the evening Patriarch Ammon White occupied the pulpit. His text was, "Prove all things and hold fast that which is good." He preached a dynamic sermon, and gave urgent reasons why we should live up to the laws of the gospel.

### Gudgell Park Church

Pastor Walter Chapman was the speaker, January 28, basing his sermon on faith, showing how obstacles may be removed from our lives by the exercise of faith.

Elder Albert Carmichael taught the adult class during the religio service.

Elder Carmichael also occupied the stand during the evening service, explaining by whom and in what manner church money is spent. Brother A. K. Dillee was a visitor at the February sacrament service, and made the opening remarks.

Elder Herbert Barto addressed the congregation, February 4, on the responsibilities of members of the church.

February 11, the Saints were interested in listening to Doctor A. L. Wilson, assistant pastor of the Watson Memorial Methodist Church. Music for this service was furnished by a male quartet from Walnut Park Church, singing at the opening and closing of the service.

P. A. Sherman was the speaker February 18. His subject was "The Task That Lies Before Us." Special numbers were rendered by the Clematis Chorus, directed by Sister John R. Lentell. Brother J. W. A. Bailey occupied the stand during the evening, talking on "Angelic Administrations."

Saints of this congregation are sorry to lose Elder Charles Pooler, assistant pastor, who has been in charge of the weekly prayer services. He is moving to Pleasant Hill, where he has obtained employment.

## Santa Barbara, California

### Growth in Interest and Activity

Since the first of the year, renewed energy and spirit have been apparent in this branch. There is a fine spirit of brotherly love and fellowship among the Saints.

On the first Sunday night of each month classes on parliamentary law and on painting are conducted by local men. In addition to the regular Sunday services, the branch meets once each month at the church, for the purpose of cleaning both the inside and outside of the building. Immediately following the "cleaning bee," a dinner is furnished by the women.

Santa Barbara Branch boasts a dramatic club, also the foundation of a good orchestra.

The new church school director is proving himself most able to fulfill his duties.

Everyone seems to be revived in interest and consecration and all are launching out with a determination to do more in a general way for the church.

## North Platte, Nebraska

### Improvement in Children's Division

A pleasing improvement in North Platte Branch has been made in the children's department. A plan was made to have the children meet separately Wednesday evenings during prayer service. The children responded well. Another evening class was instituted for the adult department, and as a result of the two classes, the children's department has increased from an attendance of ten to thirty members. Miss Clarice Connelly has worked hard with the children, and is to be commended for her progress.

This branch is small, but its members assemble regularly for prayer service, and three times weekly for the church school department.

Pastor E. R. Sivits preached recently on "Church Worship and Decorum."

The Saints sorrow at the passing in death of Sister Lillie May Reneau, wife of L. C. Reneau, of this branch, February 11. The funeral sermon was delivered by Elder O. L. D'Arcy, of Lincoln, and interment was at Lamoni, Iowa.

Brother D'Arcy stayed to preach an evening sermon, making a heart to heart talk in which both the speaker and Saints were manifestly blessed.

## Buffalo, New York

### Prospects Point Zionward

During the year, 1933, many things have happened to lift up and encourage the Saints living in this city. Prospects are pointing Zionward, and the people have a desire to be of service.

A few of the outstanding privileges the members have enjoyed in recent months are here listed; the privilege of partaking of the sacrament of the Lord's Supper; the rendition of music at the late convention; the solo by Brother George Lloyd, "The Touch of His Hand in Mine"; a reading by Sister Florence Kennedy given on Armistice Sunday; a solo by Sister Clatworthy, "Singing of the Higher Home"; the story of Christ as it was told by Sister Weegar to the juniors; a priesthood meeting at the home of Elder P. L. Weegar; the missionary visit of Elder William I. Fligg; Brother Chamber's subject, "Enough and to Spare."

Saints passing through Buffalo are cordially invited to attend services at Midway and Hutchinson Avenue. On Sunday they enjoy a unified service (church school and sermon) from 9:45 to 11:45 a. m.; junior church at 10:45, and sacrament each first Sunday of the month at the same hour. Evening worship comes at seven o'clock and at eight the choir has a rehearsal. On the first

Tuesday of the month the workers have a conference, on the second Tuesday the women's department meets, and Zion's Brotherhood holds a session on the last Tuesday of the month. Prayer service and study class come at eight o'clock on Wednesday evening, and quarterly business meeting the first Wednesday in December, March, June and September. Special programs along recreational and study lines are enjoyed on Friday evening. The Utopian Club (young people) meet on alternate Saturdays, and Orioles (girls' club) and Juveniles (boy's club) meet at the call of their directors. Doctor P. L. Weegar is pastor.

## Lamoni Stake

### Lamoni

The past six months have brought many edifying experiences to the Saints of Lamoni. The reunion held the last of July was characterized by a high degree of intelligence and spirituality. The elements of devotion and humility were markedly present, especially in the prayer and sacrament services. The gift of revelation was exercised through Apostles F. H. Edwards and J. F. Garver, President Elbert A. Smith, and Stake President Blair Jensen. The following ordinations were performed: Harry Lorance and Walter Johnson, of Lamoni, were ordained to the office of elder; Oran Barr, of Evergreen branch, and Fisher Carlile, of Lamoni, to the office of priest; Ammon Roberson and Blaine Williams, of Lamoni, to the office of deacon. The financial reports made at the reunion business meeting stated that all previously incurred indebtedness of the stake had been paid.

With the opening of Graceland College in September, Lamoni took on new life. Many young people from all parts of the United States joined local ranks to give and receive in the various church activities. The annual home-coming, held in October, was attended by a large and enthusiastic group of former students and friends of Graceland College. The fellowship service which was held early Sunday morning was inspirational and refreshing to those who came to refill their cups in the "storehouse of spiritual values" as the chapel has been called. Bishop G. L. DeLapp made an outstanding contribution as the speaker at the eleven o'clock service on the subject "*The Place of Graceland College in the Program of the Church.*"

The Christmas season was ushered in by a musical concert given by the oratorio society to a large, appreciative audience. During the holidays two out-of-town speakers, Apostles D. T. Williams and M. A. McConley, brought stimulating messages to the Saints. On New Year's Eve a watch night service of music and prayer was participated in by the youth of Lamoni.

On Sunday morning January 28, Elder John F. Sheehy brought timely admoni-

tion to the members of the congregation.

The Lamoni stake conference, held February 4, was well attended. The young people of the stake met while the regular church school was in session and elected the following officers for the coming year: Blaine Williams, of Lamoni, president; John Spillman, Allendale, vice president, and Orletta Brown, Lamoni, secretary.

At the eleven o'clock service Bishop G. L. DeLapp delivered the sermon. The business session, held at two-thirty, was in charge of the stake presidency. The president, Blair Jensen, in an encouraging report of the year's work stated that ninety-nine members had been gained by baptism. The present officers of the stake were sustained for the coming year. The following delegates were chosen to represent the stake at General Conference: J. W. Barr, G. W. Blair, G. N. Briggs, Mable Carlile, N. Ray Carmichael, R. A. Cheville, C. F. Church, E. E. Closson, J. F. Garver, Mrs. J. F. Garver, Lena Graham, L. G. Holloway, Blair Jensen, L. G. Kelley, Joseph Lane, A. L. Loving, F. M. McDowell, Mrs. F. M. McDowell, Wilber Prall, J. D. Stead, D. T. Williams, Floyd Spillman, Allendale, Missouri, Hollis Yarrington, Creston, Iowa.

Since last General Conference our leaders in church work have been emphasizing throughout the stake the need of preparing for the next conference ahead of time instead of waiting until it is upon us.

A series of pre-conference evening services is being conducted by the members of the stake presidency. In January T. S. Williams delivered a series of sermons on "*Latter Day Saint Fundamentals.*" This is being followed by a series of meetings centering around "*Church History*" in charge of Roy Cheville. In March Blair Jensen will conduct a series of meetings on the subject, "*The Mountain-top Experience of Moses.*"

I do not want the applause of the people. They are stupid and dirty and do not work enough. They are content with their little cinema shows—they must not aspire to take part in the political life of the nation. They must be taken care of and their interests safeguarded, and their duty is to *obey!*—Mussolini to Clare Sheridan.

### GREETINGS TO ALL SAINTS

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## Kansas City Stake

### Central Church

The series of special meetings conducted by Apostle Roy S. Budd at Central Church, which commenced Sunday night, February 18, are continuing with good interest. Owing to a slight illness, Brother Budd could not speak Sunday and Monday nights, but is now filling his appointment. Apostle F. Henry Edwards ably substituted for Brother Budd during his illness.

A stake business meeting will be held Monday evening, March 12, at Central Church, to elect delegates to General Conference.

The fifth annual drama tournament, sponsored by the O. B. K. organization, of Kansas City Stake, was held February 11 and 12, at Central Church. This year's participation differed from that of former contests in permitting any church, club, or organization to enter. The players appreciated the spirit of good fellowship present, and the directors were pleased with the results. A plan for making this a permanent event is under way.

Honor A ratings went to "*Sabotage,*" presented by the Junior Drama Guild, under the direction of Harold Wardell; "*The Lord's Prayer,*" by the Central players, directed by Wallace Burlington, and "*The Twilight Saint,*" given by the Village Players, under the direction of Miss Pauline Siegfried.

Honor B rating was awarded to "*The Gallows Gate,*" presented by Quindaro players, directed by Miss Alice Baker.

Honor C rating went to "*Tuberoses,*" presented by Armourdale players, under the direction of Elder Eddie Baker.

Honorable mention was given to Olive Curtis Moses, Doris Faler, and Rebecca Dunn, for outstanding individual performance. Music for the two nights was in charge of the Grandview and Central orchestras.

## Are You In?

Have you sent for the questionnaire yet? If you are a manufacturer of any usable article and are interested in the development of a church market which will be of benefit to both you and the church, send for your questionnaire today. Don't regret later that you are not a part of this great movement.

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# The Bulletin Board

## Conference Notices

Utah district conference will convene in the chapel, 336 Fourth, East Salt Lake City, Utah, March 9 to 11. The first meeting will be held Friday evening, a preaching service. Saturday, ten o'clock to noon, and from two o'clock until four o'clock will be devoted to class work. A program will be given in the evening. Sunday, prayer service will be held at 8.30 a. m., followed by church school and preaching. Basket dinner will be served at noon. The afternoon will be devoted to business and the selection of delegates to General Conference. Preaching service, 7.30 p. m. Apostle M. A. McConley will be in attendance.—R. R. Robertson, district president, Salt Lake City, Utah.

The annual Far West Stake Conference will be held at Saint Joseph, March 9, 10, and 11, with Apostles J. F. Garver and J. W. Rushton as guest speakers. The conference will open Friday evening at eight o'clock with a sermon by Apostle J. W. Rushton. Saturday's services will commence with a general prayer service at 10 a. m. in charge of the visiting apostles. At eleven o'clock Apostle J. F. Garver will lecture. Dinner will be served at noon. The business meeting will be held at 2 p. m. Saturday. General Conference delegates will be elected and other matters of business will be considered. Brother Rushton will speak at 7.30 p. m. after which the O. T. Z.'s will have a fellowship service at nine. Sunday at 8 a. m. the young people will have a prayer service and at nine-thirty Apostle Garver will lecture. Apostle Rushton will preach at 11 a. m. A prayer service in the afternoon and a sermon by Apostle Rushton at 5 p. m. complete the program. Meals will be served Saturday and Sunday for 15c, and lodging will be provided for all visitors.—Helen R. Beadnall, secretary.

District conference of the Southwestern Iowa District will be held March 18 at Council Bluffs, Iowa. The principal item of business will be the election of delegates to General Conference, and all are urged to attend. Apostle J. F. Garver will be present. Branch secretaries will please forward membership reports at once to District Secretary, H. W. Alexander, 619 Wilson Avenue, Council Bluffs, Iowa.—J. A. Hansen, president, H. W. Alexander, secretary.

The spring conference of Minnesota District will convene in Minneapolis, Minnesota, on March 9, 10, and 11. The program is planned around the activities of the young people, and we hope large numbers of them will be here from all points in the district. Apostle F. Henry Edwards will be with us and give special attention to the young people. Apostle

J. F. Curtis will be in attendance, and a full program has been arranged for the older people as well. Visitors please notify Floyd Whiting, 2079 Saint Clair Street, Saint Paul, Minnesota, chairman of reception committee. Meals will be served both noon and evening on Saturday and Sunday at the church. Conference theme, "The Gathering." Every member of the district should arrange to attend.—L. S. Wight, district president.

## Pastoral

*To the Saints of the Rock Island District, Greetings:* On account of quite a severe attack of illness, it has been thought advisable that I leave the field for a time. This is to inform the Saints that I shall not be available for ministerial work, until after General Conference. I trust that in all the branches the work shall be carried on with renewed activity, and that all will observe the general fast that has been called for March 4, in behalf of the coming conference. The men of the ministry are advised that the movement started last November relative to inactivity in the priesthood, will be continued until every man who holds a license has become constructively active, to the extent of his ability. The brothers are also asked to give careful reading to the quotation taken from *Church History*, volume 3, pages 325, 326, published on page 211 of the *Saints' Herald* for February 13, 1934; also *Doctrine and Covenants* 42:3; action of last General Conference; other conference actions, and statements of our church leaders from time to time, relative to the preaching of the fundamentals of our faith, as found in the

standard books of the church. Men of the ministry should not preach their own individual theories. Safety is found in staying close to the fundamentals for which we have always stood as a church. Shall we not all work together towards the upbuilding of the kingdom in the earth, and the establishment of Zion?—E. R. Davis, district president, Lamoni, Iowa.

## Marriage

ROTHROCK-COON.—Miss Kathryn Rothrock and Mr. Robert Lee Coon were united in marriage in the presence of the congregation and guests assembled for the occasion at Akron, Ohio. The bridegroom's stepfather, Elder E. G. Hammond, performed the ceremony, assisted by the local pastor, Elder E. M. Knight and Elder C. G. Minkler, of Lorraine, Ohio. The Bridal pair will reside at Akron.

GIBSON-GIBSON.—Sister Ann Gibson and Doctor Henry H. Gibson were happily united in marriage in a private ceremony conducted at the home of Elder E. G. Hammond in the presence of several guests February 10, 1934. The new couple will live in Akron, Ohio, where the doctor has been a recognized physician for the past two or three years.

## Our Departed Ones

CHOWN.—Edward William R. Chown was born September 20, 1868, and passed from this life at Buffalo, New York, November 29, 1934. He became a member of the church January 7, 1904. He leaves to mourn, a wife and two sons. Brother Chown's death was very sudden and unexpected. He had a host of friends. Elder Earl V. Wagner, of Buffalo, New York, was in charge of the funeral services; burial was at Buffalo.

## LETTERHEADS AND ENVELOPES

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**ATKINS.**—Rebecca Deremer Atkins, beloved wife of Merritt Atkins was born in Greenwood, New York, August 7, 1852, and departed this life at her home, January 12, 1934. She is survived by her husband; two daughters, Mrs. Archie Stephens, of Greenwood, and Mrs. Nora Aman, of Rochester; a daughter-in-law; two sisters, Mrs. Cora Osmin and Mrs. Frank Updyke, of Greenwood; nine grandchildren, and one great-grandchild. Funeral services were held from the home and the church, Elder Percy L. Weegar, of Buffalo, New York, officiating. A dependable and trustworthy sister has gone to her reward. Burial was in Greenwood Cemetery.

**ROYER.**—Caroline Christensen Royer was born November 27, 1871, in Nodaway County, Missouri, where in her youth she united with the church, August 26, 1882. She passed away January 23, 1934, at the home of her daughter, Mrs. E. B. Benson, Kansas City, Missouri. She leaves one daughter, Mrs. E. B. Benson; two grandsons; two brothers, James and Alvin H., both of Denver, Colorado, and two sisters, Mrs. J. L. Casmaer and Mrs. T. L. Kiles, Kansas City, Missouri. Funeral services were held from Carson's Chapel, Independence, Patriarch U. W. Greene and Patriarch Ammon White officiating. Burial was in Mound Grove Cemetery, Independence, Missouri.

**GILCHRIST.**—David Bertram Gilchrist was born August 4, 1905, and departed this life January 23, 1934, following an illness of several months. He is survived by his wife, Doris, and a sister, Margaret Seitz. He became a member of the church, July 5, 1927. Loving hands ministered to his comfort. Funeral services were held from the home of his sister, Elder Percy L. Weegar, assisted by Elder Earl V. Wagner, was in charge. Interment at Pine Hill Cemetery.

**MUCEUS.**—John O. Muceus was born in Porsgrund, Norway, January 26, 1907, the third son of Mr. and Mrs. Peter Muceus. His father was then serving as missionary in that country. In 1916, the family came to the United States and located at Lamoni. After finishing high school, John attended one semester at Graceland and then took up civil engineering at Iowa State College. For almost four years he was employed by the Union Pacific Railroad at Caliente, Nevada. On May 30, 1930, he was married to Grace Lane in the historic Brick Church in Lamoni. To them was born on April 3, 1931, a son, John Arthur. While laboring on the State geodetic survey work at Corydon, Iowa, he took ill rather suddenly and died at Lamoni, January 27, 1934. He is survived by his wife and small son; his parents, of Ames, Iowa; his brothers, Francis, of Des Moines; Jack, of Leon; Henry, of Graceland College, and Baldwin, of Ames. John was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 17, 1917. To this faith he has been true both in profession and in daily living. He is widely remembered as an honest, friendly, and upright young man. Funeral services were held in the Coliseum at Lamoni, Roy Cheville preaching the sermon and T. S. Williams offering prayer. The Graceland A Cappella Chorus sang. The large congregation testified the community esteem of John Muceus.

**MARSHALL.**—Lucinda E. Jemison was born August 17, 1851, at Saint Charles, Missouri, while her parents were on a visit there from Nauvoo, Illinois. She was the eldest of eight children. Was baptized into the church when a girl, and remained true to the faith. She married William D. Marshall, February 1, 1878, and passed away the day after their fifty-eighth wedding anniversary. Forty-five years of their married life were spent in Osborne County, Kansas, the rest at Nauvoo. Her death occurred February 2, 1934. The funeral was held from the Saints' church at Nauvoo, February 5, Pastor James C. Page in charge. Interment was in the Nauvoo Cemetery. Sister Marshall was a patient sufferer, a splendid wife and neighbor, and was loved by all who knew her. She is survived by her husband; one sister, Mrs. Jane Grouch, of Gentry, Arkansas; two brothers, Joseph and Albert Jemison, the former of Nauvoo, the latter of Montrose, Iowa.

**SALISBURY.**—Maggie Salisbury, aged widow of Robert Salisbury, a grandson of Joseph Smith's sister, Katherine Salisbury, died January 29, 1934, at the home of her daughter, Mrs. Henry DeHaven, northeast of Carthage, Illinois. She was born in 1867. The funeral was held from the home of her daughter,

Mrs. Henry DeHaven, February 1, Elder James C. Page, of Nauvoo, conducting. Interment was in McKay Cemetery south of Burnside, Illinois. Besides Mrs. DeHaven the deceased is survived by another daughter, Mrs. Elmer Grotts.

**WYATT.**—Lewis Wyatt, son of Henry and Elizabeth Wyatt, was born on a farm two miles northeast of Lomax, Henderson County, Illinois, August 29, 1854, and departed this life at his home at Lomax, December 11, 1933. He married Mrs. Cornelia Clark in 1894, and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Douglas, Wyoming, in 1923. Was faithful to the end. Leaves to mourn, his widow; four sons, Carl, Kenneth, Alva, and Emil, of Douglas, Wyoming, and four step-children. The funeral was held at the Christian Church at Lomax, December 13, Elder James C. Page, of Nauvoo, in charge. Interment was in Crane Cemetery near Lomax.

**BROWN.**—Mary Margaret Cunningham, daughter of William and Abigail Cunningham, was born December 15, 1855. Departed this life January 2, 1934. She married J. B. Henson in 1877, and seven children were born to them. Three children and her husband preceded her in death. She united with the church October 13, 1889, and lived a faithful Christian life. Was married to G. W. Brown in 1924, and leaves to mourn besides her husband four children: Shirley Henson, of Mendota, Illinois; D. H. Henson, of Flora, Illinois; Clara Halleman, near Orchardville, Illinois; and Ada McBride, near Xenia; one sister, two brothers, a host of other relatives, and friends. She was a good wife, a kind mother, and a thoughtful neighbor and friend. Funeral services were conducted at the home by Elder O. C. Henson. Interment was in Henson Cemetery.

**BURKETT.**—William Isaac Burkett, son of Joseph and Louvina Burkett, was born April 6, 1870; passed away at Saint Joseph's Hospital in Breese, Illinois, January 24, 1934. He married Parthelia Henson, November 25, 1891, and to them five children were born. She pre-

ceded him in death August 11, 1927, and he later married Bessie Westmoreland, of near Xenia. Although he was not a member of the church, the gospel has been his belief for years, and he helped in every way possible to carry it forward. His first wife was a member being a daughter of J. F. Henson, an old-time missionary; also his second wife is a member. Besides his wife he leaves to mourn the following sons: Ernest D., of Fairfield; Everett W., of Keenes; Earl, of Mount Vernon. One daughter, Olive Greenwalt, preceded him in death. There also survive, two step-daughters, Mrs. Gladys Burroughs and Mrs. Katie Burgess, of near Xenia; twenty-one grandchildren; one great-granddaughter; five step-grandchildren; one sister, Mrs. J. R. Warren, of Orchardville; two brothers, Levi, of Orchardville, and Joe, of Saint Louis, Missouri; other relatives and friends. Funeral services were conducted from Jacob's Chapel Church near Orchardville, by Elder O. C. Henson. Interment was in a cemetery nearby.

**STEDMAN.**—Adelia Loretta Cole was born at Cohocton, Steuben County, New York, October 11, 1842. Her mother passed away when Adelia was six months old. Her father, Nelson Cole, married again, but Adelia spent the early years of her life with a grandmother. In 1854, she moved with her father's family to Oshkosh, Wisconsin, and later to Minnesota. December 18, 1866, she was married to Eli Abbott Stedman. On October 4, 1869, they were baptized into the church by Elder William H. Kelley. To them were born one son and four daughters. May 10, 1892, the family moved to Lamoni, Iowa. Brother Stedman being in the ministry, wished to have his family with church people. He built the home

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where Sister Stedman spent over forty-one years. One daughter, Mrs. Loretta Brant, passed away January 9, 1932. Four children survive her: Squire Abbott Stedman, of Saint Louis; Mrs. Marie Lyons, of Kansas City; Doctor Ruby S. Cummins, of Chicago; and Mrs. George B. McClellan, of Chicago; nine grandchildren, eleven great-grandchildren, and many friends. Sister Stedman's death occurred February 1, at Lamoni, after an illness of one month. In spite of her advanced age, she never grew old in spirit, and until the last two weeks of her life, maintained an interest in everything about her. The funeral services were held at the East Side Church, T. S. Williams in charge, the sermon by Roy A. Chevillie. Interment was in Rose Hill Cemetery.

**PERRY.**—Joanna Harris was born May 18, 1863, at Wilkesville, Ohio; was baptized into the church April 4, 1885, at Vales Mills, Ohio, by L. R. Devore. June 2, 1891, she married Hiram Perry, but was early left a widow with four children. She worked and kept her children together and reared them in the faith. In them she instilled the love of the church, and as they grew up and married they, too, brought their children into the church. A few weeks prior to Sister Perry's death she had the privilege of seeing three grandchildren baptized. She did more to make the name Latter Day Saint honorable in her community than many who have contributed money to the church. By her precept and example she brought many souls into the church. She passed from this life December 17, 1933, at Creola, Ohio.

**RENEAU.**—Lillie May Newberry, daughter of Heber and Massie Newberry, was born December 2, 1875, at Wheeler's Grove, Pottawatomie County, Iowa, and departed this life February 11, 1934, at North Platte, Nebraska. She was baptized a member of the church by Alexander Smith, August 25, 1894. When eleven years old she moved with her parents to North Platte, Nebraska, where she spent the remainder of her life. She was married to Landon C. Reneau, at Hershey, Nebraska, December 2, 1896. To this union five children were born, Orley V. preceding her in death, May 22, 1921. Left to mourn her passing are her husband, two daughters, Jennie May Riegall and Margie B. Lanphere, both of Port Collins, Colorado; two sons, Floyd L., of Council Bluffs, Iowa, and Arthur L., of Saint Louis, Missouri; seven grandchildren; four sisters, and two brothers. She was a devoted wife and mother, spending her life ministering to the needs of others. Funeral services were held at the Maloney Chapel, in charge of Elder O. L. D'Arcy. Interment was in Lamoni, Iowa, beside her son, Orley, who was drowned while attending school at Graceland College.

**CROOKS.**—Dorcas Nyswonger, daughter of James and Eliza Nyswonger, was born near the Graceland Church, Otter Creek Township, Lucas County, Iowa, September 10, 1856. Died at her home in the same community February 11, 1934, being the last member of a family of six children to pass on. She married Criswell Crooks, December 29, 1881, and they celebrated their golden wedding three years ago at the Graceland Church. July 4, 1896, she was baptized into the church, and never did she lose faith nor cease activity in the church of her choice. She leaves to mourn, her companion; four children, Reese, of Los Angeles, California; Ullie, Charles, and Mrs. Tom Cackler, and one adopted son, Raymond, all of near Norwood, Iowa; twelve grandchildren, and one great-grandchild. Her life was spent in this community, and almost everyone attended her funeral at the Graceland Church, February 13, the sermon being by Elder James Robinson, of Lacona, Iowa, assisted by Earl Lewis, of Lamoni. Interment was in Graceland Cemetery.

**NEAL.**—Elmira Smith was born February 13, 1866, at Grimes, Iowa. Married George H. Joy in 1886, who preceded her in death twenty years. She married C. E. Neal in 1917, and moved to Rich Hill, Missouri, where she lived until her death which occurred February 10, 1934. She joined the church in childhood. Leaves her husband; two step-sons, C. W. Joy, of Rich Hill, and J. F. Joy, of Chanute, Kansas; two grandchildren, and a host of friends who will miss the good counsel of a true friend.

**FREERS.**—Margaret Birdie, daughter of Harry and Mabel Freers, was born November 30, 1916. Passed from this life February 4, 1934, after many months of suffering. She

united with the church in early youth and died in the hope of the gospel. Leaves to mourn, her mother, one brother, four sisters, and a daughter. Her father preceded her in death several years ago. The funeral was held in the Fairbanks Funeral Home, a large crowd attending. The sermon was by L. G. Holloway, and interment was in Greenwood Cemetery, Muscatine, Iowa.

**WOODS.**—Emma Elvina Woods was born July 3, 1871, at Quebec, Canada. Was baptized May 8, 1892, at Courtland, Illinois, by C. D. Carter. She died February 15, 1934, at Independence, Missouri, and interment was in Woodlawn Cemetery. Left to mourn are her husband; two step-children, Mrs. Myrtle Bishop and Mrs. Vina Bishop, of Independence; two sisters, Mrs. W. A. Harper, of Independence; Mrs. Carrie Wheeler, of New York; two brothers, W. H. Burhart, Dixon, Illinois, and Henry Burhart, Lees Summit, Missouri. Funeral services were conducted from the Liberty Street Church, by Ammon White and A. K. Dillee, February 18.

### Conference Minutes

**ARKANSAS-LOUISIANA.**—District conference convened at Hot Springs, Arkansas, February 3, at 10 a. m., District President A. M. Baker in the chair. In the absence of the regular secretary, Seth P. Harbour, Sister Thelma Cook was chosen to act as secretary. Motion that Apostle Roy S. Budd be associated with the district presidency in presiding over the conference, prevailed. After the formal opening, the following men of the ministry reported: A. M. Baker, George Gordon, H. M. Daniel, Cies Carmack, R. S. Hardy, Robert F. Sanders, T. B. Sharp, Thomas W. Emde, William Murray, and R. I. Morrison. Statistical reports were received from Hot Springs, Fisher, and Bald Knob branches and from Hot Springs women's department. The conference approved the following names for ordination: Giles Turner, of Jonesboro, Arkansas, to the office of elder; D. A. Byrd, of Dunn, Louisiana, priest; Lee Tarbell, of Hot Springs, priest; Arthur Cook, of Hot Springs, teacher. District officers were elected as follows: District president, A. M. Baker; vice president, James M. Smith; church school director, Thomas W. Emde; chorister, A. E. Ziegenhorn, and secretary-treasurer, Seth P. Harbour. The following delegates to General Conference were elected: Judge F. O. White and wife, Apostle Roy S. Budd, S. S. Smith, A. M. Baker, and Sister J. R. Scruggs. A motion prevailed that as a district in harmony with Brother Budd's recommendation, we petition General Conference to include the groups of Saints along the western border of Arkansas (heretofore known as Eastern Oklahoma District) as a part of Arkansas and Louisiana District, and that this boundary line be established. February 3, 7 p. m. the conference met in preaching capacity, A. M. Baker in charge and the sermon by Apostle Roy S. Budd. Sunday school opened at 10 a. m., February 4, in charge of local authorities. Sacrament service followed, Judge F. O. White and A. M. Baker in charge. Brother Budd gave a splendid talk, "Why We Take the Sacrament." During this service Lee Tarbell was ordained a priest and Arthur Cook a teacher. Jesse Black preached at 3:30 p. m., and in the evening Brother Budd was again the speaker.

Strict self-control and economy of time are the secrets by which this high standard of efficiency is achieved. Mussolini does not, like our own Cabinet ministers, devote a great part of his attention to the sterilities of parliamentary questions and debate. He takes no part whatever in social life. He sleeps eight hours a night. For ten years he has not taken a drop of alcohol. He does not smoke. He regards alcohol and tobacco as entirely unsuitable for people who have hard mental work to do.

This opinion confirms my own experience and practice, for out of regard for the heavy responsibilities resting on me I have been for some time past a teetotaler and a nonsmoker.—Viscount Rothermore.

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Devotional service at 6.30 each week-day morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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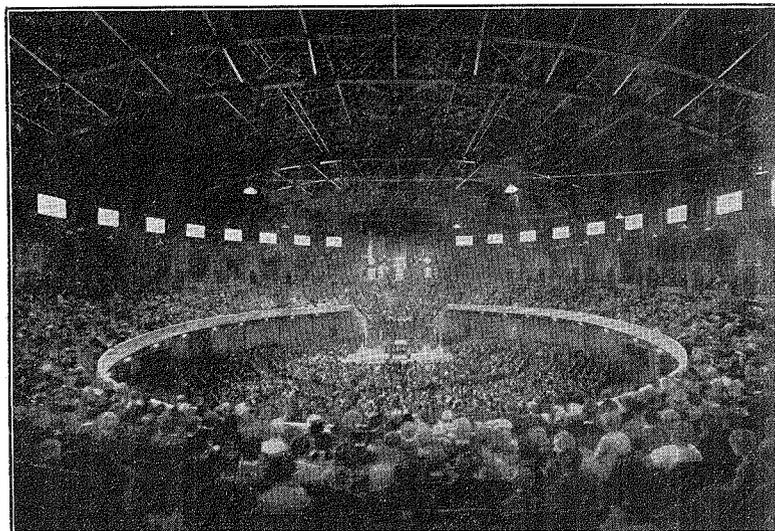
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# *The* SAINTS' HERALD

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## We Mark Time

By M. J. Crowley

### On the Church Calendar

March 23. Closing date for the regular list, Conference Daily Herald.

April 1. Easter.

April 6. Official opening, seventy-sixth General Conference.

April 8. "The Elijah" given by Conference Choir.

April 14. Scheduled closing date of General Conference.

May 13. Mother's Day.

### The Christian Legion

By D. T. Williams

### The Seventh Gift of the Gospel

By Inez Kinney

# THE SAINTS' HERALD

March 6, 1934

Volume 81

Number 10

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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## The Pigeonhole

### Kindness Wins

This story goes back to the time when we were very small, but the principle of it still works now that we have grown big.

Mother had sent us to a more distant neighbor's place on an errand. Arriving there, a very large dog challenged our right to pass. In fact, his manner seemed to insist that we should go back where we came from. He was quite firm about it.

But the errand had to be done. Taking up a stick, we tried to frighten him, but he only became angrier and more dangerous than ever. Force having failed, we changed our tactics and tried kindness. Finally he decided that it would be all right for us to go, and even wagged his tail. Kindness won where force had failed miserably.

### The Family Enlarged

The Pigeon family came whirling in from their winter vacation in the South the other day, borne by the gentle wind which is melting the snow left by our late blizzard. Pigeon was puffing with pride, but Pigeonette looked a bit tired, despite the fresh purple in her wings. We soon saw the reasons for these changes. There were two younger editions of themselves along with them.

"Twins," said Pigeon importantly. "Things are a little early in the South."

We could think of nothing to say, but whispered an aside to him: "Would you introduce me to them?"

"Oh, yes. My son, Poble. And my daughter, Sponsibility."

"What interesting names! How did you come to select them?"

"It was this way," Pigeon explained. "During our travels we have been attending the churches. And everywhere we have heard preachers talking about 'poblems and sponsibilities.' It appears that they are pretty serious things. Then these two little ones came along, and they seemed so much like what the preachers were talking about we decided to use those words for names."

At just that moment Poble backed into the electric fan that we have turned on the steam radiator, and it removed some of his tail feathers violently, while Sponsibility tried to drink some of the editorial ink, smearing it on her feathers. The irate parents took them brusquely out, scolding them.

### The Last Refuge

Each day the British House of Commons opens with prayer to which only the members are admitted—a custom of long standing. On one occasion William E. Gladstone took his granddaughter over to the House and the little girl asked: "Why do they have prayers, grandpa?"

Gladstone replied: "The Speaker looks at the members and prays for the country."—*Readers Digest*.

### Regulation

The Proletarian says: "It's funny how much kicking the capitalists are doing about the regulation of society by the New Deal. They are the two percent who have never obeyed any rules. The ninety-eight percent of us who do the toiling have been regulated all our lives and won't mind. It's about time to put a fence around these wealthy independents and treat them like the rest of us."

# Editorial

## An Oblation for the Conference

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day . . . Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord."—*Doctrine and Covenants* 59: 2.

The special day of fasting and prayer appointed for the church is now past, but the month of prayer continues. If the whole church approaches the General Conference in a spirit of prayer and consecration, we may expect a greater blessing and more good to be accomplished by it.

It appears from the Scripture quoted above, and from other Scriptures, that while the oblation of gifts of money is required for the support of the church, it is not the only oblation that is required of us. Such other things as a humble heart, a contrite spirit, devotion, prayer, and righteousness are also required.

There are special reasons why we should now be preparing ourselves to make such a complete offering at the General Conference. We need to be reconciled with God, to be forgiven of our sins, to be brought once more into his presence. We need light to guide us through the perplexities and uncertainties of the immediate future. We need help and strength for the difficult task of freeing the church from the burdens that hamper its movements and prevent it from carrying on its mission of spreading the gospel. We need a spirit of consecration to our duty. We need the will to obey the law, that the church may go forward. For all of these, the fullest of oblations is required.

Impoverished by nearly five years of the depression, harried with problems of existence, our people at this time are poorly qualified to give the money outright which is necessary to liquidate the heavy financial burdens of the church. But we can honorably do our best, and patiently work for the time when the return of better conditions will permit us to satisfy every item of debt that is charged against us. And when that time comes our hands will be freed to go about the building of that Zion which is to be our refuge from the world. For the present, we must pray and sacrifice, and give our oblations of life and means to the Lord.

## Blue Pencil Notes

AT THE CONFERENCE of 1930 when the tables were all spread for the communion service, to the consternation of the deacons ten sparrows (not quite a full quorum) came down from the great dome of the Auditorium and calmly drank out of the wine glasses, lifting their heads at each sip. Whether or not they were better sparrows afterward we do not know. Not all Latter Day Saints were.

AT the Conference of 1932 the dove of peace came to the closing services and has continued with us pretty well during the years since that date. We hope for its friendly presence at our coming conference.

A WORLD in turmoil admonishes us to draw together in peace. Surely the prophet Joseph was one of the major prophets of all time. His was no idle message that all "things should be in commotion" and that war should be "poured out upon all nations" until the judgments decreed has made a "full end of all nations."

*THE invitations are written, sealed, and delivered:  
Let all the nations come up to Armageddon.  
Stalin, Mussolini, Hitler, Dollfuss—  
The dictators sharpen and burnish their swords.  
Britain, France, America count their ships and their men.  
Over the rim of the East come the little brown men,  
Armed, and laughing at death and at covenants.  
China stirs in her sleep; India in her rags and jewels.  
The dark races thrill; the heathen are awakened.  
Scourged through new inquisitions and new programs.  
The Jew turns back to rebuild Jerusalem.  
Communists, Facists, Nazis, Socialists, Monarchists, Anarchists,  
Capitalists, Laborites set neighbor against neighbor.  
Let the sky darken with planes! the land tremble with tanks!  
Lash the sea with navies! harrow the fields with shrapnell!  
Silence Vesuvius with guns! Loose the poison vapors of hell!  
. . . . And when famine and plague and bankruptcy and  
despair  
Follow in the wake of war, and nations are broken and hopeless—  
Then may the peaceful message of Christ  
Find tongues to proclaim it and ears to hear it—  
And he shall become "the desire of all nations."*

E. A. S.

The true grandeur of humanity is in moral elevation, sustained, enlightened, and decorated by the intellect of man.—Charles Sumner.

Prayer is the secret of spiritual power, and without it we are doomed to defeat.—C. Lester Bond.

# OFFICIAL

## Notice of Silence

Notice is hereby given that Priest James C. Clevenger is placed under silence as a minister.

AMOS T. HIGDON

## New Quarterlies Ready

The new quarterlies will be ready for distribution to the church schools as soon as the orders can come in after the appearance of this notice.

It would be best if all quarterlies for each school could be ordered by one person, probably the secretary. When several are ordering for different departments of the school and at different times, duplications and difficulties occur.

Here are the new numbers to order for each department:

*(These numbers apply only to the quarterlies for April, May, June.)*

- Q-123. Kindergarten.**
- Q-213. Primary.**
- Q-313. Junior.**
- Q-413. Intermediate.**
- Q-513. Senior.**
- Q-643. Older Young People.**
- Q-723. Adult.**

The rush of General Conference will soon be here, as well as the quarterly rush. It is to the advantage of the schools to order early.

HERALD PUBLISHING HOUSE  
Independence, Missouri

## Missionary Work at the Auditorium

On last New Year's Day brethren J. W. A. Bailey, S. S. Smith, and C. J. Hunt, who have been faithfully serving in the Guide's Office at the Auditorium, opened a new page in their book for recording the names of tourists and visitors. From June 19 to the close of the year 1933 a total of 4,851 had registered, while other hundreds who did not register were also good and attentive listeners to the message of the restored gospel. Many proved to be expert questioners as well as respectful listeners. Should the Century of Progress Fair at Chicago be continued this year, the Auditorium will receive its share of tourists passing through Kansas City and Independence.

As a church we are greatly interested in our three great points of historic interest: Kirtland, Nauvoo,

## Men You Ought to Know



G. L. DELAPP  
Counselor to the Presiding Bishop

*When the depression has passed into history and the story of the triumphant emergence of the church from this strenuous period of its existence has been told, the name of Brother DeLapp will be recorded among those who performed a difficult and laborious duty to bring it through. He is the "contact man" who oversees correspondence, meets the public, handles important telephone calls, and in general keeps the financial machinery of the church in operating order. To date he has done this heavy work alone, assisted by frequent conferences with Brother Curry. It is hoped that he will soon have the active assistance of N. Ray Carmichael, another counselor recently appointed. (See Herald for December 19, 1933.)*

and Independence. Our brethren of the Guide's Office believe that they should have their powers of doing good enhanced by some much needed inexpensive equipment, especially for a room where stereopticon slides may be shown and lectures given on American archaeology, church history, and related subjects. Such lectures on Sunday afternoons would reach many people and do much good.

The Guide's Office has made many contacts which they feel should be followed up with letters and tracts. They say that visitors speak highly of the radio programs over KMBC.

Gifts of money, material, and labor have made possible some needed improvements about the foyer, which have been greatly appreciated by the guides.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

IT IS always good to know that one is being remembered in the prayers of the Saints, for the tasks to be carried in this work of ours are greater than could be carried in human strength alone, so we appreciate sentiments like the following which came to us in a Christmas greeting from Brother and Sister C. A. Edstrom:

"Words but feebly express the innermost thoughts of the heart. As God has so graciously blessed you in the past, may He even more graciously bless you in the future. That you may be a boon to the weary; a tower of strength to the tried; a fountain of wisdom to the youth and the aged; a leader and a man of God to all is the prayer of your friends."

BIRCH WHITING, one of our energetic and wise district presidents, sends in his annual report and together with it comments on the program of the branch where he is actively in charge. He expresses appreciation of the good support given by the branch in their building program, but he gives utterance to a thought which has often been in our minds relative to every branch having an ideal or goal toward which to work and the disposition at times to be contented with having that goal too near. Brother Whiting says:

"But as we near the completion of our present plans I am concerned because of an attitude by some to feel that *our job is done*, our goal reached, but as I see it our building program in a large measure has failed unless it shall provide a missionary center. If we do not use it in an enlarged and intensified missionary program to bless others, then our endeavors have become selfish and not worth while. I like to see a group of people lose themselves for a time in some worth-while endeavor, but when it is finished I want to

see them come hungering for missionary work and with a passion for the souls of men."

We join Brother Whiting in hoping that the branch will see a larger and more attractive goal in developing this passion for the souls of men that will become the dynamic for a real worth-while missionary effort with the branch as the center. This in our opinion is one of the necessities for future missionary work or endeavor which will be forced upon us by changing conditions.

FROM A. B. Kirkendall, pastor of the Creola, Ohio, Branch, we have received copy of a report which as pastor he made to his branch and posted on the bulletin board. We note the motto of the branch is, "An Asset, not a Liability." This ought to be the ambition of every earnest Latter Day Saint.

We note that in an enrollment on January 1, 1933, of fifty-three, there has been an increase by baptism of thirteen with loss by death of two, which indicates a substantial gain of a little better than twenty percent, being a very good showing indeed. He reports thirty-eight active members and these thirty-eight contributed to the cost of running the branch, their share of the district work, and tithes and special offerings sent to the general church, more than \$300, which again is a pretty good showing.

We congratulate the Saints of Creola and Brother Kirkendall and bid them Godspeed and express the hope that the year 1934 might even see a better record made.

THE FREQUENCY with which we receive letters presenting and discussing situations of difficulty and trouble in branches and districts might lead one to believe that at times the work is going very much awry, were the fact to be overlooked that persons are more likely to write and seek counsel in times of trouble than to pass on the more gladly received news of successes. And this was evidently in the mind of Brother Floyd Rockwell, of Dayton, Ohio, when he wrote us wondering how many of the district and branch officers "just as readily share our joys as our sorrows." And then he goes on to tell that the past year has been one of the best in his experience as a representative of the church and that the Southern Ohio District has enjoyed a goodly portion of Divine favor. He adds that they have every reason to believe that 1934 has dawned upon brighter prospects. He rejoices in the in-

creased opportunities for service coming to him personally and officially, and then he adds:

"Dayton Branch began this year by pledging itself to a missionary program, and last Sunday we had thirty visitors present. If we can maintain our present fervor, I shall not be surprised if we have some important news to report before the end of 1934. We are hoping and praying that this may be a banner year for the whole church and that the riches of Divine Grace which we have received so abundantly in 1933, shall be greatly multiplied in the present year. May I also voice the hope that the church shall increase its capacity to use the blessing of Divine endowment to the glory of God in the salvation of many souls."

We are very much pleased to see the alertness of this branch and trust under Brother Rockwell's leadership there will be a report at the end of the year 1934 of which they will have reason to be proud. The attitude of this branch is indicative of the reawakening throughout the whole church.

**B**ROTHER W. E. Nichols, who has always been an interested reader of the *Herald*, recently wrote a personal letter to me and said:

"We have enjoyed the *Herald* immensely these last few months and note the current of thought and unity of purpose that is occupying the hearts of our people; and one has only to read between the lines to note the trend of mind that indicates a turning of our people again to channels that will draw them closer to God and the great plan he sent us through the blessed messenger, the Christ. All of the articles in the *Herald* are of a high order and laden with such reasonable lines of argument that it seems too bad that all thinking men and women of the world cannot have the benefit of our church papers with all their wonderful logic."

We are always glad to know our friends appreciate the efforts the editors are putting forth to keep the quality of the *Herald* high.

**W**E CANNOT but feel that the readers of the *Herald* throughout the entire world are interested in conditions to be found in the regions round about. It is therefore probable that our readers will find interest in some of the figures contained in the annual report of Miss Margaret M. Crowe, registrar of vital statistics for the city of Kansas City. Miss Crowe represents the health department. This report shows that in 1924 the birth rate for Kansas City was 19.8 per 1,000 population. There has been a gradual decline in this rate since that time, and in 1933 it had dropped to 12.94 per 1,000 population.

For the same period there has been little fluctuation in the death rate, which in 1924 was 13.39 per 1,000 population and in 1933, 12.26. These last figures indicate that the birth and death rates are practically at an equilibrium. In other words the natural increase is barely being maintained.

The total births for 1933 were 5,484, which is 406 less than in 1932. Of the total number of births,

2,794 were males and 2,690 females, or 104 more males than females.

**A** district president, one who was sometime ago released from active work, but who, despite his disadvantages, is carrying on as best he can, wrote of having preached in two of the places in his district and expressed the hope that the church would be able to do something for these places by and by. Then he adds significantly:

"In the days of prosperity the General Church was hindered by a lack of vision on the part of some. I hope prosperity and vision will return. And I hope sincerely that in that vision there will be no craze with regard to the age of the person or persons which shall be thought to be the ones needed. If I may, I would mention one of the qualities needed everywhere, namely, Spiritual Maturity."

**I** lately received a letter from Brother Fred A. Peterson, known to many of the Saints around Independence, to whom I had written at the suggestion of one of our old-time missionaries, as Brother Fred at the present is one of the scattered Saints. After expressing appreciation for having heard from Brother Bullard and myself, Brother Peterson says:

"I have thought so many times since hearing from you and Brother Bullard what a noble work it would be if the older missionaries, who are too old to take the mission field, would write letters to the Saints who are isolated, in fact to all who have drifted away from the church and have taken up with worldly things, for we have too many such cases."

We are passing this suggestion of Brother Peterson on for what it may be worth and also to encourage those who might feel disposed to write to Saints and acquaintances who have at one time been active but who from one cause or another are drifting.

**E.** F. ROBERTSON writes of the contribution of Sister Tainter of Dixfield to the needed improvement on the Maine reunion grounds. Sister Tainter's ever present generosity and her wisdom in giving have been matters of encouragement to the Saints of Maine. Sister Tainter always manifests a splendid spirit of cooperative helpfulness and has a kindness of attitude which will make her long remembered and deeply loved by the Saints among whom she labors and lives.

In this same letter Brother Robertson states that a start toward an auditorium has been made by logs being furnished by a brother; and by cooperation of effort the first section of the building has been framed and they expect to have the rest of it framed up before the next reunion.

We notice that the Saints in Maine accomplish about what they set out to do.

# NEWS BRIEFS

## Bay Cities Welcome Apostle John W. Rushton

A warm welcome awaited Apostle John W. Rushton when he visited the Bay Cities, San Francisco, Berkeley, and Oakland, California, in February.

Park-Presidio Church held its seventh anniversary and reception for Apostle Rushton in the form of a banquet February 15, Danvers Street and Berkeley churches being well represented as was also the Park-Presidio Kiwanis Club of which Brother Rushton is a member.

East Bay congregation, Berkeley, also had a reception in honor of the apostle who a few months ago returned from his European mission, and he was in charge of the March 4, sacrament meeting there.

## Drive Long Distance to Worship With Saints

Brother and Sister Clark T. Hartman and daughter, of Hummelstown, Pennsylvania, often drive the distance of ninety miles between Hummelstown and Bloomsburg, to worship God with his children. Such is the spirit of the latter-day cause, and Pennsylvania members are thankful for it.

## Notes From Here and There

"Let nothing separate you from the love of God and from each other" is the slogan of Birmingham, England Saints.

World conditions point to Zion as a real necessity, think Arkansas members.

The young people of Jay, Florida, group, are much interested in local work. They share church school responsibilities, and take charge of the entire service every fourth Sunday. Their class is crowded with nonmembers.

Wray, Colorado, Saints appreciate the whole-hearted cooperation which friends and townspeople give them in local work.

Ten people were baptized into Lock Number Four Branch, at Charleroi, Pennsylvania, in December.

Five young men were ordained to offices in the priesthood at the annual conference of Des Moines District, held February, 7 to 11, in an impressive and inspiring service.

## Sister Martha E. Ledsworth Celebrates Ninetieth Birthday

A birthday party commemorated the ninetieth birthday of Sister Martha E. Ledsworth, of Port Hope, Michigan, February 19. Sister Ledsworth is the widow of Enoch Ledsworth who passed away in 1918, since which time she has made her home with her daughter, Emma J. Pease, of Port Hope. She was baptized a member of the church in 1878, by Elder J. J. Cornish. Though advanced in years she is active and in good health.

## Better English Class for Cleveland Members

Students of Cleveland congregation began sessions of a Better English Class January 23, and are mastering the principles of grammar. During cold weather this group is meeting weekly in the homes of its members, and has good attendance.

## Prophecy Fulfilled in Northwest Territory

Prophecies given at the Northwest Reunion to Portland District, last summer, are fast being fulfilled. The Saints are growing in numbers. Nineteen have recently been added to the church in that district, and still the missionary work goes forward.

Marcus H. Cook held meetings at Salem, Oregon, in a home, and eleven people asked for baptism. The district president plans to organize a mission there as soon as possible.

The cause is progressing at Sherwood, Oregon, where Harold I. Velt has been conducting meetings. This mission has gained four members.

Portland's priesthood and musicians are contributing much to the missionary spirit of the district.

## Elder George Njeim at Ottawa, Ontario

Saints of Ottawa feel that the Spirit has been working to great ends among them and that they have been wonderfully blessed by the help of Elder George Njeim who held meetings there from November until February. He discoursed on the principles of the gospel, on Zion, the *Book of Mormon*; showed picture slides of Palestine and Jerusalem, and held cottage meetings.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Young People's Organizations and Activities Growing in Interest and Strength Many Types to Choose From

When branch and district leaders are considering what type of young people's organization is best suited to their needs there are several kinds of organization and plans at work in the church from which they can choose.

In the news columns of the *Herald* and in our Youth's Forum department we have had many accounts of the activities that have been carried on. Some young people's leaders regularly scan the news for suggestions, and some keep indexed files of the accounts of what others have done.

The significant fact is that everywhere the young people in greatly increasing numbers are participating in the work of the church, contributing to its support, and furnishing new leaders for the ranks. So long as this purpose is accomplished, with benefit to the church and the young people, it matters little what the name of the organization is that manages it.

Various organizations are functioning. In general it may be said that *activity* is more important than organization. An organization without a program will die for lack of interest. A program, with an active leader behind it, will gradually develop all the organization that it needs. The important thing is to know what you want to *do*. And then, of course, to start doing it and keep doing it.

We are inviting our young people's leaders to write us about their organizations, programs, and activities. As far as possible, depending on the response received from them, we shall be glad to publish accounts of the different plans.

The O. B. K. organization of Kansas City Stake is a closely integrated organization within the regular church school. It has grown stronger each year because of its rich and well planned program. The O. T. Z organization of Far West Stake, having to reach branches more widely separated, has likewise performed a splendid service because of its program. In Independence the young people remain definitely a part of the Young People's Division, operating without any special name, but under the direction of a leader and expressing their desires through an elected council. In Lamoni the young people find ample opportunity for service by participating in regular church activities, and again a good full program is provided. Our news reports indicate that other branch and district organizations are very active. The most recent arrival in the field of young people's organization is the

Christian Legion, which is sponsored by Apostle D. T. Williams.

We solicit letters from our young leaders about their organization, programs and activities, and will use as many letters as we can without too much duplication of material.

## Christian Legion of Detroit District Declares Against War

### Organize at Pontiac, Michigan

Pontiac, Michigan, Sunday, February 25.—The growing sentiment of church young people against war was brought to a head in a resolution presented here by Neil McLeod, and adopted by the Christian Legion, Detroit District Division, and organization of young people being developed under the leadership of Apostle D. T. Williams, and others. The resolution was as follows:

"We, the young people of the Detroit District of the Reorganized Church of Latter Day Saints assembled at Pontiac, Michigan, in convention this day of February 25, 1934, do look with disfavor upon the involuntary participation of or conscription for military, naval, or air forces of our membership.

"The young people of the State of Michigan request that the General Church in the coming General Conference adopt a resolution requesting the Federal Government to absolve the membership of this church from involuntary conscription for or participation in naval, military, or air forces; except in time of invasion of the borders of the several United States by alien forces."

A copy of this resolution will be sent to the state convention of young people which will meet at Saginaw, March 24 and 25, with the hope expressed that it may be ratified and sent from there, re-drafted if necessary, to the General Conference meeting in Independence, April 6 to 15.

At the afternoon organization meeting the following officers were elected:

Divisional Commander, Lloyd Heaviland, Detroit, Central; secretary, Zola McNamara, Flint; treasurer, Roland Provost, Flint; Director of Solicitation, Clifford Bennard, Pontiac; Director of Socialization, Cecil Crooker, Detroit, East Side; Director of Publicity, Harry-ette Schaar, Lake Orion.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

## Why Students Chose Graceland College

A survey to learn the motives influencing the choice of Graceland College on the part of the present student body has recently been conducted.

They were asked to indicate the part played in their choice as being Largely Influenced, Partially Influenced, Not at all Influenced by the following 34 motives. The following table shows the percentage of students influenced either largely or partially in attending Graceland:

	per cent
1. L. D. S. institution .....	84
2. Christian atmosphere .....	80
3. Accrediment .....	73
4. Personality of faculty .....	73
5. Well-educated faculty .....	72
6. Christian Institution .....	70
7. Parents' recommendation .....	67
8. Low cost of attendance .....	66
9. Favorable presentation by alumni .....	64
10. Parents' request .....	63
11. Success of alumni .....	62
12. College catalogue .....	61
13. Small size .....	59
14. Reunions, institutes and conventions .....	51
15. Church publications .....	50
16. Location—proximity to home .....	49
17. Training for Christian service .....	46
18. Educational equipment .....	45
19. Attendance by brothers and sisters .....	38
20. Personal letters .....	37
21. Recommendation by home pastor .....	36
22. Campus paper .....	34
23. College annual .....	32
24. Dormitory facilities .....	30
25. Attractive campus .....	29
26. Circular letters .....	28
27. Success of musical organizations .....	24
28. Illustrated circulars .....	23
29. Technical courses .....	22
30. Success of forensic activities .....	19
31. Field representative .....	16
32. Success of athletics .....	15
33. Unusual courses .....	12
34. Attendance by parents .....	11

Friends are friends, be they ever so obscure, and names are only names. Being a great movie star for a few dazzling years doesn't make a woman interesting. Writing a salty, bitter, clever book doesn't give a man any real right to sit at your table with those you love. The human heart can only hold a certain number of close friends. Their value has nothing to do with the social register or "Who's Who." If a woman cannot find these close to home, she will never find them anywhere.—Kathleen Norris.

# The Christian Legion

A New Organization of Young People

By D. T. Williams

A NEW MOVEMENT is on foot in the States of Michigan and Indiana and the Province of Ontario. The young people of this regional territory are arising to a vital interest in the things of the kingdom of God. The fact that the church is in debt has given a challenge to them. Among themselves, and to others, they are saying: "Something must be done about this." And are they doing it? We shall see.

At a young people's meeting held one night at Bentley, Michigan, the idea that was to give birth to this new endeavor was conceived. "Why not harness the tremendous power tied up in the lives of the hundreds of young folk composing the coming generation of the church to a big and useful task?" Yes, why not? Could it be done? The answer seemed to be: "It is worth the trying."

At Saginaw, Michigan, a few weeks later certain suggestions were made to a large group meeting in the Masonic Temple. Objectives of importance were proposed and considered but the matter of a decision as to whether they should organize was delayed until they should find out how the proposal would be accepted at headquarters and in the second place how many would be willing to enter into such an organization if instituted.

Accordingly a representative visited the President of the church to get his reaction to such a program. After a two hour and a half conference on the matters suggested the consent of headquarters was granted. With a program of vigor the movement began to take shape. Hundreds of young people and others interested in the project signed their names to the proposal that such an organization be formed. In fact, in every congregation where the matter was suggested it was accepted with enthusiasm. Every night where the new institution was set up as a possible means of freeing the church from debt, by scores, and in the larger congregations by hundreds, hands were raised to support the movement and demand that something be done.

A few who sit by and do not get out among the people of the church may be of the honest opinion that the time has not come to set in operation the

forces of the church to free her from the bondage under which she has long been laboring. However, the unstinted enthusiasm with which this movement has been received by the old as well as the young indicates quite clearly how the body of the church feels in this connection.

BUT the proposed institution is not a temporary matter as may be supposed if nothing more is said of its objectives. When once the negative task of paying off the church debt is achieved there will lie before such an association more positive challenge of moving on toward a redeemed Zion. The conclusion is reached by those sponsoring this endeavor that if an army of twenty thousand young people can organize themselves for the performance of a task of such magnitude as is suggested above they will thereby train themselves for the larger tasks implied in our zionic philosophy. If they find the strength to liberate the church from the bondage of debt they will likewise find the courage to move on to the more affirmative responsibility of building the kingdom of God. If this proves to be right, perhaps our debt will in the end turn out to be a God-send from the viewpoint of the discipline it affords rather than a crushing burden resulting from, what some



D. T. WILLIAMS  
Of the Quorum of Twelve

gladly designate, our folly.

The atmosphere of the young people's conferences and conventions which the writer has met with is an outstanding challenge to the church and those responsible for its forward movement. *The church of tomorrow is not wanting the adults of today to amuse them.* I have said it before and I will say it again: "Our young people do not want us to furnish them with playthings; they are past the stage where they want an all-day-sucker in one hand, a rattle in the other and a pacifier between their lips." What this army wants is a real task, a job that will challenge the best there is in them. Give them that kind of a job, set before them a big objective and they will show the church that they can make their own fun out of making an important contribution, along with those of us who are older, to the upbuilding of the great cause (Continued on page 306)

# Quotation Marks

## The Savings of a Lifetime

We were talking of a man we all knew, and someone remarked, in the customary tones of horror, that the savings of his lifetime had all been swept away. Perhaps the lady who answered back had heard those words once too often. She said sharply, "You mean he lost his money."

The mourner nodded. "That's what I said."

"No," said the lady, "you didn't say that. You told us that the savings of his lifetime were gone, which is not true. He has a mind stored full of knowledge and experience. He has made large investments in charities and educations for other people—investments which haven't depreciated and are yielding a return to society today. He's saved his simple habits and his pleasure in living. You don't have to worry about him. Worry about yourself if the savings of your lifetime are all going to be the kind that can be swept away in a depression."  
—Margaret Culkin Banning, in *Saturday Evening Post*. (Quoted by *Readers' Digest*.)

## A Supernatural Experience

It was Saturday, my free day, usually spent in my garden in Kent. Not that I enjoyed gardening, but it was good exercise and kept me from the race-course, where I had spent many more exciting and expensive holidays.

I worked on, thinking of nothing in particular. Suddenly a strange experience came to me. There seemed to be a faint electrical crackling in the clear air about me. There was positively nobody else in the garden, but someone or something spoke to me: a voice that was audible and yet (paradoxically enough) quite soundless. That seems the only way to express what I shall always believe was a supernatural experience.

I felt a message impinge on my brain from the air. It alighted softly like the caress of a leaf or the touch of a gentle zephyr. It was accompanied by a sense of exaltation both pleasurable and unforgettable.

As to the message, there was nothing particularly striking about it, though when translated into action it produced phenomenal results. At this stage I do not clearly remember the exact phrase that came. . . . Apparently a good idea, but nothing to differentiate it from others that have come to me and thousands of other people. Only—that queer feeling of its being implanted from without, perhaps for some specific purpose. And the pleasurable physical and spiritual reaction which attended it.—A. J. Russell, *For Sinners Only*.

## I'll be Satisfied

By Ruby Stedman Cummins

If I may grasp the hand of someone,  
Who knows not the way of Love;  
If I may speak a word to cheer  
The lonely heart of him;  
If I may send him on his way,  
Rejoicing as he goes—  
Then I'll be satisfied.

If I may bow beneath my load,  
That He may lift me up;  
If I may smile and drink again  
The ofttime bitter cup;  
If I may look across the years  
And not be crushed thereby—  
Then I'll be satisfied.

If I may know again the joy  
Of just one day long gone;  
If I may taste again the bliss  
Of looking in your eyes;  
If I may sit beside the brook  
And feel you're there with me—  
Then I'll be satisfied.

If I may walk with you once more  
The old familiar ways;  
If I may just raise up the lid  
Of Memory's Jeweled Box  
And find therein the treasures rare  
Which we have put away—  
Then I'll be satisfied.

## The Revolt of Youth

The revolt of modern youth is involuntary and inevitable because it is in obedience to laws more compelling than any man-made social and economic laws. What does the adventurous and expanding consciousness of this new age encounter? A religion which is either too anæmic or too archaic to attract it, a home-life so hide-bound as to foster only the idea of escape, an educational system which is militaristic and purely rationalistic, greatly concerned with stuffing the mind, and concerned almost not at all with the disciplining of the emotions, the developing of the creative imagination, and the facilitation of self-expression. Now the theater happens to be the only remaining outstanding symbol of the quest for beauty and that questioning of life to which elsewhere youth finds but dusty answers or none at all: this is the true reason for its attraction. Account for it as one may on the score of emotional unrest, the love of excitement, or the desire to be known and admired, behind and beneath all is the Self, seeking self-dramatization for the sake of self-realization.—Claude Bragdon, in *The New Image*.

Nothing will be mended by complaints.—Johnson.

## Wanted: Social Morality!

I am of the opinion that we are suffering not so much from a breakdown of the virtues of rugged individualism as from a failure of these virtues to function in the new and complex world created by scientific and mechanical invention. The way out is not by an intensification of the individual morality, which has already proved helpless to prevent or to extricate us from ruin, but by the cultivation of a social morality commensurate with the problems and evils that arise from the multitude of unfamiliar and baffling human relations into which we have been plunged. We are clinging to a delusion when we long wistfully for Ben Franklin to lead us from our wilderness.—Charles H. Heimath, in *The Christian Century*.

## Great People

Between persons of equal income there is no social distinction except the distinction of merit. Money is nothing; character, conduct, and capacity are everything. Instead of all the workers being leveled down to low wage standards, and all the rich leveled up to fashionable income standards, everybody under a system of equal incomes would find her or his own natural level.

There would be great people and ordinary people and little people; but the great would always be those who had done great things, and never the idiots whose mothers had spoiled them and whose fathers had left them £100,000 a year; and the little would be persons of small minds and mean characters, and not poor persons who had never had a chance.—Bernard Shaw.

## A Creed

There is a destiny that makes us brothers:

None goes his way alone:  
All that we send into the lives of others  
Comes back into our own.

I care not what his temples or his creeds,  
One thing holds firm and fast—  
That into his fateful heap of days and deeds

The soul of a man is cast.

—Edwin Markham.

The only use and justification of sacrifice is that it shall accomplish that which without it could not be accomplished, that it shall diminish the sum-total of suffering and even change it to its opposite.—Claude Bragdon, in *The New Image*.

# We Mark Time

On the Road to the Kingdom

By M. J. CROWLEY

THE CATAclysmic years of our Lord 1929 to 1933 have passed into the great eternal discard, leaving memories not all of which are pleasant; for years, like men, are remembered for the contribution they make.

These years have contributed much that makes for human progress, tearing down the gossamer structure of false prosperity, puncturing the inflated human ego and reestablishing once more the basic truth that man must earn his bread by the sweat of his face.

Money mad men have placed their anathema upon them but will live to bless their memory. Others, equally mad but less courageous, have been sifted out that the race through attrition may develop timber from which shall come men qualified to stand in the kingdom of heaven. The years are building for God.

The self-sufficient ego has lost its poise, and fear has attacked the heart of the self-appointed great. No flesh can glory in His presence. The world in its rush for wealth forgot that in Him we move and live and have our being, and that without Him we can do nothing. Shattered fortunes and broken hearts are the price paid for that forgetfulness.

"Seek ye first to establish the kingdom of God," etc. We sought first to establish our own estate, only to have our house of cards tumble about our ears.

Saints, the future, the same as the past, belongs to God. Shall we again trail our privileges in the dust as we seek anew this world's goods, or shall we polish our armor and by an intensified activity reclaim some of that which we have lost? "Zion the Beautiful beckons us on."

"A city set upon a hill cannot be hid." World ignorance of our work bespeaks the nonexistence of such a city. One hundred years and an organization of dreamers. I wonder if the salt has lost its savor, and in the next war will it be trampled underfoot like cannon fodder? Is there no blood on the lintel of the door to ward off such a disaster? Is the light of the world but a flash in the pan that splutters for a moment then leaves all in darkness? Pertinent questions!

Today the man with a steady position who feels secure in his financial status is prone to look upon the servant of Christ with his message of warning as a calamity howler. Such was the case in olden

times: "Prophecy unto us good things." "Away with him."

Individually we may be living in harmony with the law of God but collectively we do not exist. We have the hill but we haven't the city because we haven't the will.

We must start from where we are with what we have and go on to perfection. A bad tree cannot bring forth good fruit, neither can a rotten system produce a perfect man. The perfect order and the perfect man will arrive at the same place at the same time. One cannot exist without the other. Jesus was a perfect man but the imperfect order crucified him. Heaven has a perfect order but the man of sin was cast out. When Enoch and his order arrived they were caught up.

"This gospel of the kingdom shall be preached in all the world as a witness." A witness to what? It is now preached in nearly all the world and what have we witnessed? A world rapidly miring in war, poverty and crime.

We must first set up the witness Zion the beautiful, a city set upon a hill, a people salvaged (redeemed) from a chaos of systems and beliefs, an order that will prove our perpetual claim that the gospel of Christ is the panacea for the ills of mankind. When that witness is set up and the truth of it carried to the world, then shall the end come. We must gather or die.

The sins of Sodom and Gomorrah—prosperity, idleness and their concomitants—have swept over us. Graft is a national nightmare and the marriage covenant but a week-end gesture. Are we partakers of these things? I wonder.

The gospel of "eat, drink and be merry" has its witness well established: depression, poverty, inequality, war and all the hideousness of sin in its many forms, and we trudge deep in this misery looking for happiness.

On our right are the promises of God, on our left the abundance of the earth; yet we go about with empty stomachs and heavy hearts and like the world afraid of the things that are coming upon the earth.

"That which is governed by law is also preserved by law and perfected and sanctified by the same." (*Doctrine and Covenants* 85: 8.) It therefore follows that we in our scattered condition are not governed by law, neither can we be preserved from the ills of the world, (Continued on page 306)

# The Seventh Gift of the Gospel

By Inez Kinney

Personally, there has been the conviction for some time, that this church was foregoing some rich spiritual experiences in not stressing and more actively believing in the promises concerning the visiting of angels and ministering spirits. This tremendous and extremely desirable contact with the spirit world was comparatively common during the days of the prophets and down to the time of the departure of authority, or of the church into the "wilderness." Scarcely should it be necessary to repeat the instances of the visiting of angels and ministering spirits in the days of the Old and New Testament Scriptures, for those stories are household tales. Who among old and young has not thrilled with the story of the desperate plight of Hagar, and how "the angel of the Lord found her by a fountain," or "What aileth thee Hagar? Fear not, for God hath heard the voice of the lad where he is." Or the scene in the plains of Mamre—Abraham sitting at the door of his tent "in the heat of the day," Sarah busy about her tasks but coming to the door of the tent to listen and to wonder when Abraham had hurried out to meet the three men whom he recognized as heavenly personages. Who has not relived the experience of the young man Moses as he tended the flocks of Jethro, his father-in-law? His mother and amaze as he beheld the "burning bush" that did not really burn, and listened to the voice of the angel who gave him such a huge commission. Or who has not caught a picture of the prophet Elijah as he slept under the juniper tree in the wilderness: "And behold, the angel of the Lord touched him and said unto him, Arise and eat." What woman has not tried to sense the tremendous experience of the wife of Manoah, or of Zacharias and Elizabeth: of Mary the mother of Jesus: or of Mary Madgalene when the angel said to her, "Fear not, He is not here for he has risen." Later came the stories of the timely aid to Peter and Paul and Silas: to Cornelius and Phillip—all rich in the expression of the love and care of God for his faithful servants.

Not so familiar, perhaps, but none the less inspiring are the accounts of the visitation and ministration of angels to the "seed of Joseph" in the "land shadowing with wings."

When the heart of Nephi was sore after the death of his loved father and his brothers were, as usual, in rebellion against him, he testified that he "waxed bold in mighty prayer, and angels came down and ministered unto me." Jacob gave almost the same testimony when he said, "For I had truly seen angels and they had ministered unto me." A few years later, Benjamin, that sterling man

of God, declared from the tower that he has caused to be erected that his voice might carry the better to the multitude, "These things are made known to me by an angel from God." Alma and the four sons of Mosiah were visited by an angel and the whole course of their lives changed by that act of divine favor.

How cheered Alma must have been when, heartsick and weary with his harrowing experiences in that wicked city of Ammonihah, an angel of the Lord appeared to him in the way and he heard the words, "Blessed art thou Alma: therefore lift up thy head and rejoice." About the same time an angel appeared to Amulek and commanded him to return to his house and care for a prophet (Alma) of God who should come to him.

Samuel, the Lamanite prophet, cried to the people from the wall of the great city of Zarahemla, "that an angel of the Lord hath declared it unto me, and did bring glad tidings to my soul."

Accounts are given of many others who were thus wonderfully blessed, including the one in which "angels were seen descending out of heaven, as it were, in the midst of fire: and they came down and encircled those little ones about, and the angels did minister unto them."

Angels also ministered to the twelve disciples on that marvelous occasion when Nephi "went down into the water and was baptized," after which he baptized the others whom the Lord had chosen.

In the seventh chapter of the book of Moroni, Mormon appears to lay special emphasis upon the office and calling of angels and ministering spirits. Thus he declares that "by the ministrations of angels . . . men began to exercise faith in Christ": and "hath miracles ceased? behold I say unto you, nay; neither have angels ceased to minister unto the children of men." Continuing, "and the office and ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which he hath made with the children of men, to prepare the way among the children of men by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him: and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts according to the power thereof: and after *this manner* bringeth to pass the Father the covenants which he hath made with the children of men."

After further reasoning he questions, "and has the day of miracles ceased? Or have angels ceased to appear unto men? Behold I say unto you, Nay, for it is by

faith that miracles are wrought: and it is by faith that angels appear and minister unto men:" "Wherefore if these things have ceased, then has faith ceased also, and awful is the state of man." "For if ye have not faith in him, then ye are not fit to be numbered among the people of his church." Strong language?

In the light of this reasoning, it is not difficult to accept the meaning placed upon the seventh gift of the gospel by Moroni, in the tenth chapter of his book. It necessitates a readjusting of present concepts concerning "discerning of spirits."

The covenants give some instances of the appearing and ministrations of angels. In one found in section 17, are the words, "God ministered unto him by an angel whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high—." Again, "or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, and the voice of God, or the ministering of angels." In section 26, the voice of the Master reveals the names of angels he has sent to give authority to his servants.

Having been assured that "it is by faith that angels appear and minister unto men" and that if they do not receive these ministrations it is because of the lack of faith, does it not befit this people to do a little serious scrutinizing to determine if it is still wholly in the faith?

Moroni makes it clear beyond any shadow of doubt, that the seventh gift of the gospel is the "beholding of angels and ministering spirits." The *Doctrine and Covenants* makes full provision for the discerning of *all* these gifts by the proper authorities: "such as God shall appoint and ordain to watch over the church."

"The beholding of angels and ministering spirits!"

(Continued on page 306.)

## When Least Expected

Not by appointment do we meet

Delight and Joy;

They heed not our expectancy—

But 'round some corner

On some trail of Life

They, of a sudden, clasp us with a smile.

—Author Unknown.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

# The Royal Road

By Florence Tracey

XXIII

## Breaking the Iron Claw

AS LARRY dressed hurriedly, her heart was singing. The doubts of waking and sleeping hours of the night were gone; the sky of her life seemed as clear and promising as the day. The struggle with self was over, and she was sure that she had chosen wisely in rejecting the offer Mrs. Keithley had made her the night before. She could not quite account for the confidence and joy which seemed to bubble up in her heart. As she combed her hair, powdered her face, and slipped a buckle into place, this little verse was running through her mind. It made her happy just to think of it:

"Let us rejoice  
That these are hours in which to love  
and sing  
And into hearts a sweeter radiance  
bring  
Because of life."

"I like that idea of 'sweeter radiance,'" she confided to her reflection in the mirror. This morning she felt like spreading that radiance among her friends. Why not begin with the Blaines? But first she must see Mrs. Hampton.

The welcome odor of cinnamon toast filled the house. Larry was fond of toast for breakfast and especially cinnamon toast.

"Reading something good?" Larry had tiptoed so softly into the dining room that Mrs. Hampton had not heard her. Now she looked up from her morning reading of the Scriptures and smiled.

"I'm reading the Bible," she said.

"Ah, but not everything in the Bible is good reading; I don't like to read of murders and battles—and they're in there," she nodded at the book in her landlady's hand.

"That's true, Larry, but they're not the important things. There are some wonderful things in the Bible," earnestly.

"Of course there are, darling, what were you reading?"

"One of my favorite verses. It has been a comfort to me for many years: It has a nice sound, musical; perhaps that is because it is from Psalms: 'Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.' Isn't that beautiful?"

"Yes," sincerely, "it is. And do you know it's odd, Mother Eldred, both you and I were thinking of the same thing. As I was dressing I kept thinking about a little verse that fairly drips with the

gladness and rejoicings of life. But this morning I have a special reason for being happy." She dropped down on the windowseat near Mrs. Hampton's chair.

"Tell me, please," winsomely invited Eldred Hampton.

"Well, it's about Sallie Ruth. Do you know—I'm sorry about what I said to you quite a long time ago about Sallie Ruth's being unlovely, and how I was afraid I could do nothing to help her. She's a sweet girl now—and I take back all my hard words."

THEN SHE TOLD of her visit to Mrs. Keithley's, of their conversation; briefly she described her hostess of the night before. Eagerly her words tumbled out as if they, too, would bring happiness to the listener.

"Now what do you think about it?" Larry finished. "I had to tell someone. I'd love to tell the girls this morning; but I'm wondering if I ought to talk with Carmen first."

"It seems to me to be a wonderful opportunity for Sallie Ruth," slowly returned Mrs. Hampton. "No, I don't believe I'd wait. I think I'd just tell them of the big possibility in the case. It may have a great deal to do with Carmen's plans about bringing her mother home—and so, I don't believe I'd wait. And I want you to know, Larry," she added fondly, "that I think you're a dear, generous girl, to give the child the chance when you might have had it yourself. It seems like a big sacrifice for you to make, but I believe I understand why you are making it."

"I—I hoped you would," stammered the girl.

"But this—why it's almost unbelievable, Larry! It's the chance of a lifetime! Come, I'll go with you if you want to tell Carmen and Sallie Ruth," and without removing her kitchen apron, she led the way out of the dining room.

At the door they met Doc.

"Why, good morning, where so early?" And so they paused to give him a very brief outline of their errand.

"Great," he chuckled. "Tell 'em. Do. If I wasn't afraid they might be in their nightclothes yet, I'd come, too." And for a considerable interval after the sound of their footsteps died away, he stood gazing speculatively out of the window. His eyes were very serious, his expression resolute: "It'll do the girl good—best thing in the world for her! Get her away from that mother that has held to her like a hook of an iron claw!" Still staring hard ahead of him, but seeing nothing of the present, he struck his hands together for emphasis and muttered: "Yessir, I'll do all I can to help

break that iron claw. It'd be a shame to ruin—"

"What did you say, ma'am?" Aunt Annie Brown's figure appeared in the kitchen door. Inquiring she looked about. Everyone knew that to Aunt Annie, Eldred Hampton was goodness incarnate, her word was law. Not seeing her mistress there, she turned upon Doc and sniffed: "Oh, it's jest you, is it?" and returned to her work.

"We've news," announced Mrs. Hampton upstairs in the Blaine kitchen as Sallie Ruth carried in an extra chair, and Carmen continued the eating of her breakfast. "Just let us tell it while you eat."

"Sallie Ruth had better get another bite or two," laughed Larry, "for I think this will take her appetite away."

"Is it good news?" asked Carmen stirring her tea.

"Wonderful!" returned Eldred Hampton, "but Larry'll tell you the rest. She wasn't just sure whether she should tell you both so soon—it might not happen as we're expecting, but I told her I thought you ought to know the possibilities at least. And I told her, too, that since it's so near—"

"What's so near," they demanded in unison. "What are you talking about?"

"Go ahead, Larry. You're the one who waved the magic wand over little Cinderella in the first place. Tell them." The speaker's eyes snapped with fun and pleasure.

"Well, to make a long story very, very short," modestly Larry began, "I've found a summer job for Sallie Ruth."

"Hurray!" shouted that young lady.

"You have!" Carmen was frankly astonished.

"Yes, and it's one of the biggest chances a girl could ask for. Mrs. Keithley really wanted someone older, but I told her—and, Sallie in our alley, take special notice—I told her that you were a bright, sensible girl of *mature* ways."

"Bless your little sweet heart!" chanted Sallie Ruth; "but come on, and tell us the rest. What is my job?"

"Yes, yes, tell us, don't keep us in suspense!"

"It's really wonderful girls; I'm so proud Larry could find—"

"What am I to do?" Sallie Ruth shot the question at Larry, her face the picture of animation and excitement.

"Go to Europe, that's all." Could a statement have been simpler yet more dramatic, more effective?

"What?" shrieked the younger sister.

"Larry!" Carmen was seriously concerned.

"Exactly. Mrs. Keithley wants a trav-

eling companion. She's going to Europe next month. Will be gone several months, possibly a year. As I said before she wanted someone who is older—"

"Why, but — Larry — are — you — crazy?" and incredulously the questioner turned to Mrs. Hampton: "Is she crazy?"

"—than Sallie Ruth," continued Larry disregarding the interruption. "You see there's the matter of the child's education to consider. We talked it over pretty thoroughly last night, and Mrs. Keithley said that if she goes, it would be possible to send her home this fall in time for school—or better still she could put her in a boarding school in France or Switzerland."

"You must be dreaming," Carmen spoke slowly, deliberately.

"No, no, she's raving," excitedly declared Sallie Ruth.

"She's telling you the absolute truth!" vowed Eldred Hampton: "Last night when Larry was Mrs. Keithley's guest, she had the opportunity to accept the position of traveling companion to her hostess. Well, Larry couldn't see her way clear to do it for several reasons, and so she suggested Sallie Ruth in her place. And Mrs. Keithley would like to see and talk with the child. It seems to me to be a wonderful opportunity!"

"It's more than I ever dreamed of," Carmen shoved her plate away from her and began to pick the crumbs from the cloth with precision. "Are you *sure* it's all right, Larry?"

Then Larry told them again of Mrs. Keithley's kindly interest in her while she was at Lakeside Cottage; of her wealth, her culture, her craving for company.

"Gee, I'll have to live up to a lot, Larry, if she's looking for someone like you! It *scares* me!" and shivering with excitement, Sallie Ruth, threw her arms about her friend's neck. Then half laughing and half crying she kissed her sister and Eldred Hampton. "Europe—France—cross the ocean!" she kept saying over and over to herself. And suddenly she dropped her head on her arms on the table and began to cry.

"I know how you feel, darling," Larry's voice quavered, too. "If it just goes through, and you please her—"

"May I come in?" The elated four looked up to meet the smile of Joe Dockerly. "I couldn't stay away a minute longer. You see I knew the secret, and I couldn't resist peeking in."

"Oh, Doc," and Sallie Ruth hurtled herself at him, "I'm tickled to death! I'm going to Europe—maybe!"

"Well, you look as if you were tickled to tears to me," he replied thumping her on the back.

**T**HAT NIGHT it was evident that something important was about to take place in the Hampton household. Everyone was immaculately dressed which was rather unusual for a week-

day night. Both of the Blaine girls were downstairs in Mrs. Hampton's part of the house. There was a strange tenseness about the atmosphere, and everyone seemed to be trying to do something and failing. Doc clutched the evening paper in his hands, but he was not reading. Carmen was listening to a rather hit-and-miss conversation conducted by Mrs. Hampton. Sallie Ruth was hunting a number in the telephone directory which she was unable to find, and Larry drummed nervously on the piano.

"Won't she ever come?" demanded Sallie Ruth after a time. "Didn't she say half an hour, Larry?" Larry nodded without taking her hands from the piano keys. "Then why *doesn't she come*?"

The household was awaiting the pleasure of Mrs. Delora Keithley who had accepted Larry's invitation to call, given in a telephone conversation more than half an hour before. She wanted to meet Sallie Ruth, and to discuss the plans of her trip if the girl proved suitable as a companion.

"It's sweet of you to ask me over, Larry," the husky voice had come over the wire; "I'll gladly do it. This house is so barnlike and lonely at night. And I hope I shall have the opportunity of meeting this Mrs. Hampton you've eulogized to much."

When Sallie Ruth had heard that Mrs. Keithley was to call in a few minutes, she had been utterly distracted.

"Come, you must get dressed, child," admonished Carmen who was slipping into another frock, one more appropriate for the evening.

"But I can't find a thing!" wailed the younger girl walking rapidly about in a circle which included the most of the bedroom. "Where are my clothes? Where are my clothes?"

Her excitement had subsided somewhat when Larry found a supply of fresh clothes, and by the time Mrs. Keithley arrived, she was all that the family could have wished in poise and self-possession.

"She's a sweet girl," declared Mrs. Keithley two hours later as Larry walked to the car with her. "I like her, and I think you have excellent judgment when it comes to character. Truly, it will be a joy to have her with me. People will think she's my daughter, and I've always wanted a daughter. You don't suppose her mother will have any objections?"

"No, I think not," Larry was very sure that there would be no protest from Mrs. Blaine when she learned that Sallie Ruth would not only be well cared for, beautifully clothed, and have school expenses paid if she remained abroad, but that her weekly salary would be more than Carmen's.

Back in the house, Sallie Ruth pounced on her with frantic questions: "How'd she like me, Larry? How'd she like me?" And a few minutes later betook herself upstairs to study her French: "If only I'd known, I'd have been studying the stuff harder all winter!" she mourned.

For a long time Carmen, Eldred Hampton, Doc, and Larry discussed the matter of calling Mrs. Blaine home. Should it be done at once? Mrs. Hampton was inclined to think that would be best. But Doc was obdurate in his belief that all arrangements should be made and the mother called home only in time to bid Sallie Ruth farewell. Larry shared his opinion, and she knew that Carmen secretly did, too, only her filial loyalty would not permit her to say so. Finally they decided not to write her about the matter for a week. Perhaps she would be making definite arrangements concerning her return by that time.

And after the two girls had gone to their rooms, Mrs. Hampton and Joe Dockerly continued to talk. Their white heads were very near each other as the two sat on the divan, and more than once Doc's right hand reached up and touched Eldred's hair, then fell back into place about her shoulder.

"Do you remember what I told you once, Doc—"

"I remember everything you ever told me, darling," fondly. "I keep all the things you say in my heart, and turn them over and enjoy them long after you've spoken them."

"Flatterer," she returned, kissing the end of his nose. "If you really did that—I'd feel sorry for you. But do you remember our conversation about young people, the one we had, I believe it was, the night of that George Washington ball Larry and Greg went to? You were saying something about the pathos of youth, the modern city youth, and how you didn't expect much out of them."

Doubtfully he shook his head. "I don't believe I do," he confessed.

"Remember everything I say, do you? Well, I'll admit, dearest, you'd have as the Scotchman would say, a 'wee bit of a job'. But think now—don't you remember saying you didn't have much expectation for this generation of youngsters; that John was only one in a thousand? And don't you remember that I said they'd surprise you—"

"Yes, I do remember something about that."

"Well, aren't they?"

"Aren't they what?"

"Surprising you?"

"Oh, you mean Larry—"

"I mean Larry and Sallie Ruth and her crowd."

"Well, I guess they're all right."

"You just bet they're all right," warmly. "I have unlimited confidence in them. And the way Larry is growing out of some of her moods makes me proud of her."

"Do you suppose she and Greg will ever—"

"S-sh, mustn't even say that out loud! Just you wait. I know something that would send that young lady back to the arms of her sweetheart quicker than you could snap your finger; but it's a secret just yet!" (To be continued.)

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

*The biography at this point finds its subject in the year 1872. Steadily his work with the Reorganization has grown in power and importance. This is evident from church history as well as from the modest statements in the diaries.*

Mar. 11—C. W. Smith, of Jerico, elder of the Adventist church called on me to arrange for a debate. Mr. Smith and I arranged for a debate on the 24th. I wrote to Bro. Patterson, Reynolds and Bronson, my committee. . . . 25th—Rode to Henderson grove to the Union School House where the debate was to be held. First question, "Is the Book of Mormon of human origin." Mr. Smith affirmative, I negative. 1¼ hours each. Meeting continued at night and Tuesday—vote taken gave me 36 to opponent 13. Entered upon new question, "Is the Book of Mormon an inspired production?" After all speeches another vote was taken showing more on my side. Adventists much discouraged.

April 4—Went to St. Louis. Met Joseph, Alexander, and others. On board the "Harry Johnson," rode to St. Louis with them. At night we had meeting on board. Bro. Joseph spoke first then I followed. Both good liberty and many on board surprised we were not polygamists. Arrived in St. Louis Saturday the 6th. Went to Sister Bellamy's whose husband died on Monday last.

## Appointed to British Isles

*It was a time of sadness when one was asked to go abroad in the interests of the church. With families living close to want, many times, and with insufficient financial security, it took faith and courage for a man to leave his loved ones to the care of others.*

9th—Among the appointments of conference I was to go to the British Isles. 10th—In the afternoon I was set apart to the presidency of the English mission, by Joseph, Bro. Patterson to Scotland by Bro. Blair, A. H. Smith to the Pacific Mission by J. Ells. 14th—Went to Sister Reece whose eyesight was partly restored by administration and promised by Joseph, perfect restoration on condition of faith. 15th—Met in hall with a number of Saints and thence with them to the river, where after prayer I baptized 5. After the baptism I went to Bro. Davis'. He had died a few minutes previously. He was one of my truest friends. 17th—Rec'd a calico dress and some little trinkets for each of my two little girls and two undershirts and handkerchief for myself. 18th—Had a letter from my wife; she is opposed to my going to England. If it be the Lord's will I go, I trust her mind will be changed.

May 17—My two daughters down with measles. 20—preached funeral sermon

of Louis Manchester. 25—Bro. Marks died at 11.45, aged 79. 28—Into Chicago, was driven around considerably, showing me the havoc done by the great fire. The city is building rapidly.

June 1—Henderson's Grove. Walked through rain and mud for two miles to meeting house for district conference. Good attendance. 16th—Rode with Bro. and Sister Pomeroy, wife and others, across the Fox River to Bro. Agan's place where a two day meeting is being held. David's sermon was excellent as was Thos. Hougas. Bro. Joseph preached a plain practical sermon in the afternoon. After administering to Bro. Hougas' child, we returned to Plano where I preached my farewell sermon to a full house. 17th—Went with family to Sandwich to have my family's pictures taken, as we had none, and I must have them to look at while absent. June 19th—My birthday. At night attended S. S. concert. The children did excellently. They had collected \$4.45 for me privately, which was presented with the following letter:

Dear Uncle Mark:

Please accept this little token of friendship from your young friends of Rising Star S. S. We are very, very sorry you are going away, for we know we shall miss you. But you will find friends wherever you go, yet do not forget us, for we all love Uncle Mark. Our offering is so small but we think you know we would be willing to give ever so much more if we could.

Your friends.

God Bless Them! A collection for \$17.00 was taken up and given to me. Likewise a Waltham silver watch and silk guard presented by Bro. David Smith. I felt overpowered by these many tokens of love and esteem. 20th—Farewells—took train for Chicago, accompanied by wife and daughter Amy, Sister Sheen and Bro. Patterson. 21—Left with John, and Amy my daughter. Felt very badly at the station where leaving my wife. She, dear soul, seemed broken hearted. God bless and comfort her. Father above, I leave my loved one to preach the gospel of thy Son. Oh! be thou their stay, comfort and helper. 24—Bro. John Patterson decided to return to Chicago and take through train to N. Y. Amy and I took train for South Bend and on to Cleveland. From there to Willoughby and with Mail Carrier to Kirtland. 26th—Visited the temple and noted its peculiar features. At night I preached in the temple to fair sized audience—Romans 1: 16. Was led to view it from an entirely different standpoint than ever before. 28th—To Willoughby thence to Cleveland, where I left Amy

at the station and visited Gen. A. S. Sanford who assisted some little on the manuscript on Book of Mormon when it was first set up.

July 2—Took the train from Pittsburgh for New York—arrived about noon. Made our way to Bro. Thos. Trumans. Treated very kindly and make their home our home. 5th—Met Mr. Stenhouse who is writing a work on Mormonism which he intends publishing. 6th—Bro. Patterson and I went to harbor and visited various boats, liked the Anchor Line best. 7th—Bro. Patterson and I went to hear Henry Ward Beecher of Plymouth Church. It was an excellent effort and very little we could not endorse. A masterpiece of oratory. In the afternoon attended meeting in Cosmopolitan Hall, Brooklyn, and had sacrament. Addressed them a short time. At night I spoke on the parable of the ten virgins. Monday—bought tickets on the Anchor Line, boats to sail Saturday. Steerage. 13th—Bade friends good-bye and sailed on the *Australia*. Started at 12.30—Amy seasick two hours. Sea calm and weather lovely. Sunday meeting in the cabin. Rev. Serright preached—Presbyterian. 15th—A large school of whales close to ship. 19th—Sea still heaves and majority of passengers ill—including Amy and myself—Bro. John still quite well and hearty. 24th—Came in sight of coast of Ireland about 11 a. m.

## In England

After a voyage of eleven days it was fine to see the lovely green fields of Ireland. We anchored out in Moville Bay where a small steamer took off passengers. Took supper at the restaurant, then John went out in Glasgow and found Bro. Gavin Finley who took us home and treated us very kindly. Friday went out in town with John and Amy. Took afternoon boat for Liverpool. Good cabin in steerage but no beds nor food. Passed Isle of Man early, landed at Victoria Dock about 1.30—went direct to station, but could not get my baggage checked so had to wait till 4.35. Arrived at Leicester about dark. Took cab for sister's where we were kindly cared for. My dear Mother was there on a visit. Sunday. Went with sister twice to hear Mr. Griffith, their minister—liked his manner, but not all of his doctrine. 29th—Visited friends and loved ones.

Aug. 1—Rode with Mother and Amy to sister's cottage. She has a pretty city residence and a very neat suburban home. An excellent man for a husband—one of the best I think I have ever met. 3rd—Elizabeth Charlotte, daughter of my niece, Mary, came. She is much

like her mother was, and will be a companion for Amy as they are both to stay with sister. In the eve. took train for Birmingham. Met by Bro. Taylor and his two sons, Edward and Thomas. Was at home with them.

Sunday, Aug. 4—Bro. Taylor, Emma and I took a walk in the park. After dinner took bus in Mosley road to High Street then walked to No. 14 Temple Row. I had the pleasure of preaching at 3.30. Took tea in the ante room as, being scattered, they bring their afternoon meal with them. Had sacrament and fellowship meeting after which I spoke with much freedom. 5th—Train to Leamington. Was met by my sister and husband and went with them to see my nephew, Chas. Thomas. Found him to be a steady nice young man. Visited old church, Market Hall Museum, Warwick Castle; saw the tree said to be in the center of England. Took a walk through the principal streets of Leamington and enjoyed it very much. Back to Birmingham. 8th—Visited and administered to Bro. Crump, who is terribly afflicted. A wonderfully patient and spiritual man. 9th—Letter from John Patterson breathing a good spirit. Went to visit with Bro. Taylor, Mr. Meredith. He is very favorable. Was formerly a Brighamite who went as far as Council Bluffs and returned here. His wife a fine lady. 11th—Two lectures in afternoon and evening.

12th—Wrote letters in morning. In the afternoon went with Sr. Taylor to the Birmingham Model Prison. Shown through by Mr. Brooks, brother-in-law to Sr. Bellamy. Received a long letter from Joseph and in my answer also wrote an account of my income and expenses and asked him concerning Herald and other moneys rec'd for periodicals as follows:

Please advise me as to moneys rec'd for books and periodicals for the church on this mission. There is some on hand at Bro. Taylor's which he desires to pay over to me for missionary purposes. I have informed him that I have no authority to accept and use it—if I do not he thinks I will suffer, as there is no probability of my getting but little or any besides. This he states was the case with Bro. Briggs and Ellis. Shall I for'd what he has or any part of it; and if a part what proportion? I shall not use a farthing without your order, no matter what I suffer.

### Two Branches United

16th—In Trent. First letter from wife and Ruby. At evening a short address on the "Parable of the ten virgins." 17th—Did considerable writing while Bro. Caton half-soleed and heeled my boots. 18th—Attended council meeting at Birch St. Academy. I was chosen to preside. This place has had two branches, but by removal of one of the heads one has become inactive. I gave

instructions and asked that, instead of two we become one branch and they bury all differences and elect new officers. My remarks bore the fruits of peace. Every officer in both branches resigned their offices. The brethren nominated: all were elected without a dissenting vote. Bro. Taylor was sustained as District President. In the afternoon and evening I preached with excellent liberty.

Sept. 1—Preached morn and eve., good audiences. 2nd—Visited Mr. Meredith and talked over Utah affairs. Evening held council meeting, many questions asked which I answered. Meeting lasted until nearly eleven o'clock. 3rd—Wrote report of semi-annual conference and sent to Joseph. Weds. to Derby. Thursday to Clay Cross Station, thence to Clay Cross a 14½-mile walk. At Bro. Bennets—Saints and friends came in to whom I talked about the Faith till 10 p. m. Saturday wrote and studied. 9th—Preached 3 times in Angel Inn Room. Several members and ministers of Utah church present. 9th—Bro. and Sr. Bennett accompanied me to station. Have been very kind to me and seemed sorry to part with me. Took train for Sheffield. Met by Ben. Millard who took me to his father's, where I felt, at once, at home.

### With Family and Friends

Spent a pleasant evening with family and friends. Wed.—Took train for Peterborough, visited the cathedral. Afternoon to St. Neors. Met by my brother Wm., accompanied him home. 13th—My four nieces and I took a long walk and I explained the faith of our church to them. Left for Hartford thence to Old Crop where I visited my brother Charles who is partially paralyzed. My beloved sister was also there. In the evening went and met Mr. Neal with whom I learned my trade. Took train for London, met by Bro. Norton and Bradshaw—home with the latter. Some of the Saints came in and had a good meeting. 17th—Went to Rectory Lane where I spent a very pleasant afternoon and eve. with Bro. Norton. 18th—Wrote nearly all day and at even—we walked up to Hollborn—returned and attended fellowship meeting. Found some conditions not just right, but must be very careful. 22—Went to Rectory Lane Station, with all the priesthood bearing members to Bro. Nortons. The trouble was quite freely aired and charges made, which I requested them to put in writing and then present before a court to try them. Returned to Bethall Green—attended meeting at Temperance Hall. Sacrament service at which I gave an address. To Bro. Rooks then back for evening service—good liberty. 28th—Bro. Bradshaw and I went to Boor cemetery where we buried Sister Cook.

Oct. 4—Bro. Patterson arrived. 5th—We went to Bro. Norton's where conference convenes today. I presided, Bro.

Patterson spoke—afterwards we had sacrament. After that we finished conference business and passed important resolutions on work here. In the evening I spoke on "The Love of God." 13th—I attended local council which held its first meeting this a. m. Every man in the priesthood appointed to office. Afternoon Bro. Patterson delivered an excellent discourse. At night by request I preached on "The Atonement of Christ." 16th—Bro. John left by steamer for Leith, Scotland. Prayer meeting at nite—an Elders fund was authorized to be started. 17th—Visited the Crystal palace—it far exceeded my expectations. 23rd—Birmingham—I spoke to the Saints on "Spiritual Gifts." Bro. and Sister Taylor were pleased with what I said, but was almost afraid someone would think they had told me of the circumstances here, as I touched them so accurately in my speech. 26th—Left for Aberdeen, South Wales, was met by Bro. J. T. Davis from Kansas—missionary to Wales. 27th—I made five speeches on different subjects and preached in the evening. 30th—Spent day in writing—at night preached Prov. 20:22—feared lest the Welsh people might not understand me.

November 5th—Took train for London. Met Bro. John Davis, we walked about 2 mi. to Moniston—we preached in the market-place. Bro. Davis in Welsh and I in English. 10th—Preached three times. 17th—Darby—the Saints here were organized into a branch and called "The Clay Cross" branch. Afternoon and eve. I preached in the Angel Inn room. Spent 18th at Mr. Cadswell's formerly a Brighamite now a believer, in part at least, of the Reorganized church. 19th—In eve. Bro. Bennett drove me to Tibshelf—it raining all the way. Preached in Bro. Hill's house to a large congregation from 2 Cor. 13:1, ordained Bro. Waters to office of deacon and confirmed Wm. Waters. A Mr. Moorell seemed much affected, came to see me and gave me \$5. Left by the train for Leicester—warm welcome and in the evening accompanied my sister to hear an Evangelist preach on "The Coming Again of Our Lord Jesus Christ," references and arguments such as we have used for a number of years. I find Amy has been doing nicely and is happy in her school-work. 23rd. Attended conference council, the brethren, while very fine men, do not understand the rules of order.

(To be continued.)

What right have we to call ourselves Christians, followers of Jesus Christ, if we do not attempt with every power we possess to bring to our world the spiritual renewal which it must have if it is to survive!—*Church Management.*

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

## The General Conference

By B. H. Thomas

WHAT WILL HAPPEN at the next General Conference depends largely on the attitude of every member who will cast a vote. Will it be just another conference, or will 1934 go down in church history as a year of action towards the establishment of Zion? Why do we tarry? The world is changing daily, before our eyes. People are reaching out for greater things. Empires are falling, and new leaders are rising to answer to the call for a new way of doing things and a higher standard of living. What happened to our vision: we who are to be the light of the world? When shall we tire of playing the ostrich with our heads in the sand?

Back in the days of the early eighties, towns were built within a week and with greater hardships than we have now. People laughed at obstacles then, all because they had vision and foresight. Their faith was backed by action. They heard the call. In our day, we think too much of trifles and that is what hinders our progress. A few more years of what we have been passing through might stir our imagination into action because "Need is the mother of progress." We won't find happiness among stocks and bonds. When luxury exists, it usually hinders vision and satisfies desires. All these are the factors that hold back ambition. There is nothing that holds back progress more than to be satisfied with our living conditions. All this should prove that too much wealth and worldly prosperity hinders spirituality.

The real secret that will help us to surmount and climb to our goal is co-operation and zeal. We already have the essential faculties and God has promised us that Zion would flourish, once the start is made. History proves that once a practicable idea is put into motion, it usually succeeds. A worthy plan will always command respect and a purpose such as Zion with such a great necessity should quicken our vision and stir into action every Latter Day Saint until we have reached the goal. An assured income will not insure contentment during the days of perilous times. Zion is to be a place of safety. Why not act while we have the chance, because "Time and the Grim Reaper wait for no man." They are both heartless collectors.

Zion is just around the corner, but it will stay there until we catch up with it, and the longer we tarry, the greater will be the sacrifice. What do you offer? Desires are not accomplishment, they are worthless unless backed by action.

Educated and intelligent people once laughed at the idea of horseless carriages, but now we have taxicabs in the air. It was absurd to think that a screen could act and talk like humans. They couldn't believe it was possible to dial music out of the air, but all necessities are invented by the urge of want,

that is why civilization cannot stand still; it must go forward and if we do not keep up with the procession, we are the losers. Its not only natural, but its our duty to strive for higher qualities of existence, that is why we should aim high and seek higher developments of spirituality.

Thousands and thousands of Latter Day Saints are waiting for the new dawn. They are willing to sacrifice anything, everything, even their lives if need be, to establish a city that shall not fall.

Let us uphold our leader and after giving him power and support, urge him on until we reach the goal. No leader can get anywhere if you hold him back. Roosevelt, Mussolini and Hitler would not be able to accomplish anything with their hands tied. A leader must pave the way. He must have power to overcome the power that obstructs and this power can only be exercised by habitual energetic thrusting forward of himself as a leader. Don't forget it was Enoch and his city who were caught up. Enoch was the leader. Religious history has proved that God has always guided his people through the recognition of a leader and not many leaders. It is his way of doing things. Any leader without unlimited powers, ceases to be a leader.

We should also urge and promote every action that will mean progress to the church. No organization ever got anywhere without loyalty. We should pause each day in silent meditation and consider the goal. We should then be willing to play our part, regardless of the task. We should continuously remember the sacrifices in the early days of the church and venerate the memory of the martyrs. We should at all times, answer to the call of duty and forget personal material gain. Then with love, action and unity, we will receive divine guidance and our building will not be built on the quicksand, but on a rock that will not fall and it shall not be said, "This is a slothful people." Think it over; if you are going to General Conference and don't forget that your vote is a solemn promise to God that you will do all that lies in your power to promote and fortify all the principles indorsed.

## Daily Bread

Thank God for little common things,  
Small, lovely things of every day—  
Grass that is green beside the door  
And dandelions across the way,  
Candles that flicker in the dusk  
And firelit rooms where shadows play;  
For silver fingers of the rain  
Stroking a young tree's bending head,  
For stars that prick through drifting  
clouds  
And dawns that flame in gold and red.  
Thank God for common, lovely things  
That are the spirit's daily bread!  
—Eleanor Hammond.

## Pastoral Exchange

### Pastoral Efficiency

Pastoral efficiency is not confined to calling. Often I have called a year or two before coming to know people. In addition to calling there must be frequent letter-writing, much use of the telephone, contacts through the church school and other organizations, "visiting together" after Sunday services, collaboration in good work of all kinds, the studied and incessant effort to make the human touch as arresting and compelling as the radio and the movie. One must be spendthrift with his time if one is to get acquainted with people. But time thus spent is never wasted. It makes preaching more effective. It unmasks what lies behind people's faces. It feathers the swift arrow of many a sermon. People are more likely to come to church if they know the preacher knows them, and believe they also know the preacher. Certainly people are more apt to turn to him in his hour of trial. By what seems to some a waste of time he may qualify to become.

*The cup of strength in some great agony.*

But the minister must be human. He must be downright and forthright, as well as prayerful and understanding. He must take risks. He may even have to fight. Bootleggers across the street, through several hot weeks, made day and night unbearable for us and for our neighbors. The time came, without the aid of the police, to talk straight. The neighbors held their breath as they saw the minister approach a task they feared might bring him harm; might even cost him life itself. But nothing happened. The bootleggers' wives came to his side. They did most of the talking for him, and the next day of their own accord the bootleggers moved away.—Lyman P. Powell, in *The Better Part*.

### Courage

Courage isn't a brilliant dash,  
A daring deed in a moment's flash;  
It isn't an instantaneous thing  
Born of despair with a sudden spring.  
Or the final tug of a slipping rope;  
But it's something deep in the soul of  
man  
That is working always to serve some  
plan.  
Courage isn't the last resort  
In the work of life or the game called  
sport;  
It isn't a thing that a man can call  
At some future time when he's apt to  
fall;  
If he hasn't it now, he will have it not  
When the strain is great and the pace is  
hot.  
For who would strive for a distant goal  
Must always have courage within his  
soul. —Selected.

## THE SEVENTH GIFT OF THE GOSPEL

(Continued from page 300.)

## GIFTS OF THE SPIRIT

## Bible

(1 Corinthians 12: 4-8.)

## Doctrine and Covenants

(Section 46: 4-9.)

## Book of Mormon

(Moroni 10: 8-9.)

Now there are diversities of gifts but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations but the same God which worketh all in all. But the manifestations of the Spirit are given to every man to profit withal.

1. For to one is given by the Spirit, the word of *wisdom*,
2. to another the word of *knowledge* by the same Spirit:
3. to another *faith* by the same Spirit:
4. to another the gift of *healing* by the same Spirit:
5. to another the working of miracles,
6. to another *prophecy*:
7. to another the *discerning of Spirits*:
8. to another divers kinds of *tongues*:
9. to another the *interpretation of tongues*: but all these worketh that one and the same Spirit, dividing to every man severally as he will.

And again it is given by the Holy Ghost, to some to know the diversities of operations whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

1. And again, verily I say unto you, to some it is given by the Spirit of God, the word of *wisdom*:
2. to another it is given the word of *knowledge*: that all may be taught to be wise and to have knowledge:
3. and again, to some, it is given to have great *faith* to be healed:
4. and to another it is given to have *faith to heal*:
5. and again it is given the working of *miracles*:
6. and to others it is given to *prophesy*:
7. and to others the *discerning of Spirits*.
8. And again, it is given to some to *speak with tongues*,
9. and to another it is given the interpretation of tongues, and all these gifts cometh from God.

And unto the *Bishop* of the church and unto such as God shall appoint and ordain to watch over the church—are to have it given unto them to discern all these gifts, lest there shall be any among you professing and yet not be of God.

And there are different ways that these gifts are administered: but it is the same God who worketh all in all: and they are given by the manifestations of the Spirit of God unto men to profit them.

1. For to one is given by the Spirit of God, that he may teach the word of *wisdom*:
2. and to another that he may teach the word of *knowledge* by the same Spirit:
3. and to another, exceeding great *faith*:
4. and to another the gift of *healing* by the same Spirit
5. and again to another that he may work mighty *miracles*:
6. and again to another that he may *prophesy* concerning all things:
7. and again to another, the *beholding of angels* and *ministering spirits*:
8. and again to another all kinds of *tongues*:
9. and again to another the *interpretation of languages* and of divers kinds of *tongues*.

And all these gifts come by the Spirit of Christ: and they come to every man severally, according as he will.

## WE MARK TIME

(Continued from page 299.)

perfected or sanctified. Until the gathering is accomplished the perfection of beauty shall not shine nor the effulgence of the light of Christ go forth from the city set upon a hill.

## THE CHRISTIAN LEGION

(Continued from page 297.)

they love.

The reader may ask, "What, if anything, is being done about this?" The stage of promotion, in the state of Michigan at least, has been concluded and the matter of organization is rapidly being pushed. Three districts are already organized and others will be set in operation in the near future. Conventions for this purpose have been appointed in every district in the state. On March 25 a general convention will convene at Saginaw, Michigan, with the avowed purpose of setting up the machinery of a general organization. It is hoped that such an institution will eventually become church-wide.

## Public Enemies

Where is Al Capone today? Warning a hard stone in Atlanta penitentiary. Where is Handsome Jack Klutas? Shot dead like a rat in a police ambush. Where is Frank McErlane? Dead of pneumonia, in a shrieking delirium, haunted to the last by his own victims. Where is Ted Newberry? They dumped his body from a coal truck into a country ditch, like the carcass of a dog. Where is Three-Fingered Jack White? Dead of a pistol shot by an unknown hand. Where are Verne Sankey and Gordon Alcorn, who came to Chicago with such big hopes? Sankey died by his own hand in a Dakota jail. Alcorn is in federal prison at Leavenworth under a life sentence. Where are Gale Swolley and Frank Souder? Breaking rock for life at Joliet. Where is Big Tim Murphy? Shot down on his own door step. Where is Dingbat Oberta? Found dead beside the dead body of his bodyguard, at the side of a country road. Where is Tony Lombardo? Gunned to death outside a downtown hotel. Where is Red Barker? Shot full of holes like a colander by a machine gun from the window of a second-story flat. Where are Murray Humphreys and Klondike

O'Donnell? Fugitives, hunted men, afraid of their shadows. Where is Dion O'Banion? Under six feet of earth at Mount Carmel Cemetery, betrayed and murdered by his former pals. Where are Schemer Drucci and Hymie Weiss? Dead with their shoes on, both. Where is John Dillinger? Awaiting trial for his life in Crown Point jail. Where is Roger Touhy? Looking through bars in Cook County jail. Where is his brother, Tommy? A palsied wreck, weakened by pistol wounds, shrinking in hiding. Where is Ernie Rossi? Somebody blew off half his head with a shotgun the other night as he climbed the back stairs of his friend Dago Mangano's flat. Where is the Dago himself? Reports have it that he has left town.—*Chicago Daily News*.

As a possession for either woman or man, a ready smile is more valuable in life than a ready wit; the latter may sometimes bring enemies, but the former always brings friends.—Emily Post.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

# A Call to Arms

By Poul S. Nielsen

A FEW YEARS AGO, after the funeral of a neighbor who in a fit of derangement made an end of it all as far as this life was concerned, I had a talk with one of his relatives. I could not help commenting on the great number of flowers that were sent to the funeral, but the relative only shook her head and said, "I honestly believe that if people would only have given a very few flowers to this man while he was still alive he would be with us today."

Since then, the thought has often entered my mind that if we as neighbors and friends would only give a few flowers so to speak to our fellow man, no matter what creed he or she may confess, we would all be a step nearer to living our religion as God wants us to live it. Far too many of us, whether Latter Day Saints or not, live more or less for ourselves, being often blind leaders of the blind. Through life we go with good intentions to do that which we honestly believe to be right in the sight of God. But all who have been in the church for years will testify that they do not look upon many things in the work as they did when they were young in the gospel. Mankind cannot stand still any more than anything else in nature. It must either move forward or go backward. There is no middle road. To a certain extent are we not all our brother's keeper? There is not one in the church except someone is putting him or her up as an ideal believing that they cannot do anything wrong. Yet how often do we see someone fall. Are we then ready to give them a helping hand or do we try to push them still deeper into the mire?

Will it not be far wiser to defer judgment on any evil we might hear until all the facts in the case are in, and then it will be far wiser not to judge for he who will judge shall be judged by the same rule. Far better will it be for us to go to the one who has erred and to reason with him in private, but not to scold for often a little sympathy rightly given will turn a sinner to paths of righteousness quicker than any amount of scolding will do. We do not need to be officers of the church to perform labor like this in the Master's cause.

Doing good deeds is a privilege that all can enjoy and at the present time when so many are losing their homes and jobs, and when there is a general feeling of despair, all who can see someone in need ought to prepare himself, pray for help, and

go to the task whatever it may be with all their might, trusting that God will help them in their work. About the worst thing anyone can do is to imagine that there is no work for him to do. There is plenty, for the harvest is getting ready rapidly and the workers so far are only few in numbers. All Saints no matter where they live whether in a branch enjoying fellowship with their brothers and sisters or living isolated can help. We do not always realize what our example is doing at the moment.

The writer lived at one time in a mining camp where there was no other member of the church; as a matter of fact religion in any form was lightly spoken of. There were several Indians working there too. Quite often I noticed that when certain men would tell these Indians something they would shake their heads and not believe them. One day I asked one of them why they never doubted my word when I said something to them. The answer was that they had noticed that if I said anything it was so. One day, a long while after I left the camp, much to my surprise, I received a letter. The writer was a young man who was not religiously inclined. In his letter he said that while I was there in camp with him he had tried to make a better man out of himself but since I had left he was drifting from bad to worse. This shows that often we can give something by our example although we may not know of it at the time.

It is time for all of us to take stock of ourselves to examine ourselves and see if we have that love for our fellow man that we can reach him a helping hand whenever he is in trouble or rather help him before he gets into trouble. It may not be easy to go to someone and perform this duty but if we will only humble ourselves and make an effort we will feel better after we have done it. True enough, we are not all blessed with the gift of being sociable, but there are none so poor but they can give a handclasp to one who is in need, or perhaps a cheering word. None of us ought to throw rocks at a fellow man. Perhaps tomorrow we may be the one who will be in the gutter needing help. Let none of us exalt ourselves for we will surely be made low sometime, in some way. Let us wake up and be doing for soon will come the night "when man shall work no more." Today may be our opportunity for doing a good deed—tomorrow might be too late.

## The Readers Say---

### Gospel Is God's Gift

When I write to this department I feel as if I am taking part in a large prayer meeting, and talking with my brothers and sisters far and near. To say that I am proud of so participating, is putting the thought mildly.

I love the gospel more every day, and God blesses me wonderfully. During the past year I have undergone a severe trial, that of losing my companion. But the abiding Comforter has never left me. I believe that it is not for us to question God's plans. We can only say: "Thy will, not mine, be done." I have still many blessings for which I am thankful, a kind and thoughtful family of three daughters and three sons, and the respect and association of my brothers and sisters, neighbors and friends.

I was privileged to attend the Park of the Pines reunion and also our district conference at Coleman and we enjoyed wonderful, spiritual feasts.

The gospel is God's great gift to us. We should live for it, give our all for it. I want to be a worker and a booster in the latter-day cause, and my prayers are for the church.

BENTLEY, MICHIGAN.

MRS. L. BURTCH.

### How We Came Into the Church

My wife and I never heard of the Church of Jesus Christ until 1910, when two families of Saints were our neighbors. My wife and one of the women, Sister Jackson, frequently discussed doctrinal points and beliefs, but I maintained that the Saints were Mormons in disguise. Brother Sam Simmons came to Washington, Oklahoma, and preached several times in the Christian church there. We attended, but his arguments did not appeal to me although I saw many taking notes on his sermons.

A year later Brother Reed came to our house looking for some horses, and we asked him in. He stayed all day with us and talked and read out of a piece of a Testament that had been given to my wife when she was a girl; that was as much of a Bible as we had. We enjoyed his talks, for the gospel story was new to us. After he was gone, we discussed it for some time and concluded that we should investigate. We borrowed a Bible from a neighbor and began to search the Scriptures to see if what Brother Reed had told us was true.

Investigation proved that all he had told us was true. So we read on and on, becoming more and more interested. Next we borrowed Brother Reed's *Book of Mormon*, and after that other church books. We found that all we read harmonized.

A baby boy was born to us in 1911, and when he was about ten months old he was taken very ill. This was in the spring of 1912. We sat up with him many, many nights. A neighbor and his wife came to help us often, and one night this neighbor and I fell to discussing the Latter Day Saints. He suspected their teachings, but I declared that I had found nothing wrong with their church.

Our baby lay sick until summer. We had several doctors with him to no avail. Brother Reed came over and offered to do whatever he could to help. I asked him if he were in touch with any of the elders. My wife and I wanted the baby administered to. Brother Reed did not write to an elder to come, but in a few days R. M. Maloney from Oklahoma City, arrived at the Reed home, and later visited with us and administered to the child.

In August, however, the little one passed away. After that Brother Maloney visited us frequently. He preached several

times at our home and also at a nearby schoolhouse. Finally one day I asked him if he had clothing with him for a baptismal ceremony. On learning that he did I asked baptism at once. "Let us wait until Sunday," he suggested, "there may be others." And on that day although I had not mentioned to my family my desire to be baptized, my wife and oldest daughter informed me that they wished to be baptized. It was June 30, when we joined the church.

As soon as we had become members of the church, we began to try to overcome some of our habits. My wife gave up using snuff, but I did not seem to be able to quit the use of tobacco. After a time I asked the Lord to help me quit, and with his aid it was easy; I have never touched it since.

I have not had any great manifestation as to the work of this church, but in many little ways I have been assured of its divinity and truth. Doubts concerning certain phases have vanished from my mind, and my faith has increased. Will the Saints pray that we may not be found wanting in the last day, also that we may be healed of our afflictions?

ATOKA, OKLAHOMA.

W. N. BLEDSOE.

### Have Faith in God for He Will Help You

From early boyhood until I was forty-three years of age I was acquainted with sin. I was selfish, envious, jealous, quick tempered, and had few characteristics of a child of God. I was addicted to the use of liquor; I was an inveterate user of tobacco. I was bowed down with wrong habits and ill doing.

Twice during that period I felt that there might be something in religion and thought of trying it out. I went to two revival meetings, knelt down at the so-called mercy seat and was surrounded by the "saved." They were praying for me. They prayed and prayed, and asked me occasionally if I did not feel that I was saved. Eventually they had to give up, for I could not truthfully tell them that I felt any different from when I had knelt down with them. I was disappointed for I sincerely wanted to change my mode of living, and was unable by myself to do this. I had tried several times and failed.

In the fall of 1893, two elders of the Reorganized Church of Jesus Christ of Latter Day Saints, Albert Haws and W. P. Pickering, came to Santa Cruz, California, where I was living and set up their gospel tent. I attended their services, was deeply interested, and became convinced that they preached the whole truth. I had read the Bible somewhat and remembered the words of Jesus to Nicodemus, a ruler of the Jews: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

After hearing these elders a number of times and their statement of the words of Jesus: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," (John 7: 16, 17.) I wanted to know. I decided that if God would give me knowledge of the doctrine, forgive my sins, and help me to overcome my bad habits, I would serve him the balance of my days and strive to be faithful, loyal, and true.

Through the city of Santa Cruz the beautiful San Lorenzo River wends its way into Monterey Bay. Its waters at that time was clear as crystal, its pebbly bottom could be clearly seen. It was there that I was translated out of the kingdom of darkness into the kingdom of God's dear Son. Oh, the joy that came into my heart! The wonderful thrill of God's Spirit coursing through my being! At the confirmation serv-

## The Readers Say---

ice I heard sung the hymn, "Jesus, I My Cross Have Taken, All to Leave, and Follow Thee." That was just what I wanted to do.

I thought all Saints felt the same way and wanted to forsake all to follow Jesus. I did not know at that time that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind" (Matthew 13: 47), nor that there would be tares among the wheat until the harvest. And some of my experiences have been such that if our Father had not made known to me that the latter-day work is his and that the things I had passed through were necessary to try my faith, I should have left the church. He made known to me that his church is similar to a graded school. All the pupils are not in the same grade because all do not try to learn and do as God directs. Although many have been in the school a long time, they are still in the primary grade. This knowledge has been a wonderful help to me, and has caused me to realize that no matter what other members of the kingdom do I must work out my own soul's salvation.

Experience has taught me that the Father will do for us what we cannot do for ourselves. He has helped me to overcome many of my bad habits and faults. He has extended my life, given me more time to study his law and will. He has brought me peace, comfort, joy and contentment. He is my all and I praise his holy name.

Dear reader, have faith in God for his promises are sure, but remember: that he fulfills them in his own time and way. Do not allow yourself to become discouraged or disheartened, for if you do your full duty, you are entitled to a grand reward. Read with me in the *Book of Mormon*:

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But, behold, the righteous, the saints of the Holy One of Israel; they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full forever." 2 Nephi 6: 41, 42.

"If faith produce no works I see  
That faith is not a living tree.  
Thus faith and works together grow,  
No separate life they e'er can know,  
They've soul and body, hand and heart;  
What God hath joined let no man part."

—Hannah More

I shall continue to honor, praise and glorify his name the rest of my life for what he has done for me and all mankind.  
BERKELEY, CALIFORNIA. FRED A. SEVERY.

### Child Convinced of Truth

I am almost thirteen years old, and I wish to add my testimony to those of my older brothers and sisters. My mother was reading aloud from the *Book of Mormon* to daddy and me one evening last summer, and as she was reading an unusual spiritual experience was given to me. This experience together with the teaching my parents have given me, convince me that the latter-day gospel is true.

I was baptized last April, and am very glad that I decided to join the church. Pray for me, brothers and sisters, that I may live in such a way that our Savior will not be ashamed of me.

HUMMELSTOWN, PENNSYLVANIA. MARTHA F. HARTMAN.

### Are We Worthy the Name Latter Day Saint?

When I read about the two great wars that are being fought today, one against depression, unemployment, foreclosures, and social injustices, the other against crime, organized criminals, robberies, and hold-ups, I begin to wonder if the time is not at hand when we must flee to Zion for safety.

Then come the questions: How long until Zion will be re-deemed? How long will the Saints have war and contention among themselves?

I look about and see these conditions among our own people—Saints working against prohibition; Saints up all night seeking pleasure, breaking the laws of God by not sleeping in the hours set apart for rest and then being too tired to go to church and study the perfect law. They give other excuses—they are too busy or too old to help in the building of Zion. They drink and eat things forbidden by God's law, then wonder why diseases hover about them. They fail to see that the world is ripening in iniquity; that it is the plans of man that are frustrated, not God's plans. They forget that they will be chastened and learn obedience by the things they suffer, or be sifted out.

When I read of the straight and narrow way and recall the many warnings I have received against pleasures and things in which I could see no harm, I wonder if I am unworthy the name Latter Day Saint. I long to live up to the name and I ask the prayers of the Saints that the Lord will help me.

I was led to a knowledge of this church by a vision; was baptized in July, 1926, by Hubert Case. I have had much assurance that the gospel is true.

LACONA, IOWA.

NELLIE STEMM.

### We Should Cooperate

New strength and courage to go onward come to me from the reading of the letters of my brothers and sisters. I, too, know that this is the true church of Christ. I have been healed and my prayers have been answered many times.

I have had spiritual experiences which have warned me that it is time we should work together; that we should cooperate in an endeavor to do the will of the Lord and to redeem Zion.

I have been chosen to act as the leader of an Oriole Girls' group, and feel that I need the prayers of all, that I may be given courage to carry on. I want, if it lies in my power, to show to these younger girls the truth of the gospel.

MONROE, MICHIGAN.

LEWATA HELMICK.

### Request Prayers

Lewis F. Johnson, seventy-five years old, of Eldorado Springs, Missouri, has suffered much during the past year, and requests the Saints to pray for him, that he may be healed of physical afflictions.

Mrs. Carrie Johnson Freeman, of Marshall, Missouri, desires her brothers and sisters to pray that she may be healed of the serious illness that has afflicted her for six months.

Mary L. Hastings, of Hayter, Alberta, desires the prayers of the Saints that she may be healed of her afflictions. She prays especially that she may be relieved of an affliction in her ear.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Please explain Galatians 3: 10-12, and state what law is meant.*

These verses state that those who are of the law are under the curse, that no man is justified by the law, and that the law is not of faith. This refers to the Mosaic Law, which had been given the Jews because they refused the gospel. It was called the law "of sin and death,"

for it was enforced by penalties of death. Paul says "it was added because of transgressions," which implies that those who will not keep the gospel law of love voluntarily, must become subject to a law that will discipline them by force. Such a law is "not of faith," for it is a law of compulsion. As Paul was himself a Jew, he could explain from experience that compulsory keeping of the law justified none of them.

On the other hand, the gospel is the law of love, to be received voluntarily by those who have faith. Its basic precepts are, to love God, and to love man. He who keeps this law does so voluntarily and in faith, as distinguished from obedience to the Mosaic Law which was by compulsion whether desired or not.

*What does Doctrine and Covenants 16: 4 mean by "church of the Devil"?*

This revelation was given in June, 1829, before the church of the Saints had been organized. At that time there were many churches of various faiths having sincere and devout members, though mistaken as to matters of belief in some respects. To contend against them would be misunderstood as an uncharitable attack upon their religion and would often arouse antagonism instead of investigation of the true faith. Hence the command was given: "Contend against no church, save it be the church of the Devil." The church of the Devil is a term which includes the forces of evil, which we are commanded to resist. It is the duty of the church to contend against the Devil and his works, but not to contend against those who may be in error through lack of understanding.

*Should one give offerings, if tithes are not paid?*

It would probably be more consistent to contribute whatever can be spared in such instances and have it credited on account of the tithe owed. But to refuse to donate anything simply because tithes are not paid would be an error, for if funds could be spared at all it would be a poor excuse to refuse payment as tithing, and also to withhold assistance in any other form on such grounds. An offering would certainly be far preferable to such a course, though the donator would thus deprive himself of credit on the tithe owed.

*Who was Saint Patrick, and when did he live?*

It is said that he was born in the southwestern part of Scotland near the Clyde about the year 373, and that he spent forty years as the apostle of Ireland in establishing schools and instructing the people. Various miracles are ascribed to him, and his work as a patron saint of Ireland is commemorated on March 17. It is supposed that he died about the year 466.

*Who is Gog and Magog of Revelation 20: 8?*

Some think this text refers to a figurative allusion of the Old Testament Gog and Magog. Others believe it refers to the same country or people. Ezekiel 38: 2 locates Gog by the land of Magog, which some geographers place near the northern coast of the Caspian Sea, the land of the Scythians. Gog was prince of Meshech and Tubal, which lay southwest and south of the Black Sea, respectively, and is mentioned in Assyrian and Greek inscriptions. The exact meaning of the text is unknown to modern scholars, though various explanations are suggested.

*Please explain the meaning of the names used in Doctrine and Covenants 101.*

While absolute certainty is not claimed, the names in parentheses are thought to be intended: Enoch, Gazelam (Joseph Smith, jr.); Pelagoram (Sidney Rigdon); Tahhanes (tannery); Shinehah (Kirtland); Mahemson (Martin Harris); Zombre (John Johnson); Shederlaomach (F. G. Williams); Olihah (O. Cowdery); Laneshine-house (printing office); Ahashdah (N. K. Whitney); Shinelah (print); Shinelane (printing); talents (dollars).

Persecution is said to have caused these names to be used at that time.

A. B. PHILLIPS.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Activities in Arkansas District

R. S. Budd and A. M. Baker  
Attend Conference

Saints of this district are looking at their problems with faith. The world conditions point vividly to the fact that Zion is a necessity.

Semiannual conference for Arkansas District convened February 2 to 4, at Hot Springs National Park, Arkansas. The chapel is located about five miles southwest of the city, and boasts a membership of sixty who live in the neighborhood and city. Elder Tom Sanders presides over the Sunday school.

Apostle Roy S. Budd was present during the conference, and delivered excellent sermons. His teachings and instructions were highly appreciated.

At the close of the conference, Elder A. M. Baker commenced a discussion with the Church of Christ people to last a period of eight nights. This was conducted about one mile and half farther down the highway in their building. Brother Budd was present the first night, and acted as moderator. Brother Baker's opponent was J. D. Hart, of Fort Smith, Arkansas.

At the close of the debate, Brother Baker had the pleasure of baptizing two promising members, Mr. Long and Mrs. Sanders.

## Chico, California

Locust and Twelfth Streets

Elder H. A. Hintz is president of this group, and is assisted by the following officers: Secretary and church school director, Sister Cora Hintz; treasurer, Dean Hintz; music director and publicity agent, Lillie White; pianists, Ruth Hintz and Sister W. H. Bohall; church chorister, W. H. Bohall.

During the first two weeks in February, Brother Albertson held nightly preaching services at Pleasant Valley schoolhouse, and on a recent Friday night the people of that locality with Brother Albertson and his daughter, Mrs. Fuller, gave a splendid play at the church. A supper brought in a sum of money to help meet church expenses.

A fine Christmas tree and program were sponsored by Sister H. A. Hintz at the church on Christmas Eve and the New Year's party sponsored by Dorothy Fuller, proved most enjoyable. Sister Fuller sponsored another party on the last Friday evening in January, the

guests enjoyed a good supper, singing, and playing games. Articles sold bought nearly seven dollars which will help pay for improvements on the lower auditorium ceiling intended to deaden sound from above. This improvement is being sponsored and largely contributed by Brother and Sister George Howell.

Brother W. M. Peck who lives at Marysville was here two weeks ago, taking part in the sacrament service. He may start holding Sunday school in the near future in his home town.

Brother Burdick, from Sacramento, preached a fine sermon last Sunday and his wife sang a solo.

## London, Ontario

Encouraged by Visit of President  
F. M. McDowell

This branch was greatly encouraged by the recent visit of President F. M. McDowell. He held several meetings with local and district priesthood, and was invited to be present at a meeting of the women's department. He gave two powerful sermons on the duties and responsibilities of members of the church, and awakened keener interest among the local priesthood, which if kept alive, will benefit the branch in numbers and in spirituality.

The dramatic club, under the direction of Sister Louise Judkins, presented "Follow Thou Me" at the church not long ago. The performance was seen by a capacity audience.

In spite of very cold weather in the past two weeks, the thermometer going down to twenty-seven below zero, attendance at meetings has been average. Those preaching during the past month have been President McDowell, Pastor J. E. MacGregor, Bishop J. C. Dent, Elders William Grice, F. Gray, J. Winegarden, and Arlo Hodgson. Early in March they expect Elder Percy Farrow, missionary, for a couple of weeks. He will hold special services.

The Ladies' Bible Class had a get-together and banquet a few evenings ago. Brother Harry Simpson, teacher of the class, acted as chairman for the occasion and called on several of the members for short talks and musical numbers. About fifty sat down to the tables, and a social and happy time was enjoyed.

Sister O. Wallace's Sunday school class entertained with a surprise party in her honor at the home of her mother, Sister J. F. Winegarden.

Sister Clara Schlotzshauer, of Stratford, the district secretary, has been visiting Saints and friends in London for two weeks, and has attended services. Local members have also been happy to welcome at services Elder Urban Essery and son, Austin, and Brother F. Boyd, of Hamilton.

Dannie Armstrong, a Sunday school pupil, met with a painful accident the other day when he was knocked down by a motor truck.

After two weeks' illness, Sister Ray Bicknell, Sunday school teacher, is again in charge of her class.

The women's department sponsored a Jiggs' supper the other evening. A good program was carried out and everyone enjoyed the evening. During the week the department had a Valentine tea which was well patronized.

## Bloomsburg, Pennsylvania

Seek Contact With "Things Divine"

Brother and Sister Hartman and daughter, of Hummelstown, often drive the distance of ninety miles between Hummelstown and Bloomsburg, in order to worship God with his children. Such is the spirit of the latter-day work, and Pennsylvania members are thankful for it.

Bloomsburg congregation continues to grow slowly. A steady advance is noticeable. February 18, an aged woman, Eliza Van Horn, went down into the waters of baptism.

Brother John Shaffer, priest has recently returned from a protracted stay at Elkhart, Indiana.

The hearts of local members were saddened by the sudden death of Brother Robert Clugston who was called home while at his work December 7. A heart attack caused his death. As a tribute of the high esteem in which he was held, the funeral service at the church, was attended by many, the capacity of the building being taxed. George W. Robley had charge of the services and delivered the eulogy.

Brother and Sister Clark Hartman were recently called to part with their infant son, Donald. Elder Walter Lewis had charge of the funeral, priest William Hyde assisting.

Some of the members here expect to attend the district conference to be held at Philadelphia March 17 and 18.

At the semiannual business meeting of the branch held in December, the fol-

lowing officers were elected to serve for a year: Branch president, H. A. Cunningham; associate pastor, W. H. Lewis; secretary, Lydia Pealer; treasurer, Clark H. Pealer; chorister, Alice Clugston; organist, Mrs. Fred Scyler; publicity agent, William Hyde. The church school administration is headed by W. H. Lewis who is ably assisted by his new officers.

Wednesday evening prayer and testimony meetings are exceptionally well attended and of a high spiritual order.

The church building is in need of a new roof and the women's auxiliary has been sponsoring various activities to make possible the necessary replacement. Sister Thomas Hyde has charge of this work and is ably assisted by many of the women. They meet twice each month to transact business and study the *Doctrine and Covenants*, under the tutorage of Sister Alice Clugston.

A *Book of Mormon* study class for all desiring to attend is provided in the branch's program of activities together with a study class for the priesthood which includes study of the *Doctrine and Covenants*. Class study is here proving most stimulating.

Sister Mary Brown, formerly of this branch but now isolated from church associations at Elmira, New York, paid Bloomsburg a visit recently and her testimony was vibrant with thankfulness for the church.

## Eastern Michigan Division of Christian Legion Organized

### Young People at the Call of the Church

The Eastern Michigan division of the Christian Legion was organized under the sponsorship of Apostle D. T. Williams, at the Eastern Michigan district conference February 18, at Port Huron. The Christian Legion constitution, which was tentatively adopted by Central Michigan division, was also adopted by the Eastern division until final action may be taken by the State general convention of the Christian Legion at Saginaw, March 25.

Officers elected at the organization meeting Sunday, are; Divisional commander, Elder A. E. Ledsworth, Port Huron; secretary, Carl Muir, Port Huron; treasurer, Floyd Silverthorne, Brown City; director of solicitation, Elder Joseph N. Muir, Port Huron; director of socialization, Earl Diem, Carsonville; director of publicity, Richard A. Whitford, Port Huron. Sister William Patterson, Port Huron, was appointed to secure attendance at the general State convention at Saginaw in March. These officers held a council meeting with Apostle Williams after the close of the conference.

Some of the elections for Christian Legion officers were closely contested and interest was strongly manifested. This fact, in conjunction with the large attendance from the entire district at the

afternoon organization meeting, bore testimony to the belief, prevalent throughout this section of the church, that the younger people have a definite place to fill in the building of the idealistic goal of the church. They believe that now is the time for the young to cast their lot definitely and decisively for action in the task before them and their fathers. This is a movement for the young to take on the yoke of service and to pull with those who have been pulling many years, sharing their task and burden.

These young people are many in number when gathered in organization, and they feel that their elders in the faith will steady, teach, and guide them as they place themselves subject to the call and need of the church. The Christian Legion is answering the call of the Christ to follow him. Many rejoice because of the inspiration this organization meeting brought to the district, and pray that the young people will labor well for the latter-day cause.

## Birmingham, England

### Make Plans for New Church

The burden of church debt has been entirely cleared and local Saints have undertaken new responsibilities. It was decided at the January business meeting to start a fund to buy grounds on which to build a new church. A monthly envelope system was adopted for collecting the funds. The Saints are entering wholeheartedly into the plan.

The Laurel Club, which comprises the youth of the branch, deserves much praise. They are using both energy and talent in various ways to promote the cause.

The last month has been filled with social activities. Early in January came the church school party. Christmas was celebrated with a tree and gifts for everyone, and the children went home happy.

The first Sunday of the year, January 7, a prize distribution took place. Pastor P. S. Whalley presented forty prizes to the children giving individual commendation to each child. Those who know Brother Whalley will best understand the value of those words and their sincerity. He is doing a marvelous work among the young people.

A class has been organized for young girls, which is called a Handcraft and Social Club. Sister Whalley is in charge of this class, which meets each week to enjoy happy hours together. Two socials have been held during this month.

The women's guild is meeting and studying the *Book of Mormon* with the pastor. They too have plans for raising money for the church ground.

"Let nothing separate you from the love of God and from each other," is the slogan for Saints of this congregation.

The value of prayer is stressed again and again. Individually and collectively

all bear testimony to its power. The sick have been restored, spiritual strength and wisdom have been given, and so this year Saints are desirous of closer communion, of spiritual blessings which shall bind them as one and make them a strong and powerful influence in this city. Responsibilities grow greater day by day, but with God's blessing, all will be accomplished.

## Annual Conference for Des Moines District

### Program of Spiritually Impressive Services

One hundred and fifty members of the district sat down to a young people's banquet Friday, 6:30 p. m., February 9, the opening event of the annual conference of the district held at the Des Moines church, February 9, 10, and 11. "Continuing Zionward" was the theme, and Lee Mussell was toastmaster. Eva Cook directed the singing, and Doris Nelson arranged the program. Speakers were Keith B. Stokes, of Newton group; Ernest Owens, of Boone Branch, and Apostle J. F. Garver who chose for his topic "Hitherto Hath the Lord Helped Us." Special songs were sung by the Young People. The women of Des Moines Branch prepared the excellent meal.

A good prayer meeting was enjoyed by about seventy-five members Saturday at 9:15 a. m. Then Elders L. G. Holloway and J. F. Garver talked on missionary methods. Brother Holloway preached that night to a fair-sized audience. The conference minutes will contain a report of the business meeting at 2 p. m.

Apostle Garver addressed a mass priesthood meeting Sunday at 8:15 a. m. The church school was limited to an hour's session on account of other important services to follow. Director E. E. Kirlin was in charge. An important feature of this hour was a class for branch presidents and solicitors, taught by Stephen Robinson, bishop's agent.

An impressive ordination service, in charge of District President Henry Castings, followed. Brother Castings gave the charge and received the pledges of five young men who were to be invested with priesthood authority. Misses Marjorie Morey, Marjorie Castings, and Faye Williams sang songs which made the occasion joyous. Ministers officiating in the ceremony were Apostle Garver, and Brothers Holloway, Robinson, and Deskin. The prayer of dedication was by C. E. McDonald. After the ordination Brother Garver gave a message on going forward.

Guy Fowler who was ordained to the office of elder in the morning, baptized his twin daughters and Marvin White at two o'clock in the afternoon, before a large congregation. A season of prayer was then enjoyed and Elders L. G. Holloway, Stephen Robinson, V. L. Deskin,

and C. E. McDonald officiated in the confirmation ceremony.

Sacrament followed and a spiritual testimony service. Two young men who were ordained in the morning, served in their office as deacons at this hour. They were Raymond Thompson and Marion Meek, of Des Moines Branch. Brother Propst assisted in serving the sacrament.

A program of entertainment by young people from Nevada and Des Moines came at the six-thirty period, followed by Brother Garver who delivered a powerful and instructive sermon.

Representatives from Boone, Nevada, Perry, Winterset, Adel, Newton, Ogden, Runnells, Knoxville, Dunreath and Malcom attended in sufficient numbers to fill the church building to capacity. A feeling of unity pervaded the gathering which was orderly and reverent, the Lord's Spirit was present.

Meals were served by the home and service group of the local church. A collection was taken amounting to more than sixty dollars, to be used for conference expenses and district needs.

## Lock Number Four Branch

### Charleroi, Pennsylvania

Branch records list ninety-one members. Ten people were baptized recently in the font at the Baptist Church at Charleroi. This font is at the disposal of the Saints at any time they care to use it. The baptisms were performed by Priest Arthur Howes and Elder James Rasbeck December 10. There were eight children and two adults. Four of these were confirmed immediately at the Saints' chapel at Lock Four and the rest were confirmed December 31. Among those baptized were Henrietta Gamble Stone, Dale Coven, Henry Bollinger jr., Floyd Bradford jr., James Bradford, and Bevan McCain.

This branch joined the general church in the "Keep the Law" period to the best of the members' ability, and they feel that the Lord was pleased with their efforts. They were blessed with light and truth in the teachings of the financial law, and were made to realize its tremendous importance in the redemption of Zion also its spiritual effect on the lives of the members.

"Onward to Zion" is their motto and it is their purpose to try to carry out all that their superior officers ask as far as they are able.

They elect officers in the fall in harmony with the general church. Present officers are: Pastor, James Raisbeck; assistant pastor, Clarence Winship; church school director, Henry Winship; director of adults, Pauline Wentzell; director of young people, Doris Mills; director of children, Edith Wise; choristers Violet Matson and Eugene Coven; pianists, Violet Bradford and Carrie Wise; secretary, E. C. McCain. The personnel of the priesthood is; Elder, James Rais-

beck; priests, Robert Winship, Henry Winship, Clarence Winship, and James Ansell; deacons, Floyd Bradford and Amos Winship, and teacher, E. C. McCain.

They hold regular services as follows: Sunday school 9:45 a. m.; preaching service, 10:45 except the first Sunday of each month when they have sacrament service; preaching every Sunday at 7:30 p. m. Prayer meeting is enjoyed Wednesday evening and church school, Friday at 7:30 p. m., directed by Clarence Winship.

There is a marked increase in attendance at all the meetings and a steady growth in all departments is expected due to the feeling of unity and the desire to help among the members.

The young married women's class meets in the homes once each month in addition to the lesson hour on Sunday. The young people's class does the same. Much is expected of these two groups.

Patriarch G. T. Griffiths was there the morning and evening of December 17. The following evening he spoke to the priesthood of Fayette City, Donora and Lock Number Four branches giving excellent instructions and stressing especially the great responsibility which goes with the priesthood.

Saints there are happy to have Elder Hobart Rodgers. He moved to Charleroi recently from Morgantown, West Virginia.

## Ottawa, Ontario

### Services of Elder George Njeim Count for Much

The gospel was brought to Ottawa several years ago and the branch has been kept alive by the faith and perseverance of a few members.

Elder George Njeim, Toronto District missionary, has held meetings here since November. They consisted of talks on the principles of the gospel, Zion, and the *Book of Mormon*; slides dealing with Palestine and Jerusalem; cottage meetings, etc. Services were well attended considering the severe winter, and the hearers showed great interest.

As the result of these meetings three were led into the waters of baptism February 11, and one two weeks previous. Confirmation service was in charge of Elders Njeim and Caldwell after which the gift of prophecy was given through Alexander Caldwell, encouraging the people and conveying to Brother George assurance that the Master is well pleased with his labors. This was a spiritual experience enjoyed by all.

A farewell party was given Brother Njeim at the home of Sister Elizabeth Stinson. Games, music, and a delicious luncheon were enjoyed, then Brother Njeim was presented a purse. In parting they sang "God Be With You Till We Meet Again."

The Saints feel that the Spirit of God has been working to great ends among

them and that they have been wonderfully blessed by Brother Njeim's counsel. He has impressed all with his sincerity and his Christlike character. They look forward to another visit from him, believing that there is much to be accomplished at Ottawa.

## Western Oklahoma Conference

### Large Crowd Comes From District

Conference of Western Oklahoma District convened February 17 and 18, Elder Z. Z. Renfroe, district president, preaching the opening sermon on Friday evening to a remarkably large crowd.

A well-attended prayer service began Saturday's sessions. Two speakers occupied at eleven o'clock, Elder E. Dillon and Apostle R. S. Budd. Illness forced the latter to leave for his home Saturday evening.

The district business meeting was held in the afternoon, and Elder Ernest E. Crownover preached Saturday evening.

Elder B. A. Howard lectured at the church school hour Sunday morning and Elder Lester E. Dyke preached at eleven o'clock. A sermon from Elder Z. Z. Renfroe at two in the afternoon concluded the conference.

The conference was well attended, members coming from all parts of the district, and a number of El Reno and Oklahoma Saints from Central District were made welcome. A good spirit prevailed at the services.

The summer reunion of Western Oklahoma District will be held at Canton.

## Vancleave, Mississippi

### Elder Amos Berve Conducts Meetings

Vancleave Branch enjoyed a week's series of meetings. Amos Berve, pastor of Mobile Branch, was the speaker, and Brother Raymond Booker conducted a teacher training course each evening with an attendance of fourteen. Some of Brother Berve's subjects were "The Two Sons," "The Secret Power and effect of Love," "Building the Church From Within," and "The Eternity of Things Not Seen."

The young people had a splendid prayer meeting on Sunday morning, Brother Raymond Booker in charge.

Two babies were blessed before the eleven o'clock service, Pastor A. G. Miller and Brother Berve officiating.

Raymond Booker was the eleven o'clock speaker, and his theme was "Character Building."

It is hoped that much good was derived from this meeting for it gave each an opportunity to find where he stands as a church member. Saints of this group wish now to go forward in the Lord's work.

## Hinsdale, Illinois

### On the Fringe of Chicago

While meandering around the western suburbs of Chicago, it occurred to the writer that many of the Saints living in this section do not attend First Chicago Church and that numbers of them do attend sectarian churches and Sunday schools. And so we are holding meetings at Hinsdale every Sunday morning at ten and eleven o'clock. We study the Bible and *Book of Mormon*, and the classes are followed by preaching service at eleven.

The staff of officers and teachers is as follows: Elders John W. Pettersson and Virgil L. Butterworth are in charge of the Sunday school, assisted by Donald Conrow as secretary and treasurer.

The plan is to make this a meeting place for Saints living at Hinsdale, Elmhurst, Brookfield, Downersgrove, Westmont, and Wheaton. Several from these villages are attending, and a special invitation is extended all members to be present. The meetings started February 4, and have attracted from twenty to twenty-five people at every service.

Sacrament was served on the opening day. Elder Roscoe Davey preached on the eighteenth, centering his thoughts on the theme, "A New Birth." On February 25, the writer spoke on "Why Does God Not Answer Our Prayers?"

Sister Millar's permission to use her home at 15 Blaine Avenue, Hinsdale, as a meeting place, is much appreciated.

HARRY PASSMAN.

## Cleveland, Ohio

### Elder George W. Robley Gives Missionary Service

Members here greatly enjoyed a visit from Elder George Robley who is aiding in missionary work. Two cottage meetings have been held in the home of Brother Hanna with good interest.

The men of the branch served a supper January 25, several attending from out of town, especially from Kirtland. A gift of several hundred dishes was received to help the branch with its suppers.

A Better English Class held its first meeting January 23, in charge of Brother Cooper. This class meets on Tuesday and is studying the principles of grammar. It has good attendance. Sister Vanderwerf served refreshments at the first meeting. The class sessions are being held in the homes during the sub zero weather.

Sister H. Spiller is recovering from an operation and had some wonderful experiences during her illness. She is the mother of a seven-weeks-old daughter.

Social evening for this month was held at the home of Sister Holland with refreshments, games and prizes.

Recent visitors to Cleveland have included Brother and Sister Whitehead, of Michigan. Many Saints are anxiously

awaiting news from them, and would like also to hear from Brother and Sister Jerome Andes of whom they speak frequently.

The local appreciates greatly the untiring labors of Brother Lester Vanderwerf who works day after day redecorating the church interior.

Those who have occupied the pulpit in past months are George Robley, F. T. Haynes, C. R. Bennett, J. A. McNeil. They have been assisted with music by the choir and solos by Sister Haynes and Sister McNeil.

## Portland, Oregon

### Nineteen Adults Baptized

Portland Saints have experienced an out pouring of the Spirit of God during the past few months as a result of the continued missionary efforts of local and district priesthood and membership. Prophecies made to Portland District following the Northwest reunion, are beginning to be fulfilled, especially the promise that if the people would be faithful, God would make it possible for the elders to separate out the ones who should be added to the kingdom, to such an extent that the church buildings would not be able to hold their members.

Missionary work has been started at Salem, Oregon, where Elder Marcus H. Cook was sent to hold meetings at the home of Mr. and Mrs. Zielke. These services were well attended throughout the series and at the close eleven people asked for baptism.

Work has also been progressing at Sherwood, Oregon, where Elder Harold I. Velt has been conducting meetings. This mission has gained four people as a result and the members are much encouraged.

Elder J. L. Verhei and his associates have been holding cottage meetings at different homes in Portland and have recently added four new members to the church. The Portland priesthood and musical department have contributed largely to the success of all these missionary efforts.

The three groups united in a beautiful baptismal service solemnized in Portland, February 18. Special music and decorations added to the beauty of the service. Six of the candidates were baptized the preceding Sunday and thirteen on the eighteenth.

The gift of prophecy was enjoyed at the confirmation services both Sundays and Portland Saints were admonished concerning their responsibility. The gathering was told that God is pleased with the work of the priesthood but displeased with contending powers that detract in any way from the work of any department group. Several young men were spoken to and admonished to qualify for service.

The district president plans to organize a mission at Salem as soon as possible. He met with them the Wednesday evening following the baptism to hold a prayer service.

## Wray, Colorado

### United in Purpose

Wray Branch extends sincere sympathy to Brother Ward A. Hougas in the loss of his wife. The members living here loved both Brother and Sister Hougas who labored in this district.

During the last month this branch has been quite active. One afternoon all meet at the church and worked on the grounds to make possible an attractive lawn this spring and summer.

Everyone is striving now to solve the problem of paying the building debt. Last summer they enlarged their church and added a basement. Now they have the debt considerably reduced. To assist in this project the women served a chili supper the evening of February 17, netting a sum of more than twenty dollars. Things are done here with a spirit of cooperation by church members and those outside the church. The Saints are grateful to the townspeople for their help.

Near the first of the month the women's department gave a party for the Sunday school. On February 23, the young people entertained the Sunday school. The young people are planning many things for the future in connection with their study class.

## San Francisco, California

### Park-Presidio Branch, Richmond Masonic Temple, 405 Arguello Boulevard

On the evening of February 15, this branch celebrated its seventh anniversary and reception for Apostle John W. Rushton with a banquet at Milligan's Restaurant. Plates had been laid for one hundred at a table horse-shoe in shape, and the banquet began at six-thirty. Both Danvers Street and Berkeley churches were well represented, but the greater number present were friends who regularly attend the Saints' activities. The Saints of Park-Presidio group number but thirty-three.

As a mark of respect to Brother Rushton the Park-Presidio Kiwanis Club was well represented. Brother Rushton was made a member of this club prior to his departure for Europe.

The program committee consisting of Sister Ruth Waller Clegg, Sister Alice Wadhams, Miss Evelyn Miller and Sister Bessie Bohall Holling, had left nothing undone in the matter of providing entertainment.

At the head of the table were seated Elder Edward W. Nelson, branch president who gave the address of welcome; Apostle John W. Rushton, guest of honor; John B. Carmichael, who delivered the first sermon in this group; Elders Arthur Oakman, George S. Lincoln, H. W. Savage, Howard Carpenter, and Priest A. L. Holling who was toastmaster.

The program was composed of vocal selections by Miss Ora V. Lambert who is not a member but has given unstint-

ingly of her time and talents to the group. She was assisted by Sister Christina Waller, accompanist. Sister Waller did all of the accompanying for the evening. There were also a splendid reading by Sister Dutie Goff, sr., vocal selections by Mrs. Woolley; tenor solos by Brother Eugene Mustar; a musical skit by Sister Helen Goff Roth assisted by her sister, Cleo Goff; three readings by Miss Elaine Thompson, a woman much sought after by organizations on account of her marvelous impersonations of children, and a fine baritone solo by Elder Arthur Oakman.

After the entertainment, speech making was in order, and the toastmaster called upon Brother Oakman who spoke of his happiness at being present and extended a hearty welcome to Brother Rushton. Brother Rushton was then called upon and as might be expected was the shining light of the evening.

Everyone declared this event most successful, but from all indications the next anniversary celebration will be greater in every respect.

## Independence

March 4, was widely observed as a day of fasting and prayer in Independence, the Saints complying with the official call to fast issued to the general church, and as a result communion and prayer hours were blessed with the spirit of peace and consecration.

Elder and Sister Richard Bullard celebrated their fifty-second wedding anniversary at their home in Independence March 1. Brother Bullard has been an active member of the church for fifty years, serving as bishop and evangelist, respectively, for thirty-four years. They were married in London, England, March 1, 1882, and came to America the following year, living in Providence, Rhode Island, and Boston, Massachusetts, for twenty-five years. Both are eighty-two years of age.

## Stone Church

The upper auditorium of the Stone Church was filled to capacity at the communion hour Sunday morning. An impressive service was conducted by the following men of the ministry: H. G. Barto, C. Ed Miller, C. I. Carpenter, R. T. Cooper, John F. Sheehy, J. Stanley Kelley, and Carroll L. Olson. Paul N. Craig led the congregational singing, and Hazel Scott Withee played the organ.

A much larger crowd than usual participated in the overflow communion service held in the lower auditorium at the same hour, T. A. Beck in charge, assisted by D. S. McNamara, Vernon Reese, and Albert Brackenbury.

The largest Sunday afternoon prayer meeting had in a number of years, was held in the lower auditorium beginning at two-thirty. Pastor John F. Sheehy was in charge assisted by Elders Richard Bullard and William Ecclestone. The

room was completely filled, there being about five hundred present, and the meeting was very active. Upstairs at the same hour the monthly priesthood meeting was in session.

Elder A. M. Chase, the evening speaker, gave a discourse rich with admonition and advice to the Saints.

The Stone Church Choir furnished music for the service, directed by Paul N. Craig. They sang "The Ninety and Nine," Albert Brackenbury, bass soloist.

## Second Church

There was a fine attendance at the early morning prayer service Sunday, the hour being devoted to prayer and song.

An organ prelude, played by Mrs. Sam Inman, opened the sacrament service. Pastor Will Inman was in charge, assisted by men of the local priesthood. The oblation talk was by Elder Odum, and Elder J. F. Robinson delivered the communion address.

Patriarch Albert Carmichael was the evening speaker, his theme being "The Financial Law." The choir furnished the music for the evening, assisted by Miss Hazel Clow, who sang a vocal solo. The choir director, Brother Earl Audet, has returned, after an absence of two months.

An increased interest is apparent at the midweek prayer meetings.

## Liberty Street Church

As a direct result of the series of meetings conducted in January by Apostle M. A. McConley, three persons were baptized in the Walnut Park font February 18, by Elder John R. Lentell. The new members are Lottie Bell Tousley and her two daughters, Geraldine Charlotte Drake, thirteen, and Charline Mildred Drake, eleven. They were confirmed in the evening by Ammon White, John Soderstadt and John R. Lentell.

Partly because of the success of the last series of meetings in making converts and in renewing the spirit of fellowship among members, but largely because of repeated requests from the Saints of this district, another week of meetings is to be enjoyed from March 11 to 18. The services will start with the eleven o'clock hour March 11, Elder J. W. A. Bailey the speaker. He gave an introductory sermon last Sunday night to a large congregation. These services should be well attended due to the fact that missionary meetings will not be held simultaneously in any other district of the city. The young people, especially, are cooperating to make this a successful series.

## Walnut Park

The blizzard of Sunday morning, February 25, cut the attendance at the church school to one hundred forty-nine, and one hundred eighteen were counted at the eleven o'clock church service. The juniors from the lower auditorium joined with the adults for this service,

Elder C. Ed. Miller preaching the sermon. At the close of the meeting, Pastor Frank McDonald announced that due to the storm all other services of the day would be dismissed, and the regular priesthood meeting which was to have been held in the afternoon was postponed until Sunday, March 11.

In sharp contrast to the preceding Sabbath, March 4 proved to be an ideal spring day, bringing out four hundred and forty-nine for church school and a near record-breaking attendance at communion service.

Preceding the church school session Brother Erwin Moorman baptized two young girls, Dorothy Margaret Via, daughter of Harry Via, and Laura Elizabeth Moorman, daughter of Brother and Sister Erwin Moorman. They were confirmed during the communion service by Pastor Frank McDonald and Elder M. T. Williams.

Brother Albert Chapman, a former superintendent of the church school, who has moved out of the district, was a visitor at Sunday morning's session and spoke a few words of encouragement to the school and its officers.

Pastor Frank McDonald presided over the sacrament service, assisted by Elders Royden Barnhardt and M. T. Williams. After the serving of the emblems to the large congregation, Elder Benjamin Bean offered a prayer in behalf of the coming General Conference, the day having been set aside for fasting and prayer for the success of the general church. As the service approached its close the pastor spoke in his inspiring and forceful way of the need of people adapting themselves to whatever conditions they are called upon to face and taking their religion into all activities.

At two-thirty the Walnut Park Young People's Council met, and heard encouraging reports on the recent drive for the filing of inventories. This organization is doing a good work in sponsoring beneficial projects among the young people.

Elder S. S. Smith was the speaker at the Sunday evening service.

## Spring Branch Church

Sixty-four were present at the early Sunday morning prayer service in charge of M. C. Jacobsen, R. Fish, and J. Andes.

Brother A. J. Tankard was missed at the Sunday school session Sunday morning. All hope he will be able to return soon.

The sacrament service was in charge of the pastor assisted by Jesse Smith, Leonard White, and Robert Fish. F. A. Cool sang "Tis Jesus," accompanied by his wife.

The playlet, "Daniel in the Lion's Den," was presented by the men's class at the evening church school, Sister Fish directing.

Jesse Smith, the evening speaker, chose as his theme "Repentance." His text was Mark 1:15. Music was by

Alma, Imogean, and Gladys Dixon, who sang "The Pilgrim's Journey." The three Dixon girls and Fern Belk gave a quartet number after the prayer.

### Enoch Hill

The church was filled with worshipers for the communion service Sunday morning. Sister Millard Pace, Sister Rilla Johnson, and Sister Charles Warren sang a trio number. Brother Joseph Martin was in charge of the service, assisted by Pastor E. A. Thomas and Elder C. E. Beal.

In the evening Patriarch Ammon White chose for the basis of his fine sermon Revelation 13. The choir sang "God Is Love," and a quartet, Sister John Jones, Brother and Sister Charles Warren, and E. A. Thomas, sang "O, Lord Most Merciful."

### Far West Stake

The next major event in Far West Stake is the annual conference to be held March 9, 10, and 11 at Saint Joseph. This year's conference is to be more of an evangelistic gathering, and the program promises many good things with Apostles J. W. Rushton and J. F. Garver as guest speakers.

### Trenton Mission

An outstanding day was enjoyed at Trenton Mission Sunday, February 18, when Bishop Milo Burnett and his two counselors, Elders John E. Hovenga and M. H. Hinderks, spent the day with the Saints. At the morning service four candidates were baptized by Pastor E. E. Gamet. A basket lunch was spread at noon. Bishop Burnett preached at one-thirty after which a round-table discussion was conducted by the bishopric on finances. A wonderful spirit of enthusiasm and hope was manifested on the part of all, and there was a greater determination to carry on shown which bodes well for the work at Trenton. The Saints are laboring under the burden of a local debt but, with the spirit expressed that day, they have high hopes of putting their work across in splendid style and making definite progress.

### Saint Joseph Branch

#### Third Church

Although this group of Saints is small in number, they are proud to report that they now have three good organizations for their young people. An Oriole circle has been organized under the leadership of Miss Irene Tracy for the teen age girls. They are planning an initiation service for a Sunday evening in the near future. A Boy Scout troop, with Charles Powell as scoutmaster, is organized and has good response. The O. T. Z.'s meet regularly under the leadership of Sister Maud Brown. They held their first prayer service of the year on February 18. A good spirit prevailed.

The women's department hold regular meetings every Thursday. A good number attends faithfully each week. They are quilting at present.

Attendance at Third is on the upgrade and the prospects are for an active and profitable year. Besides the local priesthood, Brother L. Warren Hill, pastor of Fourth Church, and Brother Richard W. Mason and Elder John Ruoff have occupied the pulpit within the last month.

#### Fourth Church

The pastor at Fourth Church has selected Elder T. E. Hale as his assistant in the pastorate there and Brother Hale is giving some helpful service on Sunday evenings and at the religio on Friday evenings. He is continuing at First Church in the mornings where he teaches a large *Book of Mormon* class.

The Sunday evening prayer services, held at six-thirty each Sunday evening, have been encouraging and a good attendance has been present even on the coldest days.

The women met at the home of Mrs. A. Ruoff Thursday, March 1, and pieced a quilt top.

Brother C. A. Vernon, of Stewartsville, gave an interesting talk Sunday morning, February 11, and Elder H. C. Timm preached that evening. Brother R. D. Peterson, pastor of Third Church, occupied the pulpit the morning of February 18, and Elder T. E. Hale was the speaker the evening of February 25. The pastor also spoke one Sunday evening.

### Mallard, Iowa

#### Going Forward in All Departments

This branch has been without the services of a publicity agent for some time, but since the branch business meeting in December the vacancy has been filled. Brother T. Fish was sustained branch president and Mrs. Fred Hahn was elected to the office of church school supervisor to succeed Mrs. Edith Truog who served efficiently in that office for three years and is now supervisor of young people.

Kathlyn Kolarich and Betty Hahn who are attending college this year, were home for the holidays and the week-end of February 9 to 11.

Herbert Barrett, of Independence, was a visitor in this branch February 11.

Miss Violet Hahn is teaching at Laurens, Iowa, this year, and is able to visit home frequently. Local members are pleased to have her assisting in church work here.

Vyron Truog and Mary Ward won first place in the high school declamatory contest in the oratorical and dramatic classes respectively.

At times church attendance has suffered due to the number ill in the congregation.

### Azalia Branch, Michigan

#### Young People Are Alert and Active

A group of young people from this branch attended a young people's convention held at Pontiac February 25. They were Elnora Baisch, Lewata Helmick, Wanda Ferguson, Melissia Carney, Viola Kidd, Ted Helmick, Ralph Baisch, Jesse Masten, and Lloyd Baisch. They were accompanied by Sister Margery Mastin and Ruth Helmick, of Monroe, and Elder Clyde Gault, of Detroit. Delegates were elected at the convention to attend the conference at Independence in April. Sister Lewata Helmick was chosen to go from this branch.

The young people enjoyed a Valentine party at the home of Sister George Baisch.

*Book of Mormon* play, "A Voice From Out of the Ground," written by Sister Gault of Detroit, was presented at the church the evening of February 25.

Sister Esther Swanson passed away at the Leland Sanitarium February 21. She will be greatly missed by the members of the branch for she was an active worker in the cause of Christ. For seven years she was president of the women's department.

### Jay, Florida

#### Young People Share in Church School Responsibilities

The Saints of the McArthur group are moving along rapidly. They seem to have a great interest, especially the young people. The young people's class in the church school is always crowded, mostly with nonmembers. This class is in charge of Brother Sidney McCall.

The church school has an enrollment of about fifty, with almost a ninety percent attendance average for the quarter.

Every third Sunday the classes are in charge of the service, assisted by the teachers. Every fourth Sunday the young people are in charge of the entire church school. The last fourth Sunday, church

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### Herald Publishing House

Independence, Missouri

school was in charge of Brother Burton McArthur, assisted by Ross McCurdy and Myron McCall. A splendid program was given. This arrangement creates much interest and trains teachers and leaders.

On a recent Wednesday evening the prayer service was in charge of W. J. McQueen. By request of the one in charge, the theme was the coming General Conference. Many humble prayers asked that the Spirit of the Lord might rest upon the leaders and delegates, that they might be divinely directed in their work. Saints are looking forward with prayerfulness to this conference.

A visit from District President A. D. McCall is expected soon. Brother McCall is a welcome visitor, and always has a message of cheer and admonition.

### Kansas City Stake

The stake series of meetings which began February 18, at Central Church, closed the evening of the twenty-fifth. Owing to cold and stormy weather attendance was not as good as was expected, but about fifteen nonmembers were present at each session. Apostle Roy S. Budd, the appointed speaker, was incapacitated by slight illness the first two evenings, and Apostle F. Henry Edwards occupied. Both speakers proved themselves valiant defenders of the cause. George Anway was the song leader, and others who furnished music were Mrs. Helen Harrington, Otis Schwartz, the Central Choir, Brother Lester Fowler, and Brother White.

Themes presented during the series were "Faith and Revelation," "Repentance," "Forgiveness," "Baptism of the Holy Spirit," "The Resurrection," and "Will Ye Also Go Away?"

### Central Church

At the Sunday night service February 25, the last of the series of missionary sermons by Apostle Roy S. Budd, the stake choir, directed by Eugene Christy, gave a splendid rendition of "Thanks Be to God," from the "Elijah." As a special number Elizabeth Hitchcock sang "Forever With the Lord," by Gounod, being accompanied by Mildred Connelly.

Wallace Burlington was injured in an automobile accident last Tuesday evening and is at Menorah Hospital. Unless unforeseen complications arise, attending physicians believe he will recover in a few days.

Brother Fred S. Anderson, who was recently confined to his bed by a stroke of paralysis, is rapidly improving.

### North East Church

Activities here continue very well. Some members who have to come a distance of two or three miles, have no transportation and yet they are usually present at services.

Howard Bailey came home for a visit from one of the C. C. C. camps, and all were happy to see him.

Elder Edward Larson was the speaker the morning of February 18. That evening the associate stake president, Elder George Mesley, spoke. Brother Mesley is the stake leader of the O. B. K.'s.

The wedding of Brother Claude Baggerley and Sister Zuber occurred at the church February 17, Elder Henry F. Davis officiating. A reception for the newlyweds was held at the home of Mrs. Miller, opposite the church, after the ceremony. These talented young people are very faithful in their church attendance and always ready to assist. Their friends wish them much happiness.

### Grandview Church

A young people's forum has been organized by Pastor C. G. Mesley, to meet each Sunday evening at 6:30 p. m. Average attendance is twenty-five. They enjoy a varied program of music, songs, book reviews, talks, etc.

The Stone Church Junior Unit of the Auditorium Orchestra gave a concert for a recent evening service. This group is composed of twenty-five members from nine years old and up, and is directed by Brother Leon Snow.

The La-Da-Sa Club gave a tea February 20, at the home of Sister Theodore Foley instead of having their luncheon. More than sixteen dollars were turned into the church.

Mrs. Ed. Shane, of the Jewish Council of clubs, will address this club March 20.

The orchestra, directed by Sister Juno Cook and Mr. Milan Mahale, has been popular this winter, playing for different

organizations and activities. Recently they played at an Americanization and citizenship meeting held in the county courthouse. About half the orchestra are nonmembers, but they are very liberal with their time and talent for church school programs.

The February church school programs have been in honor of Abraham Lincoln, the Boy Scouts, youth and Christian work, and George Washington. Judge Clarke E. Tucker reviewed the life of Washington and his laws of civility.

Patriarch Albert Carmichael gave a series of Sunday night talks during February on "The Godhead."

### Chadwick, Missouri

#### Saints Favorably Regarded Here

Chadwick members have been greatly encouraged and strengthened recently by a visit from District President W. E. Haden.

Brother Haden preached several evenings, assisted by Elder S. W. Simmons, who occupied in the pulpit three evenings. The church was crowded nearly every night with an attentive audience.

Chadwick Branch is composed of only a small group, but all are in the work with their whole souls and each one is doing missionary work among friends and neighbors. The members of the other

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Ward A. Hougas, Manager

Independence, Mo.

churches here work with the Saints, and are favorable toward them. This group especially appreciated the kindness of other denominations in asking them to hold all of their services in the union church, a commodious stone building, equipped with piano and opera seats.

Chadwick congregation has one resident member of the priesthood, an elder. And a teacher, Charles Stogsdell, of Taneyville, meets with them frequently.

## Ogden, Utah

### Mission of Elder and Sister Frank Veenstra Appreciated

The short mission of Brother and Sister Frank Veenstra was appreciated by this congregation.

January 18, Ogden Saints took their supper and surprised this couple, in honor of Elder Veenstra's birthday.

A farewell program, in charge of Miriam Winholtz, was given in honor of this missionary pair, January 23. Several musical numbers were rendered by Sister Dorcas Cunningham, Sister Virgie Chase, Arline Blakeman, Alta Hodson, and Miriam Winholtz. Readings were given by Gerald Winholtz and Douglas Blakeman. Speakers for this occasion were H. E. Robinson and Sister Jennie Winholtz, of Ogden; Elder Conyers and Elder R. R. Robertson, of Salt Lake City. Several Saints of Salt Lake City were also present, in addition to friends and relatives of the honored guests. Light refreshments were served by the women's department.

Those living in large branches hardly realize what a quorum of priesthood means to a branch. This congregation boasts an active priest, Gerald Winholtz, and a deacon, H. E. Robison.

The willingness of Salt Lake City elders to administer, is greatly appreciated by the members of this congregation. They have several sick and afflicted members.

Although Ogden Branch is small, they are active. The religio, under the direction of Miriam Winholtz, is progressing rapidly.

A recent program observed the birthdays of George Washington, and President F. M. Smith. Programs and parties are enjoyed on holidays and other special occasions.

February 26, the Saints commemorated the forty-first anniversary since the Ogden Branch was organized in the valleys of the mountains. Also, January 6, the silver wedding anniversary of Brother and Sister Winholtz, was celebrated.

The women's department has been busy this year, making quilts which have been ordered for sale, and some for their own use.

The branch is continuing Wednesday evening prayer services, Pastor Gerald Winholtz in charge. These meetings are encouraging and uplifting.

## East Bay Church

### Berkeley, California

Saints of East Bay Church were happy to welcome Apostle John W. Rushton. He had endeared himself to all during his ministry in the bay area and a large congregation gathered the evening of February 18, to hear his address. Following the prayer service February 28, a reception was held in his honor.

A rally for the women was held the afternoon of January 28. Elder Arthur Oakman had charge of the meeting, being assisted by Elder Guy P. Levitt. The purpose of this rally was to organize all women for active service. A feeling of unity is growing as the result of this project.

One of the outstanding sermons presented from this pulpit recently was that delivered by Brother Roy Weldon on "The Purposes of God." He left in the mind of each listener the question: Am I answering the purpose of my creation?

Reverence and dignity characterized the evening's program February 11, in charge of the young people. Five young men, including the pastor, occupied the pulpit and caused the congregation to sense the significance and beauty of youthful service. The young people hold early morning prayer services one Sunday each month where spiritual blessings attest to the fact that the youth are growing in faith and works.

The general prayer services have this same atmosphere of unity and purpose. Attendance is rapidly increasing. Prayers and testimonies are from the heart and full of humility and the desire for spiritual development.

It has been recently said of East Bay Saints that their church has reached its spiritual peak until the homes of the members make more progress spiritually. With this in mind a class in "Religious Education in the Home," has been organized. Sister Elva Sturges is teaching this class of mothers and others who are eager to increase the spirituality of their homes.

East Bay Saints will greatly miss Elder Eli Bronson whose business has taken him to Seattle, Washington, for an indefinite period of time. He was always ready and willing to serve in any capacity. His farewell sermon was preached the evening of February 4.

Apostle John W. Rushton was in charge of the sacrament service March 4, to which the Saints were requested to come fasting and praying for spiritual blessing.

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# The Bulletin Board

## Appointment of Assistant Bishop's Agent

Notice is hereby given that C. M. Mitchell, bishop's agent of the Central Texas District has appointed H. C. Bleil, 3708 Purdue, Dallas, Texas as his assistant.

Solicitors will continue to make their reports direct to Brother Mitchell. Brother Bleil is to assist in teaching the law and otherwise assist in the work of bishop's agent.

Brother Bleil is reported to be a man of sound judgment and of excellent character. He travels over the whole district, and will be able to contact most of the solicitors and many of the membership.

We are glad to recommend him to the Saints of the Central Texas District and solicit their whole-hearted support in this phase of the church work.

The Presiding Bishopric,

By G. L. DELAPP

Approved by:

THE FIRST PRESIDENCY

By F. M. SMITH

## Attention, Young People!

If you intend to be present at the general convention for young people of Michigan, Northern Indiana, and Ontario, to be held at Saginaw, Michigan, March 24 and 25, for the purpose of organizing The Christian Legion, you should send your name at once to Blanche Engle, 126 West Main Street, Midland, Michigan. A banquet is to be served the evening of March 24, in the Masonic Temple, corner Johnson and North Washington Avenues, and tickets are fifty cents each. Get your name in at once as only a limited number can be sold. In your communication to the undersigned please state also whether or not you wish lodging for Saturday night. —Blanche Engle

## Our Departed Ones

GRAFF.—David Graff was born at Somonauk, Illinois, September 22, 1845. He moved to Nebraska and was one of the early settlers of Gage County. Arriving there in 1875. He lived there a highly respected citizen until death claimed him February 23, 1934. Was baptized by Hyrum O. Smith about fifty years ago, and though isolated from church associations, he and his wife held dear the ideals of the gospel. For a few years past his strength has gradually gone, but his companion patiently cared for him with the assistance others could render. He leaves his wife, and four sons, Alpha, John, Clarence, and Fordyce, all of Beatrice, Nebraska. The funeral services were held February 25, at Harmon Johnson Funeral Home, at Beatrice, the sermon being by Elder E. J. Lenox, of Lincoln. Interment was in Evergreen Home Cemetery at Beatrice.

WILSON.—Susan Wilson was born in 1853. She died at her home in Toronto, Ontario, November 23, 1933. She was baptized March 12, 1907, by the late R. C. Evans. She was survived by three sons, James, William H., and John. She remained faithful to the church until death. The funeral sermon was by Bishop A. F. McLean.

WILSON.—William H. Wilson, son of Susan Wilson, was born July 2, 1895, and died suddenly at his home in Toronto, Ontario, January 5, 1934, from pneumonia. He was bap-

tized by the late R. C. Evans, August 17, 1913. He leaves a wife and two young children to mourn his death. It was owing to this brother's love for the Saints of Toronto and nearby places that the reunion grounds were bought and maintained at Lowbanks on Lake Erie. He loved to hear of the success of the Saints gathered in their summer camp. The funeral sermon was by Bishop A. F. McLean.

McDOWELL.—Elizabeth Jane Williams was born at Brigham City, Utah, January 14, 1855. She was united in marriage to Joseph F. McDowell, June 28, 1887, at Council Bluffs, Iowa. To them was born one son, Numa L. McDowell, now living at Council Bluffs. The husband preceded her in death two or three years ago. She moved to Magnolia in 1889 and lived there until a year ago when failing health forced her to abandon her home and go to live with her son. Her name has always been closely linked with the church and she has left an enviable record of service. She was a tireless worker and successful leader in the Sunday school almost her entire life at Magnolia. She was president for a time of the ladies' aid society and a charter member of the Happy Hour Club. Died at Council Bluffs, February 6, 1934. Surviving are her son; two sisters, Mrs. Hannah Remington, of Chicago, and Mrs. Sarah Bradshaw, of Council Bluffs; three brothers, John Williams, of Dillon, Montana, Henry Williams, of Linwood, Utah, and Robert Williams, of Omaha, Nebraska; three grandchildren, and many friends. Elder H. A. Merchant officiated at her funeral.

SALISBURY.—Frederick V. Salisbury, son of Wilkins J., and Catherine Salisbury, sister of Joseph Smith, the Seer, was born January 27, 1850, at Webster, Illinois. He married Mary Josephine Brewer at Fountain Green, Illinois, December 24, 1874. She was called away by death July 30, 1914. To them six children were born, two daughters and four sons. The eldest daughter, Flora E., died at Burnside, Illinois, in 1921. Julia E. Salisbury, Meril, John F., Ammon S., and Alfred H., live in Independence, Missouri. The deceased was baptized at Burnside, May 31, 1873, by J. R. Lambert. Later he was ordained a deacon. His death occurred at the family home at Independence, February 24, 1934, after an illness of several months. His faith in the divinity of the gospel never wavered during the sixty-one years of his association with the church. The funeral sermon was preached by Elder Joseph Luff, and interment was in Mound Grove Cemetery.

LIVINGSTON.—Sheridan E. Livingston was born January 26, 1865, at Trempealeau, Wisconsin; passed away in death at his home in the Porcupine Valley, Wisconsin, February 23, 1934. He suffered a severe stroke December 28, 1933, and later developed neuralgia of the heart which caused his death. He was a long-time member of Frankford Branch, located in Porcupine Valley. Was for many years the branch president and assisted in the district, being at time district president. He was also active in farm organization work, and leaves many friends both in and out of the church. Surviving are his wife, two daughters, six son, two brothers, one sister, many other relatives. The funeral was held from the Saints' church near his home February 26. This was one of the largest attended funerals held in this vicinity for many years. The sermon was by Elder Leonard Houghton, assisted by Elder U. R. Shedd. Interment was in Porcupine Cemetery not far from the church.

950 Kilo. KMBC 315.6 Meters

## Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

# ROOMS

Reasonable, by day or by week, \$1 up.  
**WATKINS HOTEL**  
Independence, -:- Missouri

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

### REAL ESTATE

FOR SALE: 1½ acre with new 5-room house adjoining Independence; \$2,750, only \$250 down, \$20 monthly. Real bargain. Have other tracts, also farms and houses and lots. Reference Bishop DeLapp. Frank Hill, Independence, Missouri. 10-1t\*

FOR SALE: Bates County, Missouri, farms, and suburban acres, easy terms; church and good group Saints. Let us locate you. Charles W. Scofield, Rich Hill, Missouri. 5-1f

### MISCELLANEOUS

HIGH SCHOOL COURSE in two years; meets all requirements for entrance to college, business, and leading professions. Diploma given. Address Education, Herald Publishing House, Independence, Missouri. 26-25-34

WANTED: Location for Variety Store, Small Cafe or Small Farm not to exceed 60 acres. Must be real bargain and near branch of L. D. S. church. Will meet parties at April conference. Inquire for C. R. Lane, Information Booth, Auditorium, or write C. R. Lane, Sac City, Iowa. 10-6t

FINELY EQUIPPED Chiropractic and Drugless Physician's office. Thriving town of 15,000. On ground floor first class hotel. Large clientele. Established fifteen years. Sell half interest or fixtures and equipment at invoice—about \$3,000. Prefer member Priesthood to take charge Branch. Mining interests demanding most of my time, from which, I trust the church shall directly benefit. A. R. Lawn, D. C., N. D., Hotel Appleton, Watsonville, California. 10-1t\*

FOR SALE: Good established grocery business, building included with seven furnished rooms near oil field. Roy E. Allen, Farwell, Clare County, Michigan. Box 247. 10-1t\*

50c  
**Fifty Cents**

50c

UNTIL MARCH 23 ONLY

## The Conference Daily Herald

KNOW What Happens at General Conference—The Daily Will Bring It All to You Promptly and Accurately!

Due to the Cost of Special Handling Necessary After March 23, the Price Will Advance to 65 Cents After That Date. Order Early and Enjoy Conference From Your Easy Chair. Cash Must Accompany Your Subscription.

### **Be There With a Daily Herald**

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NO CHARGE ACCOUNTS

### **Herald Publishing House**

"Where the Church News Is Published"

Ward A. Hougas, Manager

Independence, Missouri

*Plan to Visit Us While You Are at General Conference*

# *The* SAINTS' HERALD

---

## A Program of Achievement for Young People . . . . .

By Winifred Douglas Stiegel

### The General Conference April 6 to 15

Preparations for the General Conference are now going forward rapidly at the headquarters of the church. Each issue of the Herald will contain information and announcements of importance as background for understanding the work of the conference and participating in it.

Subscribers are especially requested to give close attention to the announcements in order that the work may go forward effectively.

### \$41,000 Debts Paid in 1933

By the Presiding Bishopric

### Church Statistics for 1933

By C. L. Olson

### WORSHIP PROGRAMS FOR APRIL

# THE SAINTS' HERALD

March 13, 1934

Volume 81

Number 11

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter into correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## CONFERENCE ANNOUNCEMENTS

■ The "Elijah" will be given on the evening of Sunday, April 8, in the Auditorium. Admission is free. Everybody is invited.

■ The Laurel Club will serve meals for visitors in the Auditorium. The meals are not free but they will be worth the money. And the profits go to the church.

■ Women singers in The Elijah chorus are requested to wear white—PLAIN white—dresses.

■ The new Quarterlies are now ready. See page 330 of this issue.

■ The bargain price on the Conference Daily Herald last until March 23 only. Until then it is 50c. On that date the regular list closes, and it will cost you 65c to get on a special late list. Hurry!

■ Girl Scouts and Orioles will divide time in charge of the check room at the Auditorium. The Orioles are planning to have a nursery to care for small children, and the Scouts will maintain a rest room for women visitors.

## The Pigeonhole

### ■ Bury the Hatchet

An editorial in the *Printers' Ink Monthly* says:

"They who took the sword were warned, by a great teacher, that they would perish by the sword. History has proved that swords are sharp boomerangs; that victors in great wars are little better off than losers.

"Business leaders who seize the sword of highly competitive advertising to slay a rival find too often that they slay not the rival but the market. By inspiring doubts in the minds of prospects, they undermine the confidence which creates every sale, their own product included."

And the eminent editor might have added that the same principle applies to religion. Preachers who always have the hatchet out for other people's religions are in danger of getting badly nicked. Competitive denominationalism is one of the things that have destroyed confidence in Christianity. Ministers who think the only way to get converts is to steal them from the fold of some other church start depredations that make hatred and trouble. If there were no unconverted people left in the world one could understand this raiding business, but there are as many unconverted people in the world as there are church members. And if the competitive war goes on there will probably be more and more unconverted people. Attacking another religion makes the listener suspect that your religion, too, is no good. The gospel of Christ would make some real progress if it could rid itself of the zealots who itch to go to war.

### ■ Our Affirmative Program

We can do great good if we try to interest the worthy people who attend no church and belong to no denomination. By working steadily on our own affirmative program we can teach the gospel of Christ and build the kingdom of God. Then, if others observe any superior merit in us they will come to us.

# Editorial

## Our Debt Lessens

In another column will be found an article over the signature of the Presiding Bishop, Brother Curry, which is of more than passing interest to the members of the church. That we have been able under the conditions prevailing the past three years especially the past year, to accomplish the result indicated, is gratifying. How this has been done is indicated by Bishop Curry. This doubtless means a lowering of the amount of our net worth; but if, as is probably the case, it means also a marked reduction of the interest to be paid, then it means a lightening of our annual load. And under the conditions prevailing, it is wise to do this even if the net worth shrinks and a loss must be sustained on some of the properties turned.

We congratulate the Bishopric on the showing made, and feel that the figures will fortify the confidence of the Saints in those who are administering the finances of the church.

There yet remains for us much to do, but we may take up the task with better heart.

F. M. S.

## Divine Guidance

Divine guidance is only for those who can make use of it, and it continues only with those who will make use of it. The book of Genesis records the saying of the Lord: "My spirit shall not always strive with man." It is easy for a people to take pleasure in the feeling of exaltation experienced when receiving Divine guidance and communion. It is suspected that some attend prayer meetings week after week with no other purpose in mind.

The whole purpose of Divine guidance is that something shall be done about it. If we do nothing about it, it is likely to cease.

When a task assigned is completed, it is time for a new task to be assigned. Until it is completed, it is absurd to clamor for new light on new tasks.

We know very well what we ought to do. We must work to pay off the church debt. We must learn to pay our tithes and file our inventories. We must live better lives. We must be minded more toward spiritual affairs and less toward material things. We must learn to live in harmony together. The Lord has done his part. It is our move next. We may be sure that he will bless us if we go to work and obey his will, and fulfill his law.

We still have hope of contact with the Divine mind. We may be sure that God will richly bless

us if we go to work and obey his will and fulfill his law. One of the prophets has said:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."—Malachi 3 : 10.

## Blue Pencil Notes

"Mrs. Grundy" is proverbially busy—but it is a fact, sometimes overlooked, that *Mr. Grundy* is not a slow worker.

Many a "hit and run" gossip rambles right on, not even conscious that she (or he) has run someone down and perhaps left a lasting injury.

One hundred years ago the prophet said:

"All things shall be in *commotion*, and surely men's hearts shall fail them; for fear shall come upon all people."—*Doctrine and Covenants* 85: 25.

The modern world has seldom moved in a more perplexing *chaos*. Most of its rulers and statesmen seem to be engaged in a game of blind man's bluff.—Francis W. Hirst, British publicist, former editor *The Economist*, London. In *Literary Digest*, March 3, 1934.

Not long ago Admiral Byrd, broadcasting from Little America, in the seclusion of the Antarctic, said, in substance, "Judging from the radiograms reporting current events in the various nations the world seems to us down here to have gone entirely cock eyed."

Our Auditorium guides, Elders J. W. A. Bailey and C. J. Hunt, desire to obtain a great number of the *Saints Herald* for January 30, 1934. These are for use in their tract work among Auditorium visitors. Will you send them your *Herald* of that date? Just three cents for a postage stamp will enable you to share in their missionary work. Address, Auditorium Guides, Auditorium, Independence, Missouri.

My great grandfather looked for the redemption of Zion, but did not live to see it. My grandfathers (paternal and maternal) both looked for the redemption of Zion; so also did my father. They did not see their dreams realized. Is that ground for discouragement? Should I despair and falter or turn

aside? No, I am but impressed with the conviction that Zion is a sort of climax of the whole religion of Christ and is not come at easily. Generations lead up to its complete fulfillment. Though I may never see in my own life the things that I work toward, if my efforts shall aid other generations to dwell in a fully redeemed Zion I shall be happy—even if I can do no more now than help keep the vision alive and maintain the integrity of those foundations that my forefathers laid with the help of God. If it comes tomorrow I shall be happy—if it be delayed beyond my day, let me be patient and not give ground. "Though great the task that lies before us, we trust in one divinely strong."

E. A. S.

### Notice to Conference Singers

Only a few short weeks remain for final rehearsals of the "Elijah." We hope that many of you are planning to join us. The ladies should arrange to wear white dresses and the men dark suits. Dresses of the plainest cotton materials such as Hoover aprons or nurses uniforms will be quite satisfactory. The only essential is that they be plain white.

The soloists for the occasion will be Elder Arthur Oakman, baritone; Mrs. Pauline James Arnson, soprano; Mrs. S. A. Burgess, contralto, and Mr. George Anway, tenor. We are all looking forward to a genuinely fine production under Brother Hoxie's enthusiastic direction. Young singers who have never met Brother Hoxie have a splendid treat in store for them. Let us all give our best efforts during the remaining weeks to insure a smooth and inspired performance.

The New Testament abounds with many beautiful symbols and figures. Knowing the love of the people of the Orient for these things, Jesus gave a parable of the goodly pearl. In it he represents the pearl as something of unsurpassing beauty and intrinsic worth. It symbolizes the gospel. Of such excellence is the gospel that to obtain it, we should surrender all as did the merchant to secure the pearl. In selling all we cannot dispose of our sense of honor, love of home and family, and the right to serve all worthy causes that we may possess this pearl. These virtues of life form a perfect setting for the pearl which is the gospel of Jesus Christ.—An original prologue written by William L. Goudy, of New Philadelphia, Ohio, to the drama, "The Most Precious Gift."

The nobleness of life depends on its consistency, clearness of purpose, quiet, ceaseless energy.—Ruskin.

### Men You Ought to Know



FREDERICK A. SMITH  
Presiding Patriarch

*The life of our Presiding Patriarch represents a steady progress in the work of the church. Our statistical records show the following dates marking his advancement: Baptized 1877; ordained a deacon 1882; priest, 1890; elder, 1891; seventy, 1894; high priest, 1900; apostle, 1902; patriarch, 1913.*

*This gives a total of fifty-seven years as a member, and fifty-two years of service in the priesthood. Since the turn of the century he has been continuously in touch with church people as officer and advisor.*

### Meals at the Conference

A great convenience for conference visitors will be provided by the Laurel Club of Independence by the serving of meals within the building, as the club has done during other recent conferences.

The equipment for the Auditorium kitchen and dining room has been provided by the Laurel Club, and all profits from their operations are given to the church. Their work is donated.

Visitors are saved the fatigue and inconvenience of walking long distances for meals and are also protected from the danger of being caught by changes in the weather when they eat at the Auditorium dining hall. Many residents of Independence prefer to take meals there rather than spend valuable time at home cooking during the busy days of conference. It is provided for your comfort and welfare. You will be sure to like it.

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

### The Sacrament

A letter came to us from an elder inclosing one he had received from a member asking a question concerning the sacrament, or Lord's Supper. It seems that the member had been confused by advice given her by one of our traveling representatives, which was at variance with what had been presented in our columns as the teaching or practice of the church. The question was as to the matter of close communion or vice versa.

We are believers in the Lord's Supper being an occasion when our covenant is renewed. This logically makes us close communionists since we accept baptism only when had at the hands and under the administration of our own ordained ministers.

To us baptism means making a covenant with God and our brethren, one of obedience to divine mandates and Christian following, and of fraternal cooperation in achieving Divine purposes in the fulfillment of His plans. As we are exclusive in making this covenant only under the ministrations of those with authority to minister, so we must be exclusive in renewing this covenant, renewing it under the ministration of those authorized to do so, and by and with those who have taken the covenant we are wont to renew.

This explains why we do not invite those not of our faith to partake of the Lord's Supper with us. To partake of the emblems with those of other faiths who do not consider it a renewal of a covenant might do little or no harm. To partake with

those who consider it a renewal of a covenant different from what we have taken would obviously be wrong unless repudiation is intended.

So in the light of this attitude it is well for us to be close communionists, now as in the past.

### The Sacrament Propitiatory

Brother J. E. MacGregor, president of London Branch, Ontario, asks if it is "sound doctrine to teach or to preach that the sacrament of the Lord's Supper is for the remission of sins?"

There is a difference between saying that the sacrament "is for the remission of sins" and that "the sacrament if properly administered and taken will be propitiatory in effect. As we believe that the sacrament is a renewal of the covenant made at baptism; and so baptism may be propitiatory if following proper repentance; so it is consistent to believe that the renewal of the covenant if preceded by proper play of the spirit of repentance will have the effect of bringing about an atonement. But this is different from saying that "the sacrament is *for* the remission of sins." It should not be so taught.

### Use of Tobacco and Liquor

A BRANCH PRESIDENT asks: "Is it in harmony with the law of the church for a district conference to pass the following motion: 'That we do not sustain any minister holding license who uses tobacco, or uses liquor as a beverage.'"

Yes. It is, I think, quite well understood that a district conference or a branch could not rightfully determine what are the factors for eligibility to priesthood rights or responsibilities, yet either branch or district might rightfully declare their unwillingness to sustain one holding the priesthood who fails to maintain a standard of conduct which will develop and retain respect. And I am glad to see a determination on the part of local organizations to expect and demand a higher standard of living on the part of our ministers. I may add that those who have accepted priesthood ordinations should expect to have to be more exemplary in conduct.

### Still Working at Seventy

Brother M. H. Cook recently wrote me from Vancouver, Washington, saying that he had just returned home after closing meetings at Salem, Oregon, and that as a result of the work done there

(Continued on next page.)

# OFFICIAL

## \$41,000.00 Debts Paid in 1933

Labor without reward, sacrifice without result, both are very disheartening. There may have been times during the past two years when some thought both applied to our situation. But that was the short-range view. The long-range view, possible at the end of the year 1933, really was encouraging, for it showed a further reduction in the debts of the general church and the development associations of \$41,064.29.

A comparison shows what happened:

Liabilities as at	Dec. 31, 1931	Dec. 31, 1932	Dec. 31, 1933
General Church and Development Associations	\$1,608,370.28	\$1,511,495.60	\$1,470,431.31
Debts paid		96,874.68	41,064.29

Audited balance sheets for Graceland, Herald, Sanitarium, and "Campus" are not yet available, but the combined debts of these approximate \$250,000.00. Our TOTAL DEBT, therefore, may not accurately be stated, but it should stand about as follows:

Dec. 31, 1931,	\$1,866,000.00
Dec. 31, 1933,	1,720,000.00

Income for 1933 was not as favorable as for the preceding year, as the following figures disclose:

	1932	1933
Gross Income	\$285,543.06	\$226,105.39
Decrease		59,437.67

On the other hand, by continued exercise of economy in spending our outgo was kept below the previous year:

	1932	1933
Total expense, after reserves	\$278,925.97	\$243,866.75
Decrease		35,059.22

We finished 1931 with a surplus after reserves of \$36,569.37; 1932 with a surplus of \$6,617.09. The year 1933 showed a deficit after reserves of \$17,761.36. This deficit at the end of October, 1933, was about \$27,000.00. The year-end sum included \$9,500.00, representing losses in real estate operations of \$8,000.00, and a reserve for bank losses on agents' and solicitors' accounts of \$1,500.00. The year just closed was worse, as to economic conditions for three-quarters of its time, than 1932, according to the view of some authorities, and we may be grateful that we fell behind no more than we did. However, the combined surpluses of 1931 and 1932 amounting to \$43,186.46, less the deficit for 1933 of \$17,761.36, still leaves a surplus for the three years period of \$25,425.10.

Almost wholly, the reduction in debts was due to trades of various kinds, whereby accounts, notes,

mortgages and bonds payable were retired. One glance at income in relation to expense shows that debts could not have been paid in cash.

The forbearance of our member and nonmember creditors is deeply appreciated; their cooperation is still very much needed and we trust will continue. As to our members who are directly and indirectly contributing in tithes and offerings, this brief report should be an encouragement to continue to "keep the law," for some reward for their labor, and result for their sacrifice may be seen.

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

## Across the Desk

(Continued from page 325.)

eleven had come to Portland the day before he wrote, and were baptized. He says:

"I think I have made a rather unusual record. My seventieth birthday anniversary was January 18, and in the month closing yesterday (February 18) I have made a new opening at Salem, Oregon, the capital of the State, held a three weeks' meeting, and baptized eleven converts. How is that for an old man?"

Pretty fine, I should say. But lest we might give him too much credit, Brother Cook adds:

"I do not, however, claim a great deal of credit, for Brother and Sister Ames, of Salem, had been busy telling their friends about the gospel and had made friends of an old couple of very fine people, who came over to Silverton and heard me preach one Sunday. They became interested, and so when there was no place to meet in Salem, they, having a large house, offered the use of their front room for services if I would come and occupy. When I reached Salem they offered me room and board in their home and I was certainly well cared for by them. Our meetings ranged in attendance from twenty to thirty-five for the whole three weeks. Their names are Julius L. Zielke and his wife, Martha L. They were enthusiastic advertisers all through the services and when I closed the meetings Friday night they with others gave their names and were baptized yesterday. . . . I have rejoiced in the hope to be of use to the great work."

Long may you live to work, Brother Cook.

IN a recent statistical and tabulated report submitted to us by the Bishopric of the Kansas City Stake, we find that out of the entire enrollment of the Kansas City Stake 56.7 percent have contributed financially to the support of the stake and the general church. This statement of tithes, offerings, and Christmas offerings which comes from Kansas City makes a splendid showing and gives encouragement to hope that by proper and consistent effort our people will eventually become one hundred percent contributors to the financial support of the church.

## NEWS BRIEFS

### Saskatoon Honors Nonmember Friends

A banquet honoring nonmember friends who during the past five years have contributed invaluable services to the radio and other church activities, was given by Saints of Saskatoon Branch, Saskatchewan, Canada, February 1. The newly-elected branch president, Henry Piedt, was toastmaster, and there were toasts to "Our Guests," "Our Musicians," and "Our Neighbors." Mrs Eric Boland, one of the guests of honor, was reelected last month to serve as president of the women's department.

### Saint Louis Women Have Sacrifice Drive

Women of Saint Louis Branch, Missouri, concluded a six-months' sacrifice drive in January with a sum of more than sixty-five dollars. Unanimously they decided to continue the effort for another six months. The department has an average attendance of twenty at its weekly luncheon meetings.

### Zionic Order of Noblemen at Rock Island

Rock Island Branch, Illinois, undertook a special project in November, the Zionic Order of Noblemen. Both older and younger members have responded; interest is high, and the young people have doubled their attendance. The program provides study and recreation in an organized, progressive way with the incentive of honors for which to work. Older members are acting as sponsors to the younger Noblemen. More will be heard of this up-and-coming organization.

### Long Beach Cooperates to Pay Local Church Debt

The women of Long Beach Branch, California, are serving semimonthly dinners in the church basement throughout the year, to help eliminate the debt on the local church. Already this year they have made more than sixty dollars. Their leader has divided the workers into three teams, to see which group can serve the best meal at the least cost. The winning team will be announced at the close of the year. Their dinners are patronized by many friends.

And the men are helping in this project. John Hacker has secured twelve city lots on which he and others will raise more than enough vegetables to serve at the dinners. Water and part of the seed used will be furnished by the city.

### Yesterday of Madison Branch

Madison Branch was organized in August, 1895, shortly after the disorganization of the Oregon Branch, Wisconsin. The charter membership of Madison group was less than ten. Services were held at the home of Brother and Sister Turner before the church was built.

Oregon branch members were taken into the Madison Branch, and Sister Helen Robinson Knight, of Oregon, is the only living charter member. Her father, William Robinson, was a missionary. W. A. McDowell was one of the first men to do missionary work in that district.

### Missionary Work in Maine

Elder Newman Wilson, of Jonesport Branch recently closed a successful series of meetings at Indian River. He had planned to hold a series at West Jonesport, but deep snow and continued cold weather made traveling practically impossible, and the series was postponed until spring.

Brother Josiah Alley, also of Jonesport, holds a service at Beals each Sunday, and on the second Sunday of the month, he is accompanied by W. E. Rogers, and sacrament is enjoyed by Beals members.

### F. M. McDowell Home After Priesthood Campaign

"Our priesthood must be adequate for today and also for tomorrow," says President F. M. McDowell who last week returned to his office at the Auditorium after a four-month, country-wide campaign in the interests of the priesthood. His program of lectures to and personal interviews with the priesthood of the church took him as far west as the Pacific Coast and as far north as Canada. He has spent the past six weeks in Canada, Michigan, and Indiana, visiting Toronto, London, Windsor, Chatham, Essex, Detroit, Port Huron, Flint, Pontiac, Saginaw, Bentley, Tawas City, Beaverton, Grand Rapids, and Hammond.

Brother McDowell's work with the priesthood leads up to the program of General Conference which will include a class for district and branch presidents. The course of study will deal with organization and administration of priesthood affairs in branch and district. Throughout his travels President McDowell reports an encouraging response from the priesthood.

# Youth's Forum

## What General Organization is Needed?

By Dwight D. W. Davis

*President, Young People's Division  
Seattle and British Columbia District*

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."—*Doctrine and Covenants* 104:44. (See also sections 83:21 and 120:3.)

Much of the periodic schism arising in local and district organizations is traceable to the failure, manifested on the part of church school officers (priesthood as well as laity), to heed the admonition given, as early as 1835, to those who accept positions of responsibility in the work of this church. Where there is no mutual comprehension of objectives, duties, and prerogatives, there can be little, if any, "fraternal cooperation in service to man and devoted consecration to God and his work." (*Doctrine and Covenants* 132:4.)

Not alone is it necessary to envisage lucidly the inter-relationship of the parts to the whole, but it is also imperative that we "heed those who are set in the church to teach." "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction." (*Doctrine and Covenants* 125:14. See also sections 118:3; 120:5; 131:4.)

Specific revelations given this church indicate the place of authority and the necessity that all things be done in order. Any organization, therefore, established in any department of church work, that fails to recognize the already existing order of things, stands, at best, upon a tottery foundation.

To avoid this condition in young people's work we ought to recognize that three years ago adequate provision for Effective District Organization was set forth by President F. M. McDowell. Section "C" and page 17 of his outlines on "The New Plan for Religious Education," published in 1930 for The Centennial Conference Institute, is worthy of concentrated study. (Read pages 16-18 for a bird's eye view of "The Proposed Organization.")

Writing about the district organization necessary for the supervision of religious education in districts and stakes, President McDowell, among other things, says:

"The district organization . . . would be a simple one.

"The ideal would be for this officer [Director of Religious Education] to be considered an expert advisor and director of religious educational endeavor rather than an administrative officer.

"Such an individual then would seek to qualify himself in such a way as to be able to give expert advice and leadership in various phases of religious education.

"It is conceived that such an officer might need and call to his assistance from time to time specialists in the various methods qualified to supervise the work of the various aged groups."

Again on page 16, section "A," we read:

"The object of this supervision would be to provide one unified, balanced, well-integrated program of religious education for all ages of church membership."

If I correctly analyze these thoughts it is to conclude that stake and district directors of religious education, together with their respective presidents, are to be responsible for setting up *one* unified program of religious activities that will provide for the spiritual, temporal, and social needs of *all* church attenders. The relationship seems to be a *one for all* and *all for one* proposition.

It is conceivable that these district officers, in setting up this unified program, shall have need to call upon those individuals in the district best qualified to counsel on children's work, young people's work, and adult work. Their suggested goals for the year, together with the materials and methods best adapted to attain the end, would be integrated into one religious educational program.

The fruits of this cabinet meeting would be forwarded to branch presidents in the district by the district president, and to the directors of religious education by the district director. In turn this program would be administered by local pastors and church school supervisors. The district director of religious education at all times would stand ready to give additional advice, direction, and leadership.

If local supervisors, of the children's division, young people's division, and adult division, recognized a district program arrived at by the above-mentioned method, there would be no possibility for friction nor working at cross purposes; and the spiritual needs of all ages would be adequately met.

The necessary organization, then, has been set forth. Until a fair trial has

## Ideas, Discussion and News for the Young People of the Church

been given the present plan for supervising religious education in districts and stakes, we young people are not justified in concocting additional ones.

In the church today the need is not for more elaborate organizations but for the full utilization of the established. The basic difficulty lies in the fact that the majority (often including even the "directors") of district and branch officers, working under the church school plan for religious education, have not caught the vision of the possibilities nor the responsibilities incumbent upon them.

Everywhere there is need that we study to show ourselves approved unto God, workmen who need not to be ashamed. How mandatory, then, the admonition is: "Let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

## Girl Scouts Celebrate Birthday

This week the Girl Scouts of the United States are celebrating their twenty-second birthday. It was on March 12, 1912, that Mrs. Juliette Low, the "Mother of Girl Scouting" in this country, met with eleven girls in her home city, Savannah, Georgia, and organized the first Girl Scout troop in the United States.

Mrs. Low brought the idea of a great sisterhood for girls home with her from a visit with her friends, Lord Baden-Powell and his wife, in England. Juliette Low loved people and she particularly loved girls. Her idea grew and spread among girls of all creeds, communities and races.

Today there are three hundred thousand Girl Scouts in the United States, and the movement is well established in thirty-five different countries.

## Degeneracy

Many years ago, quite a number of beehives were carried to the island of Barbados in the West Indies. At first the bees went diligently to work gathering honey for the coming winter. But when those bees found that they were in a land of perpetual summer, they ceased to gather honey. Instead they spent most of their time flying around, stinging the natives. We have what can be called "spiritual degeneracy." God has surrounded us with so many blessings that, instead of working for his glory and for the good of our fellow men, we spend most of our time in living for self. We thrust the sting, when we should be gathering the sweetness of the gospel life to give out again to starving men—T. DeWitt Talmage.

# A Program of Achievement for Young People

## "ZIONIC ORDER OF NOBLEMEN"

By Winifred Douglas Stiegel

IN a late number of the *Herald* we noted your interest in local organization and leadership of young people. We thought you might like to know of our plan for we have endeavored to include the entire program of the church in the outline for our activities, and in developing this in detail we have found several new ideas to be successful. The older members of the branch are as enthusiastic as the young, for they have been made an important part of the organization, and the young people are responding whole-heartedly, for they feel themselves to be an important part of the branch.

We have named our organization the "Zionic Order of Noblemen." God has said that the "rich and the wise, the learned and the noble" shall be first in the establishment of Zion, and our great aim is to develop true nobility in the lives of young people so that, through their consecration, Zion may become a reality.

### THE DEGREES

The manual (Note 1) covers the work we have outlined for the first of ten divisions in the program of our organization. We hope to thus classify all the important knowledge and work of the church in these ten divisions or degrees. Those who pass the requirements for the highest (Ladasa Nobleman) degree should be fully qualified to render a real contribution to the church in the way of efficient service. A gold seal certificate from the department of religious education will be one of the requirements for this degree. Each degree represents a definite course of study and program of activities arranged in a logical and progressive manner. The work of the first degree is adapted to the comprehension of the twelve-year old Nobleman, but the requirements of the higher degrees will challenge the best efforts of those who have reached the twenties. Membership in the church is required for the third degree and the payment of tithes and other qualifications of character are demanded of those who are awarded the higher degrees.

To aid the younger Noblemen in their work a system of sponsorship has been provided. Individual sponsors are selected from the best material of

The letter on this page was written by Sister Winifred Stiegel, secretary of Rock Island District. The plan has been produced by Sister Stiegel and her husband, L. W. Stiegel, who is district supervisor of young people's activities.

This movement is heartily endorsed by E. R. Davis, district president.

the adult group, and to each of these a Nobleman who is sixteen years of age or younger is assigned. The personal interest these sponsors have taken in their charges has been very commendable, and the circle of friendship has increased noticeably in our branch since this program was adopted. Each sponsor helps his Nobleman in preparing the lectures and assists in every other way that he can to develop the personality and broaden the

spiritual life of his charge. Men are chosen to be sponsors for the boys, of course, and women for the girls, and the wishes of both parties are consulted before assignments are made so that they may be happy to work together.

### MEETINGS AND THE PROGRAM

We have had splendid cooperation between the officers of the branch and the regularly elected officers of the young people's organization. They meet often in council to formulate plans which will make the organization more interesting and effective and provide for the details which neither could successfully work out alone. The branch has been an interested audience at the Courts of Honor where new members are welcomed into the organization and honors are bestowed upon those who have completed a degree. The pastor, superintendent of religious education, director of young people, and general sponsor preside at the Courts of Honor. The branch has also cooperated in building a large platform in the basement and helping to make it an attractive meeting place for social activities.

Regular Noblemen meetings are held every other Friday evenings. A half hour lecture, a half hour of program numbers and business, and an hour of games and light refreshments completely fills the time. The lectures are given by capable members of the branch or leaders of the community on topics of interest to young people. We enjoyed a fine talk by Sister E. T. Williamson, (formerly Ada Derry of Lamoni, Iowa) on the subject of "*First Things First*." We also anticipate with pleasure the lectures promised by Brother and Sister W. S. Woodward, and Brother F. C. Bevan. We realize that we are usually fortunate in having such excellent ma-

terial available and appreciate their interest. We also meet every Sunday evening for a study hour preceding the regular church service. The lessons outlined in the manual are discussed at this time, and the attendance and enthusiasm shown is usually gratifying. Young people's prayer services are planned each month.

#### THE INSIGNIA

You will find the insignia (Note 2) of the Zionie Order of Noblemen expressed in the design on the cover of the manual. The Z and N are crossed in such a way that no matter how they are turned they still stand for Zionie Noblemen. In like manner we hope to be true noblemen in whatever circumstances we may find ourselves. The circles of the sun and moon and the large star represent the three glories, with the celestial glory being our aim. The six points of the star represent the six principles of the gospel which we obey. The chain designates unity and perfection in organization. It also illustrates the strength or weakness of the chain in relation to each link, and each one of us is responsible for our own individual link in the chain of the organization and the church.

Because other branches in the district have expressed a desire to try our plan we are preparing a handbook which describes in detail the procedure we have followed and the duties of members and officers. It also includes a simple program for a Court of Honor which is patterned somewhat after the plan for Boy Scouts. Perhaps we are too enthusiastic, but we have been so happy to see the number of young people double in the last few months, and to find them genuinely interested in becoming better acquainted with the church and in following its program. The adults have organized a sponsor's class and are seriously preparing for greater efficiency in teaching the would-be Noblemen. We feel that our branch has made remarkable progress and that the Spirit of God has richly blessed us. We enjoy reading of the success other young people are having, and hope to be able to carry our share of the load in a noble and consecrated manner. We realize that Zion is our only hope for the future, and we hope to be worthy to help build it and to live therein.

Notes: 1. The author sent a copy of the manual for the first degree. It is a well made booklet of twenty-six pages, mimeographed, covering a program of study, activity, and examination for the new member.

2. The insignia is shown on the cover of the manual, but cannot be reproduced here.—Editors.

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

## Quarterlies Ready

The intermediate quarterly number 411, for October-December, 1933, which was exhausted early, has been resupplied, and a few hundred copies are now available for distribution.

The new quarterlies for April-June, 1934, will soon be ready, and officers of the church schools are urged to send in orders immediately in order to make sure that shipments will reach them in time for distribution to classes.

And please—*Order by Number!* Our numbering system is working very satisfactorily for all who will take the trouble to follow it. Following it through the courses of study, each class will have everything it should.

The quarterly cover has two numbers on it. The large one is the number of the quarterly on which it is printed. The small one shows what should be ordered for the next time.

Classes that "Keep in step" will have no difficulty with their course. You can skip around if you want to, but you should be prepared to understand the whole curriculum thoroughly in order to do it.

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

## No Creed

"The attempt to force the church into the declaration of a formulated creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the revelations of God to the church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of someone else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office work of the Spirit in leading into truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed."—*Saints' Herald*, volume 32, pages 285, 286; *Church History*, volume 4, pages 483, 484.

# The Royal Road

By Florence Tracey

## XXIV

### Two-edged Sword

It was only a short time after their return from Lakeside Cottage, that Rowe McCarley telephoned Larry. He explained that he wanted to see her right away, but that circumstances necessitated his being out of town for two weeks or more. As soon as he returned, he would get in touch with her.

And so on one soft-breezed May evening he rang Mrs. Hampton's doorbell, and Larry herself opened the door. She was curious to learn the nature of Rowe's intended helpfulness. If he wanted to talk about Nancy, that was all right; but she promised herself that she would not discuss Greg with him.

Tonight she was very attractive in a new blue dress trimmed with white organdy collar and sleeves and mammoth white buttons. And in her most charming manner she presented Rowe to Doc. Eldred Hampton had known him since his primary years. She had been his teacher when he was only ten years old, and soon they were recalling incidents of Sunday school classes and picnics.

"Wouldn't you like a ride?" Rowe finally asked Larry.

"He wants to talk to me alone," mused the girl; "it must be something very private." She was going upstairs for a light wrap: "Naturally though, he doesn't want to discuss Nancy before the others."

When they were far out on the highway, the young fellow gave up his attempt to talk of pleasant and polite little nothings. Slowing down the engine, he looked at Larry and smiled. "I'll bet you've wondered what I wanted," he ventured.

"You've heard of feminine curiosity," she laughed. "Yes, I have been rather curious." Perhaps she was foolish but she could not get away from that feeling that he was not to be trusted. She must be guarded in the things she said tonight.

"Well, I owe you some sort of an explanation and retribution."

"Retribution? What for?" wonderingly.

"Yes, a retribution, or maybe we'd better call it a restoration. That's one of the reasons I've been out of town lately, and I had the deuce of a time finding it—"

"I never was good at riddles," broke in the girl; "please tell me what you're talking about."

For a moment he did not answer her, just watched the road ahead. "I don't

know exactly how to begin. It's a confidential matter, Larry, but I want to clear myself with you if I can, and you can tell those who must know as you think best." He thrust his hand into his coat pocket and brought out a small tissue-paper parcel. "Here, do you recognize that?"

How very strange he was! Hastily Larry tore away the paper, and there in her palm lay Mrs. Hampton's gold bracelet!

"Why! Why!—" bewilderedly she began—"Rowe! Where did you get this? It's Mrs. Hampton's bracelet!" She was turning it around and around, staring at it unbelievably. Yes, there were the flowers in gold, and the lady's head, and the familiar, heavy clasp. "How—"

"Looks as if I took it, doesn't it?" grimly. "Maybe I won't be able to convince you that I didn't."

Sketchily Larry was recalling the happenings of that night at Playland—her agony over Greg and the red dancer; the loss of the bracelet; her dislike for Rowe and Mr. Johnson, his friend; the endless number of questions Detective Farrow had asked. The face of Bill Heckel alias Mr. Johnson seemed to swim into her consciousness, the impression of her strange hunch returned. But all of these were submerged in a great wave of relief. The bracelet was found! She really didn't care how it had been found, who had had it. The only thing that mattered was that now it lay right there in her hand!

And then she heard her own voice saying to Rowe McCarley: "No, I don't think you took it; I never did. I think I know who is responsible—your friend, Mr. Johnson."

"Well, how in the devil did you know?" he demanded, utterly astounded.

"Oh, it was just an impression I got at first. I don't have the absolute proofs, but I have a feeling in here," and she placed a hand over her heart. "You see I had another encounter with him under another of his names," she was speaking carefully. "That time he was supposed to be Bill Heckel, and using a hunch that I had, I scared him up and made him promise to get out of town. Sounds fishy and kind of wild and woolly, doesn't it?"

"Tell me about it—" then as she hesitated, "please. It won't go any further, and it might help me to understand a few strange happenings of late weeks."

"I'm sorry, but I can't, Rowe. I promised someone that I wouldn't, and I can't break that promise. You'll just have to believe me when I say that I met your friend Mr. Johnson under the name of

Bill Heckel—" had she been wise to give that second name? Was there anything he could use to trace all this back to Sallie Ruth?—"I knew I was going to meet Bill Heckel, but not Mr. Johnson. Then, guided by my hunch, I made him think the police were after him; that they knew some things he didn't want them to know. I even made him think that Mr. Farrow, the detective from Playland, had a warrant for his arrest. Well, he promised to leave town that night. And I haven't heard of him since. Next day, by peculiar circumstance, there was a robbery in the city, and the name Tom Johnson was mentioned as a suspect or something. The newspaper story said he had strangely disappeared. I've often wondered if Bill Heckel, your Mr. Johnson and the Tom Johnson of 'Cooper Coopie's' gang were one and the same, sort of a triumvirate."

"By the great horn spoon!" fervently swore the man, "and all the little spoons, too! If you didn't stumble right into the middle of things, little one! I shouldn't be one bit surprised but what they are the same! And here you were tackling them single-handed!"

"But tell me," resumed Larry after a moment, "how did you get this bracelet? My, I can never let you know how grateful I am for its return!" and she squeezed his arm thankfully.

But he did not answer her question at once. Instead he said: "I felt responsible for the whole affair at Playland, because I introduced you to Johnson. I can't tell you how I happened to know him, nor can I explain that matter to certain church officials who would like awfully to know. But Johnson did me a good turn once, and I've tried to help him out. He's really not so bad, just a weak sort of a fellow in with a bad crowd, and always the goat and the one that gets caught. He served a term in the pen once, and is wanted for more now. I didn't know that night at the Playland, that he actually took the bracelet. Found that out later."

Wonderingly Larry listened as the man went on: "As soon as I found out that he did take it, I went to him, asked him for it; but he claimed that he had disposed of it. Well, then I turned detective and started to trace the bracelet. I didn't find it until just a couple of days ago."

The girl was wondering what connection all this had with church officials and their wanting to know something. What had they to do with Mr. Johnson and Mrs. Hampton's bracelet? Surely there was something Rowe was not telling. Perhaps if she listened quietly she would learn more.

But her heart was singing. Now she could return the heirloom to its owner, who, she was distinctly aware, had mourned its disappearance. She could watch Eldred Hampton tuck it away in her box of valuables, just to make sure it was there—and then what a burden would roll off her own shoulders!

The man at her side seemed to read her thoughts: "What shall you tell Mrs. Hampton when you give it back?" he inquired.

"I'll tell her that you have gone to a great deal of trouble and expense to get it, doing some sleuthing on your own hook. I'll tell her that you suspected a certain man at the Playland."

"That won't satisfy her. You'll have to tell her who the man was."

"Why don't we go home and tell her together?" coaxingly.

"Don't think I could. Mrs. Hampton knows me too well. That penetrating look of hers sees right through me and makes me squirm."

"Oh, but I like her. She's so nice—" Larry warmly defended.

"So do I, but I'd rather you'd tell her. Tell her anything you wish. I don't suppose she could think much worse of me than she does," despondently, "and it's sporting of you, my dear, to exonerate me of all guilt in the affair."

"Don't be silly," she remonstrated; "why I'm so grateful Rowe, I don't know how to express it. I wish there were something I could do to help you—" What was she doing? Offering to help this fellow whom she had always disliked?

"You're an awfully sweet girl, Larry, and I'm sorry that I haven't done anything worthy of your friendship."

Was he trying to enlist her pity? Just what were his tactics? What did he want? She was growing wary again. But how thankfully she slipped Mrs. Hampton's bracelet into her pocketbook! She did not dare risk it on her wrist.

Presently the conversation drifted to safer subjects, Lakeside Cottage, Mrs. Keithley, sports, plans for the summer, and a dozen others.

"Do you know," he queried after a time, "that you are very much like Nancy?" They were just starting home.

"Oh no,"—here was the subject she thought he wanted to discuss with her first; how glad she was that he had not mentioned Greg! "Nancy's ever so much prettier and gayer than I."

"Pretty loyal friends you two, aren't you?"

"Not so loyal as we might be—at least not so attentive and thoughtful. I haven't heard from her for ages, and I'm an awfully poor writer myself."

"Nancy's a wonderful girl," meditatively, "a wonderful girl—that's the trouble."

"What, riddles again?" incredulously. She almost added: "Well, you don't act as if you thought she was wonderful."

"She's too wonderful for me, Larry, and that's the truth. She's bright and ambitious and pretty, and has a future ahead of her. She's a church member in good standing. Who am I, just a waster and loafer, to aspire to Nancy Bart? I haven't written her much since my license was revoked; just haven't mustered up the nerve, though I suppose she's heard of it by now."

"Your license! License for what? Don't tell me, Rowe, that we're driving without a car license tonight!"

"My priest's license," he returned, disregarding her attempted rillery. "You surely knew that had been taken away from me."

She was stunned. Never had she heard of a priest's license being taken away. Several times she had read notices of silence for elders; but always she had considered that being a priest was a sort of life institution. "Your priest's license," she repeated dully.

"I thought everybody knew that. They took it away five months ago. I got into a scrape that I couldn't explain in the light of my priestly duties, and so I had to surrender my license to officials."

"That's too bad," consoled Larry. "No, I never knew it. I don't think Nancy's aware of it either, although she may have heard some rumors. I thought all along you were a member of the priesthood. I—I—"

"You what?"

"Oh, I don't know just what I was going to say. Go on—what were you saying about Nancy?"

"Guess I had said about all there is to say," he was not looking at her now; "I just don't think I'm worthy of Nancy. I haven't written her for a long time because I felt that way."

"But you've gone hither and yonder with this girl and that, and she's heard gossip and been eating her heart out over you!" Larry's anger was suddenly blazing. He did not mean what he was saying. He was just playing upon her sympathies. Such words as he had been saying were not in keeping with his reputation. "That's why I've never liked you," she flamed, "the way you treat Nancy! Your actions certainly don't prove that you think she's wonderful! You just dangle her, when there are other young fellows, who would pay her their attentions if you were not in the way, and they are nice young fellows, too!"

"Go ahead," meekly, "get it out of your system. I knew something was there."

The girl laughed, but it was not a pleasant laugh to hear. "I despise men of your caliber," she hastened on in a low intense tone, fearing that her courage would suddenly leave her. "I think the best thing in the world for Nancy would be for you to drop out of the picture. The poor girl has had an awful time this winter, wondering, worrying and thinking about you. There's been

gossip—and she's been almost crazy. But she goes on laughing and going places—you know how she is—and few people guess the anguish in her heart!"

"You do hate me, don't you?" slowly. "I'm grateful to you for bringing the bracelet back—you've helped me wonderfully in that; but—well, who brought up the subject of Nancy anyway?"

"I'll admit I deserve this, Larry," penitently. I have been—"

"And that sob stuff," she cut in, "doesn't get anywhere with me, Rowe. You might just as well save your breath!" They were driving into Independence now. "What makes you talk as you have tonight anyway—all this humility? Is that the way you run back to Nancy for pity when something happens? Has Dagmar Shelby thrown you over and you need sympathy?" relentlessly.

"Oh, Dagmar, she's a good playfellow—"

"Yes, you'll play around with her just for the fun of it, leaving Nancy at home, or leaving her to a second choice! Someday, Rowe, if you don't straighten out, she'll marry second choice!"

"I'm glad you've spoken so frankly, Larry—truly I am," he declared as they drew up at the Hampton curb. "I've often wondered why you didn't like me—and now I know that it's chiefly Nancy." He relaxed his hold on the wheel and leaned back in his corner. Larry tucked her collar about her throat and sat remotely away from him. She appreciated the fact that he had not once during the entire ride offered to touch her.

Now she was overwhelmed with the sharpness of all the things she had been saying. What had started her? Rowe McCarley and his interests were nothing to her; why had she spoken at all? Mentally she was berating herself for speaking so plainly to him.

"So you think I should get out her life?" he spoke as if thinking aloud. "I've thought of that; but it will be hard because there's something rather unusual about us, something sort of telepathic between us. We can feel sometimes what is happening to the other, without knowing a thing about it. Maybe that's why we each have suffered this winter."

"You suffer! You!" the words stung the girl's tongue, but she did not utter them.

"—I never had that feeling over any other girl," he continued; "and I'm afraid with that condition existing, the breaking up will be hard."

"I know Nancy has had a hard winter," Larry's voice was low; "she hasn't written much, only notes, but I saw her in February."

"What would you do if you were in my place?" he demanded.

"I—I," she stammered. She wanted to laugh at the irony of this question. She arrange his affairs! She solve his problems—when she did not know how

(Continued on page 337.)

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Dec. 1 — Bro. Taylor, Webb and Crump went to Walsall and I preached twice. 2nd—Spent the day writing instructions to branch presidents—sent copy to Pres. J. Smith. 5th—Went to see Sister Newey and daughter, where I was well entertained. From there to Mr. Faireg, who is printing the pamphlet of conference minutes. Then to the Royal Art Gallery—this is the finest collection of paintings I have ever seen. 8th—Preached 3 times in Birch Terrace Academy. 11th—Walked over to Burslem where I had a very pleasant visit with Col. Lucas, American Counsel for this District. He knew Joseph the Martyr and related experiences to me. 14th—Bro. Poole brought my boots half-soled, heeled and repaired—an excellent job. 15th—Preached three times, topics Acts 3: 26—Faith and Repentance.

17th—Took train for Liverpool—met by Bro. Coward and taken to his home. At night went with him to visit Bro. Jos. Bennett recently baptized here. He and his family went to Salt Lake City same time that I did. 19th—Train to Manchester, thence to Stockport up to my dear old friend John Eardly who received me very affectionately. John and I clerked together in Florence church offices and again in South Weber—we were also held prisoners together for three days by the Brighamites. John still holds to the Morrisite views. 20th—Spent the day with John, conversing on religious matters and in writing. John seems pleased with our views and his wife expressed herself as being satisfied with them. I have hopes of bringing them into the covenant. Went to Bolton and visited my wife's relatives—and at night Cousin Samuel accompanied me to Manchester and took me to hear a very fine rendition of the "Messiah." 22nd—Spent the day with John and with him went to visit others returned from Utah and spent the day in giving them our doctrine and practices. 24th—Leicester—In the evening accompanied by my family went to Wellingsboro where we met Bro. Wm. Thomas and Zacheus—went to Zacheus home where Charles was also. 25th—Christmas Day and a family gathering. The first time for over 22 years, I have had the pleasure of meeting all my brothers and sisters together. Enjoyed it altho sad to think of my loved ones so far away. The family all together again on Thurs. Took train for Chatteris where I visited my dear mother and aunt. Spent next morning with them and in the afternoon visited father's grave.

January 1—1873. According to appointment, left my dear, aged mother—76 yrs. and aunt 74—and took 1st train for St. Neots, to spend New Yrs. at my

eldest brother's home. Received a very warm welcome from all and especially from my dear Amy. No place I go do I feel more at home than with these loved ones. At night to the teachers' festival of the Baptist S. S. of which my Bro. Wm. is superintendent—did not enjoy it much. 5th—Met Bro. Patterson in London—visited Bro. Norton in the morning. Bro. Patterson preached in the afternoon and myself at evening. 9th—We went to Wellington Row and spent the day with Mr. Geo. Thompson and wife—a Morrisite. Enjoyed our visit. 10th. Amy and I took train for Birmingham. 12th—Sunday—enjoyed fellowship meeting—at evening preached on "Consciousness after Death," good liberty. Also a short time on the death of little Mary Rose Meredith. Monday—Went with Edward and Amy to see a Christmas pantomime—Edward paid expenses—it was a great treat to Amy. 14th—Visited Mr. Meredith and family and tried to give them comfort—went to the bedside of their other two children, sick, and prayed for them. Mr. Meredith tried to encourage me to start a job office in Birmingham, promising to back me with funds and give me the service of his two boys for a few months. 24th—Bro. John and I went to Sister Coruthwaite to tea. Learning Sister Fisher's daughter was very sick—consecrated some oil and took it along. She was suffering intensely. I administered to her. Her countenance brightened and she was at once relieved of all pain. I felt very thankful to God, as this was the first time two of the sisters had ever seen the ordinance for the sick administered. 26th—Sermons preached on "parable of the Vine" and "Latter Day Ministations," and "Joseph Smith a true prophet." I had good liberty all day—good congregations. Bro. Pomiton came for me in the evening—I agreed to go to Sheffield and try to open a branch—may God open the way.

February 14th—The following notice from my pen raised a bit of excitement as it was noted in the Daily Mail of Birmingham:

"Christ is Coming!" Three discourses will be delivered on the above subject, in the Saints meeting Room 14 Temple Row, by Elder Forscutt from America, on Sunday next Feb'y 16th—Morning 10.45. "The Promise of His Coming," afternoon 3.15, "The Signs and Preparation of His Coming," and evening 6.30, "The object of His Coming"—Bring your Bibles! 16th—To the room and preached to a fair sized congregation in the morning and in the afternoon to a still larger one, some having to stand, in the eve. carried in extra seats—all filled—I had excellent liberty—Thank God—during

the intermission 6 were baptized and later confirmed. 19th—Wrote out subjects for 20 lectures to be delivered in Birmingham—5 per week to commence March 2nd. and took them to Bro. Taylor. 23rd—Conference—met at 9—Bro. Taylor in Chair—good session—I preached at morning service. 24th—Bro. Poole repaired my boots—he refused pay altho poor. Preached at Bro. Caton's on Baptism. Good number present. Tues.—A goodly number met at Bro. Caton's to whom I related my early experiences in the reorganized church. 26th—To Stafford—altho quite sick—spoke at night at Bro. Seville's. 17th—To Birmingham—spent evening with some of the Saints whom I am trying to instruct in singing.

## An Offer for Kirtland Temple

Mar. 2nd—Attended meetings and delivered the first three of the series of 20 lectures I am appointed to deliver. 10th—Had three letters from America—One from Bro. Joseph Smith informing me that Bro. Russel Huntley had made a deed of the "Mormon" temple at Kirtland, Ohio, to Mark H. Forscutt and Joseph Smith, and that Mr. Whilpy had written to say that if we would sell it for \$2,500, he believed the board of education would buy it of us. Another letter was from Bro. Walter B. Fiske, who is willing to come and take charge of a printing press here. In Joseph's letter I read that Bro. Samuel Powers, of Beloit, Wis., another of the apostles is dead. (From this date to April second much of the time was taken up in preparation and delivering of the twenty lectures—the last being "The Earth, the Saints everlasting Abode.")

April 4—Met Saints coming in to conference—Bro. Davis and Griffiths came from Wales. 5th—opened conference. 6th—Elders met this morning, Bro. Patterson in the chair and organized elders 4th quorum. Repaired to the Athenium where Bro. Davis delivered an excellent sermon. Dinner served at our meeting room. At 6.30 I spoke on "Spiritual Ministrations." God grant this conference may work to his glory. 9th—Went with Bro. Patterson to have him measured for a new pair of pants. If I had the means would buy him a suit. At night Bro. John preached. 11th—Good Friday—afternoon excellent prayer meeting—evening I preached on "Atonement of Christ." 13th—Three meetings at which Bro. John preached in afternoon and I morning and evening. 14th—Baptized two this afternoon. 16th—Went down to meeting with Bro. Patterson and fixed the room. Bro. John delivered a discourse on polygamy, "Polygamy is a false, misscriptural and Anti-Mormon

doctrine," as per announcement in "The Mail"—Elder Snow, son of Erastus Snow and two ladies were present, as also a reporter for the *Daily Post*. 17th—Bro. John left for Leicester and Doe Hill this morning. I rec'd a letter from Bro. J. W. Chatburn sent to England by the Iowa Board of Immigration to get settlers for Iowa. The *Daily Post* contained about 1¼ columns on the discourse of Bro. Patterson, very correct in most of it. 20th—Gave 3 sermons. Every seat occupied and excellent liberty all day—Praise the Lord. 25th—Left for Aberdeen, Wales—Met by Bro. Davis. 26th—In the evening attended conference business meeting in the Albion Inn Room—took severe cold in chilly room. 27th—Attended meeting three times and addressed the conference on various subjects and at night Bro. Evens and I preached, he in Welsh and I in English. Bro. Evens appointed to labor under Bro. J. T. Davis. He is an able man, with a wonderful spirit. Spent the week visiting in the homes of the Welsh Saints and enjoying their company as far as we understood each other.

### Released

Thurs. Bro. Davis and I went to Aberman and at night I preached from the D. of C. The Saints here seem to be very sorry to learn I am going away, as I received a letter from Joseph today that I am released and J. S. Patterson succeeds me."

"May 13—Took train for Birmingham. Found Bro. Patterson awaiting me. He does not like the arrangement of my release and his appointment. I feel very grieved and heart-broken tonite. Bro. Joseph's letter informs me of underhand work at conference against me. Thanks to the Lord. He and his Prophet have not forsaken me. I felt I should go to Wellingboro, but Sister dissuaded me. Fri. 16th—By this morning's post a card announcing the death of my niece at Wellingsboro, Sarah Ann Forscutt, age 24—sister and I know now why I should have gone. Took first train and found my brother Zacheus and his wife full of grief for their child, who was loved greatly. She was taken suddenly ill on Sunday. I tried to comfort them. 21st—Concluded to accept my release, altho I am doubtful as Joseph does not seem to concur and the way is opening beautifully for my success in Birmingham and elsewhere. A fine class of people and many attending the services. My wife writes that she has hopes that with her business she will soon be self-sustaining and especially I do not wish to return, until I have, at least accomplished part of the work I was sent to do.

### Anxiety

Joseph's letter says I am appointed to labor under Joseph or the "First Presidency" and again writes "I await with anxiety to see your minutes to conference to see what success you are meet-

ing with in the publishing line. And until such time as its fate is decided you will remain as the active minister in charge of the mission, rumor and mother grudge to the contrary. As this will by my positive instruction to you as laboring, under my direction." What to do I know not and if I do not give up the Presidency I seem to violate the decision of conference—and if I do I shall go directly against the instruction of Pres. J. Smith. If I go I had better go before Amy is 12 years old as I shall then have to pay full fare for her. Bro. Patterson does not like it because I have not given up the presidency to him, but the dear Lord knows my heart, that I have no desire to hold the office, but I honestly do not know what to do. Joseph also said in the same letter. "Bro. Blair, David, and myself will have an official consultation the first of next week, when I shall again write you. In the meantime please remember you have my warmest regards and truest friendship and support and defense in all righteous undertakings." I am so unhappy with Bro. Patterson now, that I must decide to resign as he thinks I ought, stating the General Conference release is final. I resolved to resign and did so, writing to each branch. Yet I doubt the correctness of my decision. 24th—Evening meeting house was crowded—numbers could not enter. A great many expressed their deep regret at my release—and many wept. A resolution was presented and passed expressing regret at my release. Bro. Taylor as Pres. of the branch asked me to speak next Sunday. Spent week in writing, visiting the Saints and in leaving all things in order.

Sunday, June 1—John went to Walsall and I occupied morning and evening at Birmingham—in the evening to a crowded house I preached my farewell sermon. Monday baptized 3 and with Bro. Taylor confirmed them. June 3—Packed my things and sent them off—and visited. 4th—Went to Bro. Taylor's and bade them good-bye. Left on the 11 train for Leicester. Found all well—all grieved at our leaving. 6th—Mother came last night, God bless her. She feels so grieved at my going, but is bearing up better than I expected she would do. 7th—Bade good-bye to mother, sister and brother, as well as friends and Amy and I left for Manchester. Went to Bolton and stayed with my wife's uncle, Samuel Unsworth. 10th—Secured passage for self and Amy on steamship Spain. Rec'd a letter from J. S. Patterson containing c3:14-6 and an account of 4.4.6 having been raised for my immigration. Bro. Bennett and Bro. Coward also gave me the 10 I had brought them back. I refused except as a loan to be paid as I could.

### Home Again

June 11th, [1873]—Started on the ship for America. 19th—My birthday, poor place to celebrate, and poor fare. The

trip was marked with very cool weather, rough sea and much sickness. 20th—Sighted coast of Maine. Sky cloudless and like an American sky and exclaimed "Home-sweet home." 25th—Did not get our boxes out until afternoon and then to Castle Gardens where all immigrants have to land, where it is too late to get our baggage. So had to go to a cheap hotel. Tues.—Amy and I went to Brooklyn and visited the Saints. Wed.—In the evening went by immigrant train, miserable inconvenience, via N. Y. & Hudson R. R. to Suspension Bridge across Niagara Falls to Ontario. 27th—Arrived in Detroit, Michigan, started by Michigan Central to Chicago—arrived at 8:30—could not get my boxes. Split the seat of my trousers, had no money to get others, so bought a packet of pins and Amy pinned my coat around to cover the place. Left at 10:30 for Kewanee where we arrived at about 6 a. m., wife up and rejoiced to meet us. She brought out a pair of my old pants but I could not get into them, so had to go to bed while she patched those I had on, for our boxes did not arrive for a day or two. A number of the Saints came to welcome us. 29th—Went to Bro. France's to dine, thence to fellowship meeting and at evening I preached. Spent the week with family and helping to take stock for wife and Sister Smith. Mon.—Wife bought Mrs. Smith's share of fixtures and they divided the stock. She is very glad to have the business in her own hands. Thurs.—Cleaned my clothes. Rec'd card from Joseph, stating that H. C. Bronson, President of this district has requested for me to labor here with him and Joseph consented if I deem it wise—until something definite. Sun.—Bro. Bronson here—I preached in the afternoon and he in the evening.

July 14th—Wife and I went to Plano—many expressed their pleasure at seeing me—though surprised to see how stout I had grown. Joseph away—visited around and in the eve. went to Sandwich and to Bro. Banta's where we were warmly welcomed—visited with the Saints. 17th—Took train back to Plano—had a long talk with Joseph, who tells me that the conference did not release me and that I ought to have remained in England in charge of the mission. Friday we returned home. Sunday—Rode with Bro. Jones where at the Union Schoolhouse I preached twice to a well filled house.

You cannot speak of ocean to a well-frog, the creature of a narrower sphere: you cannot speak of Tao to a pedagogue!—Lao Tze.

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

# Worship Suggestions for April, 1934

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

(S. H. refers to our latest hymnal. O. S. H. refers to the earlier publication. Z. P. refers to Zion's Praises.)

THEME FOR THE MONTH: "FOLLOW THOU ME"

APRIL 1, 1934

Theme: "What Hast Thou Given?"

Instrumental Prelude: "Angels, roll the rock away!" S. H., 164; O. S. H., 160.

Scriptural Story: Luke 24: 1-8.

(S) Hymn: "Yes! The Redeemer rose," S. H., 167; O. S. H., 155.

(S) Short invocation.

Scripture Reading: 3 Nephi 5: 11, 12, 14-17.

Hymn: "I gave my life for thee," S. H., 330, verse 1.

Scriptural Reading: Doctrine and Covenants 45: 1.

Hymn: "My Father's house of light," S. H., 330, verse 2.

Scripture Reading: Isaiah 53: 1-6, Matthew 8: 19, 20.

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"And a certain scribe came unto him and said, 'Master, I will follow thee whithersoever thou goest.'

"And Jesus said unto him, 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.'

Hymn: "I spent long years for thee," S. H., 330, verse 3.

Scripture Reading: 3 Nephi 12: 25-28, 34, 35.

Prayer.

Hymn: "I know that my Redeemer lives," S. H., 256; O. S. H., 187.

Benediction: "Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of the present evil world, according to the will of our God and Father; to whom be the glory forever and ever. Amen." (Galatians 1: 3-5.)

APRIL 8, 1934

Theme: "Pray for the Conference."

Prelude: "Come ye apart!" S. H., 108.

Call to Worship: Doctrine and Covenants 28: 1.

(S) Hymn-Response: "Jesus calls us," S. H., 337, verses 1 and 2.

(S) Scriptural Meditation: Doctrine and Covenants 32: 2.

(S) Short invocation.

Hymn: "The church's one foundation," S. H., 359, verse 1.

Reader: Revelation 14: 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Hymn: "The church's one foundation," S. H., 359, verse 2.

Short Talk: One of the greatest privileges God has given us, is that of taking part in the business of His Kingdom.

The deliberative assemblies of the church are as important in their place as any other phase of church activity, and should be given our best time, and effort, and thought. We should be aware of some of the problems facing us, and seek Divine Grace to help in their solution. God will bless the conference as we live so that He can. It is our responsibility to make the General Assembly a benediction to the church.

Hymn: S. H., 359, verse 3.

Period of Prayer.

Hymn: S. H., 359, verse 4.

(S) Commission: Doctrine and Covenants 51: 5. Beginning: "and whoso is found a faithful, a just, and a wise steward . . ."

(S) Benediction.

APRIL 15, 1934

Theme: "Hast Thou Left Aught for Me?"

Instrumental Prelude: "O Jesus I have promised," S. H., 298.

Call to Worship: Doctrine and Covenants 10: 12, Matthew 16: 25, 26. "Behold, I am Jesus Christ, the Son of God. I am the light and life of the world. If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny all ungodliness, and every worldly lust, and keep my commandments."

(S) Hymn-Response: "Jesus is calling," S. H., 332; Z. P., 111.

(S) Prayer.

Scripture Reading: Luke 5: 1, 4, 11; 18: 28-30.

"And it came to pass, as the people pressed upon him, to hear the word of God, he stood by the lake of Genesareth,

"Now, when he had done speaking, he said, 'Simon, Launch out into the deep, and let down your net for a draught.'

"And when they had brought their ships to the land, they forsook all, and followed him.

"Then Peter said, 'Lo, we have left all, and followed thee.'

"And he said unto them, 'Verily I say unto you, there is no man who has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time; and in the world to come, life everlasting.'

Hymn: "Dear Lord and Father," S. H., 243, verses 1 and 2.

Talk: The way of Christ is one where we have to exercise conscious choice between that which is best, and that which is second-best. Jesus was constantly challenging his disciples to choose between his companionship and lesser values. On one occasion, a rich man sacrificed his opportunity to be a friend of God because he could not leave his riches. Others were invited to a marriage feast. Some of them had property, some had cattle, others had pressing family duties, and business worries. They failed to leave these things for the marriage feast, losing thereby the richest treasures.

Whatever hinders the communion of the Holy Spirit must be forsaken if we would be with Christ where he is. We cannot enjoy the true riches of eternity, and hug to ourselves the paltry riches and treasures of this earth. "You cannot serve God and mammon."

(S) Hymn: "One hour with Jesus," S. H., 342, O. S. H., 337.

(S) Commission: Matthew 16: 27-29. (I. V.)

(S) Benediction: Numbers 6: 24-26.

APRIL 22, 1934

*Theme: "How Much Have Ye Spent?"*

Instrumental Prelude: "Jesus, the very thought of thee," S. H., 283.

Call to Worship: John 3: 16. "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have eternal life."

(S) Hymn-Response: "Sing we then eternal love," S. H., 105; O. S. H., 369, verses 2 and 3.

Scripture Reading: 1 John 3: 16. "Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren."

Invocation.

(S) Hymn: "Savior, thy dying love," S. H., 302.

Story: Of some man or woman who has spent his or her life for the gospel. The story of Bishop Partridge may be found in Church History, volume 1, pages 316, 317, 350, 351.

(S) Hymn: "O Love that will not let me go," S. H., 285.

(S) Commission: Moroni 10: 29, 30. "Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall love God with all thy might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye, by the grace of God, are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot."

Benediction.

APRIL 29, 1934

*Theme: "Have You Consecrated Yourself?"*

Instrumental Prelude: "Unto God, who knows our every weakness," S. H., 293.

Call to Worship: Doctrine and Covenants 11: 2; 64: 7. "Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you." "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days."

(S) Hymn Response: "Hark, the voice of Jesus calling," S. H., 344.

(S) Invocation, ending with the Lord's Prayer.

Scripture Reading: Joshua 24: 14-24.

(S) Hymn: "Take my life and let it be," S. H., 307, verses 1 and 2.

Period of Testimony.

Prayer.

(S) Hymn: "Take my life, and let it be," S. H., 307, verses 3 to 6.

(S) Benediction: 2 Thessalonians 2: 16, 17.

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, APRIL 1, 1934

Sacrament Service

Easter Sunday

Sacrament service for adults and children together.

A beautiful Easter picture is No. 6108-M, "At the Tomb," size 15x20 inches, sepia, 12c, for sale by David C. Cook Publishing Company, Elgin, Illinois. This is a copy of the picture, "Holy Women at the Tomb," by Plockhorst.

SECOND SUNDAY, APRIL 8, 1934

*Theme: "The Risen Christ in Palestine."*

Prelude: "Easter Hymn," S. H., 164.

Call to Worship: "Give unto the Lord the glory due unto his name: . . . worship the Lord in the beauty of holiness." (1 Chronicles 16: 29.)

Hymn: "Holy, Holy, Holy," Z. P., 131; S. H., 39, or "Oh, worship the King," S. H., 9.

Prayer.

Scripture: Mark 16: 6, 7.

Hymn: "The Child of Galilee," Z. P., 36.

Sermon Talk: Last Sunday we heard about Jesus' resurrection. For a while even his friends could hardly believe He was alive again, but when they saw Him and talked with Him, they believed. Tell of the appearances of Christ after his resurrection: To the women, Matthew 28: 9; to Mary Magdalene, John 20: 14; to Simon, Luke 24: 34 (probably Peter, since the cross-reference refers to 1 Corinthians 15: 5, where he is called Cephas); to the two on the way to Emmaus, Luke 24: 15; to the disciples, Thomas absent, John 20: 19-24; to the eleven disciples, John 20: 26; to seven disciples by the Sea of Galilee, John 21: 1; to the eleven disciples on a mountain in Galilee, Matthew 28: 16, 17; to five hundred people at once, 1 Corinthians 15: 6; to James, 1 Corinthians 15: 7; the ascension (near Bethany), Luke 24: 50, 51. Jesus ascended to His Father forty days after his resurrection. The Bible does not tell us very much about what He did during the forty days, but the things it does tell us show that He was the same loving, kind friend and helper that He was before his crucifixion.

Story: "The Walk to Emmaus," Luke 24: 13-35, or "A Friend Who Doubted," John 20: 24-29. Told by juniors.

Hymn: "Fairest Lord Jesus," S. H., 23. This may be sung by the junior choir or by the entire group.

Story: "Breakfast on the Seashore," John 21: 1-13, or "Peter's Second Chance," John 21: 15-17; page 18, Departments' Journal, May, 1928.

Closing Hymn: "The children's Friend," Z. P., 179.

Benediction.

THIRD SUNDAY, APRIL 15, 1934

*Theme: "The Risen Christ in America."*

Prelude: "Oh, worship the King," S. H., 9.

Call to Worship: ". . . They did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship Him." (Book of Mormon, page 633, verse 17.)

Hymn: "Holy, holy, holy is the Lord," Z. P., 26; S. H., 7.

Prayer.

Scripture: Book of Mormon, page 632, verses 9-11.

Hymn: "Glad Tidings," Z. P., 149.

Sermon Talk: Text: John 10: 16. "Other sheep" means the Nephites and Lamanites (the people on this land) and other people that we do not know about. (Book of Mormon, page 645, verses 24-26.) Many years before Christ was born in Palestine, God's prophets in this land told the people that the Son of God would come into the world. (Book of Mormon, pages 24, 28, 323, 591 and other references.) It was prophesied that He would come to the people on this land. (Book of Mormon, pages 144, 361 and other references.) Tell about the sign that would be given at the time of his birth; foretold, page 591; fulfilled, pages 601, 602. For additional material, see article appearing pages 828 and 829, The Saints' Herald, September 2, 1931.

Story: "When Jesus Came to America," Book of Mormon, pages 631 et seq.

Hymn: "Tell me the stories of Jesus," No. 37, Living Hymns, and other books. This may be sung by the junior choir as a special number. If a picture is shown with each verse, it will add interest to the hymn.

Story: "When Jesus Blessed the Nephite Children," Book of Mormon, pages 648-650, or "Jesus Healing the Nephite People," pages 671, 672; also page 654, where it is stated that Nephi's brother, Timothy, was raised from the dead.  
Closing Hymn: "What is your song?" Z. P., 121.  
Benediction.

FOURTH SUNDAY, APRIL 22, 1934

Theme: "Carrying on the Master's Work."

Prelude: "Earnest workers for the Master," Z. P., 99.  
Call to Worship: "Sing unto the Lord: for he hath done excellent things: this is known in all the earth." (Isaiah 12: 5.)  
Response: "The Lord hath done great things for us; whereof we are glad." (Psalm 126: 3.)  
Hymn: "Hark! Hark! the Song," Z. P., 164, or "The Song-Gift," Z. P., 162.  
Prayer.  
Scripture: Luke 24: 50, 51.  
Hymn: "I love to scatter sunshine," Z. P., 136.  
Sermon Talk: Text: Matthew 28: 19, 20. When Jesus was on earth, he chose people to help him tell about his gospel. Some of these helpers were called Apostles and some Seventies. When Jesus went back to His Father, the work of telling about Jesus was left with his helpers. He told them to "Go and teach all nations." There are many people today who do not know about Jesus and his gospel. That is the reason our missionaries are going out and preaching to the people. Some day, at least some of you boys will be preachers, too, and can help carry on Jesus' work. There are many ways you boys and girls can help right now. You can tell other boys and girls about Jesus and invite them to come to church with you; you can pay your tithing, which will help to send missionaries out into the world; you can live right and study, so you will be ready when you are asked to take a part in this work.  
Story: Picture appreciation, "The Ascension." Use a large picture, if you have one. If your group is small, picture No. 700, "The Ascension," 10½x12 inches, in colors, 15c, for sale by the Standard Publishing Company, Cincinnati, Ohio, will be suitable. After the appreciation, allow a brief period for the children to look at the picture, while "Till He Come," (Saints' Hymnal, 383) is played softly, or "The Lord is depending on us." Adapt the story appearing in small print on page 123, Departments' Journal, April, 1930, to suit your group.  
Hymn: "Consecration," Saints' Hymnal, 293.

Stories: "Carrying on Jesus' work," Acts, chapter 3, Peter and John; Acts, chapters 6 and 7, Stephen; Acts, chapter 8, Philip; also about our missionaries. These stories may be written and told by juniors.  
Closing Hymn: "Send me forth, O blessed Master," Z. P., 166; S. H., 214.  
Benediction.

FIFTH SUNDAY, APRIL 29, 1934

Theme: "New Life in the Springtime."

Prelude: "Sweet are the promises," Z. P., 41.  
Call to Worship: "The heavens declare the glory of God; and the firmament showeth his handiwork." (Psalm 19: 1.)  
Hymn: "Giving thanks," Z. P., 53.  
Prayer.  
Scripture: Ecclesiastes 3: 11 or Twenty-fourth Psalm.  
Hymn: "Sweet are the promises," Z. P., 41.  
Sermon Talk: Text: Genesis 8: 22. This is a beautiful promise made by our heavenly Father. While in many lands the flowers and grass and trees have a time to rest (winter), we know that they will awaken in the spring. Do you know what a miracle is? (Explain.) Every spring there are many miracles happening around us. (Mention flowers, grass and trees.) It will be helpful to use objects to illustrate the thought of new life, such as lily bulb and blooming plant, branch of tree which has no leaves, branch of tree with new leaves, etc. Help the boys and girls to appreciate God's goodness in this respect and not merely accept it as a matter of course. Quote Song of Solomon 2: 11, 12. Tell what Jesus said about the lilies. (Matthew 6: 28, 29.)  
Story: "The Boy Who Discovered the Spring," found in the book, "Why the Chimes Rang and Other Stories," by Raymond MacDonald Alden; also in "Stories Children Need," by Carolyn Sherwin Bailey.  
Hymn: "For the beauty of the earth," S. H., 18, or "This is my Father's world," 17, Living Hymns, and other books.  
Story: "The Caterpillar's Journey," page 48, primary quarterly, January, February, March, 1934, by Mildred Goodfellow, or "The Selfish Giant," by Oscar Wilde, found in "For the Story Teller," by Carolyn Sherwin Bailey, and other collections of stories. (In some collections the story ends with the giant tearing down the wall and telling the children they may play in the garden. That one would be preferable in this service.)  
Closing Hymn: "Be pure in heart," Z. P., 103.  
Benediction.

THE ROYAL ROAD

(Continued from page 332.)

to deal with her own! "Oh, I don't know what to tell you, Rowe; only I do so want to see Nancy happy! I can't solve my own problems, so why should I try to solve yours?"

"You and Greg haven't been seeing each other lately, have you?"

"No." The word in itself was discouragingly brief. She hoped Greg was not to be the subject of discussion. She wouldn't talk about him — no, she wouldn't!

"I saw him the other day, talked with him in fact." It was music to the girl's ears. In spite of herself she leaned nearer and listened. "Met him over at the skating rink, and say, but that little cousin of his is a good looker!"

"A pretty face always get you, doesn't it?" laughed Larry. But she was thinking: "Cousin? What cousin? A cousin

of Greg's. I didn't know he had a cousin in town." Aloud she said: "Did he introduce you to her?"

"Oh, certainly, and her name just suits her—Crystal. Crystal is a good name for a little blond thing, don't you think?"

Ah, so she was blond—and little! Larry nodded agreement. But surely Rowe was wrong, maybe he was deliberately lying. A little blond cousin of Greg's named Crystal—she had never heard of her. "I haven't met his cousin," she said formally.

"No? Her family only moved here recently. She's a cute little thing, seems to adore Greg, and I understand he takes her everywhere—why, Larry, whatsa matter?"

The girl that she had seen with Greg at the show had been little and cute and blond. Perhaps that was Crystal, a cousin—Larry began to giggle.

"Don't laugh like that!" remonstrated Rowe, "I don't like to hear it!"

But she could not stop. "Don't mind me," she tittered; "I know a good joke on a friend of mine—such a good joke! ha, ha!" And though she was laughing because the joke was on herself, a tear or two whisked down her cheeks. She couldn't keep them back—the joke had been so complete, so awful! The little blond girl with Greg had been his cousin—his cousin—and not a new girl friend after all! And here she had worried and worried!

"What are you laughing at?" barked the man behind the wheel.

"I—I don't know," she stuttered hysterically, and bowed her head on her hands, for now the tears were flowing freely and the giggles were growing farther and farther apart.

(To be continued.)

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

# Church Statistics for 1933

By C. L. Olson, Statistician

The following summary report shows the total changes that took place during the year 1933 and the various types of reports that were turned in to the office of the Department of Statistics.

Total enrollment of the church, January 1, 1933, 108,276

Baptisms for the year .....	3,197
Transfers from the unknown .....	98
Gains by correction .....	41
Membership reinstated .....	9
Total gain .....	3,345
Deaths during the year .....	993
Expulsions during the year .....	96
Losses by correction .....	30
Total loss .....	1,119
Net gain during the year .....	2,226

Total enrollment of the church, January 1, 1934, 110,502

Transfers .....	5,156
Blessings .....	1,821
Marriages .....	880
Ordinations .....	318
Divorces .....	68
Silences .....	40
Licenses restored .....	12
Branches disorganized .....	6
New branches .....	3

The table which follows gives a distribution analysis of the changes in the total church membership during the year, showing the number of baptisms, gains and losses by transfer, deaths and expulsions, the net gain or loss, the enrollment at the beginning of the year and at the end of the year, for each of the major divisions of our church membership:

Division of Membership	Enrollment Jan. 1, '33	G A I N S			L O S S E S		NET GAIN	NET LOSS	Enrollment Jan. 1, '34
		Baptism	Transfer	Transfer	Death	Expulsion			
Independence .....	6,380	177	341	472	74	3		31	6,349
Kansas City Stake .....	3,030	80	166	123	19		104		3,134
Far West Stake .....	2,554	69	73	65	34	8	35		2,539
Lamoni Stake .....	2,178	99	199	87	31	1	179		2,357
Holden Stake .....	2,095	69	155	130	13		81		2,176
Stake Totals .....	16,237	494	934	877	171	12	368		16,605
Totals for Districts in the United States and Canada .....	78,245	2,476	3,417	3,795	743	63	1,292		79,537
Unorganized Territory .....	1,921	73	172	145	12	2	86		2,007
Totals for United States and Canada .....	96,403	3,043	4,523	4,817	926	77	1,746		98,149
Foreign Missions .....	6,925	154	13	11	47	19	90		7,015
Totals for Membership Properly Enrolled .....	103,328	3,197	4,536	4,828	973	96	1,836		105,164
Suspense Files .....	4,647		556	222	20		314		4,961
Disorganized Files .....	301		94	18			76		377
Sub-totals .....	4,948		650	240	20		390		5,338
Grand Totals for the Church .....	108,276	3,197	5,186	5,068	993	96	2,226		110,502

The total of 3,197 baptisms for the year 1933 is an increase of 125 over the year 1932, and is also slightly better than the year 1931. This total, however, is about 450 less than the ten year average for the last ten years which is 3,649. This shows that while the church is still below the average in baptisms for the past ten years, there has nevertheless been a marked improvement for the year 1933 over the previous two years.

## Bankrupt

One midnight, deep in starlight still,  
I dreamed that I received this bill:  
(..... in account with Life):  
Five thousand breathless dawns all new,  
Five thousand flowers fresh in dew;  
Five thousand sunsets wrapped in gold;  
One million snowflakes served ice cold;  
Five quiet friends; one baby's love;  
One white-mad sea with clouds above;

One hundred music-haunted dreams  
Of moon-drenched roads and hurrying streams;  
Of prophesying winds, and trees.  
Of silent stars and browsing bees;  
One June night in a fragrant wood;  
One heart that loved and understood.  
I wondered when I waked at day,  
How—how in God's name—I could pay!  
—Cortlandt W. Sayres

# Pastoral Exchange

## A Charge to the Candidates for Ordination

By John F. Sheehy

*(The following is a transcript of the charge delivered to the men who were ordained to various offices in the priesthood at Stone Church Sunday, February 11, 1934. Reported by Frank McDonald.)*

You are called of God to serve in the priesthood of the church. Some of you are to be ordained for the first time, and take upon you the responsibility of the priesthood. You are to occupy in different offices, but each one of you is entrusted with the most sacred responsibility God places upon mankind.

I charge you this afternoon to approach this altar with the utmost reverence and sincerity. I charge you this afternoon to study that you may qualify yourself for the particular duties that devolve upon the office unto which you shall be ordained.

There are two things that give you the right to officiate as a minister; the legal right that comes through ordination, and the moral right that comes by virtue of your own conduct. If you expect to minister unto the people your ministry can be made effectual by your own behavior.

I would admonish you to be humble, and have love for all people. Learn to love people, especially learn to love people who make mistakes, and learn to love and cultivate people who do not belong to the church of which you are officers. Learn to love them even as Christ loved them and gave himself for them, having a beautiful consideration for saint and sinner alike. He gave his life in his own ministry and then he gave himself in death, for God required that of him. God may not at any time require that you shall go down in death, but God will require the very best that you are possible of giving. God will expect of you that you study that you might improve that you may more fully understand the things of God.

I would further admonish you particularly that your study be the thing that pertains to your ministry, that you acquaint yourself with the teachings of God as found in the "Three Books" of the church, that are there upon the altar. It shall become your duty to know the contents of these books, for the membership of this church can only be taught by a ministry who have studied and acquainted themselves with the knowledge these books contain. Therefore, be humble, have love for all people, have charity for all people, be prayerful.

This is the call of God unto the ministry, you are called to be workers together with God. Take him with you. Be prayerful. God only can direct you,

God only can give to you the wisdom and the knowledge and understanding that you shall need in being a minister for him. I charge you from this very hour to learn the duties of your office and calling and labor therein.

"He that is called to the office of elder is called to administer the bread and the wine—the emblems of the flesh and blood of Christ, and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures. He is to teach, expound, exhort, and baptize, and to take the lead of meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."

And he that is called to the office of priest, it becomes his duty, "to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and to visit the house of each member, exhorting them to pray vocally and in secret, and to attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

He that is called to the office of teacher "is to watch over the church always, and be with you, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all members do their duty, and he is to take the lead of meetings in the absence of elder or priest."

"He that is called to the office of deacon is called to assist the teacher only when such occasion requires, but neither teacher nor deacon have authority to baptize, administer the sacrament, nor lay on hands. They are, however, to warn, expound, exhort, and teach, and invite all to come to Christ."

"Every elder, every priest, every teacher, every deacon, is to be ordained according to the gifts and callings of God unto him, and he is to be ordained by the power of the Holy Ghost which is in the one who ordains."

My brothers, as a minister for Christ I greet you, and as a minister for Christ I charge you to learn your office and the duties thereof and let your calling among men come first. Perform well your duties and perform your duties in the spirit of meekness and love and humility, and thus God's blessings shall be yours. You will need to be studious.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

## Castles in Spain

Of what do we moderns dream? What are our castles in Spain? This question crossed my mind in Seville Cathedral, that stone fabric of man's greatest dream in the ages to which we have been accustomed to apply the word "dark." Travelers in Spain consulting their guidebooks, read: "On the eighth day of July, in the year 1401, the Dean and Chapter of Seville assembled in the Court of the Elms and solemnly resolved: 'Let us build us a church so great that those who come after us may think us mad to have attempted it!' The church took one hundred and fifty years to build."

And in that glorious building, raised by five succeeding generations, one could not help wondering wherein lay the superiority of ourselves, Children of Light, over those old Sons of Darkness.

We too dream, no doubt—not always with a Freudian complex; and our dreams have results, such as the Great Dam at Assouan, the Roosevelt Dam in Arizona, the Woolworth Building, the Forth Bridge, the Power Works at Niagara, the Panama Canal (which took one tenth of the time the Sons of Darkness lavished on Seville cathedral). But all these things were dreamed and fabricated out for immediate material benefit. The old builders of pyramids, mosques and churches built for no physical advantage in this life. They carved and wrought and slowly lifted stone on stone for remote and, as they thought, spiritual ends. We moderns mine and forge and mason-up our monuments to the immediate profit of our bodies. Incidentally they may give pleasure to the spirit, but we do not exactly build them for that purpose. Have we raised anything really great in stone or brick? a mere idea since Christopher Wren built Saint Paul's Cathedral?—John Galsworthy's *Castles in Spain*.

## Big or Little

A kindly gentleman inquired of an active six-year-old who was pedaling his tricycle, "How are you, my little man?"

"I'm not little," was the rather rude reply. "Can't you see how much bigger I am than my brother?" He pointed to a small youngster who was playing on the curb.

Some business men acquire this childish attitude after receiving a promotion or two and proceed to climb toward financial success by trampling weaker men under their feet. They seem to forget that the greatest and most happy men are those who serve others.—San Francisco *Zion Builder*.

I have grown to hate the word "theology." The attempt to live Christianity should supplant the attempt to define it.—Reverend Toyohiko Kagawa of Japan.

## The Readers Say---

### Finds Joy in Serving

The first two weeks of the year were engaged by the writer at Gudgell Park Church, Independence, during which time I preached fourteen sermons. The weather was not very favorable for meetings, but attendance was fair, and it was pleasant to spend two weeks with this faithful group of Saints.

Two or three days following these meetings contacts were made with interested nonmember friends in Kansas City Stake. Some of these I am sure, will soon unite with the church.

I then went to Clinton District and spent two days at Nevada, Missouri, holding services both nights and speaking to unusually large audiences. Two days were also spent at Eldorado Springs with good interest and attendance. They are very eager for a series of services there early in March.

We began a series of meetings at Rich Hill January 21, continuing over three Sundays. Sixteen sermons were preached, and this was the best attended of several series of meetings I have held there. Average attendance for the fifteen nights was over one hundred and seventy, and interest on the part of Saints and nonmembers was good. Some names have been given for baptism, and others who are deeply interested are being visited by the local ministry. We hope they too will unite with us.

One night during the series the high school orchestra and glee club participated in the program, and South Sea Island pictures were shown, followed by a sermonet. It was estimated that four hundred were present that night.

Saints of Rich Hill, led by Elder Birch Whiting, and assistants, are to be commended for the progress they have made. The church has been moved and improved and a new addition has been built to it on its new location. Now, surrounded by spacious grounds, it is well adapted to the activities of the Saints and is a credit to the community of Rich Hill and to the church. And the end is not yet—other improvements are in contemplation.

At present I am holding a two-week series of services at Mount Vernon, Illinois, where Saints and their friends are showing splendid interest.

J. CHARLES MAY.

### Invites Help of Elders

Since I have seen most of my friends of the church I have been called to go through hard trials. I lost my companion July 3, 1932, who died firm in the latter-day faith. Now I am isolated. There is no branch of the church nearer than one hundred miles.

The Utah Church holds meetings near here twice each month. I went to hear them a short time ago. For a theme they took "*Prophets in the Church Today*," and proved this beyond a doubt by the Bible. But they also said that they believed Brigham Young to be a true prophet. This I cannot accept or believe. They sang some of the good old songs of the Saints.

I should be most happy if any of our elders chanced to come this way. It has been years since I heard from any of them.

The Lord has heard and answered my prayers many, many times. Space does not permit me to tell in how many ways the good Master has come to my rescue. He has been my only comfort and stay.

Will the Saints pray for my family and for me that we may have complete faith and do the will of the Lord?

HILLSIDE, ARIZONA.

LINNIE PIKE.

### Would Improve Present Condition

It is a wonderful thing to know that God will not let us be tempted beyond our power to endure. Oh, that we could only do what is right at all times!

Sometimes I feel that it is impossible to bring my little ones up as they should be reared, amid the surroundings we have. When I read and strive to understand what God would have me do, I often feel as though the Evil One were laughing at me. I stop and breathe a prayer for help so that I may set an example for others to see.

My home is not what I would have it. I try to have prayer at least once a day with the children, usually just before they leave for school, but there are days when we miss this. Often I find myself wishing that we were so situated as to bring the children up in the church. We go to church here, but it is not the same. I know how hard it is for isolated members to keep on the straight and narrow path and resist all temptations.

My responsibility is great and I want to let God be my Leader and Friend. I pray him to give me patience and endurance, and hope some day to be able to have the missionaries as they pass this way, stop to hold services. As I am now situated I have not a place suitable, but I pray that God's will may be done, and that I may be able to interest the right people in the gospel. I am weak but I want to serve the Lord. Please remember me in your prayers. If any elders or friends are passing through New Orleans, I would be glad to have them call on me. Their visit would be a great comfort.

MRS. PEARL WOODMAN.

NEW ORLEANS, LOUISIANA, 2520 Mistletoe Street.

### Bears Stanch Testimony to His Community

The few Saints who lived at Hockerville, have moved away and I alone of the true faith, am left to give to this community my testimony of the true church and gospel. The Lord has blessed me in many ways for giving my testimony of the truthfulness of the gospel restored in latter days.

I have rejoiced at the knowledge divinely given to me, that the church reorganized in these latter days is the only God-instituted organization on earth, and that the gospel given to us in this the last dispensation of time, is the true gospel. The Bible tells us that when Jesus came to live among men he came to do not his will, but the will of the Father who sent him, and we are given assurance that he who does the will of the father is to know of the doctrine whether it be of the Father or of himself.

When I talk to my neighbors and friends here and bear my testimony, I tell them that they, too, may have this divine knowledge if they do the will of the Father in heaven. I told this to the pastor of a certain church, and added, "For this reason I know the church to which I belong is the only true church just as much as I know you are standing before me." He answered that I might be right; he did not know. "You can know," I assured him, "just as I do if you will obey the gospel in its fullness."

I have borne my testimony to many here, and I have found that by living up to the gospel principles I have an influence over numbers. This gives me a name for good, and Solomon said: "A good name is rather to be chosen than great riches."

To have the respect and esteem of my associates is worth more to me than all the silver and gold in the world. I realize that owing to the ailments of my body, unless something

## The Readers Say---

unforeseen is done for me, my life on this earth is short; but I want to do His will while here because in eternity I want to dwell with God and his Son.

During the past two months I have been blessed financially in my trade of barbering from giving one tenth of all my cash earnings to the Bishop of the church. I have had more business at times than I could handle. I find that it pays in temporal as well as spiritual things, to live up to the laws the Lord has given us.

Will the Saints remember me in their prayers, that I may remain strong and unshaken in faith, and if it be His divine will, that I may be restored to health?

HOCKERVILLE, OKLAHOMA.

QUINCY ANDERSON.

### Likes the Programs

I am now director of religious education of the Omaha Branch and of course am constantly in need of material and ideas for conducting the church school. I use the *Herald* as my guide for the worship programs, with variations of course, and find they are very well prepared and of the highest type of material. May they never discontinue this life saver for the church school director.

OMAHA, NEBRASKA.

CECIL M. STARK.

### Prays to Overcome Evil

The Lord has been mindful of me and my family, blessing us wonderfully. I want to thank and praise him for his loving-kindness.

The *Herald* is the source of great pleasure to me. With it I pass many happy hours. I am at present isolated from church privileges, and often I think of the good prayer meetings we have in the church.

The church means more to me now than ever before. I am in camp and very often as I watch the behavior of those about me I wonder if the gospel has been preached to all in this country. Then comes the thought: As it was in the days of Noah, so shall it be in the last days.

I try to lead a righteous life, but often I feel that the evil forces are trying to overcome my good resolutions. Nevertheless, I hope the time will come when I shall have put all evil things underfoot, and shall be a full-fledged worker for the Lord. Please pray that I may overcome my weaknesses and soon enjoy again the pleasure of meeting with God's people.

DAVID W. CLARK.

OCALA, FLORIDA, Civilian Conservation Corps.

### The Herald a Teacher

I wish to take this means to thank Brother and Sister Howard, of Erick, Oklahoma, for sending me the *Herald*. I have wanted to take the paper for a long time, and can hardly lay it down until I have read it from cover to cover.

I can scarcely contain my joy at reading of the success of others although I am isolated from a branch and several miles from other Saints.

I hope to purchase the three standard books of the church so necessary to our understanding of the gospel. Of course I have the King James Version of the Bible and by using the *Herald* as a teacher I expect to learn much more of our belief in the future.

Will the Saints pray for me and my family that we may have an unbroken family around the throne of grace?

DURHAM, OKLAHOMA.

MRS. SUSIE BUTLER.

### Isolated Ones Helped by Neighboring Branch

A few Latter Day Saints live in this community, and we have had the privilege of meeting together for several months. Brothers Lloyd Harding and E. F. Yearrington take turns leading and speaking, and bring Brother W. S. Huff from Oklahoma City every two weeks. The gospel sermons are a feast to hungry souls, and other Saints have come out from the city to meet with us. The pastor, Brother Kemp, came once, and preached.

We have tried to hold a union Sunday school, but opposition has been apparent ever since it was organized and this seems to be growing more intense. Sometimes we feel that if it were not for the blessings we receive and the love we have for God and his work, we should be tempted to quit because of this feeling. But we know that wherever God works the Devil works also. If we have faith in God's promises he will bless us.

It is a great blessing to hear the gospel, as we believe it, preached by the servants of the Lord, and to be permitted to renew our covenant with God, that we will keep his commandments. It is wonderful to feel the presence of his Holy Spirit and to hear our brothers and sisters bear their testimonies.

I have many testimonies of the gospel. I know that it is true, and I want others to know of it. I feel it is too good to keep to ourselves.

For several years my health has been poor. Brother Huff administered to me two months ago and I received a blessing. I have wanted so much to be worthy of this blessing that I have tried to consecrate my life to the work I love. I have endeavored to control myself and think on things that are honest and pure. God has directed me many times.

Our brothers and sisters from the city who have made the meetings possible, can surely see that we are hungry for the association of those of the faith. They are willing to come and keep trying. We are grateful to them.

WASHINGTON, OKLAHOMA.

MRS. L. C. CROSS.

### Request Prayers

Sister Eugenia Andrews, of Brewton, Alabama, desires the prayers of the Saints for herself and her family.

Mrs. Anna Paris, of Cloverdale, British Columbia, Canada, requests the Saints to pray for her. She is seventy-two years of age and suffered a broken leg more than two months ago. During her life she has received many blessings and healings.

Mrs. C. E. Smith, of Buckner, Illinois, solicits the prayers of the church in behalf of her father, Joseph C. Hofstetter, now receiving medical attention, that he will rapidly regain strength and health. He has been helped by administration.

T. A. Thorp, Offerle, Kansas, requests remembrance in prayer, that he may be healed of affliction, and be blessed with health.

Mrs. Mary Unruh, Parker, South Dakota, desires the prayers of the Saints, that she may be healed of a painful affliction. Twenty years ago she broke her nose, and it never healed inside. Four years ago a doctor diagnosed the condition as ulcer and burned it with an electric needle. Still the injury will not heal.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*If God changes not, how can the sabbath be the first day of the week?*

The word *sabbath*, or *shabbath* in the Hebrew, is from a primitive root (*shabath*) which means to repose or to desist from labor. The Mosaic command to keep the sabbath did not specify any particular day by name, but required the sabbath to be after six days of labor. This is further implied by

the meaning of the word, as has been noted. In other words, it meant to desist from labor, and the command stated how many days of labor, should precede it:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work."—Exodus 20: 8-10.

The sabbath of rest was in commemoration of the rest given the Jews from the bondage of Egypt, hence it was given solely to them (Deuteronomy 5: 3). God said:

"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."—Deuteronomy 5: 15.

This day of rest was to be kept "holy", a Hebrew word (*qadash*) which means to dedicate, set apart, consecrate, or appoint. But the Jewish sabbath was never a Christian obligation (Colossians 2:13-16, Romans 14:5), so far as the keeping of Saturday is concerned. It was part of the law that Paul says (Galatians 3:19, 23, 24) was "added" till the "seed" (Christ) should come. The Christian sabbath is a Christian institution, and commemorates the day on which Christ rose from the dead. The unchangeability of God means that his purposes are not altered, but that he will accomplish the ends designed. The Jewish sacrifices also were solely for the Jews and for a specific purpose, but were not required of Christians.

*What ruler is meant in 2 Samuel 7:10-15?*

It is generally believed to refer to Solomon, who built the house of the Lord, and who quoted the Scriptures as referring to himself (1 Kings 5:5; 6:12). But some think it also glimpses the Messianic rule to come, Solomon being an outward type of that great event, the text thus having a double fulfillment.

*Who is the man in Jeremiah 33:14-17 to sit on "the throne of Israel"?*

This language doubtless points to the ultimate reign of Christ, though some think it was intended to show that the posterity of David should never die out. In fact, it may include both meanings, for it states:

"I will cause the Branch of righteousness to grow up unto David; . . . and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel."—Jeremiah 33: 15-17.

*Should we send tithes to the presiding bishop, ignoring the local agent?*

While the presiding bishopric receive and disburse the general funds, except as needed locally, the local bishops and agents are lawfully appointed to receive the funds contributed in their fields of labor for this purpose. We should of course respect these workers thus appointed by paying our tithes to them, except when for some reason they are not available or to reach them would be a great inconvenience or cause a troublesome delay. Funds paid locally may be summarized for local report, and thus the membership may be encouraged as well as those who are required to receive and account for the funds.

*Who are called "peacemakers" by Jesus in Matthew 5:9?*

The word used here appears to have a double application, meaning those who make peace with others or between others, and also those who do the acts of peace or live so as to engender peaceable results. Broadly, those who in character and principle build for peace in private or public life, locally or nationally. Jesus is here dealing with the peace principle in human conduct motivated to that end.

A. B. PHILLIPS

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Central Texas District Conference

### Dedication of Dallas Church Is Part of Program

The conference of Central Texas began its round of activities at Dallas the evening of February 9. Dallas Branch had given much thought and planning to the entertainment of the conference and everything moved along smoothly. Visitors were given a hearty welcome and dinner awaited them at the dining room located in the block with the church.

After dinner Saints and friends continued to gather at the church until the house was full, there to enjoy the fine play, "What Man Lives By," given by local Saints under the direction of Sister J. E. Nicoll.

Saturday morning the day's meetings began with a nine o'clock prayer service. Apostle R. S. Budd was the morning speaker and his theme was "The Glory of God Is Intelligence."

Conference business meeting opened at 1:30 p. m. Twenty-seven of the thirty-six men of the district priesthood reported, and the following delegates to General Conference were elected: Bishop L. F. P. Curry, of Dallas; Elder J. W. A. Bailey, of Independence, Missouri; Mrs. Chattie Everett, Mrs. J. E. Nicoll and Miss Virginia Williams, of Dallas, Texas, and Mrs. L. R. Wells, of Independence, Missouri.

Then the departmental workers were called together by District Director R. V. Post. The church school and other departmental work are showing improvement throughout the district. A school has been organized in Marlin Branch during the past six months.

Saturday evening the speaker was Apostle Budd who chose for his subject, "Lift Up a Standard." This sermon was at the same time a challenge, a rebuke, and a spur to urge the Saints to better effort. It was preceded by a song service by the Bluebirds, a junior group of Dallas Branch.

The Sunday morning prayer meeting was much better attended than that of Saturday. The ordination of Wilbur W. Holsworth to the office of teacher, occurred at the close of this service, Bishop Curry and Apostle Budd officiating.

The church school was in charge of Sister Everett, director of the Dallas school, assisted by Brother Post, district director. Again the juniors were fea-

tured, this time in a junior church service preceding the regular school work. Dallas Branch is proud of its junior organization and grateful to its leaders.

"Today's Work," was the theme of Bishop L. F. P. Curry's morning sermon, which brought matters squarely before the listeners, especially those who have been careless in observing the law.

A priesthood meeting at 1.30 p. m. in charge of Apostle Budd and Bishop Curry, served to solve several problems. The spirit enjoyed in this service has been with the ministry on previous occasions, inspiring their hopes in the future and strengthening their determinations to serve more fully, if possible, in the work intrusted to them.

The dedication of Dallas Church occurred at two-thirty, a solemnly sweet service which appealed to all present. Consecrated lives are associated with these buildings dedicated to the service of God. Saints throughout the district, along with Dallas Branch, feel a greater interest in life as it is concerned with church work, since experiencing this hour of dedicating.

Brother Budd spoke to the young people at 7 p. m., and many older ones listened and were keenly interested, too. All were made to feel that the church and its mission in the world should come first in the consideration of its members. Their work and play should be harmonious with gospel teachings. They should have well rounded lives and real and lasting pleasures without coming into conflict with the law of God. The responsibility of the priesthood in this is not only of far-reaching importance to themselves but more so in the case of those to whom they minister.

District President C. W. Tischer preached the closing sermon of the conference at 8 p. m. Sunday, rounding out a most profitable meeting for the district. He was assisted in the service by Elder H. H. Davenport, vice president of the district. At the close, announcement was made of the acceptance by Brother H. C. Bleil, of Dallas, of the appointment to act as assistant bishop's agent for the district. Brother Bleil is going to be able to perform a much-needed service to the Saints in his travels over the State. He is also chairman of the committee on district finances a group designed to stimulate interest in district conferences and reunions. He announced Frank Allen, of Marlin Branch, Sister Croisdale, of Austin, A. V. Arnold, of Houston Branch, Cummings Hill, of Central Branch, and

Frank A. James, of New Baden Branch, as local solicitors in the district.

Over thirty visitors were in attendance at the conference. Houston Branch led with about twenty-four. Others came from Hearne, Fort Worth, Caldwell, Marlin and Bryan. They were assigned to the homes of Saints and friends for the nights during their stay in Dallas, and there had breakfast. Noon and evening meals were served in the dining room of the church.

## Saskatoon, Saskatchewan

### Progress in Every Department

The young people's council of Saskatoon Branch arranged a number of activities for the months of January and February. Special young people's prayer service is now being held at 8:45 in the morning, the first Sunday of each month. The young people divide into groups and visit the members on certain evenings. Brother W. L. Christy is teaching a class in church history each Sunday evening, which is creating a good deal of interest. Sister Christy has been conducting a class in teacher training for several months.

The women's department held an organization meeting last month, Mrs. Eric Boland being reelected president, with Sister William Smith as vice president, and Sister Diggle, sr., secretary. A visiting committee was appointed and also a committee for preparing a Saskatchewan exhibit for the Harvest Festival, in Independence, next fall. Brother Christy, who is the newly-appointed adult supervisor, is giving an hour's lecture each week to the women while they work busily hooking rugs and patching quilt tops. He has also arranged a semimonthly evening meeting for the adult group, the first of which was held at the home of Brother and Sister Diggle. Short talks, followed by discussion, were given on subjects of special interest to parents. Mrs. Boland contributed several solos, and refreshments were served by the host and hostess.

January 26, an evening's entertainment was convened by Irma Denton, assisted by Marvin and Avert Diggle. The excellent program consisted of two sketches, one from the *Herald*, and the other a comedy, solos by Mrs. Boland, Mr. Mackie and Joyce Pidcock, a couple of songs by Eileen Diggle and Myrtle Kelley, and a reading by Pearl Denton. A silver offering was taken.

The young people enjoyed a tobogganing party February 10, near the home of

Brother and Sister Henry Piedt. After a few hours of sport, a hot dinner was served by Sister Ethel Piedt. The next week a Valentine party was held in the basement of the church, the arrangements being made by Annie Fisher and Violet Cruce. The children's group also were entertained the same week with games and Valentine refreshments.

A banquet was enjoyed in the basement of the church February 1, in honor of those nonmembers who had during the past five years contributed to the radio and other church activities. The guests of honor were: Mr. and Mrs. Eric Boland, Mr. and Mrs. Accleton, Mr. and Mrs. Alex Mackie, Mr. and Mrs. Burton Asay, Mr. and Mrs. Laban Geldart, Mr. and Mrs. Thomas Whittle, and Messers B. Lehman, Jack Young, and J. Hems-worth. Brother Henry Piedt, the newly-elected branch president, was toast-master. After the singing of "When We Are Together," Brother Christy proposed a toast to "Our Guests," which was replied to by Mr. Mackie. Mr. Eby sang a solo and Sister Christy proposed the toast, "Our Musicians," to which Mr. Asay replied. Mr. Roberts contributed a solo, and Brother Diggle proposed a toast, "Our Neighbors," Mrs. Boland replying. Another community song was sung and the benediction was pronounced by Brother Christy.

Sister Moran, who moved a couple of years ago to Edmonton, visited Saskatoon for a few days during the latter part of January.

Brother Perry Leach, who has been ill for several months, passed away February 17, in the City Hospital. His wife's death occurred about ten months ago. Sister Victor Anderson, Sister Carl Ward, and Sister Causgrove are daughters of the deceased. Two sons live at Swanson.

The Saints have been much saddened over the death of Edward Nelson, who was only thirty years of age, and who leaves three little children. Much sympathy is felt for Sister Nelson and also for his mother, brothers, and sisters.

Brother Ross Winmill has also been bereaved recently, his mother passing away quite suddenly, February 25.

## Decatur, Illinois

### Young People Organize

The young people of Decatur have recently organized, with the aid of Delmar Jones, the district church school director. The few young people enrolled are interested and progressive.

The organizations of the young people of Taylorville and Decatur held a joint taffy pull, Saturday evening, February 17. This social was planned by Brother Jones for the young people of the various branches of the district, the purpose being to get acquainted.

## Daisy Hill Branch, Saskatchewan

### Have Seven New Members

This branch is gaining in numbers. Last year seven candidates, four children and three adults, were baptized. Of the adults one is an unmarried young man, the other two a young man and his wife, all three splendid people who are firm in the faith.

God has given many blessings to Daisy Hill Saints, encouraging them in their meetings and gladdening their hearts in numerous ways.

They intend to have an Easter program this year as is their custom.

Friends and neighbors give splendid support in all their undertakings.

## Rock Island, Illinois

### Zionic Order of Noblemen a Special Project

Several families from Davenport Branch have joined with Rock Island group during the past year, and have added much to this branch. Sister Marcene Weber has been active as president of the young people's organization, and Warren Hinkle is director of the young people's division. Orrin Lindsay is director of the adult division, and Wesley Richards is assisting Lee White and Thomas Willets in conducting the affairs of the branch in the absence of Pastor L. W. Stiegel. Brother Stiegel has been obliged to go to Horicon, Wisconsin, for a few weeks to make an audit for his company, and his absence is regretted.

They are continuing their program of redecorating the lower auditorium. A large platform has been built, and partitions will soon inclose the furnace and kitchen room. This makes an excellent place for our young people's activities, and is much appreciated.

In November they began a special project which is called the Zionic Order of Noblemen. Both the older and younger members of our branch have responded with intense interest to this organization and the attendance of young people has doubled. Study and recreation are provided in an organized and progressive manner with the incentive of honors or degrees for which to work. The older members of the branch act as sponsors to the younger Noblemen and assist them in many ways, helping them to prepare for the tests required for the higher honors and taking a personal interest in their welfare. The young people meet every other Friday evening for their regular Noblemen meetings. Lectures, program numbers, games and light refreshments are enjoyed. They also meet on Sunday evenings to study. The group is planning to present two plays in the near future.

The work of the junior choir, under the leadership of Sister Lettie Willets,

has been much enjoyed. The teen-age girls have been practicing every Sunday afternoon and their anthems are a pleasing prelude to the preaching services.

During the holiday season a son was born to Brother and Sister Warren Hinkle, of Davenport. They have named him John David. Brother and Sister Kenneth Cady are the happy parents of a daughter born January 16. She has been given the name of Janet Kay. Sister Cady who was formerly Miss Jennie Gunlock, graduated from the Independence Sanitarium a few years ago.

District President E. R. Davis is recuperating from a serious illness at the home of Brother and Sister John Stiegel. Saints are happy to know that his recovery is assured, and that he will soon be able to be out again. Brother Davis has labored unceasingly in the interest of the Master's work, and deserves a much-needed rest.

The women's department meet every Thursday afternoon to quilt. Under the leadership of Sister Jennie Cady the subject of dietetics was discussed for a time.

The Men's Class enjoyed an oyster supper and social time when they had finished working on the platform in the basement. A large number were present and the teamwork was admirable. Their teacher, Brother F. C. Bevan, is kept busy occupying at the preaching hours at Moline and Rock Island, and also at Galesburg.

Sister Ruth Davis, of Ottumwa, Iowa, is visiting her aunt and uncle, Brother and Sister Bevan.

The sacrament service for February was unusually sacred and everyone felt the influence of divine power. The Sunday school was well attended, and at its close the Court of Honor of the Zionic Order of Noblemen admitted twelve new members. Their pledge of allegiance to the church and the charge which was given by our pastor, L. W. Stiegel, found a responding chord in the hearts of the congregation. The sacrament service which followed was a spiritual feast for all, and the gifts of the Spirit were manifest in power.

Sister Edna Hess entertained the intermediate girls at her home in honor of Sister Louise Gunlock for whom she is acting as sponsor. Games and refreshments were enjoyed by everyone. Brother and Sister A. J. Gray entertained Alice and Warren Skagg at a dinner in their honor. The circle of friendship and loyalty has been enriched by the interest the sponsors are showing in their young charges, and the results are certainly to be commended. A Sunday evening sponsor class has been organized with Sister Nellie White as teacher and general sponsor for the group.

Sister Jennie Johnson, of DeKalb, Illinois, who, with her husband, has been spending the winter with Doctor and Mrs. Asay, has been in quite poor health.

Although her eyes have failed almost completely and she has suffered considerably, she is faithful in attending church and other meetings whenever possible. Her friends trust that her recovery may be rapid and complete.

## Jonesport, Maine

### Make Missionary Progress

Elder Newman Wilson recently closed a successful series of meetings at Indian River. He had planned to hold a series at West Jonesport, but deep snow and continued cold weather made traveling practically impossible. This will have to be postponed until spring.

Brother Josiah Alley holds a service at Beals every Sunday. The second Sunday in the month he is accompanied by W. E. Rogers, and they serve sacrament to the Saints.

A quiet wedding was solemnized at the home of Elder N. M. Wilson the evening of December 7, when Philip Gray and Laura Gray, both active in church work, were united in marriage.

The local church presented a beautiful display of Christmas cheer to passersby. A large triangle surrounded by colored lights covered the front of the building and through the ingenuity of Newman Wilson pieces of board were painted and arranged to represent blue sky with the words "Peace" and "Good Will" shining through. At the top a large star shone. An editorial in the local paper declared this the finest decoration in all the surrounding towns.

On Christmas night the young people presented the pageant, "*Star Gleams*," under the direction of Evangeline Davis and Mrs. N. M. Wilson, the latter having charge of the music.

The women had their annual bazaar which netted them a liberal amount considering the depression. Jonesport had not been affected by widespread economic conditions until this winter, but the CWA project has been a great help to the poorer class.

The branch business meeting was held January 8, and practically all officers were sustained in their respective offices. W. E. Rogers was unanimously sustained branch president.

The young people meet weekly for worship, study, and discussion of problems. On a recent Monday night they met at the home of Evangeline Davis, and Leon Look gave a challenge to all to assume their responsibilities and to carry on with determination to build spiritually for the tasks and problems of each day. The local young people are taking a definite stand in church work and relationship to the joy of older members.

The Saints' church was the scene of a pretty wedding when Miss Marian Wilson, daughter of Elder and Sister Newman M. Wilson, became the bride of Laurence Smith, son of Mr. and Mrs.

Emery Smith. The double ring ceremony was read by the bride's father following several musical numbers. The bride was attended by her sister, Miss Pauline Wilson, as maid of honor, and Chester Gray was best man. Orel Noyes and Willard Gray were ushers, and LaVerne Wilson, youngest sister of the bride, carried a basket of roses. A reception followed the ceremony in the church vestry. The bridal couple will make their home in Jonesport.

## Kansas City Stake

### Central Church

The worship period Sunday, March 4, was most impressive. After the opening hymn, the junior chorus, under the direction of Mrs. Luella Wight, sang "*Savior, Hear Us We Pray*," and then stood and repeated in unison, the first Psalm, which they have recently learned. With this setting, Pastor C. E. Wight baptized Mrs. L. D. Herrick. The confirmation took place at the sacrament service, Elders J. A. Gardner and H. Paxton officiating. After the baptismal service the juniors sang, "*We Come, We Come*." This chorus is to be commended for their splendid singing. It has been some time since the chorus has appeared in the main services, and these youthful singers were well received.

Central Church Choir appeared Sunday night, March 4, for the first time in their new robes in a special dedication service. The robes were presented to Central Church by Mrs. T. B. Dunn and accepted for the congregation by Pastor C. E. Wight. A continuation of hymn study composed the evening's program; the choir singing the hymns and the pastor telling the stories. The choir members are most grateful to the group of Central ladies who so generously gave their services in making the robes. It is the first time that the Central Church Choir has had robes.

### Gladstone Church

The O. B. K.'s of this group held a special meeting Sunday evening, January 28, at the home of L. C. Connelly. Mr. La Mar Dye representing the National Youth Movement, a political organization, was the guest speaker. There was also a program of music.

A Valentine party was given at the home of Sister Witte for choirs of Gladstone and Bennington groups.

Recent speakers have been Apostle J. A. Gillen and Bishop A. B. Phillips, of Independence; Elder Orville Helm, pastor of Bennington, and Henry Davis, pastor of North East, and C. G. Mesley of the stake presidency.

The stake presidency appointed Seth S. Sandy as Gladstone's new pastor. He has served as a member of the stake presidency and is now a member of the stake bishopric.

The choir of twenty-five voices directed by Earl J. Cox, is preparing a cantata for Easter.

## Illinois District Responds Well to Services of Evangelist

### Many are Looking Hopefully to General Conference

We started meetings at Taylorville the first of February. Apostle John F. Garver had made arrangements for these services and also for a series at Decatur.

Our task at Taylorville was somewhat different from that to which we have been accustomed. Here the two rival mine factions, the Progressives and the United Mine workers are still at war, and Brother Arthur Henson, president of the branch, felt that the time was ripe for cementing the feeling and friendship of church workers. Our effort was not designated for nonmembers. Brother Henson, who is a very busy business man, took time off and hired an extra clerk, that he might take me around to visit the members. Several days were spent in this way, and we enjoyed some good visits.

Each night the church was comfortably full and on two or three evenings there was standing room only. The newspaper of the city gave us a half column each night, and with the exception of two nights the write-ups were on the front page. Two or three strangers told us that they had read the synopses of the sermons in the paper, and wanted to hear for themselves the gospel we were preaching.

At the request of Brother Henson who is also the district president, we went one night to Springfield. Brother Henson is desirous of reorganizing the work there where the Saints have not been meeting for about two years. We preached to a company of thirty in the home of Brother Joseph Williams. At the close of the sermon they agreed to start their meetings again, and made arrangements to meet on the coming Sunday at the home of another member. We have promised to go there again for a couple of nights before we leave this district, for they think a few sermons will do much to stimulate and help them.

We are now engaged in a series at Decatur. Here at the beginning of our effort, the snowstorm and cold weather struck us. Nevertheless, the Saints have been faithful in attendance. Only a few nonmembers have yet been reached, but we are not discouraged; we feel that the Saints everywhere need teaching, strengthening, and encouraging.

Before we leave the district we are to return to Taylorville where we have several baptisms.

We shall be busy right up to General Conference, and are looking forward to that event. Along with Saints here at Decatur, we are observing a special week of prayer and fasting for the success of the conference. Many Decatur and Taylorville Saints are coming to conference.

RICHARD BALDWIN.

## Wabash, Indiana

### Group is Growing

There are forty-three Saints living in this city and they are led by Elder Baggerly who came here in January. Progress is evident. Before Brother Baggerly's coming they had organized a Sunday school and were holding prayer services, but with the help of an elder they feel spiritually uplifted.

Priest Fred Whiteside assisted Brother Baggerly in starting a Sunday evening service also sacrament on the first Sunday of the month.

March 4, was a wonderful day. All the members gathered, and the young as well as the older Saints participated in testimony and song. Workers ask the prayers of the church that they may grow in numbers and in consecration.

## Chatham, Ontario

### Benefit From Visits of District and General Officers

Elder S. E. Miffin, district director of religious education, visited this church school the morning of January 28, giving the young people excellent thoughts on faith and relating some of Brother Gomer T. Griffiths early church experiences.

That evening Apostle D. T. Williams, the speaker, presented an outline of the work The Christian Legion is desirous of accomplishing among the young people of the church. Many eagerly await the time to organize.

Thursday and Friday, February 8 and 9, President Floyd M. McDowell met with this branch and all other branches of the district which could be represented, and gave two appealing and effective discourses. At the close of each he held a priesthood meeting, getting in touch with many of the priesthood of the district. The weather at that time was the coldest it has been in twenty years.

On Friday with the leader, Sister D. J. Williams, in charge, the women's department had Brother McDowell as guest speaker.

The February committee of the women's department had a Valentine tea at the home of Mrs. Ivan Pritchard.

The church building has been improved by the installation of a baptismal font in the basement and other conveniences. Brother Herbert Smith has been supervising the work.

Pastor D. J. Williams is wisely directing the branch activities and helping in every way.

Brother Williams inducted six candidates into the kingdom of God by baptism the evening of February 28. Two of these are the sons of Brother and Sister Carman Kelly. One is a young man of twenty-five of the Sixth Nation Reserve of Indians. The other three candidates are Mrs. Bertha Symes and Mr. and Mrs. Herbert Gurney.

After the baptism the Saints assembled in the auditorium for the confirmation service in which Elders R. H. Jones, Royal Wood, V. E. Prichard and the pastor officiated.

## Portsmouth-Nauvoo Branch

### Portsmouth, Ohio

Attendance at the various church services has been holding its own during the bad weather.

Elder Walter Culp was the speaker, January 28, using for his subject, Matthew 7: 14.

District President A. E. Anderton, of Columbus, Ohio, was present February 4, at the two-thirty prayer meeting, at which time a pleasant gathering was held.

Recent speakers for this congregation have been Elder Culp, and Priests James Cheffin and Martin L. Crabtree, on the subjects, "I Am the Way, the Truth, and the Light," and "Resurrection."

At a recent meeting the priesthood received valuable instruction from Elder Rexroad. These meetings are of importance to the priesthood.

On the evening of February 11, Priest Charles F. Monroe was the speaker. Special instrumental music was furnished by the members.

Those on the sick list are improving. A son, William Francis, was born to Brother and Sister Appelton, February 9. The boy was named after Elder Francis May, of Dayton, Ohio, who presides over the Pleasant Valley, Ohio, group.

The latter-day work seems to be moving along rapidly. Several Saints have filed their inventories, and are paying tithing and offering.

## Shenandoah, Iowa

### Reaping the Fruits of Good Sowing

Elder R. E. Pratt has been conducting a series of Sunday night sermons, which have proved inspiring and helpful in promoting interest in church activities. Attendance at the Sunday night services has more than doubled and this, in itself, is testimony to the great good he is doing.

Elder O. A. Currie, of Council Bluffs, Iowa, was the speaker at the morning preaching service, February 11, and the Saints, as always, were glad to receive his message which was, indeed, meat in due season. In the afternoon he spoke at the Clarinda mission.

Elder J. O. Rennie is conducting a series of lessons on "The Restoration" each Sunday night preceding the preaching service, intended chiefly for the young people but including all ages.

Sunday, February 4, was a beautiful day filled with happy experiences. During the sacrament service, more especially was the Spirit of God in evidence. Charles White, a member of the priesthood spoke under the spirit of prophecy and admonition to one of the young

brothers of the branch. The infant daughter, Phyllis Irene, of Brother and Sister A. M. Taylor, was blessed.

In the afternoon the Saints congregated to witness the baptism of four from Clarinda Mission. Service was in charge of A. M. Taylor. Elder J. O. Rennie was in charge of the immersion of the candidates. They were: David Lawson and wife, Montana; William H. Harnagel, sr., and William H. Harnagel, jr.

These baptisms, together with four others at a previous service were the result of two summers' missionary effort on the part of Elder J. O. Rennie, assisted by the pastor, J. R. Epperson, Alfred Taylor and others. Also Elder E. Y. Hunker conducted a two weeks series of meetings in the fall at Clarinda Mission.

Mrs. J. A. Rennie, mother of Elder J. O. Rennie, passed from this life January 24, leaving to mourn, her son and his wife, Jennie, one granddaughter, Thelma, and many friends.

Rolland Schneider, at a recent meeting of the branch, was chosen to be the young people's leader.

## Sixty-ninth Wedding Anniversary for Mr. and Mrs.

### Thomas Gainey

### Moline Couple Have Love and Esteem of Their Community

Brother and Sister Thomas Gainey, members of Moline Branch, Illinois, for thirty years, celebrated their sixty-ninth wedding anniversary February 25, being honor guests at the open house and family dinner held at the William Cowley home at Moline. More than one hundred and fifty friends and relatives called at the home during the afternoon and evening, and Mr. and Mrs. Gainey were presented gifts, cards of congratulation and bouquets of flowers. Entertainment was provided by the guests, by three little great-grandchildren, and by Mr. and Mrs. Gainey who gave several duet numbers.

Brother Gainey was ninety-two years old December 28, and Sister Gainey will be eighty-five July 3. Always they have been boosters in the branch; have entertained many missionaries in their home and invited the Saints to participate in such good-time get-togethers as picnics and bob-sled and hayrack rides. They were baptized July 23, 1905, at Carbon Cliff, Illinois, where they lived on a small farm. Later they moved to East Moline and then to Moline. Nothing gives them more pleasure than to meet with Saints and they attend church regularly. Both love to sing the songs of Zion and are valiant in testimony. Sister Gainey is especially grateful for a blessing of healing recently given her through administration and prayer.

This worthy couple are the parents of seven children, six of whom are living, and there are thirty-six grandchildren

and fifty-four great-grandchildren. Brother and Sister Gainey's greatest regret is that they did not hear the gospel in their younger days so they could teach it to their children. Brother Gainey is a member of the G. A. R., and Sister Gainey a member of the Relief Corps. She has held several offices in that organization, and three years ago served as president.

### Bakersfield, California

Eighth and Eye Street

Attendance at church services is steadily increasing, some members and visitors coming a distance of thirty miles Friday nights and Sundays. Occasionally some come a distance of one hundred and twenty miles. The following activities take place, Wednesday evening, prayer service, which is well attended; Friday night, young people's meeting, and sermon; Sunday, Sunday school, and church in the morning and evening. Elder Joseph R. Meloan was a recent speaker, stressing the importance of the church's broadcasting sermons over the radio.

A recent baptismal service took place, at which time six candidates were led into the water, Elder L. W. Roberts officiating. Several remarked that they had never witnessed a more impressive ceremony. During the confirmation services, the twin children of Mrs. Iona Pittman were blessed.

A meeting of officers and teachers was held at six-thirty in the evening, Sister Roberts in charge.

Brother Roberts was the evening speaker, special music being furnished by Sister Harris and Brother Lonnie Mizell. A number of visitors were present during the evening services.

### Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

A most impressive sacrament service was held for this congregation February 4. Brother P. E. Cross and wife, of Ironton, Ohio, met with the Saints at this service.

The woman's department met February 8, with twenty-four members and two visitors. A paper on "Knowledge" was read by Nell Swanson, being prepared by Georgia Brush. Ethel Kirkendall read a paper on "Our Presidents."

The women are trying the sacrifice envelope system for raising funds for the general church. For the month of January, they realized a sum of almost thirty dollars.

Patriarch G. T. Griffiths preached an inspiring sermon February 11. His theme was, "Why."

District President A. E. Anderton preached February 18, leaving the following quotation for the Saints to think about, "To thine own self be true, and it must follow as the night the day, thou canst not be false to any man."

The priesthood meets once a month to study the *Priesthood Manual*.

The prayer meetings during this year have been of a high spiritual order. Saints feel greatly encouraged by the Spirit of the Master.

Speakers recently have been Elders G. H. Kirkendall, A. H. Nieman, Priest A. J. Hoffman, Patriarch J. E. Matthews, and Bishop H. E. French.

Saints of this congregation join with the general church in praying for the coming General Conference, that God's Spirit may be there in power.

### Spokane Youth Convention Successful

Educational, Social and Spiritual Factors Combine to Help All

The good done at the youth convention at Spokane, Washington, February 16, 17, and 18, has broadened the understanding of the members and given them a deeper love for and appreciation of the men who are making it possible that the youth may become better acquainted with the church and prepared to render God a greater service.

Apostles M. A. McConley and E. J. Gleazer were in charge, and the program began with an entertainment Friday evening. Class work was one of Saturday's attractions, and there was a banquet in the evening. Regular services were held Sunday. Brother McConley, the members were sorry to learn, will not return to this district, but they are gratefully appreciative of the service he has rendered them and pray that he may successfully carry on elsewhere.

Paul Anderson, of Yakima, was elected president of the young people.

In more than one way the convention was a success. Schooling was a paramount issue and yet the social side was a big factor for good. The spiritual endowment given combined with the other two influences to instill in all hearts a love for and consecration to the cause of Christ.

Brother McConley delivered the closing address Sunday evening.

### GOLDEN WHEAT HEARTS

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### Saint Louis, Missouri

Women Have Sacrifice Drive

The six months sacrifice drive sponsored by the women's department of Saint Louis Branch, was brought to a close January 18, at a luncheon meeting at the church. Sister Zoe Davidson, chairman of the committee in charge of the drive, announced that the goal of fifty dollars had been oversubscribed by more than sixty-five dollars. A motion to continue the drive for another six months was unanimously passed by the women. Sister Myrtle Lloyd and Sister Mildred Cooper also are members of this committee.

Congratulations are being extended to S. R. Evans, son of Brother and Sister Gomer L. Evans, who received the Harvard Award at Soldan High School in Saint Louis. This award was received by the "best all around" third year pupil in the school.

Activities of the women's department have included a county fair in December and a Washington's birthday dinner and entertainment in February. This department has an average attendance of twenty at its weekly luncheon meetings.

Saints of this congregation have been saddened by the death of Brother and Mrs. Thomas Lewis, of Collonsville, Illinois; Sister Clark Anderson, of Maryland Heights; and Brother John William, of Saint Louis. Pastor T. J. Elliott officiated at the funeral services.

### Niagara Falls, Ontario

The young people's society of Niagara Falls Branch, Ontario, enjoyed a Valentine supper in the basement of the church. Decorations were of red and white, and in the center of each table was a big fancy red heart. After supper a large crowd attended the program upstairs.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

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### Herald Publishing House

Independence, Missouri

## Independence

First place in the third annual dramatic contest sponsored by the Independence Young People's Council, was given to "Dead Expense," presented by a Stone Church cast under the direction of La Von Budd and Helen Page Brackenbury. Thirteen plays were presented during the four-night final contest last week, and the judges, Lyda Budd Robertson, Mrs. Leonard Lea, and George Mesley, rendered their decision on Friday night. The silver loving cup which for two years has been held by winning Stone Church casts, was presented for the third time to the Stone Church by the president of the young people's council.

The plays were judged in three groups—folk, modern, and religious dramas. "Dead Expense," first over all, also took first place in the folk play group. "Jephthah's Daughter," by Walnut Park, took second place in the contest, and it was first in the religious drama group. "Ambition" by Second Church took first place in modern plays.

Since very early in the year the dramatic contest has generated much interest among the young people of the nine congregations. Preliminary contests occurred in the various districts early in February. Music for the final contest, held in the Dining Hall March 5, 6, 8, and 9, was furnished by local choruses, soloists, and orchestras.

### Stone Church

"The warm handclasps, the strains of the organ, the songs of the choir, and the solo of my son, bring to me a great depth of feeling." These were the opening words of the guest speaker at the Stone Church Sunday morning, Elder Arthur Ferrett, of Australia, father of Colin Ferrett. Brother and Sister Ferrett arrived in the United States a couple of weeks ago, to visit their son and to attend General Conference as delegates from Australia.

In 1913, Elder C. Ed. Miller was sent as missionary to Australia. There he became acquainted with Brother and Sister Ferrett. Elder Ferrett chose for his text, "Go ye into all the world and preach the gospel," and discussed missionary work in Australia. A large congregation listened to his inspiring discourse.

Elder John F. Sheehy was assisted in charge of the service by Elder C. Ed. Miller, who introduced Brother and Sister Ferrett.

Special music was furnished by the Stone Church Choir directed by Paul N. Craig and assisted by Robert Miller at the organ. They sang "O Lord Our God," and "Oh, Jesus, Thou Art Standing." Soloists were Mrs. Israel A. Smith, Mrs. S. A. Burgess, and Albert Brackenbury. Colin Ferrett sang "Open the Gates of the Temple."

In the evening Bishop C. J. Hunt was the speaker, giving the congregation a sermon full of cheer and inspiration. Brother Hunt is now very much engrossed in acquainting people who visit the Auditorium, with the gospel message. His headquarters are the guides' office.

The young people's division of the church school, which meets at the Auditorium, enjoyed a special occasion Sunday morning when the casts of the three winning Stone Church plays given during a period of three years, were presented to the department. Winning the plays, "Bread," "The Violin Maker of Cremona," and "Dead Expense," in three consecutive years, made the silver loving cup, presented by the council, the permanent property of Stone Church young people. Guinn Bronson, president of the Y. P. R. Class and a member of this year's winning cast, made the acceptance speech Sunday morning.

### Second Church

Pastor Will Inman was in charge of the morning services last Sunday. The speaker, Patriarch Ammon White, chose for his subject, "Our Standing as Latter Day Saints." The choir, directed by Earl Audet, furnished the music. Brother Audet was ordained to the office of Elder under the hands of Pastor Will Inman and Patriarch Ammon White.

Finis Beebe was the speaker to the juniors, and an orchestra, directed by Mr. Mollison, furnished special music.

At six o'clock in the evening, Elder J. W. A. Bailey concluded his series of *Book of Mormon* lectures, which were very much appreciated by Second Church members.

Apostle J. A. Gillen was the evening speaker, his subject being "Building the Temple." An instrumental trio, consisting of Mrs. Adelbert Withee, pianist, Mrs. J. T. Westwood, jr., cellist, and Miss Eloise Higgins, violinist, furnished the music for the service.

### Walnut Park Church

Members of the A. W. Z. Class taught by W. T. Gard, were in charge of the devotionals and program at the session of the church school Sunday morning. The invocation was by Duane Fish. Following the class period Joe Countryman played "Together" as a cornet solo, being accompanied on the piano by Mrs. Countryman, and a reading, "A Good Name," was given by Margaret Chapman. The benediction was by Milford Nace. Four hundred and sixty-six were present at the church school.

At eleven o'clock the pastor was the speaker, urging the Saints to refrain from participation in things of the world, except those things which are consistent with zionian ideals. Preceding the sermon the choir, under the direction of Sister Minnie Scott Dobson, sang as an anthem "Remember Now Thy Creator."

The Sunday evening service was devoted to a court of honor of the local

troop of Boy Scouts. Brother C. G. Closson presided. After Handel's "Largo" was played as an organ prelude, the scout and scout leaders marched into the choir seats on the platform and gave the pledge of allegiance to the flag. After the advancement ceremonies for a number of scouts, an inspirational address was given by Elder R. V. Hopkins.

Walnut Park is proud of the fact that the religious drama, "Jephthah's Daughter," which was entered in the finals of the play contest at the dining hall last week, tied for second place in the contest for the cup, and was ranked first in the religious drama class. Sister Erwin Moorman and Alta June Moorman were associated in directing this play. Melba Moorman and Fred Fish received special mention for exceptional acting in this play.

### Spring Branch Church

A farewell party was given Roy and Jessie Kirkwood and son, Gene, the evening of March 6. Pastor M. C. Jacobsen had charge and there were talks by Brother and Sister Fish, J. Andes, and A. J. Tankard. Gene Kirkwood, who is only three years old, sang two solos, and Frances Tankard and Fern Belk sang a duet. Refreshments were served.

Wednesday night prayer services were in charge of Arthur Peer, Jesse Smith, M. C. Jacobsen, and S. Andes. A fine spirit prevailed at the early Sunday morning hour of prayer.

"Hope" was the theme of Pastor M. C. Jacobsen's sermon Sunday morning, and he read Jeremiah 17: 5-9. The choir sang "This Holy Hour," and Alma and Gladys Dixon sang, "Hope."

The program for the evening church school was presented by the class of Velma Jones.

Jesse Smith talked on baptism and Alma Kearns sang "Take Up Thy Cross." George Wayne Crum, son of Paul and Verna Crum, and Floyd Miller were baptized by M. C. Jacobsen. Vaughn Newton Ward was baptized by Brother In-

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Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

man. Alma Kearns sang "Jesus, My Savior." Brother A. J. Tankard then preached on "What Are We Giving to God?" The three baptized were confirmed by J. Andes, Robert Fish, Brother Inman, and M. C. Jacobsen.

**Enoch Hill Church**

The Saints met in union prayer service Wednesday evening. After the service, they voted to make some improvements on the church building.

The early morning prayer service Sunday was well attended. Elder Charles Warren was in charge and was assisted by Elder William Shakespeare and Dick Bullard.

"Obedience" was the theme selected by the junior boys for the church school worship period. Eugene Inman was in charge of the program; Frederick Young played the hymns; Robert Young played a piano solo. Brother Bert Roger read "Can't." Myron Warren played a violin solo, and several of the boys read Scripture quotations. They sang "Dare to Do Right."

Brother Dick Bullard was the eleven o'clock speaker, and his topic was "Love." The choir sang "Let Not Your Heart Be Troubled." E. H. McKean sang "The Old Rugged Cross."

Elder E. T. Atwell, the evening speaker, delivered a most helpful sermon for all, especially for the young people. A duet number was sung by Margaret and Jean Thomas.

Dixie Buchanan and James McDonald drove to Lamoni, Iowa, and were married by the bridegroom's uncle, E. E. Closson, Sunday.

**Englewood Church**

A large number was present for the sacrament service March 4. They were fortunate in having Apostle James A. Gillen and Bishop Eastwood with them. Brother A. G. Hougas was in charge of the meeting. Elder Thomas Richardson gave a short talk on the oblation and Brother Gillen delivered the communion address.

The evening speaker was Elder W. B. Paul.

At the eleven o'clock hour March 11, Elder J. E. Vanderwood preached a very informative sermon on the lineal descendants of Abraham, to whom a special blessing was given.

Elder A. M. Chase delivered an illustrated sermon on "Comparative Religions" at the evening hour.

Every generation tidies up after its predecessor and musses things up for its successor.—Pio Baroja, in *La Gaceta Literaria* (Madrid).

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

**Long Beach, California**

**Women Push Project to Clear Local of Debt**

Sixty-seven attended the annual banquet of the young people February 1. A Valentine "kid" party was also enjoyed by the young people February 15, at the home of the pastor.

On the last Sunday of the month the young people made a trip to Santa Barbara, one hundred twenty-two miles up the coast. Seven carloads left Long Beach at seven o'clock in the morning, and all arrived at their destination before church time. At noon lunch was served at the church. A spiritual prayer meeting was enjoyed in the afternoon.

The women of the church are working commendably. They serve semimonthly dinners in the church basement. These dinners are not only worth the price charged but they are beautifully served. The proceeds are applied to eliminate the local church debt. A sum of more than sixty dollars has been raised since the first of the year.

At the first of the year Sister Flossie Sacry, superintendent, appointed three captains to prepare and serve these dinners. Each was to choose her helpers and the contest was to see which team could serve the best meal at the least cost. The winning team will be announced at the close of the year.

To help out with this plan Brother John Hacker has secured twelve city lots on which he, with the help of others, expect to raise more than enough vegetables to serve at these dinners. All the water and part of the seed will be furnished by the city.

Conference *Daily Herald*—50 cents.

**Janesville, Wisconsin**

**Active Program Here**

The new officers for Janesville Branch are as follows: President, Cleo Heide; secretary and treasurer, Carrie Baker, superintendent of church school, Egera Dutton, musical director, Gladys Heide. Under the leadership of the above officers, this congregation is making rapid strides toward its goal.

Brother Willard Hield, of Green Bay, Wisconsin, was a recent guest in this branch. He preached an effective sermon during his stay.

The primary class, taught by Sister Effie Hield, bought a picture of a little church with the inscription, "Janesville Reorganized Church of Jesus Christ of Latter Day Saints." The presentation speech was made by little Margaret Dutton, who gave the picture to the church school. The following Sunday February 11, a fund was started to build a church in Janesville.

March 4, sacrament service was held at the home of Mrs. Ella Dutton. Brother Harry Wasson was in charge of the meeting.

Janesville Saints are looking forward to the Southern Wisconsin and Northern Illinois reunion, to be held at Belvidere, Illinois, next August.

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**Central Development Association**

During the past ten days our For Sale list has been reduced by the sale of four houses in Independence, also a number of vacant lots. The following are among those which are left, and, if they are suitable to your needs, you will make no mistake by buying at the prices indicated. Church bonds will be accepted in payment.

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- 8 Rooms—modern—north section of Independence ..... 2,750
- 8 Rooms—modern—between Square and Stone Church ..... 3,000
- 6 Rooms—modern—3 blocks north of Stone Church ..... 3,000

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## Oshoto, Wyoming

### Ministers Visit Homes During Winter Weather

Two baby girls have recently arrived in this branch. The first came to the home of Brother and Sister Chester Walson, of Lusk. The other is the daughter of Brother and Sister George E. (Tad) Redding, of Vale, Oregon. Mrs. Redding will be remembered by friends and college chums as Gladys McKim. The baby has been named Bonnie Hope. Brother and Sister Redding moved to Vale quite recently.

Sister Everett McKim and family also moved from Oshoto to Vale during the winter. The help of this family of workers is much missed.

Brothers H. L. Hartshorn and F. V. Cole have been visiting some of the members in their homes. The Saints of this branch are so widely scattered that it is nearly impossible for some to attend services during cold weather.

Brother Cole has preached several sermons on the financial law, urging the Saints to be tithe payers. A few have made out inventories.

Brother Hartshorn was elected Oshoto's delegate to conference. He has given some excellent sermons lately on daily living.

Sisters Stubbart, Cole, and Enid Stubbard have just completed a quilt for the Laurel Club.

## Calgary, Alberta

### Need Missionary Services

Saints here were delighted to welcome Elder Evans Fisher. His initial sermon was greatly enjoyed by those who heard it. This branch needs more stimulating services, and the members are looking forward to a period of increased interest and activity.

The religio department is holding weekly study classes from house to house, with an occasional deviation in the form of a social evening.

A new schedule of meetings has been arranged as follows: Sunday—Sunday school, ten o'clock, with preaching services immediately following; seven-thirty preaching service. Wednesday, eight o'clock, prayer service. Friday, eight o'clock, religio.

The women's department held a tea February 7, at the home of the pastor's wife, Mrs. M. Harna. The sum of money realized was gratifying. The members contributed generously, and varieties of tempting cakes, etc. found ready sale at the home cooking table.

The Church is an anvil that has worn out many hammers.—Theodore Beza to the King of Navarre.

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

## The Bulletin Board

### Young People's Convention

*To the young people of the Southern Michigan and Northern Indiana District, and all interested in the movement of the young people:* There will be held at Lansing, Michigan, March 16, 17, and 18, a convention for the organization of the Christian Legion. An interesting, as well as elevating, program has been arranged. On Friday evening there will be an illustrated lecture on ancient America by District President A. C. Barmore. Saturday morning at 10 there will be a prayer service, followed by lectures and music. Sunday morning from 9 until 10.30 prayer service; 10.45 until noon, sermon; 2 p. m. organization of the Christian Legion; 7.30 p. m. sermon. Music arranged by Sister Louise Evans, district chorister.—D. H. Smith, District young people's supervisor.

### Request Prayers

Sister O. J. Bailey, of La Tour, Missouri, is very ill, and asks the Saints to pray for her.

Sister Cora B. Walker, an elderly woman, of Rolla, Kansas, wishes the Saints to unite in prayer for her on next Sunday, that she may regain health and strength. She would like administration, but knows of no elders nearer her than

### Buffalo Branch Broadcasts

Our February broadcast over WEBR was so well received that we have been requested to present another evening on the air, Saturday evening March 17, 9 to

9.30 p. m. Friends are asked to tune in and cards of appreciation are in order.—Doctor P. L. Weegar, Pastor.

### Marriages

**BARTBERGER-RYHAL.**—Marie N. Bartberger and Edward L. Ryhal, of New Castle, Pennsylvania, were united in marriage February 27, 1934, by Elder W. G. McCune, at the home of the bridegroom. Miss Bartberger is a graduate of New Castle High School, of 1934. For a short time the young couple will reside at the home of the bridegroom, on Harbor Road, New Castle, Pennsylvania.

### Our Departed Ones

**SMITH.**—Nellie B. Smith died at her home in Toronto, Canada, February 15, 1934 at the age of fifty-seven years, leaving her husband, Charles Smith, and a host of friends to mourn her death. Sister Smith was baptized into the church about twenty years ago by the late R. C. Evans, and was of a kindly, lovable disposition. Many of the missionaries and leading men of the church found a hearty welcome at her home. She generously supported the church with time, talent and means, nor was any needy person turned empty-handed from her door. Her friends will miss her. Funeral services were held in Toronto, February 16, 1934, presided over by Elder James A. Wilson, assisted by Elder James Pycock. Interment took place in Strathroy Cemetery Saturday, February 17, beside her father and mother, where Elder James A. Wilson conducted a short service.

**TEMPLE.**—Grace Odessa Temple, wife of Lewis W. Temple, of Lincoln, Nebraska, was born October 10, 1895, at Richhill, Missouri, daughter of Perry and Maggie O'Neil. She was married to Mr. Temple, August 25, 1919, and on December 2, 1923, was baptized into the church by Grover C. Wall. She was a faithful mother to her family of six children, Eugene, Bernard, William, Betty, Richard, and Helen Louise who is only three weeks old. Death came as the result of serious burns received while caring for one of the children who had a cold. A preparation over a blaze ignited and burned her clothing and much of her body. Funeral services were held from Helmsdoerfer's Funeral Parlor, Elder E. J. Lenox officiated, assisted by the Reverend Hugh Lomax, of the Christian Church of

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Bethany. Interment was at the Wyuka Cemetery.

**GIESCH.**—Amalia D. Giesch was born in Hanover, Germany, February 25, 1860. She came to America at the age of eleven and lived with an aunt and uncle at Burlington, Iowa. June 5, 1884, she married Albert Giesch. She united with the church in 1897, and in 1904, the family moved to Independence, Missouri, where the husband passed away in 1909. Mrs. Giesch continued to make her home in Independence until two years ago when she joined the family of her son in Kansas City, Kansas, where she died February 18, 1934. Three children survive: Mrs. R. T. Smith, of Berkeley, California; Mrs. E. A. Fox, of Providence, Rhode Island, and Carl A. Giesch, of Kansas City, Kansas; one granddaughter, and one grandson. The funeral sermon was preached by Elder John F. Sheehy. Interment was in the family lot in Mound Grove Cemetery, Independence.

**SURRATT.**—Lemuel Moroni Surratt was born near Hersman, Illinois, July 24, 1852. He passed away February 6, 1934, after having suffered severely for a long period of time. Married Catherine Surratt, January 6, 1876, who survives him. Twelve years ago he united with the Reorganized Church, being baptized and confirmed under the hands of Elder Rawleigh Fulk, of Beardstown, Illinois. Since that time his faith has been firm. He was a patient sufferer, always looking on the bright side of life. The funeral was conducted from his home six miles southwest of Hersman, February 8, in charge of Elder Ernest E. Thomas, of Beardstown.

**MCCART.**—Una Lucile McCart, eldest daughter of Mr. and Mrs. Ed. McCart, of Lincoln, Nebraska, was born November 27, 1911, at Milboro, South Dakota. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, June 18, 1922, by J. M. Baker. After an automobile accident, January 26, she was rushed to the hospital, but lived only until February 6, when she passed away at the Community Hospital at Wahoo, Nebraska. Besides her parents, she leaves two sisters, Edna and Darlene, both at home. Funeral services were at the Roberts Undertaking Parlor in Lincoln in charge of Elder E. J. Lenox. Interment was in Lincoln Memorial Park Cemetery, February 8, 1934.

**MORRIS.**—Louise Barrigar, daughter of Charles and Ida Barrigar, was born July 6, 1903, at Huntville, Illinois, and departed this life February 14, 1934, at Saint Mary's Hospital. She married Raymond Morris in November, 1925, who is left to mourn with four children: Ida Elaine, ten years old, Virginia June, eight; Patricia Ann, three, and Mary Louise, seven weeks. She was first a member of the Baptist Church at Clayton, Illinois. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1929, by Frank Corcoran. She is also survived by one sister and two brothers: Malinda Beard, and John and Eugene Barrigar, all of Clayton. Elders C. H. Davis and Ernest E. Thomas had charge of funeral services at the Methodist church seven miles south of Mount Sterling. Interment was in the adjoining cemetery, February 17.

**WILKINSON.**—James N. Wilkinson was born at Seaton, Cumberland County, England, March 20, 1845, and died January 3, 1934, at Melcher, Iowa, at the home of his daughter, Mrs. William Wilson. He was married to Mary Jane Farley, June 18, 1870, and to them four daughters and six sons were born. His wife, two daughters and two sons preceded him in death. Leaves to mourn, his daughters: Eliza Wilson and Harriet Dooms, of Melcher, and Sallie Starkey, of Powell, South Dakota; his sons: Joseph and John, of Albion, Iowa; Fred, of Independence, Missouri, and Lehi, of Melcher, Iowa; a sister, Mrs. Charlotte Tunstall, of England; two half-brothers, Harry Parker, of Illinois, and George Parker, of West Virginia; a half-sister, Martha Shephard, of Pennsylvania; twenty-one grandchildren, fifteen great-grandchildren, and a host of friends. He united with the church in the summer of 1880, and served as a priest many years. He was held in high esteem by all with whom he came in contact, a good citizen with high standards of devotion to his home and community. After a brief service held at his home at Melcher, the body was taken to Chariton, Iowa, where funeral services were held in the Saints' church. Elder T. S. Williams, of Lamoni, was in charge and Blair Jensen, stake president, delivered the address.

**FRAKES.**—Laura Ann Frakes, wife of the late Lewis Frakes, and mother of Sister J. E. Buswell, Sister Sadie Preston, Sister H. T. Cushing, William and Lewis Frakes, and the late Mrs. Meda Vanderwoort, was born April 9, 1848, and departed this life February 24, 1934. She united with the church April 13, 1890. She was the granddaughter of Joel Edmondo, of the early day history. Sister Frakes was laid to rest in the old family plot at Irwington, California, the funeral service being in charge of Elder J. B. Carmichael.

**LEAMAN.**—Lizzie M. Leaman was born April 11, 1870, and passed from this life October 23, 1933, at her home in San Jose, California. She was the wife of George Leaman, and the mother of George B. Leaman and Mrs. Lena Peterson. She was the daughter of early pioneers of the country, uniting with the church November 7, 1880, being baptized by Elder William Potter. Funeral services were conducted by Elder J. B. Carmichael, of Oakland, California.

### Conference Notice

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—Conference of this district held at Hammond, Indiana, last June, provided for an early spring conference this year. It was the intention of the district presidency to hold this conference in the early part of March, but when it was learned that President F. M. McDowell would be with us for the last Sunday in February, it was decided to hold the conference a week earlier. Accordingly, it convened at Grand Rapids, February 23, 24 and 25. The only event of Friday was an illustrated lecture at night on "Pre-Columbian American," by Elder A. C. Barmore. Saturday's services began with a prayer meeting at 9 a. m. under the leadership of Brethren Blett and Hayden. At the end of this service the conference was organized. The district presidency, Elders Barmore, Ryder and Dexter, were chosen to preside. When not otherwise indicated they were in charge of all services. Sister Myrtle E. Perry was selected as secretary and Sister Louise Evans as chorister. Brother Ellis, the principal deacon of Grand Rapids, assisted by all other deacons present, acted as usher. Elders Barss, Shotwell, and Melvin Ellis were made administration committee and Elders Barmore and Blett and Sister Perry, press committee. At 11 a. m. Elder A. J. Dexter gave a lecture on "Religious Education." Elder F. E. Myers was in charge. At 2 p. m. the regular business session was held. The main purpose of the conference was the election of delegates to the General Conference. It was, therefore, a "special" conference for this particular purpose, the regular conference being held always in June. The following were elected as delegates: Elder Gordon S. Brown, Lansing, Michigan; Elder Ray Frisbee, Lansing; Miss Louise Evans, Bishop and Mrs. Elmer Evans, Elder and Mrs. Ernest B. Blett, Mr. and Mrs. Ralph Monroe, Mr. and Mrs. S. M. Neuman, and William Webber, all of Grand Rapids, Michigan; Elder Alva Dexter, Lansing; Elder and Mrs. Archie Whitehead, Muskegon, Michigan; Mrs. Eva Soper, Muskegon; Elder and Mrs. Roy Smith, Hammond, Indiana; Elder and Mrs. Dennison Smith, Hammond; Elder and Mrs. A. C. Barmore, Battle Creek; Ezra Hayden, Benton Harbor, Michigan; Elder Macy Ellis, Alto, Michigan, and Mrs. George Cassel, Angola, Indiana. The following items of additional business were transacted: Bro. Mills, of the Mishawaka Branch, was indorsed for ordination to the office of deacon, and Stephen Martin and Joseph Gross, both of Buchanan, were indorsed for teacher and deacon, respectively. Bishop E. C. Evans and Elders Blett and W. E. Aelick were appointed as a reunion committee to determine as to whether or not there would or could be a reunion this year. Later they reported that if each branch would take separate action and together underwrite the reunion in the sum of five hundred dollars, it would be possible to resume the reunion. Action had been had at a previous conference that no more reunions be held while the church is in debt. Last of all, a motion was passed petitioning the Joint Council for the return of Elder A. C. Barmore as district president. At 4 p. m. a priesthood meeting was held at which the subjects, "Education," and "Divine Healing," were discussed. At 8 p. m. an educational institute was held. The following subjects were discussed: "The Work of the Young People," by Elder Gordon Brown. "The Women's Work," by Sister Blett; "The Church Music," by Louise Evans, and "The Publicity Work," by A. C. Barmore. Sunday began with a

prayer service at 8.30 a. m., Elders Barss and Young in charge. At 10 a. m. Elder Whitehead spoke, Gordon Brown in charge. At 11 a. m. the regular local school convened. At 2 p. m., sermon by Elder A. C. Barmore, Elder John A. Luce in charge. At 4 p. m. there was a ministerial institute. The following subjects were discussed: "The Pastoral Care of the Local Church," by Elder W. F. Ryder; "Recruiting the Local Church," by Elder A. J. Dexter; "Reviving the Local Church," by Elder A. Whitehead; "Financing the Church," by Bishop E. C. Evans; "Local Missionary Work," by Elder Blett, and "General Missionary Work," by Elder A. C. Barmore. Late in the afternoon President F. M. McDowell arrived. He spoke at 7.30 p. m. The church was packed to the doors. Altogether it was an excellent conference. The weather was severely cold, and yet it did not prevent a large attendance. One person said: "I have never attended a conference of this district where everybody was so willing to work." Free meals were served in a nearby room by women workers. Free lodgings were also provided for all visitors.

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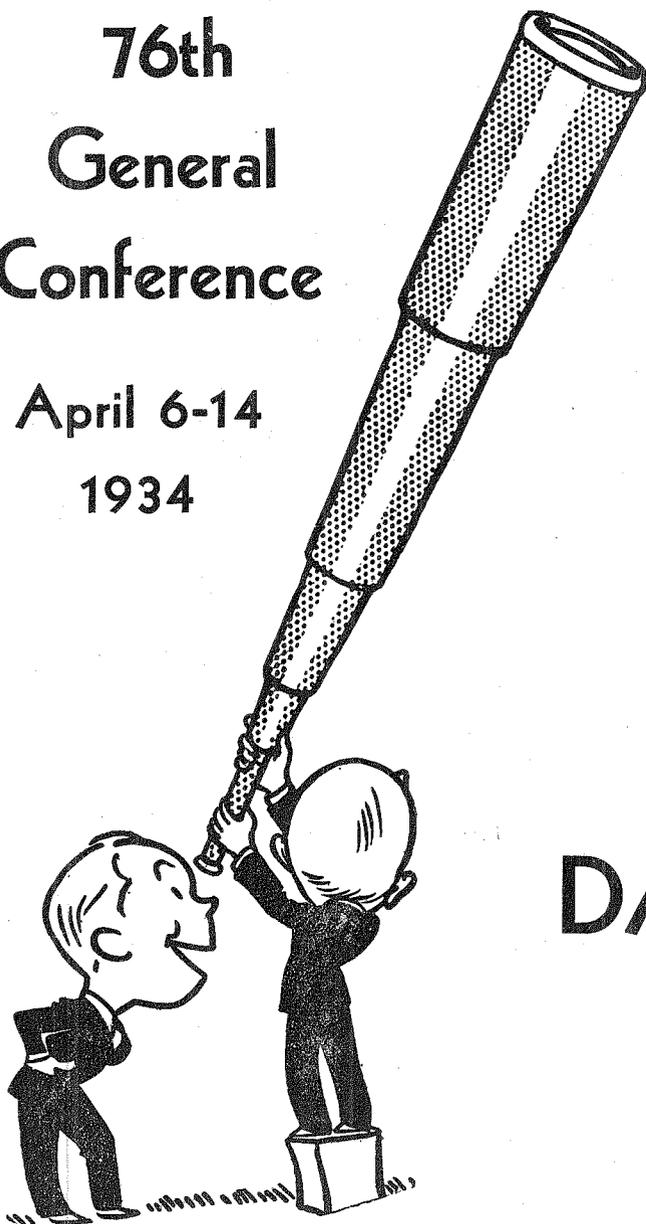
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1934



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The first of a series of comments on the adult quarterly lessons

By J. A. Koehler

### The Financial Obligation of Youth to the Church

A prize-winning essay

By Gladys Beebe

### The Young People at Work in Independence

By Cecil R. Walker

### Home and the Church

By Marion Willmarth

# THE SAINTS' HERALD

March 20, 1934

Volume 81

Number 12

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HERALD PUBLISHING HOUSE  
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## CONFERENCE ANNOUNCEMENTS

- Women singers in The Elijah chorus are requested to wear white—PLAIN white—dresses.
- The bargain price on the Conference Daily Herald last until March 23 only. Until then it is 50c. On that date the regular list closes, and it will cost you 65c to get on a special late list. Hurry!
- The Laurel Club will serve meals for visitors in the Auditorium. The meals are not free but they will be worth the money. And the profits go to the church.
- Girl Scouts and Orioles will divide time in charge of the check room at the Auditorium. The Orioles are planning to have a nursery to care for small children, and the Scouts will maintain a rest room for women visitors.
- The "Elijah" will be given on the evening of Sunday, April 8, in the Auditorium. Admission is free. Everybody is invited.

## The Pigeonhole

### ■ Only a Story

There were two men who lived in a rural community. The first was a man who had some years of desultory experience as a farmer, and then decided he liked squirrel hunting better. Squirrel hunting is a good occupation for those who don't want to work. This man knew all about farming, but he didn't like to do any of it. So he spent much time in front of the village telling the other fellows about farming. He became a sort of local critic on agricultural methods, and other men were entertained through long hours of leisure by his talk.

Another man came to the community who really wanted to do farming. He was poor and he didn't have much experience. His equipment was ramshackle and his methods were mostly left-handed. The expert often used to go out and lean on the fence to watch him work, and then would go back to the village laughing, with many tall stories of what he did.

All summer this went on. The expert observing, talking, and laughing, while the poor amateur groaned under his awkward labors. But when the fall came, one of the village men had grown tired of the expert's talk, and invited him to take a ride out into the country. First he drove by the poor beginner's place. The corn was tall, the ground cultivated and free of weeds. There were pumpkins for the winter, and many other things ripening to be put away for the winter. Then he drove by the expert's place. The crops were badly tended, and the weeds were tall and rank.

The comparison was very odious, and the expert got the point. He quit talking at the village garage for the rest of that season.

### ■ Billow

The Pigeon attended a music recital. One number on the program was listed, "*Fierce Was the Wild Billow.*"

For ten minutes the storm roared and crashed. Rocks were rent, and the heavens exhausted themselves in a fury of wind. Finally it all subsided, and the singer sat down, perspiring.

Pigeon snapped out of his trance, shaking himself. "Whew! The Wild Billow was Fierce!"

# Editorial

## "Coming 'Round the Horn"

At the tip end of South America lies Cape Horn. In early days the masters of sailing vessels going westward to California always felt that they had completed the worst and most dangerous part of their voyage when they had got around it. There were said to be three kinds of weather there: bad worse, and worst. Since the wind was generally from the west and there was always an ocean current too from that direction, it was very difficult for sailing vessels to get "Round the Horn." Many a vessel has gone around with sails torn to shreds, masts cracked or broken, spars covered with ice, and leaks sprung in its sides. And many another vessel has never been heard of again. The trip "Round the Horn" was likely to be the most eventful part of the voyage. The captain had to fight for every inch of progress against wind and wave.

The church has been coming "Round the Horn," during the past three years of the depression. It has ridden the storm, and has shown a strength that we were afraid in the early stages of the struggle it might not possess. But the strength has been there. It took the need to reveal it.

The experiences through which we have been going have revealed more than the financial strength that was necessary. They have uncovered vast resources of faith, of spiritual strength, of well grounded belief in the gospel. They have shown that the strength of a church rests not so much upon the negotiable securities and the vendible properties as it does upon the intangible and imponderable qualities of mind and spirit that characterize the people as a group apart.

While we remain strong in spirit, firm in faith, and constant in hope, we can survive all the hurts and disappointments that life can inflict on us. If God is still at the head of His church, we can follow anywhere. We rather think that we are now coming "Round the Horn." Auspicious times, so far as human wisdom can observe, seem to lie ahead. But if they do not—if there are still trials ahead for us to endure—we shall rejoice in the spiritual blessings that we hope will continue with us.

We have come "Round the Horn" already in a spiritual sense. There is no doubt about it. And we have faith to believe that, with this assured, that material things will not hinder us long.

Prayer is a powerful thing; for God has bound and tied himself thereunto.—Luther.

## The Political Trend

A warning that the free spaces of the earth will not long be left free is contained in Mussolini's recent statement to the effect that Italy must expand, when he announced a sixty-year program of development for that country. The fact that Samuel Insull former utilities magnate, is afloat on the Mediterranean Sea in a cockleshell-sized tramp steamer, with scarcely a country left in the world where the authorities of the United States cannot worry him, is additional evidence. A little country can scarcely declare its existence in the world without being sponsored by the diplomats and protected by the guns of some larger country. Cuba, Manchukuo, the Philippines, and little Austria, are examples.

Ireland is the single exception, and she dares to defy the authority of the British Empire because she knows that all the powers of that government would be turned loose upon any other government that dared try to touch the Emerald Isle. In the vast aggregations of power that hold the balance of the world's affairs today, it appears that small autonomous units will gradually be eliminated.

Our terrible and immediate danger lies in the fact that the great powers are no wiser than the little powers, but they are stronger and capable of doing more damage. Mussolini will seek Italian welfare. France will seek French welfare, no matter what particular silk hat is in power at the moment. Hitler is looking out for the Germans, and both lords and commoners in England will concede nothing against the interest of the Empire. In our own country we have been disillusioned in our naive and vain attempt to play the role of exemplary idealism. We are learning to "look out for ourselves."

And while all the nations are so busy looking out for themselves, there is nobody looking out for that great silent majority of the earth, the human race. It is the group that suffers in time of famine, that pays the cost of high and retaliative tariffs, that is impoverished by trade restrictions and that dies in wars. The generals gather epaulets and medals, the business barons accumulate gold, and statesmen strive for the tinsel and tassels of fame; but the human race patiently bears the burdens of all these profitless ventures.

Just One in the history of the world has stood for the rights of the human race, against the clamors of nationalism, trade, race, and creed: that One was Jesus. Governments cannot be at peace until they merge into one organization under His leadership.

## Apostle F. Henry Edwards on Radio Speaking Over KMBC, March 25

Radio listeners will be glad to know that Apostle F. Henry Edwards will speak over KMBC at six o'clock Sunday, March 25. This address, entitled "*Building a World Society*," will be a part of the Graceland College broadcast. Independence alumni of the college have been asked to furnish the musical part of the program.

## Sister W. H. Deam Passes

In the death of Sister W. H. Deam, whose decease is announced in another column, there passes from us another link between this generation and those of the earlier history of the Reorganization. She was a step-daughter of William Marks, and so lived in the home of that man who played an important role in our history. Sister Deam was for many years a very active worker in the work of the church and its departments, and as a helper to her husband who filled various positions in the church.

Her long illness confined her so closely to the home that many of the younger generation even in Independence did not know this estimable woman, but those who knew her in her active years and in the days of her vigor will mourn the passing of a gentle, sweet, and thoroughly feminine friend and church members.

F. M. S.

## Opportunity for Young Women

### In Nurse's Training

By Charles F. Grabske, M. D.

The church offers advantages to the young woman who wishes to prepare herself for efficient activity. Since 1910 there has been maintained in Independence, an institution created and built in response to a revelation given through the prophet to his people. This organization is "a place of refuge and help for the sick and afflicted"—"where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick." Indeed, in such language is its mission stated in its charter.

Our hospital offers an opportunity to young women who have had a year of college, to enter under its care as student nurses, there to be trained to become professional nurses. During this period of diminished openings, it would seem wise to improve the time to become skillful and valuable in some particular way. The sick are always with us and service to them is always necessary. To care for them well is in itself a source of much satisfaction.

I would urge those who might profit through such a training to communicate with Miss Gertrude Copeland, the superintendent of the Sanitarium at Independence, Missouri.

## Men You Ought to Know



C. B. WOODSTOCK

Associate Director of Religious Education

*Brother Woodstock has been a valuable assistant to President F. M. McDowell, who has carried the responsibility of Director of Religious Education. Brother Woodstock maintains a steady and helpful correspondence with church school leaders, workers and teachers. He is probably closer in touch with more people engaged in this part of the church work than anyone else. His generous and helpful letters go everywhere, and he has done much to bring about the observance of the standards adopted by the General Conference of 1930 and the use of the plans outlined in the Church School Handbook. He also has much to do with the arrangement and supervision of our quarterly curriculum.*

## OFFICIAL

### A Warning

Elder J. L. Verhei, President of the Portland District, writes what he feels to be a necessary word of warning in the case of Leonard G. Hoisington, who has been under silence for some time. The latter has moved to parts unknown, and may come in contact with branches not informed of his record. He should not be permitted to function as a minister in any case, according to the rules of all silences.

That a straight line is the shortest distance between two points applies to the beginning and the end of a sermon . . . To entertain beautiful thoughts is to hang the world's masterpieces in the gallery of one's mind.—*Church Management*.

Be there with a *Daily Herald*. Only 50 cents until March 23. Save 15 cents by ordering early.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

### Working With God

A brother who is and has long been interested in Zion, the gathering, and the whole group of ideas surrounding the subject of Zion, after reading my recent article on fasting and the call for a fast observance in the interests of General Conference, wrote me saying he was heartily in favor of the move and expressing his determination to observe the fast, saying he is looking for (expecting) a definite move towards establishing stewardships and zionic conditions." Then he adds something which is of interest to me when he says:

"There are many theories and ideas as to how we are going to do the work. I have mine and Brother X has his, so we are not working together with God."

The brother has put his finger on a difficulty which has confronted us, and will continue to present itself, perhaps till we have learned a greater degree of obedience and developed a greater willingness to cooperate under a leadership to which consistent following is given. We have not learned yet to overcome self in our notions of social reform any more than in the matter of worldly possessions. We hold our ideas of special reform tightly against our self interests.

One might have expected the brother to have added to his words something like this: "And unless the conference or our leaders put out something of a program in harmony with my ideas—why I just will not play!" But he said something different:

"But I assure you that whatever is put forth from headquarters, I will do all in my power to help put it across, whether it suits me or not."

A superficial thinker might think this to be an attitude of servility; but a more careful consideration will reveal it to be of far greater social value; it is the attitude of giving consistent following to recognized leadership and this has always been an essential element of social progress. Bringing it to an immediate application to our social goal, it might well be asked, Whose leadership are we to follow onward to Zion?

The answer we give to this question, as groups as well as individuals, will determine whether we enter squarely into the road which leads to our goal, or continue to wander about trying out devious by-ways.

### Origin of Polygamy

In a letter recently received from Utah, a member of that church (Mormon) made a statement of the attitude of the Utah people on polygamy which we pass on to our readers without comment, feeling sure it will be of interest:

"It is indeed interesting and significant to learn people's ideas on polygamy, and many of our people here know very little about its historical development. In many cases they are not even interested in that phase of the subject. Not long ago, in conversation with a bishop of one of our wards, the question came up and he declared that the subject of polygamy was presented before the body of the church in a public meeting before the Saints ever left Nauvoo. And that is only an example of the widespread lack of understanding of how the thing started. From some standpoints, such a situation may be a good thing. The historical facts, so far as they can be learned, are certainly disturbing and I think that those who do not give the subject much thought are really more serene and steadfast in their faith than those who try to 'dig' up the facts for themselves."

### Potential Missionaries

I recently wrote to the Presidents of Seventy concerning the time which I hoped would soon come when our corps of seventy would be refilled with young men enthused with the missionary spirit. From Brother J. W. Davis I received a reply which shows he has lost little if any of his desire to spread the "good news." He says:

"Every active young man I see in the church is a potential seventy to me, and not infrequently when I contemplate some of these fine young workers does the Spirit definitely indicate their worthiness. I am sure that the Lord has many in reserve who can be mustered for this work when we are ready to proceed with the work of reconstruction. Of course there is not much to be done in the way of selecting and ordaining seventies until we are able and ready to put them in the field. I am hoping and praying that the day will soon come when we can set ourselves more definitely to the task

of rebuilding the ministerial structure of our church and when we can send into the world-wide field a corps of workers so endowed with the spirit and power of the Holy Priesthood that the work of evangelizing the world can be carried forward with increasing rapidity."

### A Young Woman's Comments on Polygamy

Much has been said in the columns of the *Herald* concerning the question of polygamy and of course the attitude of this paper has always been that American polygamy originated with Brigham Young. Evidence can be piled up to indicate that before his interest in polygamy was aroused to the point it reached in 1852, this reprehensible doctrine had no place as a church tenet on American soil. The apparent effort of the authorities of the Utah church to refasten this doctrine upon the "Mormons" causes one to wonder how the young people of the Utah church look upon it. Of course there is likely to be here a variety of opinion as elsewhere, but recently we saw a letter from a young matron in Utah whose family has long been connected with that ecclesiastical organization, and the comments of this woman relative to polygamy are so to the point and indicate so clearly the attitude which at least some of the young people are assuming toward this doctrine that we quote it with some degree of pleasure. In a letter to a friend this young matron of Utah wrote:

"How wonderful it would be, if all the followers of the Prophet could unite in one large strong church. However, even if the lesser difficulties could be surmounted, the polygamy question would still remain. By many this is considered a dead issue, but *dying* is a better and truer adjective. The issue is by no means dead yet. You asked about the significance of the recent Church statement on the problem. From all I can learn, it appears that there has recently occurred a new outbreak. These, of course, continue from time to time and many notices of excommunication are published in the *Deseret News*. I noticed one last week. Such a condition is valid proof that it is impossible to preach and teach for fifty years the super virtues of polygamy and then expect people to give up these ideas suddenly. Of course, one might think that in the course of the forty odd years since the manifesto the system could be eradicated, but such is not the case. Personally, I believe that the general authorities of the church at present, at least some of them, are still very much converted to the principle, and, of course, the orthodox opinion generally is that the principle is just as right as it ever was and that the practice *will come back eventually*. Young returned Mormon missionaries say solemnly: 'It was a holy principle and will be restored.' *Oh, very holy, indeed!* The more I learn about it the more I am set against it—principle, practice, and everything connected with it. And that reminds me. In Mr. Evans' new book on the prophet the statement is made that polygamy is the only cure ever found for prostitution. No wonder. If a man can legally and according to the laws of his church have all the women he sees that he wants, of course there would be no prostitution."

Many of the men of the governing authorities of the Utah church are of polygamous origin, and hence have strong inclinations towards clinging to the erroneous idea that polygamy is a divine insti-

tution and in effect because of divine mandate, quite overlooking the fact that both biologically as well as historically. Divinity has put the stamp of strong disapproval upon polygamous marriages, and at the same time blinking the fact that in ecclesiastical law monogamy and not polygamy has been ordered.

There are probably hundreds of people still with the Utah church who abhor polygamy, and long for the coming of the day when they may be freed from its shackles. And it is likely that some day this element of that church will unitedly rise and say to the polygamously inclined one, "No longer will we permit you to govern us—polygamy must cease."

The young matron points to a truth when she says that so long as the authorities of her church *teach* polygamy, so long will there be polygamous practices. It is incongruous to teach one thing and practice another. The very persistence of the polygamous teaching gives rise to the suspicion that it is still being practiced.

The question of polygamy in the Utah church is a long way from being permanently settled, and is quite likely to be another of the Banquo's ghosts which rise to torment it.

### Charter Membership in Graceland Alumni Association Soon to Close

All Graceland alumni who desire to be charter members of the Graceland Alumni Association should apply for membership before the opening of General Conference, as it is probable that the lists will be closed by that date. Simply write to the Graceland Alumni Association, Lamoni, Iowa, stating your desire to be a charter member and enclosing a dollar for your first year's dues.

### Prayer

Prayer is of little value when it is engaged in spasmodically. Invariably it is when prayer is neglected that one falls in defeat before the trials and temptations of life. The less a person prays, the less inclined he will be to pray; and naturally, when the strong tests come, he finds it difficult to lay hold of the power that God is always ready and willing to bestow.

When a pump is frequently used, the water flows out at the first stroke, because it is high; but if the pump has not been used for a long time, the water gets low, and when you want it, you must pump a long while or perhaps prime it; the water comes only after great effort. It is so with prayer.—C. Lester Bond.

# NEWS BRIEFS

## Church School Views Carnegie Memorial Medal

On March 4 the church school of Great Falls Branch, Montana, viewed the Carnegie medal awarded in memory of Omar A. Nunn, seventeen-year-old son of Brother Omar Nunn, who lost his life in 1932, in an effort to save a companion from drowning. Engraved on the medal were the words of Jesus, "Greater love hath no man that this, that a man lay down his life for his friend."

## Students in Southern California's Delegation

Included in the recently-elected Southern California delegation to General Conference are four students from the district who are attending Grace-land College, Valeria Crum, Harmon Crum, J. C. Stuart jr., and Laddie McKay.

## Texas Woman Invites Reunion to Bandera

Sister Virginia Hays, of Bandera, Texas, sent an invitation to the Southwestern Texas district conference at San Antonio, to hold summer reunion at Bandera. Not long ago she purchased a small tract of land adjoining the church there, and she offered to donate to the district an old building which can be torn down and used to erect a tabernacle. By unanimous vote the conference accepted the invitation and gratefully thanked Sister Hays.

## "Onward to Zion" Theme of Young People's Convention

"Onward to Zion" was the theme of the annual young people's convention of Spring River District, held this year at Webb City. The opening event March 2, was a banquet, and George Mesley, of Kansas City, Missouri, was the principal speaker. He spoke on "Zion the Beautiful Beckons Us On." Toasts given were: "Faithful and Strong," "To Christ We Belong," "With Service the Watchword," and "March on With a Song."

## Missionary Series at Fairview, Montana

Elders George Thorburn and L. O. Wildermuth have completed the fifth week of their series of missionary meetings at Fairview, where they are ex-

periencing fine support from branch officers and a large and steady attendance of friends and members. Understanding, good will, and unity are increasing in this community.

## Joint Council Is in Session

The Joint Council, composed of the First Presidency, the Quorum of Twelve, and the Presiding Bishopric, is now in session at Independence, considering reports of officers and departments to be submitted to the General Conference in April. The opening session of the council occurred Wednesday, March 14, and two two-hour meetings are had daily in the office of the First Presidency, at the Auditorium.

## Notes From Here and There

Four were baptized at Ontario, California, on the first day of the year.

In November and again in February Elder J. O. Dutton conducted missionary meetings at Washington with increasing interest and attendance. Prospects are bright for a branch organization there in the future.

Douglas and Bisbee branches, Arizona, observed March 4, fast day, together in a most effective way.

Pastors of various branches in Idaho District reported improvement in the work of their locals and a general awakening of the Saints to their responsibilities as church members, to the recent Idaho district conference.

"One of the many joys of the gospel is passing it on to others," say Dayton, Ohio, Saints, and this they are trying to do.

Interest in the gospel has revived at Cedar Rapids, Iowa. Members appreciate the help of Pastor Pennington who lives twenty-five miles away, also the assistance of Iowa City priesthood members.

At the suggestion of their pastor, Parsons, Kansas, Saints made a free will offering of five dollars to the church March 11, giving the price of meals saved on fast day the previous Sunday.

# Youth's Forum

## Holden Young People Successful in Organization and Activities

By Robert I. Thistlethwaite

The young people of Holden Stake have just completed the first year and one half as a stake-wide organization. Under the capable leadership of Gladys Beebe, Atherton, Missouri, several projects have been carried out and others planned for the coming year.

An attendance contest is now being conducted under the supervision of Ammon Andes. The percentages given are based on the total young people's membership of each branch with an average attendance of four meetings a week. The results to date are:

Jefferson City .....	60%
Blue Springs .....	51%
Sedalia .....	47%
Strasburg Mission .....	45%
Warrensburg .....	45%

An essay contest has just been completed entitled "The Financial Obligation of the Youth to the Church." This contest was under the direction of Robert Thistlethwaite. The winners were:

Gladys Beebe, Atherton, first.

Ammon Andes, Warrensburg, second.  
Vernon Lundeen, Atherton, third.

Several of the essays have been held for publication in the *Herald*. Twenty-five essays were submitted, eight branches being represented. The winner of First Prize appears in this week's *Herald*.

### THE RECEPTION BANQUET

For the young people at the Holden Stake conference at Atherton, March 9, 10, 11, the reception was in the nature of a banquet, planned by the young people of Atherton. The songs, talks, general atmosphere of the occasion, and the feeling of fellowship, made a fitting beginning for a conference to which youth contributed so much. The inspiration received from this banquet will have a lasting effect upon the lives and activities of many of those present.

### PRESIDENT SMITH PRESIDES

In his closing remarks of the business session Saturday morning, President F. M. Smith commented on the interest the young people of the Stake were taking in the conference meetings and was greatly pleased and encouraged by the spirit of cooperation shown between the young people and those of more mature age. In this session, a motion was passed permitting the Stake Bishopric and the Stake High Council to allot funds for the activities and projects outlined by the Executive Council of the young people.

### INSPIRATIONAL DEVOTIONAL MEETING

Brother Amos Allen had charge of the Sunday morning prayer meeting of the young people. From the first it was evident that the large number present were sincere in their one purpose: to consecrate and dedicate themselves anew to the church and to their God. With such young men and women in the stake, conscious of their responsibilities, aware of their opportunities, and willing to work for the church, with capable leadership and Divine guidance, Holden Stake and the General Church may expect to move forward.

### ELECTION OF OFFICERS

Following the prayer meeting the officers for the coming year were elected: The officers are:

Robert L. Thistlethwaite, Sedalia, President.

Ammon Andes, Warrensburg, Vice President (reelected).

Genevieve Smith, Lees Summit, Secretary (reelected).

A new type of organization was adopted in which the Executive Council is composed of the above named officers, upon whom rests the responsibility for the administration of stake activities. Cooperating with this group is the Advisory Council composed of the leaders of young people throughout the stake.

## Graceland Wins First in Southwest Iowa Junior College Contest

Graceland won first place in both music and dramatics in a contest that took in the following junior colleges of southwestern Iowa: Creston, Clarinda, Osceola, Red Oak, and Chariton. Graceland had 48 points, and her nearest competitor 30 points.

Of course it is fun to win if you are in a contest, and nobody likes winning better than Graceland young people do. Yet they strive for excellence rather than for victory, as one may see from the following paragraph written by an unnamed reporter for the *Graceland Tower*:

"There is a thrill in any contest of this sort which arouses all of a person's loyalty. It fills the air with a sense of excitement which stimulates everyone who comes into contact with it. The keener the competition, the greater the thrill. Ideally, there should be a time when the schools will bring their talent and perform for the sheer joy of doing it and letting the other people enjoy it too. Judges and personal glory will be abolished. Do you like the idea? It's a long way off yet, but who knows—it might get here some day."

## Ideas, Discussion and News for the Young People of the Church

### Christian Legion at Saginaw, Michigan, March 25

Saginaw, Michigan.—The Christian Legion, the new young people's organization now forming in the Great Lakes Mission, is to hold its biggest and most important meeting so far in this city for the purpose of perfecting their plans and organization on Sunday, March 25.

President Frederick M. Smith will deliver an address at 10:30 a. m. This will be preceded by a prayer service at 9:00 a. m. In the afternoon Apostle D. T. Williams will have charge of the organization meeting. Then there will be a vesper service at 4:45 p. m. Bishop G. L. DeLapp is also expected to be present.

BLANCH ENGLE,

For the General Convention Committee.

### Junior Stewardship Awards

In addition to the list of twenty juniors who received the Certificate of Commendation from the Presiding Bishopric, as published in the *Herald* of February 20, the following names may be announced. These reports are late, but the good work of the juniors is to be appreciated.

Althea Smith, Skiatook, Oklahoma.  
Glen Smith, Skiatook, Oklahoma.  
Mildred Smith, Skiatook, Oklahoma.  
Mary Ellen Whalen, Rockford, Illinois.  
Martin Whalen, jr., Rockford, Illinois.  
Charles Akerman, Rockford, Illinois.  
Weiland Akerman, jr., Rockford, Illinois.

Patricia Padon, Rockford, Illinois.  
Dorothy Padon, Rockford, Illinois.  
Anna Stenander, Rockford, Illinois.  
Raymond Sprague, Rockford, Illinois.  
Lois Anna Keck, Sioux City, Iowa.

### Oriole Circles

Seven new Oriole Circles were registered with the Girls' Headquarters' Committee in the month of February. This makes a total of sixteen circles which have completed their organization and are registered for intensive work. The new circles with monitors are as follows:

Kansas City, Kansas, Quindaro Branch, Thelma Carmichael, Monitor.  
Marion, Illinois, Mrs. Edith Allen, Monitor.

Eagle City, Oklahoma, Mrs. Mable H. Diamond, Monitor.

London, Ontario, Madelen V. Timbrell, Monitor.

Independence, Missouri, Stone Church, Po-Ho-Co, Mrs. Frances Rall, Monitor.

Fort Collins, Colorado, Marie D. Hanawalt, Monitor.

Alliance, Ohio, Arlene Lambert, Monitor.

First Prize Winner, Holden Stake Essay Contest

## The Financial Obligation of Youth to the Church

By Gladys Beebe  
Atherton, Missouri

In considering the financial obligation of the youth of the church it might be well to first consider the general relation of the youth to the church. In the good old days past and gone the leaders of the youth, and many who were not leaders of the youth, racked their brains in a futile effort to discover some ways and means by which the young people might be held to and for the church. I, for one, am thankful that this attitude is becoming a thing of the past. At the Lamoni Convention of last June, at our own branch and stake meetings, and in the columns of the *Herald* we are now constantly hearing and reading that the youth of the church are a definite part of the church and, as such, should make a contribution rather than necessitate a problem solving situation for those who are earnestly trying to help us along. Accepting this attitude brings to us, not the chance to help financially in the support of a church for our older members for which we should receive a pat on the back, but rather a definite responsibility to help financially and otherwise in the carrying on of the program of *our church*, our own organization, whose aims are our aims and whose progress is our progress. It brings to us the opportunity to begin *now* to be a *working part* of our church organization. Granting, then, that the youth are a working part of the church, it follows that their financial obligation to the church is that of any church member whose membership brings a conscious responsibility.

It seems to me that the beginning of the financial obligation of the youth to the church is the acquisition of a clear vision of its aims and purposes. At the General Conference of nineteen-hundred thirty two aims were set forth; to proselyte missionary work more widely, both at home and abroad, and to take definite steps toward the carrying out of the zionic program of the church.

If we, the youth of the church, are to make a real contribution to it we must have, not only a vision of its aims but also, a sincere belief in the utter worthwhileness of these aims and in the possibility of their accomplishment. Zion builders must first be

Zion seekers and Zion believers, active believers who are willing to stake everything on the accomplishment of the goal. True missionaries must themselves be converted to the gospel which they preach, and it must be an active conversion. As it is true that physical power is increased by consistent exercise, so also it is true that faith and purposefulness are strengthened. As it is true that a small crevice in a stone wall presents an ever widening horizon on near approach, so also it is true that as we approach our church aims our church horizon will become constantly broader and our vision more clear.

The financial basis necessary to the accomplishment of these aims is so closely linked with the spiritual that they are in a measure inseparable. Our money is so much a part of us that in giving it we are giving ourselves, that is of course granting that we give it because we wish. No one can have done a kind deed without having been made better; no one can wholeheartedly participate in any activity without becoming more interested in the activity; and certainly no one can contribute to our church, in time, money, thought or other service without

The article on this page was awarded first place in the essay contest conducted by the young people of Holden Stake. All contestants wrote on the same assigned topic, but the articles have proved so interesting that we shall present several others to our readers in future issues. The success of the contest may be attributed to Brother Robert Thistlethwaite, of Sedalia, Missouri.

becoming more willing to continue to contribute. Financially speaking, God does not need our money, he could find some other way to finance his plans, but if these plans are to be carried out some spiritual achievement must be made by us; so God, through a financial consecration has planned that we may learn how fittingly to make a spiritual consecration. Though these two phases of our lives are closely connected different laws are made for the making of acceptable contributions in the different fields. Those laws given to govern the consecration and payment of moneys to the church are called "financial laws." Certainly, part of our obligation to the church—and a part that by some of us has been neglected—is to know the law.

In the very early days of the church the Lord recognized the importance of the financial element in the church and appointed an officer in his church, the bishop, to receive the accountings of the stew-

ardships of the people and to care for the moneys of the church. Soon after the reorganization of the church the Lord said by revelation that it was wise that two counselors be appointed to the bishop and that he have agents in the various localities of the church.

There are three ways in which the Lord, through his church, receives financial consecrations; tithing, surplus, and offerings. Regarding the first of these the Lord spoke in the years soon following the organization of the church, "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually." The beginning of tithing in our latter-day church was not an afterthought on the part of God, but a definite plan to be carried out in his church.

Further provision has been made for the establishment of a storehouse to be under the care of the bishop of the church, and receive the consecrations of the people. In *Doctrine and Covenants*, Section eighty-two we find, "And the storehouse shall be kept by the consecrations of my people."

Not only are we commanded to pay our tithes, but we are told that unless we do so we shall not be found worthy to abide among God's people, "And I say unto you, If my people observe not this law, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you."

The law requires not only that a tenth of the interest of God's people be paid to his representative, the bishop, but that all the surplus, or money not directly needed by his people shall be placed in his storehouse. This money is to be used for the benefit of the poor, the widows and orphans, for the buying of lands which are to be the inheritance of the church, and for the expenses of promoting general church activities, and we are told that, "This is the beginning of the tithing of my people."

Both in the church of former days and that of our own time we find the Lord commanding us to offer up our offerings before him, and to bring them to his storehouse. This is a matter of common recognition with us. Usually offerings are received by the bishop, or his appointee, every Sunday in our own churches. It is our definite responsibility to make our offerings that the church may continue to be able to carry on, and that it may also be able to again enlarge its program of activities.

There is not sufficient space in a paper of this length to completely discuss the financial law of the church. That is rather needless perhaps anyway,

because in the carrying out of our obligation we can find out just what is the law. We have been told to accede to the interpretation of the bishop, so if question arises we can always go to him for help.

The remaining part of our financial obligation consists in whole-hearted compliance with the law. Our responsibility to our country is not discharged if we just know the laws but do not feel morally obligated to obey them. We may read about, talk about, and sing about the desirable church activities in which we ought to engage, but the real test of our conversion to its policies is that we fulfill its laws, not because at some one moment of time we were under an especial emotional stress and decided that that was the thing to do. At our convention at Lamoni last June one of the high points for me was reached when one young man arose in the fellowship service one morning and said, "I want to consecrate my life to this church, not just for the time being while I am here with the rest of you and feel the spirit of God in marked measure, but looking at my life and the church with my coolest, most logical thinking; I want to consecrate my life to this church." Certainly, this was his whole obligation to the church, and others of us might profit by it.

### Evangelism

Evangelism, in our generation, has been handicapped by its terminology.

To the average person it means revival meetings, house to house visitation, or some special effort to make people religion conscious.

These, at last, are but feeble expressions of a great idea. Sometimes they run contrary to the true purpose of evangelism. Revivals are often started as emergency measures. They are confessions that the orderly processes of religious education have broken down. They are efforts to marshal the forces of emotionalism after logic and organization seem to have failed.

Evangelism is much greater than these efforts.—William H. Leach, "*The Technique of Evangelism*," *Church Management*.

### God Hears Prayer

If radio's slim fingers  
Can pluck a melody  
From night and toss it over  
A continent or sea:  
If the petaled white notes  
Of a violin  
Are blown across a mountain,  
Or a city's din:  
If songs like crimson roses  
Are culled from thin blue air,  
Why should mortals wonder  
If God hears prayer?

—From *Church Management*.

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson One—April 1

### "A More Sure Word of Prophecy"

The author of the adult quarterly has furnished us with this supplementary material to assist church school classes as well as isolated students in the understanding of the lessons. One discussion will appear each week early enough to reach the students in time for the lesson.—Editors.

The whole question of the nature of the prophetic experience is raised in the lessons of this quarter. It is a question about which there is a wide disparity of opinions. Some of the data which influences opinion is elusive or deceptive; some is of uncertain character; and some is so private in nature that it cannot be passed around for public inspection. On the other hand there is data of which anyone may possess himself, which he may examine, and which should lead to more or less common conclusions. If this were not true, prophecy as a whole would be of doubtful value.

#### MISUNDERSTANDINGS AND DELUSIONS

Prophecy has been "a fruitful source of trouble" in the church. (See *Doctrine and Covenants* 125: 14, 15.) It is evident that some of us do not know as much about the prophetic experience as we imagine we do. Even such a man as Oliver Cowdery was deficient in his understanding of the prophetic experience. (See *Doctrine and Covenants* 9: 3.) And he was one of the first prophets of the church. Now, if such a man as Oliver Cowdery was mistaken; and if some of our "good" elders needed to be rebuked for their wrong behavior in this relation; how much more liability of misunderstanding is there in men of limited intelligence, experience, and culture?

#### SOURCES OF TROUBLE

Any church that publishes such beliefs in prophecy as this church does is almost sure to attract to its membership certain types which are sources of trouble to the church. Chief among these are (a) those who are obsessed, or have disordered brains; (b) those who are emotionally unstable or who lack emotional control; (c) those whose ignorance leads to unwarranted assumptions; (d) those who are aspiring; and sometimes even (e) those who are designing. In fact, the prophetic function has fallen into ill repute because of the absurd and extravagant claims that have been made concerning it, on the one hand; and on the other hand, because some men have neither the inclination nor the ability to

search out the facts touching this function.

#### THE NATURE OF PROPHECY

"I will tell you in your mind and in your heart," is a description of the prophetic function given in *Doctrine and Covenants* 8: 1, 2. The introductory paragraphs of Sections 128, 129, 130, and 131, *Doctrine and Covenants*, are further descriptions of this function. Note particularly the introduction to section 128. Contrast that confession of limitations of as fine a specimen of manhood as we are ever likely to have for leader with the egotism and the boasting of much lesser lights. This man knew enough to know what he was about.

Those who have the inclination and talent to do so may find some satisfaction in searching out the principles according to which prophetic experiences should be classified, and in placing the several experiences in their proper categories.

Unless one is capable of discriminating "the prophecy of The Kingdom" from the fortune-telling prophecy which has been a source of trouble in the church, he will not apprehend the import of the statement that prophecy is the discernment of the nature and purposes of God in relation to the nature and problems of man. This prophecy is essentially a *conception*. It is more than a perception of social or political and industrial facts; it is the apprehension of the causes or forces behind those facts; it is a discernment of the meaning of those facts.

When Wells said, "... this nascent Federal World State to which human necessity points," his mental operations were not far removed in their essential nature from the most important of all prophetic functions, which is to understand God and man in relation to each other. Isaiah 55: 10, 11 is one of many proclamations issuing from such an understanding.

Prophecy is defined as a prediction made under Divine influence. But it is not necessarily a "pre"-diction; it is also discourse delivered under Divine inspiration or direction; it is the proclamation and revelation of a decree or a truth uttered by a teacher as a representative of God and for God.

The word *divine* means (a) pertaining to the nature of God; or (b) proceeding or derived from God. And it is because there are various ways in which things divine come to be the possession of man that it is profitable to classify prophetic experiences and to place each in its proper category.

Here are some instances of types of prophetic experiences:

(1) "I saw a woman sit upon a scarlet-covered beast, full of names of blasphemy, having seven heads and ten horns."—Revelation 17.

(2) "This gospel of The Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."—Matthew 24: 14.

(3) "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Matthew 4: 4.

(4) "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle. . . ."—Acts 21: 11.

(5) "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."—Acts 16: 9.

Make the list as long as you wish. Include the prophecy on the war of the rebellion, and Daniel's prophecy of governmental trends.

(2) and (3) may be almost identical in form; but certainly (3) and (4) are distinct types of prophetic experiences. To search out the basis of classification surely must help us to understand prophecy.

#### THE PROPHECIC TYPE OF MIND

Men differ in their talents, faculties, and temperaments. Some are peculiarly fit for one thing and some for another. Without doubt there is a prophetic type of mind.

It is reasonable to believe that the "gifts" or "manifestations" of the Spirit accord with the several personality types; for what is the sense in bestowing a gift upon a man who is unfitted by nature for that especial activity? Do we call color-blind men to perform artistic functions? Some men are emotionally color-blind; and some are intellectually color-blind; they just can't see things that other people are able to see. *Doctrine and Covenants* 6: 5; 8: 3; 9: 3, and 10: 10, all taken together mean that the "manifestations" of spiritual "gifts" take a somewhat natural course which is determined by personality types.

#### A MORE SURE WORD OF PROPHECY

The surest words of prophecy naturally come from the distinctive prophetic types—men who are outstanding in their perceptions of the meaning of social phenomena. It is these front line men who have been the prophets of the different ages. Whether their messages were always wholly free from error or not, at least they were most to be de-

pended upon; theirs was the surest prophetic word spoken. They had light within themselves—the best that could be brought to play upon the road signs of the race, to make them give back information concerning both the future and the present.

#### BRIGHTER AND BRIGHTER

The continuance of the prophetic office in the church means that with the passing of time the truths uncovered in the past are to acquire added meaning. It means that added truth is to be revealed "line upon line," "Precept upon precept," "Here a little," "There a little." "That light groweth brighter and brighter until the perfect day." "I have many things to say unto you, but ye cannot bear them now."

(See *Doctrine and Covenants* 122: 6 and 8.) Here is a restatement of rules given through a predecessor. So far as our understanding was concerned, this was a correction of rules. By what law of necessity are the prophets of today limited to the prophetic interpretations of the past? Is there any reason why the prophets of the Zion-redeeming age should not see The Kingdom in clearer detail than did the prophets of the past?

And does the correction of the message of one prophet by another mean that the former prophet did not see the truth? Were the Wright Brothers in error in their prophecy of air travel because their conception of aeronautics was crude? And why can't we be as calm in our feelings and as deliberate in our judgments when we are discussing the question of the prophecy of The Kingdom?

How could Nahum have delivered his prophecy of air travel in the language of this age? That was an age of chariots and torches. The vocabulary of Nahum was determined by the civilization of his age and limited by his background of experience.

In what other language could he have framed his prophecy of aeronautics? Can prophets express themselves in other terms than the terms of their experience? In what terms may God reveal himself to men if not in terms of man's experience? And do not these truths apply with equal force to the prophecy of The Kingdom?

#### THE BLIND INTO THE DITCH

This is an age of political and industrial confusion, turmoil, and desperation. The world is without needed vision. And where there is no vision the people perish. Thus it works with both the peoples of the world and the peoples of the church. If ever the world needed the leadership of prophets of The Kingdom, it is today.

Now, just as the things that God may reveal to a prophet is limited by the prophet's background of experience, and by his personality, so the truths which prophets may uncover to others are lim-

ited by their truth-apprehending powers. And for this reason the peoples who are to build The Kingdom need to be prophets. If we are to move forward to Zion, we must know the way.

The answer to any outcry against any proper exercise of the prophetic function is "Would to God that all the Lord's people were prophets. . . ." (Numbers 11: 29.) For if His people are not prophets, how shall they see prospective Zion? It is because men have not risen to this level of prophecy that some are afflicted with the leprosy of doctrinal skepticism and some with the paralysis of moral indifference.

#### THE THEME: THE KINGDOM

The rise of The Kingdom, or of The Government of God, is the universal theme of prophecy. This government that we call Zion is symbolized in different ways. Sometimes it is "The Stone" cut out of the mountain; sometimes it is "The mountain of the Lord's house," and sometimes it is "The Highway," or "The Ensign," or "The Standard." To interpret prophecy we must be able to discern the uses of symbolism.

This evaluation of the symbolism of Bible prophecy may be made easier by first contemplating the symbolism of present-day prophecy: "The New Jerusalem," "Mount Zion," and the rest.

#### MUTUALLY EXPLANATORY DETAILS

One of the tests of prophetic interpretation is this: Are the details mutually explanatory? To illustrate: Two autos approach an intersection at right angles. The roads are slippery. The autos collide. The occupants are injured. They are rushed to the hospital. A physician is called. Wounds are dressed. One dies and is buried.

Now if this is a true picture of an actual life situation the details are mutually explanatory. Slippery roads, together with the angle and time of approach explain the collision. The collision explains the injury. And so on, back and forth, the details of the story are mutually explanatory. Precisely this is true of any true and complete statement of any prophetic situation. And when that is not true something is in error. And that error needs to be ferreted out. In uncovering the error we may need to apply the test of mutually explanatory details to prophetic messages in general.

#### FAITH IN THE PROPHECY OF THE KINGDOM

Faith in Zion is the assurance of things hoped for. One purpose of the lessons of this quarter is to afford anchorage for our faith in the redemption of Zion. Another is to clarify the vision of the task. For when the peoples of this church generally get the vision of Zion, when they become as certain that human necessity points to Zion as the prophets of The Kingdom are, and when

they are persuaded that the building of The Kingdom is their proper task, nothing will be able to restrain or divert them from the purpose to "bring forth and establish the cause of Zion."

The spirit of prejudice, hatred, malice, and persecution never built up the Lord's work or saved a soul in the kingdom of heaven, and never will; but it has led many to degradation and ruin.—D. E. Tucker, in "*The True Way Is the Gospel Way*."

## The Challenge to Youth

By Merl Grover

### *The Call*

In Jesus' church the people wait  
For Zion, now a century late,  
For Him to come and lead the way  
To glory and millennium's day,  
And still they wait.

Instructions, laws and light divine,  
Protecting walls, directing signs  
The Father gave. A people blessed  
With holy armor for conquest,  
And still they wait.

A world lies writhing, hungry, torn,  
By greed and selfish motives born  
By want of leadership and plan.  
God's people hold it in their hand  
And still they wait.

The church is turning now to youth,  
It hands the lamp of Christ's own truth  
To them. Will they hold high, unfurled,  
The banner to a yearning world?  
Or will they wait?

### *The Answer*

We are the Youth.  
With outstretched arms and eager  
hearts,  
We're coming forth to take our parts  
In service of a God we love.  
We'll wait no more.

We have God's laws.  
We pledge ourselves to keep them all,  
To answer always to his call,  
Support His church with all our strength  
And do it now.

We know God lives.  
His church needs stewards, students,  
men,  
Needs teachers, strong of word and pen,  
Needs pioneers to blaze new ways,  
And them today.

The time is ripe.  
Our eyes look forward: side by side,  
Our hearts bound close in friendship  
tried,  
We'll die for him, or better live.  
We're ready all we have to give,  
To pay our price, here, now, today.  
We shall not wait.

# The Young People at Work in Independence

By Cecil R. Walker

President, Young People's Council

One of the outstanding factors of success in young people's work is that of supplying each member with information about his or her work. When we must work with several hundred individuals, this becomes quite a problem, unless some definite means of conveying the information and keeping it before the people is found.

This is a part of the work undertaken by the Young People's Council of Independence. The Council is made up of representative young people from the ten congregations in Independence. The number of representatives, or councilors, from each congregation is determined proportionately by the number of young people there. Thus the Stone Church has five representatives on the Council. All the councilors meeting together with the young people's leaders or assistant leaders form the Young People's Council in Zion.

The pastor in Zion is represented on the Council by Elder D. S. McNamara, and all activities are under the supervision of the Department of Religious Education. All activities sponsored by the Council do not necessarily originate in the Council itself, for many suggestions and helps come from the First Presidency and the pastor.

When the Council meets in its regular sessions twice each month, the meeting is formally opened with prayer. The minutes of the last meeting are then read. After these have been approved, the suggestions that have been sent to the president are introduced, discussed, and voted upon one by one.

After the scheduled business has been handled, the councilors are given an opportunity to speak of any new ideas or suggestions concerning the Council's work.

When a project is suggested by the church officers it is presented to the council by its president and a vote is taken to find whether the council is for or against it.

## Under the Church School

The great advantage of the Independence plan for young people's work is that it brings their whole organization under the church school plan, according to General Conference action in 1930 and in harmony with the suggestions given in the Church School Handbook. This feature makes sure that young people's activities will always be coordinated with other local church work, and that there shall be no large independent organization developing independent of the official church officers.

We have been presenting various plans of young people's organization as used in different parts of the church, believing that it would be good for church people to know the different kinds of experiments that are being tried. Then eventually they may pick the best features from all the efforts.  
—Editors.

When the project is approved by both the council and the pastor in Zion, a committee is appointed to formulate the plans and see that the project is carried out. This gives each council member a chance to share responsibility and at the same time to develop and gain experience in leadership.

Projects are successfully carried out only when each councilor is thoroughly in harmony with the plan and interested in carrying them to his own group.

The officers of the council are the president, vice-president, secretary, and treasurer. These form the executive committee of the council.

The success of this type of organization can be attributed to the fact that each group is represented and each feels a responsibility toward the work of the larger group.

The council was first organized in the year 1931 under the leadership of George Lewis, who is now a member of the Quorum of Twelve and appointed to labor in Australia. We are much indebted to him for his wise advice and his sympathetic direction.

Among the activities that have been sponsored by the council are the following successful ventures: three annual play contests; independent financing of our activities through two carnival entertainments; missionary trips to outlying branches; athletics, especially the basket ball and volley ball tournaments; several large banquets, and one all-day rally.

Lovely thoughts are more beautifying than cosmetics . . . Science without religion, devoid of wings, sinks into materialism, while religion without science, lacking legs, soars off into superstition.  
—*Church Management.*

Only 50 cents for a ticket to General Conference  
—via Conference *Daily Herald.* Price goes up after March 23.

# The Royal Road

By Florence Tracey

XXV

## Heavy Traffic

It had been a long dreary week to Larry, almost unending, one day following another in sedate, uneventful succession. Outdoors rain had washed the city streets, alternating with hours of unusual heat for the month of May. Indoors the girl had listened for hours to the constant clicking and thumping of typewriters and comptometers, the metallic resonance of a dictaphone voice, the quarrels of office people behind the bosses' backs, the passing of many feet in the hallway. Even the regular clanging of the elevator door reached her ears.

For months she had worked in the midst of all these sounds undisturbed, almost unconscious of them, but now she was growing acutely aware of every noise. Sounds burst upon her sometimes with a sharpness that made her start and want to scream.

But worst of all was her increasing consciousness of the deadliness of office routine. Being a very tiny part in a large machine of industry, she could not find it in her heart to be happy at her work. There was nothing elevating about it, nothing helpful. Always there was the "system" to follow. Each day inflicted upon her the same procedure from desk to dictaphone, from dictaphone to desk with sometimes an errand for variety. She was constantly on guard to prove and defend the things she did against those who were just as constantly bent on finding fault with her work. Each day she cared less for criticisms, and commendations—well, they weren't in her world of business.

Her soul seemed to leave her body working there in Shooley & Sons' office and go out into the world of May. The girl wanted to be free, to play. Routine she felt, was sapping her life, her youth. She needed a vacation—there had been none last year for her since she was only a new employee—but vacations were out of the question for any of them this year. Wasn't the store discharging workers every pay day? Larry was tired, heartsick.

"Thank the Lord, another week done!" and a stenographer whose desk was near Larry's, arose. A glance at her wrist watch assured her that it was one o'clock. "Ain't this a dog's life?" she whined in Larry's direction, "nothin' but slavery! I'm gettin' out of it first chance I have! Why, I feel so low today, I'd marry a bell boy if he'd ask me!" And having delivered herself of this confession, she betook herself to the rest room where she applied an amazing quantity

of rouge and lipstick before going out for lunch. Probably Anna's Saturday afternoon thrill would be a matinee.

There were thousands of Annas going to lunch at this hour, thought Larry as she rested her head on her hands. All of them were in a rush to be off, but what was the use? Her head ached. The sooner she left the store, the sooner it would be Monday morning, and she would have to return. Perhaps she ought to stay and finish all these letters? If she did, she would lessen the work for next week—but, no, there would always be work. Next week would take care of itself. She'd better hunt up some lunch, only she detested this rush lunch hour. . . . Maybe after she had found a sandwich or so, she would ride out through Penn Valley Park in a bus—that was a pretty drive. She didn't know just what she would do. But she was sure that she would not spend the precious hours of her Saturday afternoon freedom in a movie. . . . Oh, to walk over the fields near her home at Brentville! That was it; that was what was the matter—she was homesick!

And having diagnosed her condition of mind and spirit, she closed her desk, and prepared herself to meet the usual Saturday shopping crowd. What a throng of them on Main Street! She could scarcely get through. Pretty soon if the sun kept on shining, it was going to be hot, and what is less attractive than a mob of wilted shoppers? With the throng she crossed the street, and a moment later the traffic lights changed color, and a mass of motor cars shut her away from the curb she had just left.

What beautiful windows! Soft, silken lingerie trimmed with tiny ribbons and ostrich feathers. Sheer hosiery. Trim purses and gloves to match. In another place were vacation togs, very cool and chic. A little farther on was a window full of jewelry. Larry liked to window shop but not on Saturday afternoon; it tired her so.

She stopped at her favorite hosiery shop to buy some hose offered at bargain prices. Other people had heard of the bargains, too, and the place was stuffed with humanity. Harried clerks answered the demands of veteran shoppers, and being rushed, overlooked the more timid purchasers who waited and waited. For fifteen minutes Larry stood wedged between two large women only to learn that the store did not have on sale the color of hose that she wanted; they didn't have any more bargains in number nine chiffons. Couldn't she wear a number nine and one-half?

Disgruntled and discouraged, she ploughed through the mass of bargain

hunters, and came once more out into the city noise and the May sunlight.

Then she remembered that she had started out for lunch, and sought a cafeteria where she frequently ate.

How noisy the place was, and yet—how lonely! No, she didn't want any meat—it was too hot for meat. . . . The salad she had selected did look good only there was too much dressing on it. Yes, she would take a hot roll and some of that delicious jam they had the other day. No? They didn't have any more? Well then, honey would do. . . . No, no coffee. She would take some iced tea, please.

Outgoing customers flocked about her and new ones continued to leave their packages at the checking counter and join the long line of people who were selecting their meal.

At last Larry found one vacant chair in an out-of-the-way corner. There were already seated at the table a tired woman with two children, a gangling little girl who talked incessantly, and a small boy who insisted on banging the table with his spoon. Larry wasn't in a mood to be impressed with the "cuteness" of this performance. The mother scolded, and the children swallowed their food in manful portions. All of them seemed in a hurry and very restless.

To add to the babble of many conversations the fans of the ventilation system kept up a ceaseless roar. The cafeteria, in fact, sounded very much like a zoo at feeding time.

Larry had accidentally learned that tomorrow was Dorothy Cameron's birthday, and she wanted to find an appropriate gift. It would have to be inexpensive, but still she wanted it tasteful and suitable. Once she had found a beautiful little etching for Eldred Hampton at a certain art shop, and so the girl decided to search there for Dorothy's gift. She wanted this to be more than a mere gift to Dorothy Cameron; she wanted it to be an expression of her sympathy and friendship. Larry wished it were within her power to give her young neighbor peace of mind and contentment, but she knew that Dorothy herself must find that.

In the shop were gifts of every description, jewelry, dishes, rugs, blankets, all sorts of novelties, but Larry went directly to the picture counter. Almost at once she saw it—the picture for Dorothy. But she hesitated—the price was more than she wished to pay. For fully two minutes she stood gazing at the beautiful little study, and then she made her decision. After all what were a couple of dollars in price difference when this might be exactly the sort of a reminder

Dorothy needed? Rufus, her husband, would never think of getting this for her, nor anyone else so far as Larry knew—still, Dorothy must have it.

Then Larry was trudging up Petticoat Lane, breasting the mass of humanity which always descends upon the downtown regions at the matinee hours. A delivery truck crawled out of an alley, sounding its raucous horn, and Larry halted just out of its path. It had stopped her in front of a novelty shop. Idly she glanced at the window packed with an assortment of beads and baby things.

"Well, look who's with us!" a familiar voice exclaimed, and Larry whirled about. It was Dart Moody and beside him stood Greg.

"Oh, hello, both of you," she forced gaiety into her tone. The words were matter-of-factly spoken, but her heart was fairly battering against her ribs. Greg here in the flesh before her! And she hadn't seen him since that Sunday at church!

"Are we going your way—Independence?" inquired Dart. And then before she had time to answer: "Or are you on your way to lunch?"

"I've had lunch," she returned; "it's almost two-thirty. Yes, I was just heading toward the jitney station."

"Good then, come along and I'll show you a jitney that is a jitney." Then to Greg: "Our pick-up's fine, eh, Greg?" Rapidly he was steering them toward the station where his car was parked.

Surely Greg was thinner than he had been two months ago. Perhaps he had been studying too hard, or maybe he was worrying over a job this summer. He looked tired, too. Larry wanted to touch his cheek and smile at him and see that harrassed expression give way to a smile of joy and satisfaction. But perhaps if she touched him and smiled at him, that responsive smile of his would not come any more. Secretly, however, she was sure it would.

"It's sweet of you two to take me home," the girl chattered as they moved with the traffic out on Fifteenth Street. "I was just about to give up the ghost and climb into the jitney with a: 'Home, James.'" Why didn't Greg say something? There he was sitting beside her, and yet he was holding himself aloof as if he were afraid of her. He seemed miles away. The two of them were playing a little game, that of being intensely casual.

"Well, we're happy to take you," grinned Dart; "we like lively, good-looking company, don't we Greg?"

The other young fellow mumbled something about being very happy; but though she strained her hearing, Larry couldn't quite understand everything he said.

"Oh, I almost forgot my manners, Dart!"—if Greg would not talk, then she would do a dialogue with the driver—"Mrs. Keithley told me of your engagement. I think it's lovely! And I hope

you and Bernice will be very happy."

"It's a great thing, Larry," his acknowledgement was frank. "I hope you experience it some day so that I can return your good wishes. But I wish I could do more for you. You don't know how much you helped us—or me, to see things as they are."

Larry wanted to clap her hand over his mouth, but she only raised her eyebrows questioningly. How much of this did Greg know? What was he thinking? She dared not venture a look at his face, could not even convey her feelings to him by touching his arm at her side. Surely it was the irony of fate that had brought them together to be riding like this, side by side, when she wanted to feel Greg's arm about her, and to see Dart fade completely out of the picture. Still Dart seemed to be subduedly happy over the situation—now and then he beamed on her in big brotherly fashion. How wonderful it would be to be alone with Greg once more, possibly to unsay some things that had been said, or at least to give expression to some of the things she had learned since their lives had separated. She was to blame for the anguish both of them and suffered, but could she have avoided it?

"I'm going out to Greg's," Dart was speaking. "We're invited to a stag party tonight."

So?—They weren't having dates? That was a comforting bit of information. "Well, be careful you, don't stag too much," advised the girl; "stag until you stagger—but, I forgot, a pun is the cheapest form of humor, isn't it?" Was Greg going to Purple Pigeon parties now—had he joined the club?

"Just a few of us boon companions," laughed the driver. Larry wondered if Greg would like to put his hand over Dart's mouth, too.

"When does Bernice go East?" she asked after a pause.

"Three weeks or a month. She's counting a lot on that."

"Well, what girl wouldn't? You don't go to New York to pick out a perfectly gorgeous trousseau any old day in the week. . . . But Mrs. Keithley and Sallie Ruth Blaine are leaving first. They are sailing from New York a week from Tuesday, and is Sallie Ruth thrilled!" Larry chuckled.

"Why didn't you go yourself, Larry?" demanded Dart. "I know Mrs. Keithley intended asking you. She mentioned it to Bernice's mother."

"Oh—I couldn't," lightly. "I'm a working girl—pardon me, I mean a business woman. I can't break away just any old time because there are some things at home I have to do." Somehow she managed to keep her tone even. Did Greg start ever so slightly? Was he surprised to hear her say that.

It was Greg's strong, brown hand that helped her out at the Hampton curb, and for a moment their eyes met, eyes that were asking questions incredibly fast.

Larry's heart was pounding. She turned back to thank Dart for the ride, and added: "Have a good time tonight, both of you." Her hand rested ever so lightly on Greg's arm, and then she ran up the walk.

"Something for me?" demanded Dorothy Cameron, "You're too good, Larry! You're always thinking of something nice for me!" Her white fingers were rapidly unwrapping the gift. Sammie and Dorothy Pearl were investigating a sack of candy Larry had just given them.

"I like to see my friends happily surprised," declared Larry. It was almost dinner time and she had dropped in to see Dorothy and the children for only a moment.

"—Oh, why—Larry, it's beautiful! Isn't that baby sweet?" Dorothy's eyes were rapturous. That was just what Larry wanted her to think and to say.

The picture was a small but beautiful colored copy of a famous painting in which a young woman is guiding the uncertain steps of a fair little child.

"—But why, Larry, did you choose this for me?"

"Because it made me think of you," simply.

"Oh, the baby, I suppose," Dorothy's voice carried a note of disappointment.

"No, something about the face and the way the mother holds the child's hand."

"Don't kid me," Dorothy sought to hide her embarrassment in slang; "you know I don't look like that! You know I'm mean-tempered and that I yell at the children when I'm mad at them. I'm not really a mother at heart, Larry—"

"But you have wonderful talents and possibilities to become one, Dorothy," sincerely, "and I'm expecting this new baby to make a big change in your life."

Mrs. Cameron stared at her a moment: "Larry Verne, you're the funniest girl! First you bawl me out for being a moral coward, then you make me a lovely baby dress, and now you bring me this picture and say I have talent to become a mother. Honestly, you're beyond me! What are you trying to do, convert me into a state of resignation? But don't think," she went on hastily, "that I don't appreciate the picture. It's very pretty. I do appreciate it, and I shall think of you every time I look at it."

"I'll have to be going in a second," Larry began a short time later.

"Oh, wait, there's something I wanted to ask you, several times. Frankly, Larry, do you know why Joe Dockerly avoids me?"

Taken completely by surprise, Larry evaded the answer by asking another question: "What do you mean?"

"Maybe it's just my imagination, but it seems to me that Doc keeps out of my way just as much as possible. Have I

(Continued on page 371.)

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## In Secular Work

August 2nd—Bro. Bronson and I took train for Canton—stayed with Mr. David Williams, who had been a member of the old church but not of the Reorganization. Bro. Bronson asked him, if he could not use me in his business? He is proprietor of the Canton & St. David mines, and has a general store. 3rd—The brethren and Mr. Williams rented Union Hall and I preached three times, good liberty and large audiences. 4th—Mr. Williams agreed to hire me, this morning, and pay at present a wage of \$50 a month and to raise it when he moved into the new store bldg. Went by train to Galesburg—wife glad to hear of situation I obtained. Spent the week till Saturday invoicing Mrs. Christian and Kings Bazaar. Saturday was taken ill with cholera. Sunday—Very ill all day. Administered to but with little effect. Slept very little and spent morning in bed. Arose and preached funeral sermon of Bro. James Hart. Monday—Worked on books and accounts of the bazaar and finished them Tuesday. . . .

*Entries for the remainder of the year 1873 are of a routine character, indicating a very busy life. For although he was in business, he also gave much time, especially on week-ends, to church work. It appears that this service was given without thought of compensation or support by the church. Then there is a time when no entries are made, and the first item for 1874 is written on August 13: "Wife and I agreed that I should enter the ministry," probably meaning to return to giving full time to it. Entries following this indicate much church service and frequent preaching engagements.*

*It was at a conference in Council Bluffs, September 23, that he was appointed as minister at large, to labor in the state of Illinois under the direction of the First Presidency.*

*The diary here records his ministerial association with many leading men of the church, and frequent contacts with President Joseph Smith, too numerous to be included in the printed account.*

*In those days our ministers were often permitted to speak in churches of other denominations, in places where our people had no buildings of their own and the work was just being introduced.*

*The following are typical entries, showing the kind of experience of the time:*

Tuesday—To Harlan where my home was with Bro. J. W. Chaburn. Spoke in the Baptist church each evening and twice on Sunday. Certainly enjoyed my

stay in this place. Monday, Oct. 26th—With Bro. Thos. Dobson went to Beloit. Preached at the Saints' Chapel, not yet finished. With Bro. Dobson, administered to Bro. John Newcome; also Bro. Jordon, and to his mother-in-law, Sister Galland, after whose husband (now dead), Galland's Grove was named. Spoke at night but owing to heavy rain, attendance was small. Spoke each night and three times Sunday, and had crowded houses and good liberty. . . .

Monday, Nov. 2nd—To Lake City, where I preached. Three ministers there; good liberty. Tuesday—Preached to large congregation. Elder McDaniels of the Christian church closed meeting by prayer. All week preached to good crowds and enjoyed a fine spirit. Sunday the house was overfull. Good liberty. Collection of \$5.80 taken up. Had a challenge to debate, but the Elder would not meet on fair proposition, so refused. Nov. 13th—Arrived at Bro. Salisbury's and preached at night. Nov. 17th—Went to Newton where I remained until Thanksgiving Day. On the 26th, went to Des Moines. No chance for preaching. On to Farmington, where I spent Saturday, Sunday and Monday in visiting, writing and preaching.

Dec. 1st—Over to Vincennes to Dr. Cheney's and stayed till the 3rd, preaching. Accompanied by J. H. Lake went to Keokuk. Spent 3rd and 4th there. Dec. 5th—From there to Ill. Met by Bro. Wm. Lambert who took me to Rock Creek over roads so muddy and sticky had to stop often to let the horses rest. . . .

## 1875

Monday, March 8th—Took 11:10 train for Peoria, where I spent the week. Sunday 14th—Spoke at court house morning and evening to a very large and intelligent congregation, and at their earnest solicitation, agreed to speak the first four evenings. Monday, spoke on "Have Faith in God"; Tuesday, "Signs Following the Believers"; Wednesday, "Repentance"; Thursday, "Baptisms," and on Friday held a meeting for organization of a branch. After ordination of elder, priest, teacher, and deacon to offices designated and called by the Spirit, the branch was organized with nine members, and all seemed to feel happy. Stayed over Sunday 21st, and preached twice. In the afternoon held a fellowship meeting. Wednesday went by train to Kewanee. . . .

## General Conference

Monday, April 5th, preached on "Love of God." Tuesday 6th, Conference convened. Joseph opened with a glorious speech. Two Conference sessions. At

night Bro. Caffel preached. Wednesday 7th, prayer meeting at 9 a. m.; two conference sessions. In the evening Bro. Jos. R. Lambert spoke. Thursday same routine. Saturday preached funeral sermon of Mr. Randall. Bro. Joseph preached at night the best sermon I ever heard him preach, on "The Work in the Heart and in the World and its Auxiliaries." Sunday, six baptized; four by Bro. Joseph and two by Bro. Kelly. At 10:30, some business, then sermon by T. W. Smith. In the afternoon, a sacrament meeting. At evening I preached on "The Holy Ghost." Bro. Wm. Kelly, James Caffel, Joseph R. Lambert and I confirmed five of the six baptized. I was appointed minister-at-large in Ill., Iowa, and Missouri. Tuesday, April 13th, went to Sandwich and met the Bishop. He said he could give me no hope of aid for my family from church funds. I told him I needed some myself and he gave me \$15. I told him I had thus far cared for myself and, with my wife's aid, our family. For, except when on my mission to England, I had for all my ministerial labors, received only \$40 from him: \$25 some years ago and \$15 now. Left at 10 a. m. for Lewiston and to my home at Bro. Stafford's, where I remained till Saturday, then over to Canton. Preached twice and attended social meeting. Over to Lewiston for the next two weeks, preaching each evening.

## A Self-supporting Ministry

Saturday, May 3rd—To Peoria where I delivered lectures till Thursday. Met wife at Cisne and came to Jeffersonville. Wife is looking for a location for a millinery store, but does not like Jeffersonville. Bro. Hilliard took us to Fairfield. Like the town as does wife. Took store, or rather house, of six rooms and the front room can be used for store. Rent: \$12.50 a month. Wife back to St. Louis and I returned to Jeffersonville. Spent the week preaching in the neighborhood. Monday 17—Back to Fairfield where I worked all week getting house in readiness for the family. They came Saturday, May 23rd. Spent Sunday at home. Monday, wife opened up and did a good business. Ruby quite feverish. Wednesday Dr. Green came, Ruby worse; says it is chicken-pox. Thursday, Ruby broken out. Friday, getting worse. Saturday, wife had a good day; quite encouraged. Sunday, May 31st, preached in the Cumberland Presbyterian Church morning and evening; large congregations. Bro. Geo. Hilliard came and we administered to Ruby; never suffered again.

Saturday, June 5th, went to conference at Milner; good time. Sunday, preached twice and attended fellowship meeting.

Monday, home and found Zenas sick like Ruby. Wife called Dr. and he said same as Dr. Green. June 17th, Zenas reached climax. Mr. J. G. George, President of town council, said there was a rumor that we had the small pox and the board was sending a doctor, Dr. Rogers. In a short time Dr. Rogers came, and soon after Drs. Vertrees and Mabry came. They said Dr. Rogers pronounced it small pox, but they differed. Another was sent, who at first pronounced it small pox, but later chicken pox. Saturday, a constable came and ordered us to lock up house and store. We did so; boy improved rapidly. Board had our house roped across the walk so people had to go around and then put up a sign with "small pox" on it. They kept these till July 6th, when they said we could open up and commence business with their best wishes. Wife's business ruined and we kept in bondage, altho neighbors from whom Birdie caught the disease not even kept at home. Drs. Vertrees and Mabry very disgusted. . . .

### A Dedication

Sunday, August 8th—A very large congregation to witness the dedication of the church (40 x 30 in size); crowded to suffocation and yet many not able to get in. By request I delivered the dedicatory sermon and the prayer, Bro. J. H. Lake conducting opening and closing services. In the afternoon, Bro. Lake preached a good discourse, while I occupied in the evening. Sacrament at close of afternoon service. Monday, August 9th, pleasant visit with many visitors who came on Saturday for dedicatory service and remained to attend debate to commence tomorrow between Rev. Mr. Shinn, Universalist, and me on the two questions, "The Coming of Jesus Christ to Judge the World," and "The Literal Resurrection of the Body From the Grave." Mr. Shinn chose as his moderator Rev. Mr. Hughes, and for mine I took Bro. John H. Lake. Mr. Shinn spoke first (affirmative) on "The Bible teaches that the coming of Christ to judge the world is past." Spoke twice—each session one half hour. Daniel Lambert and W. R. Sellon were reporters. Afternoon debate lasted two hours. Wednesday—Debate lasted four hours today and first question concluded. Evening, Bro. Lambert preached an excellent sermon. Thursday I opened the debate affirming "The Bible teaches the literal resurrection of the body from the grave." As before we had four hours, one half hour each at a time. Friday, the debate closed with two hours each morning and afternoon. Congregation in afternoon was very large, not able to accommodate nearly all. Sunday, August 15th—Attended meetings three times and preached in the evening. Collection of \$12.80 taken up and given to me. Monday, Brother Walter Head had sent his team and son Robert to drive Sr. Bellamy, Sr. Martha Burgess and I to Nauvoo. Preached in evening.

Tuesday, visited Sr. Bidemon and learned many facts about Joseph, her husband. Preached each night and on Sunday three times. Had good liberty and good congregations. . . .

Saturday, Oct. 9th [Council Bluffs]—I baptized five and assisted in confirmation. The Saints and friends have been very liberal with me, giving me a greatly needed new overcoat, besides helping me financially. May God reward them. Monday, Oct. 11th—Bro. Redfield took me over to Monti. Several loads from Shenandoah came and I preached on "The Apostasy." Tuesday, again spoke; many again from Shenandoah. Good liberty. Wednesday, over to Nebraska City to begin a course of lectures. Preached at evening; small congregation. Home to Bro. R. C. Elvin's. Continued each evening and three times on Sunday, and on Saturday, Oct. 23rd, baptized eight. Sunday—three meetings. In the afternoon, with Bro. R. M. Elvin and Henry Kemp confirmed the eight. Blessed two children. Petition handed me, signed by eighty-one names, to continue another week. Consented and preached each night to overflowing congregations. Saturday, Oct. 31st, Although with severe cold, went to river and baptized four; felt better. Sunday afternoon addressed candidates and assisted to confirm them. Morning and evening preached to crowded houses.

Monday, Nov. 1st—Again repaired to the river and baptized four, which at evening were confirmed. Preached my farewell sermon. Tuesday, Nov. 2nd, left Nebraska City at 5 a. m.; reached Omaha at 11 a. m. Evening preached at church. Wednesday, Bro. Gordon Duell came and preached in the evening, giving me a rest. . . .

### 1876

Jan. 1st, to Burlington, where I gave a series of thirty-six lectures. Stayed at Col. W. R. Sellon's delightful home. Finished the lectures on Monday the 31st. Except for two or three very bitterly cold nights had large and interested crowds. On Monday baptized six, of which number was W. R. Sellons. To Bro. Farlow on Tuesday where I assisted in confirming, I being mouthpiece for Bro. and Sr. Holsteen and W. R. Sellon.

### Debate With the Reverend Treat

Tuesday, March 8, met Mr. Treat and company at the Christian Church and arranged preliminaries for debate. The six propositions reduced to four. Debate to commence at 10 a. m. Elder J. M. Walters is Mr. Treat's chairman. Bro. Joseph R. Lambert arrived. Rev. Mr. Hicks appointed chairman. Elder J. M. Walters moderator for Mr. Treat. Elder Herbert Scott moderator for me. The audience was large and debate opened by me on the following proposition. Resolved: That the claims made by the inspiration of the volume known as the Book of Mormon are founded in fact, supported by the old and new Scriptures,

and by the discoveries of modern times. B. F. Treat negative. Find Mr. Treat an unfair disputant. Saturday very unpleasant weather; cold, severe and throat sore. Finished first proposition. Sunday, a cold, wet day, so as I was suffering greatly did not go out at all. Monday resumed debate. Mr. Treat affirms the following: "Resolved: That apostles and prophets ceased by divine appointment with the first century of the Christian era, but that the Church of Christ as an organization has continued from the time of Christ to the present day." He failed to prove any of this. Tuesday, debate continued, I affirming proposition three, "Resolved: That the organization, doctrine and tenets of the Church of Jesus Christ of Latter Day Saints are in conformity with the New Testament Scriptures and that 'Spiritual Gifts' as described in 1 Cor. 12th Chap. and elsewhere in the New Testament are necessary to the Church of Christ in its militant state and are enjoyed by the L. D. S." On this proposition Mr. Treat was especially abusive. Wednesday, debate closed with Mr. Treat affirming: That the Christian Church, or Church of the Disciples, is, in its organization, doctrine and tenets, identical with the Church of Christ. Debate closed at noon and at evening I preached to crowded house. Thursday, Bro. Sandage brought me to Derby where we took boat for New Albany. Friday, March 17th, Bro. Daniel Lambert left for his home. God bless him. Saturday, March 18th, stayed in bed all day; very ill. Sunday, very little better. Would go home if I had the money. Monday and Tuesday very unwell still. Kindly cared for by Bro. and Sr. Sichrist. Wednesday, felt worse. Went home with Bro. Herbert Scott. Friday very sick. Conference tomorrow. Saturday, attended conference at Mount Eden. On motion, I took the chair. We got through main business about 3:30 p. m. Preached at early candlelight from Book of Mormon. The Lord helped me. Sunday, Columbus Scott and M. T. Short occupied in the morning and I in afternoon and evening. Good liberty by all. Monday, attended conference till 12 a. m. Intermission one half hour; then sacrament meeting. Brethren took us to town and I took train for Flora, where I had to remain all day and night. Left at 3 a. m. and went to Fairfield. All glad to see me and very kind.

(To be continued.)

The rule of conduct enjoined by Jesus at the first of his ministry in Palestine is the true governing principle to be met at the threshold of the Zion state of equality, and men must ever stand dazed and disappointed who undertake to bring about the hoped for conditions among a people who fail to keep this law: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets."—Matthew 6: 21, Inspired Translation.—E. L. Kelley, in "Equality."

# Home and the Church

By Marion Willmarth

"The family is the heart's Fatherland."—Mazzini.

**T**HE FAMILY in one form or another has been the foundation upon which society or civilization has builded. The prime function is reproduction and the rearing of offspring, which has banished the age-old law of "survival of the fittest." The weak and helpless are cherished, as well as the strong. Family life tends to banish selfishness, and to create the spirit of self-sacrifice, which could not be attained in a segregated condition. Monogamic family life has proved to be the most successful.

The family is a miniature society, and in relation to the church it is the hope of Zion. Our slogan should be, "Establish Zion in the home, then take the home to Zion." This will call for the best preparation for marriage physically, mentally, and spiritually. There is not an aspect of family life which cannot be of value to the church if it is raised to its highest plane through righteous living and a realization of accountability to God in secular as well as spiritual affairs.

As reproduction is a prime function of marriage, and as all children have a right to be well born, every couple contemplating marriage should weigh well the physical, mental, and spiritual capabilities of each other. In this age of enlightenment this is much more possible than a few decades ago, when the chief requisite was to be in love.

Good health is an essential to married happiness, as much depends upon health to determine the future of children. A sickly mother can destroy the chances for success, not only by transmitting to the children diseased bodies, but by being unable to care for them properly. Many a man's life has been handicapped by marrying a girl who was physically unfit for motherhood. In this day when social diseases run riot, every girl has a right to require an examination of her prospective husband, unless she knows that it would be superfluous.

**B**UT PHYSICAL HEALTH is not all with which young couples should be concerned. A perfect physique is of little avail if unadorned by a well-balanced mentality. And nothing brings greater dissatisfaction than the incompatibility of the mentally mismatched. Those contemplating marriage should seek partners of equal mentality, and then try to keep step with one another. Many times they are on a par at the start, but one lags behind while the other progresses. True friendship and

understanding is one of the surest foundations for a happy marriage.

Then to have the happy home which will produce children that will be an asset to the church, both parties should be members of the church. Surely God knew the sorrow that comes from the divided households. He has said, "Be not unequally yoked together with unbelievers," and in latter-day revelation has declared that persons marrying outside the church will be considered weak in the faith.

After the home is established many problems arise which can be solved only by experience. A well-planned formula may not answer the needs that arise in individual cases. But with God's help adjustments can be made, if both parties are open-minded and willing to cooperate and compromise. When children arrive these problems become more complicated. They are to be the future fathers and mothers of Israel, or we have failed in our mission. What a tremendous responsibility rests on our shoulders.

Example is a most potent force. A little child is as plastic clay in the hands of a mother. As a leader in the Catholic Church has said, "Give us the child until he is six years old, and you may have the remainder of his life," so the Lord says that children if properly instructed shall be ready for baptism at the age of eight. And the greater part of the instruction must be received in the home. The family altar, with the attendant reading of the church books, will help to establish a feeling of unity between members of the family. The children should take part in this worship period, having been taught to pray, and when the church books are read to assist in the reading if they are old enough. Also the filing of inventories should be a family affair, and could be made very impressive by setting aside a certain day when all the family could be present. Children like ceremony and special occasions if made interesting by the unusual. They will be more concerned if they have their own individual inventory to file. This will require an income. I like the term income better than allowance, as income designates something earned. They should be early taught that nothing is gained without effort. Small tasks about the house, or little jobs outside the home could be paid for, thus creating a feeling of independence and responsibility, and in turn something from which to pay tithing. Be it ever so small they should be taught that a tenth belongs to the Lord.

What are we doing, now that we have taken care of the spiritual aspects of the child's life, to feed his mental nature? True, the state takes care of the education problem, and we are forced to send our children to school. But what about the hours before and after school? Are we as parents trying to keep abreast of the times and in step with our children? Do they tell their triumphs to dull ears and uncomprehending minds? Do they talk a language foreign to our understanding? Are we as mothers "just Marthas" cumbered with so much serving that we have no time to read and study and develop our minds, that we may be able to sympathize and understand the problems our children have to face? God has commanded us to study all good books, to become acquainted with languages, tongues, and peoples. Good literature is one of the most uplifting of the arts. The poet can often give expression to our very thoughts in more beautiful language than we can command. Our high school boys and girls are studying these things, why cannot we share their privileges, that we may be to them the more companionable.

Good music is another art that can help to cement the family together. If the children are studying music, they will be much more interested if they know mother and father understand. Father should never be so wrapped up in business that he has not time for his boys and girls. Nothing gives a child more sense of importance than to feel his daddy is interested in him. Family councils are beneficial. Talk over with the children problems which arise in the home. Children should know the financial status of the family, just why certain luxuries must be denied, and be given the opportunity to sacrifice for the good of the group. What are we doing to foster the growth of the embryo priesthood over which we are made the overseers? Do we study the three standard books of the church, in order to discuss them intelligently with our children?

As parents we lay much stress upon the physical welfare of our children, and although this is not the most important it nevertheless has its important place in the truly Zion home. God has provided for our every need. He has graciously instructed us as to our eating, sleeping, etc. The gospel of soap and water is one with which he was also concerned. "Cleanliness is next to Godliness" not only applies to the spiritual. God has commanded us to be clean in body and clothing. Children brought up to appreciate these things will be better fitted to become citizens of Zion.

We have a big job on our hands, but God has promised his aid, and the endeavor to bring up our children in the nurture and admonition of the Lord will not be wasted, for out of Zion the perfection of beauty God will shine if we as parents do our part. The youth of

today are the hope of Zion. What a priceless heritage is placed within our hands. We should strive to make our dreams a reality. With the poet we should say:

"I hear again a voice that bids,  
The dreamer leave his dream midway,  
For larger hopes and graver fears,  
Life greatens in these latter years;  
The century's aloe flowers today."

Surely we have dreamed long enough. The century's aloe, Zion, is ready to burst into bloom. Its fragrance already permeates the air. Our desire is to establish Zion in our homes, then take our home to Zion.

## THE ROYAL ROAD

(Continued from page 367.)

hurt him with my ill-temper or my un-governed tongue? Do you know?"

Rapidly Larry was recalling the night when Doc had first met Dorothy Cameron, his alarm and discomfort; his early departure from the party because of a headache; the peculiar look on Eldred Hampton's face when they had sung "Sylvia," and her own conversation with Greg concerning the web of mystery which seemed to surround Eldred and Doc.

"He's positively spooky. Sometimes he looks at me as if he were seeing ghosts," elaborated Dorothy Cameron.

"That's a good way of putting it—seeing ghosts," rejoined Larry. "Yes, I've noticed it. I've wondered if it is possible that you look very much like somebody he has ever known."

"Possibly that is it, but whoever it is or was that I resemble, must certainly have got on his nerves. Do you suppose—" she had rescued the candy sack from Dorothy Pearl who was rapidly stuffing gumdrops down the cold-air register—"do you suppose he might have known my mother long ago? I look like her. I don't ever remember seeing him, so if he did know her, it must have been when I was very small or before my time altogether. Maybe he was a relative of hers. If he was—"

"Larry," Mrs. Hampton was calling into the hall, "Larry!" There was a frightening quality in her tone.

"Here," the girl started up to come face to face with her friend.

"Doc's just brought some terrible news!"

"What's happened?" demanded the two younger women in one breath. Even the children on the floor paused to look up.

"Mr. Harvey Peterson dropped dead about an hour ago at his shop! Apoplexy Doc says!"

(To be continued.)

## Some Facts Concerning Education

By Dora Glines

1. It is estimated that 2,600 schools throughout the nation, affecting 140,000 children, are now closed because of lack of funds.

2. By April about 20,000 rural schools will be closed, affecting over 1,000,000 children.

3. One out of every two cities has been forced to reduce or eliminate one or more essential educational services.

4. School terms have been shortened in one of every four cities and in one-third of the rural schools.

5. The schools of the nation are attempting to give adequate instruction to 1,000,000 more pupils than in 1930 with budgets decreased by \$368,000,000.

6. In some communities free public schools have become tuition schools, admitting only those children whose parents can afford to pay the rates asked.

7. More than 200,000 teachers, one-fourth of all public school teachers, are receiving less than \$750 per year—the minimum amount factory hands may be paid under the blanket code of the N R A.

8. Approximately 85,000 teachers are receiving less than \$450 per year.

9. Only the federal government has the resources to meet the emergency in education. Many states and communities have exhausted their financial ability.

10. The federal government cannot afford to ignore its obligation to help the States in meeting the emergency in education.

11. A decent minimum level of education for all the children of the United States is absolutely essential to the general national welfare.

12. Education has become the concern of the entire nation.

13. The poorest State in the nation has less than one-eighth the financial ability to support schools of the richest State.

14. The supreme task facing American Society is that of producing citizens who grasp the significance of the new order.

15. President Roosevelt has said, "This crisis can be met, but not in a day nor a year, and education is a vital factor in meeting it."

## The Celestial Surgeon

If I have faltered more or less  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not; if morning skies,  
Books, and my food, and summer rain  
Knocked on my sullen heart in vain—  
Lord, thy most pointed pleasure take  
And stab my spirit broad awake;  
Or, Lord, if too obdurate I,  
Choose thou, before that spirit die,  
A piercing pain, a killing sin,  
And to my dead heart run them in!

—Robert Louis Stevenson.

## The Readers Say---

### Happily Reunited With the Church

*The following letter was accompanied by the name and address of the author, but we think that, due to the nature of it, this information should be withheld. The letter presents not only an experience, but also a strong lesson, which may be of help to many people.—Editors.*

I first joined the church when I was eighteen years old. Like many others I did not understand all I should have about the church, but I saw the need of having young people to work in my home branch. A girl friend and I set to work immediately to do what we could to create interest among the young people. Of course we were sponsored by the older members. For a time we had good results; we soon had many attending Sunday school.

Then contention arose among the older members. By disputes and ill will they killed most of the ambition of every young person, and some nonmembers who were interested were driven from the church. My own heart waxed cold from unjust criticism against my grandfather, an elder of the church, with whom I lived, and whom I knew to be an unusual man. He has gone to the great beyond now, but in life I never knew a purer, more Christlike man.

Brothers and sisters, let me plead with you never, no never, let poisonous words seep from our lips to wound a brother or drive others from the church. If we cannot refrain from getting offended at a brother or a sister, let us go to them personally and try to settle things in love and peace and try to keep such things from our young people. Let us not poison their minds also.

It was not until after my marriage and the death of my grandfather that I became dissatisfied with my life and just drifting. I came into possession of my grandfather's books and papers, and in reading through some of them I made an important decision. Oh, if we could see how much time we have wasted and how we need to decide to prepare ourselves for His service!

I began to study diligently and soon learned to like my studies and yearned for more truth. I tried to pattern my life so as to be a fit mother for my child that was to come. I began to attend church regularly in the town where we now live and to ask the pastor to explain the things I did not understand. I grew a little in knowledge but was not satisfied. I then learned to pray, yes, really learned to pray for the first time, earnestly, humbly, and faithfully. I knew this was the church of God and believed that he would bless now as of old. I still sought for truth and prayed that I might have even a small spiritual blessing to help my faith and be a comfort to me. My prayer was answered here in our little church one Sunday last year when a message was given through me by the Spirit. I was almost overcome with joy and thankfulness to God. I wished that I could live worthy to have that Spirit always. I have felt the presence of the Spirit many times since then and have had other prayers answered. I have never given an offering or paid tithing that I did not receive much more than their worth soon after.

Since resolving to live true to God and his church I have lost many friends and gained few, but I feel that the work is more precious than all and I do not value friends who are ill gained. I find many opportunities to plant seeds for thought among my neighbors and friends.

Will the Saints please pray for me that my health may be better, that I may do my duties in church and home better and take care of my little girl, another blessing to me? And pray also for my husband who is not a member but is studying with me.

### Truth Shines Clearer Out of Combat

I have a deeper appreciation of what the gospel is and means, and a greater determination has come to me to live and advance the glorious cause of Christ as a result of a debate held between Apostle J. F. Curtis and a Mr. Nichols, of the Christian Church, at Winnipeg, Manitoba, last October. Our church was admirably defended by Brother Curtis.

The enemy has tried in the past to destroy the church, and no doubt will try in the future. But out of the combat between good and evil shines the truth in greater effulgence than before.

I am thankful for the knowledge I have. After twenty-eight years of membership in the church and almost as long a time of service in the priesthood I feel that of all my life's activities the time spent in church work has been most satisfying. I recommend the truth to all, and I know that faithfulness will be rewarded.

I wish to thank the Saints at Winnipeg for their hospitality, their kindness, their devotion. These things gave me courage to do my humble part. I was one of a party of four to drive three hundred and fifty miles to hear the debate.

JOHN R. NEILL.

WEYBURN, SASKATCHEWAN, CANADA.

### The Blessing of God's Light

I have learned to say in my soul, "In the hours of darkness comes the greatest light."

In 1923, we moved to Morgantown among strangers. Our baby fell very ill. We had a doctor and did everything we knew to do, but the baby grew worse. A little woman living in the neighborhood, learned of our troubles, came to visit us and offered her assistance. She told us of her religion and belief, and after explaining how God often heals the sick through prayer and administration, asked me if I wished to have the elders administer to our child. I readily consented, and they came and prayed.

This neighbor woman was a Latter Day Saint of the Reorganized Church. I recognized at once that she and the elders were God's people. They were very kind to us, but God in his infinite wisdom saw fit to call the little one home.

One of the elders, Clarence W. Germon, preached the funeral sermon and comforted our hearts. Through him and this sister and her husband who visited us, the blessed light of the gospel was brought to our home.

My companion and I accepted the truth and later our daughter joined the church. We have witnessed many blessings as a result of our acceptance.

Although our hearts seemed broken as the clouds of darkness rested on our home when our child was taken from us, I realized that a greater light was left to shine on our home and brighten our lives. My husband is now an elder in the church and has the opportunity to spread the glad tidings to others. Pray for us, that we may remain faithful.

JULIA BISER.

MORGANTOWN, WEST VIRGINIA.

## The Readers Say---

### Words of a Watcher

(Taken from "Echoes of 1933 of Buffalo Group")

I have watched the children with interest. I have seen them in their study, watched them in their sorrows, noted their reaction to the various ways teachers have of putting questions or stories to them. In watching these things I have been made to realize that much is expected of us if we would teach those of tender years so that they will receive a good spiritual foundation for life.

Eagerly I have watched the young people, have felt the urge to be of service, have mingled with them in their recreation. Sometimes when we see them in playful or riotous moods, we say they will come to no good, they will never be of help to the church. Then again we see these same young people in a prayer meeting; we hear them bear a testimony which brings tears to the eyes of the listeners and a tug to the heartstrings. It is then we say, "There is a person who will go far in the church."

I believe that we cannot judge wisely unless we know the heart of an individual. When we criticize the actions of a person because he does something of which we do not approve, have we ever paused to think that possibly we ourselves are doing something equally as objectionable? There is need in the church for us to strive harder to understand each other.

It is with keen interest that I have listened to the stories of those older in years. I have enjoyed their testimonies which have recalled to mind many blessings of the Lord and the mercy he has shown toward his people.

Can an echo be anything but an echo? No doubt all of us have had the experience of calling out some word which was returned to us. But no one has had the experience of calling out "Hello" and hearing the echo, "Good-by." Likewise we cannot expect a harsh word to return to us pleasant. We cannot expect the Spirit of God to come to us unless we invite it and are in a condition to receive it.

It is our duty as Saints to be ready at all times to give the Lord the service he expects and asks. Would to God that all of us regardless of what church work we are doing, might stop a moment to take our bearings and see if we are doing our work the best we can! We are not working for man, but for God. Can we ask a greater privilege?

BUFFALO, NEW YORK.

W. O. SIMPSON.

### Let Us Be Faithful

I am a girl twelve years of age and in the ninth grade at school. I don't belong to the church. My father has been dead a little over a year, but I have a young mother and a brother.

About three months ago I had a severe case of tonsillitis. They tried all kinds of medicine, but nothing helped me. For two days I could hardly drink water. After three days of suffering, I decided to get my grandfather, Brother C. L. Oliver, to administer to me before I went to bed. That night I woke up and almost all the swelling had gone from my throat.

When school is out I am going to Louisville Branch to be baptized if it is the Lord's will.

When any of you get sick remember the Lord and be faithful.

CRAB ORCHARD, KENTUCKY.

MARGARET LILLIAN FIGHT.

### The Father Will Hear Us

It made us feel good when we read the letter from Brother George W. Thorburn, a friend of ours whom we knew many years ago, before he came into the church.

One by one we see people uniting with the church. How my heart rejoices when I read letters from those who are trusting in God's grace.

Wherever we roam, the light of God goes with us. I have not had the privilege of mingling with Saints for a number of years, since we moved from Alton, Illinois. Nevertheless, my faith in the gospel has never weakened. Instead it has grown stronger day by day. I have many things for which to thank my heavenly Father. His loving-kindness restored me to health and strength when the hand of affliction fell upon me.

If we try to obey his laws and approach him with meekness, humility and sincerity in our hearts and pray for blessings, I know that he will hear our petitions. If we are conscientiously trying to serve him, he will not forsake us in time of trouble.

MRS. JOHN SHARP.

SPRINGFIELD, ILLINOIS.

### Would Have Zion in Their Midst

Though I am isolated I am trying in an adjoining community to hold Sunday school. We organized almost a year ago, and the workers are enjoying their undertaking. Though there are many obstacles to face, we do not want to give up, for God has been kind to us and has assured us that he is pleased with our undertaking.

We truly appreciate the visits of our district officers each fourth Sunday when it is possible for them to come. They drive forty-five miles and their spirit of service is unfaltering. May God bless them in their efforts.

Will the Saints pray for this little latter-day movement here, that the workers may be united in their efforts, and that we shall be able to establish Zion's ideals in this community.

BREWTON, ALABAMA.

O. A. MANNING.

### "Like a Letter From Home"

I know what it means to be isolated from the church, for as far as I know, I am the only one of the latter-day faith living here. If there are any Saints near Canajoharie, I should like to have them write me their names and addresses.

My only contact with the church is the *Saints' Herald*, and when this comes it is like a letter from home.

Pray for me that I may receive strength from day to day to obey God's laws and that the rest of my family will accept the fullness of the gospel. I was baptized through the persistent and untiring effort of Brother A. B. Handy, of Independence, Missouri.

CANAJOHARIE, NEW YORK.

ROY A. CUSHING.

### Request Prayers

Mrs. C. N. Maymon, 705 Shelby Street, New Albany, Indiana, asks the Saints to pray that her health may be improved and that she may be more fully reconciled to the Lord's will. She thanks all who have sent her letters of condolence and encouragement since the death of her companion last November, and hopes they will write again.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*How long was it from Christ's ascension to the apostasy?*

While the apostasy, so far as the church itself was concerned, consisted of certain definite acts or teachings, it did not occur at one time, but covered a long period of time. It is believed to have culminated, however, sometime in the sixth century though this view is by no means held by all. The

text sometimes used as the basis of the word *apostasy* is in the King James Version as follows:

"For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thessalonians 2:3.

The Greek word for "falling away" is *apostasia*, meaning a forsaking, a revolt, a defection, or abandonment of what one had professed. The term is translated "apostasy" in the Weymouth, the Emphatic Diaglott, and the Twentieth Century versions. In the Douay Version it is "revolt," in the Syriac it is "defection," and in the Moffatt it is "rebellion."

Among the things predicted in Scripture is "damnable heresies" (2 Peter 2:1) of false teachers; "forbidding to marry" (1 Timothy 4:3) and commanding to abstain from meats, teachers "having itching ears" (2 Timothy 4:3), and turning away from the truth. But Paul declared that the "mystery of iniquity doth already work," in his own day, and other texts show that the apostasy was beginning even then. Perhaps the most significant act affecting the authority of the priesthood was in the time of Justin II (cir. 568-572), when the offices of the priesthood, particularly the bishoprics, were made "a matter of public sale to any purchasers that offered."

*What are the primary duties of the women of the church?*

It is assumed that this question has reference to church activities or those in the interests of the church work. Perhaps the most important from the long-range viewpoint would be the education and

discipline needed by the young, particularly within the atmosphere of the home and the social group, for it involves the character and the usefulness of our future church membership to a great extent.

Not all women are equally adapted to every work that the church offers, and Brother C. B. Woodstock has outlined several of the activities which are needed, which may be found in the *Saints' Herald* for October 24, 1933, under the title "*The Work of Adults in the Church.*" On pages 1354 and 1364 specific work is named as particularly adapted to various women, including local welfare work, family stewardship, and girl leadership. A study of the financial law of God, and an endeavor to inculcate its principles in the lives of the young as well as in the home generally, will assist the church materially. It should be borne in mind, of course, that a beautiful Christian character in thought, word, and deed, is the high goal toward which all are called to press forward.

*Can a pastor form a Religio or any organization without the people's vote?*

Any organization looking to the carrying out of church rules may be initiated by the pastor, but of course it would be necessary to secure the cooperation of those who would compose it. Otherwise the organization would not function, but would die of inaction. To move with the approval and support of those involved in the work contemplated would be more likely to yield credit to the pastor. However, if the branch in general is opposed to a particular project had in mind by the pastor, it would seem better to wait till a clearer recognition of its need is had.

*Should one be made an officer who for years has neglected to pay his debts?*

If the fact is known to be thus by church officers having jurisdiction, such an appointment would probably injure both the church and their own prestige, particularly if the case of neglect to pay debts is widely known and has greatly injured the reputation of the offender. Such cases require official labor, rather than promotion, if repentance has not been shown.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Beardstown, Illinois

#### Women Lend Effort to Pay Off Local Debt

A goodly number of members were able to attend the district conference held at Taylorville, Illinois, December 16 and 17. Some inspiring meetings were enjoyed, and all present appreciated the untiring efforts of Apostle John F. Garver. Taylorville Saints gave everyone a hearty welcome, and the women served meals in the basement of the church.

The usual Christmas program was held December 24, an enjoyable program. Two young men, Ogle Thomas and Earl Denton, from Graceland College, spent their vacation with their parents; and from the C. W. A. Camp, in Wisconsin, came Roy Gouty.

January 31, Maxine Martin, daughter of Mr. and Mrs. Joe Martin, and Harold Walker, were married at the home of the pastor, Elder M. R. Shoemaker. Josephine Martin, sister of the bride, and Harry Thomas were the attendants. The young couple were graduates of the Beardstown High School.

The ladies' aid gave a bake sale, under the direction of Sister James Skiles, and the proceeds were turned over to the branch treasurer, to be applied on the church debt. The women are anxious to have this debt eliminated by the end of the year, and are working toward that goal. At present, they are quilting in the basement of the home of Sister William Meyers who has donated the quilt. It will be sold for the benefit of the church debt.

A box supper proved to be a social and financial success, February 20. A program of merit was given from seven to eight o'clock, after which a social was held in the basement of the church. Boxes were sold at auction for a small sum by Brother Elzie A. Kratzer, adult supervisor, who created much merriment.

Sister Elizabeth Fulk, mother of Elder R. L. Fulk, and Sister Mary Jane Garver, mother of Sister E. E. Thomas, were given a surprise party and handkerchief shower, March 2. Sister Fulk celebrated her ninety-second birthday a short time ago. The evening was spent playing games, after which refreshments were served.

A short program for Easter is being prepared under the direction of Sister E. E. Thomas.

The Saints of this congregation were happy to have District President Arthur

Henson and Patriarch and Mrs. Richard Baldwin at their all-day meeting, March 18. Basket dinner was served at noon.

### Cherokee, Iowa

#### Growing Numerically and Spiritually

This group is noting pleasing progress in its numerical and spiritual development. Attendance at prayer services held at the home of Brother and Sister Webb, has increased and the Holy Spirit is often present in admonition and assurance.

A party held at the home of Brother and Sister Hoepfner, was sponsored by the supervisor of young people, and given one hundred percent attendance.

The young people's and children's departments are steadily improving under the capable management of their supervisors, Sisters Ella Julius and Fern Hahn.

Cherokee members are happy to have with them once more Brother Chile and family who have returned from California where they resided for two years. Brother Chile is an active member and his son, who was ordained a priest while in California, will be a help to the branch, especially to the young people.

The women are active under the leadership of Sister A. R. Crippen and Sister Laura Kudrle. Their present financial aim is to raise money with which to purchase *Saints' Hymnals* for the branch. Study meetings are interesting and have brought the group a better understanding of some of God's laws.

The young married members of the adult division gave a party for the older members not long ago. After a program of songs and a play, a bountiful lunch was served to the members and visitors.

Sister Bengtha Larson died March 6, at the home of her daughter, Sister Emma Rathbun. Sister Larson had been an inspiration to the Saints for many years because of her humble faith in God. She will be missed by the branch. She had passed her eighty-eighth birthday.

Some outstanding sermons have been presented to this congregation in past months by Elders A. R. Crippen, J. T. Spense and W. W. Reeder. And from other priesthood members have come exhortations and admonitions making the members realize that eternal salvation comes only through obedience to the laws of God.

### Madison, Wisconsin

#### Everyone Is Cooperating

Prayer services are well attended, and the young people's group meets on Tuesday evening, alternating with the women's group.

The young people are a great help in this branch. Their social gathering, dramatics, and their welfare work add much to the activities.

The women's group have been studying *The Life of Christ*. They have been making quilts, and held a bake sale, the proceeds of which went to help branch expenses.

Programs outlined for the month, with topics for prayer and preaching services, have given the people a broader vision of their worth in the church and a better understanding of Zion.

When Lee Root, resigned as church school director, Ormand Kimball was chosen in his stead. Brother Kimball is alert to the needs of the church school, and is doing his best to make its sessions interesting.

Pastor and Sister H. W. Woodstock gave a banquet for the young people, January 9, immediately following their meeting. The banquet was held in the lower auditorium of the church, the room being decorated in green and pink. Toastmaster Paul Utnehemer gave a short talk, comparing the youth organization to a ship. Other talks were given.

Apostle John F. Garver preached both morning and evening sermons, January 28. He appeared at his best, and delivered forceful and inspiring sermons. Since this was his birthday, some of the Saints followed him to the home of the pastor, where light refreshments were served. Brother Garver was presented with a purse.

During the church school hour February 4, a special service was held for the blessing of babies. An arch stood in the center of the platform, under which the infants were blessed. Inscribed on the arch, was the following motto, "Behold the little ones." Sister Leda Colbert was in charge of the service.

The adult supervisor sponsored a Valentine party at the church for the adults, on the evening of February 10. Tables were beautifully decorated in the dining hall of the church. Branch history and jingles were read by Mary Woodstock; branch poetry, by Ethel Richardson, and humorous readings, by Sylvia Dennis. Reminiscences of long-time members mingled with talks by

those of more recent church associations.

Madison Branch observed the fast called by the President of the church, and a large crowd gathered to participate in the sacrament service March 4. Special prayers were offered for the coming General Conference.

## Lincoln, Nebraska

### Twenty-sixth and H Streets

Saints of Lincoln have been trying to carry on, even though they have not voiced their opinions or mentioned their activities frequently through the columns of the *Herald*. The attendance at most of the meetings has been about as usual, the Sunday school session probably having the larger numbers. During the cold weather the prayer services, midweek, as well as the women's meetings have been held in the homes of members.

During the past year the Saints have been encouraged by the presence, on different occasions, of workers from other branches as well as from headquarters. President Floyd M. McDowell, Bishop G. L. DeLapp, and Apostle Roy S. Budd have given much personal encouragement and left a definite sense of uplift and inspiration with them. Missionary W. A. Smith was there a week early in the year and another in the fall, and brought with him a good spirit, which has remained to bless and edify. High Priest H. A. Merchant, of Omaha, accompanied by some musicians from that branch, brightened one Sabbath evening, and left the congregation with the promise to "come again." These and other ministries, together with the faithful, local officers, have combined to keep the gospel banner floating over our Lincoln Branch.

Death has invaded their ranks, Sister Effie Smith losing a much-cherished son last spring, Sister McCart being called to part with a loved daughter early this year, and Brother Temple passing through the trial of losing his companion about the same time. With each of these bereaved ones the members grieve in sympathy, and ask that they may be blessed in measure as their hearts turn for comfort to the unfailing Source of love, the Master whose "peace passeth understanding."

The young people, under the faithful and efficient leadership of Brother and Sister Francis Schrunck, continue to find a varied program of activity from which they derive much benefit. The leaders among them attended the Youth Conference in Lamoni last June, from which they brought back to the branch much inspiration and enthusiasm. Early morning prayer services, social gatherings, organized activities of many kinds engage their interest and attention as well as the regular evening sessions, at which

each in turn presides and various useful lessons are learned.

At the annual selection of officers the branch retained High Priest Benjamin M. Anderson as pastor, he choosing as his counselors two other high priests, E. J. Lenox and R. A. Harder. Sister Harder became supervisor of adult activities; Sister Schrunck, of the young people's division, and Sister Blanche Farrar, of the children's interests. Elder W. E. Poague is in charge of the Sunday school and the song service, while Brothers W. S. Farrar and A. F. Pfanmiller are the active deacons. Sister Capitola Mechling is in charge of local publicity, and Sister Mary Stake handles the matters pertaining to the *Herald* and other publication interests.

District President O. L. D'Arcy drops in occasionally, to lend the fine assistance of his missionary zeal and past experiences. Brother Harder is giving a series of sermons on the *Book of Mormon*, while Brother Schrunck is speaking on Sunday evenings on the gospel principles as found in Latter Day doctrines.

The branch has recently suffered a loss which is another's gain. Sister Doretha Hunt became the bride of Brother Clarence Williams, of Burlington, Iowa, and has removed to that city. Lincoln members commend her to the Saints of the locality, and feel sure they will find in her fine devotion to the church and her willingness to work therein a decided asset to their branch. Brother Williams is a nephew of Apostle D. T. Williams. The loving good wishes of Lincoln Saints accompany these splendid young people, and may the home they have founded prove to be a real Zion-builder.

## Muskegon, Michigan

### Easter Will Be Rally Day

Elder A. Whitehead, branch president, has for the past several weeks been preaching at Mishawaka, Indiana, and Buchanan, Michigan. Saints of this branch are looking forward to his visit home, during Easter.

A program is being arranged for rally day, April 1. Several visitors from Grand Rapids are expected to be present. A splendid time is assured to all visitors.

The young people's department, under the leadership of Edward Hittle, is making plans for meetings with neighboring branches. Interest in this department is increasing.

Three weddings have taken place recently in Muskegon Church, each ceremony being performed by Elder E. E. Loomis. Those united in marriage were Lula Holliday and Elder H. Douglas Osborne, who reside at Detroit; Viola Westerhoff and Armand Loomis; and Noreen Loomis and James Blevins.

## Bayou Labatre, Alabama

### New Enthusiasm in Southern Group

New zeal and enthusiasm have been aroused among the Saints in southern Alabama. Group work is progressing, greater interest than ever before being shown.

With the assistance of Elders Franklin Steiner and Amos Berve, of Mobile District, Elder Oscar Tillman is carrying on church school at his home, with a sermon Sunday night and sacrament service the second Sunday in each month. About thirty members are enrolled. One new member has been added to the list and the prospects for more are bright.

## Great Falls, Montana

### Happy in Church Activities

A most impressive sacrament service was enjoyed by Great Falls Saints, March 4. The prayers and testimonies centered around the desire uppermost in the hearts of all true Latter Day Saints, that God will pour out his Spirit upon the coming General Conference and especially bless those upon whom heavy responsibilities rest.

Church school is well attended as a rule. The adult class is studying the financial law under the leadership of E. E. Eliason, while N. P. Coleman instructs the young people concerning problems confronting the youth of today. W. C. Redfield has charge of the junior class.

Branch members are pleased at the progress the young people are making. They are to be especially commended for their willingness to serve when asked to take part in church school programs. They have their own organization with William Dawson as leader. Brother Dawson is one of the new members, and in order that he, as well as other members, may obtain a better insight into the Restoration of the gospel, they are devoting the first part of their class meeting to reading and discussing the *Young People's Church History*.

Tragedy entered this group of young people when one of its members recently fell the victim of a charge from a rifle while out hunting. E. E. Eliason preached the funeral sermon to a large congregation of sympathizing relatives and friends.

March 4, the church school had the privilege of viewing the Carnegie medal awarded in memory of the seventeen-year-old son of Brother Omar Nunn. This young man lost his life in an effort to save a companion from drowning. Engraven on the medal were these beautiful words of Jesus, "Greater Love hath no man than this, that a man lay down his life for his friends."

## Far West Stake Conference

### Outstanding in Spirit and Quality

Far West Stake held an outstanding conference, March 9 to 11, in Saint Joseph. Not outstanding in numbers, although the attendance was very good, it was outstanding in the spirit and quality of the services. A spirit of unity prevailed throughout.

The conference opened Friday evening with Apostle J. W. Rushton, of Los Angeles, California, as the guest speaker. Apostle Rushton delivered a forceful address on *"The Place of the Church in Meeting World Conditions."* About two hundred attended the opening session, most of whom were from the city. More out-of-town visitors were present Saturday and Sunday.

A large band of Saints gathered Saturday morning to worship together in a prayer service at ten o'clock. Apostles J. F. Garver and J. W. Rushton were in charge. Apostle Garver spoke at eleven giving a good sermon.

The business meeting was held Saturday afternoon, at which time delegates were elected to General Conference. The conference approved a recommendation from the high council for the ordination of fourteen men to various offices in the priesthood, and approved a recommendation from the stake president that Zenos J. Lewis be set apart as a member of the high council. Reports were read covering the various phases of the stake work and the following officers were elected: Director of women's work, Mrs. John Ruoff; director of music, Evan J. Ehlers; director of young people's activities, Leonard G. Ehlers; the stake presidency, Ward A. Hougas and Frank L. Hinderks; bishopric, Bishop Milo Burnett and Elders J. E. Hovenga and M. H. Hinderks; and the high council, Elders Alec Jensen, H. C. Timm, L. A. Keck, B. R. Constance, William G. Hamann, David Gamet, A. B. Constance, Thomas Fiddick and Z. J. Lewis were sustained.

The men recommended for ordination were as follows: Roscoe D. Peterson, L. Warren Hill and Alma J. Moffet to the office of elder; Norman Hinderks, Kenneth Piepergerdes and Emery Benjamin to the office of priest; Hubert Ehlers to the office of teacher; Quentin Marks, Freeman Hamann, Kenneth Wood, Dewey Anderson, Deyo Edwards, Donald Hale and Hallard Felch to the office of deacon. These ordinations will take place in two regional services, one to be held at Maple Grove Branch, March 25, and the other at Second Church in Saint Joseph, April 1.

Apostle Rushton continued his talks Saturday night, speaking on *"The Need of a Philosophy of Life."* After this meeting the O. T. Z.'s had an informal get-together, at which time the First Church O. T. Z.'s entertained the visiting young people.

The young people enjoyed a fine prayer service at eight o'clock Sunday morning.

Elder Ward A. Hougas was in charge assisted by Lawrence W. Keck and Leonard G. Ehlers.

Apostle Garver lectured at the church school hour. The children were given their own worship service in the basement by local leaders. Visitors continued coming until by ten-forty-five, the church was packed and nearly four hundred were in attendance. Apostle Rushton gave another interesting sermon at this hour. The First Church choir sang *"Unfold Ye Portals."*

Meals were served at the church by the women Saturday and Sunday, and free lodging was provided for visitors. Much credit goes to the women for handling this part of the work.

The afternoon prayer service was attended by nearly three hundred and fifty people and a profitable time was spent. Elder Z. J. Lewis, of Stewartsville, was set apart as a member of the high council of Far West Stake at this time by Apostles J. F. Garver and J. W. Rushton. The sacred gift of prophecy was given through Elder O. Salisbury and Apostle J. F. Garver.

The closing service of the conference was a vesper hour at five o'clock. Apostle Rushton brought his final message at this time. First Church Choir again rendered their service by singing *"God Is Our Refuge."* Special music was provided throughout the conference by stake musicians. A large crowd remained for this closing hour which enabled most of them to return home early in the evening. Altogether, the conference brought about the most representative attendance ever had. A vote of thanks was extended to Saint Joseph Saints for the way in which they entertained the conference.

## Baltimore, Maryland

### Look With Hope to Future

Baltimore Saints came fasting and praying to the communion service Sunday, March 4. It was suggested by Branch President Adolphus Edwards, that the Saints who fasted, send the money saved on food along with the oblations as a special sacrifice offering.

The spirit of prayer was wonderfully manifested in special petitions for the Presidency and for those meeting in quorum capacity at the General Conference. There were also prayers for the Saints throughout the world and for the local branch.

It is easy to see from the prayers and testimonies of the Saints that they are looking forward to the future with new zeal, more confidence, and brighter hopes for the future.

The president of the branch is well pleased with the work of the elders who are visiting in the homes, and sees marked progress as a result of their work. He feels that if this unity continues to abound a momentous period in

the history of the church is drawing near.

Church records show a much better attendance in the past two months.

## Annual Convention for Spring River District

### "Onward to Zion" the Theme

The young people of Spring River District have grown to look forward to their annual convention with anticipation of the spiritual values which they expect to receive. This year as in other years they were not disappointed in their expectations. Those helping to make the convention a success were Elder George Mesley, of Kansas City, and Elder Amos T. Higdon, the district president.

This year the convention convened at Webb City, Missouri, on Friday, March 2, with a banquet at which George Mesley gave an address, *"Zion the Beautiful Beckons Us On."* Ronald G. Smith, of Pittsburg, Kansas, was the toastmaster. The theme of the convention, *"Onward to Zion,"* was carried out in the following toasts: *"Faithful and Strong,"* Luella Palmer, of Springfield; *"To Christ We Belong,"* Frank Shanks, of Carthage; *"With Service the Watchword,"* Albert Cobb, of Webb City, and *"March On With a Song,"* Ruth Reynolds, of Coffeyville, Kansas.

The two prayer meetings held during the convention, Brother Higdon in charge, spoke most fittingly of the vision the youth of the district have of Zion. All seemed to realize the necessity of having Zion as their objective and working cooperatively toward that objective. There also was a vision of the price that must be paid in order to reach the superior social state of Zion. Many expressed themselves as anxious to pay the price even though it may seem high at times.

Class work in *"Aims and Methods in Young People's Work"* was taught by Brother Mesley, assisted by Charles Graham, also of Kansas City. Brother Mesley delivered a sermon Saturday night on *"Character Building"* which brought a new vision of the principles of the gospel to many in their quest of the "Zion State of Conditions."

On Sunday afternoon at two-thirty a roundtable discussion was held at which the following talks in their relationship to Zion were given: *"The Ideal Home,"* Maurine Jones, of Pittsburg; *"The Ideal Church,"* Howard Blatz, of Chanute, Kansas; *"Young People's Attitudes Toward the Church,"* Charles Graham, and *"Opportunities for Young People,"* Marguerite Sheppard, of Joplin.

The following officers were elected for the ensuing year: Frank Shanks, president; Herman Plumb, of Springfield, vice president; Mabel Orr, of Carthage, secretary; Dorothy Mottet, of Webb City, treasurer; Albert Cobb, activity direc-

tor, and Mary Hobart, of Webb City, music director.

Twenty-five minutes of orations, displaying unusual talent in swaying an audience, were given during the selection of a place to hold the 1935 convention. A number of branches were very desirous of having the young people meet in their city, but after three ballots, Miami, Oklahoma, was chosen for the next convention.

## San Antonio, Texas

### First Church, Rockwood Court and South Cherry

Southwestern Texas district conference met with First San Antonio Church February 25. The church school opened at nine forty-five in charge of the district supervisor, Madelyn Galbraith. District President G. R. Kuykendall was the speaker at eleven o'clock, and his theme was Zion and the gathering. The business session at 3 p.m. was in charge of the president of the district assisted by his counselor, J. A. Robinson. The following were appointed as delegates to General Conference: Brother and Sister J. A. Robinson, Brother and Sister Chrono, E. L. Henson, Sister Lizzie Edwards, Sister Dora Rentfroe and Sister Annie McGinnis.

Sister Virginia Hays, of Bandera, Texas, sent a cordial invitation to the members of the district, to hold reunion at Bandera this summer. She recently purchased a small tract of land adjoining the church there, and stated that she would donate an old building which could be torn down and used to erect a tabernacle. By unanimous vote the conference accepted the invitation and will hold its reunion at Bandera. A rising vote of thanks was extended to Sister Hays.

The evening sermon was by J. A. Robinson. Special music during the conference was an anthem by the choir, numbers by a male quartet, G. R. Kuykendall, Claude Rieves, Dick Duke and Sammy Hays, and duet selections by Mary Hall and Eva Richardson.

Attendance at conference was fairly good, there being members from Medina City, Tuff, Pipe Creek, and Second Church, San Antonio.

The sacrament service the first Sunday of March was well attended and a splendid spirit was felt. The day was observed in fasting and prayer by the majority of the members. T. J. Jett sr., of Second Church, was present at the communion hour and made a splendid talk on the importance of prayer. Brother Crowfield Jackson was the evening speaker.

On the second Sunday of the month District President G. R. Kuykendall visited Bandera Church being accompanied by some of the members of First Church. There they held sacrament service. Sister Lizzie Heisler's little son was administered to. After the hour of communion Brother Kuykendall preached to the group.

Speakers at First Church on that day were T. J. Jett in the morning and Pastor R. W. Jett in the evening.

## Kansas City Stake

At the quarterly conference, held March 12, the following delegates were elected for the coming General Conference: Mrs. Charles A. Allen, Alice Baker, Ina Bivens, Margaret Blair, Mrs. J. P. Brose, Margaret Agin Clarke, Joseph H. Coakley, David Evans, Mr. and Mrs. Levi Gamet, Mr. and Mrs. J. A. Gardner, Mrs. H. A. Gould, Blanche Green, Maude Gunsolley, Mrs. H. A. Higgins, E. W. Lloyd, Fern Lloyd, Mr. and Mrs. George Mesley, Mary W. Moats, Mrs. J. H. Paxton, Mrs. P. J. Raw, Mrs. B. E. Shireman, Mr. and Mrs. John P. Siebert, C. A. Skinner, Mrs. V. V. Smith, Mr. and Mrs. C. E. Wight, and Mrs. Alma Warren.

## Quindaro Church

A report shows that Quindaro has not only grown in size in the past five years, but it has also grown in spirituality. This is a result of the high type of leadership that the pastor, H. A. Higgins, has freely given to the church. He is also developing within the congregation many responsible leaders who are combining their efforts through his direction, to further realize God's purposes in that part of the stake.

Sister H. A. Higgins is working hard as director of religious education with the cooperation of her selected staff of church school teachers and leaders, to comply with the highest standards of the Kansas City Stake in this department. It is through her untiring efforts and capable leadership that the church school has made a noted change and accomplishment toward this goal.

All departments of the church are fully organized and functioning properly, namely, the women's department, the men's department, the O. B. K.'s, and the junior and senior church schools.

The local O. B. K. organization has been very successful the past eight months in stimulating the interest of the young people and answering their church needs. Alice Baker, Sophia VanBoskirk, and B. O. Lungwitz, members of the O. B. K. cabinet have been doing every thing possible for the success of the young people. They have provided many needed activities for the church, and are at present sponsoring the weekly instruction of the *Book of Mormon*, by Sister H. A. Higgins; they have organized an O. B. K. forum that meets at six o'clock each Sunday evening. With the assistance of Brothers Irvin Luke, Joe Davis, and others, the meetings not only provide entertainment, but also prayer services and interesting topical discussions.

The young people's dramatic club sponsored by the O. B. K.'s, under the leadership of Aileen Pemberton and

Mona Gross, has contributed greatly to the needs of the entire congregation.

Don Graham and Everett Gaunce have been giving some serious thought to outside recreation and are now considering a program of outdoor activities for the spring and summer months including volley ball.

## Los Angeles, California

### Central Church

Activities here have been planned with a twofold purpose for this year. The one to engage more participants in the various departments, and in harmony with the general church plan to unify the various endeavors. Workers feel they are making progress. Recent special occasions include a sacred concert by the choir on a Sunday evening, special dramatic presentations on Sunday evening, a banquet on Friday night sponsored and prepared by the young people's group, an evening of one-act plays presented by the young people under the leadership of the dramatic division, and a "school-day party" for the adults.

They have been favored with guest speakers, which have occasioned all-day church meetings on Sunday, with dinner served by the Martha's. Apostle J. W. Rushton and E. J. Gleazer have contributed much to their spiritual welfare by their visits.

Apostle Rushton was present at the recent district conference of Southern California which was outstanding from the numbers in attendance, as well as spiritual tone. Delegates to General Conference elected were: Elder and Mrs. D. B. Sorden, Apostle J. W. Rushton, Doctor and Mrs. A. W. Teel, Doctor and Mrs. Joseph Mather, Mrs. Lois Crawford, Mrs. Clyde Baskerville, G. G. Catron, Maude Manning, Dora Dalby, Mr. and Mrs. J. L. Milnder, Mrs. Hattie Newkirk, Rosa Watrous, Mrs. Laura Ball, Mrs. Fred Crum, Mrs. Mary Pritchard, J. N. Monroe, George Givens, Mrs. Madge Knowlton, and the following four students from the district in attendance at Graceland College; Valeria Crum, Harmon Crum, J. C. Stuart, jr., and Laddie McKay.

Brother C. N. Sparks was ordained to the office of priest at the sacrament service in March.

Sister Willard Badham has been unable to attend services since the first of the year. She is getting along better now and friends hope she will be well enough to be with them again soon.

The branch was happy to have a short visit from Brother and Sister Arthur Ferret as they arrived from Australia on their way to General Conference, and looks forward to their return here for a longer stop.

They are uniting their prayers and hopes with the rest of the church for the General Conference. In the meantime, they are striving to increase their own strength in Los Angeles.

## Parsons, Kansas

### Activities Keep Everyone Busy

Working conditions and business continues to improve. The M. K. and T. railroad shops have opened again. While the force is small, there has been a gradual increase in its numbers from time to time.

Thanksgiving Day was enjoyed by the group who, with their friends, met at the home of Brother Glenn Bruch, where a social good time was had. At noon dinner was served from baskets. The afternoon was spent in recitations, songs, piano solos, etc., in which old and young participated.

The congregation was saddened to hear of the death of the pastor's mother which occurred November 28, at Appleton City, Missouri. The deceased was seventy-five years of age and had been in ill health for a year.

Christmas festivities brought joy to young and old and reached a climax in the presentation of a four-act play.

This branch was one of those in the district which again met its quota. The women's department was of considerable aid in making this record possible, contributing funds through candy sales, quilting, and other activities.

Billy Gene, adopted son of Brother and Sister Glenn Bruch, was blessed by Elders Daniel and Norman W. Gray, January 21, the rite being a part of the junior church service.

Valentine's Day was celebrated by the three smaller classes meeting at the home of Sister Wright and enjoying a party given by the teachers. Fifteen were present. The young people had a class party on Washington's birthday, each member inviting a guest.

At the suggestion of the pastor a free will offering was given by the members, March 11, amounting to the cost of the meals fasted on fast day the previous Sabbath. A sum of five dollars was collected, and will be sent to the Bishopric as an offering from Parsons Branch.

The third Sunday of each month is set aside for junior church service. The young people take charge of the meeting, and the older members enjoy their programs and talks, receiving much satisfaction in the knowledge of their love in carrying on the work of the church. In March, this service was held a week ahead in order that those who had attended the young people's convention of Spring River District at Webb City, Missouri, March 3 and 4, might report on the meetings.

Through their pastor Parsons members have been given a greater understanding of the power of God and of his love. They have been admonished to be unified, humble, and to love one another.

Recently they enjoyed two excellent sermons by Elder Amos T. Higdon.

Several from here are planning to attend part of the sessions of the coming General Conference.

## Missionary Services in Clinton District

### Nonmembers Compose Fifty Percent of Attendance

Since the Gudgell Park meetings at Independence which closed January 14, I have visited several branches and have held meetings at Rich Hill, Missouri, Mount Vernon, Illinois, and am now engaged in meetings at Eldorado Springs, Missouri.

The response at all three points has been splendid, and attendance above the average. The membership is well represented each night and about fifty percent of the attendance is nonmembers. Interest is high.

A district meeting was enjoyed March 11 at Fort Scott, Kansas. Twenty-five from Eldorado attended, and we had a wonderful time. This was the largest attendance I have ever seen at the Fort Scott Church, and the day's activities were most beneficial and enjoyed by all. We regretted, however, that Brother Birch Whiting, district president, was not able to be with us.

The hospitality of Fort Scott Saints was much appreciated. A basket dinner was served following which three candidates were baptized, one from Rich Hill and two from Eldorado Springs. Others of Rich Hill whose names have been handed in, will be baptized later.

We are hoping that others interested here will be baptized before the meetings close.

J. CHARLES MAY

## Santa Ana, California

### Rodney Engle Ordained a Priest

On the first Wednesday in March, Rodney Engel was ordained to the office of priest in an impressive service conducted by Pastor Louis Ostertag. Brother Ostertag read the account of the wonderful manifestation of the Spirit under which the ordination of Joseph Smith and Oliver Cowdery took place. Then the choir sang "I would Be True." Pastor Ostertag then gave the charge to Brother Engel and to the congregation. David B. Carmichael offered prayer. Apostle E. J. Gleazer, Brother Ostertag and Brother Carmichael put their hands on Brother Rodney's head, and in a wonderful prayer Brother Gleazer ordained him to the Aaronic priesthood. The choir sang a number dedicated to Brother Engel.

Brother Gleazer conducted the service with a talk which explained and stressed the need of the priesthood to minister to the Saints and, in turn, the responsibility of the Saints in upholding and helping the priesthood.

Rodney Engel is the son of Sister Vida O. Engel and the great-grandson of Glaude Rodgers and Josiah Butterfield. Brother Rodgers is remembered throughout the church as one of its outstand-

ing missionaries in America and in foreign fields. Brother Butterfield was beloved for his missionary work on the Pacific coast. These men have handed down to Rodney a heritage of devotion to the latter-day cause. The candidate was eighteen last December, and is completing his second year at the Santa Ana Junior College, with honors. He has also received national recognition for his radio activities.

## Dayton, Ohio

### Evangelistic Spirit Carries Congregation Forward

One of the many joys of the gospel is passing it on to others. Dayton Saints were happy to have two out-of-town elders as their speakers during the past six weeks. February 11, Elder S. E. Dickson, of Lancaster, Ohio, delivered a forceful sermon on spiritual power. The ladies' chorus sang "God Is Love" and "Have Thine Own Way, Lord."

Elder A. E. Anderton, of Columbus, met with the priesthood during the afternoon and was the evening speaker. Elder Anderton's sermon was encouraging to many. The ladies' chorus again furnished the musical program, assisted by Lois Rockwell, soloist.

Other speakers of the month were Priest Russell Rockwell, Elder Floyd Rockwell, and Elder E. L. Ulrich. The sermon by the first-named came in the form of a rebuke, but was well received by those who heard it. Brother Rockwell is one of Dayton's younger members of the priesthood. Elder Floyd Rockwell is presenting a series of talks on "Events and Signs of the Last Days." These services are being well attended by members and nonmembers.

March 4, was observed with fasting and prayer. Brother A. Smith, baptized the day before, was confirmed a member of the church in a short service Sunday morning, Elders George Stephens and E. L. Ulrich officiating. Those seated on the rostrum for the sacrament service were Elders George Stephens, Floyd Rockwell, Everett Ulrich, and Franklin Rieske. The spirit of testimony was present with power, and nearly everyone took part. Brother Smith's testimony, his first in the church, was greatly appreciated.

February 8, Velva Rieske entertained the C. S. M. Club and visitors at a delightful Valentine party. The following Tuesday the ladies' chorus entertained with a Valentine party at the home of Brother and Sister R. H. Hunter. Thursday night the C. S. M. Club members had a "kid" party, exchanging Valentines. February 24, John Stultz's class sponsored a pie social in the basement of the church.

Dayton members extend sympathy to Elder John Miller who is in the Miami Valley Hospital. Brother Miller now has both legs amputated. He has been vis-

ited by many of the Saints and greatly comforted by the promises of the gospel.

Betty Rockwell, one of the younger sisters of the branch, has been very sick, but is now back at services.

For the next half year these officers have been chosen for the C. S. M. Club: President, George Hunter; vice president, Myrtle Boeckman; secretary-treasurer, Kathryn Martin.

## Idaho District Conference

### Unity and Desire to Serve Follow This Gathering

Idaho district conference was held at Rupert March 3 and 4. Apostle M. A. McConley was present and preached Friday night preceding the conference and also on the following two days. His sermons were much enjoyed, and the lectures and class work conducted by this apostle were the source of help to young and old. He used as his subjects, "Zion Building" and "Qualifications for Zion and Stewardships."

The conference was well attended by Saints from Boise, Hagerman, American Falls, Pocatello, and Rupert. Apostle McConley presided over the business session. Reports were given by Silas D. Condit, pastor of Hagerman Branch and district president; by John B. Cato, pastor at Boise, and by W. A. Connel, pastor at Rupert. All pastors noted great improvement in the work of their respective branches and the awakening of Saints to their responsibilities as church members. The bishop's agent, Arthur Condit, gave a report saying that there had been more inventories and financial statements sent in this year than at any time since he has been in office. Orval J. Baker, director of religious education, gave a summary of the work of the church schools in the district.

The women of Rupert served dinner at the church Saturday noon and also at six in the evening. Approximately one hundred and fifty were present. On Sunday no meals were served because the Saints observed general fast day.

A district program Saturday night presented each branch in instrumental numbers, singing and readings.

Thomas Ultican, district chorister, was in charge of conference music, and the orchestra of Rupert Branch played at all meetings.

District Missionary Joseph L. Sandidge was not present, being occupied with a series of meetings in Washington.

Sacrament service on Sunday began at eight-thirty, and was well attended and enjoyed.

There is greater unity among the members of the district as a result of this conference and all have an intense desire to serve God and help build Zion.

Conference *Daily Herald*—50 cents.

## Independence

The Auditorium is being made ready for General Conference. A new iron guard rail is being installed on the approaches to the north door, the lobby is being painted and decorated, and special rest rooms, a nursery, and a first aid room are in preparation. Extra office and committee rooms will be furnished for conference business.

The Laurel Club will operate a large dining hall in the basement and the lunch room adjoining the lobby. Special display spaces will be given church publications and institutions. Boys and girls of Independence will be available to help visitors in many ways throughout the conference.

Twenty-five seniors of William Christian High School were taken into the National Honor Society last Friday afternoon. Of these eleven are Latter Day Saint young people: Florence Hodges, Margery Sheehy, Frances Hall, Anita Gillen, G. L. Harrington, Frances Bryant, Mary Elizabeth Gooch, Willa Mae Redfield, Phil Weeks, Gordon Moore, and Wayne Zion.

### Stone Church

Doctor Joseph Luff, veteran missionary and officer of the church, was the Sunday morning speaker. In the stand with him were Elder H. G. Barto and Elder G. E. Harrington.

The musical program was furnished by the Stone Church Choir, directed by Paul N. Craig. The choir was assisted by Robert Miller at the organ, and by Mrs. Israel A. Smith and Albert Brackenbury, soloists.

Sunday night's service was sponsored by the local young people's department headed by the Stone Church Young People's Council. Elder T. A. Beck, superintendent of young people, was in charge, and he was assisted by Edmund Gleazer, son of Apostle E. J. Gleazer and president of the young people's council.

Apostle E. J. Gleazer, the speaker, based a forceful sermon on Acts 1:6-11, using two questions as his text: "Lord, wilt thou at this time restore again the kingdom to Israel?" and "Ye men of Galilee, why stand ye gazing up into heaven?" Brother Gleazer returned to Independence only a few days ago after an intensive missionary campaign in the Northwest with Apostle M. A. McConley, attending conferences and conventions and speaking in local branches.

Special music was furnished by the Whademna Choral Club directed by Paul N. Craig, and assisted by Mrs. Clayton Wolfe, of Kansas City, at the organ. A violin solo was played by Orrin K. Fry, junior.

The Stone Church Choir enjoyed a party last Thursday night following the rehearsal in the basement of the church. The event was to stimulate interest in the choir and its work, and approximately one hundred and twenty-five were there. Opal C. Swalley is president of

the choir this year and is assisted by Virgil Woodside as vice president, Ruby Wilcox as secretary, and other faithful officers.

The To-Ko-Lon Class of young people enjoyed their annual banquet Friday night in the Laurel Club lunchroom at the Auditorium. About seventy-five were there. Guinn Bronson is president of the class.

The Boys' Choir of the Stone Church will present a concert in the Stone Church the night of March 23. Everyone is invited, and the proceeds from the sale of tickets will go to the choir's robe and music fund.

### Second Church

Pastor Will Inman was the eleven o'clock speaker Sunday, and the theme of his sermon was "The Love of God." The choir furnished music.

J. M. Robinson was the speaker at the junior church service, and he talked about David. Geneva Edmunds told an incident in the life of W. W. Phelps.

Patriarch Albert Carmichael lectured on the *Doctrine and Covenants* at six o'clock, and will continue his lectures for the next two Sunday evenings.

In the evening Apostle R. S. Budd preached on "Loyalty." The young people's choir and a boys' quartet furnished music.

### Walnut Park Church

One Sunday of each month the program period of the church school is to be devoted to the great hymns of Christianity. Sunday morning Brother Odess Athey gave a short history of "Nearer, My God, to Thee," and Drexel Mollison played the hymn on the organ.

The speaker at the eleven o'clock hour was Patriarch Ammon White. He advised the Saints to develop themselves by seeking out opportunities for service, and not to wait for opportunity to be thrust upon them. Preceding the sermon a ladies' quartet from Spring Branch congregation sang "O My Soul, Bless Thou Jehovah." The singers were Alma Dixon, Gladys Dixon, Imogene Dixon and Fern Belk.

Sister John Blackmore told a story to the juniors in their service, and Erwin Moorman gave the talk.

Next Sunday, March 25, will be observed as home-coming day at Walnut Park and all former pastors of the congregation who can possibly do so are invited to be present. This invitation is, of course, extended to all who have at any time lived and worked in the district. Many special events are being arranged in celebration of the day.

The Saints of Walnut Park regret that circumstances take from their midst a number of those who have been tireless workers in the past. Among those are Brother and Sister M. T. Williams, who are moving out of the district. Brother Williams has served for some time as assistant pastor and Sister Williams has been head of the women's department.

The Victoria Society served a farewell dinner to Sister Williams at the church Thursday, March 15. Twenty-five guests were present. As a part of the ceremonies a large cake, baked by Sister Paul Roberts, was presented to Sister Williams. Upon the cake was this inscription: "Our appreciation to Sister Williams. While she will be greatly missed from our society, we are deeply grateful for the opportunity afforded her and her family and pray our Father's choicest blessings attend them."

The pastor, Elder Frank McDonald, was the speaker Sunday evening.

**Liberty Street Church**

The week of meetings closed Sunday night with a stirring sermon by Elder J. W. A. Bailey on the Restoration of Israel. Brother Bailey did commendable work in covering so extensive a subject as the latter-day Restoration in the seven evenings allotted him. His lecture-sermons were necessarily condensed. Each night the audience continued large and attentive. All groups in Independence were represented among the listeners.

The programs consisted of special musical numbers and congregational singing. The *Saints' Hymnal* purchased for the series in January were again pressed into service. Music Sunday night was furnished by Sister John R. Lentell's Las Favoritas Chorus.

An appropriate climax in the series came at the eleven o'clock hour Sunday when an impressive prayer service was held, Brother Bailey in charge.

**Spring Branch Church**

Wednesday evening prayer services were in charge of C. D. Brewer, T. Nord, J. S. Andes, and A. Peer. Early morning prayer services Sunday was in charge of R. Fish and J. T. Tankard.

During the Sunday school hour Sister Nord gave a talk. The eleven o'clock service was in charge of F. A. Cool and D. D. McClain. Oral McClain sang "I'm a Pilgrim," accompanied by Sister Frank Boyse. J. S. Andes and G. F. Weston were the speakers. The former chose as his subject, "What Lack I Yet?" G. F. Weston spoke on the "Resurrection."

The evening church school program was in charge of Sister Nord's class. Between the church school and the preaching service Moraine and Dorcile Gordon and Wilda and Bonnie Belle Nelson and Violet Belk sang two numbers.

The evening preaching service was in charge of M. C. Jacobsen and Jesse Smith. The girls with Vlora Jacobsen sang "This Life Is a Garden."

Mrs. Gertrude Simmons was baptized by J. S. Andes, after which the congregation sang, "The Old, Old Path." J. E. Cleveland, a former pastor was the speaker and used as his subject, "Why I Belong to This Particular Organiza-

tion." At the close Sister Simmons was confirmed by Elders Fish and Tankard.

Spring Branch feels honored to have won the pennant in the Latter Day Saint Basket Ball League of Independence.

**Enoch Hill Church**

The church school worship period Sunday morning was in charge of the older young people's class. Elder Charles Warren was in charge. Nellie Mae Kramer read "How Did You Die?" Marjory Thomas sang "Promised Blessing," Richard Maloney played "Mighty Lak a Rose," and George Griffin closed with prayer.

Pastor E. A. Thomas was the morning speaker. He used as the basis of his sermon *Doctrine and Covenants* 42:17. Richard Maloney sang a solo.

Apostle J. A. Gillen, the evening speaker, differentiated between the status of one who has his name on the books of the church only and one who is a true disciple of Christ.

Every home on Enoch Hill is being visited by the priesthood.

The women's department is doing a good work visiting and helping. They have assisted the different sisters by quilting nineteen quilts in the last few months. For quilting they do not charge and are happy to be of service to each other.

The young people are carrying on their special work. Saturday night they had a social.

The junior church school is progressing under the supervision of Sister H. E. Winegar.

The choir is preparing an Easter cantata.

**Gudgell Park Church**

Elder John F. Sheehy read from the writings of Isaiah instances to inspire and instruct when he visited Gudgell Park February 25, and was the morning speaker. Because of badly drifted roads the evening services were not held.

Brother Richard Bullard gave a spiritual opening address at the sacrament service March 4. At the religio session that day Milton Martin gave a talk on interesting things he had learned on a recent trip to Chicago. Elder Sam Inman, of Second Church, was the evening speaker.

Clarence Martin was the morning speaker March 11. In the evening Evert Elliott, one of the newly-ordained men in the center place, preached his first sermon. At the close Elder Swen Swenson spoke briefly. His friends were glad to hear him once more.

Patriarch U. W. Greene preached last Sunday morning. Brother R. E. Jones talked to the adult religio class at six o'clock and preached the evening sermon on the text: "Therein is your father glorified, that ye bear much fruit."

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald*. Price goes up after March 23.

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During the past ten days our For Sale list has been reduced by the sale of four houses in Independence, also a number of vacant lots. The following are among those which are left, and, if they are suitable to your needs, you will make no mistake by buying at the prices indicated. Church bonds will be accepted in payment.

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## Denison Members Mourn the Death of Lieutenant Fred I. Patrick

### Forced Landing Is Fatal to Airman

The little group of Saints living at Denison, Texas, (three families) were saddened February 22, when Lieutenant Fred I. Patrick army pursuit flyer stationed at Barksdale Field, Shreveport, Louisiana, was almost instantly killed as his swift plane came down in a forced landing in a plowed field scarcely a mile south of Denison. Only a few minutes previous Lieutenant Patrick had twice circled the home of Sister William A. Young, his sister, with whom lives their father, Brother J. W. Patrick. This was the elder Patrick's eightieth birthday, and by his invitation, the son had flown to Denison to spend the day and eat birthday dinner with him and the sister's family.

After waving to his father and niece, Virginia, and nephew, William junior, he headed for Sherman, an emergency landing field, where his brother-in-law, William A. Young, awaited him with his car, to bring him back to the birthday dinner.

Lieutenant Patrick was forty years old. When thirteen he was baptized with his sister, now Mrs. Young, in a little creek on his father's farm at Anderson, Missouri, by Elder F. C. Warnkey. At the age of seventeen Fred left the farm and entered Joplin Business College where he worked his way through a four-year course. At Pittsburg, Kansas, he served for a time as assistant secretary of the Y. M. C. A. Later he attended the business college at Sterling for a year. From there he entered William Jewell College, where he would have graduated the following June had he not enlisted in the army to take part in the World War. He enlisted in the signal corps but later was transferred to the air corps, receiving his training at Chanute Field, Rantoul, Illinois. He was given his commission under Woodrow Wilson's administration, and was sent to Arcadia, Florida, where he was made a pilot instructor.

While at Arcadia he met and later married Mrs. Clair Rodriguez. On February 10, just twelve days previous to his death, they celebrated their twelfth anniversary at New Orleans.

From Arcadia he was transferred to San Antonio, Brooks Field, where he again served as instructor of the flying school until he was sent to the Philippine Islands as instructor. During his stay there his mother, Sister J. W. Patrick, passed away.

At Kelly Field, San Antonio, he served as post operations officer. Later he went to Montgomery, Alabama, spending nine months in the Tactical School. From there he was sent to Barksdale Field, Shreveport July 1, 1933.

He was a man of sterling quality and did much good especially among the

young men with whom he was associated by nature of his work. Although not privileged to attend church because of his activities in his field of service, he was a faithful member. The funeral was held at Denison, and the body was taken to Washington D. C., where he was buried with military honors in Arlington National Cemetery. He leaves to mourn his wife, father, two sisters, three brothers, and other relatives.

## Washington, Indiana

### J. O. Dutton Conducts Missionary Services

Last November District President J. O. Dutton held a week of meetings here in the home of Mr. and Sister Harbstreit. The crowd increased every evening until on the closing night fifty-four were present.

It was then decided that a place for services should be built. All fell to work to make possible a little church house. Elder Dutton called it "the little cottage church." He returned as soon as it could be completed, February 18, and began services.

Though the weather was unfavorable, the people came out in good numbers, and in a few nights the church was full. Everyone seemed well pleased. Some brought questions to be answered. A choir leader was chosen and song service was enjoyed, everyone taking part.

Sunday, March 4, sacrament service was held for the few Saints at Washington at ten-thirty then there was preaching at 11 a. m., 2 p. m. and 7:30.

The missionary meetings closed March 8, with an attendance of about one hun-

dred. Some have promised that when Elder Dutton returns next May or June, they will be ready for baptism.

Local members found that there were more Saints living in this vicinity than they thought. When missionary services were announced several scattered members came to hear, and made the acquaintance of others of the faith. They are hoping that many will see the shining light of the gospel, and that it will be possible to build up a branch of the church there.

## Cedar Rapids, Iowa

### Jan Hus I. O. O. F. Building, Third Avenue, Southwest

This active and enthusiastic group of members has united to carry on the two-fold purpose of the church. They hold regular services, church school at 10 a. m. Sunday, preaching at eleven whenever one of the ministry is present from out of town. The pastor, Brother Pennington, lives twenty-five miles from the city and is not always able to meet with the group due to transportation problems and reverses which he has to meet; but the activities carry on, church school under the direction of Brother Barton, and preaching by visiting priesthood members from Iowa City, likewise twenty-five miles distant.

After passing through difficulties of varied nature, the group seems to be

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## HERALD PUBLISHING HOUSE

Ward A. Hougas, Manager

Independence, Mo.

# The Bulletin Board

## Notice to Michigan Musicians

Let us help fulfill President F. M. Smith's hope—a singing church! To assist in this, we, the musicians of Michigan, are declaring ourselves to be willing to do our part. Our aim is to make every singer a soloist, every instrumental player, the best. This will take time, determination, and above all, spirituality. Some day we want to sing with the Spirit and with understanding. We are expecting to have a choir of six hundred voices, an orchestra of ninety pieces and a children's choir of two hundred voices. All this will be made easier as we meet annually in a music festival and get intensive class work. Who is there, either old or young, who will not want to join ranks with the musical part of the Christian Legion? At the late young people's convention held at Cadillac, we saw what can be done with a small choir in a short time. We hope, at Saginaw, the twenty-fifth to meet many of the singers of Michigan and other places to further the interests of this glorious movement. Not only do we hope to develop singers and players, but directors from every part of the State, leaders who can take their turn at directing choir or orchestra when attending our annual festivals. Meet us at Saginaw March 25, and bring the anthems asked for by Sister Louise Evans. Let us do our part in making our church the singing church.—B. H. Doty, business manager.

## Nauvoo Branch to Broadcast Over WCAZ

Saints of Nauvoo, Illinois, will broadcast a radio program over WCAZ, Carthage, Illinois, 1070 kc. Sunday, March 25, from 1:15 to 2 p. m. Music will be furnished by the Walleth Trio. James C. Page will be the speaker.—James C. Page.

progressing, but as yet the young people from eighteen to twenty-three years of age have not been interested in either activity or attendance.

Attendance has averaged around twenty-five, and at one service the count totaled thirty-five which indicates that a strong return of interest is under way.

The nature of the services has been pleasingly uplifting, this being especially noted in the March 4, sacrament service when earnest testimonies of God's influence over these people and their earnest desire to be faithful and true were apparent. The group is also appreciative of the efforts made by visiting priesthood members in their behalf, and hope members of the ministry who chance to be passing through will stop to help them.

## Our Departed Ones

**DEAM.**—Altha Rosina Muir was born at Manti (now Shenandoah), Iowa, August 22, 1861. Her father, James Muir, died when she was but eight months old. When she was five, her mother married William Marks, of Shabbona, Illinois. William Marks was president of the Nauvoo Stake of the Church of Jesus Christ of Latter Day Saints at the time of the assassination of Joseph Smith and was also first counselor of the late President of the re-organized Church. They moved to Plano, Illinois, in 1867. Altha Deam was devoted to Sunday school and when fifteen, was teacher of a young class. She continued to teach various classes for twenty consecutive years, then she devoted her talent and energies to religio work, acting as associate to the general superintendent of normal work; she was the general superintendent of Religio Home Department for seven years. October 22, 1879, she married William H. Deam, at Plano, Illinois, President Joseph Smith officiating. Two years later they moved to Lamoni, Iowa. In both Plano and Lamoni, she was a member of the choir in which she did solo work, and where she continued her church work until March, 1919. In 1898, they moved to Chicago, where she was faithful in church work for five years, until November 6, 1903, they moved to Independence. In the spring of 1917, she and her husband went to Enoch Hill District, Independence, Missouri, where they had been appointed as missionaries by General Conference. Patiently she bore her sickness of fifteen years. Passed from mortal life March 10, 1934. Besides her husband she leaves a sister, Mrs. Julia Willis, of Chicago, other relatives, and many friends.

**CAPELLEN.**—Herman Ollie Capellen, oldest son of Mr. and Mrs. J. H. Capellen, was born December 6, 1901, at Litchfield, Nebraska, and departed this life February 21, 1934. He was united in marriage to Viola Smith, at Clearwater, Nebraska, 1921. To this union were born three children, one daughter, Erma Pearl, preceding him in death, and two sons, Jennings and Clifford. He became a member of the church in 1920, to which he was faithful to the end of his life. Besides his wife and

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## Church Programs Over KMBC

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Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, Graceland College Broadcast.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

# Are You In?

Have you sent for the questionnaire yet? If you are a manufacturer of any usable article and are interested in the development of a church market which will be of benefit to both you and the church, send for your questionnaire today. Don't regret later that you are not a part of this great movement.

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children, he leaves to mourn his death, his mother, two grandmothers, one grandfather, seven brothers, and one half-sister. Funeral services were conducted at Theford, Nebraska, in charge of Elder Hartman, of Kearney, Nebraska. Burial was in Purdum, Nebraska.

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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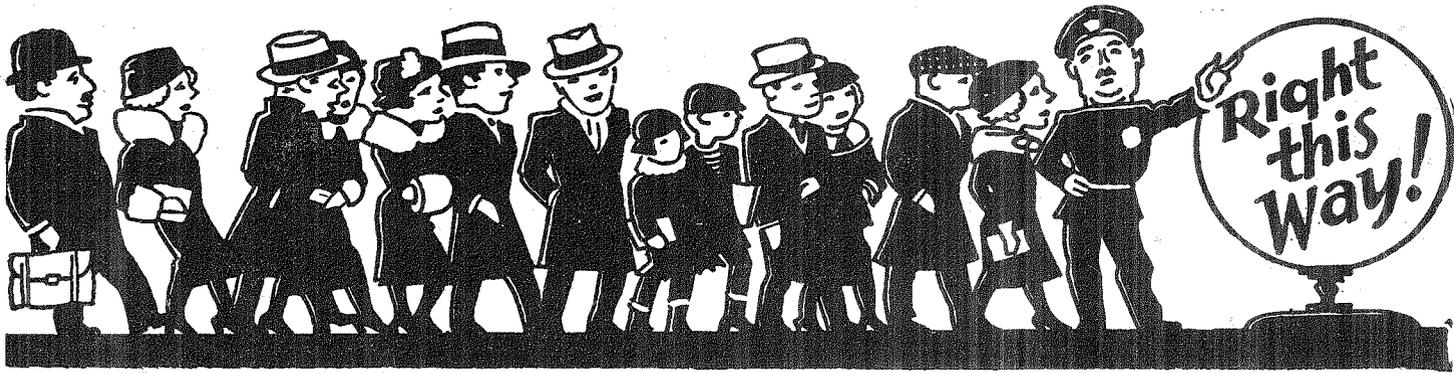
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Ward A. Hougas, Manager

Independence, Missouri

# *The* SAINTS' HERALD

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## "Hear Ye Him"

By J. F. Sheehy

Notice of Proposed Action on General  
Conference Resolutions

A Communication From the First Presidency

## The Prophecy of the Government

By J. A. Koehler

The Financial Obligation of Youth  
to the Church

By Ammon Andes

# THE SAINTS' HERALD

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 Floyd M. McDowell, Associate Editor  
 Leonard J. Lea, Managing Editor  
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HERALD PUBLISHING HOUSE  
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# CONFERENCE ANNOUNCEMENTS

■ Statistical Workers. Branch, district and stake statisticians and recorders are invited to attend a reception given by the Statistical Department of the church, on Tuesday, April 10, at 4:00 p. m. in the Young People's Room in the Auditorium.

■ April 14. The White Masque, Independence dramatic organization, presents "Why the Chimes Rang," as a demonstration of production technique, at 8 p. m.

■ The Conference Daily Herald now costs 65c.

■ The Laurel Club will serve meals for visitors in the Auditorium. The meals are not free but they will be worth the money. And the profits go to the church.

■ Girl Scouts and Orioles will divide time in charge of the check room at the Auditorium. The Orioles are planning to have a nursery to care for small children, and the Scouts will maintain a rest room for women visitors.

■ The "Elijah" will be given on the evening of Sunday, April 8, in the Auditorium. Admission is free. Everybody is invited.

## The Pigeonhole

### ■ Too Dangerous

By John F. Sheehy

Some years ago a young man walked on board a vessel. He had done that many times from earliest recollection. This particular morning, however, he came on board as the captain. From cabin boy to captain—that was a climb in the old days with plenty of competition. The men of the sea were rugged, brave, and rough. Captain George had been successful and was every inch a sailor.

Just before casting off from the home wharf at S—, his father came aboard to extend congratulations and to bid him bon-voyage. His father had been a man of the sea for many years. For more years than he could remember he was the master of his vessel. As the old captain and the young captain, father and son, stood shaking hands on deck the old man said, "My son. Just a little advice. You are a good sailor. You will make a good record. I want you to remember this though. There are two things in this world to be afraid of. Give them both a wide berth. Stear clear of both of them—Cape Cod and the Devil."

Cape Cod, the graveyard of the Atlantic ocean! The sands of Cape Cod are like the sands of the desert. Today there is plenty of water. Tomorrow the water is very shallow. The reason is that the sands of Cape Cod move around under the water, the moving being caused by the wind and the tide. Many ships in stormy weather have been wrecked, and many, many lives have been lost in the cold waters of Cape Cod.

Since the day the old man gave his son advice, Cape Cod has been made safe for navigation. A canal has been built across the narrow neck of land, and now in perfect safety ships and vessels sail from Boston to New York, and no sea captain has any fear of Cape Cod. But the Devil—I leave the reader to his own conclusion.

## “With One Accord in One Place”

By Grace L. Krahl

PENTECOST, with which the words in the above caption were associated after the death and resurrection of Jesus, was originally one of the praise-giving sacrificial and foreshadowing feasts prescribed by the Mosaic law.

Meaning *fiftieth*, the feast was so named because it occurred fifty days after the second day of the passover. It differed from the other annual feasts in that it lasted but one day, celebrating the last day of the harvest. It was to consist of leavened bread made from the new season's cereal, but no one tasted the new grain until the first sheaf had been presented to Jehovah.

Special sacrifices were commanded for a burnt offering, a sin offering, and a peace offering. Other purposes of the feast were to give thanks to the Lord for their prosperity, for the Law given from Sinai on the fiftieth day of their coming out of Egypt, and to acknowledge his dominion over their country and their labors.

Passover and Pentecost typify the two essential facts connected with the divinity of the Christian religion: That Jesus was the “lamb slain from the foundation of the world” for the redemption of mankind, and that He was the risen Redeemer to complete that redemption.

The early disciples who had but a short time before observed the feast of the Passover with Jesus had perceived that the paschal lamb, the illustrious type of Christ had now become “Christ our Passover.”

Then was borne in upon the souls of these same disciples, following Jesus' many reappearances after his death and resurrection, the fact that the offering of the first fruits of the harvest prefigured the fact that Jesus had become “the first fruits of them that slept.” Thus were the foreshadowings of these two solemn feasts illuminated.

BUT PENTECOST was to have a new significance which would place the final seal of divinity upon the mission of Jesus Christ and qualify those whom he had chosen to be witnesses of Him in all the world. It was the endowment of the Holy Spirit.

The setting, therefore, for this great, notable event is interesting, to say nothing of its importance. One hundred and twenty disciples had gathered in an upper room. It was early in the day, the third hour. The betrayer in his shame and humiliation had disappeared. The vacancy in the

Twelve had been filled by the choosing of Matthias. The incredulous Thomas had been satisfied. They had come in the spirit of expectancy and assurance, and were “with one accord in one place.” Not wholly dissimilar to the thunders and lightning of Sinai when Moses ascended the mount was this spectacular manifestation of the power of God, for “there came a sound from heaven as of a rushing, mighty wind, and it filled the whole house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were filled with the Holy Ghost.” Their final preparation for the reception of so great a display of the power of God attracts attention: they were “with one accord in one place.”

THE TIME APPROACHES when this people will gather in a General Conference, the success of which depends largely upon the attitude of mind in which they assemble.

There have been silent and verbal longings for a greater outpouring of the Holy Spirit than we have had for sometime. But to have a pentecostal season we must have a pentecostal setting, the secret of which is to be “with one accord in one place.” Or, in other words, to be of one heart and one mind for the glory of God and the advancement of his work.

And if the Prophet of the Lord must ascend a Sinai to be alone with God for the needs of his beneficent and glorious Cause, shall we not pray with “one accord” that God will meet him there.

Good will must become a strong ingredient of our common morality. We have learned that it can be put to practical uses in the marginal relations both of business and of government where a certain amount of benevolence is pardonable, but we do not trust it at the hard core of human relations in either sphere. But good will must become operative in decisions that really matter—where money is involved and where treaties are at stake. The cancer that eats at the vitals of our present economic structure is mutual distrust and fear, and it can be cured, if it is curable at all, only by a social morality in which good will is a rugged virtue.—Charles H. Heimsath, “*New Times—New Virtues!*” in *The Christian Century*.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

**F**RANK S. DOBBINS, district secretary of the Southern New England District, in writing of their recent conference says:

"We have closed a district conference that stands out as one of the most spiritually powerful experiences in the last twenty years. It will be referred to after you and I have passed to a still greater field of labor. It was a modern Pentecost, no spectacular manifestations but a profound divine power overshadowing the entire congregation."

We are always happy to hear of such spiritual meetings and the reports coming to us from various parts of the country of the improved qualities of these meetings constitute another sign of the times. Among other things for which Brother Dobbins seems to be thankful was the calling and ordaining of a group of young men to the ministry for work in that district and elsewhere. Brother Dobbins expresses the idea that the Southern New England District is on its way for a greater upward swing, and adds:

"Personally, I cannot spend time wondering 'what lies beyond the hills' and I pray Almighty God that his people may vision the possibilities right in 'the corner where we are.'"

**B**ROTHER WILLIAM PATTERSON in writing of the work in Port Huron says:

"We still face the future with courage undaunted, vision and hope undimmed, and faith and zeal unimpaired. In the year 1933 we baptized twenty-eight and had a net increase in membership of twenty-seven. This is the greatest increase in membership in Port Huron in a number of years. Next month will be devoted primarily to missionary work, and we hope to baptize a number of people."

Then, Brother Patterson speaks of the good which President McDowell's visit has done in trying to stimulate greater activity among the priesthood, but suggests the idea that if these efforts remain sporadic they are likely to do more harm than good, and he adds a tone of encouragement by saying that Brother McDowell's coming among them assured him "that the general administrative officers are contemplating a movement which will challenge each member of the priesthood to so sense the responsibility of his ministry that he will use it as the greatest instrument for the accomplishment of the greatest good."

The time is upon us when such an activity of priesthood must develop and we trust that each pastor, particularly, will be alert to the importance of stimulating into activity every member who holds the priesthood.

**B**ROTHER JOHN STEBEL who has been working so assiduously and well in Poland for a number of years wrote the Presidency recently saying that he was still carrying on the work as best he could under the disadvantages they have to meet. He tells us that the Saints in Poland are remembering at the throne of grace the church and the men who have responsibility to carry. He says:

"I often intended to write to you but reading such effective reports of excellent missionaries in the *Herald* I hesitated because I am not able to report as successful missionary work as those mentioned. My labor in Poland is about half missionary and half pastoral, and since Poland has been separated from the German Mission because of the Hitler Government in Germany and changed political conditions in Poland, Apostle Rushton in agreement with the Presiding Bishopric and with Elder Olson of the Statistical Department appointed me to work as bishop's agent and recorder of the Polish Mission. Although the field is not large and the membership is small I endeavor to do every part of the work carefully."

He adds that the *Saints' Herald* is a great help to him in his work and that he puts the *Herald* next to the three standard books of the church and thinks that every department of it is a masterpiece and that it should be printed in all "culture-languages."

Since Brother Stebel's membership in the church he has only met two or three of the leading men of the church. He expresses great faith in the church and is determined to carry on in the interest not alone of the work in Poland but at large. We wish Brother Stebel every success.

You cannot hold a grudge and a big job.—*Church Management.*

# A Hymn Message for Ministry and Laity

By L. B. M.

"Tell them, let us all stand up for Jesus!" This was the dying message of Dudley A. Tyng in April, 1858, to his fellow clergymen.

Tyng was an enthusiastic worker for Christian fellowship. He was the leader of a great religious revival in the city of Philadelphia in the winter of 1857-58. A young Episcopalian clergyman, he looked toward a long life of service, but he preached against slavery when that was not a popular position to take, and for this he was forced to retire from the Rectorship of the Church of the Epiphany. Fellow ministers rallied to him, and he went out into the city. He preached in a public hall, and established the Church of the Covenant. In April, at the close of the revival, he went one day to his barn to attend to a mule that was treading a machine for shelling corn. His study gown caught in the wheel, and his neck and arm were so badly lacerated that he died six days later.

George Duffield, jr., was serving as a pastor in Philadelphia when this pathetic accident occurred. He attended a memorial service for Dudley Tyng at which a poem echoing the dying minister's message to his fellows, was read.

On the next Sunday Duffield preached to his congregation from Ephesians 6: 14: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." At the close of his sermon he read the lines sung today by thousands of Christians the world over:

"Stand up! stand up for Jesus!  
Ye soldiers of the cross;  
Lift high his royal banner,  
It must not suffer loss;  
From victory unto victory  
His army shall he lead,  
Till every foe is vanquished,  
And Christ is Lord indeed.

"Stand up, stand up for Jesus,  
The trumpet call obey;  
Forth to the mighty conflict  
In this his glorious day:  
Ye that are men now serve him  
Against unnumbered foes;  
Let courage rise with danger,  
And strength to strength oppose.

"Stand up, stand up for Jesus,  
Stand in his strength alone;  
The arm of flesh will fail you,  
Ye dare not trust your own;

Put on the gospel armor,  
Each piece put on with prayer,  
Where duty calls, or danger,  
Be never wanting there.

"Stand up, stand up for Jesus,  
The strife will not be long;  
This day the noise of battle,  
The next the victor's song:  
To him that overcometh  
A crown of life shall be;  
He with the King of Glory  
Shall reign eternally."

Duffield was born at Carlisle, Pennsylvania, in 1818. He held pastorates in Brooklyn, New York; Bloomfield, New Jersey; Philadelphia; Adrian, Saginaw, and Lansing, Michigan. He was the author of many hymns. "*Stand up, Stand up for Jesus*" is the only hymn of his writing in our *Saints' Hymnal*, but another that is known and liked far and wide is "*Blessed Savior, Thee I Love*."

As I sing this hymn in the congregation of the Saints I like to think of the question of the Psalmist: "Who shall stand in his holy place?" and the answer he gives his own question: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (See Psalms 24: 3, 4.) Then there comes to mind the terse statement of Paul the great Apostle of Christianity: "By faith ye stand."

## In Church

People do not greet each other in church, except at a wedding. At weddings people do speak to friends sitting near them, but in a low tone of voice. It would be shocking to enter a church and hear a babel of voices!

Ordinarily in church if a friend happens to catch your eye, you may perhaps smile, but never actually bow. If you go to a church not your own and a stranger offers you a seat in her pew, you should, on leaving, turn to her and say: "Thank you." But you do not greet any one until you are out on the church steps, when you naturally speak to your friends.—Emily Post in *Etiquette*.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

## Auditorium Guides Make Friends

Friends are being made for the church and a good piece of missionary work is being done by Brother J. W. A. Bailey and his associates in the Guide's Office at the Auditorium. Their report indicates that they have distributed 4,000 pieces of literature, besides selling books and tracts, during the last ten months, and have given many lectures to groups of people from all over the country. Many who come simply to see the building are thus brought into contact with the church message. They would probably not hear of the church in any other way. The brethren have no fund to provide literature for this work except that received from donations. They make faithful use of everything received in this way. Some money has been received by mail as well as locally, for which they are grateful, and they give careful accounts of the receipt and use of all funds. Brother Bailey says: "I feel that the chief purpose of our work is to make friends for the church, and to give information concerning it."

## Address Your Mail Correctly

Time is still lost and inconvenience suffered by correspondents who address their mail incorrectly.

All mail concerning money, subscriptions, purchases, or business should be addressed to the Herald Publishing House, Independence, Missouri.

All mail for the *Herald* should be clearly addressed to The Editors, *Saints' Herald*, Independence, Missouri. Queries for "Question Time" may be specially marked for that department, and will be forwarded directly to Bishop A. B. Phillips for answer.

Mail for the juvenile publications should always be addressed to The Editor, *Stepping Stones* (or *Zion's Hope*, as the case may be) Herald Publishing House, Independence, Missouri.

If patrons will observe these rules, they will save the time and trouble involved in the mail being handled by the wrong department before reaching the right one.

## Correction

Sister Inez Kinney, author of the article "*The Seventh Gift of the Gospel*" which appeared in the *Herald* of March 6, page 300, calls attention to an error occurring about the middle of the first column. The words "His mother and amaze" should read "What wonder and amaze." We regret this mistake which makes the sentence meaningless.

## The Auditorium Ready for Conference

Preparations at the Auditorium for the General Conference on April 6 were begun earlier than usual this year, and visitors will notice a number of improvements. A new guard rail has been placed along each of the approaches to the north doors. The big lobby has been given a coat of paint that will make it lighter and more cheerful in appearance, and some decorative touches have been added. The upstairs hall where the business sessions will gather each afternoon has been receiving a thorough sweeping, chairs have been arranged, bunting decorations cover the big oval balcony, and the platform has been made ready for the tables and chairs of the presiding officers and their assistants. One is always happily surprised to see how much these touches improve the appearance which, without them, seems a bit bare. It shows how beautiful a room it may be when it is given its permanent fixtures and decorations.

Independence, too, is ready for its part in caring for conference visitors. The Housing Committee believe that there will be enough rooms in the homes of resident church members to go around, although offerings have been fewer this time than last, probably on account of families using closer quarters during the depression. Independence organizations of women and girls are ready to help at the Auditorium, so that one scarcely need to leave the building at all during the day. Meals, telephones, rest rooms, checking service, all are provided.

Visitors will be gladly welcomed. Old friends will be reunited, in many cases, after long absences. While friendship and visiting are not the main purposes of the conference, they are among the finer by-products of the great gathering. And many return to their homes with a stronger feeling of fellowship, appreciation for the work, and for the officers and people than they had before.

The Auditorium will be ready. It is simply waiting now for the delegates, visitors and friends to come in.

After considerable experience in coming into contact with wealthy and noted men, I have observed that those who have accomplished the greatest results are those who "keep under the body;" are those who never grow excited or lose self-control, but are always calm, self-possessed, patient, and polite. I think that President William McKinley was the best example of a man of this class that I have ever seen.—Booker T. Washington in *Up From Slavery*.

No race that has anything to contribute to the markets of the world is long in any degree ostracized.—Booker T. Washington.

# — NEWS BRIEFS —

## Record of Historic Nauvoo Houses to Library of Congress

Four Chicago architects visited Nauvoo the first week of February, working on a CWA project, surveying houses of distinctive architecture. Among the edifices noted were the Wilford Woodruff house and the Mansion House. The architects were accompanied by an official photographer who took pictures of the houses from different angles. The house surveys in blueprint form, with descriptions and photographs, will be filed in the Library of Congress at Washington.

## First Youth Convention at Sperry Highly Successful

Seven hundred attended the first young people's convention to be held at Sperry, Oklahoma, on Sunday, March 11, the closing day. Though facilities for holding so large a gathering are not many at Sperry, members and nonmembers alike opened up their homes to the visitors, showing fine hospitality. Community and church cooperation insured the success of the convention and its program. The town's board of education loaned the Saints the high school building for their meetings with light and heat free. President F. M. McDowell, Apostle R. S. Budd, and Mrs. Alma Adams, district chorister were guest speakers.

## Notes From Here and There

Elder Lee Quick conducted a series of inspirational meetings at Houston, Texas, not long ago. His sermons had the old-time gospel ring.

John Jefferds, who was ninety-three years of age March 23, sent his birthday offering to the Bishop last week. Brother Jefferds was baptized into the church in 1882. He is a resident of the Soldiers' Home at Grand Rapids, Michigan.

Young people of Western Michigan District have joined the Christian Legion. They met at Cadillac, March 4, to organize.

The death of Sister Lucinda Marshall, wife of William D. Marshall, at Nauvoo, February 2, recalls the faith and works of this pair in pioneer days. They left Nauvoo in 1878, in a covered wagon to take up a homestead in Kansas. They returned in 1923, in a Buick touring car. Sister Marshall passed away a day after her fifty-eighth wedding anniversary.

## R. T. Brown and Percy Farrow at Wabash, Ontario

The congregation at Wabash, Ontario, was grateful to have as speakers early this year Elders R. T. Brown, of Merlin, and Percy Farrow, of Sarnia. Elder Brown arrived the first of the year and preached for a week. He was followed by Brother Farrow who preached thirty-seven sermons, and baptized eight people.

## Winner in First Graceland Broadcast

Mark J. Hutchinson, of Pisgah, Iowa, won the ten-dollar credit award for the first in the series of Graceland broadcasts, submitting the best summary of President G. N. Briggs' talk broadcast over KMBC.

Honorable mention was given to Lois Gibson, of Mount Washington, Missouri, Joy Harder, of Independence, Missouri, and Nadine Carr, of Garden Grove, Iowa.

## Rich Hill Members Seek Working Knowledge

Monthly priesthood meetings at Rich Hill, Missouri, reflect the attitude of the membership to obtain a working knowledge of the church. They feel that they have splendid opportunities of moving Zionward.

Also, they are giving diligent attention to class work. Besides the regular church school classes, a group is studying themes from the *Priesthood Manual* each Sunday morning. Another class is held on Tuesday evening on "*The Seven Laws of Teaching*." Some of the workers are studying leadership and training in a series of lectures presented at the high school by three of the leading ministers of Rich Hill.

## Nine of Ten Are Graceland Graduates

Nine of the ten young men whose names were approved for ordination at the Southern New England district conference, March 9-11, are Graceland graduates.

Five of these were ordained in an impressive service conference Sunday. Albert Fisher was ordained a priest by his father, Bishop M. C. Fisher; Mortimer Fisher, priest, by his father, Elder E. H. Fisher; Wallace Sinclair, priest, by his father, Doctor W. A. Sinclair; Havalin Jordan, deacon by his father, Elder Leon Jordan, and Sidney Thompson, priest.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Springfield Young People Entertain Adult Division

Springfield, Missouri.—The young people of the Springfield Branch entertained the adult division with a party and a genuine "get-together," with the purpose of establishing a closer union between the adult division and the young people's division. A program was given consisting of numbers by both young and old, followed by playing various games and singing pep songs and old familiar tunes in which everyone participated. Refreshments were served to seventy-five members.

We look forward to the help our conference visitors are going to bring us, and we are getting better organized to unite our forces for work, to the best of our wisdom and judgment and understanding of the gospel, and all work toward the same goal. We are going to join with those folk who are making steps to clear the church debt, for where there is unity, there is strength. And by enough prayer and faith; by enough effort and work, we can easily accomplish the task before us.

LELLA PALMER,  
Young People's Supervisor.

## Financing the Home

How can a marriage that depends upon the installment plan for everything that must be purchased, ever have a happy ending? The automobile may look very nice on the wedding day, but it will perhaps be ready for the junk pile before its price is paid. We do not understand how any home can be a happy one, and how any marriage can be a real success, when begun on the debt-incurring plan. Would it not be far more sensible to defer the marriage until the one who is to become the house-band (husband) has proved his ability to become the head of a home by gathering together the necessary material things with which to start housekeeping? If a man cannot do this before he is married, how can any girl ever believe he will be able to do it after marriage? No matter how simple the furniture, and how humble the beginning, it would be far better to start married life with material things that have been paid for in full—including the marriage license. We believe that there is a very definite relationship between a carefully financed home and a happy one.

Marriage is an estate designed by our Maker for the human family, and rich blessings from Him attend it when it is entered into with proper caution and understanding, and when proper financial provisions have been made to

begin a home. Better defer the marriage a bit, until you are in a position to start right, and thus be assured of a happy beginning of your life together, and a peaceful, happy home life day by day.—S. A. Ruskjer, in *The Youth's Instructor*.

## A Prayer

To say a prayer is not to pray  
Unless I mean the words I say;  
Unless I think to whom I speak  
And with my heart his blessing seek.

Then, let me, when I come to pray  
Not only mind the words I say,  
But let me seek with earnest care  
To have my thoughts go with my prayer.  
—Author Unknown

## Recreation

By Joseph Smith (III)

"The object of amusement should be to instruct and improve as well as recreate. This taken as a guide, may keep us from permitting amusement to degenerate into the complete absorption of all the faculties of the mind and body, thereby, becoming a business to be followed as such, to the exclusion of that which is of more essential character.

"We would suggest to the minds of the Saints this truth: The surest way to keep the little ones with the larger youth at home, is to make that home to them a home indeed; the best, the brightest, the holiest and the happiest spot in all the wide earth; where all that is lovely, all that is good, all that is desirable may be allowed to concentrate; where the chief object kept in view by both father and mother with regard to the children is to make them better, wiser and holier. Everything then of a tendency to cultivate the mental and the physical would come under the observation of the parent, or guardian of the little ones. Too much carelessness has crept into our habits upon this subject, and that which is often uppermost in our minds is how to get rid of the trouble incident to the care of the children, and obvious duties are avoided altogether, or only half discharged, so that when our children left to themselves acquire those pernicious habits tending to death, we lift our hands in holy horror, and cry, Oh, the depravity of man! Oh, the instability of human hope! Oh, the ingratitude of our children, when the fault is more than half our own. We remember, . . .

"The minds of the young are easily impressed either for the good, or the

evil, and first impressions, are oftentimes the hardest to efface, and if for evil, what a world of mischief is the result. It is also a well-implanted principle in the young to be impatient of restraint, and when positive law is laid down for their guidance, unless made conscious of its efficacy for their good, or given to understand that to command implies obedience, they are inclined to rebel. The necessity then is to be enforced by the resident power, by the exercise of physical restraint, or by moral culture.

"That there is need for an immediate and decided step in advance in this direction, among the Saints, none are so blind as to deny; therefore let us step forward, not to the rear, but abiding in the faith let us work cheerfully and manfully to place ourselves foremost among reformers, the place where we ought to be.

"Amusement, to be lawful in the sight of God, must be innocent, and of this nature are many that are tabooed among very sanctimonious people, who have had the life crushed out of them while young, and who seem to think that human nature requires to be contracted by the same narrow views. Care will be necessary in the selection to exclude those really obnoxious to the spirit of the work of the last days.

"They must also be instructive, calculated to develop some faculty of mind, or body, not brought into play by either close study, or labor. That they should be of an amusing character is a self-evident fact, else a part of the purposes of recreation is lost.

"To sum the matter up then in the limits of this article, we can only say: provide for your children, little ones and large ones; suitable, innocent and instructive amusements, making home the center of their joys; and by this means prevent them from seeking amusements in the streets first, and finally in the haunts of vice."

(By Joseph Smith, in "Advice to Parents," in the first *Herald* he edited, May 1, 1865, page 130. He confessed, "We cannot speak from experience concerning the bringing up of children, not having as yet attained to the years necessary to acquire such experience." But he had been requested to provide such instruction through the *Herald*.)

## The Tenth Legion

The following applications for membership in the Tenth Legion were received in the month of February:

Mary Ellen Whalen, Rockford, Illinois.  
Lella Palmer, Springfield, Missouri.

# "Hear Ye Him"

An Easter Sermon  
At Stone Church, Independence

By John F. Sheehy

A FEW YEARS AGO a world disarmament conference was held in the city of London and the King of England was to deliver a speech to be broadcasted. Definite time had been set up for a world hook-up for the King's message was to have the right-of-way. While thousands of people waited in America, a young mechanic—a man in his twenties—discovered a break in the line in one of the principal relaying stations just outside of the city of New York. There was no time to lose; there was no time for repairs. The tick of the clock—it was time the King was on the air and the young man caught the two wires in his hands and held them together. The current bent him double. It seared his flesh. He suffered agony; but he held on with a deathlike grip until the last word of the King's message had come and had been heard in all the sections of our land. A brave young man, devoted to the science of radio broadcasting, one who was working, not for what he could get but what he could give.

But I can tell you of one this morning who did far more than that for you and for me. There was an awful break between God and man. There was but one who could fill the gap. That one was Jesus. Every bit and every whit a hero, he stretched himself out upon the cross to make the connection between God and man. The fact that he did this was the only thing that has enabled you and me to hear the message of the King of kings as it comes from heaven, for "God so loved the World that he gave his only Begotten Son that whosoever believeth in him might have life."

Then, again, it was Jesus who said: "Greater love hath no man than this, that a man lay down his life for his friends." Immediately upon saying those words he turned to his disciples—it was just a few hours before the crucifixion. They were uttered during the last week of his life, when he well knew that death and the cross were just a few hours away from him. And then he turned to his disciples and said to them, "Henceforth I call you no more servants, but friends."

I once visited a paper mill in the little town of Kennebunc in Maine, and I saw colored rags from all

over the State. Girls were at work carefully sorting out these rags, throwing them off into piles; and I said to the superintendent who was showing me through, "Why all this waste of time and money? Why not take these rags as they come in and throw them into this great vat of chemicals and let it go at that? This is so insanitary, these rags are so unclean; why do you waste your time on these dirty old rags?" And he answered "We aren't concerned about the rags as to whether they are cotton or silk or woolen; but we are very much concerned as to whether or not there is any color of red in the rags.

Every piece of rag that has any red is thrown out to one side. The chemist has found a way to bleach all the black and blue and green and all other colors of cloth so they can be made into paper as white as snow." Then he turned to me and said, "Would you like to make a fortune?" Well, who wouldn't? He said, "Here is one way in which you can make a name for yourself and a fortune: If you can discover some means of bleaching red rags or any rags with the color of red so that we can take the red out and make beautiful white paper, you will have made a name for yourself, for to this very day no man has discovered any means whereby the red can be removed. So all the rags that contain any taint of red or crimson or scarlet in them are thrown aside to

be used in the making of other than white paper."

So, only God could discover a process to remove the red stain of sin, the most costly the world has ever known. Oh, at what a price! You can take your bulletin now and turn with me to the price that was paid in this discovery of God to remove the red stain of sin from the world and from the lives of men. "The Garden, the judgment hall, the crown of thorns, the cross, the tomb." They caused pain of mind and body; they caused sorrow as well as suffering. Each one has its own particular story to tell: The Garden which was a place of prayer, is swiftly, suddenly turned into a place of betrayal. The Garden, where Jesus with his disciples would spend a few hours in worship; and though they had fallen asleep, he still communed with God. Now this sacred place has been invaded by the howling



JOHN F. SHEEHY  
Pastor, Independence, Missouri

mob, thirsting for his blood; and Judas leads the mob, and it is the place of betrayal.

The crown of thorns! What mockery! King of the Jews? And so they crowned him as such with a crown of thorns that pierced his brow and commenced the agony of physical pain.

The judgment hall of Pilate! Was ever a man called upon to endure such humiliation? There wasn't anything to be said, and so He opened not His mouth, deeply humiliated. They stripped him of his clothing; they put upon him a robe, a royal robe, and for the symbol of power and authority and kingship they put a reed in his hand; and they mocked him. Instead of bowing in reverence and respect, they smote him, they spat upon him! The judgment hall of Pilate; the crown of thorns; the mockery and humiliation. It is the Son of God.

Then came the cross, death, the tomb.

**W**E commemorate the day of crucifixion with our Good Friday, and we have gone far with our commemoration of the resurrection; but the day between is the day of death, the day of silence in the tomb, and we go madly rushing on in our preparation for Easter. No time was spent in silent, reverent meditation to commemorate the day of sorrow and gloom that spread over the world. The day of death!

Then came the dawn, and with the dawn the resurrection. It was the beginning of a new week. It gave new meaning and vision to all the events of the last week: the garden, the cross, the tomb became beautiful symbols to help us to understand the meaning and the purpose of the resurrection, of the crucifixion.

In the garden, Jesus said to God, "Thy will be done." They made him wear the crown of thorns, to stand alone before Pilate, to die on the cross. "Thy will, O God, not mine, be done." Why? Because God so loved the world.

**E**ASTER MORNING, and Jesus stood before Mary—the immortal, glorified Jesus; the evidences of the great suffering he endured were seen in the scars in his hands and in his feet and in his side. Alone he bore it—all alone. He gave himself; he suffered, bled, and died, alone. It required the cross. The process of removing the red stain of sin was unfinished without the cross.

I remember reading some time ago that back in the days of the Renaissance, when the great protest movement against the predominate religion of the day was sweeping over the world, how men were breaking away from the rituals and the customs and the traditions. Ah, they went too far. They lost the wonderful sacred, saintly vision of the beau-

tiful symbols of the religion of Jesus. One man was burned at the stake because he refused to bow and kiss the cross, and he said, "I would rather worship him who died on the cross, than the cross on which he died." Noble words coming from a noble soul, but coming from a soul that was so filled with protest that he failed to see the place of this beautiful symbol in the religion of his Redeemer. It stands symbolic of the supreme love of Jesus Christ for the world. Without the cross, there is no resurrection, for without the crucifixion the price that God discovered would have to be paid never could have been paid.

You can see strange things in a little building at Evansburg, Pennsylvania, and many go through this building every day, a little historical museum, one of the State buildings of Pennsylvania. In a glass case there are exhibited all of the ropes that have been used in hanging convicts. What a gruesome sight it must be to have the sheriff point out to you the rope that hanged some famous criminal of the state, and say, "This was the rope that broke his neck. "And the sheriff says that many people shrink away from this case. They have no desire to see these instruments of death and torture.

**B**UT it is not so with the cross. We turn to the cross. It has become sacred to us and a part of our religion. A new hymn has been written. Part of the ministry of Jesus is told in this hymn. I will read it. Notice how rightly they have named it. The title of the hymn is "Borrowed":

"They borrowed a bed to lay his head  
When Christ, the Lord, came down;  
They borrowed the ass in the mountain pass  
For Him to ride to town.

"He borrowed the bread when the crowd he fed  
On the grassy mountain side;  
He borrowed the dish of broken fish  
With which he satisfied.

"He borrowed the ship in which to sit  
To teach the multitude;  
He borrowed the nest in which to rest:  
He had never a home so rude.

"He borrowed a room on the way to the tomb  
The Passover lamb to eat.  
They borrowed the cave for him a grave;  
They borrowed a winding sheet."

Let me call your attention again to the Scripture reading of this morning. Standing before Pilate was Jesus the Son of God; and standing before Pilate was Barrabas, the convict, the murderer, already tried and found guilty and condemned to death, death on the cross, the capital punishment of the day. But it was the custom to release one of the prisoners at this

(Continued on page 403.)

The Second Prize Winner, Holden Stake Young People's Essay Contest

## The Financial Obligation of Youth to the Church

By Ammon Andes

Warrensburg, Missouri

*"If thou lovest me, thou shalt serve me and keep all my commandments."*

THUS Christ taught us that in order to become citizens in his kingdom we have certain duties to perform. Christ's mission was one of love, to lay the foundation of the kingdom toward whose building we have pledged our services. At the time of Christ's birth and mission on earth, he found the leaders of his "chosen people" keeping and stressing certain points of his law, but forgetting other points of equal or greater importance. They kept the law of tithes and offerings, sacrifices, etc. quite stringently but forgot to exercise love and its fruits. True giving must be done with love and the right intent of the heart. The Christ condemned these men because of their wicked hearts and said, "These things ye ought to have done but not to have left the other things undone." Christ's mission was one of love, to lead men through a change of heart. Yet, though he stressed his message of love, he said, "If ye love me keep my commandments;" he never excepted any of God's gospel principles.

Perhaps we of this age are inclined to go to the other extreme of thinking, to think only of the building of good moral characters with the love of God and our fellow men uppermost in our hearts, forgetting the financial side of our obligation to our God which should be operated through our church. Certainly, we must build on love, and by the uplifting of character, but if we have the love of God in our hearts we will be willing to keep his commandments concerning our financial obligation to the church.

"Property must not be regarded as an earthly treasure but should be recognized as a heavenly trust," for we are told that, "Every man shall be made accountable unto me, a steward over his own property." Thus God in his infinite wisdom placed us here to work out our own soul's salvation, and gave us earthly possessions that we might live. But he intends that we shall worship him and recognize the fact that everything we have belongs to him, "Every good and perfect gift cometh from God, the Father of light." Saint John writes, "Without him was not made anything that was made." Thus we cannot truly worship him without recognizing the law of stewardship as found in the *Doctrine and Covenants*.

If we, as young people, wish to fulfill our duty to the church, which is the same as the duty of any

other member of the church, we must become God's stewards. But by becoming stewards we have something to do other than merely keeping the "Golden Rule" and admitting that God created all and hence owns all. If we are to redeem Zion there are certain steps that we must take. We are told in these latter days to, "Remember the poor, consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors. . . . And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property." We should thus make out applications for stewardship with God, through the church, and have our names on its records as consecrated stewards.

In order to qualify as a recognized steward there are certain of God's laws as given in his gospel that we must obey. We must live a life that is good and useful, so that we may be recommended by our branch and stake officers; we must consecrate of our properties unto the church, all of it if God says so, pay our tithes and offerings, pledge all our surplus to the church, and agree that all consecrated property that we hold belongs to the church and cannot be taken away by us in case we sin or are severed, or wish to sever ourselves from the church. It is a pledge to God to keep his financial law which is none other than our true obligation to him because, "The tithe and surplus is not a question of alms giving—it is a question of ownership—yours or God's.

We should be willing to pledge as did Abraham and Jacob, "And of all that thou giveth me, I will surely give a tenth." We need not fear that our tithes which we give to the church will not be recognized by God or that they will be misused. If we do our part by giving, God is able to take care of the rest. Christ told his disciples, and again we are told in latter-day revelation, "He that is idle shall not eat the bread nor wear the garments of the laborer." God is just and there is wisdom in his principle that requires us to give the (Continued on page 403.)

## The White Masque Players

By Alice M. Burgess

A dozen years ago a group of Independence folk met to formulate a very simple basis of organization. "As a group of people interested in dramatics," they stated, "we wish to be known as White Masque Players. The organization will be subject to the advice and suggestions of the proper church authorities." Thus began the organization that has made some remarkable history during the past decade. Conference visitors will remember this club as the group responsible for a number of General Conference productions: in 1923, the pageant *Revelation*; in 1925, *The Fool*, by Channing Pollock; in 1928, *The Glory of 1830*; in 1930 the big pageant, *Fulfillment*.

Though the ideals of service and of artistic achievement were set very high by the founders of this club, a glimpse into the achievements of the passing years would stimulate rather than discourage such idealism. The club has accumulated costumes, properties, sets, lights, and make-up which have been used by all the churches in Zion. Even community enterprises have, at a low rental, drawn upon this store of dramatic equipment which at one time amounted to several hundreds of dollars in value. Though of late, because of inability in these depression years to replace broken, worn, or lost articles, the number and the value of these supplies has diminished; yet most of our own religious dramatic productions still rely upon White Masque assistance in costuming, lighting, setting, and directing.

The Pastor in Zion is an honorary member of the club and this year the club reaffirmed the statement of 1922, expressing desire for direction from the proper church authorities.

This winter, at the Stone Church, three Sunday evenings of religious drama have been provided by the club. These services have each been centered about a one act religious drama, with music and a fifteen minute inspirational talk, both leading to the play as a climax. Two of these dramas *Why the Chimes Rang*, and *Dust of the Road*, will be reproduced in April for the entertainment of General Conference visitors.

Though White Masque Players are proud of past records, they still have many unrealized ideals, projects which had a definite place in the vision of the founders of the club. Some of these are: the organization of a permanent junior dramatic club in Zion which shall act as a feeder to the senior club; the organization of church-wide dramatic clubs which may develop a circulating supply of producible plays, valuable costumes, lights and sets; and the

production on the radio of church history and scriptural drama.

It is their hope that White Masque Players may continue to grow in grace and in service to the church as a whole as well as to Zion.

## The Railroad a Safe Means of Travel

There has been no let up in the campaign of the western railroads to protect passengers.

This is indicated in an announcement issued yesterday by the safety department of the Milwaukee Road in which it points out that the year 1933 has been added to the list in which no passenger was fatally injured as a result of an accident involving its trains.

In the past 16 years only one passenger was fatally injured in a train accident on the Milwaukee Road although during that period more than 157 million passengers were carried, their journeys totaling over 10 billion miles, according to the announcement. The road operates more than 11,000 miles of railroad in 12 western states.

Complete figures for 1933 are not as yet available but in 1932 on all the railroads of the United States only one passenger was fatally injured as a result of collisions or derailments and 27 passengers were fatally injured getting on or off or being struck by trains. In motor vehicle accidents approximately 30,000 persons were killed in the same year, according to the National Safety Council, while civil aviation accidents were responsible for the death of 158 passengers.

When it is considered that passenger trains carry an average of 40 to 50 persons while automobiles ordinarily carry but two or three the contrasting figures have added significance.

Eternal vigilance brought about the railroad's safety record, according to J. T. Gillick, vice president of the Milwaukee Road.

"Although quick to avail themselves of modern safety devices and appliances the railroads, because of the nature of the work, must depend almost entirely upon safe practices being followed by their employees. The record is a tribute to every employee and evidence of the effective work being done by our safety department," Mr. Gillick said.

A constant educational campaign is conducted by trained supervisors on all sections of the railroad to train employees in safe methods. Each mishap is investigated to prevent recurrence. Injuries to railroad employees are decreasing, according to the announcement.

"Many a man grows hair waiting for a chance which some other fellow has gone out and grabbed."

# The Royal Road

By Florence Tracey

XXVI

## Curious Sensations

"But, Larry! I wish you knew how I feel! It's the queerest sensation! A sort of hollow, roll-around-until-you-hit-something feeling right in the pit of my tummy! I can hardly eat because of it!" The two girls were bending over the bed on which lay the newest addition to Sallie Ruth's "trip to Europe wardrobe," as they jokingly spoke of her new clothes. This was Mrs. Keithley's *bon voyage* gift, a dove-colored suit with a blouse of Chinese blue crepe embroidered with bright red, jade green and gold. Sallie Ruth touched them lovingly. After a breathless moment: "Isn't it wonderful?"

"What, the tummy ache or the suit?" Larry's voice sounded much more matter-of-fact than she felt. She was imagining herself in the younger girl's place, about to leave for New York, soon to see the Goddess of Liberty fade away in the smoke and land mists. She did not blame Sallie Ruth for having the "queerest sensation." Almost she wished it were she going after all. Mrs. Keithley was being very considerate of the girl whom she chose to term her protegee rather than her companion and secretary.

"Silly! the suit, of course. I think it's too wonderful to be true for Mrs. Keithley to get my clothes and take the money out of my salary later on. Isn't she peachy, Larry?" But before Larry could reply, she rushed on: "Oh, Larry, I'm just too happy and too scared for words! And so grateful to you!" tempestuously she flung her arms about the other's neck and covered her face with kisses. "—I think I'm the luckiest girl in the world, just when I was about to decide I was the unluckiest!"

This was to be their last evening alone, just Carmen, Sallie Ruth, and Larry. Tomorrow Mrs. Blaine would be home, and in less than a week, Sallie Ruth would leave Independence with Mrs. Keithley on their way East. When Mrs. Blaine had been appraised of her younger daughter's plans after a council held in Eldred Hampton's living room, she had promptly declared her intentions of returning home to look into the matter.

The girls' plans for the evening were necessarily quiet and private. They were going to have dinner, Sallie Ruth's last culinary flourish, and spend the rest of the time sewing, talking, and listening to the radio.

That afternoon Sallie Ruth had been excused from school, and Larry had left

the office in order that with Doc and Eldred they might attend Mr. Harvey Peterson's funeral.

It had been a small funeral, very simple of program, music and a brief sermon. And the girls had been surprised at the amount and beauty of the flowers banked about the casket.

Mr. Peterson had no relatives other than his cousin and partner, and so Doc and Eldred and the girls sat with Mr. Horace Peterson. Solemnly then, when the service was over, they bore the body to the grave, and as if in good omen, the sun shone brightly upon the group gathered at the graveside as the preacher voiced the prayer of farewell.

"Didn't he look peaceful?" Sallie Ruth's whisper was awe-struck. Then louder: "He looked as if—well, as if he were expecting something." They were driving home from the cemetery.

"There," Eldred Hampton spoke from the front seat, "you put the words in my mouth, Sallie Ruth. I've been trying to think how to express it. He did look as if he expected something."

"Sort of as if he were in a calm sleep about to waken to eternal things," put in Doc.

"I wonder if he has found what he expected yet, if he has found his Lois of twenty years ago," mused Larry. "Does it sound horrible to say this?—Somehow I feel that while his death was a great shock to all of us, it was a joyous passing. He didn't suffer, and you said, Mother Eldred, that he's wanted to go for years."

"He was a blunt, rough fellow, shrewd in his business," observed Doc; "but he was good as gold. He was a man of his word, a loyal fellow. How he must have loved that wife of his!" The man's tone was intense. Larry noticed the quick glance Eldred Hampton flung at him.

"I imagine Mr. Horace Peterson will miss him more than any of us are aware," Eldred said after a moment. "The two of them were always together. Won't it seem odd just to have one with us now, and not to have to call him Mr. Horace Peterson to let him know we're speaking to him?"

"I'll bet we do," returned Doc. "Do you suppose Mr. Horace Peterson—see, there I go—will conduct his business alone?" And then the two in the front seat were discussing business matters.

Left alone to her thoughts, Larry settled back into the corner of the car to reflect on the funeral. She was glad they had flowers at funerals—the symbolism was so beautiful. She was happy that she had gone to the show with Mr. Harvey Peterson that evening weeks ago;

now she could appreciate something of the fineness of him, his sensitiveness, his loyalty, his love. "I wonder," she pondered to herself; "I wonder if he has met her yet—and if things are still the same; if they still love each other. I wonder if somewhere out beyond the sunset they have joined hands never to be parted again."

Carmen was working late this week, and Larry and Sallie Ruth were waiting dinner for her. When Larry had arrived, the young cook and housekeeper was just finishing setting the table. She had used the daintiest family doilies. The candlesticks that were a part of Carmen's hope chest treasures held tapering white candles in place. Flowers Jeff had sent, formed a centerpiece—he had sent Sallie Ruth a great many flowers recently.

On the menu in addition to Sallie Ruth's own concoction of clam chowder were scalloped potatoes, Carmen's favorite fruit salad, and the dessert was to be generous slices of angel food cake smothered with whipped cream. That was the first angel food cake the girl had baked, but it was a tremendous success.

Everything was finished in the kitchen and dining room, and all there was left to do until Carmen arrived, was to keep the victuals warm. The two drifted into the bedroom and began a thorough inspection of Sallie Ruth's wardrobe. Meanwhile, they were exchanging confidences.

After considering the wisdom of it for several days, Larry had decided to tell Sallie Ruth the information she had won from Rowe McCarley concerning Bill Heckel. It would be a good thing for the girl to know what she had escaped. And now she was relating that part of her talk with Rowe which determined the identity of Bill Heckel, alias Tom Johnson.

"I was such an idiot!" choked Sallie Ruth, "and you didn't tell Rowe anything about me?" wonderingly.

"I had promised you that I wouldn't," simply.

"Larry, darling, you're a wonder! I think Mrs. Keithley is nice, but you're ten times nicer! And I'm so grateful! I hope I can do something for you sometime!" She went to the closet to bring out more dresses. "Carmen thinks you're wonderful, too. Do you know it's funny how I used to watch you and envy you, Larry," the blue eyes were frankly reminiscent. "I've watched you and Greg go away so many times, and even before I knew you, I used to think you were lovely."

"Don't—don't," blushed Larry; "honestly, you'll make me conceited. I'm not wonderful—I'm not lovely. I'm just me." Then she turned her attention to the dresses: "How—pretty!" she was holding in her hands a fragile tea gown of sea blue.

"Isn't it?" agreed Sallie Ruth; "I just get lost in superlatives when it comes to my new clothes. The only thing is I hate to begin wearing them for fear I'll wear them out." She laughed.

On the bed were strewn sports sweaters, white and blue flannel skirts, a demure gray crepe frock. But most gorgeous of all was the ivory satin evening gown, simply and cunningly cut, and having a deep yoke of cream-colored lace.

"Funny thing, you and Carmen and Mrs. Keithley are alike. She insisted on this dress. Told me I could give my black net to Carmen, that young girls looked better in white, that black was too sophisticated for them."

Larry nodded approvingly. How happy the child looked! Well, this was a gala time for her with farewell parties from her schoolmates, gifts from everyone, Mrs. Keithley's tasteful selection of her wardrobe, and the prospect of seeing the world soon! She had many reasons for being happy, reasons that even her mother could not change. Larry did hope that nothing would happen to dampen her joy; that her mother would do nothing. If there was a shred of nobility in Mrs. Blaine's make-up, Larry prayed that it would be apparent now.

Dinner was awaiting Carmen in the kitchen. The radio was tuned down to just the right musical tone, and the only electric light burning in the apartment was that in the floor lamp of the living room. Larry and Sallie Ruth after having put the wardrobe away were sitting on the couch together.

"Do you know," Sallie Ruth hesitated a moment and patted Larry's hand with a swift impulsive movement, "you've done so much for us, Larry, that the Blaine family will never know how to express its appreciation, but—" she seemed about to stop.

"Yes," encouraged the other.

"—there's one more thing I wish you'd do. I wish you'd look after Carmen a little."

"Now don't you worry about Carmen. She has many friends. John and Eldred and Doc would all give their little fingers for her if it were necessary."

"But I want you to keep an eye on her, too, Larry. With mother here Carmen's apt to hide herself in a sort of rut. You're the best one to keep her out of it."

"Well, of course, I'll be thinking after Carmen's interests—she's a friend of mine, you know." How trite the statement sounded. "She's helped me a lot." Larry felt that she always stumbled when she tried to express the extent of her feelings. She found it impossible now

to tell this stunning little creature before her just how much Carmen did mean in her life.

And then the third of their party arrived. How pretty she was tonight in that vivid orange blouse and tan suit! On her head she wore a straw hat with a tiny brim and a single brown ribbon. Her necklace, pocketbook, and shoes all matched the exact shade of that ribbon. Carmen was like that; she was tasteful in the details of her dress.

"Just saw Eldred in the hall," she spoke to Larry, for Sallie Ruth had fled to the kitchen to dish up the dinner, "and she said they missed you downstairs at dinner. She may drop in on us later. Isn't it just my luck to have to work late these days when Sallie's having such heart-throbs over her trip?"

"But look what you come home to," laughed Larry, then she lowered her voice meaningly: "Sallie Ruth's worked awfully hard to make things nice tonight."

The other girl nodded quickly. There was rare understanding between those two. Sometimes words were unnecessary between them. This particular nod meant that Carmen had already noticed the care with which her little sister had planned the evening, and she would be sure to say something appreciative.

"The child's just been showing me her things," Larry continued.

"Aren't they lovely? I'm so glad Mrs. Keithley supervised the choice of the clothes. She's been so generous with Sallie, and I don't believe anything Mamma says or does will make the least difference with her. I was talking with her about it last night, and she is very pleased with the arrangements."

"Gee, just think what I'll be doing a week from tonight!" breathed Sallie Ruth as she balanced a spoonful of chowder at a precarious angle; "only a week from tonight I'll be in New York!"

"It's going to be super-wonderful for you, my child—I simply run out of words to express myself when I think of that trip," declared Larry.

"There's one thing I can't understand, Larry—"

"Only one? You're fortunate."

"Now, don't tease; I was serious."

"No! Well, then I will be serious, but before you floor us with questions or prognosticate our futures, permit me to observe, Miss Blaine, that the chowder is excellent."

"Tastes just like the seaside," chimed in Carmen.

"How many seashores have you ever gnawed on?" giggled Sallie Ruth.

"Now who's being silly?" from Larry. "But what was that you didn't understand?"

"Why did you let that little dinky job of yours at Shooley's keep you from going with Mrs. Keithley? This was a perfectly grand chance for you, and she really wanted you." The questioner's eyes were grave.

"Well, I—I—" stammered Larry.

"That's a pretty pressing and inquisitive question, Sallie Ruth," broke in Carmen. "Larry may have reasons of her own in turning down such an opportunity, reasons which she does not care to tell."

"But, gee, I tell her everything!" protested the girl. "Why can't she tell me just that?"

"A hostess always talks of unembarassing subjects," reproved Carmen, ignoring the question.

Shortly after that they were deep in a discussion of the itinerary the travelers were to follow—Liverpool, London, and as soon as business would permit, to France. They would land in Calais, of course, then go to Amiens and Paris. Probably then they would migrate to Geneva, Switzerland, for the summer. Sallie Ruth could scarcely suppress her eagerness to see Switzerland.

"Is there anything I can do for you Larry, when I'm abroad?" Sallie Ruth feigned importance.

"A thousand," grinned Larry; "take a camera along and get some pictures of a few old English castles, really old ones now mind you, and send them to me. I'd like a stamp collection, too, from all the countries you visit, and a little doll dressed in the costumes of French, Swiss and Italian peasants. From Paris you might send me the Eiffel Tower in miniature, and from Switzerland, I'd like a pair of skis, please—"

"Larry, you can be the silliest when you try!"

"But seriously, my child, and above all other things, I want you to take care of yourself. Do what Mrs. Keithley tells you, and don't go tumbling in love with some young foreigner who is after American money but has no scruples about taking a pretty American girl with it. I'm going to ask Mrs. Keithley to keep an eye—"

"That won't be necessary. Henceforth and forever, Larry, I'm going to be hard-hearted. I've had my experience. I don't care about men—"

"Not any more than a mouse does for cheese," solemnly put in Larry.

"Your parallel is fine," agreed Sallie Ruth, "for I think some men aren't anything but great big cheeses."

"Don't be foolish, dear," remonstrated Carmen.

"No, remember that your sister doesn't approve of this man versus the woman stuff," teased Larry.

"I think it's unnecessary," declared Carmen a little warmly. "I think it's discussions of that kind for which we are going to have to account someday as 'idle words' that revelation warns us against. Men not always have so many important things to do together that they should not always be bickering as to which sex is cleverer or more beautiful. They weren't constructed in the first place to be rivals. Each is supreme in his or her sphere. They are complete."  
(Continued on page 402.)

# Biography of Mark Hill Forscutt . . . . .

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## Conference at Plano

April 3rd, after spending four days at home, left for Plano. Tuesday, April 6th, attended conference. Attendance not large. Returned home and made out my six months report. Traveled 2,500 miles; attended 229 meetings; spoke 207 times; baptized 51; confirmed 25; administered to 34; blessed 7 children. Friday attended an excellent prayer meeting; afternoon business meeting. In evening Z. H. Gurley and A. H. Smith spoke. Saturday, April 8th, I preached in the morning; in afternoon business meeting and evening sermon by T. W. Smith. Sunday, preaching all day. Monday, Tuesday and Wednesday business and preaching. My mission, Iowa and Nebraska. Left Friday by 10 o'clock train for Burlington. Some better. Saturday, thank the Lord, improved. Sunday, attended Sunday school and church. . . .

Saturday, June 3rd—Again to Nebraska City, where I spoke morning and evening on Sunday. The dear Lord assisted me. Tuesday preached; baptized Ella Mott. Spent the remainder of the week, except Saturday preaching. On Tuesday, June 13th—Over into Iowa where I preached in various school-houses till June 24th, when I went to Glenwood, where I met Bro. E. L. Kelly. On Wednesday, June 28th, Bro. Kelly and I went to Plattsmouth. I esteem Bro. Ed. a most admirable, worthy and noble-hearted young man. In the afternoon went to Omaha, to Bro. Sylvester's home. Thursday, June 29th, attended prayer meeting and made appointment for Sunday. I intend to rest till then. Sunday good meeting and a fine Sunday school.

Tuesday, Centennial Day, July 4th—Great doings all over the Nation. . . .

## To Nebraska

Saturday, September 2nd, daughters and I took train for Nebraska City, where we were met by wife and son at Sr. Waldsmith's. Tuesday 5th—This day rented store and house for \$10 a month. Stayed at Nebraska City till October 7th, cleaning and getting those things absolutely necessary for us to exist, except on September 23rd and 24th, when I labored at McPaul.

Saturday, October 7th—Wife and I went to Council Bluffs to conference. Sunday went to conference grounds and met many friends. Monday business meeting. Old missions generally sustained; committee on music released and new committee appointed, consisting of myself and any two I may select. I selected Bro. John Scott of Indiana and Bro. Kinnemon of Missouri. Tuesday 10th—Wife went home; I preached in chapel. Spent Wednesday, Thursday and

Friday at Omaha, preaching each evening. Sunday preached afternoon and evening at Council Bluffs. Monday, October 15th—Baptized three and confirmed one. Tuesday, home to Nebraska City. Attend prayer meeting. Sunday attended Sunday school and an excellent two weeks gave a series of discourses. . . .

Sunday, November 5th—Over to McPaul to conference. Preached morning and evening. Monday attended business meeting and preached at evening. Tuesday rode home with R. C. Elvin and family. Stayed home till Saturday, Nov. 11th, then over to Shenandoah, where we had sacrament and preaching. Spent week till Saturday, when Bro. Redfield took me to Farm Creek where I spoke from Sunday 19th to Monday 27th. Spent most of the days in selection of music for the new hymn book. Over to the Wayne schoolhouse where I gave five lectures. Thursday, Thanksgiving Day, arose with very sore throat and symptoms of diphtheria, but preached at night. Friday very ill, thought best to go home. Returned home, where under the loving care of wife, gradually grew better.

Wednesday, [December] 27th to 31st—Spent at home, selecting and writing music for the new hymn book and studying for the fifteen lectures to be delivered here at Nebraska City. Sunday 31st, gave lectures one and two morning and evening. Dinner at Hy Kemps. After evening services held prayer and testimony meeting till 12, then knelt in silent prayer while the Old Year passed away and the New Year dawned for us.

## 1877

January 1st—Spent with friends, conversing and singing good old English tunes, as many English were there. From the 2nd, through Sunday 14th, I gave the fifteen lectures. Usually large audiences, but, it being from eight to ten degrees below, two or three nights smaller ones. Thursday 11—Bro. Norman W. Smith came and we have spent most of the time while he is here on music. Monday, January 15th, at evening had a Sunday school sociable. Not many out but for such a fearful stormy night it was well attended. Snow was waist deep in many places and the cold cutting. Wednesday good prayer meeting and many out. Thursday, Saints held a surprise party on us, bringing many useful and needed things for our sustenance. Also brought food to be served that evening. They gave a box in which when I opened it, was found \$13. We were greatly affected at their generosity and I could hardly express myself, but asked our heavenly Father to bless them all. January 19th—Accompanied by Ruby and

Sister Ella Mott went to Barney and to Bro. Jamisons, where I held forth four times. Took cold and was very sick. Wife nursed me but I was confined to my bed till Friday when I was much better. . . .

Remained home until Saturday, February 3rd, when I left for St. Joseph. Met Bro. Burlington and Bro. Robert Winning. Sunday 4th—Attended Saints hall and delivered my first two of a series of twelve lectures. Monday, February 5th—Bro. J. F. Kinnemon and I spent some time on musical matters, trying tunes written and selected for the new hymn book. Tuesday delivered lecture number three. Wednesday and Thursday music during day. In going to meeting, as it had rained last night and today, roads and streets very bad. I fell down in the mud. Looked a sorry subject for public scrutiny but still had good liberty. Friday delivered lecture number five; good audience and excellent liberty. Saturday evening practiced with Saints and friends music for tomorrow. Sunday 11th—Morning lectured, afternoon sacrament and at evening lecture number seven. God's Spirit was present. Tuesday 13th—Gave a lecture on "Eternal Judgment." Day in music. Thursday again spoke to a good crowd with excellent light. Friday evening number ten, which was much disturbed by a Spiritualist meeting in the next room. Sunday 18th—Wife came. Attended meetings and gave lectures number eleven and twelve on the Book of Mormon. Large audiences and wonderful and enlightening liberty. Monday 19th—Wife and I took evening train to Stewartsville. Spent day in music. Preached to large congregation with good liberty. Home at Bro. Kinnemon's. Wednesday spoke on "Moral Agency"; fine spirit. Thursday 22nd—Spent day in music. Evening small crowd and only fair liberty. Rained all day. Friday 23rd, Congregation poor, roads bad, weather cold, so preached with poor liberty. Sunday 25th, held meetings in the Union Church and talked on the Book of Mormon, giving scriptural evidences. Fair liberty in the morning and splendid at night. Bro. Kinnemon drove us to Stewartsville where wife took train for Kansas City and I for Brevier. . . .

(To be continued.)

I that still pray at morning and at eve  
Thrice in my life have truly prayed,  
Thrice stirred below my conscious self,  
have felt  
That perfect disenchantment which is  
God.

—Lowell

# Notice of Proposed Action on General Conference Resolutions

A Communication From the First Presidency  
By Frederick M. Smith

The compilation of General Conference Resolutions at present issued by the church contain many actions having relation to local or temporary conditions or which have become obsolete through the passage of time or changed practice or by the enactment of fresh legislation. It also includes a number of resolutions defining mission and district boundary lines which the conference of 1930 provided shall henceforth be determined by administrative action. The conference has already instructed that further compilations of conference resolutions shall be prepared with the idea of guidance in conference and branch legislation and administration. The Presidency now therefore gives notice of intention to request the General Conference of 1934 to authorize elimination of resolutions listed in the following groups:

1. Resolutions covered in subsequent revelation.
2. Resolutions changed by subsequent enactment.
3. Resolutions dealing with district and mission boundaries.
4. Resolutions of a temporary nature or the provisions of which have been fulfilled.
5. Resolutions having become obsolete with the passage of time or changed practice.
6. Resolutions of historical interest only.

Resolutions affected by our first recommendation are listed here together with the revelations concerning them:

7	(125:10).
155	(125:11).
164	(125:11).
187	(125:10).
236	(125:11).
622	(135:4).
732	(125:11).

Resolutions affected by our second recommendation are listed here, together with the later resolutions invalidating them:

73	(212)	74	(892)	80	(638)
89	(834)	100	(134)	104	(188)
146	(503)	170	(406)	199	(732)
211	(877)	220	(892)	228	(278)
234	(278)	245	(278)	249	(278)
251	(278)	312	(888)	332	(570)
416	(503)	440	(732)	442	(787)
479	(570)	481	(570)	493	(496)
496	(686)	513	(556)	519	(787)
521	(786)	523	(570)	531	(881)
534	(570)	353	(570)	558	(563)
563	(573)	589	(771)	590	(787)
591	(787)	604	(772)	608	(889)
628	(787)	646	(888)	665	(855)
672	(747)	673	(801)	692	(876)
740	(881)	742	(876)	760	(881)
761	(787)	762	(865)	763	(845)
764	(844)	767	(1926)	770	(888)
771	(866)				
774	(881)	781	(787)	782	(876)
783	(856)	799	(867)	801	(876)
815	(876)	843	(853)	845	(863)

Resolutions dealing with mission and district boundaries, and affected by our third recommendation are as follows:

148	149	157	271	273	274
275	319	346	372	373	383
384	426	441	447	447	458
459	468	469	477	499	499
508	510	511	512	524	524
525	526	528	538	539	539
540	541	542	543	544	544
545	546	547	555	569	569
574	575	576	577	599	599
607	609	610	611	616	616
621	636	637	643	653	653
674	675	676	677	678	678
679	680	681	689	694	694
695	696	697	698	699	699
700	735	736	737	744	744
745	746	766	776	777	777
778	779	790	791	792	792
794	795	796	797	825	825
826	830	840	841	842	842

Resolutions of a temporary nature, included in our fourth recommendation are as follows:

9	11	12	13	14
15	16	17	18	20

21	22	23	24	26
27	28	29	30	31
32	34	35	36	37
39	40	41	42	43
44	49	51	52	54
55	56	57	58	59
60	62	63	64	65
67	68	69	70	75
76	77	78	79	85
86	88	92	95	96
97	98	99	101	103
105	106	107	108	110
116	126	127	129	134
135	136	140	141	142
143	145	147	150	154
156	158	159	160	161
162	165	166	167	168
169	176	177	178	179
181	182	183	184	186
188	189	190	191	193
194	195	196	197	198
201	203	204	205	207
208	209	213	216	218
221	223	224	225	226
229	232	233	235	240
242	243	246	247	248
250	252	253	254	255
256	257	259	260	264
265	266	267	268	269
270	276	277	281	283
285	286	287	288	289
290	291	292	293	294
295	301	302	303	304
309	311	313	315	316
322	323	325	326	327
328	330	331	333	334
335	336	337	338	339
340	341	342	344	345
347	348	349	351	353
355	357	358	360	364
365	366	370	374	376
	380	381	382	385
388	389	390	392	393
394	395	396	398	399
400	402	403	404	405
406	407	408	409	410
413	414	415	417	418
419	421	422	423	424
425	427	428	429	430
431	432	435	436	437
438	439	443	444	445
446	448	450	451	452
454	462	464	465	466
472	473	474	475	476
478	480	482	483	484
485	487	488	489	490
491	494	495	497	500
501	502	503	504	505
506	513	514	515	516
517	520	522	527	530
532	533	535	536	537
548	549	554	556	557
559	561	562	565	567
568	571	572	578	582
583	584	585	586	587
588	592	595	596	597
600	601	602	603	605
612	613	615	618	619
620	623	624	626	627
630	632	635	639	641
642	644	645	647	648
649	650	651	652	653
654	655	656	657	659
661	662	664	668	669
670	682	683	684	685
686	688	691	693	704
707	711	712	716	717
721	724	726	728	731
733	734	738	739	748
749	750	751	752	753
754	757	763	787	806
807	814	816	817	818
819	820	823	824	827
828	829	833	835	837
838				

Resolutions now obsolete are as follows:

25	33	46	47	83
102	112	113	117	118
				119
121	125	130	131	137
138	144	151	152	173
180	185	192	200	219
227	237	241	258	296
299	300	305	306	307
310	324	350	354	356
	361	371	375	378
433	434	453	455	457
460	461	507	509	566
598	629	629	660	660
690	780	793	801	832

Resolutions of historical interest are as follows:

1	2	3	4	5
6	10	38	72	114
128	163	238	631	759
	663		758	759
769	783	789	909	810E
856				

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Two—April 8

### The Prophecy of the Government

At the time of this writing the whole political arena is in a state of ominous turmoil. Austrian wounds are bleeding. Russia and Japan are growling at each other with veiled threats. In the United States of America "dictatorship" is a specter to those whose political and financial dominance is jeopardized by current governmental trends. Wherever we look, there is dissatisfaction and discontent with governmental situations in their bearings upon economic concerns. Government is in a mess.

This is the age in which, for the first time in the history of the race, all the peoples of all the world are distressed by a miscarriage of governmental function. Don't overlook this fact because it has meaning. Prophecy says *this* is the day of the Government. The last three centuries are The Age of experiment in government. No such cataclysmic changes in governmental institutions ever took place before. Review this overturning briefly, for it is a significant fact. Human necessity points to The Government.

Industry is abortive because governmental institutions do not match the economic aims of the race. That is the reason Uncle Sam is making a desperate effort to reshape his public policies and to set up new governmental machinery with new political powers. Somehow, if "civilization" is to be saved, governmental institutions must be reconstructed to match the world's economic aims.

This is the need of the world: a politico-industrial set-up adapted to the common aims of all peoples. It is The Government which is the theme of prophecy. And, therefore, in judging whether or not "The Kingdom of Zion is in very deed the kingdom of our God and his Christ," we must apply this test: viz. Does the Zionite set-up match this need?

#### WHAT GOVERNMENT IS

Government is the authoritative administration of the affairs of *peoples*; i. e., of the *whole body* of persons who live together in communities. It is the control, direction, and restraint exercised over men in association. The essence of government is (a) Law, (b) Order, and (c) Office. *Law* is a rule of behavior. *Order* is the conduct of affairs in accordance with law. And *office* is the right or power to regulate or administer the *affairs of society* in accordance with law. Government is the *whole body of people* in action working out their *common or public purposes*. It is not a group of

citrus fruit growers, or whatnot, with their business associations for improving their private lots *within the community*. It is not the kind of thing certain Latter Day Saints have planned here and there when they have talked of redeeming Zion.

Government is the management of the affairs of *the body politic*. It is the business of peoples—i. e., of the whole mass of persons who live together within a given area and who have set up some mode of self-government. It is the instrument of the moral will of all the people acting *as a body*. That is government. And that is the kind of thing the prophets said "shall be upon His shoulder."

#### RELIGION AND GOVERNMENT

What do religious *peoples* as such have to do with government? Not *ecclesiastical* government, which need not concern itself with territorial or economic questions at all, but with *civil* government—the kind of government that yields peace because it eradicates the causes of warfare and strife.

In what manner, then, are whole bodies of church peoples destined to concern themselves with government? Is this the mission of church peoples, viz. to inspire its men individually to enter "politics" for the purpose of exerting their personal influences there? That church men should do this *as citizens of the State*, perhaps few will deny. But is this the kind of thing the prophecy of *The Kingdom* is about? Is this the manner in which Zion, the Economic Commonwealth, is to be established by the peoples of the church?

Look at the prophecy of the Government again. This "child" is to be a political leader. "The Government shall be upon his shoulder." "To order it and to establish it with judgment and with justice." And "the zeal of the Lord of hosts will perform this." This government is to be an adventure by a religiously motivated group. It is to be *God's* Government. It is to be set up by his people, under the leadership of his Son. This is something more than the mere personal presence of church men discharging their duties in political circles as citizens of the State. It is to be a distinct, specialized, and partly separate adventure in governmental institutions by church peoples.

#### WHY THE CALL OF THE CHURCH IS MISUNDERSTOOD

Because the time of Christianity's adventure in government was set for the last days, the peoples of the church have come to believe that the sole task of the

church is to influence personal behavior—to win men to good intentions, patience, generosity, and the like. And they have expected personal goodness to make up for social badness. But now we are beginning to see what the prophets were talking about. There is more to do than to be well-intentioned, etc. Men are to be set in right relations as members of society. And the people's of the church are to set the pace for the right ordering of human relations. That is the meaning of Isaiah's prophecy of the Government.

It is true that wrong social situations would disappear if men individually were morally right. But that is to say that the test of the righteousness of the men of the church is their interest in the manner in which the affairs of the community are governed "Seek ye first the Kingdom" gives us a rule by which to measure our love of God.

#### THE FINANCIAL LAW

A law is an *obligatory* rule of action. It is a rule prescribed by *authority*. We speak now of law in relation to government. The true financial *laws* of the Church are those rules which have to do with the *government* of the temporal affairs of the church. The bearings of these laws are *economic*. They have to do with property "*rights*."

#### THE GOVERNMENT IN RELATION TO PEACE

Peace comes only because the conditions of peace have been fulfilled. Peace will not come to Zion as an accident. It is not a gift from another: it is the fruit of Zion's behavior. God will not bestow peace upon Zion arbitrarily. Peace can come to Zion, as it can come to the world, only as the natural outcome or effect of godly government. If the peoples of the Church never order and establish their government in the righteousness of the kingdom they shall never have peace.

Zion shall be at peace (1) because the rights and obligations of men under her code are the essence of justice; (2) Because these relations are the incarnation of good will; (3) because this code gives men a sense of security; and (4) because the efficiency of Zion's economic organization enables each, by his own industry, to rise to his own standard of living.

#### A PERPLEXING PROBLEM

We need only to attend a few open forums in which the problem of government is discussed to be convinced that it is perplexing. To shape governmental institutions to such aims as the Church has—which are spiritual and moral as

well as economic—is a task which thus far we have not proved ourselves competent to accomplish. Besides the problem of shaping a polity which matches purely economic aims, there is still the problem of the attitudes and capabilities of governmental officials to deal with. And there are those in the Church who say that this is the one great obstacle to the redemption of Zion. They believe that the hierarchy are so incompetent and so untrustworthy in economic situations that the mass of men would be tyrannized by them if, in this stage of personal development, we should attempt to set up the Kingdom mode of government.

If that be true, it means that the day of Zion's redemption is still somewhat in the future. But we wish to remind those who entertain these fears that personal motives which operate under the present set-up will not operate under the Kingdom mode of government. And men who fall short of our expectations might easily make good under the new set-up. If that be true, then we should have no trouble in understanding the meaning of "The zeal of the Lord of Hosts will perform this."

#### NEW GOVERNMENTAL FUNCTIONS

The NIRA of 1933 would have been impossible in 1833. And yet in 1833 the prophet of the Restoration gave us a pattern of government which provided for the extension of governmental functions to include every principle of sound economy incorporated in the Act of 1933.

#### THE STOREHOUSE

During the last two years the Federal Government has been taking over the function of banking credit. These trends enable us to understand better the implications of the Storehouse principle set out in *Doctrine and Covenants*. One day all functions of credit, insurance, commerce, and finance will be made to conform to this Storehouse doctrine of the Restoration.

#### "WITH JUDGMENT AND WITH JUSTICE"

Justice is the right ordering of human relations. Judgment, in this relation, is reasoning concerning governmental behavior based upon a knowledge of the factors that work in community organization. Obviously, government can be established in justice provided only that men have the intelligence to judge the facts of economic life.

"To order" the government means to determine its form, constitution, and method—i. e., to adjust the scheme of governmental institutions to the purposes for which men associate. "To establish" the government means to give it an existence in fact; to bring it into being. And "He shall be called The Prince of Peace" tells us by implication what the nature is of "The Government."

Zion, the Kingdom, the Government, is to be builded, never to be thrown

down. It is to become a fixed institution. "A permanent and everlasting establishment." It is to be the "Standard" according to which the governments of the whole world are to be refashioned. "All nations shall flow unto it." "The kingdoms of this world shall become the kingdoms of our God and his Christ."

#### A PROPHETIC OUTLOOK

The message of Isaiah 9:6, 7, is the outlook of a prophet of God. It is a forward look to the time when bodies of religious peoples as such would be free to build economic institutions to match their convictions of what is right before God. It tells us what the task of the Church is today. It summarizes the hope of all the prophets. And that hope is Zion, the Kingdom, the Government!

## THE ROYAL ROAD

(Continued from page 398.)

mentary rather than competitive in the business of living."

"I hope you've heard of double standards," Sallie Ruth's observation was arch.

"They're gradually growing into a single standard."

"Do you really think so?"

"Certainly. Look at the emancipated woman, in business—"

"Yes, just look at her," mimicked the younger girl—"do look."

"When you two feminists or whatever you call yourselves, get to arguing," broke in their guest, "I always know its time to take a nap. It's a quarter of eight now. Wake me up when you're through." She liked to hear these two friends of hers talk. Sometimes in their arguments Carmen's earnestness and superior information won; at other times Sallie Ruth's slangy, youthful vivacity overwhelmed her sister's more thoughtful observations. She was thinking of them so intently that she forgot to listen to what they were saying. It wasn't until Carmen asked a question rather sharply that she noticed the trend of the conversation:

"She what?" Carmen asked.

"Larry's made me a promise about you," mysteriously bobbing her head in Larry's direction, Sallie Ruth arose to serve the dessert.

"So you're organized," smiled Carmen.

"Hafta be with mother coming home," glibly returned the younger sister.

"Sallie!"

"It's the truth. You let mother bully you—"

"You mustn't talk like that!"

"No, I suppose not, but anyway Larry's made me a promise."

It was toward the end of the evening that Carmen looked up from a dainty piece of lingerie she was making for Sallie Ruth to observe: "We're all behind the times, my dear." She was speaking to Larry who with Sallie Ruth bent over a jigsaw puzzle of Europe, pre-

sented to the latter by her schoolmates as a farewell gift. "This comes from our being so busy. Remember that quarterly business meeting of Zion we didn't go to last month?"

"Uh-huh."

"Well, something almost happened there."

"What do you mean?" for some reason Larry's heart was beginning to do curious things. There had been something significant in Carmen's tone.

"Well, you know it's the custom of the pastors and supervisors to submit names of men they've passed on for ordination to the quarterly conference. I remember reading in the *Herald* the names of those recommended and approved. Those from the Stone Church were ordained at the young people's prayer meeting last Wednesday night. I was afraid you'd miss something when you didn't go—"

"But what almost happened and didn't?" burst in Larry. She was impatient to know all that Carmen knew, for, she couldn't explain what it was—she didn't take time—but a great fear began to grip her. She must know what the other knew and at once.

Evidently her face betrayed these emotions, for Carmen answered without further delay: "I can't tell you who it was told me, but she knows—this isn't Grapevine news. A woman was talking to me in the store today. And she said that a certain young man was called to the office of priest, and his name was to have been submitted to the conference. But he refused the office, turned it down flat to the pastorate. Said he couldn't think of it at all."

There was little need for the speaker to name the "certain young man." Larry knew. Greg had been called, and he had refused! But he shouldn't have done that. He had been called—why, it was his duty to accept. To the office of priest? . . . Somehow she didn't like to think of Greg as dodging responsibility.

"Who was he, the young man that didn't accept, Carmen?" inquired Sallie Ruth, the light of intelligence shining in her eyes—"was it Larry's Greg?"

(To be continued.)

The world cannot be regenerated by any of the old panaceas—peace propaganda, international diplomacy, autocracy, democracy, education, art, religion, philosophy and whatnot—but by love and by love alone. Humanity has been made sick by love's deprivation, and—*similia similibus*—only by love can it be cured. In the purged sanctuary of the dedicated heart a new ideal of love must be enshrined—still the Christ ideal, though not the impaled pale Galilean of Pauline Christianity, but the Christ *born of woman*, "the honey of all beings," He who said, "I command you that ye love one another."—Claude Bragdon, in *The New Image*.

## "HEAR YE HIM"

(Continued from page 394.)

time of the year. Who would it be? Three men had been found guilty; three men had now come to the end of their earthly scenes; three men who had sinned against society must now suffer for their crimes; three men must die on the cross—and one of the three Barrabas. But in this judgment hall today is Jesus, brought before Pilate, with the religious leaders of the day crying for his blood and stirring up the people so that they cried out, "Crucify him!" "Who will I release unto you?" "Barrabas!" Pilate says, "What strange thing is this? I find no fault in Jesus. Barrabas is a thief and a murderer. What, then, shall I do with Jesus if I release unto you Barrabas?"

*Jesus, why do you not speak? In all Heaven's name, why not say something in your own defense? Hearst thou not that these men accuse thee?*

They witnessed many things against Him, but how strange the historian can only record, "He answered never a word." The Governor marveled greatly. "What is this? Speak, and you can go free! There is no need that you should die; there is no charge that they can prove against you!" But he never uttered a word. Pilate turned him over to the soldiers. The people say, "Crucify Him!" and they led him away to be crucified—not on his own cross, not on any cross that was made for him; but on a cross that was made for Barrabas.

He could have spoken; he could have saved himself from such a death; but only the night before he had prayed to his God, he had made his vow, and his vow he would keep: "Thy will, O God; if it has to be, to wear a crown of thorns; if it has to be to be thus humiliated; thy will, O God, if it is to die on the cross, Thy will not mine, be done."

Christ died for Barrabas; he took Barrabas' place on the cross, on the cross that was made for Barrabas—and there he died.

But, more than that, he not only died for Barrabas, but he died for you and he died for me.

What does Easter mean to you? Then came the dawn. "Hear ye him," was the voice that spoke from heaven when John baptized Jesus in the waters of Jordan. The voice from heaven spoke and said to all the world, "Hear ye Him."

Now you shall hear him. Hear him now, after the crucifixion; hear him now, after the stone had been rolled away from the tomb by angelic hands; hear him now, when he speaks and says: "I am he that was dead and am alive forevermore; and because I live you, too, shall live."

If there is a call that comes ringing clear and loud and strong unto our souls today, it is "Hear ye the message of the Redeemer: A new commandment give I unto you, that ye love one another."

## FINANCIAL OBLIGATION OF YOUTH TO THE CHURCH

(Continued from page 395.)

means whereby his church work may be carried out. The church is but an organization of God's consecrated people for the redemption of mankind. Hence, we should pay our tithes, offerings, and surplus unto it so that mankind may hear the gospel and in obeying it, be saved for God's kingdom.

We cannot accomplish our mission as a church unless we young people, as well as the older people, are willing to be fair with God. Certainly, if we withhold from the church our financial support our hearts are not right or we do not understand the law. We young people are going to have to do the church work of tomorrow. How can God's work be advanced by disobedient servants? We are a part of the church and if the church advances it must advance as a whole, hence, it is necessary that we each do our part.

Finally, we are told, "Save all the money that ye can, and obtain all ye can in righteousness that in time ye may be enabled to purchase the lands for an inheritance, even the city." Thus it is our duty and privilege to prepare for Zion, both financially and morally. We may not all be able to possess the same financial means, but if we all do what we can for the church by paying our tithes on all of our income above our just wants and needs, and consecrating our surplus to the church there will be an abundance of the material things necessary for the redemption of Zion. One young person may help in the field of music, another with his life of loving service and with his small means, another with his abundant means. And thus together we may fulfill our obligation to the church by becoming stewards accountable unto God, and thus we may bring about the building of Zion. As Emerson says, "No one can cheat you out of ultimate success except yourself."

## On Making a Speech

I make it a rule never to go before an audience, on any occasion, without asking the blessing of God upon what I want to say.

I always make special preparation for each separate address. No two audiences are exactly alike. It is my aim to reach and talk to the heart of each individual audience, taking it into my confidence very much as I would a person.

I believe that one always does himself and his audience an injustice when he speaks merely for the sake of speaking. I do not believe that one should speak unless, deep down in his heart, he feels convinced that he has a message to deliver. When one feels, from the bottom

of his feet to the top of his head, that he has something to say that is going to help some individual or some cause, then let him say it.

Nothing tends to throw me off my balance so quickly, when I am speaking, as to have someone leave the room. To prevent this, I make up my mind, as a rule, that I will try to make my address so interesting, will try to state so many interesting facts one after another, that no one can leave. The average audience, I have come to believe, wants facts rather than generalities or sermonizing. Most people are able to draw proper conclusions if they are given the facts in an interesting form on which to base them.

In meeting crowds of people at public gatherings, there is one type of individual that I dread. I mean the crank. I have become so accustomed to these people now that I can pick them out at a distance when I see them elbowing their way up to me.—Booker T. Washington, in *Up From Slavery*.

To do something, however small, to make others happier and better, is the highest ambition, the most elevating hope, which can inspire a human being.—Lord Avebury.

## Zion—When?

By H. E. Depew

This church, whose rolls our names embrace,

Has vision greater far  
Than ken of worldly folks who grace  
This onward hurtling star.  
Among the deathless truths we teach  
Is that of Zion's day;  
Yet how we hesitate to reach  
It,—seems we'd rather play.

For many years the story great  
Has been within our minds;  
The saddest part,—we hesitate  
To draw aside the blinds  
Of jealousy, and selfish pride,  
Which seem to hem us in;  
And hide from sight the path to stride  
To keep us from all sin.

What gain to spread the glorious tale  
To others in the land,  
When we, who know the truth, still fail  
To ever make a stand  
To bring to pass the oft told ways  
Of Zion's fabled gain.  
How futile seem the weary days  
Our men have preached, in vain.

"For Zion is the pure in heart,"—  
That's how the story reads;  
"But when," I ask, "when will we start  
To sow the noble seeds  
Of aims, and deeds; of words, and  
thought,  
Which must bear fruitage grand;  
'Fore refuge sweet can e'er be sought  
In Zion's promised land?"

## The Readers Say---

### Thankful for Rich Blessings

From the time I was a little girl until I was married in 1923, I had to go to the Lutheran Sunday school. My husband belonged to the Christian Church and would not go to my church for he thought there was too much pride in the church; nor did I care to go to his. The result was that we attended neither.

In 1924 our little girl, Marqueen, was born, and when she was five years old our neighbors (Pealers) who were Latter Day Saints, invited her to their Sunday school. It was only two blocks away, so I consented, and she became very interested and soon a member.

December 13, 1930, she was hit by an automobile, and suffered a fractured skull. Patriarch George W. Robley, Elder Walter H. Lewis, and Elder H. A. Cunningham were very interested in her and came to administer from time to time. She was in the hospital three months, and many times when they administered to her, the fever left almost immediately. The doctors and nurses were astonished. But in March, 1931, she passed into the great beyond. God had showed us that he had power to heal as well as to take away. We went to the Lutheran minister and asked him to assist Brother Robley with the funeral, but he said that he did not care to work with the "Mormons," and he hoped we would not join them.

After we laid the child away, our home seemed empty, desolate. She was the only child we had, and I was very lonely and the trial seemed more than I could stand. I asked God to take me also. The doctor warned me not to grieve, however, for I was again to become a mother in a few months.

The Saints were wonderful to us. We began to attend all their meetings. We realized that with them we found comfort and strength; we were associating with people who shared our sorrow with us. While in prayer meeting in the latter part of April, I was almost overcome by the power of God, and I arose and asked for baptism. As soon as I sat down, my husband arose and also asked for baptism. Brother Robley performed the ordinance, and God's Spirit came to us in abundance. We felt that it was through our little daughter that we had been led into the glorious light of the gospel. How many times since then have I rejoiced that God spared my life for I realize how little prepared I was to meet him.

I am thankful for the personal testimonies I have received. I know this is the work of the Lord; I am not ashamed of the gospel for I know that it is the power of God unto salvation. Surely it is the Comforter which Jesus said would come! Many times in prayer meetings I have felt that I was sitting in heavenly places. I am striving to make my life reflect Jesus Christ. I am taking him for my example. I can see him in those who helped me to find the gospel. While I am poor in material things, I feel rich in the things of the spirit.

Brothers and sisters, if you must pass through trials, remember that many times they are blessings in disguise, and try to feel that God's grace is sufficient. We may enjoy the blessings of heaven here on earth, but we receive only such as we fit ourselves for.

On the first of October of that same year, our second little girl was born. She has been a blessing from heaven. Now a little past two years old, she raises her baby voice and helps to sing many of the songs of Zion. Pray for me that I may be a living example for her to follow, and that like the Master I may be humble, kind, and full of love.

BLOOMSBURG, PENNSYLVANIA.

MRS. CLARA FRITZ.

### A Personal Inventory

How do you feel about your church? Do you feel as though you had a right to be at its services, a business right? There is business for your King that only you can do; it needs your personal presence and supervision.

The way you conduct yourself in its services and with regard to its program are expressions of your own individuality. You either do or you do not do things for it, just as you think best. This freedom is found, too, in matters pertaining to contributions.

We have an organization with a vision. Vision of what? Of Zion, the kingdom of God here on earth and the coming of Christ to rule that kingdom.

Do you take pride in being able to say that we are different from other churches? Enough pride to know the reason for our difference and to explain it to others when the occasion presents itself?

Are you active in church and civic work? Energetic and wide awake in all things pertaining to your home, your community, and your town? Dependable and at all times on the side of right? Respected and loved by those with whom you come in contact?

In fact, as a part, a member of this great organization, the Reorganized Church of Jesus Christ, how do you rate yourself? Are you above par?

MRS. S. G. CRIPPEN.

CHEROKEE, IOWA.

### Prayer Is Answered in the Midst of the Storm

A group of Baltimore Saints have a wonderful testimony of the Lord's goodness to them. Brother and Sister James Givens and their small son, Phillip, Sister Anna Edwards and son, Adolphus, very recently left Baltimore to attend the funeral of Sister Dena Winship, of Wheeling, West Virginia.

While they were driving through the mountains a severe blizzard came up. The little group kept on their way until the car froze up and they were forced to stop by the roadside. The temperature was below zero, and the car was covered with ice.

For four hours they sat there, the men folks getting out in the cold all the while and trying to hail passing cars. At last, giving up the attempt, they crawled back into the car. They had no blankets with which to keep warm, and it was a terrible sight for the sisters to sit there and watch their loved ones slowly freezing to death. They were going to sleep and would not rouse when shaken; it is a well known fact that one freezes more easily when asleep. Then Sister Edwards began to go to sleep, and Sister Givens knew that unless help came soon they would all freeze to death out there miles from anyone. She also knew that there was only one power that could save them, so she raised up her voice to the Lord.

About ten minutes later a car came along and stopped. The rescuers could not see into the stalled automobile, for it was thickly covered with ice. They called and finally received a faint reply. They had to half carry all the occupants to the other car for they were so nearly gone. It was six miles to the nearest town where they found shelter in a small hotel.

These Saints are very thankful because their lives were spared, and they are going forward with another wonderful testimony of the Lord's goodness.

AUDREY GERMON.

BALTIMORE, MARYLAND.

## The Readers Say---

### He Knew Mark H. Forscutt

The various letters and articles in your paper have prompted me to write. In some of the former I see mention of your biographical publications, and among the latter I find the biographies. For my own part I have a very intense interest in biography, especially spiritual biography. During my last mission to Australia I came into possession of thirty bound volumes of the old *Heralds* and at least half that number of unbound volumes of more recent issues. The possession of all this historical material induced me to follow up the lives of a number of our pioneer ministers, including that of Elder M. H. Forscutt. The result was I checked up very carefully on their lives, especially "Uncle Mark's," for Elder Forscutt captured my imagination to an unusual degree. I, therefore, decided to write a number of biographies and wrote to President F. M. Smith to that effect. He wrote back in approval. I should have probably carried out that intention ere now were it not for my return to America. I did not care to bring all these *Heralds* back with me. Since they had already been sent to Australia, and constituted the only set in that country, I thought it wiser to leave them there. I still have my references to the *Herald* and all my notes but have been too far away from my original sources to proceed with my plan.

I first met Elder Forscutt at the General Conference of 1895, which was my first. It was held in the Stone Church at Independence. At the business session one afternoon Brother Joseph announced: "Tomorrow morning at 11 o'clock Elder M. H. Forscutt will be the speaker, assisted by A. C. Barmore." We had arrived on the platform at the appointed time when Elder Forscutt suddenly turned to me and in his precise English manner said: "Brother Barmore, I am not feeling very well this morning and I am sure that if I attempt to preach my effort will be a failure. Will you please take my place." Without any hesitation I consented to do so. I thus missed my first chance, as I supposed, to hear "Uncle Mark." For aught I knew at the time it was my last chance, but I heard him several times in subsequent years. He was then fresh from California where he had stopped while on his return from the Society Islands. I met him in at least two General Conferences after that. On one occasion he was surrounded by a group of very young men, including myself. We were calling out some of his experiences. He was congratulating himself on having spent his life with the Latter Day Saints. Among other things he said: "They are the best people in the world." In one of the old *Heralds* he said: "I would rather spend my life as a minister of this church than to spend it in some other way." Brother Joseph once said of him: "From conviction and choice Elder Forscutt is a representative of the Latter Day Work." I well remember thinking, and afterward saying upon hearing him make the aforesaid remark: "If such a man as Mark H. Forscutt can afford to spend his life in the ministry of this church, I can afford to do so."

The first time the existence of such a man came to my knowledge was when I was a very small boy. He came to Southern Indiana and held a debate at a place called Lilydale, about twenty-five miles south of our home. His opponent was Reverend W. B. F. Treat, of the Christian Church. My father attended this debate. I often heard him and others who were there refer to it. It was held in March, 1876. In after years I met and heard Reverend Treat. I got close enough to him to ask him about the debate, and his opinion of Elder Forscutt. He replied: "Elder Forscutt is a

clever man, a man of good reading." At the time I was attended by an old friend of mine, Willard M. Sigler, who afterward joined our church. We were both interested in what Reverend Treat had to say, for we had just read: "The Forscutt and Shinn Discussion."

When President Smith wrote me, as aforesaid, he suggested that my manuscript be modified by the official record, which, of course, would have been a very fine complement to my work. I also thought of getting into communication with the Forscutt family for whatever original matter the relatives might have. I had all their names, but I was rather too far away for such an effort to be practicable. When I returned to this country my mission was too far away from headquarters for me to get into touch with the church papers, and I have not found any sets elsewhere.

I am pleased to see the disposition of the church to do honor to our pioneer representatives. Others do so, hence why should not we? I have witnessed, their passing both painfully and joyfully. The former for what we lose and the latter for what they gain. Brother Forscutt died the next year after I went to Australia the first time. I well remember the impression made by his decease. On every hand I heard: "Uncle Mark is dead," or in more classic language: "Elder M. H. Forscutt has passed away."

BATTLE CREEK, MICHIGAN.

A. C. BARMORE.

### Enjoys Photographs of Officers

My step is growing slow and my eyesight is becoming dim, yet the Lord blesses me with the ability to read his Holy Word. Some of my happiest hours are spent when I sit reflecting upon the beautiful words of our Savior, or thinking of the lines of our fine old hymns such as "*How Sweet the Name of Jesus Sounds*," or when I read the *Herald*.

It is a privilege to find in our paper the pictures of elders and officers whom we have seen in days that are gone. These faces recall to memory the difficulties our ministers have faced in their work for the Lord. I so much enjoy these photographs, and think it is good for the Saints to see these men in the *Herald* even if they cannot meet all of them in the flesh.

When I finish reading my *Herald* I pass it on to others. That seems about all that I can do now for the Lord.

The Master has been good to me, and I am grateful for his watchcare. I hope to live worthy to be gathered on Mount Zion with his jewels. I am sure that eye has not seen and ear has not heard what he has in store for the faithful.

HANNAH E. QUICK.

JOPLIN, MISSOURI.

### Request Prayers

Mrs. Fred Pieplow, of Aurora, Iowa, requests prayers for her granddaughter, Joyce Loene McMillan, of Vicksburg, Mississippi, that she may be healed. The child suffered severe burns three weeks ago, and her left foot and ankle are in a serious condition. If *Herald* readers know of church elders near Vicksburg, Mrs. Pieplow wishes they would communicate with Joyce's parents, Mr. and Mrs. E. G. McMillan, Route 2, Box 59C, Vicksburg, Mississippi.

Saints are asked to pray for Mrs. Maurice P. Baker, of Lansing, Michigan, who is now in the hospital.

Mrs. Alberta Eaton, of Little Deer Isle, Maine, who has been in poor health for some time, requests prayers that she may be relieved of her suffering and healed.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Explain Doctrine and Covenants 85:37, about light speeches, laughter, etc.*

This command was given in connection with instructions concerning the school of the prophets, though some of it doubtless might apply to the members in general. It appears that many had become careless and had not conducted themselves as Christians in certain

body or church organization. God would care for his own even though they be alone, and this disorganized and scattered state of his saints, continuing 1260 years, represented the time from the apostasy to the restoration, it is believed.

*Why was the passover lamb eaten with bitter herbs?*

The bitter herbs memorialized the bondage of Israel in Egypt. They were to eat in haste, with their shoes on and their loins girded, in memory of their flight from Egypt. The lamb was a type of Christ the great Deliverer and divine Sacrifice, and the bitter herbs evidently foreshadowed the bitter death by which he atoned for their sins.

*Is the Book of Mormon the stick of Ephraim, or of Manasseh?*

Ezekiel 37:16, 19 is believed to refer to the book, which is there called both the "stick of Ephraim" and the "stick of Joseph," explaining that the stick of Joseph "in the hand of Ephraim" is meant. The *Book of Mormon* apparently was written mostly by descendants of Manasseh (son of Joseph), though by marriage there may have been some descendants of Ephraim in the Nephite tribes. Patriarchal blessings point out many of our church members as of Ephraim, and as the book is now in the hands of the church, it would in this sense be in the "hand of Ephraim," and hence the stick of Ephraim, but not written by Ephraim, apparently.

*Should the sacrament be administered before confirmation?*

The usual procedure is to confirm members before administering the sacrament, but I know of no law specifying either way, though *Doctrine and Covenants* 17:18 states that members should be instructed before receiving the sacrament and confirmation. Jesus gave the sacrament to his disciples before the Holy Spirit had fallen on them, though they had probably been confirmed before then. Giving bread and wine prior to confirmation is recorded of the members at the first organization of the church (*Church History*, volume 1, page 77), but is an exceptional instance.

A. B. PHILLIPS.

respects. Hence they were cautioned:

"Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. Appear among yourselves a teacher, and let not all be spokesmen at once."—85:37.

Evidently the background of this command was preparation for the school of the prophets, and indicated the sober attitude of those to engage in the solemn service, and also the purity of character required of those who should be worthy to participate in such meetings. It was not designed to teach that one should never laugh under any circumstances, though it is clear from paragraph 19 that "excess of laughter" should not be indulged in. A previous revelation (59:4) had stated that "much laughter" is sin, but that God's people should have cheerful hearts and countenances. The word was a rebuke to those who had become proud, sinful, covetous, or idle, as the context shows, and demanded sober and consistent conduct.

*What does Revelation 12:5, about the woman in the wilderness, mean?*

The early part of this chapter is believed to portray the church and the severe persecution it suffered. The woman referred to is understood to represent the church, of which we read:

"And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand and two hundred and threescore years."—Revelation 12:5 Inspired Version.

Probably the most consistent interpretation of the "wilderness" would be the loneliness or desolateness of the saints who had ceased to exist as a recognized

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Nauvoo, Illinois

#### Mississippi River at Low Stage

The first snowstorm of the season arrived on Saturday, February 24, and continued throughout Sunday. No services were held at the church on account of the storm, and radio listeners who have never been able to listen on Sunday morning because of attending their own services, experienced a real thrill when they were permitted to listen to the Stone Church services.

Winter in Nauvoo has been very mild, and because of a lack of moisture many wells and cisterns went dry. The Mississippi River at this point was lower than it had been since the dam was built. The marginal lines of the river were where the lines of the old river used to be. Huge mud bars were out of water two or three feet, extending from the ferry landing down the river for more than half a mile below the big stone bridge and exposing several hundred acres of ground. The ferryboat in the harbor is resting on mud.

Four Chicago architects were in Nauvoo the first week in February, working on a C. W. A. project, surveying houses of distinctive architecture, among them the Wilford Woodruff house and the Mansion House. They were accompanied by an official photographer, who took pictures of the houses surveyed from different angles. The surveys of the houses in blue-print form with descriptions and photos will be filed in the Library of Congress at Washington.

Sister Lucinda Marshall, wife of William D. Marshall, passed away February 2, after a lingering illness that caused her intense suffering. Her death occurred a day after her fifty-eighth wedding anniversary. Brother and Sister Marshall left Nauvoo in 1878, in a covered wagon to take up a homestead in Kansas. They returned in 1923 in a Buick touring car. Sister Marshall was held in the highest esteem by all who knew her. The funeral services were held at the church, Elder James A. Page officiating.

On December 13, Brother Page was called to Lomax to conduct the funeral of Brother Wyatt and on February 1, went to Rock Creek to officiate at the funeral of Mrs. Robert Salisbury and again on March 12, for the funeral of Richard Lee, infant son of Maurice and Frances Ellison.

The local priesthood take turns in occupying the pulpit. Speakers during the

winter have been J. C. Page, J. W. Layton, L. H. Lewis, A. L. Sanford, Arnold Ourth, and John Williams.

Nauvoo Branch broadcast a program over Carthage radio station WCAZ from 1:15 to 2 p. m. Sunday, March 25. Elder James A. Page spoke on "Truth," "We Come With Truth to Teach You," and "Tis a Glorious Thing to Be," were sung by a chorus and the Wallet Trio, of Warsaw, furnished several musical numbers.

### Chicago, Illinois

#### West Pullman Church, 11926 Parnell Avenue

The activities of this congregation during the winter have been varied but enjoyable and inspiring. Services have been well attended with a gradual increase of attendance.

The priesthood, from both Central and First Chicago Churches, have ministered to the needs of the members, C. A. Edstrom, H. P. W. Keir, Ray Hurst, and Ralph Swanson, also D. H. Smith and C. Ellis, of Hammond, Indiana.

Sunday evening, February 4, the young people's Sunday evening club of Central Chicago Branch had charge of the evening service which consisted of music and a short sermon by Clem Evans. A large congregation enjoyed the service and their support was much appreciated.

The evening of February 3, was the scene of a pretty church wedding, when La Verna Fields was united in marriage to Warren Dewey. The young couple are making their home in Chicago.

Elder Roscoe Davey held a series of meetings during January for a fairly large crowd, considering weather conditions.

The choir sponsored an entertainment and box social at the park field house Monday evening, March 12. Proceeds were used for the benefit of the branch.

Mrs. Paralee Dallas Sublett, one of the oldest members of the church, and the oldest of this branch, was found dead by her daughter, January 1. She went to bed the evening before in good health. Much of her life had been spent in isolation from the church of which she was a member for about sixty years. Such characters as hers are an inspiration to the younger generation in the church.

### Holden Stake Conference

#### Unity and Progress Reported in All Departments

Saints of Holden Stake met at Atherton, Missouri, March 9, 10, and 11, to participate in the forty-seventh conference of that stake.

Friday evening the visiting young people were entertained at a banquet by the members of the Atherton young people's division. Vernon Lundeen acted as master of ceremonies and introduced the other speakers of the evening, Lloyd Coffman, Ammon Andes, Emily Blackmore, and Stake President W. S. Macrae. A musical program was presented after which Robert Thistlethwaite announced the winners in the essay contest recently sponsored by the young people's council on the subject, "The Financial Obligation of the Youth to the Church." Those placing in the contest were Gladys Beebe first; Ammon Andes, second; and Vernon Lundeen, third. Twenty-five essays were entered in the contest and each was judged eligible for the eight points of credit offered by the department of religious education toward a leadership certificate. Approximately one hundred and thirty persons were present at this reception.

Saturday morning a goodly number of Saints met for prayer service with G. R. Wells and Joe Martin in charge. The theme, "Working Together With God," was carried through the service.

The business session of the conference met at ten-thirty Saturday morning with G. R. Wells presiding temporarily. "Redeemer of Israel," was sung and prayer was offered by Charles Martin, of Grandview. By action of the conference Stake President Macrae and President F. M. Smith were asked to preside; Brother Smith acted as chairman. Reports were read from the following: the stake president, Brother Macrae, reported that the membership of Holden Stake has nearly reached 2,200. He also observed that baptisms should increase as they have not reached the number to be expected from such a group. The keynote to his report to the Saints was, "Let us find our place and do our best." The stake bishop, J. A. Koehler, reported that the tithes and offerings during the past five months ending March 1, have totaled \$1,909.36, while twenty-four dollars has been paid into the building fund and thirty-three dollars into the operating fund. A re-

port was received from the secretary of the elders' quorum, G. F. Baker.

The president of the young people's council asked that some action be taken by the conference for financing the projects of that division, and suggested that if the conference did not wish to take such action that the young people be allowed to form their own treasury. G. R. Wells, supervisor of religious education, stated that there is a church school in each branch and that all except one are organized under the new plan adopted by the General Conference of 1930. A number of interesting and progressive projects are being conducted and planned by local schools and pastors.

The resignation of F. A. McWethy, who has acted as a member of the presidency of Holden Stake for the past eighteen years, was read and accepted by the conference. The stake presidency had been asked to report as to the advisability of holding a reunion, and expressed it as their opinion: "We have serious doubt as to the advisability of holding a reunion in the stake in 1934." Action upon this matter was postponed until the next conference. The conference moved to ask the stake bishopric to make arrangements for a Holden Stake booth at the Harvest Home Festival this fall. After some discussion as to ways and means of financing the projects of the young people's division the motion prevailed that the high council and bishopric of the stake be constituted an appropriation committee to allocate the stake funds among the several departments of the stake as needed.

The following were chosen as delegates to General Conference: W. S. Macrae, J. A. Koehler, J. A. Thomas, Vernon Lundeen, Amos Allen, J. T. Smith, Charles Mengel, O. W. Sarratt, H. B. Thompson, C. F. Scarcliff, Roscoe Moorman, Charles Martin, G. R. Wells, A. H. Wintermeyer, G. W. Beebe, Frank Ford, D. R. Hughes, Otho Clark, Roy Kleckler, S. M. Andes, and Wendell M. Van Tuyl.

At the close of the business session President Smith addressed the conference for a few minutes. He admonished the Saints to keep clean, alive, and alert; and stressed the fact that they should pray for charity to overcome selfishness.

Following the noon recess recreational activities were conducted under the leadership of Robert Thistlethwaite. The elders and all other members of the priesthood who cared to attend, assembled for their quorum meeting at two o'clock. At the same hour those interested in musical activities met with the director, Sister A. F. Haus. Apostle J. A. Gillen was the speaker Saturday evening.

Sunday morning the conference met in two prayer services, the adults with Brothers Sarratt, Thomas, and Wells in charge, and the young people under the direction of Amos Allen, Vernon Lundeen and Ammon Andes. The latter part of the young people's service was

devoted to matters of business. This division voted to adopt a plan of organization providing for an executive committee composed of president, vice president, and secretary, and an advisory council composed of the presidents and supervisors of young people in the local branches. The following officers were elected for the coming year: President, Robert Thistlethwaite; vice president, Ammon Andes; secretary, Genevieve Smith.

The activities of the church school hour were under the direction of Brothers Wells and Woodstock. Brother Woodstock chose for the subject of his lecture "Preparation for Service," and outlined plans for such preparation.

Sister Edith Koehler conducted a junior church service for the people of junior age at the eleven o'clock period. At the adult service Sister Bernice Hampton directed a rendition of the "Holy City" by the combined choirs of Holden, Blue Springs, and Atherton. Bishop A. B. Phillips then spoke to the Saints.

In the afternoon short meetings were held by the young people, the elders, and the parents. This last group was addressed by Sisters Edith Koehler and Grace Krahl.

The closing service of the conference was one of consecration to the ideals of the church. President Macrae had requested the young people to sit on the platform and his request was so well heeded that it was entirely filled, many could not find room to sit there. Short talks were made by representative members of this group concerning the ideals and ways in which they may work toward their accomplishment. The conference then pledged itself by singing two hymns, "Where He Leads Me I Will Follow," and "Consecration," and also in the closing prayer by Brother Vernon Lundeen.

## Spring River Singers to Broadcast Over KGGF

Singers of Spring River District, led by Victor L. Krucker, district chorister, will present an Easter cantata, "Our Living Lord," by Wilson, over the radio station KGGF, Coffeyville, Kansas, at 4 p. m. Easter Sunday afternoon. The chorus will be composed of forty-five voices mostly from choirs of Joplin and Webb City, Missouri, Coffeyville, Parsons, and Independence, Kansas, and Fairland and Miami, Oklahoma. The cantata is of so sacred and fitting a nature that Webb City Branch has decided to dispense with the usual sacrament meeting routine and have the cantata presented by the chorus immediately following the passing of the sacrament on Easter Sunday morning. Mrs. Ethel Gaston, of Miami, will accompany the chorus for both presentations.—Raymond E. Troyer.

## Western Michigan Young People Organize Christian Legion

### Elect Regional Officers

A large number of the young people, also several of the older members of the Western Michigan District met at Cadillac, March 4, to organize the Christian Legion under the direction of Apostle D. T. Williams. The constitution of the Christian Legion was adopted until final action could be taken by the State convention which was held at Saginaw, March 25.

The following officers were elected: divisional commander, Jay C. Doty, Traverse City; secretary and treasurer, Helen Bennett, Freesoil; director of solicitation, Cecil Morgan, Traverse City; director of socialization, Mrs. David Olinay, Cadillac; director of publicity, Ray Dick, Traverse City.

It is the wish of the older members that every young person in the district will have a desire to get into this organization. Here is his opportunity to serve the church while he prepares himself for future responsibilities.

## Douglas, Arizona

### Two Branches Unite Fast Day Exercises

Though sometimes the way seems hard, the small group of members here is traveling Zionward.

The following officers were elected at the local business meeting: Branch president, A. O. Corley; Sunday school superintendent, Lillian Simpson; secretary-treasurer and superintendent of the department of recreation and expression, F. M. Dearborn; superintendent of women's department, Tee Taylor.

The pastor has been preaching a series of missionary sermons the past six weeks and the attendance of nonmembers has been encouraging. It is hoped that new members may be added and that the branch will grow.

Bisbee Branch, twenty miles from Douglas, came to Douglas for a day of fasting and prayer March 4, and a wonderful sacrament service was enjoyed. The two branches fasted from Saturday sundown, and Sunday shortly before sundown, the women spread a picnic lunch in the park. Just as the sun dropped over the hills, prayer was offered that God would receive the thanks of his people for past blessings and would continue to guide his church onward to Zion. This day of fasting will long be remembered by Saints of Arizona.

Douglas people are feeling better of late although times still are hard with many without work and several dismissed from CWA work. The Saints have been able to pay off their debt on the roof of the church and meet a few other obligations. They had an oyster supper, Brother J. W. Taylor the chef.

## Far West Stake

### Cameron Branch

Elder Howard C. Timm, of Saint Joseph, occupied the pulpit recently and gave a splendid message. Another good sermon was given a short time ago by Elder John Hovenga, of Stewartville.

The women of the branch entertained the men with a covered-dish supper at which time plans were discussed for the payment of the church debt there. Not to be outdone, the men gave an oyster supper with the women as their guests. Part of the entertainment of the evening was a style show put on by the men who were dressed to represent various celebrities.

The branch has been divided into the east and west divisions for the contest, to see which will gather the most money to pay on the church debt. Deacons are soliciting the members for funds and hope to realize quite a sum this way. Other plans are under way to raise money but as yet are not completed. The side which loses will entertain the winners at some future date.

Several families have recently moved to Cameron from Iowa and their addition is welcomed by the branch. The branch is sorry to lose its church school supervisor, Brother Clifford Constance, and his family who have moved to Saint Joseph where he has employment.

James Flanders, one of the old-time members of the Gospel Hill church near Maysville, now a resident of Cameron, has been seriously ill but has recovered sufficiently now to be up and around the house. He likes to recall the sermons of such former missionaries as T. W. Chatburn, W. S. Pender, and S. L. W. Scott who stayed at his home.

A class of girls has been organized as Blue Birds by Sister Bessie Flanders. They meet regularly under her leadership.

### Fortescue Branch

Fortescue Saints are much pleased with their new pastor for the coming year, Brother Carl Jensen, of Saint Joseph. They were favored with a visit from Brother and Sister Jensen and daughters, Ruth and Margery, on March 4. The sacrament service was well attended and a good response was had from the Saints.

The O. T. Z. group held a business meeting at the church the evening of March 7. Officers were elected for the year as follows: Mrs. Grace L. Brown, supervisor; Lucile Chuning, president; Opal Dunn, secretary. They are planning an Easter program at the church and a picnic at Big Lake. Some of the young people plan to attend General Conference.

The adult division, in charge of Sister Lena Dunn, sponsored a soup supper and Valentine party at the church, February 14.

The O. T. Z.'s gave the worship service to the young people's council meeting at Bigelow Christian Church

the evening of March 8. They presented the theme, "Making Our Lives Heroic." After the worship, games were played. They enjoy the meeting with other young people.

The Young People's Religious Council of Education is composed of four churches, Fortescue Methodist, Napier Christian, Bigelow Christian and Fortescue Latter Day Saint. They have worship services, social and business hours and usually serve refreshments. They find it very interesting and the Latter Day Saint group are endeavoring to "Let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven." They are striving to show others, through their worship services and other work, the beauty of the Restored Gospel.

### Oakdale Branch

The Oakdale-Kingston O. T. Z.'s held their March party at the home of Mr. and Mrs. Dodge Dunlap. The usual games and good comradeship were enjoyed by all. They meet alternately each month at Kingston and Oakdale, and are finding the joint organization very successful.

Cold weather and bad roads have hindered the services in recent months. Curtis Vernon, of Osborn, preached to a fair-sized audience Sunday morning, March 18. At the service the infant son of Brother and Sister Cecil Hawley was blessed by his grandfather, Elder O. C. Dunlap, and Elder Warren E. Peak. He was given the name of Robert Paul.

### Saint Joseph Branch

#### First Church

The sacrament service the first Sunday in March was impressive. The theme, "Why do We Fast?" was carried out and the coming General Conference was remembered in special prayer. The congregation was unusually large and a quiet and worshipful attitude characterized the entire service. The infant sons of Mr. and Mrs. Albert Denton and Mr. and Mrs. Chris Ruoff were blessed by Elders John Ruoff and T. E. Hale.

The Sunday evening series of doctrinal sermons was brought to a close March 4, by Elder O. Salisbury who was the speaker for six weeks. His final topic was "Our Task."

First Church entertained the Far West stake conference March 9, 10, and 11, an account of which has already been given.

Elder H. C. Timm preached at the morning hour Sunday March 18. Pastor Ward A. Hougas spoke at the vesper service. A large attendance marked both services that day.

The O. T. Z.'s held their monthly social meeting on Tuesday evening, March 13. At this meeting the resignation of the president was accepted, and Miss Alma Hale was elected president and Herman Johnson was elected vice president to fill Miss Hale's place. The former president's work takes him from the city.

The Wednesday evening prayer service on March 14, was a happy occasion. Elder H. C. Timm baptized Thomas A. Jackson at the beginning of the service. The confirmation took place later. The prayer services each week are drawing good attendance with some interesting themes. The choir rehearses each week following the prayer service and is working on "Olivet to Calvary," to be given Easter Sunday evening. The children's division of the church school is also working on an Easter program.

The O. T. Z.'s have taken over the fourth Sunday evening of each month to provide the service. John F. Sheehy of Independence, delivered an excellent sermon, which was well received by the congregation.

### Second Church

Second Church is proud to report that its attendance has increased fifty percent in all departments this year. The young people are taking active part each Sunday. The prayer services are well attended.

A series of meetings was held throughout the last week of February. Elder Salisbury and Bishop Milo Burnett were the speakers. After the service on Friday evening, all members adjourned to the lower auditorium for a birthday surprise party on the deacon, Hallard Felch.

The ladies of the church are meeting each Thursday to prepare for a bazaar to be given in April. The third Thursday in every month, a covered-dish luncheon is served and regular business meeting held. Dinners are being served the last Friday of each month by the Women's Department.

The Lo-Se-Jo Society meets each Sunday evening under the direction of the president, Hallard Felch. This society is taking up the study of the *Doctrine and Covenants*. A dramatic club for old and young is being taught by the pastor, Brother O. Salisbury, each Monday evening.

The Saints are enjoying the sermons by their pastor and were glad to have Roscoe Peterson with them the evening of March 4. All enjoyed the special singing by the choir which is directed by Vern Goodenough. A number of nonmembers are attending.

### Stewartville Branch

The young people met with their supervisor, Leonard G. Ehlers, Friday, February 23, and elected their officers for the year's activities. Miss Mona Armstrong was chosen president, Willard Hinderks, vice president and Miss Beulah Powell, secretary-treasurer. A pleasant social time followed. The young people's regular meetings will be held on Friday night, semi-monthly. They expect to take up a study course. At present they are working on a pageant, "The Half of My Goods" which will be given Easter Sunday.

An inspirational meeting of the women's group was held March 1. Their

program theme was "Prayer" in keeping with the month of March. Beautiful and helpful thoughts on the subject were given and a solo, "Leave It With Him," was rendered by Miss Doris Young with Miss Cleata Hinderks at the piano. *Book of Mormon* study preceded the worship.

The continuance of the weekly envelope offering system for the general church is proving a success. Creating the habit of giving is one of the important features.

Sunday, March 4, the Saints were happy in attendance at communion service and the special fast end prayer participation. Elder A. E. McCord gave one of his good sermons at 7:30 p. m.

Elder J. L. Bear, of Saint Joseph, gave a forceful sermon on the eighteenth on the subject, "What Must I Do to Establish Zion?"

## Waverly, Michigan

Missionary J. J. Ledsworth conducted a very successful series of meetings in Waverly recently. The services were held in a schoolhouse and the congregation varied from fifty to one hundred and twelve, about nine tenths being non-members. In spite of the weather conditions, deep snow, and extremely low temperature, they came to hear the gospel taught by one who preaches with power and much assurance. A marked degree of the Spirit accompanied each sermon.

About twenty people are awaiting the return of Brother Ledsworth in the spring, to be baptized.

## Fargo, North Dakota

Bungalow Church 1423 First Avenue South

Apostle J. F. Curtis was a welcome visitor. He preached two spiritual sermons. Apostle Curtis attended the district conference at Minot.

The delegates appointed from this district to attend the General Conference are, Brother and Sister Charles Young, of La Moure; Sister William Sparling, of Minot; Brother Frank Stowell and Courtney Rotzien, of Fargo.

The children were entertained at a Valentine party in the junior Sunday school room, while the young people enjoyed a Saint Patrick's party given at the home of Sister Arlie Peterson.

Elder O. W. Okerlind, on his way home from his mission in Canada, stopped in Fargo to visit the Saints. He preached an inspiring sermon, using as his text, "And they led them forth by the right way that they might go to the city of habitation," Psalms 107: 7.

Other recent speakers for this congregation have been Brother Charles Young, of La Moure, his subject, "The Word of Wisdom." Elder H. E. Ratcliffe, subjects, "The Need of a Specific Church," "Prayer and Determination,"

and "The Restored Gospel." Brother Frank Stowell admonished the Saints regarding the *Doctrine and Covenants*, and Courtney Rotzien spoke on "Keep in Step With Yourself," and "Honesty."

The cottage prayer meetings are well attended on Wednesday evening. The young people's devotional service is held every third Sunday, at 6:45 p. m.

## District Young People's Conference at Sperry, Oklahoma

### Community Cooperation Insures Successful Meeting

The night of Sunday, March 11, marked the close of the first district conference of young people to convene at Sperry. It had been thought that owing to limited facilities, a district conference at Sperry would be out of the question. But it was successfully carried through, thanks to the splendid cooperation of local members and those from neighboring branches.

The conference opened March 9, with a series of four one-act plays presented by groups of young people from Tulsa, Skiatook, Teriton, and Sperry. After this, an entertaining feature presented by Brother Skinner, of Tulsa, was highly enjoyed. Music was furnished by the conference orchestra.

Guest speakers throughout the two days of convention were President F. M. McDowell, Apostle Roy S. Budd, and Mrs. Alma Adams, district chorister. Recreational activities were under the supervision of Howard Harpham. There were basket ball games and a motor trip through Mohawk Park.

The lectures began at 9:30 a. m. March 10, President McDowell's subject being "Our Spare Time—Its Use and Misuse." Apostle Budd's topic was "Our Church, Its Beginning, Its Purpose, Its Goal." The subject "Our Music—Leadership and Appreciation," was ably presented by Mrs. Adams.

The Holy Spirit manifested during the entire series, was especially present in the Sunday morning worship period. The infant son of Brother and Sister Luther Harper was blessed. The charge of the blessing and President McDowell's sermon afterward were most impressive. The influence of the Spirit was felt by all. The hymn, "Take Time to Be Holy," was beautifully sung by four young women.

In the afternoon President McDowell held a priesthood meeting in the church after the lectures. Brother Budd spoke to the Saints in the evening, following a thirty-minute period of song and music by the conference orchestra and choir.

The various branches of the district were well represented at the conference. Four hundred and nineteen people had registered by Saturday noon and it was estimated that approximately seven hundred were present Sunday evening. Sleeping accommodations were provided in the homes of the community, and the

Saints are grateful to those not of the faith who graciously opened their homes to provide sleeping quarters for visitors. They thank also the board of education for the use of the high school building, heat, and light, and all who contributed to the success of the conference. Special thanks are due O. A. McDowell and Emmett Lancaster, of Tulsa, and Ward Rumsey, of Sperry, who worked untiringly to bring it about.

To provide food for a delegation of this size presented a problem, but the spirit of helpfulness was shown here, too. A Tulsa baking firm donated half the bread needed and furnished the rest at cost. The food was bought at wholesale by branch president Ward Rumsey, and only a nominal charge was made for meals, enough to cover cost. The food was prepared and served by Sister Ivy Sigars and her corps of workers.

The association and worship were elevating, and the truths presented will help the members to come nearer the goal toward which they are striving. A number from this district now look forward to attending General Conference, and the "stay-at-homes" will be there in spirit and prayers.

## Rich Hill, Missouri

### Ninth and Park Avenue

Rich Hill members feel that they have splendid opportunities for moving Zionward.

Gladly they heard the call to fast on March 4, issued by President F. M. Smith, and began at once to prepare for the day's observance.

District President Birch Whiting was present on that day and gave a message of commendation, hope and cheer as well as warning and council. Three young men were admonished to prepare for priesthood responsibilities.

The prayer and testimony meeting following the sacrament service was so uplifting and filled with the Spirit that three or four were blessed with the gift of prophecy.

Besides the regular classes in the church school one is taught Sunday morning by a member of the priesthood the lesson being taken from the *Priesthood Manual*. Another class is held Tuesday evening on "The Seven Laws of Teaching." Others have availed themselves of the opportunity to study leadership and training by attending a series of lectures at the high school presented by three of the leading ministers of Rich Hill.

Priesthood meetings are held once a month, and reflect the attitude of the people to obtain a working knowledge of the church.

The young people's group are very active both locally and in district gatherings. They are real workers.

The series of missionary services conducted by Elder J. Charles May a short time ago were greatly enjoyed, and have produced good results.

## Independence

### Stone Church

Fourteen candidates were baptized at the Stone Church Sunday morning, and confirmed in the afternoon. One was from Atherton, James David Thomas, the rest are residents of Independence: Myron Francis Nunn, Mary Elaine Stover, Gela Pearl Stover, Ernest Ralph Silvers, Della Mae Nunn, Donald Albert Hedden, Allen Merle Hill, Alice Pearl Hill, Kathryn Lee Jagers, Darrel Leon Bowman, Wilma Darleine Geary, Bernie Lee White, and Glenn Vernon Barber.

Members of this congregation were happy to have as their Sunday morning speaker Apostle M. A. McConley. He chose for his subject "Our Opportunity." Apostle E. J. Gleazer was assisted in charge of the service by Apostle J. F. Curtis.

Music was furnished by the Stone Church Choir, directed by Paul N. Craig, assisted by Robert Miller at the organ. Solos were sung by Mrs. Alice M. Burgess and Mrs. Pauline Arnsen.

A song fest from seven-thirty until eight p. m. was enjoyed under the leadership of George Anway, assisted by Mrs. Hazel Scott Withee at the organ. Easter hymns were sung.

An illustrated lecture on the crucifixion of Christ and how he rose from the tomb and ascended into heaven, was given by Elder C. Ed. Miller.

The Stone Church Boys' Choir, directed by Richard Dadney, gave its first annual concert in the Dining Hall to a large crowd of interested listeners last Friday night. On this occasion the boys wore their new robes, and made an impressive appearance in their processional as well as in every number they rendered. In the concert they were assisted by Arthur Storms' String Ensemble; by Billy McPherson, piano soloist of Second Church; by R. S. Budd, reader; by Andrew Klapis, boy soloist of Kansas City; by Julian White, violinist; by Kathryn Cato, accompanist, and by a trio of boys from Kansas City: Andrew Klapis, Julian White, and Jack Shepard. This is the third year for the boys' choir the purpose of which is to prepare better singers for the church. It is sponsored by J. Glenn Fairbanks of the Stone Church, and its director, Mr. Dadney, is musical instructor at Kansas City Central Junior High School. The choir will furnish music at the Sunday school hour at the Stone Church on General Conference Sunday, April 8.

Miss Helen Grace Bishop, daughter of Mr and Mrs. Charles A. Bishop, of Independence, and James A. Gardner, son of Elder and Mrs. John A. Gardner, were married at eight o'clock Saturday morning in the parlor of the First Christian Church, the service being read by the Reverend Lyndon W. Harper, in the presence of the immediate families and a few close friends. Shortly after the wedding breakfast at the home of the bride,

the bridal pair left for a wedding trip to Saint Louis. After April 1, they will be at home in Kansas City, Kansas.

Latter Day Saints of Independence will observe Good Friday this week with a twelve-to-one-o'clock-service at the Stone Church. There will be an organ program in charge of Mrs. T. A. Beck; Scripture reading; a solo, "He Was Despised," from "The Messiah," by Mrs. Alice M. Burgess, and prayer by Pastor John F. Sheehy.

### Second Church

Patriarch T. C. Kelley, the Sunday morning speaker, chose for his theme "What Fruit Are We Bearing?" The choir, directed by Earl Audet, sang "O, Lord, I Will Praise Thee," Mrs. Will Inma and Mrs. Guy Mintun singing the duet parts. John S. Devereaux sang "Nearer, My God to Thee."

Gordon Cable was in charge of the junior services downstairs in which the Easter story was told by Mrs. Totty. Bernice Wisemore also told a story, and there were musical numbers and a reading by some of the young people. An interesting picture study was conducted by Geneva Edmunds.

The six o'clock *Doctrine and Covenants* Class, taught by Patriarch A. Carmichael, was well attended.

Pastor Will Inman was in charge of the evening service, and Elder Leonard Lee, the speaker, talked on "Our Preparation for Conference." Two numbers were sung by a ladies' quartet from Enoch Hill.

### Walnut Park Church

Sunday was home-coming day at Walnut Park, and beginning with the eight o'clock prayer service and continuing throughout the day, good attendances were reported and a fine spirit was manifested.

Elder Lyman Smith presided over the early prayer service, being assisted by Elders George Jenkins and Welton Wood.

Among the four hundred and seventy-two who attended church school were many who formerly were active at Walnut Park, but who have moved to other fields of endeavor. Following a welcome to visitors by Elder W. T. Gard, one of the pioneer members of the congregation, Superintendent Closson called for all of those who were members of the congregation at its beginning and ten persons stood up. A history of Walnut Park, written by Elder Welton Wood, was read by Jessie Anderson; a solo, "The Prodigal," was sung by Sister Bernice Griffiths, and a poem, "The Little Old House in the Rear," written by Sister Laura Mosier, was read by Ruth Bryant.

An organ interlude followed, Drexel Mollison playing during the transition period from church school to morning preaching service. The speaker of the morning was Apostle John W. Rushton, and the upper auditorium was filled; there also was a junior service in the basement in charge of Elder Welton

Wood. Preceding Brother Rushton's sermon a mixed quartet composed of Arlon Chapman, Delta Nace, Evelyn Phillips, and Milford Nace, sang "The Royal Banners Forward Go."

Elder Thomas Newton was the speaker Sunday evening. Special music consisted of an anthem by the choir, "My Jesus, I Love Thee," and a violin and cello duet, "Andante Cantabile," (Tschai-kowsky), played by Eloise Higgins and Milford Nace.

Funeral services for Sister Evaline Grimes were held at the Walnut Park Church Friday, March 23, at ten o'clock in the morning. Pastor Frank McDonald preached and was assisted by Elder George Jenkins. Burial was in Mound Grove Cemetery. Sister Grimes was the mother of B. O. Grimes, adult superintendent of the church school.

Brother Walter C. Chappelow, who resided in the Walnut Park district died Friday, March 23. He is survived by two daughters, Miss Gertrude Chappelow and Mrs. Oscar Pinney, and one son, James Chappelow.

### Liberty Street Church

The marriage of Elizabeth Reveill, daughter of Mr. and Mrs. J. F. Reveill, and Henry Butler took place Sunday, March 4. The ceremony was performed by Elder John Soderstadt at his home.

The Liberty Street Choir, under the direction of Fred Friend, will present an Easter cantata "The Thorn-crowned King," by Fred B. Holton. In this the story is told of the persecution of Christ, his crucifixion, his burial, and the ascension. Each chorus is beautifully arranged, and the choir is working hard to present the cantata at its best. Everyone is invited to hear this rendition at seven-thirty next Sunday evening.

A number of Liberty Street's singers are members of the General Conference "Elijah" Chorus, and will have part in the performance April 8, in the Auditorium.

### Spring Branch Church

About seventy young people enjoyed a Saint Patrick's party at the church last Tuesday night. There were Irish songs and other entertainment and for refreshments Mulligan stew was served. The event was in honor of the service which Sister Irene Roberts has given the young people of this district. The young people, Velma Jones their spokesman, presented Sister Roberts, a book of *Doctrine and Covenants*, on which her name was inscribed in gold lettering.

At the Sunday morning prayer hour A. J. Tankard read the story of Jesus' triumphant entry to Jerusalem. At the eleven o'clock service the choir sang "My Soul Exulting Sings," and R. Fish was the speaker.

Preceding the evening preaching service, the congregation sang old-time songs. Jesse Smith, Grace Smith, Ethel Fish and Jake Andes sang "Will There Be Any Stars in My Crown?" and Frances Tankard and Fern Belk sang "Is My

*Name Written There?* A double quartet of young people sang "The Way of The Cross Leads Home." The speaker was Apostle J. F. Curtis who read from Luke concerning the sower and the seed. He used a chart of the vineyard and the hours or periods of the gospel upon the earth.

Unusually large attendance was given every service of the day.

The Wednesday night prayer meeting in the south group last week was at the home of a nonmember, Mrs. Scheuseck, and thirty-four were present. J. S. Andes and C. J. Bixon were in charge. Brother and Sister R. J. Lambert were there and Brother Lambert made the opening remarks.

#### Enoch Hill Church

The class of Busy Workers, taught by E. H. McKean, was in charge of the church school worship period. The girls' quartet, Pearl Chrestensen, Pauline Alexander, Beth Collins, and Helen McDonald, sang. Harold Inman read "My Prayer." Harold is home on a furlough but will soon return to the Navy. The boys' quartet also sang.

Elder H. L. Barto, a former pastor, was the morning speaker. The congregation welcomed him happily and gave good attention to his words. The choir sang "Loyalty Unto Christ," and Sister Amos Allen sang "Father, Comfort Me," assisted by the male quartet, E. H. McKean, Lawrence Martin, David Allen, and Edmond Allen.

Each Sunday morning a member of the conducting class, takes charge of the music of the church school. It is hoped that much good will come from this method.

Patriarch U. W. Greene preached a most interesting sermon on "Passion Week" in the evening.

#### East Independence Church

Recent speakers at East Independence have been Bishop G. W. Eastwood, Elder Robert Fish, of Spring Branch, and Elder H. J. Friend and T. W. Thatcher, of this district. J. J. Teeter, a former pastor but now of the Stone Church congregation, also spoke recently, and local people were glad to hear him again and to visit with him.

A large gathering of Saints met at the home of Brother and Sister C. Edgerton Monday, March 5, and spent the time in conversations and music. Refreshments were served. Brother and Sister Edgerton have moved to Atherton, and are much missed in this locality. They were faithful and earnest workers.

#### Our World

Love like a child around our world doth run,  
Happy, happy, happy for all that God hath done,  
Glad of all the little leaves dancing in the sun.

Even so say I:  
Even so say I.

—Alfred Tennyson.

## Wabash, Ontario

### Grateful for Help of Visiting Priesthood

Members in this city have been happy to have as speakers this year Elder R. T. Brown, of Merlin and Elder Percy Farrow, of Sarnia. Their sermons and kindly advice were much appreciated as was also the musical help of Sister Farrow. Elder Brown came the first of the year and preached for a week. He was followed by Elder Farrow who preached thirty-seven sermons. He baptized eight, and others are near the kingdom.

Brother W. H. Taylor, seventy-four years of age, passed away January 3, after having been a member of the church more than fifty-years. His son, John Taylor, and wife, came from Independence to attend the funeral.

## Thayer, Missouri

### Appreciate Help of District Workers

Thayer Branch was glad to join with the rest of the church in a day of fasting and prayer March 4. The members felt that they were helped by fasting and by cooperating with the President of the church. They wish to stand ready to do their part in carrying forward the church program.

District President W. E. Haden and Elder Walter Chrestensen were there for the conference which convened March 3 and 4. On Saturday night a program, prepared under the leadership of Sister Aggie Adams, was enjoyed. At this conference seven delegates were selected to represent Southern Missouri District at General Conference. Branch officers for the following year were chosen as follows: Pastor, George Davis; assistant pastor, J. W. Adams; superintendent of church school, Chloe Miller; branch clerk, Bertha McLain; solicitor, Clarence Mayo, and deacon, Elton McGuire.

The sacrament service March 4, was one long to be remembered. The gifts of the gospel were enjoyed, and gladness prevailed. Everyone was edified and greatly blessed.

Thayer Saints appreciate the help of Elder Haden who has been devoted to the interests of all in Southern Missouri District. They hope to see him returned to this district for they feel that he is one of them and is needed to guide and direct.

The Saints were glad to welcome E. C. Shelley and family, from Kennett, Missouri, into their midst, and hope the branch will continue to grow, bringing in new members, and developing new activities.

In presenting their play in November they met with such wide-spread approval, that it was decided to organize a dramatic club. They hope to present one or two plays a year to help raise money. This organization is known as the Nautilus Dramatic Club. It is now preparing for its second attempt at pre-

senting a play. For all this, credit goes to Sister Aggie Adams whose help is deeply appreciated.

## Kansas City Stake

### Central Church

This congregation was happy to renew its acquaintance with Apostle John W. Rushton at the church period, March 18. As always, Apostle Rushton preached a most instructive and uplifting sermon. The choir furnished special music, "One Hundred Fiftieth Psalm," Franc, under the direction of Eugene Christy. The attendance was fine and the service worth while.

The Central Church O. B. K. Chorus is rehearsing each Sunday evening at six-thirty in preparation for the coming annual music festival.

The Fellowship Study Class has been chosen as the name for the group of young people who meet once a month for educational purposes. The class met Tuesday night at the home of Miss Olive Bricker in Independence, with Cyril Wight as their teacher. They are now studying "How the Bible Grew." Attendance is growing and the combination of study and fellowship with other members makes each meeting an enjoyable one.

## Ontario, California

### Four Baptized on First Day of Year

God is blessing the members of his church in this place. He has heard the prayers of those who were afflicted and has restored them to health.

Four were added to the church roll the first of this year by baptism. Floyd Swain, of Ontario, and a family of three, Richard H. Peterson and wife, Harrietta, and their daughter, Lucille, of Pomona, were baptized by F. J. Lacey and confirmed by George H. Givens and Brother Lacey at a special service held on the first sacrament Sunday of the year.

A group of girls who have organized as the Tamalia Club, have been doing good work. They are trying to secure funds for classrooms which are much needed. During February they gave a pie supper at the home of the president, Mrs. Fern Roberts. Forty-four people were there and many pies were eaten. This month a box supper was held at the home of Miss Mary Swain. Every two weeks the girls have a candy sale downtown and this is proving a profitable undertaking.

A Bible class is being conducted by F. J. Lacey at Pomona one evening a week, and all other activities are functioning as usual.

Frank Enix, pastor of Fresno Branch, was speaker here Sunday morning, March 11, and gave a good talk. He was visiting friends at Pomona.

The fast and prayer period called for by President F. M. Smith, was observed by many at Ontario and a good spirit prevailed at the sacrament service.

## Vinalhaven, Maine

### Young People Organize O. T. Z.'s

Vinalhaven members mourn the death of Sister Nettie Brown who passed away February 6, at her home, after a long illness.

After the eleven o'clock service February 25, the junior stewardship certificates were presented to seven, James Barton, Robert Barton, Fred Barton, Doris Barton, Roger Candage, Marion Webb, and Newman Walls. Each gave a short talk on his experiences. The young people hope to do more in this field during the year to come.

The young people organized on March 8, choosing as their name O. T. Z. (Onward to Zion). As a slogan song they have decided to use the song by the same name. They chose a list of officers whom they expect to lead them to greater achievements than those of the past year.

Though it will be impossible for any Vinalhaven Saints to attend General Conference, their thoughts and prayers will be for the Saints gathered there.

## Utah District Conference

### Apostle M. A. McConley Renders Invaluable Help

The Utah District Conference convened in Salt Lake City, March 9 to 11. Apostle M. A. McConley delivered the opening sermon, seven-thirty Friday evening. On account of illness, Apostle E. J. Gleazer was unable to be in attendance.

Saturday was devoted to class work from 10 a. m. till noon, and from 2 until 4 p. m. Brother McConley was the teacher, giving the Saints some good instructions and material for thought. Entertainment was enjoyed at 7.30 p. m. The young people of Ogden Branch, presented a two-act play, "The Wife of Judas," which was directed by Arlene Blakeman. Solos were rendered by Miss Miriam Winholtz and Miss Alta Hodson, Jennie Winholtz, accompanist. The young people's chorus of the Salt Lake Branch sang several selections.

A prayer service was held 8.15 a. m. Sunday, Brother McConley presiding. He also gave a lecture to a group of forty young people during the church school hour, 9.45 a. m.

Brother McConley was the morning speaker, preaching an inspiring sermon. The chapel was filled to capacity, which was very encouraging.

Dinner was served to nearly two hundred people, several of whom were visitors.

Business meeting convened at 2.30 p. m., at which time the following delegates were elected to the coming General Conference: Elder Wardle, Sister Stina Conyers, and Sister Hannah Robertson. District officers were chosen as follows: Elder R. R. Robertson, district president, with J. A. Conyers and E. H.

Lohmolder, associates; Elder A. C. Wardle was sustained as bishop's agent; Sister Hannah Robertson was elected superintendent of religious education.

Sister Goldie Egan was baptized at 4.30 p. m., Elder McConley officiating. Sister Egan is a willing worker, and for some time past has proved an asset to the Salt Lake Branch.

A confirmation and ordination service was held at 8 p. m., Elder Robertson presiding. Brother Edward Moe, of Provo Branch, was ordained to the office of elder by Apostle McConley. Brother Silas Egan was ordained a priest. A good spirit was manifest all through the conference.

## Hagerman, Idaho

### Two Baptized in February

This group enjoyed the visit of Apostle M. A. McConley January 20. He gave them an inspiring message.

Two candidates for baptism were inducted into the church February 18, by Elder S. D. Condit. They are Mrs. Bessie Ultican, wife of Leon Ultican, and William Roy Vreeland. They were confirmed the following Sunday by Elders S. D. Condit and Cecil Gilmore, and in uniting with the church completed two family circles in the gospel.

The work of the women goes forward. An all-day meeting was held February 22, time being spent in quilting and doing other work. A covered-dish luncheon was served at noon. The women meet at the homes of various members twice a month, and the second meeting honors those whose birthdays occur during the month. These workers are preparing for a bazaar to be held later, and are consid-

ering other enterprises to help in a financial way.

A number from Hagerman attended the district conference held at Rupert, Idaho, March 3 and 4, and returned with renewed zeal and determination.

The women's department and school of expression gave a box social March 16, which was well attended and highly successful.

## Freesoil, Michigan

### Christian Legion Is Organized

The Christian Legion was organized at Freesoil under the sponsorship of Apostle D. T. Williams. The apostle gave a brief survey of the purpose and the by-laws of the organization. It was then resolved that Freesoil young people organize under the proposed constitution and the following officers were elected: Divisional commander, Helen Bennett; secretary, Bernard Tubbs; treasurer, Helen Shelley; director of solicitation, Kate Reed; director of socialization, Elsie Laguire, and director of publicity, Lloyd Tubbs.

Freesoil Saints wish to do their part in helping the Christian Legion attain its goal. Twenty-one from the branch attended the district convention held at Cadillac March 4. Some were able to attend the State convention at Saginaw, March 25.

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# Pastoral Exchange

## April Prayer Meeting Themes

WEDNESDAY, APRIL 4  
Theme: "Fear Not"

"Fear not, let your hearts be comforted, yea, rejoice evermore, and in everything give thanks, waiting patiently on the Lord: for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament; the Lord hath sworn and decreed that they shall be granted."—*Doctrine and Covenants* 95: 1. Given August, 1833.

This revelation was given a little over one hundred years ago, but its admonition applies to us today. We should not burden our hearts with useless fears. The Lord has brought us through other trials, and he will bring us through the trials we have now, if we are faithful. He hears our prayers, and though he may discipline us for our mistakes and transgressions, and to teach us humility and righteousness, yet he will preserve us.

### Suggested Hymns:

- 232—"God will take care of you."
- 234—"My times are in thy hand."
- 230—"God is my strong salvation."
- 239—"Where wilt thou put thy trust?"

WEDNESDAY, APRIL 11  
Theme: "Cleave Unto God"

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God. . . and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal."—*Doctrine and Covenants* 95: 3.

Though the sacrifice of Christ has redeemed us, and though through the working of faith and repentance and baptism we have received the forgiveness of our sins, we are slow to give up the ways and habits that stained our lives and characters. With every morning's prayer we must renounce evil afresh, and with every evening's worship we must ask God once more to straighten out the tangled threads of our living.

### Suggested Hymns:

- 62—"Safely through another week."
- 260—"There's an old, old path."
- 267—"Tenderly, tenderly, lead thou me on."
- 266—"Guide me, O my Savior, guide me."

WEDNESDAY, APRIL 18  
Theme: "All Things for Good"

"All things wherewith you have been afflicted, shall work together for your

good, and to my name's glory saith the Lord."—*Doctrine and Covenants* 95: 1.

Even our trials shall result in good, for they shall purify us and purge us of the dross that has hindered our development. When we know that God is working out his purposes for us, the trials are not so hard to endure.

### Suggested Hymns:

- 72—"Met in thy sacred name, O Lord."
- 276—"Lord, for tomorrow and its needs."
- 280—"Rock of Ages."
- 281—"My faith looks up to thee."

WEDNESDAY, APRIL 25  
Theme: "Obedience"

"It is my will that my people shall observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;"—*Doctrine and Covenants* 95: 2.

The spirit of rebellion and law breaking that is abroad threatens not only the law, but also our peace and security. It behooves us to lend our strength to all

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### Suggested Hymns:

- 76—"Sovereign and transforming Grace."
- 294—"I would be true."
- 292—"T'il go where you want me to go."
- 82—"Lord, dismiss us with thy blessing."

## The Climber

There is joy in the heart of the climber  
That the valley plodders ne'er know;  
There's a view from the top of the mountain,  
Not seen in the vale below.

There are hazards the climber is taking,  
There are pitfalls and snares by the way

That will never be known to the people  
Who down in the lowlands stay.

But there's life and clearness of vision,  
There is air that exhilarates,  
And reward for the toiler's efforts  
At the top of the mountain waits.

—Ida M. Thomas.

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## Central Development Association

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4 Rooms—partly modern—southeast section of Independence	\$1,000
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6 Rooms—modern—brick—3 blocks south of Auditorium	2,500
8 Rooms—modern—north section of Independence	2,750
8 Rooms—modern—between Square and Stone Church	3,000
6 Rooms—modern—3 blocks north of Stone Church	3,000

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The Auditorium  
Independence, Mo.

# The Bulletin Board

## New Address

Mrs. Pearl Woodman, 1627 Joliet Street, New Orleans, Louisiana.

## Requests Prayers

Sister Evelyn Swanker, of Amsterdam, New York, requests the prayers of the Saints in her own behalf, that she may recover from a serious illness and regain her normal health and strength.

## Conference Minutes

**CENTRAL MICHIGAN.**—Saints of Central Michigan District assembled February 25, at Beaverton, for special conference, to elect delegates to General Conference and to consider the sale of Greenbush church property. The district president presided over the conference, and the following were chosen as delegates to General Conference: Elder Hubert and Mrs. Alice Case, Independence, Missouri; Mrs. Lena Grice, Mrs. Blanche Northrup, and Mrs. Pauline Brown, Saginaw; Mrs. Emma Rosevear, and Ralph Methner, Beaverton; President and Mrs. F. M. McDowell and Apostle and Mrs. D. T. Williams, Lamoni, Iowa; Elders Eyrton Bartlett, Mrs. Mary Bartlett, Harry Runkler, and Ralph Methner, Midland; Mrs. Winnie M. Hulbert, Bentley; Allen Yager, Coleman; Elder N. A. Carrick, Houghton Lake; Theo Banks, Independence. These delegates were empowered to cast the full vote of the district and in case of division cast majority and minority vote. Motion to approve the sale of Greenbush church property prevailed, the proceeds to be applied on Mikado church property. A communication relative to reunion, from L. E. Grice, secretary of reunion committee, was then read to the assembly for consideration. The conference adjourned to the call of the district president.

## Our Departed Ones

**TOWNLEY.**—Anna Marie Festerson was born at Korp, Denmark, October 18, 1835. Hearing the gospel preached by Latter Day Saint missionaries, she was baptized in 1866. Desiring to be with her church people, she left her native land in 1867, and came to America. Met William Townley in Utah, and was married to him January 15, 1868. Not being satisfied with church conditions in Utah, they moved to Iowa in 1870. A home was established in Sioux Township, Monona County, where they lived until 1906, when they retired and moved to Moorhead. Six children were born to them three of whom, William, Harry, and Aggie, with the father preceded her in death. Mrs. Townley had always had excellent health and was ill only five days preceding her death. She passed from life January 2, 1934. Surviving are three children: Joseph, of Sioux City; Etta Jennings and Will, of Moorhead; eight grandchildren, seventeen great-grandchildren, and many friends. Funeral services were held January 3, at the Saints' church in Moorhead in charge of Elder T. O. Strand. In harmony with her request Elder Mark Jensen was the speaker. Interment was in Spring Valley Cemetery beside her husband and sister.

**VANCE.**—James L. Vance, son of Perry and Margaret Weese Vance, was born November 10, 1845, in Jackson County, Ohio. He died August 25, 1933, at his home at Jackson, Ohio. He was baptized into the church September 6, 1884, by T. J. Beatty and confirmed by James E. Moler and L. R. Devore. He was well liked by all who knew him, and his desire to serve his Master brought him in contact with such noble men as U. W. Greene, James Jefferies, Gomer Griffiths, L. R. Devore, and others. He was ordained a teacher May 15, 1901. Married Sarah E. Hooton September 3, 1868, who preceded him in death just a few weeks. They spent nearly sixty-five years in happy wedlock and were nearly forty-nine years together in the church. To them eight children were born, two passing away in infancy. Left to mourn are two sons, Eugene, of Jackson, Ohio; Harley, of Chillicothe; four daughters: Lucinda Baileys and Emma Burns, of Limerick, Ohio; Mrs. Minnie Rowland, of Jackson; Mrs. A. H. Overley, of Joliet, Illi-

nois; his grandson, Rolla Vance, and family, with whom he lived; one brother, J. M. Vance, of Jackson; twenty-two grandchildren, thirty-four great-grandchildren, and a host of friends. Funeral services were held in the Saints' church at Limerick, Ohio, A. B. Kirkendall, of Creola, preaching the sermon, assisted by Floyd Rockwell, of Dayton. Interment was in Limerick Cemetery.

**SCOTT.**—Bertha Mariam Paxton was born at Wheatland, Missouri, December 17, 1879. She was married to Herbert Scott, February 12, 1901, at Wheatland, and was baptized a member of the church August 31, 1901, by F. L. Sawley. Passed away March 9, 1934, at Sarcoxie, Missouri. Funeral services were held at the home at Sarcoxie and at Wheatland, Elder A. W. Duemler, of Springfield, officiating at the latter place. Mrs. Scott leaves besides her husband, seven children: Esther, Theodore, and Ora, of Independence, Missouri; Walter, Elmer, and Kenneth, of the home, and Anna Belle Long, of Lawrence, Kansas; one grandchild, one sister, and three brothers.

**BROWN.**—Nettie Brown, of Vinalhaven, Maine, was born August 24, 1867, and departed this life February 6, 1934, after a long illness. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, July 25, 1912. She had been an invalid for years, but was faithful to the church. Leaves to mourn, her husband, Alfred Brown, and a host of other relatives and friends.

**CLIFT.**—Richard Clift was born in London, England, July 10, 1853, and died at his home in Toronto, Ontario, February 21, 1934, after a long illness. His first wife died a few years after their marriage, leaving a young daughter. He then married Matilda Newton who survives him, along with one daughter, Mrs. Hockaday, of Guelph, and three daughters and one son in Toronto. Fourteen years ago he came to Guelph, and after a few years took his family to Toronto. He joined the church in 1891, and was ordained a priest soon after. He was then ordained an elder, an office that he honored until his death. He was a personification of all that is Christian. Funeral sermon was by Elder James Pycoc, assisted by Elder James Wilson.

**MARSHALL.**—Charles Edward Marshall was born at Manchester, England, February 2, 1880, and died at Willowdale, Ontario, March 18, 1934. When a young man he married Gertrude Wake and resided in Hazel Grove, Cheshire, England, from where he brought his family to Niagara Falls, Ontario, about twelve years ago. While there he joined the church, and was ordained a deacon, which office he held until his death. For the past few years he resided in Toronto. He suffered from heart trouble for some time, which caused his death. He leaves one daughter and three sons, as well as his wife, and many friends. Funeral sermon was by Elder James Pycoc, assisted by Elder W. J. Bavington.

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

### REAL ESTATE

**FOR SALE:** Bates County, Missouri, farms, and suburban acres, easy terms; church and good group Saints. Let us locate you. Charles W. Scofield, Rich Hill, Missouri. 5-tf

**WANTED:** Location for Variety Store, Small Cafe or Small Farm not to exceed 60 acres. Must be real bargain

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**BUSINESS OPPORTUNITY:** For Sale, excellent coal business established 20 years. A good income producer. Complete with buildings and equipment. Cash and terms. See or write D. R. Carmichael, Owens Bldg., Independence, Missouri. 13-2t

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950 Kilo. KMBC 315.6 Meters

## Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, Graceland College Broadcast.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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**HERALD PUBLISHING HOUSE**

"Headquarters for General Conference News"

Ward A. Hougas, Manager

Independence, Missouri

# *The* SAINTS' HERALD

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## Welcome to the General Conference



PRESIDENT  
FREDERICK M. SMITH

The Stone Cut Out of  
the Mountain

By J. A. Koehler

The Financial Obligation  
of Youth

By Vernon Lundeen

The Kansas City Stake  
O. B. K.'s

By George Mesley

# THE SAINTS' HERALD

April 3, 1934

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Number 14

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## CONFERENCE ANNOUNCEMENTS

- April 14. The White Masque, Independence dramatic organization, presents "Why the Chimes Rang," as a demonstration of production technique, at 8 p. m.
- The Laurel Club will serve meals for visitors in the Auditorium. The meals are not free but they will be worth the money. And the profits go to the church.
- Girl Scouts and Orioles will divide time in charge of the check room at the Auditorium. The Orioles are planning to have a nursery to care for small children, and the Scouts will maintain a rest room for women visitors.
- The "Elijah" will be given on the evening of Sunday, April 8, in the Auditorium. Admission is free. Everybody is invited.

## The Pigeonhole

### ■ Let's Be Cheerful!

By Alma M. Coombs

He had no time, this friend of mine,  
No time for fun or frolic;  
Life being short, his soul's confine  
Was labor melancholic.

My life is not so long for me  
But that it might be longer;  
Yet, if the days pass cheerfully  
Each night I seem much stronger.

This sad old world, so I've been told,  
Is filled with troubles many;  
Yet for a trouble, new or old,  
I'd give not e'en a penny.

Oh, life is hard, I must admit,  
And days are not all sunny;  
But feeling sad and liking it  
Seems anything but funny.

So why go 'round with solemn face;  
Behold! The sun is shining.  
Bring out a smile, put it in place;  
Bring out your silver lining.

I tell you folks, a pleasant word  
Beats sermons by the dozens;  
And handclaps, too, so I have heard,  
Makes strangers feel like cousins.

### ■ A Missionary Story

Arthur B. Taylor, of Independence, gave us the following story of an experience had by Arthur Leverton, for many years a staunch defender of the faith. While Brother Leverton was preaching, an intoxicated man came on the platform and dared him to "command the Lord to throw me off this platform."

Brother Leverton looked at him calmly and said: "I never ask the Lord to do what I can do myself." And seizing the fellow, tossed him off the platform and out into the crowd.

(There are a good many missionary stories known among church people that, if properly told, would be very interesting for publication. Perhaps other readers could furnish us with stories.)

# Editorial

## Welcome, Conference Visitors

**Coming to Zion** From various parts of the world the delegates and ex-officio members of the General Conference are gathering. The Saints are coming to Zion! (How significant the expression!) They come to participate in the legislative, educational, and religious activities of the conference, and to enjoy social intercourse with friends, relatives and those drawn close in the bonds of fraternity; and from all these to draw encouragement and have hope revived that we draw near with a degree of certainty goals and objectives as a people. It is well that they do all this, for the discouragements inevitably to be met in any great progressive work must not be allowed to remain to hinder.

**Greetings Extended** The *Herald* Editors extend greetings of welcome to the General Conference visitors, and join them in anticipating a conference which in its spirituality and careful and prayerful religious activities and ceremonies will build us up towards greater achievement in fulfilling the purposes of the church. Few peoples have had either a more attractive or ever present incentive towards closely cooperative endeavors along definite lines. Divine illumination has pointed out the goal and crystallized the gospel of the Master into social purposiveness. Divine commandments have indicated the road we should travel and the manner of our work in doing so.

**Conditions That Have Hindered** But unfortunately for us, especially so under present conditions, we have been hesitant to move into our tasks and slothful in our efforts, and disunity of purpose has resulted, with the inevitable slowing up of our march.

**Future Improvements** These unfortunate conditions can be changed for better ones, if in the spirit of humility, love, and religious fervor we unitedly determined to delay no longer in obeying the commandments given us and listen to the oft repeated entreaty, "Enter in, my people, to your tasks and the blessings to follow."

**Our Opportunity** A sense of humility cannot but accrue from a realization of our wonderful opportunity to represent God in bringing about the needed social reforms which will follow the application of Christian philosophy and principles to our interrelationships. To sense this responsibility will also engender greater determination to carry on.

So we approach this conference with the belief that the demands of the hour are to reevaluate the instructions of the past, take careful inventory of our resources, combine our forces in unified efforts, remove the handicaps under which we labor, catch a new vision of our goals, and move onward.

Welcome, Saints, delegates, and officers of the conference!

F. M. S.

## The Seventy-sixth General Conference

**A Cordial Welcome** Our readers will have already covered the welcome issued by President Frederick M. Smith to the visitors and delegates of the General Conference beginning this Friday, April 6. Local people and friends are planning to do their best to make visitors feel comfortable and at home during their stay. There are adequate facilities in the city to provide good accommodations for all who come. It is only necessary for visitors to make their wants known.

**Outstanding Aims** Conversation with the officers at the Auditorium reveals three dominant interests in their minds: an improved missionary method, a prepared priesthood, and an intelligent devoted people. These aims are practical, and it is necessary to realize them in order to make progress toward our goal, Zion. It is another statement of the aims expressed on another occasion by President Smith: "to evangelize the world and to Zionize the church." To the accomplishment of these objectives the Presidency, Twelve, and Bishopric will devote themselves assiduously. They will figure strongly in church literature and news in the coming months.

**Auditorium Ready** The Auditorium will be in better shape to provide the space needed for the convenience of the conference than ever before. Improvements and decorations have been installed to make the building more pleasant, and the generous seating capacity will give space for all who come. It requires but little imagination to picture what this great building will be when, inside and out, it has been given its final decoration.

**Historic Significance** It will be one hundred and four years on the opening day, April 6, since the organization of the church under the leadership of Joseph Smith; and it will be seventy-four years since "Young Joseph," his son, came to the Reorganization at the General Conference in Amboy, Illi-

nois. Each of those efforts required great courage for the men who participated to go ahead with the work they were destined to do. Joseph the founder, in 1830, brought the organization into a world that was deeply opinionated and contentious, not far removed in spirit from the dark ages of religious intolerance and persecution; and he tasted of both during his career as a church leader. Thirty years later, Young Joseph also faced a world fanatically prejudiced against the religion he espoused and against the name of his father. In his fifty-four years as president of the church he lived to see much of that prejudice die down, and the name of his father vindicated. The years 1830 and 1860 were significant for the fact that they ushered in a new era,—of increased light in one case and of increased tolerance in the next.

**Another Era Begins Now** There is a widespread feeling that a new era is opening before the church today. Perhaps it is best not to try to characterize it with a name. But we know that it is bringing us new humility, new wisdom. We have been made to open our eyes to realities. And we know our power and the power of the church to endure. For every power which could act to weaken and destroy the church during the past dozen years has exerted tremendous pressure. If the church could have been broken, it would have yielded under the strains to which it has been subjected in these years. But it has survived, and our faith has survived with it, and we are now ready to go forward with our new work toward new accomplishments.

**Slowly and Surely** When the Lord wanted to arrange for a chosen people, he did not select a whole tribe or nation for the purpose. He started with one man—Abraham. He was in no hurry. He had plenty of time. It was a part of the destiny of Abraham's descendants to spend a few generations in Egypt as slaves to learn humility; it was a part of their schooling to wander in the heat and barrenness of the desert to learn frugality, and it was a part of their discipline to wait at the very gates of their Promised Land for a period of forty years to learn patience. The Lord was taking a long time to develop that people for a work that he had appointed for them. But through those centuries he did develop a people that the persecutions of centuries and being scattered across the world could not overcome or change. And he is still working with them toward his own ends.

**Impatience** We sometimes become impatient at the slowness, with which events move, and the little progress that is made, but we may also see that any sure growth is generally slow. Quick developments are often impermanent. Why

do we chafe at a hundred years when the Lord works in thousands? Yet the slowness is ours, not his. Saint Paul said of the children of Israel, waiting forty years at the gates of the promised land: "So we see that they could not enter in because of unbelief."

The church will go from this conference with a clearer perception of its missionary aims and methods, with a greater feeling of responsibility for its priesthood, and with a deeper devotion on the part of the people. These realizations are steps toward the ideals which are our goals.

**The Whole Church** One thing should not be forgotten: this is the General Conference of the whole church, not of the delegates nor of the officers alone. The faith, the sympathy, the prayers, and the interest of the whole body of the membership are necessary to make the conference a success and to carry out its determinations. The officers appeal to the members everywhere to so remember the conference, feeling that they are a part of it, and that its success is depending in no small measure upon them.

L. L.

Take charity, a choice fruit of the Christian spirit and one of the characteristic virtues of individualism. Well, whatever other good uses we may have made of charity, we have overlooked it to cover a multitude of sins. What a convenient cloak it has been to hide the arrogance, hardness and injustice developed in the unrestricted scramble for profits. We have received money from the labor of children with one hand, and with the other endowed schools for the education of children! And not only so, we have discovered that our charity, no matter how genuine, can no longer be relied upon to meet human need. There was a time when destitute families in any community could be cared for by the common bounty of the citizens, but that time has passed. Charity is not enough; we must develop a more adequate virtue. Perhaps this new virtue will be imagination, or cooperation, or a sense of justice.—Charles H. Heimsath in "New Times—New Virtues!" *The Christian Century*.

The old moralities seem mere foolishness now to many of our younger people who are testing every ancient law by new experience with a rash but rather splendid courage, as though they were new Adams and Eves without any past or any guidance. The present phase of civilization is ending, as a new page is turning over in the book of life. It is passing from us before our eyes, though many do not see. In a little while it will have been replaced by something else—better or worse. Who knows?—Sir Philip Gibbs in *If I Could Preach Just Once*.

# OFFICIAL

## Blue Birds and Temple Builders

Complying with an insistent demand on the part of a number of girl leaders in many parts of the church, new emphasis is being given to the former Blue Bird and Temple Builder programs. This is being done through the Department of Religious Education, under the advice of the Girls' Headquarters Committee.

The Blue Bird Band is a purely local program for girls of 8 to 12 years of age. A supplement is being prepared to accompany the Blue Bird Manual. It will be helpful if leaders of junior girls will write to the Headquarters Committee, reporting their organization. The committee desires to make such changes in the activity program as will make it most serviceable.

Temple Builders are girls' clubs organized locally, within the young people's division, to meet the needs of girls from 16 to 20 years of age. Mimeographed materials will be provided by the Girls' Headquarters Committee, offering a wide range of club activities, especially in the line of culture and skill which form an important part of a young woman's equipment for life. The committee will appreciate word from young women or their leaders, which will help them to discover the improvements needed in the former Temple Builder program.

CHARLES B. WOODSTOCK  
Associate Director Religious Education

## Class Work at General Conference

All Conference classes will carry credit in religious education for those attending six out of eight class periods. Attendance record cards may be obtained from the Conference Registration Committee.

We list below the tentative classes and their instructors. Further information will be obtained in regard to the various classes at the opening of the Conference from the Conference Registration Committee.

Subjects to be offered:

### Classes 7:30 A. M. Daily

Junior Materials and Methods ..... Mrs. Fern Weedmark  
Dramatization ..... Mrs. June Whiting Lea  
Hymnology ..... Carlyle F. Kueffer

### Classes 8:40 A. M. Daily

Book of Mormon ..... John F. Sheehy  
Missionary Inspiration and Methods ..... E. J. Gleazer  
Prophecies of the Kingdom ..... J. A. Koehler

## Men You Ought to Know



A. NEAL DEAVER  
The New Business Manager,  
Graceland College

Since the selection of N. Ray Carmichael as one of the counselors to the Presiding Bishop, it has been necessary to find someone to take Brother Carmichael's place as Business Manager at Graceland College.

A happy choice has been found in the person of A. Neal Deaver, a former Graceland student, who has his degree from the School of Commerce in the University of Chicago, specializing in business administration. Besides his academic qualifications, he has had long experience in practical business affairs, and during his student days at the university was assistant to Professor Dinsmore, head of the University of Chicago hospital system.

Graceland and the church will be happy to bring to their service so able a man.

Real action is in silent moments. The epochs of our lives are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the way-side as we walk; in a thought which revises our entire manner, and says, "Thou hast done, but it were better thus."—Emerson

Administration of Priesthood ..... F. M. McDowell  
Keeping Fit ..... Drs. A. W. Teel and Charles F. Grabske

### Classes 11:00 A. M. Daily

Young People's Forum ..... E. E. Closson,  
C. B. Woodstock and others  
Women's Discussion Group ..... Mrs. Pauline James  
Arnson, Director

(From a bulletin issued by Earl W. Page, Director of Religious Education in Zion.)

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —

## The Women's Work

One of the women of the church, who for a number of years has been actively interested in its work, on being addressed concerning the women's department or the need of some form of organized expression for the women, wrote me a personal letter giving her reaction to my request for participation in some of the council work of the organization. I feel sure that the women of the church, as well as others, will enjoy reading her comments and hence present an extract from her letter, feeling sure that our readers will enjoy it. She says:

"I remember many years ago hearing you address the Women's Department, maybe it was the old Daughters of Zion, and a story you told then. Perhaps I remember it imperfectly but it was something about someone, probably Cousin Ruth, going into a shop with you to buy shoes, and objecting because the ones shown her 'looked like a man's shoes,' and you quoted the clerk as saying, 'After all, there is nothing that looks quite so much like a man's foot as a woman's foot.' You made the point that there was nothing quite so much like a man's mind as a woman's mind, a sentiment that I applauded from the very depths of my radical young soul. I still feel something the same way, and if ours were any other kind of organization than the one we have with its fixed priesthood groups, I would say emphatically that present tendencies are away from 'wholly woman's groups to organizations enrolling both men and women.' But as long as all the real activities of the men of the church (unfortunately for the lay member) seem indefinitely scheduled to take place behind closed doors in the so-called 'priesthood meetings,' there will need to be some outlet for the public-minded woman, who loves to have some opportunity for self-expression.

"I might also suggest that whatever evolution the new women's work may take, that it may be away from the great complex, unwieldy efforts of some of our past years, in which we attempted to compass all the fields of women's interests in departments, committees, purposes and what not. I would like to see a simple, flexible organization, with a purpose synonymous with the purpose of the church, a machine that could be adapted to any work asked of it in connection with the great purposes of the church, and localized whenever necessary to community needs. In common with all who have worked in foreign lands, I have had great difficulty in adapting organizations admirably suited to independence, Missouri, to the needs of the Saints in Australia and Hawaii. And in my opinion the women are not the only blunderers in this respect. If a mere woman can criticize the missionary policy of a great church, I would say that our insistence upon using such methods as the itinerant preacher and the protracted meeting (two purely American religious developments) in an effort to evangelize the world accounts in part for our failure as foreign missionaries. I would not be so bold as to mention this except that on one occasion when I was talking to one of the apostles upon what I considered very revolutionary ideas of foreign missions, this man answered, 'Why, those are F. M.'s ideas!' I think Canadian women should be so organized that they may whole-heartedly cooperate with any movement, even purely Canadian, for the betterment of society; and the same with Australian and English women. There are many times when local women's departments might well throw the weight of their entire influence and spend their whole time in purely local affairs. For instance in movements which will now be made to keep saloons out of certain communi-

ties. At such times of crisis I believe our women should be urged to put their entire forces at the disposal of those who are fighting for righteousness and good-citizenship."

## Volunteer Missionaries

In a recent letter from Brother A. E. Anderton, the alert president of the Southern Ohio District, he comments upon the fact that the net gain for the district is 134, which he feels is fairly good under the conditions existing. Speaking of this gain he says:

"Our gain of 134 net was made possible by the consecrated local men and I am very happy to be associated with men who show by their lives that they want to learn the real meaning of life.

"Southern Ohio again salutes you, and pledges their support."

We congratulate the Southern Ohio District on the showing made and trust the coming year will see a still further increase.

## On the Death of Patriarch W. H. Greenwood

*The Herald Editors and the officers of the church are grieved to learn of the passing of Patriarch W. H. Greenwood, of the British Mission. Their feelings could not be more fittingly expressed than in the following memorial and tribute by Apostle John W. Rushton, who knew the departed brother so well:*

The unexpected news of the passing of William H. Greenwood, patriarch of the British Mission, came as a shock. Since 1892 I have known Brother Greenwood personally and through the years of ministerial work developed a rare friendship with him. I share with many who have known him, many pleasant memories. In 1932, on my return to this mission, it was a great pleasure to renew my associations with him, and his cheerful support was a great help. He was always ready to do his part in sympathetic counsel and kindly service to those who needed his help brought many under his influence. His ability as a preacher was highly esteemed and his loyalty to the Cause of Christ won the affection and esteem of those who enjoyed his pulpit ministry.

His name is revered throughout the mission, not only in England but in Scotland and Wales, where he has done missionary work. We express to his immediate family, as well as the wide circle of friends our deepest sympathy and hope that the fine example which he left will stimulate others to carry on now that he has been called to his rest. I am sure the people in Great Britain will indeed have Brother William Henry Greenwood "in their hearts always."

JOHN W. RUSHTON

# NEWS BRIEFS

## "Elijah" Soloists

Those who will sing solo parts in the General Conference oratorio, "*Elijah*," are Arthur Oakman, of Berkeley, California, who will be Elijah, and four Independence singers: Mrs. Pauline James Arnson and Miss Fern Griggs, sopranos; Mrs. Alice M. Burgess, contralto, and George Anway, tenor.

Last Saturday Albert N. Hoxie, director of the oratorio, rehearsed the soloists in the studio of Paul N. Craig at Independence. Sunday he met with the Auditorium Orchestra which will assist in the performance, and later in the afternoon rehearsed the massed choirs of Independence, Kansas City and neighboring points. This week all musicians are directing their efforts to assure the excellence of the General Conference performance April 8, in the evening.

## John A. Judd Thirty Years Pastor of Enfield

"Being favored with good health, our brother has not missed twelve meetings, including departmental work, during the past thirty-three years. During these years he has been able to carry out work for the church, some of these activities including, ten years as general superintendent for Sunday school work in the British Isles, and assisting at the various mission conferences and reunions, together with much useful missionary work, and traveling many miles to visit the scattered Saints," writes William T. Goullee in "An Appreciation" to John A. Judd who this year and month, March, celebrates his thirtieth anniversary as pastor of Enfield Branch, England.

The March issue of *The Southern England and Wales District Herald* commemorates this anniversary, printing tributes to Brother Judd from his sons, from church officials in America, President F. M. Smith and Apostle John W. Rushton, and from fellow workers in the British Isles.

## Trio of Patriarchs Attend Kirtland District Conference

Patriarchs George W. Robley, John F. Martin, and J. A. Gunsolley attended the Kirtland conference held at Youngstown, Ohio, a gathering remarkable in many respects. Each of these veteran ministers made a definite contribution to the conference. Brother Gunsolley gave a sermon early Sat-

urday evening which was full of sound advice. Brother Robley was the Sunday morning speaker, and Brother Martin ministered in the evening. All three presided over a Sunday afternoon prayer meeting which was inspirational to all.

## W. H. Greenwood, English Patriarch, Is Dead

Patriarch William H. Greenwood, beloved of the Saints of the British Isles, passed quite suddenly to the beyond March 16, after a few days' illness. He had taken an apparent change for the better, then suddenly collapsed, his heart being affected.

Born at Stafford, England, April 9, 1867, Brother Greenwood entered the church in 1879, being baptized by J. Dewsnup. He held various offices in the priesthood, and devoted years of service to the latter-day cause. He was the friend of many. Was ordained a priest in 1890, an elder in 1894, a seventy in 1903, and a patriarch August 3, 1930. His wife, Elizabeth A. Greenwood, preceded him in death in 1926. The funeral was held at the James Street Church, Bradford, and interment was in Philips Park Cemetery.

## Early Conference Arrivals

A number of General Conference delegates and visitors arrived in Independence last week, and now they come hourly, seeking to establish themselves before the conference sessions begin.

Among the early arrivals was Albert N. Hoxie, of Philadelphia, Pennsylvania, who will direct the General Conference oratorio, "*Elijah*"; Arthur Oakman, from his pastorate of East Bay and Danvers Street Branches, Berkeley and San Francisco, California, who will sing in the role of Elijah; Evangelist and Mrs. J. A. Gunsolley from their New England Mission; Elder and Mrs. Arthur Ferret, delegates from Australia and parents of Colin Ferret; Mrs. Emma McDole, of Seattle, Washington, director of religious education of Seattle and British Columbia District and director of the Seattle church school, with her son, Marvin, and her sister, Mrs. Charles Meeker, of Sumner, Washington; Elder Stanley J. Fout and wife, of Coeur d'Alene, Idaho. Brother Fout is president of Spokane District, and Sister Fout is director of religious education for the district; Carlyle Kueffer, of Oklahoma City, student and teacher of church hymnology; Joseph Nuckles, of Los Angeles, pastor of Inglewood Mission in that city, and others.

# Youth's Forum

## Young People

By Lottie Clark Diggle

NO ONE had spoken for several minutes at the Bentley dinner table. The boarders most of whom were young people of both sexes, were concentrating on Ma Bentley's famous chicken and noodles. The monotonous click of knives and forks was suddenly interrupted by "Ma," who began belligerently.

"I don't know what young people are coming to nowadays. I went out in the storm this afternoon to get a ball of crochet cotton to finish my centerpiece, when who should I meet but Allison Ried. She had on a ratskin coat and was bareheaded, but I suppose she might as well be, as wearin' one of them hats that look like a teapot stand. My land! She hadn't a thing to keep the calves of her legs warm but a pair of silk stockings. I wore a pair of cashmere and one of silk and wool, and was none too warm," continued Ma virtuously.

"And talk about paint! Her mouth looked for all the world like a piece of raw beef steak. Besides, I should think a girl would be ashamed to be seen walkin' down the street with a young whippersnapper, that had one of them poison cigarettes stuck in his mouth. When I was young, no well mannered young man would smoke when he was walkin' with a girl; but Allison was smilin' as broad as could be expected, considerin' that her face was stiff with the cold. That fellow was bareheaded too and his hair was standin' straight on end and was full of snow."

Here Ma paused to sniff contemptuously.

SUDDENLY Pa Bentley, who had become meek, timid, and self effacing from long years of living with Ma, brought his clenched fist down with such force upon the table that the crockery rattled violently and the green glass vase of sweet peas toppled into the cabbage salad. The worm had turned at last. If Ma's deceased great uncle Jeremiah had appeared in their midst, she could not have been more dumb-founded.

"Look here!" yelled the little man. "I have listened to that kind of talk all my life. When I was young, all the narrow minded old maids and bigoted grown ups harangued about what saints they were when they were young, and declared positively that we were all going to the dogs. But they weren't and we didn't," continued Pa, rather incoherently.

"And you, Ma," declared the erstwhile timid soul, fixing her with a relentless glare, "know that the girls of your generation were not one whit better than

those of today. I don't approve of cigarette smoking. It is a filthy habit and ruins the health of any boy or young man who indulges in it, but what about your old beau, Ben McFadden? I've seen him thrust his chew of tobacco in his cheek many a time when he was talking to you."

"And the nice girls didn't paint their faces in those days but they wore unsanitary rats in their hair, and pulled in their waists until they looked like human dumb bells. They tied a contraption about their waists, which was a cross between a roasting pan and a tea cosy. I think they called them bustles. Their necks were imprisoned in stiff collars, three and a half inches high and only a couple of dozen women could walk behind one another in a block at one time, because of the length of their trains. Then didn't need any street sweepers in those good old days. I can tell you."

TALK ABOUT HATS!" Pa went on, vindictively. "They called one kind 'peach baskets' but they closely resembled the old time milk pan and were skewered through with hat pins that were a menace to suffering mankind. Another thing which I recall vividly is that the tender hearted females of those days went about wearing poor, slaughtered feathered creatures on their head gear."

"Their leg of mutton sleeves were so stiffened with canvas that a fellow couldn't get near enough to propose. I've heard it took twelve yards to make a dress, and what with steels and skirt binding, braid, hooks and eyes, stiffening and linings, it was an expensive and fatiguing process to have a new dress in the good old days."

"No doubt," continued Pa, more gently, "there are more girls who go astray nowadays than when we were young; and it is sad but only too true that the majority of those in our corrective institutions are young men, but the major portion of our young people today are actuated by an idealism and genuine religious fervor that was practically unknown among the youth of our day. We were all about an average—the luke warm kind—materialistic, self centered, negatively good. Today righteous young people want to be good for something to serve humanity. They are assets to the community, to the church and to the nation."

"And if they want to wear socks and pancake hats or go bareheaded, I for one, say 'Let them.' I cannot see that it harms anyone but themselves. However I have noticed that those who come down like sledge hammers on the failings of others, usually do so to cover their own short comings. So there!"

## Ideas, Discussion and News for the Young People of the Church

AND Pa Bentley sat down amid a silence that to say the least, was electrifying.

"Well, Pa," gasped Ma, at length, "I must say I didn't think you had it in you."

"Will you all rise and drink a toast with me?" cried sweet faced Shirley Blythe, holding her glass of water high in the air. "Here is to Mr. Thomas Bentley, Defender of the Oppressed, who has not forgotten the days of his youth! May he ever have courage to uphold those who are misjudged."

With one accord the group arose, clinked their glasses and drank with enthusiasm.

"And here's to Mother Bentley, the best cook and the most efficient nurse that ever blessed a homeless group of boarders!" volunteered Edgar Sparling, who thought Ma looked a trifle down-cast.

"Hurrah for Mother Bentley!" they shouted simultaneously.

"It does beat all," said Ma, glancing appealingly around the table, "what a difference it makes when we hear both sides of a story! I declare I'm ashamed of myself when I think how blind I've been all these years."

At the conclusion of this humble little speech, the boarders joined hands and whirled merrily around Pa and Ma Bentley, singing lustily. "For they are jolly good fellows."

## Athletics in Toronto

Toronto Branch has a team known as the Latter Day Saints' Maple Leaf in the Toronto Inter-church Athletic Association. Brother Bertrum Williams is first vice president of the association this year. The organization includes almost all denominations. When Brother F. M. McDowell was in Toronto January 21, and most of the week following, he witnessed a hockey game in which the Latter Day Saint team played.

## God's Care

A traveler, in an inn one evening, was thanking God for his wonderful care during the day. He told how, while he rode, his horse stumbled and fell in a dangerous place, but the rider had been unhurt. A fellow traveler said it was good, but God had been better to him than that. All day he had ridden over a rough country, and not once had his horse stumbled.—*Young People's Leader.*

Fame is a vapor; popularity an accident; riches takes wings; those who cheer today will curse tomorrow; only one thing endures—character.—Selected.

*The Third Prize Winner in the Holden Stake Young People's Essay Contest*

## The Financial Obligation of Youth to the Church

By Vernon Lundeen

THE RELATION OF WEALTH to the kingdom of God is an important consideration. The founder of our religion, Jesus, clearly presented the principles of economics which must control those who are seeking that desirable condition of social righteousness, Zion. Most important, basic, fundamental of these principles is that wealth is not a primary object of desire. Wealth is purely instrumental: the values in religion and character are intrinsic. Hence, in the contemplation of the financial obligation of the youth to the church, we deal with the most instrumental of values, those which are worth while only insofar as they are used correctly and their use motivated properly.

Because our Latter Day Saint philosophy is but a reiteration of the teachings of Jesus we draw directly on his works for principles. He saw in his own day what is so evident in ours, that a large part of the greed, cruelty, insincerity, and hardship which plague society arises from the fact that wealth is regarded as a primary good. Then, as now, men said that they wanted money, not for its own sake but for what it would procure. Our own people use that thought content to excuse a great variety of economic abuses, but the issue is only confused thus. For wealth is not gold or silver or bank notes. Wealth is what money procures. That is the only way in which the church as an organization finds value in money. Men and women have greatly desired things always—houses, lands, flocks, herds, jewels, furniture, automobiles, luxuries. But Jesus ever insisted that life does not consist in the possession of things. Their value is secondary. Succeeding in learning this basic principle, our generation will have gained that which every other has failed to recognize and appreciate until too late.

WE WISH to be served. Money can obtain all kinds of service; it can remove the disagreeables from our path, and supply us with all those conditions that make life easy and pleasant. Jesus found for himself and taught us out of his experience that the richest blessings in life consist in rendering service than in securing it. Men in all ages have proved the truth of that principle for themselves.

Christ spoke quite as much to those who greatly desired money as to those who possessed it. He

said that the kingdom of God does not come—that is to say, the right social order does not come—because men are so engrossed with money getting that they are not willing to give attention to preparing for it. The supreme good, the far values, are lost because we are so busy with subordinate goods. Hence, and speaking negatively, the financial obligations of the youth to the church is not primarily the payment of monies, the filing of inventories or the consecrating of surplus. Although these are important they are secondarily so, and should follow and come as a result of the proper knowledge of the instrumentality of wealth and the trusteeship of possessions.

In further consideration of the teachings of Jesus, we learn that wealth was not of any object to him personally. He spent himself in the endeavor to bring men into such relations with one another and with God that love should obtain among them and “all the fruits of selfishness should disappear.” He urged as the supreme end, “Seek ye first the kingdom of God, and his righteousness.”

IT IS for our generation and each other one to decide what is involved in a social order founded on the great principle of love and then to bend every effort to bring it to pass. We cannot go to the teachings of Jesus to find the details for organizing industry, but we can derive from his life and words that the supreme considerations must not be dividends, but must be “the manhood of the workers, the sweetness of their homes, the womanliness of their wives, the hopefulness of their children.” We can quote no teaching of Jesus on the subject of the tenure of the land, but the principles of generous justice and love make it clear that we must use the land to grow men, the while speculative profits and enormously large financial returns to a few people are unimportant, are fatal to the success of the company. Our financial obligation to the church includes the recognition and appreciation of this principle.

Invariably, whenever a human good and an economic one were in opposition, Jesus' policy was to choose the human good. The practice of no other principle which affects us is so desirable and much needed today. It is the fundamental obligation, financial or otherwise, of the youth to the church

today. Were it being realized we should be well along the way toward that satisfactory condition, Zion. And Jesus believed that this would prove a practical doctrine, just as the men of our church have so firmly believed it that they have and are giving their lives for it.

It is important to remember the second member of the great sentence, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Jesus expected that the kingdom of God would have an economic phase. He knew that the people required food and clothing and did not expect them to forget the use and need of these. He insisted that "a rightly organized society, careful of human values, would be an economically prosperous one."

HEREIN lies the problem the solution for which men have searched always yet only Jesus found. The urgency of the kingdom of God is not felt by those whose lives are guarded and surrounded with comfort. The very possession of wealth constitutes the moral danger. It is human to care more for them than for great social interests. It is the great danger, selfishness. While Jesus regarded wealth as involving danger he recognized its power, and consequently the responsibility of its administration. In the strange parable of the unjust steward he taught how that shrewd man employed money to make friends. But good men can and should use wealth in such a way that the great human friendship, Zion, may be builded. In a complex society like ours, this principle of the trusteeship of possessions must have varied and great applications. Jesus' conception of the fraternal character of the society of the children of God led to the conclusion that the wealthy brother must care for the poorer. That care was to be intelligent and loving in purpose. He believed that wherever there was need, there also was responsibility. Thus when Zaccheus caught the spirit of Jesus' work he became generous with his money. Pausing for a moment, let us give attention to the seeming difference in principle illustrated by the action of Jesus toward Zaccheus and the rich young ruler. To Zaccheus Jesus is recorded as having said no word as to what Zaccheus should do with his wealth. He recognized perhaps, by the power of his discernment, the change that was being wrought in the attitude of the man. There came a recognition and appreciation of his stewardship. Undoubtedly, the rich young ruler was no wealthier than Zaccheus but he refused to recognize the instrumentality of his wealth and Jesus' efforts to show him his great opportunity to achieve satisfaction were lost. Had the young man grasped the opportunity held out to him he would have been led to use his wealth to

purchase that for which he searched, happiness. He turned away sorrowing, the experience of the human race.

Jesus did not deal with the problem of the danger of making men shiftless by liberal gifts (a danger which is apparent and feared today). His faith compelled him to believe that men would respond to love, "love begetting love, sacrifice begetting sacrifice." As one author of a book on moral values has so aptly said, "It is as necessary for us to apply our sociology and economic science to the conditions of our life as to make use of antiseptic surgery for the wounded instead of pouring in oil and wine." Thus when we have the spirit of the good Samaritan we follow Jesus.

OUR GREAT NEED OF TODAY is to put person above wealth. We wonder just how far our church will climb in its attempt to build a social order if its youth forgets or never learns the relative value between men and things.

Jesus laid down the Golden Rule of justice. He placed persons on the upper level; wealth and possessions on the low level of instrumentality. He did not denounce the rich but rather, laid the responsibility upon the rich to meet the conditions created by the institution of wealth. He reminded the man suffering from injustice that his clamorous demands for his share had likewise their moral dangers. He expected that the kingdom of God would be economically sound, not by an uprising of the poor to confiscate the possessions of the rich, but by the generous realization of the rich that the responsibility of removing all injustice was in their hands. These things are our best hope for our new social order of today.

We have endeavored to consider our financial obligation to the church in such a way that emphasis would be placed, not primarily upon the filing of inventories or the exact payment of tithes due, but rather on our gaining an appreciation of the whole purpose behind the work of the church. Since 1830 our people have filed inventories and paid tithes yet we do not enjoy a zionic situation today. Perhaps our people have felt that God needed our money. Can we hope to establish Zion with just wealth or will it be the result of a people so giving of themselves that Zion's economic realm will succeed of a natural consequence. God owns all things. That which He most desires is the obedient hearts of men.

For clarity let us catalog the steps that we should follow to fulfill our financial obligation to the church:

1. Examine the teachings of the church to determine their social value and significance.
2. Study the entire (*Continued on page 435.*)

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Three—April 14

### The Stone Cut Out of the Mountain

Daniel 2 is one of the prophecies in interpreting which we need to be on our guard against confusing symbols with the thing symbolized; or truth with the means used to express or reveal it. Throughout the lessons of this quarter we should relate the major prophecies of the Bible to one another frequently—the "mountain of the Lord's house" to "The Stone cut out of the mountain" or to "The highway of the people" and the rest. Take time to contemplate the text of the prophecy.

Verse forty-four of this prophecy sheds more light, perhaps, than any other single verse. And we have reason for using it as a key passage because it so evidently sets out the theme of prophecy, which is Godly Government. "The God of heaven shall set up a kingdom."

#### EVOLUTION IN GOVERNMENT

It is not difficult to see in the history of governmental institutions a movement toward a popular electorate—an age in which governments generally are to be embodiments of the free moral will of free peoples. Of course the movement has not been steady. Society does not evolve that way. Democracy of one sort or another has left a spotty record. Nations have shifted back and forth from one mode of government to another. But the outcome of political evolution is to be, as some think it is now in spots, government of the people, by the people, for the people.

#### FORMS OF GOVERNMENT

"It was not until the 12th century that anyone thought of choosing a smaller number of men to speak and act in behalf of all in matters of government."

In the 16th century, the seven provinces of The Netherlands, on their revolt against Spain, adopted the republican form of government. Since then there have been many shifts to this form of government. Switzerland, Great Britain, and France, each in turn adopted the representative form of government. And since the World War most of the European governments shifted to this form of government. In spite of certain reversions, this is the age of representative democracy, which, as we now know it, is a distinctively modern institution. This is the age of "miry clay" government—the age when "the stone" is to be cut out of the mountain. This is the age of The Government of God.

#### IRON AND MIRY CLAY

This iron—miry clay prophecy is no puzzle once we take the time to analyze it. Our own nation is a good example. It is divided territorially for political purposes. The voters of each division choose what they call "representatives." The senators, congressmen, aldermen, or whatnot, chosen in this manner, become the principal organs of federal, state, county and city government. In practice, no one, with the possible exception of executives and judiciary, is chosen to represent the nation or realm; but each is spokesman presumably for a territorial division; and his business is to see that regional interests are safeguarded. That the interests represented are in conflict is evident from the corn blocs and cotton blocs and all the other blocs formed for political power in our legislative assemblies. They will not "cleave one to another." They are like iron and miry clay.

Those isms which propose that *vocational* representation shall be substituted for *territorial* representation offer us nothing essentially different from iron-miry clay government. For many territorial representatives are in practice already representatives of business or financial or producing classes; and that means, of conflicting interests. Republics are houses divided against themselves in this matter of economic, industrial, or financial interests.

#### LESSENING EFFICACY

It is representative Democracy in a free lance industrial society; a pecuniary, competitive acquisitive society; a capitalistic society, which has destroyed the former economic efficacy of government.

The recent upheavals in European governments are typical iron-miry-clay situations. Not only is The State divided in its thinking, but it is divided in its vital interests. The elements of which it is composed are both incompatible and actively antagonistic to one another. It is a disunity within a unity.

#### WEAKNESS AND STRENGTH

What a travesty on government! We vote for what, we know not. We do not even know the character of the men for whom we vote, much less do we know their fitness for the particular offices to which we elect them. "We make us crooked paths." "There is no judgment in our doings." And none who walk in the paths we make can find peace.

The addition of the foolishness of the fool to the sagacity of the sage does not yield the omniscient glory of the gods.

And don't forget, industrial strife

and economic distress are not accidents; they are the natural fruits of modes of conducting the business of peoples. A bad form, constitution, and method of government in a given set of circumstances is bad as certainly for saints as for sinners. Possibly not so bad; but nevertheless bad. I say this, because the forward look to a government of God means a forward look to a godly form, constitution, and method of government, i.e. a godly polity.

But representative democracy has its iron as well as its clay; it has its strength as well as its weakness. Its strength is this, that the populace believes the government to be its own. These are "our" representatives. It is "we" who decide the issues of The State. The Government, exists for "us." And because under representative democracy peoples of the modern state believe themselves to be "self"-governing, they take the consequences of national blundering upon their own shoulders, and strive to correct through one administration the evil they wrought under another. So long as peoples believe this, we can do in an election what under other circumstances it would take a revolution to do. But when peoples believe they suffer because government is no longer "theirs," then revolutions are easily instigated. This is the weakness and the strength of representative democracy.

#### GOLD VERSUS MIRY CLAY

Contrast the Babylonian form of government with many of our modern governments. Of course the circumstances of the people were different. But that is only to say that government is to be judged good or bad according as it does or does not match the needs of the times. Government under Nebuchadnezzar knew what it was about. When a "Daniel" was chosen to manage the affairs of the realm, it was certain that a man of wisdom and understanding in matters of State was being chosen. And "jesters" were not admitted to the governmental family in order to procure the services of a "king."

When laws were made, there was no bartering with venal lobbyists. What seemed proper was done. And what seemed inimical to the welfare of the kingdom was forbidden. And that is all there was to it. "Thou art this head of gold."

#### THE EVOLUTION OF THE STATE

We should not be too sure that monarchial government always was bad. There may have been times when that form of government was just the thing needed. What is needed in the form of

government depends upon the circumstances of peoples. The state in its modern form has evolved because the circumstances of peoples have changed. Under mass production and the division of labor, together with the development of communication and transportation, and whatnot, the activities of a wide circle of interdependent communities need to be synchronized and coordinated. And out of this modern necessity arose the modern state.

#### A DIVINELY INSPIRED MESSAGE

Here is the place to make an observation. What political and industrial data did Daniel have from which to infer the development in government forecasted in this prophecy? Here is a prediction of developments covering a period of more than twenty-five centuries. If this prophecy was the product of Daniel's unaided thinking, he certainly was a most remarkable man. Nevertheless it seems that Daniel was the personality type from which such a message might be expected to emanate. This message concerns itself not only with the instrumentality through which The Kingdom mode of government was to be set up, but also with the time and manner and scale upon which it was to be set up, together with an estimate of the value and force of this example of godly government.

If this prophecy is right, then the methods of state socialism, communism, anarchism, syndicalism, et al. are wrong. These are *national* movements. They seek control of the governmental machinery of The State, or else its abolition, as a means to their ends. Whereas this prophecy says that The State is to reshape itself under the force of the example of a constituent group going about its own business of making its own social behavior conform to the will of God.

#### LIBERTIES OF THIS AGE

That directs our attention to the liberties which representative democracy secures to constituent groups. The Shaker colonies at Mount Lebanon, Harmony, and about fifteen other places in the United States; the Amana Community; The Bethel Community; the communities at Aurora, Icaria, Zion City, Oneida; the Christian Commonwealth, et al, all witness the right of constituent groups under our form of government to block out sectors of governmental functions for themselves and to establish economic commonwealths.

#### WITHOUT HANDS

How many cases can you recall where one part of a state was permitted to sever its political connections peacefully—i. e., "without hands"—and to set up its political independence? States are jealous of territorial jurisdictions. Certainly the South did not succeed in getting out from under the authority of The State even *with* hands. It is only when

the seceding party is too strong to be challenged that the authority of The State is upset and its domain divided into independent political jurisdictions "without hands."

#### AN ECONOMIC COMMONWEALTH

The important point about all this is that it gives us a clue to the nature of the "stone" to be cut out of "the mountain." That it is to be an economic commonwealth is witnessed by the fact just stated as well as by the economic setting which the major prophecies give The Kingdom. And, granting that the Restoration Movement is what it claims to be, that question is positively settled by the prophet of The Kingdom of this age. Our Zion is without doubt an economic commonwealth. And that is the only aspect of The Kingdom that may be cut out of the mountain without hands, for The Mountain out of which we say the stone is to be cut does not concern itself with ecclesiastical government.

But whenever and wherever ecclesiastical concerns were governed by The State, freedom to competing religious groups to set up economic commonwealths was denied.

#### IT SHALL BREAK IN PIECES

That part of Daniel's prophecy which has to do with breaking in pieces the gold and silver, etc., has not yet been fulfilled, though it may be in the process of fulfillment. The fulfillment must wait until The Kingdom is builded; until Zion is redeemed; until the world has been given the needed example of Godly Government.

But that all these governmental situations symbolized by gold, silver, et al., shall be broken in pieces by the force of this example of godly government, is not difficult to believe when we contemplate the present instability of governmental institutions.

#### OUR TASK

The important thing about this prophecy is that it tells us much in a general way about our task. And that this prophecy is a light destined to shine in a dark place does not seem an extravagant claim when we contemplate the economic blundering of the peoples of both The Church and The World.

As a person stands beneath the mighty falls of Niagara and looks upward he feels a strange elation, an impulse to broaden out and expand. As a person stands within the mighty influence of God's intelligence, he feels a strange pull, an impulse to broaden out and expand.—*Religious Thought for This Week*, in *Call to Worship* (Madison, Wisconsin).

The light of friendship is like the light of phosphorus—seen when all around is dark.—Crowell

## No Divorces There

One of the provinces of Canada, Prince Edward Island, has had only one divorce in almost 400 years. Only 24 hours by train from Boston, its people read American magazines and newspapers, buy American automobiles and radios, and see American motion pictures. In summer they entertain American tourists. Virtually every family on the Island has relatives or friends in the United States. It has been a notably prosperous community. And yet, there is no divorce problem on the Island, though its laws permit divorce and more than half of its 88,000 inhabitants are Protestants.

"Divorce is looked upon as an admission of failure here," said Chief Justice Mathieson, in explanation. "It is a mark against a man's record, a thing he must explain. The divorced man has failed in his duty as a home-maker, a husband, and a father, and few duties in life are higher than these three. Public opinion on Prince Edward Island demands that a man give the same attention and effort to marriage that he gives daily to his business. Consequently, divorce does not exist on the Island."

I talked with Governor Heartz about divorce.

"When a community is overwhelmingly against a thing, you simply have none of it," said the governor.—William S. Dutton, in *American Magazine*. Quoted by *Readers Digest*.

## Animal Husbandry and War

Why have nearly all the great breeds of domestic animals that are now scattered all over the earth, the horses, cattle, sheep, hogs, been originated and perfected in England?

Because of the English Channel.

That strip of water but twenty miles wide has done it. It is narrow, to be sure, but enough to keep the restless armies of continental Europe off the island since 1066. It was enough to keep England free from invasion for eight hundred years, while armies, including English Armies, were trampling over Europe, eating and destroying the cattle, sheep, and goats and using up the horses in their cavalry. Poland, Germany, Austria, Italy and France have had enough wars to knock out each and every attempt at animal breeding as fast as it was made. It is a wonder they have any animals at all.

America is today becoming the capital of the animal-breeding world. If peace on one little island, has brought forth these splendid breeds of animals that have served the world for centuries, what may it not achieve on this great continent if no recurring animal slaughters prevent? The horse, the cow, the hog, and the sheep all call for disarmament.—Sydney Hillyard, in the *Scientific Monthly*.

# The Royal Road

By Florence Tracey

XXVII

## Finding Lost Sylvia

How quiet the house was! The only sounds which came to Larry as she lay on the couch in Mrs. Hampton's living room were the fluttering of the canary in his cage, the gentle ticking of the low clock on the buffet, and the slow, padding footsteps of Aunt Annie as she cleared up the dinner things in the kitchen.

It was Thursday evening and Larry as she settled back with her book gave expression to her feelings in one profound sigh. There was no one to hear that sigh and misinterpret it. In it were mingled relief and disappointment.

The relief was born of the fact that the family had listened to her pleas and had gone on without her to attend the commencement exercises at Graceland. Tomorrow night they would see John and Nancy formally graduate from the college. The disappointment in the sigh came from the fact that Larry, too, had counted on going to Lamoni for the last days of school functions, but a sprained ankle had disabled her to the extent that she had been forced to cancel her plans with Nancy. All year she had counted on the trip, and now here she was planted safely on the couch in the living room while Doc and Eldred and Carmen drove north. They hoped to arrive at their destination by nine o'clock.

It had taken considerable talking on Larry's part to persuade them to go and leave her.

"But, Larry," protested Mrs. Hampton, "I don't feel right about leaving you here all alone when you're sick—"

"I'm not sick, Mother Eldred, just this cuckoo ankle of mine. I'll be fine and dandy, and you must see John get his sheepskin," declared the girl. "Sallie Ruth will be here and Mrs. Blaine and Dorothy Cameron will help if I need anything, and Aunt Annie will be a veritable watchdog. Probably she'll literally scare me into getting well. Now, for heaven sakes, go on!"

"Sure you won't get to cavorting about and taking rides with desperados?" teased Doc, at which remark Larry had the grace to blush.

It was Sallie Ruth who decided the matter: "Of course you're all going. Don't be silly! John wouldn't know how to graduate without his family looking on. And don't you 'spose I know how to take care of Larry after all the sweet things she's done for me? Give me a little credit, won't you? Don't worry, I'll see that she keeps quiet and has her milk and graham crackers an' everything!"

And so they had gone, planning to return, bringing John with them, on Saturday morning.

How simply the accident had happened. Yesterday shortly before lunch Larry had been running errands. In the hall as she hurried to catch the elevator she had turned her ankle. It had been painful, of course; but then—she had turned her ankle before, and so she went on with her work. But the pain had increased. The injured member had swollen alarmingly, until in the middle of the afternoon she had had a doctor look at it. He had put something soothing on it and bandaged it. By evening, however, when she reached home, the ankle was twice its normal size, and aching so that she could scarcely touch her foot to the sidewalk. Another doctor was called, and he had ordered Larry to remain quiet for the rest of the week. She would have to stay off the foot entirely if she expected to return to her work next week. She had strained two ligaments, and the injury that had seemed mild at first, was really rather serious.

As she lay there thinking, Larry had visions of how pretty Nancy would look tomorrow night, and how happy she would be. She was sorry, oh, very sorry, that she could not see her friend receive her diploma.

On the reading table at the head of the couch lay a copy of *Doctrine and Covenants* opened at the one hundred and second section. Larry had been reading the revelation given to the Saints on Fishing River. And in the first volume of *Church History*, she was hunting the historical background of the revelation. How persecuted the Saints had been! How they had suffered!—and yet hadn't some of their sufferings and discomfiture been brought on by their own disobedience? Wasn't that what the revelation said? Several times she and Carmen had discussed the revelation and its significance in and application to present-day needs of the church. And once a speaker for the W. H. Y. Class had taken this revelation as his theme.

But she found it hard to keep her thoughts on her study. Frequently she caught herself hoping that Mrs. Blaine's good temper would hold out until after Tuesday, the day when Mrs. Keithley and Sallie Ruth set out for New York. Since returning home two days before, Mrs. Blaine had behaved admirably, had agreed with the plans already made and even offered some fine, motherly suggestions. Larry was doubtful as to how long this state of affairs would continue. After all, perhaps the woman's unusual agreeableness was the product of her personal gratification at having her fav-

orite daughter accompany a wealthy woman to Europe.

Where could Greg be tonight? Her mind wandered back to a familiar theme. Strange how when she tired thinking of other things, she always turned to Greg. Was he having a date? Was he studying? How did he feel—he was looking thin and worried. Had he understood the glance she had given him when he had helped her out of Dart Moody's car last Saturday? And could he have misinterpreted the pressure of her hand? Did he think her bold or changeable, or just plain nervy?

Then back to Nancy. Larry had not heard from her at all recently. Evidently a great many things were happening up at school. She was very anxious to hear Nancy's vivacious account of the last few weeks. It would be lovely to have her home once more! Had Nancy stopped worrying about Rowe, or had they patched things up again?

How happy Sallie Ruth would be traveling this summer! Larry hoped that Mrs. Keithley would persuade the girl to remain abroad for her schooling next winter. Sallie Ruth was a sweet child, and her association with Mrs. Keithley and her friends would develop her socially and culturally.

Was Greg thinking about her now? How she had wanted to put her arms around him that Saturday? She had been utterly foolish ever to suppose that she would get over caring for Greg—one didn't do that where he was concerned. And the being without him as time passed had grown no easier. Sometimes she was dumb with misery because she wanted to see him, heartsick, lonely. It was awful. And then again, she would throw up her head, and assure herself that it was best so; that he didn't care for her or he would have insisted on seeing her. . . . Why couldn't it all end? He still loved her—she knew that. . . . If only she could get to the telephone, she might call him. Surely he would come if he knew she was hurt; nothing could prevent his coming. But no, Aunt Annie had ordered her to stay off her feet, and would be sure to find her out if she disobeyed. Someday maybe she would telephone Greg when nobody was around. It was always a strong temptation, and she was very weak.

Resolutely she centered her attention on the book in her hands. She must finish what she had set out to do, study this revelation and its setting. She turned a page or two.

Suddenly a small object slipped from between the leaves and fell under her hand. It was an old photograph, the picture of a pretty young woman.

Curiously Larry stared. Where had she seen that face before? Those eyes—there was something familiar about them, and that tilt of the head! No, it couldn't be Mr. Harvey Peterson's Lois, for she was fair and not so vivacious appearing.

The girl studied the photograph intently, racking her memory. Where? She knew she had seen that woman. . . . It was almost as if she had talked to her. Provocatively the dark eyes returned her scrutiny. That dimple—she had seen it, too, and the pretty nose, and the short upper lip! They belonged to somebody.

Then recognition came to her rescue. This woman in the photograph could be none other than the woman whose picture hung in Dorothy Cameron's apartment, Dorothy Cameron's mother, Sylvia! Of course it was—the same features, the same expression! But how?

Hastily she looked at the back of the picture. Dimly and delicately words were written in purple ink, these words: "To my husband, Joey. With love from Sylvia."

In her excitement Larry forgot her bulky, painful ankle and started erect. She had made a discovery! Fascinatedly she continued to stare at the lovely face, then she turned the picture over and examined the writing again. Yes, it was a woman's handwriting: "To my husband, Joey. With love from Sylvia."

"My husband," she mumbled, and then thoughtfully, "Joey." Now who was Joey? And how did this picture of Dorothy Cameron's mother happen to be in Mrs. Hampton's sitting room? Something very mysterious about the whole affair! What could it mean?

Another thought and she snatched up the book from which the picture had tumbled, turned hastily to the flyleaf. There in plain, upright writing was the name, "Joseph Dockerly."

Yes, the book belonged to Doc. Eldred Hampton had mentioned something about not being able to find her volume one of church history when Larry had asked for it. Probably she had loaned it out and the borrower had not returned it. This was Doc's book. Ah, yes—light! He had forgotten and left in this book the picture of his wife!

The young discoverer was so excited that her hands were cold and yet her heart was racing. She simply couldn't believe it, yet here was the proof in her hands! This woman—the same woman whose picture hung in the apartment next door—had been Doc's wife, and she had also been Dorothy Cameron's mother. Was Doc then Dorothy's father? No, surely not. Dorothy had once spoken of her father as Hugh somebody—Larry had forgotten the last name. How queer? Then evidently Dorothy Cameron's mother had been married twice! the first time to Joe Dockerly!

Feeling suddenly very weak and amazed, Larry lay back down, her mind reeling with questions and problems. Joe Dockerly had been married, had had a wife, and that wife was Sylvia, mother of Dorothy Cameron! . . . Light was beginning to break—no wonder, he had been startled that night when he had first seen his wife's child who looked so astoundingly like her. Perhaps he had thought it was his Sylvia returned in the flesh, his lost Sylvia. No—no, she couldn't believe all this—it was a fantasy. Still—why did she doubt?

The purple-inked words: "To my husband, Joey. With love from Sylvia," tormented her. How much of this did Eldred Hampton know?

How she wished that Greg were there to help her thrash out this mystery! He would help her decide. He—

"Oh, hello, angel," a gay voice called from the hall, and Sallie Ruth came in closely followed by Jeff Porter.

With assumed nonchalance Larry thrust the picture back into the book, and dropped the volume on the couch beside her.

"—How's the girl? Look what I brought you," and the girl holding two dark red roses of perfect form in her fingers, dropped down beside Larry. Jeff immediately appropriated a big cretonne-covered chair.

"—These are some of the flowers Jeff brought me tonight," chattered Sallie Ruth, "aren't they gorgeous?"

"Here's some candy, Larry," offered the young man; "the girl friend thought you'd rather have the roses, but I insisted on your sampling both."

"Yes, isn't Jeff good to me—roses and candy all in one evening, and it's not my birthday?" Gaily Sallie Ruth patted Larry's shoulder.

"Well, a guy whose about to lose his girl friend to the business of globe trotting has to do something or other," argued the boy. "This is going to be hard on us, having Sallie in our Alley gone, isn't it Larry?"

"You bet it is," agreed Larry between bites of chocolate, "but it's going to be good for her so we'll try to bear up, won't we?"

"How's the foot?" queried Sallie Ruth a moment later. Then between them she and Jeff began to tell about another farewell party held in the girl's honor on the night before. According to their story the "blow-out" was a "whiz," a "daisy," a "corker," and "the cat's whiskers." It was even more.

Larry's mind was in a whirl. Outwardly she was listening to their animated conversation. Inwardly she was thinking about Doc and the lost Sylvia. What had happened between them? Why had she and Doc separated, as evidently they did, for she had had another husband? There was a lure in the story that she was unable to resist. And now—how was she going to ferret out the rest?

"Darling," Sallie Ruth's blue eyes were alight with concern: "you must remember that you're my ward and patient and itsy bitsy bebee, and everything else. Well, I'm providing for your comfort and entertainment. Jeff and I have to go out tonight for awhile, but we have a surprise for you." Something in her tone made Larry start.

"Now you wouldn't take advantage of a poor cripple, would you?" she asked.

"No, but we're going to surprise you."

"What are you going to do?"

"Just wait and see," and she smiled mysteriously. "The surprise will be evident in at least an hour—"

"Or maybe an hour and a half—" put in Jeff.

"What is it?" curiously. What could these two youngsters be up to? Somehow their secretive air set Larry's pulses throbbing.

"You'll see." Sallie Ruth was whistling softly to the canary and tantalizing holding up her fingers.

"But—" began Larry.

"How would you like a visit from Mrs. Keithley?" whispered Jeff.

Larry smiled gratefully. So that was to be their surprise! They were going to bring Mrs. Keithley to see her. Well, she would be happy to talk with her once more before she and Sallie Ruth left for New York. Larry nodded understandingly.

They were gone. Again she turned to the picture of Sylvia, the lost Sylvia, Doc's Sylvia. Did Eldred Hampton know anything, or did she know everything about Sylvia? Perhaps if she did know all, that was why she had looked—so—well, rather stricken on that night when they had sung the song, "Sylvia."

Once outside the front door Sallie Ruth turned quickly to Jeff: "That was a smart idea of yours about Mrs. Keithley, Jeff. I'm proud of you for thinking of it. Now she won't worry with suspense. I believe she really thought we were going after her. If she knew what we are going to do, she'd work herself into a fever wanting to slay us!"

Quickly they hopped into the car at the curb. "I don't know what happened to them, but Larry's awfully proud, and he ought to know about her ankle, and she won't tell him," the girl went on incoherently. "I've seen this thing go on long enough. She and Carmen think I don't know much about it, but you wait and see what little sister does!"

"Attagir! When she gets organized, she gets organized!" declared Jeff admiringly, "and I don't mean maybe! But I'm not acquainted with this gentleman. Pray where does Gregory Spurgeon live?"

"At 1220 West Prosper Street. We'll tell him she's sick, and take him down there and park him. Well—she can't run away, and if he has any sense he won't want to. And so—so?"

"Well, yes, and so—so?"

(To be continued.)

# Biography of Mark Hill Forscutt . . . . .

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## Another Debate

Friday, October 5th—Left with Amy for home; business poor. Spent the time around home, to Shenandoah, Glenwood and around till October 15th when we attended the debate between Elder Wm. H. Kelly and Prof. Jamison. Sunday October 21st, the Southern Nebraska District Conference. No strangers here; not much business but pleasant time. Wednesday 24th—Bro. George Kemp came for me to go to Bartlett as Elder Wm. Denton had been lecturing against the Saints. Found Mr. Denton preaching his thirteenth lecture. The first thing heard was a falsehood. I spent the next ten days studying, and Friday evening answered Mr. Denton's statements. Challenged me to debate and spent the evenings till November 1st answering Mr. Denton's statements.

On December 17th we went to Bartlett ready for debate. Mr. Denton was there but the Disciples chose Mr. Bush of Lincoln to meet me. Debate opened on the proposition: Resolved—that Joseph Smith was a prophet of God and received the Melchisedic Priesthood after the order of the Son of God. I affirmative and Mr. Bush negative. Two speeches each morning and afternoon. Tuesday attended debate again two meetings. Closed debate on first proposition. Mr. Bush is a very gentlemanly and able disputant but failed to establish a point against us. Wednesday, second proposition also affirmed by me. Resolved—that the Book of Mormon is a true record and contains the fulness of the Gospel. Two days; two meetings each day. On account of miserably muddy roads, closed the debate. Even a number of their own members acknowledged they had failed to meet the issue, and the Saints were happy. To God be all the praise, for the victory was his. Saturday went home weary but happy. Spent Christmas week and until Friday at home.

## 1878—In Business Again

January 4th till June 8th in Council Bluffs in the Master's cause. Received offer from S. Lockwood and Co. of St. Joseph, so went home to consult wife, for while I love the ministry more than all, feel that I must help my family as my wife has had to use the money needed to pay her bills to provide for our children's necessities. Decided to accept altho I had never travelled and sold goods before. Went over to Shenandoah till Thurs. Jan. 17 when I returned home. Evening we attended Leslie Waldsmith's birthday party. I went on the road as salesman for the firm the 1st part of Feb'y and remained with them till Jan. 1st. 1879. During all this time I had preached whenever op-

portunity presented itself. My wife and I consulted each other and agreed that the ministry is my field. Rec'd a letter from Bro. Blair that he, Joseph and Israel would be glad to have me in the field. Wrote him somewhat of our circumstances. I prayed the Lord to open my way and show me what he desired that I shall do. Called to Magnolia but had no means to go, wrote Bro. Codwell why I could not go—My wife had started a small store in Shenandoah and Amy was running it so the girls could be with me, and the Saints were very good to us, with food and other help, and I pray God's choicest blessing upon them. Spent much of my time on music and copying same for the new music book. Bro. Knight also copying for me. Tues. Jan. 11.—Last night my daughter had a dream that seems to lighten my heart and I feel that God will answer my prayers. Today I sold an insurance policy so had the means to leave. While in Magnolia I gave a series of 12 discourses. At the end of this time a vote was taken and a unanimous request made for me to continue. Preached Monday, but Tuesday received a wire from wife that her mother had died. When I arrived in Kansas City I was requested to conduct the funeral services. Mother Unsworth was one of God's own children, a faithful Latter Day Saint.

## 1879

Feb. 13th—Went to Lexington, Mo., then to Richmond where I met Father Whitmer and family—and to their prayer meeting. John Whitmer son of Jacob one of the eight witnesses presided. Returned with family. The next day I spent examining the original manuscript of the Book of Mormon and comparing it to the printed copy, also in conversation with Father Whitmer about the early church.

April 6—Conference convened. Jos. Smith, president; W. W. Blair, ass't.; H. A. Stebbins, sec'y. Joseph preached in the morning, prayer meeting in the afternoon and preaching by me in the evening. The conference was marked with spiritual blessings.

June—In Plano where I made my home at Joseph's. Spent day in music and history of Sister Emma—until Sunday—Joseph spoke in the morning on "Spiritual Life," and at evening I delivered two hours discourse for publication on "The History of Emma."—On the 19th, I began a series of lectures in Sandwich which I delivered until July 1st when I went to Kewanee.

July 31—To Keokuk where I held services over Sunday—quite a few out to hear me. Monday to Rock Creek, where I made home with Father Lambert. Had

a refreshing sleep and feel better than for some time. Spent day in music. Spoke Tues. and Wed. nights. Thurs. 7th—Rode with Bro. Lambert to Nauvoo, visited the graves of Joseph, Hyrum and Emma, also the wife of the present prophet and two of his children and others. I felt sad—Major Bidemon seemed grateful for my commemorative sermon on Sister Emma. Back to Rock Creek and preached through Sunday nite to very large crowds with fine liberty. To Nauvoo Monday and baptized 7—assisted at confirmation and blessed two. Sat. 16—Preached funeral sermon of Sister Matilda Zeve—Sunday 17 preached funeral service of Sister Esther L. Wallace. . . .

## 1880—Organized Branch in Chicago

February—Spent in work around Chicago. Learned of the death of my brother, Thomas. from Mr. Anderson, of Wisbach, England. Feb. 24—Accompanied Bishop Rogers to see "The Danite," being played at McVickes. Thursday we went to see the Christian and other churches, the bishop agrees to stand by me to the extent of \$300 for a church in Chicago, or to buy the Christian church if we can get it for \$800.

March—Also spent in missionary work in Chicago.

April 5th—Took train for Plano. Conference convened Apr. 6—J. Smith and W. W. Blair presidents, H. A. Stebbins and John Scott sec'y's, myself chorister. Left Plano for Chicago Thurs., April 15. Met at depot by Bro. G. Blakeslee and we went and leased Castle Hall for one year with privilege of three years. Paid one quarter's rent in advance. Wrote cards notifying friends of new meeting place, also wrote cards for the six Chicago dailies. Apr. 18th, spoke for the first time in the new hall.

May 2—Bro. Joseph preached the dedicatory sermon for the new hall. May 25—Organized a Bible class with 22 members. Sunday 30th—Preached morn and eve. Miss Hazel Briggs played for us. Larger audiences continue to come to the services.

June 2—Bro. Joseph came, Miss Briggs consented to play for us at church. Worked all week assisting to make a font, and other work. June 6—Baptized seven souls into Christ. This evening Sister Nelson fainted. Learning it was heart disease, I administered to her and as soon as I was finished, she opened her eyes and was relieved, "The Lord be praised." Thurs., June 10th—I went down to the Greenback convention. The delegates were the most disorderly, ill-mannered set of men I have seen together for some time. Mon. 14—Paid plumber for work on font. Will have another bill for pipes; collections yester-

day were \$1.80; I do not know how I shall meet expenses. I pray the Lord to help his work. 19th—The Saints gave a surprise party for my birthday and I enjoyed and am very grateful for the useful gifts they gave me. Sunday, June 20th—In afternoon organized the "First Church of Latter Day Saints." Officers elected, Pres., M. H. Forscutt; Priest, C. L. Muetze; Teacher, E. G. Culver; Deacon, Ewd. L. Allen; Secty., C. A. Hall; Treas., E. L. Allen; Book Agt., J. W. Hinks. Monday we held our first branch business meeting, adopted rules of order authorized a Sunday school and did considerable business. Sunday, June 27—My Amy's 19th birthday. May God bless her and keep her pure.

July. Tues.—Mrs. Brighthouse's father came for me to administer to her child, I did so, but could obtain no faith for its recovery. Again on Thursday, but no hope, and an hour later it died. Friday, called to Bro. Hink's and administered to his child; she will be blest. Then to Brighthouse's where I conducted services for their little child. Sunday, July 4th, after preaching on "The Reign of Christ," I baptized Mrs. Brighthouse and Mrs. Stewart and assisted by Bro. Mentze, confirmed them. Thurs. 29th—Preached our noble Bro. Frank Culver's funeral sermon at the home to a large crowd. Sat.—Dear little Pearl, Frank Culver's daughter, was taken sick today—Sunday administered to Pearl, no testimony. Tues., Aug. 3rd—While studying in the afternoon, Bro. Culver stood before me in my study. He told me he wanted Pearl with him—I said, "Submit yourself to the will of the Lord. I will see your wife and beg of her to do the same." I went to her house and told her this. Thurs. spent last night sitting up with Pearl. Fri.—Little Pearl died at 7 today. Saturday I preached her funeral sermon. . . .

August—Professor Dye called to converse with me. He has been laboring to correct the impression that we are of the same faith as the Utah Mormons. On Sunday spoke to a large congregation with excellent liberty. Baptized Miss Minnie Breese and Miss Edith Pattergill and at evening with Bro. Muetze confirmed them. Monday—I assisted the ladies in organizing the "Ladies Benevolent Association." Tues.—Went by train to Hinckley. Met by Bro. McCallum. Kindly received by him and his wife, Emma, eldest daughter of Pres. Jos. Smith. Preached in Baptist church to small audience as it was raining badly. Friday, good audience.

September—Left Chicago for my home in Nebraska City, the Saints had a sociable and presented me with \$13.50. When I arrived home, I found the family well, though evidences of poverty appeared.

October—Left home for Chicago, where I spent the time in visiting, preaching and the usual duties. Oct. 14th, left for Streator to attend conference. Monday, Oct. 18th, back to Chicago. Col. Castle having given me a

complimentary ticket, accompanied some of the Saints to the Exposition. 27th—Called by telegram and went to Burlington, Wis., to preach funeral sermon of Bro. Lyman Hewitts, a member of the High Priest's Quorum.

November—Went to North Freedom, Wis., met by several friends and home with Bro. Bronson, preached Friday and Sat. evenings to full houses. Sunday—Started with Bro. Frank Hackel by horse and buggy to Sandusky, a distance of 20 miles, in 10 below zero weather for the home of Sister Lee, whose late husband's funeral sermon I have come to preach.

December—Spent back in Chicago, in the work, baptized four. Saturday, December 25—Christmas Day, I preached on the Savior's birth and life. Sunday morning, felt very ill before meeting, was wonderfully blessed while speaking and free from all pain. Friday—Very busy all day. New Years Eve. an "Old English Tea Party" at night—an excellent time.

### 1881

Spent time in visiting, administering and all the work of the church, doing to the best of my abilities all things in my charge. Towards end of the year I received word from home that things were very stressed and on consultation with Bro. Joseph, (as a position had been offered me) and the church being unable to help, decided I had better go to St. Joseph. So left Chicago during Feby, and engaged in secular business, but helping in the Lord's work all I was able.

Later in 1883 went to Nebraska City to assist Bro. Waldsmith and be with my family. There I was placed in charge of work, and as at St. Joseph gave all my spare time to the Lord.

### 1884—Stone Church Dedicated

In April of 1884, I was assigned again to labor, but remained with Bro. Waldsmith until he replaced me in my work. On July 5th, I went to Independence, as the Stone church was to be dedicated on the 6th. Having been one of the 1st, if not the first missionary there I desired to be present. Brethren Joseph and Alexander Smith, T. W. Smith, Wm. H. Kelley were there. Joseph being in charge, asked my assistance I offered the dedicatory prayer and Joseph the dedicatory sermon. He also spoke in the afternoon, and I in the evening. Monday 7th—Bro. Maloney took the visiting ministry on a drive to Warm Springs—enjoyed a wonderful talk and discussion on "The Second Coming of Christ." 8th—Visited with the Saints and felt the presence of God's Spirit. Brother James has a beautiful home, it is Zion there both as to surroundings and the spirit of the place.

July—Back home, and on 19th, to Shenandoah where I held a series of meetings with good liberty—baptized 7. 26th—Went to Jewel City, Kansas, and Sunday, August 3rd, commenced a series of discourses in the Baptist church—

many turned away unable to get in church. Music was excellent. Stayed with Mr. and Mrs. Manifold. Wednesday—Today I went to the country with Mr. Hills and Manifold and a bird dog. They hunted prairie chicken and brought back twenty-five. Spent the rest of the week preaching for meetings and on Monday returned home. I stayed there until Saturday when I left for my Eastern mission, where I pray God, I may do much good. To Omaha, where I was met by my son-in-law, George Parr, thence to their home to visit Amy. Sunday to Wed.—Preached in Omaha, then over to Council Bluffs where I preached that evening. Thurs. 21, to Chariton, missed connections and Friday to Davis City and with Bro. Zenas H. Gurley. He feels badly and strangely. Rained very hard and so evening congregation was small. From Davis City I went to Lamoni, where to my pleasant surprise I found my wife at Bro. Wick's home, she had taken an opportunity to visit Lamoni and arrived before I did. The Saints here are building a larger auditorium which is badly needed. . . .

Dec. 2nd—To East Liberty—visited Richard and Zaide Salyards. Blessed their child, grandchild of Joseph. Sunday, preached—had splendid liberty. "I thank the Lord for his blessed Spirit."

### 1885

January 1st, 1885—Spent the night in prayer. Feel poorly this morning, but full of high resolves. Will I, can I, shall I be aided to keep them unbroken, honored and sacred? . . . Tues. 27th—Relaxed and rather wearied. Sunday's subjects were all of higher than ordinary pitch and I am somewhat weakened by the expenditure of force and I feel more than ever, that it is God's own hand that helpeth me, and to Him can I only apply the borrowed and beautiful thought, "Thine is the power, and the wisdom and the glory, forever and ever. Amen."

Feb. 2nd—Prayer meeting of the young people—interesting. Young people desire me to infuse some spirit of activity into them. I am pleased and will try. After they left I had an open vision and feel that Bro. Hulmes' son, Ralph, will pass away. Tues. 3rd. Sister Mary Hulmes called this a. m. I asked how is Ralph? She answered, "He seems some better." I did not tell of my vision, but another forcible impression came. "He is going home." Wed. Spent the day in duty—evening learned from Bro. Criley that Ralph was worse. Bro. Richard Salyards came in and we knelt in prayer and prayed the Lord earnestly for the lad. That he might be spared nevertheless His will be done and if he must go, that he might depart in peace, and the hearts of his parents be comforted. Brother Ralph passed away Friday. . . .

(To be Continued)

Once a body laughs, he cannot be angry more.—James M. Barrie.

## Another Contribution on Young People's Organization

# The Kansas City Stake O. B. K's.

By C. G. Mesley

### HISTORY OF DEVELOPMENT

The Kansas City Stake O. B. K's. were organized early in 1929. At first each of the fourteen groups in the stake elected a councilor, and these elected representatives composed the stake O. B. K. council, which had two primary objectives. First the sharing of ideas for programs and activities suitable for young people; and second, the arranging of activities that would include the young people from all fourteen groups, thereby increasing fellowship, and developing talent.

During their first year members of this council were divided into several committees, which made a thorough study of denominational young people's organizations such as the B. Y. P. U., the Epworth League, the Westminster Guild, etc., and the inter-denominational Christian Endeavor. As a result of this study three principles were adopted as a basis for the development of the O. B. K. program.

- (1) The Organization should be simple and free from an elaborate constitution, that would hamper its effort to meet the needs of our young people.
- (2) The organization should be all inclusive. Any young person who was eligible for membership in the church school should also be eligible to participate in its activities.
- (3) The organization should not be separate from the church but rather a part of its total program.

The name was adopted as a convenient designation of an activity program to avoid a frequent mentioning of the age limits, which were selected. In all other denominations the age range of the young people's activities is 15-24. Because of the size of the young people's group in many of our smaller churches our age range was set at 13-30.

After this study each local church elected a young people's cabinet composed of a councilor, vice-councilor, and secretary-treasurer. This cabinet was to be responsible for arranging young people's activities in each local group. The councilor from these groups was continued as a representative on the Stake O. B. K. council.

In 1930 when the general church adopted the present church school organization, we found that it placed the responsibility for all young people's activities in the care of a young people's supervisor, who was at liberty to seek the assistance of a cabi-

net elected by the young people themselves.

This type of suggested organization was in exact accord with the basic principles that we had studied and approved. When the stake adopted their new program, our activities came under the care of the various young people's supervisors that were chosen and our simple organization of elected representatives became their local cabinets. The young people's supervisors were invited to become members of the stake O. B. K. council. Since June 1930 (nearly four years) we have successfully worked under this program and organization. We have found it adequate to meet all our needs for church expression, fellowship, and activity.

### PRESENT FUNCTIONING IN THE LOCAL BRANCH

In each branch there is a local young people's cabinet in the young people's division of the church school. This cabinet is composed of the young people's director nominated by the pastor and elected by the entire group and a councilor, vice-councilor, secretary and treasurer, elected without nomination by the young people themselves. All the young people's recreational and expressional activities are planned by this cabinet which meets as often as needed. These activities include an extensive participation in all local church services as well as special events for young people. The study activities of the young people are arranged by the pastor's church school cabinet. The O. B. K. officers may act as chairman of four permanent committees whose duties are here defined:

- Young People's Director*—advisor in all activity planning.
- Project Committee*—Chairman, councilor. General supervision of all stake council projects. General supervision of local program.
- Recreation Committee*—Chairman, vice-councilor. Recreation, social activity, program planning.
- Service Committee*—Chairman, secretary. Membership lists, stimulate attendance at services, service to local church, missionary help.
- Finance Committee*—Chairman, treasurer. O. B. K. dues and funds, transportation, and all financial efforts.

The local program can be as extensive, as few, or as varied as the needs of the young people demand. Because of the close proximity of all the churches in the stake these local (Continued on page 435.)

# The Comforter

By Charles H. Arven

THE saddest, yet sweetest farewell address I have ever read, was Jesus bidding good-bye to his disciples. The pathos, the tenderness, and above all, that great love that went out from the Master's soul, must have touched the disciples to the verge of tears. Even though the shadow of the death cross was hovering o'er him, Jesus was concerned for the welfare of his disciples. "I go," said Jesus, "but I will send you the Comforter."

Jesus knew he was soon to leave them, to prepare for that terrible ordeal which he must go through, and knew the disciples would be scattered, persecuted, and put to death; yet he could not leave them without speaking words of love and comfort, and the promise of the Comforter which would be with them in their last hours of sorrow and trial. No wonder Jesus has stood the tests and storms of centuries. Always kind and loving, with sympathy and sorrow for the afflicted, He was the only model of perfection the world has ever seen.

The life of Jesus was not one of continuous preaching. He found ample time to minister and administer to those in sorrow and sickness. Jesus was human in his contact with fellow beings, and always was trying to show men the better way. Jesus was tolerant, too much so he seemed to some. But they did not understand as he did that the Father is love and the whole system of creation is based on the law of love. "Love thy neighbor," said Jesus. A union of perfect love between mankind, and the world would soon reach perfection.

If we obey the teachings of Jesus, we can rise to the realm of the spiritual; the spiritual life is by itself; it is the life that leads earnest Christians to perfection. Giving up the frivolous things of the world is of little moment to one who is trying to live a spiritual life, for if we love the spiritual life the most, we will be glad to give them up for the life that is eternal. "You are not alone," said Jesus, "I will send you the Comforter."

There are writers who have pictured our Lord as an aggressive man. However, the statements of Jesus prove the contrary, and the most of us would believe Jesus to be the meek and lowly One who taught that "Love thy neighbor" was one of the highest principles of life. Jesus taught that religion was for everyday use, and that it was practical. He demonstrated this fully by administering to the sick, and extending sympathy, love and forgiveness to those who had need of it, and was an advocate of peace on earth and good will to all men.

There are men living who at some time in their lives have gone down to the lowest depths of despair; so far down that they didn't care whether they lived or died; yet for some strange reason they suddenly rose from the depths and carried on. Just what was this compelling power that gave them the courage to go on? It appears that our Lord does sometimes send the Comforter to save people from themselves, when hope seems to be a vanished dream. The Comforter comes to us more often than we think. If we were more spiritual, we might detect the visitation when we are blue and discouraged, by the sudden rush of hope and gladness that springs up in our hearts and gives us courage to keep on. No Christian ever appealed to our Lord in vain, if the appeal did not conflict with the natural law of life and death. He that keeps the faith shall have his prayer answered.

How beautiful and comforting were the words that Jesus uttered in his farewell prayer, for his disciples: *They are not of the world even as I am not of the world. And the glory which Thou hast given me I have given unto them; that they be one, even as we are one; I in them and Thou in me, that they may be perfected into one; that the world may know that Thou didst send me, and lovest them, even as thou lovest me. Father, I desire that they also whom Thou hast given me be with me where I am, that they may behold my glory, which Thou hast given me; for Thou lovest me before the foundation of the world. I pray for them: I pray not for the world, but for those whom Thou hast given me; for they are Thine: Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are.*

Let us take these beautiful words and comforting assurance into our hearts and nurse them; they are words that lead us to the higher and better life to come; for we know that God and life are eternal and that God has the power to consummate all things.

Centuries ago Jesus uttered these thrilling words: "He that believeth on me though he were dead yet shall he live." What a glorious statement! It carries with it the sweet consolation that if we keep the faith we shall enter the eternal gates to that glorious and everlasting life. We complain sometimes that our span of life here is too short; that we cannot develop our mental faculties. It is short; and we must wax and wane like the moon and the stars; yet as we grow old we (Continued on next page.)

## THE COMFORTER

(Continued from page 434.)

begin to know more of the meaning and the purpose of life, and to glimpse somewhat of the life to come. What we put into this life for its good, we will take out again with big interest; we are slow at times to realize this, but Jesus said, "If ye give but a cup of cold water in my name, ye shall in no wise lose your reward."

If, as we grow old we have consecrated our lives, our time, and thoughts to our Lord and the better life to come, no one can take this happiness from us; it is our reward for well doing and no matter how hard the trials of our closing days may be, this consolation will never leave us. I once read a little book which was called *In Tune With the Infinite*. It said if we were in tune with the Infinite, we would receive favors and blessings that we never would have dreamed possible. The question arises can we rise to that spiritual realm? Religious history tells us that many have risen to this pinnacle of happiness sustained by the power of the Comforter.

We're lacking in spiritual perfection because love for humanity is lacking; Jesus taught that love was the dynamo from which the world must run if perfection was to be gained. The law of self-preservation seems to be uppermost in the human mind and it will predominate until man can learn that love is the higher law. The marvelous glory of God's creation is all around us; its functions tell us that death and the resurrection of life are absolute realities; and through the maze of life and the puzzle and wonder, over the long stretch of dust-covered centuries, comes the thrilling message: I will not leave you alone, but will send you the Comforter.

## FINANCIAL OBLIGATION OF YOUTH TO THE CHURCH

(Continued from page 426.)

"financial" law of the church to determine the developmental value upon the person.

3. Determine in your experience which values are intrinsic, of worth in themselves, and which are instrumental, of worth in use.

4. Gain a recognition and appreciation of the trusteeship of wealth and possessions.

5. Remember ever that we must share the mutual financial burden of ushering in the kingdom of God.

The great human motives of mutual respect and mutual friendship, the emphasis of duties above rights, the supremacy of persons over property—these things come of Jesus. These are the urgent needs of the social life of today.

*Zion cries to be redeemed!*

## THE KANSAS CITY STAKE O. B. K's.

(Continued from page 433.)

programs are supplemented by a number of stake activities.

### PRESENT FUNCTIONING IN THE STAKE

The young people's directors and the councilor constitute the stake O. B. K. council, to share ideas that would be helpful in the local groups and to plan in advance a year's program of stake activities. This program is an integral part of the general program which is approved by all the pastors in the stake. For convenience the council elects an executive committee and places the responsibility for its various activities on five vice-presidents. These people call in committees, many of whom have special training in the fields in which they are asked to serve.

This council has sponsored several inventory filing services where over two hundred fifty young people have filed inventories. It supports the stake leadership school and annual series of meetings and sponsors a monthly stake prayer meeting in the various churches. It sponsors annually a drama tournament, a four day music festival, an interesting forensic program of debates, oratory etc., an annual stake picnic and summer volley ball tournament. These have resulted in the discovery and development of talent and in an enriched stake fellowship among our young people.

The organization is not perfect, but it is flexible enough to grow and change. It is organized as a definite part of the young people's division of the church school, in fact, it is that division in action. Like every other organization, its success, either locally or in a district, is dependent upon the quality of the leadership that is given to the program. It is discovering and developing many fine leaders. It works.

## Consolation

By Mary E. Gillin

After the journey is ended,

After the day is done,

When we catch the view from the hill-top

And the goal we sought is won—

Forgotten—today's heart-breaking,

And yesterday's grief and pain;

Tomorrow will bring the sunshine

That always follows the rain.

Then gird up your loins—be hopeful—

There is joy in the task well done;

The heart full of love finds "kindred"

Though he travel from sun unto sun.

Like the monks in the Alpine Mountains

The angels of God stand guard

With help for the foot-sore climber

Who tries but is pressed too hard!

## A Doctor Discovers the Sun

Finding myself within a few hours run of Leysin, Switzerland, famous for its sun-clinics, I determined to investigate them. Accordingly, after an interesting climb of four thousand five hundred feet in the mountain railway I arrived in the tiny station. There one donned spectacles and snow boots, for outside the sun was blinding and the snow deep and slippery.

In but a few moments I was in Doctor Rollier's consulting room, face to face with the celebrated doctor himself. Genial and bronzed, as became a high priest of the sun, he gave me a little sketch of his work on joint and gland tuberculosis. He told me how he established himself in Leysin in 1903 as an "ordinary mountain doctor." There he noted the extraordinary effect of sun treatment on his cases. Then he abandoned operative methods, complicated surgical appliances, everything—in favor of the sun cure. When Doctor Rollier speaks of the sun he is a poet. "When there is sunshine in my clinics all is well," he says. "Old glandular swellings melt away; tubercular joints become flexible and painless; deformed spines are gradually healed and straightened. But come, you must see for yourself. . . ."

As we entered the children's clinic, I was aware of a general feeling of good cheer. Overhead some choir invisible was joyfully rendering a Swiss glee. The shrill childish voices made the most of this strange yodeling refrain. When we ascended on the balcony this was replaced by a chorus of "Bon Jour, Docteur," "Bon Jour, Ma'm'selle!"

The little patients were taking the sun cure. Such patients I have never seen out of this village of miracles; the richly bronzed bodies with their beautiful muscular development. One does not expect these in the tuberculous ward.

I was struck by the simplicity of the treatment. Just a minimum of strapping on the faulty limb, and then the long sun bath. One could compare the children with photos of themselves taken on arrival. Improvement is no name for such transformations! It would be out of place here to discuss fully the scientific basis of the sun cure.

Later on I was shown some of the celebrities of the place; the girl who came to Leysin with her right arm useless from the disease, now an efficient masseuse; the strong hewer of wood who arrived an apparently hopeless victim of spinal trouble; the . . . But enough! One would need a large book to record all the miracles.

With adieux to my courteous guide I descended the funicular, sorting my memories; . . . the "ordinary mountain doctor" who had discovered the secret of the sun; . . . the rose flush of sunset across the Alps; . . . "lithe children lovelier than a dream!"—C. Scally, in *The Irish Statesman*.

## The Readers Say---

### The Church a Great School

The longer I live upon the earth and the more I come to know about the beauty and perfection of the gospel of Christ, the more I am convinced that this church, God authorized, is a great school in which every member is an enrolled student. The Holy Ghost is the teacher of all. Daily we must be discovering new truths of the everlasting gospel and seeking to exemplify them in every deed. For it is only by action and usefulness that any truth may be made manifest.

God is made manifest by his actions toward us, and it is by our actions toward him and our fellow men that we make our inner self truly known. True, the flesh is weak and we are often misunderstood and misjudged, but we must not become discouraged. We must work else the enemy of our soul will begin to prevail against us. We must follow our teacher. We must study to show ourselves approved unto God (not man) "a workman that needeth not to be ashamed." For if our work be approved of God, it will in time be approved by just men, and God will judge the wicked.

Let us seek to press onward. Let us prepare ourselves that we may be able to pass every test, knowing that if we are faithful the Lord will not suffer us to be tempted beyond that which we are able to bear. He is faithful who has set before us the promise of eternal life.

Therefore let us go on. Let us act wisely and we shall receive. Let us use to the honor and glory of God that which we obtain and let our lives be a continual blessing to those about us. Then shall the shackles be torn from our feet and our hands be set free in the service of our God. Then, too, shall the mighty angel of the Lord be near us to lead us whithersoever he will. Zion shall put on her beautiful garments. She shall be no more ashamed for she shall be clothed in righteousness and her people shall be free.

WILLISTON, NORTH DAKOTA.

E.

### We Must Be Diligent and Obedient

God has been very merciful to me. Many of my prayers have been answered, and I have also experienced the fulfillment and reality of dreams. In my darkest hours when gloom lurked everywhere and I seemed to be rejected of the Lord, I learned my need of God's help. I know that in the midst of our despair, God is very near and ready to lend a hand if we continue to seek him in the right manner.

I have not been as faithful and as diligent as I could have been during the nine years I have been associated with the church. Recently, because of discouraging conditions, my efforts seemed to be in vain, my prayers seemed to be unavailing. I found myself overcome with gloom and despair. In this state of mind I found myself standing at the head of two roads. I was trying to decide whether to continue the fight for right against wrong, or to allow myself to drift into careless and indifferent ways.

While I was thus puzzled a missionary came among us and his inspiring sermons and advice and hopes of the completed Zion revived my hope and vision of the gospel. They caused me to become acutely aware that worldly gain and pleasure are only fleeting and nothing compared to the vision and consolation one receives from the gospel. I believe that the effort and joy of sharing in the task of building Zion is more to me than anything the world has to offer.

My hopes are in the gospel. I believe that we as a people should be diligent in preparing ourselves to be instruments in God's hands for the spreading of his plan of salvation.

Sometimes we think that the little we can do would not amount to much and for that reason we see some who apparently fail to realize that a good example means much for our own benefit and the encouragement of others.

May God help us to realize the value and importance of keeping his law.

MARY L. HASTINGS.

HAYTER, ALBERTA.

### Some Reasons Why I Am a Latter Day Saint

I read a bit of Scripture recently found in 1 Peter 3:15. "But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I wondered just how many Latter Day Saints were qualified to give an answer, should they be asked a similar question. I shall give you just a very few reasons why I am a Latter Day Saint. They may be helpful to others.

1. Because through obedience to the gospel there has come into my life the testimony of Jesus, that God is and that Jesus lives and the gospel is true.

2. Because it has given birth in me to the great thirst for knowledge and understanding of spiritual and material things which have been, which now are and which are to be and, that through the operation of the Spirit of God with me and in me this thirst is being satisfied.

3. Because it has supplanted selfish desires and evil temptations, with honorable ambitions and a hungering desire to make a worthy contribution to society that the world may be better for my having lived, and that some thereby may be brought to know and love God.

4. Because it gives me a love of things divine—a love of purity, virtue and chastity, and it compels me to respect and cherish those who are noble and pure. It makes me love the children of God.

5. Because it gives me power to withstand, and to overcome temptation, and tempers me with mercy and charity for those who are tried and tempted.

6. Because with the presence of the Spirit of God which has come in response to obedience to the gospel I have received greater self-possession in the control of my passions, and there has been enthroned reason, patience and forbearance, in the place of hatred, weakness and intolerance.

7. Because it has given me the more abundant life in that where once the life beyond the grave was once a dark and hazy mystery, through the operation of the Spirit of God upon me, it has become a bright and certain reality.

8. Because it has removed from me the fear of death. The sting of death has been swallowed up in the positive assurance of the resurrection and of a life with Jesus in the millennium.

9. Because it gives me breadth of understanding of, and a love for, my fellow men.

10. Because it gives me part in, and identifies me with, the greatest thing that can come to man—the solution of his temporal welfare and his eternal salvation.

Remember, no one is bad because he is a Latter Day Saint, a Catholic, Methodist, or a Jew, but, if he is bad, it is because he has deserted his religion.

SEATTLE, WASHINGTON.

MONTE E. LASATER.

## The Readers Say---

### God Fulfills His Promise

I was a cripple wearing a caste at the time I heard the gospel fourteen years ago. I had worn the caste for eight years. I spent one year investigating the truth of the latter-day gospel, and then I decided to give myself to the work. At my baptism I was promised that my injury would be healed. In one year I discarded the caste and have never worn it since.

I could relate many other instances of God's blessings which have been granted to me and others.

The gospel has taught me forgiveness. Through it I have become acquainted with God's power to give peace and joy.

We have a small branch which is trying to do its bit toward the redemption of Zion. We are few in number and meet in a sister's home, but the members are faithfully looking onward and upward. A young servant of the Lord, Brother Holland, though a business man who is away most of the week, tries to be with us on Sunday, and keeps us together. His discourses are inspiring and spiritual. They help to keep the truth of the gospel always before us.

My advice to *Herald* readers is to file each issue of the *Herald*, for they will make reference books for the future.

Let us all pray and work in harmony and fit ourselves to serve the Lord.

MARY A. ROLLINS.

ROCKLAND, MAINE.

### Busy in the Lord's Work

I was baptized into the church thirty-two years ago at Fontanelle, Iowa, by J. H. Baker. The angel message was the most wonderful thing that ever came into my life, for it came not in word only but with assurance.

We came to Alberta, Canada, twenty-four years ago, and during that time I have been isolated from church privileges and the association with Saints except when I went on visits to places where there are branches. Our nearest branch is at Calgary, about two hundred miles away, so I cannot often attend, but I thank God that I am holding to the faith and that the gospel is dearer to me than all else.

I have not done all that I might to interest others in the restored gospel, but I want to do all that I can now so as to lose no more time. I take the *Herald* and give it to others to read. Also I have loaned my *Call at Evening* for several years, and all who read it say it is a fine book. I have a new copy of the book now ready to go out to any who will read it. It is the joy of my life to give the gospel to people who are honest.

Ten years ago Elder J. D. Stead came to my home place near Pincher Creek, Alberta, and preached a few sermons to large crowds. The people thought he was a wonderful speaker, and often asked me if he was coming back; but no elder of our church has been there since. There are many opportunities for preaching in this part of Canada if only there were more missionaries.

For the last three years I have been living at Skiff, Alberta, with my son who is teaching school. In January, this year, Elder O. W. Okerlind came this way and preached nine evenings to good crowds. Several seemed interested in the gospel. Two are ready for baptism and others are investigating. We hope Brother Okerlind comes back to Canada after conference, to baptize those who are ready and explain the gospel plan to others. We wish he could come to Pincher Creek where Brother Stead preached, for we believe there are honest people there who will accept the truth.

To isolated members I should like to say: Don't be discouraged. God has a work for you wherever you are. Perhaps it may be giving out our church books and papers for people to read so that they will be more willing and ready to receive our missionaries when they do come. Let our lights shine wherever we are, and God will bless us with opportunities to do good in his cause.

MRS. PAULINE SMITH.

SKIFF, ALBERTA, CANADA.

### Would Give His Best to Bring God's Kingdom

On a recent Sunday I arose early for a trip to Decatur, Nebraska. The sun was just coming up as I crossed the Platt River and went on through Omaha. As I passed through Blair I went by the site where used to stand our little church, and memories, some bright, others sad, crowded my mind. As a boy, more than a quarter of a century ago, I remember that my father had charge of the work at Blair. The Saints used to meet in our home. Then we purchased that little church, and I am quite sure that father preached the first sermon in it. A short while ago, just before it was torn down, I preached the last sermon in it, the funeral sermon of the father of some boys and girls who used to attend Sunday school at Walthill while I was pastor there.

While at Decatur I baptized six. Brother Steele, of South Omaha, and Brother I. Lewis, of Decatur were there to help confirm the members. Brother Steele preached a splendid sermon.

I pray that I may be guided in all I do and say in this work so that when I petition "Thy kingdom come," God will know I mean it and am doing all I can to make this place ready for his kingdom.

A short time ago I was called to administer to five different sick ones on the same day. They were scattered in three different towns in this region. I was glad to do it and know that my time was well spent. I should be glad to hear from friends and acquaintances who read this.

CLAUDE E. CARTER.

PLATTSMOUTH, NEBRASKA, 613 Avenue 2.

### Are There Saints Near Melfort?

Sister H. W. Jackson, of Pathlow, Saskatchewan, wishes to know if there are Saints living in the vicinity of Melfort. She lives twenty miles south of that city, and has not had the privilege of hearing a Latter Day Saint sermon since her first husband, Allen Vance, was killed twelve years ago last fall. She would like to communicate with her brothers and sisters of the Reorganized Church.

### Request Prayers

Sister Rose McClincy, of Santa Cruz, California, requests remembrance in prayer that she may be healed of affliction and blessed with health.

Mrs. Clara J. Young, of Dover, New Hampshire, requests prayers for herself, that she may be relieved of a growth on her left side. She also desires the Saints to remember her daughter who is afflicted with stomach trouble.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Will there be any animals in the next life?*

The Inspired Version, in Genesis 2:5, 11, states that all things were created spiritually before they were naturally on the earth, and says of every tree that it "became a living soul," after it had been made to grow naturally. The plain inference of this appears to be that the spirit of life is a part of all animated creation,

as well as of man. Isaiah 11: 6-8, which is generally believed to refer to the millennial reign, mentions about ten animals to be there. Some however, think they are used in the text figuratively. Isaiah 65:25 indicates that animals will be in the new earth. But perhaps one of the most convincing texts is the statement of Solomon:

"That which befalleth the sons of men befalleth beasts; . . . as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast";—Ecclesiastes 3: 19.

This is construed by some that both men and beasts are wholly mortal and have no conscious spirit after death. But many texts prove that this is not true, hence it seems to mean that the beasts live in the next life as well as man. So also Job, after mentioning animals, says (12:10) "the soul of every living thing" is in the hand of the Lord. While the church has not officially declared it, this view seems reasonable, and is supported by such great men of the past as Tertullian, Rabbi Manasseh, Menander, Agassiz, Canon Wilberforce, John Wesley, and many others.

*What was the doctrine of the Nicolaitans?*

Most of the cyclopedic works do not state with any assurance what this sect taught, except that things offered to idols were to be eaten. But Buck's Dictionary of 1826 states that they allowed "a community of wives." Tertullian states that they changed their name to "Cainites" in later times. Ethan Smith's work on the book of Revelation (1837) states that they were "a sect of Antinom-

ians who, under the notion of Christian liberty, pleaded for a licentious community of wives."

*Did our preexistent spirits rebel with Lucifer, or why are we on earth?*

From the words of the Inspired Version (Genesis 3:1-4) it appears that man had already been given his agency ere Christ and Satan offered to redeem men. This was before Satan fell. The Book of Abraham, which is not accepted by the church as inspired or authority in any way, indicates that the spirits of men were sent to earth to prove them and determine whether or not they would keep the commands of God, but that certain intelligences were declared good before the world was, and that God determined to make them his rulers, Abraham being one of the chosen ones. On this matter the church has not made any specific declaration, and it would doubtless be unwise to do so with the meager information at hand.

*What proof is there that Mary was of David's seed?*

The only proof at hand appears to be the promise of the Scriptures concerning Christ's lineage, as Jeremiah 23:5, 6 and other texts, and the testimony of the New Testament writers to the fact. The genealogies of Matthew and Luke are not complete, it is admitted, but no evidence appears that Christ's lineage was ever questioned even by the Jews of that period, which would certainly have been done if it was not correct. Paul, who was notably learned in such matters, declared that Jesus was "of the seed of David according to the flesh" (Romans 1:3). Peter at Pentecost affirmed the same fact (Acts 2:30). The author of Hebrews, who had an intimate knowledge of such questions, affirmed "it is evident that our Lord sprang out of Juda" (7:14). Such witness seems sufficient.

*What was the lineage of Lehi?*

The *Book of Mormon* (335:3) states that he was a "descendant of Manasseh," who was a son of Joseph. His sons married various women of whose lineage little is said except that they were daughters of one Ishmael, who with his family came into the wilderness with Lehi.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Southern New England District Conference

#### Spirit of Harmony and Progress Encourages All

One of the most outstanding conferences held in this district in many years convened at Providence, Rhode Island, March 9 and 10. From the opening service at three Saturday afternoon until the close of the Sunday evening service a marked degree of the Spirit of God was manifested. A greater degree of unanimity and the desire of work together for the building of the kingdom were never more clearly manifest at any previous district gathering. If this conference is any criterion, the Southern New England District is due to make a notable advance in spirituality and worth-while contribution to the church.

Conference opened Saturday afternoon at three, the district presidency in charge. The usual routine business was transacted with a one hundred percent from the branches announced by the secretary. The first outstanding feature of the conference came when the names of ten young men from Boston, Providence, Haverhill and Onset were presented for ordination to the priesthood. It is of noteworthy importance and interest to say that nine of these young men are graduates of Graceland. Following the business session several papers were read by some of these recently called young men. Edward L. Traver, jr., of Boston, read a paper entitled, "*Duties and Responsibilities of a Deacon.*" This was followed by, "*Duties and Responsibilities of a teacher,*" by Elmer Dobbins, of Onset, and "*Duties and Responsibilities of a Priest,*" by Sidney Thompson, of Providence.

Supper was served by the women of Providence Branch and at seven-thirty the business session was resumed with the district presidency, E. L. Traver, D. F. Joy, and Ray Bradshaw, in charge. A paper was read by Wallace Sinclair, "*What I May Do for the Church as a Priest.*" The following officers were elected: District president, E. L. Traver; counselors, D. F. Joy, and Ray Bradshaw; secretary, F. S. Dobbins; treasurer, M. C. Fisher; chorister, Helen Coombs; historian, Laura Sears; director of religious education, Harold Cash. It was voted to hold two conferences at Onset each summer instead of the March conference and the November conference. Also regional services throughout

the district will be held, the time and place to be decided by the presidency.

Sunday services opened with church school at nine o'clock in charge of Sanford Fisher. The adults were divided into two groups, Patriarch J. A. Gunsolley taught the older people, and Preston Hinderks, the young people.

The prayer and testimony service in charge of the district presidency was a time long to be remembered by all who were fortunate enough to be present. The Spirit of God was present in great power. The young people were moved to express earnest desires to assist in the work of God.

An impressive ordination service followed the prayer meeting at which five of the young men were ordained to the priesthood. Bishop M. C. Fisher officiated in the ordination of his son, Albert Fisher, to the office of priest; Elder E. H. Fisher officiated in conferring the office of priest upon his son, Mortimer Fisher; Doctor W. A. Sinclair bestowed the priesthood upon his son, Wallace Sinclair, to the office of priest; Havalin Jordan was ordained to the office of deacon by his father, Elder Leon Jordan. Sidney Thompson was ordained to the office of priest. All of these young men are Graceland graduates except Sidney Thompson who is a young man only baptized a little over a year ago, but who has made rapid progress in the church. Elder E. L. Traver gave the official welcome into the ranks of the priesthood to these young men, and Patriarch J. A. Gunsolley delivered the charge to them.

The afternoon session at two-thirty was favored with an anthem sung by a women's chorus directed by Sister Helen Coombs. Two papers were read, "*The History of the Reorganization,*" by John Whipple, of New London; "*Distinctive Features of the Church,*" by Ralph Power, of Attleboro. Sister Helen Coombs sang a solo. Patriarch J. A. Gunsolley enjoyed excellent liberty in his sermon, "*Our Greatest Asset.*"

As Brother and Sister Gunsolley are heading westward after nearly two years in the district, a rising vote of thanks and appreciation was given them for their devoted and untiring service to the district. The conference came to a close with a sermon by Elder E. F. Robertson at seven o'clock.

This world that we're a-livin' in  
Is mighty hard to beat:  
Of course there's thorns in every rose,  
But—ain't the roses sweet!

—Frank L. Stanton

### Washington, District of Columbia

#### Count Helpful Visitors Among Them

The first Sunday in March was remembered by this group with fasting and special prayer for the coming General Conference. The happiness and consolation derived from services of this type are inspiring to all and the source of encouragement to undertake higher and better things.

The Saints in this city, though few in number, are loyal and eager to progress with the general church. None in this mission will be able to attend General Conference, but many expect to keep in close touch with the happenings there through the *Herald*. The Saints mingle their prayers with those who are permitted to attend.

H. L. Livingston, president of New York and Philadelphia District, was a welcome visitor to Washington during February, and delivered some helpful addresses to the members. He attended the sacrament gathering in the morning and conducted preaching service at the William Froyd home in the evening.

Another visitor was Doctor J. E. Slocum, of Webster City, Iowa, March 11, who gave a good sermon. He is in Washington at various times in the interests of his profession. He is a member of the National Chiropractic Association.

Brother and Sister Harry Maltas and two daughters have moved to Worcester, Massachusetts, where Brother Maltas has accepted a position as violin instructor. They will be greatly missed by Washington Saints.

Brother William Froyd has asked Brother George Wilcox to take his place as teacher of the *Book of Mormon* class. Brother Wilcox is a young man well qualified for a place of this kind and seems happy to be of service. Brother Froyd plans to help the young people assume their responsibilities so that they will know definitely their place of service.

The New York and Philadelphia district conference convened March 17 and 18, at Philadelphia. The weather was suggestive of spring and attendance was good. Washington was well represented. It will interest members of Holden Stake, Missouri, to know that

three ex-members of that stake were in attendance at this conference: Harry Moorman, of New York City, and Ethel Macrae and El Marie McCormick, of Washington. Visitors to the conference commend the work of those responsible for the good programs and the women who served the meals.

## Ironton, Ohio

### Pay Off Church Debt

This small branch is much elated at paying off its church debt. The building was finished in 1924, under the leadership of such men as Charles Kinstler, B. B. Holland, and U. B. Chambers. Brother Kinstler has passed away, and Brothers Holland and Chambers have moved to other places; but the small group of faithful ones—they number less than a dozen—has toiled long and hard to clear the building of debt. And they now have a church home of which they are proud.

Ironton Saints have enjoyed some spiritual meetings. They have an active women's department who have given effective help in canceling the church debt and who have just finished paying for an insurance policy on the building.

Regular Sunday school and services are held, J. W. Williams acting as president of the branch.

Most of the members are scattered quite a distance from the church and some have grown cold and indifferent. Attendance is not large at services, but the faithful workers are trying their best to let their light shine.

## Providence, Rhode Island

### Organize Dramatic Society

Seeing the need of a dramatic society in this branch, the young people organized the Laureate Dramatic Society, September, 1933, under the direction of the church school. Since its organization, this group has become an active part of the religious program, as well as the recreational department of the branch. The following are the officers of the society: president, Herbert D. Floyd; vice president, Hazel G. Garlick; secretary-treasurer, Dorothy Sinclair; coach, Dorothy Elliott Joy; assistant coach, Hazel Gates Garlick; property manager, John Colbun. George M. Spinnet is in charge of the membership committee, and Dorothy Elliott Joy is in charge of the social committee. Business meetings are held once a month. The club has sixteen members, and has dramatized plays from the Bible, *Book of Mormon*, and the *Church History*.

Plays on church history include the first four of Brother Elbert A. Smith's "Conversations." The *Book of Mormon* play, "Faith Rewarded," was written by a local member, Elder Herbert D. Floyd,

and presented in Providence chapel, also at the 1933 Southern New England reunion, at Onset. "The Wife of Judas," a Bible play, was portrayed Palm Sunday, March 25.

Other active clubs in the branch are the Excelsior Club, which meets at the home of Sister George Spinnet, the teacher, every other Monday night for a *Book of Mormon* lesson. Refreshments are served and games played after the lesson. Attendance is increasing each week, with some of the young people and nonmembers.

The Men's Club will hold a fish supper, in the basement of the church, April 3.

High Priest D. F. Joy, on account of illness, has temporarily been released of his pastoral duties. Assistant Pastor G. F. Robley, assisted by Elder E. M. Brown, will have charge until Brother Joy's health returns.

## Minnesota District Conference

### Young People and Their Interests Play Prominent Part

The Minnesota district conference convened March 9 to 11, at Minneapolis. It was an inspiration and an uplift to everyone present. The young people took a prominent part in all activities.

Minneapolis young people gave a play Friday evening, March 9, "The New Minister." It was well rendered and appreciated. The speakers, Apostle F. Henry Edwards and J. F. Curtis, confined their talks to the theme of the conference.

The sacrament service Sunday afternoon, in charge of the conference presidency was a service which will long be remembered. The young people had their part in the success of the meeting.

A vesper service was given by Duluth young people, and appreciated by other young members.

Ada Carlson, in charge of the young people's activities of the State, with her supervisors and group of willing workers, was responsible in a large measure to the success of the conference.

Young people from many parts of the State were there. It is believed that they will carry to their home and branch inspired actions and thoughts which will help in the furthering of the work of God.

The business session of the conference convened Saturday afternoon. The following people were elected as delegates to General Conference: Mr. and Mrs. C. H. Johnson and Mr. and Mrs. Wesley Elone, Minneapolis; Lester Whiting and Mr. and Mrs. J. W. Peek, Clitherall; Apostle J. F. Curtis, Independence, Missouri.

Elder Lester Whiting, of Chitherall, was elected district president to fill the vacancy caused by Elder Vernon Lundeen's resignation. L. S. Wight was

chosen by Lester Whiting as his counselor, after a season of prayer, and was sustained by the body.

Ada Carlson resigned as district secretary, that she might give all her time to the young people of the district. W. C. Stauty was chosen to fill the vacancy.

A fine spirit of unity was manifested throughout the conference. Minneapolis Saints are to be congratulated on the hospitality shown to the visiting Saints.

## Houston, Texas

### This Year Is Eventful

Since the first of the year Houston Branch has had many things for which to be thankful. One of the outstanding events for Central District was the conference held in Dallas in February. Twenty-four Houston members attended, and were grateful to Dallas Saints for their fine hospitality.

Elder Lee Quick conducted a series of inspirational meetings not long ago at Houston which were much appreciated. His sermons had that "old-time gospel ring."

All church school classes, except the beginners, are organized and competing with each other to see which can be of the greatest service to the church. Even the task of cleaning the church is no longer avoided, the classes vying with each other for the privilege.

Prayer meetings are held at the church every other Wednesday night, and on alternate Wednesdays cottage meetings are enjoyed, members being divided into groups according to location. These are proving successful and tend to make contacts for Saints with their neighbors and promote a feeling of good fellowship besides stimulating interest in and attendance at other services.

## Kalamazoo, Michigan

### 450 Maple Street

A rented store building, 450 Maple Street, just off South Westridge, provides a new meeting place for members of Kalamazoo Branch. They have the full use of the building, and are hoping to see the branch grow.

The opening service in this new location was held March 18, with a few people from the neighborhood visiting the church school.

Saints were fortunate in being able to sell some of their funds in a Building and Loan Association, where it could not be drawn out, and thus secured money to buy seats.

Members of this branch have appreciated the many visits of Apostle D. T. Williams, and wish that he could come again.

The children of the church school are preparing for an Easter program.

## Northern California Conference

### Harmony and Good Will Prevail

The young people of the district met for prayer service and social and discussion period under the direction of Sister Gladys Carmichael the morning of February 24.

This conference was called primarily to elect delegates to represent Northern California at General Conference, and President Guy P. Levitt officially opened the afternoon business session, having with him in the stand Apostle John W. Rushton, Apostle E. J. Gleazer, Elder W. H. Dawson, and Elder J. Damron. He called upon Elder Howe, president of Modesto Branch, to welcome the delegates to conference. Apostle Rushton was welcomed to the meeting by the district president as was also Apostle Gleazer. Both apostles responded briefly. Elder Arthur Oakman was asked to speak. He has lately held several series of meetings at Modesto, and expressed his joy in working with the people of the West.

The conference concurred in Elder Edwin Burdick's appointment as bishop's agent of the district.

After considerable discussion the Saints heartily indorsed Brother Levitt's proposal to hold a reunion at Irvington this summer. Details of the organization and administration will be left in the hands of the district presidency and bishop's agent.

Approval was given by the conference to Apostle Rushton's suggestion that a committee be appointed to frame a word of thanks to a former officer, Bishop Edward Ingham, for his services in this district.

At seven-thirty Saturday evening, G. P. Levitt conducted a song service. At eight Sister Hazel Blohm, district director of religious education had charge of the service and the following spoke: Sister Elva Petz in behalf of the children's division; Sister Gladys Carmichael for the young people; Guy P. Levitt for the laity; Arthur Oakman in behalf of the women's department, and lastly, Brother Rushton was invited to relate recent experiences in foreign lands.

Arthur Oakman conducted an eight-thirty morning prayer service Sunday, which was largely attended and of a spiritual nature.

A class for young people and adults on "*Financial Law*" was in charge of Elder Levitt at ten o'clock.

Apostle Gleazer spoke during the eleven o'clock hour, and the district choir sang the anthem, "*The Radiant Morn*," directed by Sister Birdie Clark and accompanied by Sister Christiana Waller.

The letter of appreciation to Brother Ingham was read and approved at the opening of the afternoon service. Apostle Rushton was the speaker at this hour.

The conference was adjourned at the close of the afternoon service, and a ris-

ing vote of thanks was given Modesto Saints who so successfully cared for the unexpectedly large conference attendance.

## Eastern Colorado Conference

### Good Attendance—Inspiring Speakers—Make Plans for Summer

The Eastern Colorado district conference, held at Denver, March 2, 3, and 4, was very well attended from the opening session on Friday evening to the closing service on Sunday evening. This is the most uniformly good attendance they have had at any district gathering for some time. Members from Cheyenne and Albin, Wyoming, and from Fort Collins, Brush, Otis, Wray, Colorado Springs, Pueblo, and Lamar, Colorado, were present at the services, some of them arriving in time for the first service on Friday.

The theme of the conference, "*Laborers Together With God*," was stressed by all speakers, including those who had charge of prayer services.

Elder Lee Quick, seventy, sent to the conference by the missionary-in-charge, preached fine, stimulating sermons. This was Brother Quick's first visit to Eastern Colorado, but in Denver, Fort Collins, and Cheyenne, he found friends with whom he had become acquainted during his years of service as a missionary for the church.

Other speakers whom the Saints heard with joy during the conference were J. D. Curtis and E. J. Williams, of the district presidency, who each gave a splendid and encouraging talk at the banquet on Saturday evening. Brother Curtis spoke again on Sunday morning at the church school hour, dividing the time with F. H. Engstrom, district director of religious education, and G. A. Smith, district president.

The speakers emphasized the need of the Spirit of God in the work, that the Saints may have constant assurance that God is recognizing them as laborers together with Him: The Father helped in the conference with the presence of his Spirit.

The women of Denver served the banquet on Saturday evening and other meals, and the Saints of Denver Branch provided sleeping quarters for visitors from out of town.

Sister Inez Schrunk, district chorister, ably assisted by Sister Alice Milligan, of Denver, organized the musical talent of the district and furnished an abundance of good music. From Cheyenne, Wyoming, Fort Collins, Colorado, and Lamar, Colorado, as well as from Denver musicians, came vocal and instrumental solos, duets, quartets, and choir numbers.

The conference passed upon the ordinations of eight men to offices in the priesthood, four of whom, George Fletcher, of Lamar, elder; Milton J. Clow, of Lamar, priest; Vernon C.

Young, of Denver, priest, and Burrell Shupe, of Denver, teacher, were ordained at a special ordination service held Sunday afternoon. The other four men were not present at the conference, therefore their ordinations remain to be cared for by the district presidency at their earliest convenience.

The following delegates were elected to represent Eastern Colorado District at General Conference: G. A. Smith, Cordelia Anderson, Ida Myren, Elsie Harper, Sister M. A. Cooper, Ruth E. Robertson, Dorothea Buffehr, N. E. Berry, Alzina Fritz, C. A. Ralston, Anna Korf, Wilma Graybill, Milton J. Clow, George E. Fletcher, Sally Conway, Zaide Salyards, Ralph E. Vincent, Fenner Bullard, and Florence Bullard.

The question as to whether or not a reunion should be held in Eastern Colorado in 1934 was decided very emphatically in the affirmative. The Saints of the district want a reunion, and plans are now under way for holding one at the grounds in Colorado Springs the latter part of August, this year. All members are urged to begin planning to attend.

## Los Angeles, California

### East Church

Pastor L. L. Sutherland, assisted by J. C. Stuart, is rapidly advancing the work of this congregation. The subject, "*Zion*," seems to be uppermost in the minds of all members.

Visits from Apostles John W. Rushton and E. J. Gleazer have been appreciated.

Glen Holmes, in charge of the church school, has proved an able leader. The adult division is fully organized, with Sister Nell Sutherland as supervisor. The women are working and studying in groups, having organized the Thursday Club. Meetings are held on Thursday of each week with two projects in view, namely helping with branch expenses and fitting up the kitchen. A social committee plans one social each month. During February the adults enjoyed a "kid" party. The decorating committee has charge of decorating the church and the care of the lawn and shrubs. The social and visiting committee is on the alert for those who are sick or absent for other reasons. During the fall, this group communicated with nearly all members of the branch, and as a result, attendance has greatly increased, ranging from one hundred and sixty-six to one hundred and eighty-six.

The adult group has seven study classes, three held Sunday morning, one of which is a missionary class; three Sunday evening, a credit class with Glen Holmes as teacher, and one on financial law Wednesday evening. A program once a month is sponsored by the adults for the Sunday evening church school. During January a pot-luck supper was held,

at which time leaders discussed plans for the year.

The children's department, under the leadership of Sister Alta Stuart, has been steadily advancing. Junior church is held each Sunday morning. The contest on care of quarterlies, study of the lesson, and deportment has helped the children. Each Sunday morning one child is given the privilege of taking charge of the service. They are now sponsoring a drive to raise money with which to buy curtains for the annex.

Although few in number, the choir is striving to do its best. Their motto is, "An anthem every Sunday." Brother Joseph Farley has charge of the music. The Christmas cantata was impressive. The orchestra meets Tuesday evenings at different homes.

Sister Laura Packard is the leader of the young people. They are sponsoring a Bible reading contest for the next three months, which is proving to be not only interesting but helpful as well. Another project of this group is that of making points for the Honor Society. Eight have already qualified for pins for the first quarter.

The young people's glee club, which sings fifteen minutes before the church school hour every Sunday morning, has been a help in beautifying the services. On the evening of March 17, a Saint Patrick's party was given at the home of Rex Clayton.

Oriole work is progressing rapidly. The W. W. B. T. Circle was organized last November with Opal West as monitor. Their first initiation was held in January when nine girls became Orioles. They have a number of projects which they hope to complete before the district reunion in July, one of which is a mother's and daughter's banquet to be held in May.

## Seattle, Washington

### Many Activities in February

February was a busy month for Seattle Branch. It began with a district conference and young people's rally February 2 to 4, attended by Apostles E. J. Gleazer and M. A. McConley. Attendance was exceptionally gratifying with a good representation from all nearby points. Classes were conducted Saturday and Sunday. On Saturday evening a young people's banquet was held in the church basement. Women of the branch served luncheons both days and out-of-town visitors were cared for in the homes of Seattle Saints.

February 11, National Boy Scout Sunday was marked by services for Troop 120, sponsored by the branch. Elder Alma Johnson preached the sermon. This troop on Monday evening, April 2, will hold a charter presentation party in the church for troop committeemen and parents of the boys.

The women's department which last year arranged for repainting the church

building and very successfully put through a number of other noteworthy affairs for the branch, has taken upon itself the raising of funds to replace the rugs. If possible, they plan also to do some refinishing work.

A splendid spirit of cooperation and a desire to push ahead toward zionic ideals has been manifested in the various departments of the branch. All eyes are now fixed on the August reunion at Silver Lake.

## Kirtland Conference

### Fewer District Officers Will Work on "Pay as You Go Plan"

The first district conference to be held in many years at Youngstown, Ohio, opened March 17, and proved to be one of the remarkable conferences in the history of Kirtland District. Special preparations assured a good program and accommodations for all visitors. In these preparations the young people participated with zest and purposefulness. The commissary department and housing problems were well handled by Sisters Margaret Unger and Sister Jane Johnson.

Conference opened with a business session at 2 p. m., and a good spirit prevailed while items of business were transacted. The district president recommended, in view of many local financial burdens, that the workers seek to build up each community in which there is an organization. District officers were reduced in number to four. James E. Bishop was elected district president, and the work of religious education was referred to that office. The bishop's agent, John L. Cooper, was sustained. Sister Edna Rhodes was selected as secretary-treasurer and Sister Amy Glassford was elected district chorister. The officers are to be financed on the "pay as you go plan." All this to avoid a top-heavy district organization. A committee of William F. Webbe, Mrs. Mabel Dixon, Brother Fenner, and Amy Glassford, was selected to study the various young people's organizations now in operation in the church and develop plans for an organization suitable for Kirtland District. It was suggested that after their study and research was completed, a convention be called in the early summer, to effect an organization.

That evening Evangelist J. A. Gunsolley gave a sermon full of sound advice. This was followed by a cantata given by Youngstown Choir. Less than two years ago no one thought of a choir at Youngstown, but now they sing well. Much credit is due Sister Amy Glassford who has spent years in training in various branches of music.

Early Sunday morning the priesthood enjoyed prayer hour and a talk by A. E. Anderton, president of Southern Ohio District.

After a period of devotion and class work which began at 9:30 a. m., a sermon was delivered by Patriarch George W. Robley. Special music was by the Youngstown Choir.

In the early afternoon prayer and testimony meeting was presided over by Patriarchs George W. Robley, John F. Martin, and J. A. Gunsolley. Many inspirational messages were spoken to individuals and the entire assembly, the Spirit of the Lord being present in power.

The Saints reassembled at 6:30 p. m. to hear a sermon by Patriarch John F. Martin. The announcement that this brother who has suffered ill health so long, would speak was one of keen interest to all. The manner in which his ministry was received by the conference and the way in which he met the demand augurs well for the future ministry of Brother Martin. There was special music by Sister Annie McNeil, of Cleveland.

Nineteen delegates were elected by the district to attend General Conference. Recommendations from Kirtland Branch that John T. Curry be ordained to the office of priest, and from Lorain Branch that Lee Minkler and Earl Crawford be ordained priests, Joseph Koches, teacher, and Lee Clement, deacon, were approved.

## Milwaukee, Wisconsin

### Nineteenth and Washington Avenue, South

Milwaukee Branch is progressing, and unity prevails. Pastor J. A. Maas drives forty-five miles from Watertown every Sunday. He has stressed the need of unity in many of his sermons, urging it as an important factor in advancing the kingdom of God.

The young people have their meetings in the church basement every Saturday night. Marlin Moe presides and is always busy keeping the young members together and interested.

Eddie Ford, church school director, is back from his Missouri home, where he underwent an operation.

Two surprise birthday parties have added to the social life of this group. One was given Sister Daisy Kirshner, branch clerk and chorister and a tireless worker. For her faithful help she was presented a silver sandwich tray from the branch and a bouquet of roses from the young people. The second party was that held for Sister Alvina Peterson who also received some lovely presents.

Sunday, March 11, directly after the church school, Eddie Ford sent for Brother Maas, who was still in his study, and presented him a *Doctrine and Covenants* bound in Morocco leather in memory of his forty-fourth birthday. Brother Maas thanked the branch for its gift.

## Independence

Easter Sunday, crowds at the various churches in the city revealed the presence of numerous General Conference visitors. This was particularly true at the Stone Church from the six-thirty Easter morning prayer and worship hour for young people to the closing sermon of the day by Apostle John W. Rushton.

The Easter, city-wide prayer service at two-thirty in the afternoon, at the Stone Church, in charge of President Elbert A. Smith, Apostle J. A. Gillen, and Apostle Paul M. Hanson, was largely attended. Members of the Quorum of Twelve and others were called upon for short talks regarding the spirit and works of Saints in their missions and districts.

Physical aspects of the Auditorium plant are being improved and arranged for the convenience and comfort of conference visitors. During the last week many workers have cleaned, decorated and assisted in other ways. The Laurel Club is prepared again to serve meals to the General Conference in the lower room of the Auditorium and in the lunchroom upstairs. Church women are planning to lend their services wherever needed during the ten-day conference session, and the girls and boys are gladly promising their services outside of school hours. There will be a "General Conference post office," a check room, and an information desk in the foyer of the building in addition to counters and rooms representing various church organizations.

Indeed this is a busy week for the Saints in Independence, with conference visitors arriving hourly, and plans and programs are fast being completed for the official opening of the Seventy-sixth General Conference of the church Friday morning.

It is optional with pastors and church school directors in the nine congregations of this city whether they hold separate church school sessions during General Conference or dismiss to meet with the special conference classes at the Auditorium. Seven classes for adults will be held there April 8 and 15 as follows: "Church Finance and the Gathering," taught by G. L. DeLapp; "The Patriarch in the Work of the Church," F. A. Smith; "The Missionary in the Work of the Church," E. Y. Hunker; "The Book of Mormon," J. W. A. Bailey; "The Doctrine and Covenants," John F. Sheehy; "Inspiration in Church History," Inez Davis, and "Pastoral Work in the Work of the Church," H. L. Livingston. All young people and members interested in young people's activities, will meet in the Stone Church upper auditorium for inspirational services and young people's discussions.

There will be no other church services in the various congregations here during

conference except church school sessions. All local members and workers are urged to study with the General Conference classes each week-day morning of the conference. The classes are named elsewhere in this issue.

### Stone Church

Pastor John F. Sheehy talked to the young people of Zion on the theme, "Can God Depend on Me?" at their six-thirty Easter Sunday morning prayer service, and an effective and stirring service of testimony, prayer, and song followed. In spite of early morning rain a large number was present to benefit from the inspiration of the hour.

The Easter communion service, the largest yet this year, began at eleven o'clock, the following ministers in charge: C. Ed. Miller, G. L. DeLapp, Elbert A. Smith, John F. Sheehy, H. G. Barto, R. T. Cooper, and J. Stanley Kelley. Robert Miller played the organ.

The rostrum, banked with ferns and lilies, furnished a beautiful setting for the service, and President Elbert A. Smith centered the sacrament talk about the resurrection.

At the same hour, a second sacrament service was held in the lower auditorium for those who were turned away upstairs. This service was in charge of Albert Brackenbury, Ammon White, John W. Rushton, T. A. Beck, R. V. Hopkins, and G. W. Eastwood.

In the evening the Easter sermon was by Apostle J. W. Rushton who chose to base his discourse on readings from John 20 and Romans 6. With him in the stand were Pastor John F. Sheehy who was in charge of the service and Apostle J. F. Curtis.

The Stone Church Choir, directed by Paul N. Craig, gave a special Easter program of anthems and solos. Mrs. Minetta Isaacks and Mrs. Pauline James Arnson, sopranos, and Albert Brackenbury, bass, soloists. Robert Miller played the organ.

The wedding of Miss Katherine Head, daughter of G. A. Head, of Fort Madison, Iowa, and niece of Miss Florence Stevenson, of Independence, and Doctor Harold Morgan, son of Mrs. Vida Morgan, of Fredonia, Kansas, was one of the Easter events. The ceremony occurred Sunday morning at the home of the bride's aunt, Elder Mark H. Siegfried officiating.

Henry Stahl, eighty-six years old, and for forty-six years a resident of Kansas City, passed away March 26, and was buried in the family lot of Mount Washington Cemetery March 28. The funeral service was conducted from the funeral home here of his son, Henry W. Stahl. The deceased was born in Germany, and came to America in 1867. He is survived by two daughters, two sons, two grandsons, and many friends.

### Second Church

Carl Hall, who was baptized early Sunday morning, was confirmed by Elders W. N. Inman and B. C. Sarratt at the communion hour. Elder Sam Inman delivered the sacrament talk, and Elder Earl Audet stressed the oblation. After meditation and worship period, special prayer was offered by Elder J. M. Baker. A baby was blessed by Elders A. K. Dillee and Will Inman. Mrs. Sam Inman played the organ prelude to this service.

Patriarch A. Carmichael gave his concluding lecture on the *Doctrine and Covenants* at six o'clock in the evening.

"The First Easter," a cantata, was presented by the choir, directed by Earl Audet, beginning at seven-thirty. Soloists were: Mrs. Katherine Inman, soprano; Miss Hazel Clow, soprano; Mrs. Grace Nave, contralto; Mrs. Alice Minton, contralto; Roy Settles, tenor; William Odom, tenor; and Norman Inman, bass. Mrs. Gladys Inman was the pianist and Billy McPherson was organist. This congregation appreciates the help of its musicians, especially the leadership of Brother Audet.

### Walnut Park Church

The Easter spirit brought out splendid audiences at all services Sunday. Church school had an attendance of four hundred and eighty-six, just fourteen short of the five hundred mark which the officers have set as a goal they hope to see attained before the present year is completed.

At the sacrament service which followed, the upper auditorium was filled to the limit of its seating capacity and a number of extra chairs which had been brought in were also filled. Pastor McDonald presided, being assisted by Elder George Jenkins and Apostle Myron A. McConley. Prior to the serving of the emblems, three children were blessed. They were Mary Frances Gunzell, daughter of Brother and Sister Gunzell; Elders Frank McDonald and George Bullard officiating; Patricia Mae Wood, daughter of Brother and Sister Cecil Wood, blessed by Elder McDonald and the baby's grandfather, Elder Welton Wood; and Lois Arlene Phelps, daughter of Brother and Sister Lester Phelps, by Elders Bean and Davis. Apostle McConley spoke inspiringly to the Saints before the emblems were served.

Sunday evening's service was devoted to the Easter cantata, "The Risen King," sung by the Walnut Park Choir under the direction of Sister Minnie Scott Dobson. The Walnut Park Orchestra, accompanied the choir in the rendition of this cantata. Special organ numbers were played by Drexel Mollison, and an organ and piano duet by Drexel Mollison and Sister Gladys Reynolds. Before the singing of the cantata Pastor McDonald read the story of the entombment and resurrection of Jesus.

While all other services will be dispensed with for the two Sundays of con-

ference, it was decided to hold a session of the church school for the benefit of the younger children of the congregation who would not be able to attend the classes at the Auditorium.

Following the prayer service of Group 28 South, Wednesday evening, March 28, a short social period was given over to honoring the birthday of J. H. Logeman, at whose home the prayer meeting was held. Light refreshments were served.

A special young people's prayer service in the interests of the General Conference was held at the church Friday evening, March 30. About one hundred attended, by far the greater part of them being young people. The meeting was in charge of Kenneth Morford, assisted by Pastor McDonald and Odess Athey, young people's director at Walnut Park. The young people were active, both in prayer and testimony. A special feature of this meeting was the singing, unaccompanied, of two beautiful numbers by a quartet composed of the four daughters of Brother and Sister Erwin Moorman, Helen, Thelma, Alta June, and Melba Moorman.

#### Englewood Church

The speakers for the past three Sundays have been: Eleven o'clock, March 18, Elder Herbert Barto; morning of March 25, Bishop G. W. Eastwood; seven-thirty, March 25, Elder Earl Moore; evening of April 1, Elder A. G. Hougas.

The Y. P. A. gave a very pleasing program March 18, at the evening hour. Sisters Mary Hiles, Nora Mae Closson, and Brother Delmar Goode gave talks. Brother Ralph Dunlap sang "*The Recessional*," accompanied by Sister Stella Howery. Sister Olive Peterson played a piano solo.

Sunday morning, April 1, at eight o'clock, the Y. P. A. held a worship service. Apostle Roy Budd was present. At the eleven o'clock hour Richard Byron Moore, adopted son of Brother and Sister Earl Moore, was blessed by Elders R. W. Howery and John Ely. After this ordinance communion service was held. Elders Arthur Welch and A. G. Hougas were in charge.

Sister Matthews, of Bethany, Missouri, who recently underwent a major operation at the Sanitarium, is convalescing at the home of her daughter, Sister Edna Long.

Friday night, March 23, Group 36 East, held a friendly get-together at the home of Brother and Sister Joseph Stowell. Apostle J. A. Gillen and Brother and Sister Swen Swenson told of spiritual experiences they had had.

The marriage ceremony of Alice Richardson, daughter of Elder and Sister Thomas Richardson, and Ed Stevenson, of Kansas City, was solemnized by Brother Dewey McNamara at his home, Saturday night, March 10. Arthur Richardson and Ruth Holdsworth were the witnesses. After the wedding, re-

freshments were served by Sister McNamara.

The work of the Y. P. A., in taking the responsibility of decorating the church for Easter Sunday was greatly appreciated. The young people deserve commendation for this practical and helpful service.

Thursday evening, March 29, after choir practice, the young people gathered at the home of Brother and Sister Arthur Welch, as a surprise in commemoration of their fifteenth wedding anniversary.

Friday evening, March 30, the Z. O. A. Class sponsored a "house warming" surprise on Brother and Sister A. G. Hougas, in their new home at Linwood and Blue Ridge. About fifty people were present.

#### Enoch Hill Church

Lawrence Sheldon, infant son of Brother and Sister Allen Blankenship, passed away last Wednesday morning, and the funeral was held at the church Friday. Elder H. L. Barto was in charge, assisted by W. J. Brewer. The deceased leaves five brothers and one sister besides his parents, and other relatives. Interment was in Mound Grove Cemetery.

The Garden Club, organized last year, has been reorganized this spring, and members are working on their lawns and gardens. The first public work was the decoration of the church at Easter, ferns and lilies being abundantly used.

The building was well filled Easter Sunday. Sister Millard Pace and Sister Charles Warren sang two duet numbers at the worship period of the church school.

Elder W. J. Brewer, assisted by Elders E. E. Thomas and C. E. Warren, was in charge of the communion service.

The choir presented a pleasing cantata at the seven-thirty evening hour. Then Apostle R. S. Budd challenged the Saints to set their faces towards the goal of the church as Christ looked toward Jerusalem.

#### Spring Branch Church

Sunday morning forty young people from this congregation went in a group to the six-thirty prayer meeting at the Stone Church. Immediately following this service, they attended early prayer service at their own church in charge of Pastor M. C. Jacobsen and J. A. Tankard. A wonderful spirit was there.

At the Sunday school hour, Sister Lelah Keck told the story, "*The First Easter*."

The eleven o'clock service opened with piano and organ music. The pastor read a portion of *Doctrine and Covenants* 45. He was assisted by J. Andes, A. J. Tankard, and Jesse Smith. F. A. Cool sang "*Calvary*," accompanied by Sister Cool at the piano, and his son, Gomer, on the violin. During this service the baby of Brother and Sister Essig was blessed.

At two o'clock in the afternoon the funeral of A. L. Murdock, one of the first members of this congregation and long a resident of this district, was held at Stahl's Funeral Home.

The young people's department presented the play, "*Whom Seek Ye?*" Sunday evening after which Dorcele and Mornign Gordon were baptized by M. C. Jacobsen. Alma Dixon sang, "*O Jesus, I Have Promised*," and Violet Belk, Wilda Nelson, Viora Jacobsen, and Evelyn Roberts sang "*Gently He Will Lead Us On*." The confirmation was by R. J. Lambert and M. C. Jacobsen.

Saturday night about forty members went to the home of Brother Moorman in Walnut Park, where they surprised a former pastor, D. R. Snively, helping to celebrate his birthday as well as the birthdays of Brother Moorman and Frances Tankard.

## Columbus, Ohio

### Third Church, South Wheatland Avenue

The sacrament service the first Sunday of March was one long to be remembered. Previous to the opening Pastor Welsh requested all members of the priesthood to meet with him for prayer. When assembled there were four elders, four priests, one teacher, and two deacons. In the quiet of the room they knelt in prayer with Elder Schaeferberg and Priest Lewis Waltus. During the time they prayed, the congregation sat quietly in their seats and silently prayed in behalf of the meeting.

A good spirit prevailed during the full service, but it was not until the last minutes of the meeting that the Father spoke to his people using Elder Schaeferberg as mouthpiece. The priesthood received a word of comfort as did also the congregation. Theodore Welsh was given a wonderful blessing, being told that there was special work for him to perform. Brother Welsh has been a faithful worker for the church. Peace and comfort were given to Sister Albright who recently lost her daughter, and Brother Robert Albright was spoken to regarding his future in the church.

District President A. E. Anderton was the speaker in the evening.

March 11, members of this congregation visited at First Church with Saints of Southern Ohio District assembled in conference.

The last person inducted into the church in this group, was the first to be taken to the beyond. Brother Stermer who was baptized a little over a month ago by his grandson, Robert Bohlen, was called to rest March 11. Elder Welsh had charge of the funeral services. Brother Stermer was seventy-four years old February 22.

On March 22, a "tell your age" party was enjoyed. This was a potluck sup-

per, and each person attending paid a penny for each year of his age.

Third Church looks to the future with greater determination. Each member realizes the task lying before him. The young are active, each having a definite task to perform.

Speakers during the month were Elders Welsh, Schaeferberg, A. E. Anderson, and Priest Robert Bohlen.

## Kansas City Stake

### Central Church

The annual fathers' and sons' banquet was held Friday, March 23, at the church. A crowd of seventy-five was present and enjoyed the program, composed of "Hollywood celebrities," chalk talk, community singing, and the timely pastoral address of C. E. Wight. The Ladies' Club served the dinner and everyone had a fine time.

Apostle F. Henry Edwards delivered the Palm Sunday sermon, March 25, at the morning service. The evening speaker was Apostle E. J. Gleazer. The congregation appreciated the help of these two men. The evening service was especially enjoyable as the Cantanina Chorus, under the direction of Mrs. H. C. Burgess, gave a short concert preceding the sermon. The excellent work being done by these young girls is to be commended. Members of Central Church always appreciate their visits.

### Grandview Church

The following local men have filled the Grandview pulpit at the eleven o'clock service during March: August Landsberg Elders W. B. Richards, and Daniel Tucker.

Elder John F. Sheehy addressed the young people's forum, March 11, on "What Are You Doing for Your Church?" He also was the speaker at the evening service, the main theme of his sermon being, "Will a Man Rob God?"

The evening of March 18, Apostle M. A. McConley was the speaker. He took his text from section 11, *Doctrine and Covenants*.

A large and appreciative audience listened to Apostle John W. Rushton at 8 p. m., March 25. He urged his listeners to cultivate an appreciation of things of beauty.

The junior church presented a play, "Jesus Passes By," during the family worship period, Palm Sunday. The play was written by Sister David S. White, of this group.

### North East Church

This group is enjoying the blessings of God. Weekly prayer meetings are spiritual feasts. The church school is doing well. Brother John Smart gathers up a load of little children each Sunday morning, and also those who would have no church privileges except for his kind efforts.

The women meet Thursday each week, quilting and doing other kinds of work. They recently had a sale and cleared over eighteen dollars.

Elder George Mauzey and wife are planning to move to Stewartsville soon. They will be missed by members of this congregation.

Bernard Zuber is still ill in the General Hospital. He has spent six months there, suffering because of a careless driver.

Saints here were happy to have Elder W. A. Smith, a veteran preacher, with them Sunday evening, March 18.

Elder E. W. Lloyd substituted for Elder J. Charles May Sunday morning, March 25. They were glad, however, to have Brother May as their speaker Wednesday evening. He told of his missionary tours in Illinois and Missouri. Elder Charles G. Lewis gave a splendid sermon, March 25.

## Madison, Wisconsin

2119 Jackson Street

The midweek prayer services are well attended and have good interest. March 14, it was found that the young people represented at least half of those present.

Madison Branch feels proud of its newest member, Charles Rehl, recently of Chetek, who was baptized March 25, Elder W. H. Woodstock officiating.

Brother Rehl is a valued addition to this congregation. The Saints have found that he has good talents and abilities. These, combined with his willingness to help where and when he can, have won for him many friends.

## Holden Stake

Atherton, Missouri

The usual March sacrament service was held, and the fast called for by the church was observed by many.

The pastor delivered a most interesting sermon during the evening. Sister Anna Lou Haus sang a solo fitting for the service.

Holden Stake conference was held in Atherton, March 9 to 11. On Friday evening, the young people of Atherton gave a banquet to the young people of the stake. At this hour an entertainment was provided under the direction of Vernon Lundeen. The speaker of the evening was Elder W. S. Macrae, stake president. The conference was well attended and Atherton was pleased to have so many guests.

The morning speaker, March 18, was Brother J. A. Thomas. He chose as his subject a line from a song, "I'll Go with Him Through the Judgment."

The evening speaker, Otho Clark, preached on our existence from the creation until the judgment day. He used a chart which he drew at the age of sixteen years.

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## Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, Graceland College Broadcast.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

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# The Bulletin Board

## Reunion Notices

**Attention, Kirtland Singers!** An effort will be made at the Kirtland reunion, August 9 to 19, to conduct a reunion choir. All singers interested in joining, are invited to participate. It is hoped that all branches in the Kirtland Reunion Association composed of Kirtland, Pittsburgh, Southern Ohio, Northwestern Ohio, Wheeling and West Virginia Districts, will be well represented. We also invite any members from branches outside the association who expect to attend the reunion, to sing with us. The reunion choir will sing at four services, the following anthems, which can be purchased direct from publishers: "*Hear My Prayer*," W. James, G. Schirmer, Inc., 3 East Forty-third Street, New York City, price 12c each; "*How Beautiful Upon the Mountains*," F. F. Hacker, G. Schirmer, Inc., 3 East Forty-third Street, price 18c each; "*All Hail the Power of Jesus' Name*," J. Galbraith, Oliver Ditson, Boston, Massachusetts, price 15c each; "*Thanks Be to God*," W. Spence, Oliver Ditson, Boston, Massachusetts, price 15c. We would appreciate the cooperation of district and branch choristers in this undertaking, and suggest that these anthems be purchased and work started on them as soon as possible. These anthems are easy enough for the most inexperienced choirs. If there is no choir organized in the branch, perhaps several individuals could secure and learn the anthems. Several rehearsals will be held at the reunion which will prepare all to sing together in our large and inspiring chorus. The same efforts will be made along instrumental lines. All instrumentalists are urged to come and bring their instruments. Those who are planning to attend are asked to register with the director of the reunion orchestra, Byron Neville, Willoughby, Ohio. This will enable him to order enough music for all. The Temple Choir at Kirtland, Ohio, under the capable direction of Mrs. William Householder, has pledged its hearty support, and will form the nucleus of the reunion choir. Their contributions at past reunions have been deeply appreciated. If there are questions concerning the purchasing or preparing of the above-named anthems, please write to the Director of Music for Kirtland Reunion, 1934, Amy Glassford, 44 West Delason Avenue, Youngstown, Ohio.

## Conference Minutes

**KIRTLAND DISTRICT.**—Conference convened at Youngstown, Ohio, March 17 and 18. Elder James E. Bishop, district president was in charge of business session at 2 p. m. Ministerial reports were read. Statistical reports were read. James E. Bishop was elected president; Edna Rhodes, secretary and treasurer; Amy Glassford was elected chorister. Moved and seconded that Conneautville Branch be disorganized. Carried. Recommendations by James E. Bishop entitled "*Lines of Proce-*

*dure*," were adopted. Read as follows: "Conditions: There are some branches that are balanced so far as a proper number of officers are concerned. There are other branches that have a surplus of officers. There are still other branches that lack talent. We recommend that the branch and district officer make a survey of each branch, objectives be set and modes of procedure established. The branch presidents should seek the help of various preachers of the district that they feel can render help. If after genuine effort no results are obtained the branch should be disorganized. We should seek for a condition wherein each community is worked to the uttermost and avoid a top-heavy district organization with heavy overhead." Recommendations as follows were adopted: "1. In view of the lowering of church incomes we suggest an economy program made up of two parts: (A) Reduction of district officers to a minimum number, namely, a district president, who shall also have charge of religious education. A district secretary and treasurer and sustaining the work of the bishopric and a district chorister. (B) Adoption of a plan of financing the officers which we may call, 'The pay as you go' plan. When a branch is visited by a district officer the branch will do its best to meet the expenses of the officer. (C) At district conference a district offering shall be taken and shall be divided as follows: the traveling expense of church appointees and district officers; after this a portion shall be set aside as a fund to care for postage, stationery and advertising." Adopted the advisability of the election or appointment of a committee to cooperate with the district president with a view to studying the various young people's movements in the church, formulating some plans and some time during the early summer calling a convention with a view to organizing a district young people's organization. The recommendation concerning a delegate conference be adopted, was carried: "*Delegate Conference*—We suggest and recommend that our next business conference be a delegate conference. The *ex officios* shall be the general church authorities the missionaries appointed to the district, the district officers and the elders of the district. Each branch shall be represented on a basis of one to twelve members. The delegates shall be elected by the branch at a regular or special business meeting. The election of the delegates shall be attested by the branch president and secretary on forms provided. It shall be the duty of the district secretary to mail the blank delegate forms and see that the report is returned in time for the district conference. A credential committee shall be appointed to examine and report on credentials." It was moved and seconded that the nonresident group shall be given a vote on the same basis as branches, one to twelve delegates, to be selected after arrival at conference. Substitute—that nonresident members at conference get together and elect one delegate, but if number exceeds twelve they elect one for every twelve members. Motions carried. Delegates to General Conference were elected: James E. Bishop, Sister James E. Bishop, Edna Weddell, Richard Baldwin, Sister Richard Baldwin, John L. Cooper, Sister John L. Cooper, Alberta Biggs, Mable Dixon, Frances Stewart, Raymond Linehan, G. W. Robley, J. A. Gunsolley, Sister J. A. Gunsolley, John Martin, Earl Curry, G. T. Griffith, Sister G. T. Griffith, Clark Bennett. The conference approved the following names for ordination: Lee Minkler, Loraine, Ohio, priest; Earl Crawford, Lorain, Ohio, priest; Joseph Kochis, Lorain, Ohio, teacher; Ira Lee Clemon, Lorain, Ohio, deacon; John Curry, Kirtland, Ohio, priest; Lester Vanderwerf, Cleveland, Ohio, deacon. Saturday evening at 7:15 p. m., Patriarch J. A. Gunsolley, gave a splendid talk followed by the chorister, Amy Glassford, presented by the Youngstown, Ohio, Choir. Sunday at 8 a. m., priesthood prayer meeting, at 9:30 a. m. the unified service began, composed of devotions, class work, special music, sermon by Patriarch G. W. Robley. At 2 p. m., prayer and testimony meeting, three patriarchs were in charge, G. W. Robley, J. A. Gunsolley, John Martin, a wonderful manifestation of the Spirit was present. At 6:30 p. m., sermon by Patriarch John Martin.

**PITTSBURGH.**—District conference was held in Pittsburgh, Pennsylvania, March 10 and 11. Conference organized on Saturday at 7:45 p. m. with the district presidency, Elders E. B. Hull, F. L. Shinn, and James Raisbeck presiding, and in charge of all services; B. L. Cooper, secretary; John Hughes assisting. William G. McCune was chosen

chorister; Florence Headley, pianist, with Brother McCune, jr., assistant. Pittsburgh Branch deacons were ushers. Elders L. Ullom was chairman of administering committee, and the secretaries were to act as press committee. The following branches reported: Pittsburgh, New Castle, Punxsutawney, Lock Four, Donora, and Fayette City, with a total membership of 613, including 47 members of the priesthood. The district treasurer reported a balance of \$128.46 on hand. Motion prevailed that members of the priesthood report to their branch president, he to make a summary report and send same to district conferences. The following names were approved for ordination: Leroy S. Eschrich, of Pittsburgh, to the office of elder; James P. Marsh, of West Newton, Pennsylvania, to the office of priest; J. W. Winters, of Fayette City, to the office of priest. Conference authorized the payment annually of \$25 toward the Kirtland, Ohio, auditorium debt. The district picnic was set for July 23, at South Park, near Pittsburgh, expenses to be kept under \$10. Delegates to General Conference are as follows: W. G. McCune, L. D. Cooper, James C. Ansell, Robert Winship, Eleanor McCune and Calvin Wescott. Motion prevailed that the Sunday schools take up a collection the first Sunday of each quarter and send the same to the district treasurer for district expenses. A resolution was adopted and ordered sent to the First Presidency, which stated that "this district is 100 percent behind the President of the church and his program." District officers elected as follows: President, E. B. Hull; associates, Leroy S. Eschrich and James Raisbeck; church school director, J. W. Winters, with James P. Marsh as assistant; secretary, B. L. Cooper; treasurer, Leroy S. Eschrich, and auditor, John Hughes. Leroy S. Eschrich was sustained as bishop's agent. Sunday, 9 a. m., priesthood meeting was in charge of the district president, E. B. Hull; 10 a. m., Sunday school in charge of local officers, District Superintendent J. W. Winters addressing the school; 11 a. m., preaching by District President E. B. Hull on "*The More We Spend, the More We Save*." At 2 p. m., Vincent Stone was baptized, after which ordination and confirmation meeting was held, followed by prayer meeting. Elder E. B. Hull in charge. This meeting was of high spiritual order, many taking part. Adjourned to meet in Pittsburgh in annual session, at the call of the district president.

## Our Departed Ones

**PRICHARD.**—Mary Jane Kelly was born November 13, 1859, in Euphemia Township, Lambton County, Ontario. She was married to James Pritchard, March 3, 1886, and later moved to Chatham, Ontario, where she resided until her death, March 21, 1934. To that union were born five children. Of these, Mrs. Anthony R. Hewitt, Vernard E. and Ivan Pritchard live in Chatham, Ontario. The two youngest, Ida Bell and Gertrude Lillian, with their father who died July 15, 1912, await to greet another loved one on life's other side. Three brothers: Edward, Colon, and Russell Kelly, of Bothwell, Ontario, and five sisters, Mrs. Eli Bueal, of Bothwell; Mrs. Amos Williams and Mrs. Edwin Pritchard, of Ferndale, Michigan, and Mrs. Al Johnston and Mrs. William D. Johnston, of Independence, Missouri, also remain to mourn. Sister Pritchard was baptized May 8, 1905, and was a devoted member of the church until her death. The funeral services were conducted by Elder D. J. Williams, assisted by Elder Royal Wood at the Campbell Undertaking Parlors with a large number of relatives and friends paying their last tribute of respect.

**WINSHIP.**—Edna Ebeling was born at Glen Easton, Marshall County, West Virginia, March 29, 1876, a daughter of the late Frederick and Rachael Ebeling and one of a family of fourteen children. One of these was the late Francis J. Ebeling, for many years a missionary in the church. Edna went with her family while still young, to live at Wheeling, West Virginia, where she remained until her

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death, January 28, 1934. She was baptized in 1886, by Elder Gomer T. Griffiths, and all her life it was her greatest delight to serve the Lord. She married Jesse B. Winship in 1901, and walked faithfully and devotedly with him down the road of life until called to her reward. To him she bore six children four of whom preceded her to rest. Surviving are her husband; two sons, Robert H., and Frank L. Winship, of Wheeling; two brothers, Joseph E. Ebeling, of Colorado Springs, Colorado, and Frederick Ebeling, of Kirtland, Ohio; a sister, Mrs. Annie E. Smith, Rochester, New York, and three grandchildren. The funeral sermon was preached by Evangelist John F. Martin, and interment was in Greenwood Cemetery, Wheeling.

**THARP.**—Sarah Ann Whitehouse was born May 2, 1859, at Staffordshire, England. She died March 14, 1934, at Maryhill, Washington. The family moved from England in 1869, settling at Kewanee, Illinois. There she grew to womanhood. At the age of twelve she joined the church and kept the faith to the end. In 1877, she was married to C. F. Tharp. They took up a homestead in the Dakotas, living the hard, industrious life of the pioneer. Several years later they moved to Condon, Oregon, where they farmed; they moved to Maryhill in 1910. Seven children were born to them, four of whom died in infancy. Mr. Tharp died in 1912, and since that time Mrs. Tharp has made her home with her son, Thomas. Her oldest son, William, died in 1918. Surviving are her son, Thomas Tharp, Maryhill; a daughter, Mrs. William Harp, of Wishram; four granddaughters, two great-grandchildren, one brother, Alma Whitehouse, of Chicago, and a host of other relatives and friends. The Reverend W. T. Jordan conducted the funeral services at Maryhill, and interment was in Maryhill Cemetery.

**STEVENS.**—Ernest Cline Stevens, son of Will and Daisy Stevens, was born May 22, 1906, at Ora, Indiana. He was baptized into the church at Ora, July 22, 1919, by J. C. Goodman. Ernest passed from earthly life March 15, 1934, in the Cass County Hospital, Logansport, Indiana, death resulting from an injury to his brain which man and science could not control. April 17, 1929, he was married to Vernie Morrison. For four years Ernest owned and operated the Meat Market at Monterey. Previous to this he was associated in the same business with his father. He was a graduate of Monterey High School in 1924 and for two years attended De Pauw University. He was kind, considerate, truthful, and honest. Left to mourn his departure are a host of relatives, friends and business associates, his parents, three sisters, Madge, Mildred and LeVerne, and his wife. The funeral sermon was preached by J. W. McKnight, of Gallen, Michigan.

**OWENS.**—December 10, 1933, occurred the birth and death of Betty Jean Owens, daughter of Mr. and Mrs. John Owens, in Kansas City, Kansas. She lived only one hour, but her presence in the home brought much joy for the loveliness of heaven shone on her baby face. Memory of her will be lovingly cherished by her parents.

**RYHAL.**—Barbara Ann Ryhal was born at Brady's Bend, Pennsylvania, October 28, 1873, and died, after a lingering illness, at Masury, Ohio, November 15, 1933. She was baptized February 15, 1900, by Elder Richard Baldwin, and remained a member of the Sharon, Pennsylvania, Branch until her death. For a number of years she taught in the Sharon Sunday school. Surviving her are her husband, Thomas Myrten Ryhal; three sons: William, of Masury; Clarence, superintendent of the Sharon Church school, and Floyd, of Warren, Ohio; two brothers, Cyrus Barrett and Edward Barrett, of Sharon, and two sisters: Mrs. Floyd Ernest, Youngstown, Ohio, and Mrs. Lewis Williams, Wheatland, Pennsylvania. Funeral services were in charge of Elder David H. Jones, of Sharon. The sermon was preached by Elder William McCune, of New Castle, Pennsylvania. Interment was at Brookfield, Ohio.

**STRICKLAND.**—Harry Floyd Strickland, son of Nelson and Susan Eliza Strickland, was born near Ellsworth, Kansas, May 13, 1880. Shortly afterward, he accompanied his parents to Denver, Colorado, where he lived a few months. Thence they moved to Illinois in which State they lived in several places. In 1898, he was married at Fresno, California, to Miss Carrie Paulsen, who preceded him in death, November 12, 1920. Three children were

born to this union all of whom survive. Mr. Strickland and his family lived in various places in Oregon and Idaho. About twenty-five years ago, he returned to Illinois, the family locating at Plano which was his home until a short time ago. During the World War, when the call for volunteers came, he enlisted and valiantly served his country overseas. The last few years of his life were spent in the Veterans' Administration Home, near Leavenworth, Kansas, where he died of pneumonia, February 24, 1934. Surviving are two daughters, Mrs. Daisy Reynolds, of Plano; Mrs. Susie Perkins, of Independence, Missouri; one son, Floyd Strickland, of Aurora, Illinois; three sisters: Mrs. Lizzie Brunson and Mrs. Maud Black, of Independence; Mrs. Nellie Blakey, of Plano; one brother, Louis H. Strickland, Portland, Oregon; six grandchildren, other relatives and friends. Funeral services were held at Plano March 1, at the home of his daughter, Mrs. Bert Reynolds, and at the Saints' church. The Plano Leon Burson Post of the American Legion were in charge of the funeral services, six of its members acting as pallbearers. Elder J. M. Blakely officiated, assisted by Marion Blakely.

**DAWSON.**—John E. Dawson was born at Preston, England, January 29, 1852, and departed this life March 11, 1934. He came to the United States with his parents and brother in 1864. Two years later the family moved to Jefferson City, Missouri. His father purchased a farm in the eastern section of Cole County, where John E. Dawson grew to manhood. After living in Saint Louis for some time, he moved to California. On account of failing health he returned to Missouri and spent the remaining years of his life in Jefferson City. He leaves to mourn his aged companion, Sister Selma Roberts Dawson; two daughters, Lee Edna and Jane, of Tulsa, Oklahoma; a daughter-in-law, Christiana Dawson, wife of Bert, who preceded him in death in 1929; a brother, William S. Dawson, and a great number of relatives and friends. His grandmother, Ann Dawson, was the first woman baptized into the original church in England, in the city of Preston, by Elder Joseph Fielding, when the missionaries went to the British Isles in the days of Joseph the founder. Brother Dawson was a faithful member of the church for forty-five years, in which he held the office of teacher. He and his wife contributed greatly to the needs of the church in Saint Louis and in Jefferson City. Funeral services and interment was at Jefferson City, Elder August Wintermeyer in charge. Elder R. S. Salyards preached the sermon.

**WILSON.**—Elsie Marie Fritz was born October 30, 1899, at Canton, Ohio, and departed this life March 6, 1934, after a few hours of illness. She was united in marriage to Edward F. Wilson, June 27, 1928, at Warrensburg, Missouri. August 9, 1932, she became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder W. A. Teagarden, at San Bernardino, California. She leaves to mourn her departure, her husband; a daughter, May; three sons, James, Charles, and George, of Ohio; her father, of San Bernardino, California; her mother, one sister, and two brothers, all of whom reside in Ohio. Elder W. A. Teagarden preached the funeral sermon.

**SHEDD.**—Amy Elizabeth Bost was born at Mazeppa, Wabasha County, Minnesota. She married Morrel E. Shedd, of Porcupine, Wisconsin, October 11, 1889, and to them four children were born: Marshall, Owen, Fred, and Edna. Fred preceded her in death at the Veterans' hospital in Milwaukee, in 1933. She united with the church in 1885 and lived a highly exemplary life. Passed away at her home near Ladysmith, March 10, 1934, after a lingering illness. Leaves to mourn, her husband; two sons, Marshall, of Ladysmith, and Owen, of Dallas, and one daughter, Edna Lafferty, Eau Claire; one sister, of Denver, Colorado, eleven grandchildren, and a host of friends. Funeral services were held at the Saints' church at Chetek, March 13, Elder F. A. Atwood officiating. Interment was in Lakeview Cemetery.

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# *The* SAINTS' HERALD

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## The Spirit of the Conference

### Conference

This conference is the best and most constructive general gathering held by the church in recent years. The people are hopeful and optimistic, they meet and work together harmoniously, and they are bound together by a spirit of understanding and fraternal good will.

They bear few marks of the depression in their faces; whatever trials they have are resting lightly upon courageous spirits. They feel that the worst is over, and they look forward with hope.

### Watchman, What of the Night

By Dwight D. W. Davis

### Run the Race

By E. B. Hull

### The Highway of Economic Justice

By J. A. Koehler

# THE SAINTS' HERALD

April 10, 1934

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Frederick M. Smith, Editor in Chief  
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## The Pigeonhole

### ■ Conference Gossip

Are you one of the curious souls who are agitated by secrets? Then put this one among your teasers: watch out for some interesting news to break concerning Apostle Myron A. McConley almost any time now, the "grapevine" telegraphers inform us. Yes, it will be in the *Herald*.

Brother Gomer T. Griffiths, in his inimitable way, saying a good word for Henry L. Livingston, who is to be ordained a bishop, told the delegates that "anybody who can succeed as a pastor in Philadelphia can stand storm, hail, and fire!" And right quick F. M. S. came back that "such a man ought to be in the Presidency!"

One of the liveliest yarns is the parrot story that Brother McDowell brought out of the deepest recesses of Michigan. A certain male singer was very vain about his *basso profundo* voice, and was practicing with much gusto on a certain song that required him to a phrase, "O Lord," in a subterranean tone. For twenty minutes the *basso* practiced this phrase in a room where a sailor's parrot was confined in a cage. Finally the poor parrot, tortured to despair, could stand it no longer and broke out with hysterical screams and some of the very best marine imprecations. The lady of the house rushed in to quiet the parrot, who subsided, shaking his head and muttering to himself, "O Lord. O Lord."

One of the best introductions to a speech at the business session was that by President George N. Briggs, of Graceland College. It runs thus: a minister was addressing a large crowd of boys. One in the back of the room held up his hand and said: "Please speak louder, sir, I can't hear you." Another boy on the front row turned around and asked, "Are you sure you can't hear him?" "That's right," was the reply, "I can't hear him." The other boy rose to his feet and said, "Then shove over. I'm coming back!"

### ■ Religious Bargain Hunters

Some people select their religion as they do their bargains. They look for something that promises the most for the least money. And when they get it home they find that it was manufactured on a skimpy pattern from inferior materials, and that it can't be worn with either satisfaction or comfort.

People who came into this church tightly clutching personal salvation and vowing exclusive fidelity to the "six principles" while leaving out entirely tithing, stewardships, and the goal of Zion, are among the bargain hunters.

### ■ The Real Truth

The test of our faith is our works.

It is better to build a modest little home than to talk vainly about mansions.

It is better to be found at work today than to talk about what we are going to do tomorrow.

It is more worthy to build character and righteousness in our own homes than to tell the whole world how to run its business.

It is more important to show that the gospel has really regenerated our lives and made us better men and women, than to proclaim what it will do for others.

# Editorial

## The Spirit of the General Conference

**A Picture of Conference** We were sitting at the press tables Saturday afternoon watching the crowd of more than 4,500 delegates and visitors assemble in the big Auditorium. Opposite us, at the west end of the wide platform, the Quorum of Twelve were already in their places. Very near us, at their little table, were Bishop Curry and his counselors; we could hear his voice as he talked to them quietly. The members of the Presidency were working on a deep pile of papers for the afternoon's business, and the secretaries and stenographers were getting out pencils and notebooks. We were glad to be near the beautiful bank of ferns and lilies across the front of the platform. We ourselves were ready to get the write-ups of business for the daily and weekly *Herald*.

**A Friend's Comment** A friend who is a reporter working on one of the big Kansas City dailies leaned over towards me and said: "I've watched several of your conferences, and I think that the people at this conference are the best you have had among those I have seen. They appear hopeful. To look at them you wouldn't know there had been a depression. It's rather good to see so many cheerful faces in times like these." A comment like that from an outside observer, entirely unsolicited, gave me a glad feeling of confirmation for my own observations.

**A Happy Experience** It is all right now for me to confess that I approached this conference with some apprehensions. Past conferences have had their trying and disappointing features. We had been through weeks of hard work getting ready for this one. But this has been a new and happy kind of conference experience for us. The good will, the friendliness, the fine quality of people in attendance, the spirituality of the prayer meetings, the absence of contention and bitterness, and the spirit of earnestness and peace have contributed toward making this conference a happy experience for those who must do the work.

---

I believe that any man's life will be filled with constant, unexpected encouragements of this kind if he makes up his mind to do his level best each day of his life—that is, tries to make each day reach as nearly as possible the highwater mark of pure, unselfish, useful living.—Booker T. Washington.

## The Seventy-sixth General Conference

THE FIRST DAY—FRIDAY, APRIL 6

The morning classes and services on the first day of General Conference began with the cloudy skies and cold wind that followed a very heavy rain, but by the time lunch was over and the afternoon business session was ready to begin, the sun was shining brightly, and the crowds in the Auditorium were in a jovial mood.

Business session began at 2 p. m. with an estimated number of four thousand five hundred delegates and visitors present. There was a brief song service with Roy Cheville of Graceland leading.

President Frederick M. Smith rapped the gavel on the table and the large audience stood, waiting at attention. Two Boy Scouts came marching down the aisles, one bearing the national flag and the other the church flag. At a given signal the flags of many nations were unfurled around the balconies, and the audience was led in the singing of the first stanza of "America." This ceremony of presenting the colors made an effective introduction.

President Elbert A. Smith offered the invocation, giving thanks for blessings received and petitioning for Divine aid to the church and the world in their difficulties. "Redeemer of Israel" was sung, and President F. M. McDowell gave an impressive reading from the *Church History* of the original account of the organization of the church in 1830.

President Frederick M. Smith was chosen to preside over the conference, and he began the delivery of his address at 2:20. The text of the address is given elsewhere in this issue of the *Herald*. The three members of the First Presidency, the three of the Presiding Bishopric, and ten of the Quorum of Twelve were in attendance. Apostle Clyde F. Ellis is completing some special work in the Society Islands, and Apostle George G. Lewis is in charge of the Australasian Mission. I. A. Smith, General Church Secretary, is secretary of the conference, and Frank McDonald and O. W. Newton are the assistants.

President Smith's address, as on other occasions, looks forward in a constructive way. Reviewing the present situation, he went quickly to the presentation of a series of suggestions for the future of our church work: increasing the stake type of organization in the church; the increased use of volunteer help as an auxiliary to local leaders and conference appointees; the gathering of the people into approved centers where they may have the advantages of church privileges; the calling and training

of new talent for the expanding duties of church work; the necessity of making the stakes more than self-supporting; the importance of preserving our philosophy and ideals intact from the infiltration of contrary and opposing ideas met on every hand; a plan for greater flexibility in the employment of the higher officers of the traveling ministry; and other items which may be seen in detail in the speech.

A number of reports, as given in the *Conference Daily Herald*, were directed to be spread upon the minutes, in order to be taken up later for discussion.

Friday evening, April 6, the Presiding Bishop, L. F. P. Curry, addressed a large and attentive congregation in the Auditorium on the subject: "*The Gathering: Its Handicaps and Possibilities.*" We hope to present his entire address in a later issue of the *Herald*, but will give a few notes from it here. At the climax of his speech he said that there are five things that we can do immediately while we are waiting for the opportunity and the means of realizing our greater goals. The immediate activities he suggested are as follows: (1) Keep the law; (2) Train the talent that you have for doing something; (3) Save towards the stewardship for which you hope; (4) Do well the work where you are; (5) Invite all to come to Christ. These five things, Bishop Curry suggests, ought to keep us fairly busy while we are paying off the debt of the church and working for our chance to go ahead with our ideals for Zion.

It may be interesting to our readers to know that there were twenty-six separate meetings and classes, if not more, on the first day of the General Conference, and that every other week day of the conference will be very much like it. These included addresses to the Melchisedec and the Aaronic Priesthoods, seven classes, prayer meeting, preaching services, five quorum meetings, women's meeting, young people's meeting, song service, business session, and rehearsals for conference music.

#### THE SECOND DAY—SATURDAY, APRIL 7

By Saturday morning the classes were a little better settled, and visitors who had spent the first morning visiting were ready for study. In the Stone Church there were the regular daily addresses to the priesthood, the prayer meeting, and the preaching. Quorum meetings also occupied part of the time as they will each day during the conference.

At the afternoon business session the crowd was even larger than on the preceding day, easily passing the 4,500 mark. President George N. Briggs was called to the microphone to discuss the Graceland College report. Three men were approved for ordination as high priests: Justin L. Verhei of Port-

land, Oregon: Monte E. Lasater, of Seattle, Washington; and F. L. Whiting of Clitherall, Minnesota. N. Ray Carmichael was approved as the second counselor to Presiding Bishop L. F. P. Curry. The following men were directed to be ordained as patriarchs: F. E. Dillon, of Oklahoma, John A. Hanson of Iowa, and Frank Van Fleet of California. Superannuations were recommended and passed for George W. Thorburn, Amos Berve, A. M. Chase, G. T. Griffiths, W. A. Smith, George Jenkins, J. A. Gunsolley, and George Robley. The report of the Appropriations Committee was approved, of which something will be said at a later time.

Saturday evening President McDowell spoke in the Stone Church on "*At Grips With Realities.*"

#### THIRD DAY—SUNDAY, APRIL 8

It was an inspiration, Sunday morning, to watch the throngs of people filling the great Auditorium nearly to its capacity. Not many of the 7,000 seats were left vacant by the people, who occupied a part of the choir space at the back of the speaker. President Frederick M. Smith addressed the congregation on the subject "*Whither the Church?*" He pled for an observance of the church law on some rather specific points, as given in our church literature; and pointed out that if we are to accomplish our goals for the common good, we must all curtail our individual desires, and live by a program that will conserve our resources of life and character as well as of property for the interests of the church.

A most imposing spectacle and an inspiring experience was the sacrament service in the afternoon. Two hundred and fifteen men engaged in taking the oblation and serving the emblems, each time marching down through the choir loft, across the platform to receive the trays, and out through the congregation. At the close of this service Brother N. Ray Carmichael was ordained as second counselor in the Presiding Bishopric.

At seven-thirty in the evening the Auditorium was again filled to hear the rendition of Mendelssohn's "*Elijah*" under the direction of Albert N. Hoxie of Philadelphia. Large numbers of friends not members of the church were present on invitation. From the audience, this performance was very impressive, the women singers of the chorus being all dressed in white, and the men all in dark suits. The combined choirs, trained under Paul N. Craig, Mabel Carlile, Gene Christy, Louise Evans, and others, responded well to the able and commanding direction of Brother Hoxie. The choruses revealed the enormous power and the control of the singers. The solo parts were ably handled by Pauline James Arnson, Alice M. Burgess, Fern Griggs, George Anway and Arthur Oakman.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT  
FREDERICK M. SMITH

## For a Qualified Priesthood

James A. Wilson unites in terms of praise of Brother F. M. McDowell's efforts in Toronto in behalf of better activity among the priesthood, and expresses the belief that as a result of the work, there will be increased activity. He finds his hope in the ultimate success of Zion, and is encouraged to face what is in store for us. He says:

"Any branch with a cold and indifferent priesthood will not get very far towards the goal set by the general officers of the church, and it is time that some weeding out was done, for I am of the opinion that any branch big or little would be better with one man whose heart was in his work than with six who did not care what the program of the church was. And worse still, we have met men who were a hindrance; they seemed to believe that their mission and ordination gave them the right to grumble, find fault, and hold back. No intelligent farmer would be bothered with horses who would continually kick over the traces and balk, who would not pull together. He would soon get rid of them, for after all it is not the horse but the work that counts. So it is in the church, it is the work and progress of the church towards the finished task set here by the Lord, and no man or set of men should be allowed to hinder the accomplishment of this thing. I believe that when we get a priesthood who are dedicated, consecrated, and converted to God and his work, that then and only then will Zion arise and put on her glorious garments of salvation and not before.

"On our last evening together with Brother McDowell the priesthood met for a prayer and testimony meeting which was good. At the close of the meeting, we all with uplifted hands pledged ourselves to renew our oath of priesthood and expressed to our brother our appreciation of the good he had done us. And also at our suggestion we, as a priesthood, raised our hands to heaven in token of our confidence in the First Presidency of the church and our willingness to be led by them, which act we asked Brother McDowell to convey to you, which no doubt he has already done. There were

present at that meeting about forty members of the priesthood from Toronto, Humber Bay, and Woodbridge. May God enable us all to keep our solemn pledge to him and the church."

That sounds good, and I am sure we shall see results from a closer working together of the priesthood of Toronto District.

## Twenty-four Years a Pastor

H. E. C. Muir, presiding elder of the Valley Center Branch, Michigan, sends us copy of his report for the year which sets out in statistical form the activities of the branch as well as his own. In the letter accompanying he says he sends the report because he is assured that I, as President, am "vitaly interested in the activities of the local priesthood as well as the missionary arm of the church."

Yes, I am, and I am always glad to see reports which indicate earnest activity on the part of the local branch authorities. It is sure to be reflected in better conditions. Then Brother Muir adds:

"I might add that at this business meeting, the writer was re-elected as pastor for the twenty-fourth consecutive year, not a bad record, is it? How many pastors have you, I am wondering, who have a longer record as pastor than that? Of course I am frank to confess you have many who are filling the office possibly much better, no doubt. However we are moving in right direction I trust, and we believe 'gaining ground' or 'making progress' with the church program. We have not been without two or three elders active in branch work, also priests."

I am wondering how many presiding elders have had a longer continuous record.

## Effective Teaching of the Word of Wisdom

Here is something which will interest those who hope to see our people giving more heed to the Word of Wisdom. Dr. Teel, our genial and earnest as well as efficient church physician, whose interest in the teaching of the Word of Wisdom has been steadily growing, and who delights to teach it in his scientific way, recently wrote me telling of a visit he made to the Lennox Mission in Los Angeles. The mission is under the care of Brother W. J. Nuckles, who seems to be ambitious to put the Saints of that mission to the fore in instructions on church ideals and endeavors. Dr. Teel says he was invited to the mission and spoke to the Saints, "a nice congregation," as he termed it, at the eleven o'clock hour and again at 2:30 p. m. "At the noon hour," says Dr. Teel, "the ladies served a Word of Wisdom luncheon without charge to the guests." He speaks of the lunch as being extraordinary and to speak of it as "delicious is to express it mildly."

To have the church physician discourse for two

periods on the Word of Wisdom and between the lectures or sermons have a demonstration by ladies on how to prepare a luncheon in accord with the teachings strikes us as being a very fine way of teaching that important document. We congratulate Brother Nuckles and his coworkers on the success attained; for Dr. Teel speaks of their efforts as being that. He modestly refrains from speaking of his own efforts, but I can guess his part measured up to the standard. So we congratulate him and the Lennox Saints. And I find myself wishing that more instances of this kind of teaching of the Word of Wisdom might be experienced.

#### More Years to Serve

Here is a spontaneously expressed wish from a man who is on the sunset side of the journey of life, in a letter received recently. After telling somewhat of the work going on under his jurisdiction, and expressing a prayer that God might "bless all," he exclaims:

"How I wish that I had twenty years more to live so that I might spend them in this work!"

Well, that's about how we all feel when we in retrospection see the short road we have traveled in our progress, and in prospect see the greatness of the task that still lies before us. But it is something to be willing to work, and carry on. So brother, let us carry on while we may. And lest our time may perchance be short, we might well be constantly at our tasks as opportunity comes to work.

#### The Weight of Responsibility

One of our long-time missionaries and General Conference appointees, as the late holiday season approached, evidently fell to meditating upon the mutations of time wrought in its passing, and gave expression to some thoughts I want to pass along. He writes:

"Our lives have been extended until we have come almost to the close of this year of grace 1933, and I believe it has brought, along with the joys and sorrows that time always brings, a sense of the greatness of our tasks, and the importance of our responsibilities, to most of us.

"Progress has been made along many lines, and I believe we are coming to the close of the year with more confidence in each other, and more faith in the ultimate achievement of our goals than we had at its beginning

"I trust that it has brought to you many satisfactions, and much hope for the future. At the holiday season I extend hearty felicitations, and trust the coming New Year may be the best one in your experience, thus far, as the leader of the church, and that hereafter the years may become better and better."

That reflects deep concern for the progress of the church—a concern which chafes and saddens at delay in reaching our ideals which brings sorrow at the slowing up of progress—and yet which in the

face of obstacles will lift one to greater effort and closer application to work. I find myself heartily reciprocating the good wishes of the brother.

IN A RECENT LETTER from Bishop E. L. Traver, written just after the close of the recent Southern New England District Conference, he says that the conference was very successful and that there was not a single ripple or disturbance of any kind during the whole conference. He also says: "Because of the ordinations of five young men to the priesthood, and six others that were not present to be ordained later; and further, because of the spiritual endorsement of the ordinations and the very high spiritual atmosphere all through the conference, it marks an epoch in the history of this district."

#### Photographs Wanted!

Illustrations Will Be Used for the Herald

The Herald Publishing House is pleased to announce to its patrons and to the church at large that our church publications, the *Saints' Herald*, particularly, will soon be launched upon a new policy which will permit the more extensive use of good photographic and drawing illustrations. This change will make a more valuable, interesting, and modern publication, and will give the *Herald* greater possibilities for recording events of current importance, as well as preserving records of historic landmarks.

One thing is necessary: we shall need some help from our readers and friends. We need good photographs—*snapshots will not do*—regular photographs give the best results.

Has your women's department recently made a large contribution to the church? Send us a good photograph of the group. Has some young man or woman been given an important and responsible position in the church? Send us a photograph. Do you have a fine church building of which you are proud? *Send us a photograph!*

Anything may be of interest to *Herald* readers. We cannot promise to use everything, but we would be glad to have a picture of whatever you have to show. The *Herald* management and editors will have to be the final judges of suitability of pictures for printing. Most readers will understand why.

We hope to be starting in about a month, and we must begin to collect pictures now. Remember, *photographs*, not *snapshots*. Editors, *Saints' Herald*, Independence, Missouri.

Any individual who learns to do something better than anybody else—learns to do a common thing in an uncommon manner—has solved his problem, regardless of the color of his skin.—Booker T. Washington.

# NEWS BRIEFS

## Sixty-five Hundred Hear Oratorio, "Elijah"

A throng of sixty-five hundred, probably the largest to assemble in the main room of the Auditorium during General Conference, heard a powerful rendition of Felix Mendelssohn's oratorio "Elijah" given by a chorus of approximately 450 voices and by the Auditorium Orchestra, both under the direction of Albert N. Hoxie, of Philadelphia.

Sunday night hundreds of music lovers left the Auditorium with the reassuring message of the closing chorus number ringing in their hearts, "Be not afraid, saith God the Lord. Be not afraid; thy help is near."

The performance, which some have said was stronger and better executed than previous General Conference oratorios, was dedicated to the memory of Mrs. Louise Robinson, who for many years gave her time, talent, and hearty support to the music of the church. At the opening of the hour the great audience stood in silent tribute to this friend of music.

The excellency of solo interpretations Sunday night was not overshadowed by the strength and power of chorus numbers. Arthur Oakman singing in the role of Elijah, stirred his audience. Other soloists were Mrs. Pauline James Arnson, soprano, Miss Fern Griggs, soprano, Mrs. Alice M. Burgess, contralto, and George Anway, tenor. Robert and George Miller were pianists.

This performance represents many weeks of intensive work on the part of musicians and singers in various parts of the church. There were singers in the chorus Sunday night from Michigan, Pennsylvania, California, and other states, and some from across the line in Canada. One hundred and fifty singers came from Lamoni and the A Cappella Choir sang a special part in the oratorio. Too much credit cannot be given local directors who have worked on the oratorio throughout the past winter, and to nonmember friends who assisted in the concert. Rehearsals of orchestra or chorus were held nightly from the opening of conference until the final performance.

All who took part in the presentation of this great musical composition think with Brother Hoxie, that its message of reassurance is particularly significant and appropriate at this time. They hope that those who heard will carry home with them from conference new fearlessness and courage born of the knowledge that Divine help and succor are near.

## Florence Thompson Dies of Injuries Received in Accident

Miss Florence Thompson, head of the Speech Department at Graceland College, was fatally injured last Thursday evening when the car in which she was coming to General Conference, plunged over an embankment ten miles north of Excelsior Springs, Missouri. Several other members of the party received minor injuries.

Miss Thompson passed away at the Independence Sanitarium early Monday morning where she had been in a very critical condition since the accident. She has been a member of Graceland's faculty a number of years, and was highly respected by all with whom she came in contact during her years of service.

## Apostle John W. Rushton Addresses Independence Students

Students of William Chrisman High School were happy to welcome as their guest speaker, April 6, at their regular assembly, Apostle John W. Rushton, who is attending General Conference. Brother Rushton returned from his mission to Europe last December.

He was introduced to the student body by Elder John Blackmore, a member of the faculty, and confined his talks to his travels in Australia, New Zealand, the Society Islands, England, and various countries in Europe.

## Easter Season Baptisms Impressive

Twelve young people were baptized at Mount Washington, Missouri, in Kansas City Stake, on Easter Sunday. The superintendent of the children's department, and her assistant, arranged the service. Confirmation and communion service occurred at eleven o'clock in the morning.

Seven candidates were led into the font banked with ferns and lilies at Rock Island, Illinois, on that day, the branch president officiating.

Three were baptized on Good Friday at New Philadelphia, Ohio, by Pastor John Carlisle.

As a result of a week of pre-Easter services, seven persons were baptized into Quindaro congregation, Kansas City Stake. This series of meetings composed one of the most successful events of its kind ever enjoyed in the stake; it is the fifth annual series conducted by Quindaro's pastor, Elder H. A. Higgins.

# Youth's Forum

## At General Conference

### The Young People's Forum

The large young people's room in the Auditorium has been packed to overflowing with a large gathering of very fine young people and their leaders, so that C. B. Woodstock, who is chairman of the meetings, has been pleading for a larger space in which to meet. There is not even standing room for all who wish to attend. It is a joy to meet these splendid young people and observe their cleanliness, their intelligence, and their keen interest in church affairs. In every way, they are normal, healthy, vigorous young people who are trying to give their lives to the realization of their ideals. Some brief notes on the meetings follow:

#### APRIL 6—CHURCH GOVERNMENT

Apostle F. Henry Edwards gave, in his usual thorough manner, as complete a description of church organization and government as could be packed into the time available for his speech. The details cannot be presented here for lack of space, but the presentation was much appreciated by the young people, as was attested by their comments and by the large numbers who returned to the forum the next day.

#### APRIL 7—TASKS AND PROGRAM

E. E. Closson, director of the Young People's Division of the church, also an instructor at Graceland College, delivered a frank and practical talk on activities. Here are bits from his comments: "Our problem is no different than the problem of the whole church." He emphasized the necessity of *doing* something rather than talking *about* doing it.

There is a need for activities that will lead to something useful, and worth-while accomplishment. Mere activity is not enough. "It is no use to try to do God's work if you are fighting God's people. If young people can't get along with older ones, it is their own fault. They should be able to make allowances and adjustments." It is foolish to complain of being misunderstood—young people are well enough understood. The trouble with them is that they spend too much time wanting to do the wrong things.

"We need leaders—but we need something else far more—we need to realize that *we* can be leaders. And we ought to be leaders. Don't try to be a leader of the whole world right away, but try to do well in leading a few. No one is too young to go ahead, and assume responsibility."

#### RECEPTION AT 4 P. M. SATURDAY

The young people of Independence and Kansas City Stake were hosts to a large number of young visitors in the lower room of the Auditorium, and entertained them at a reception. Friendship, good will, and fraternity were in evidence at this gathering. There was a program, a get-acquainted "mixer" and refreshments were served. The activities were in charge of Roy Settles of the Independence Young People's Council and George Mesley of the Kansas City Stake O. B. K's. It is to be hoped that these friendly gatherings will be a part of future conferences.

#### YOUNG AND OLD ON EQUAL TERMS

The young people are no "race apart." They carry no chip-on-the-shoulder attitude, and they mingle with older people in all sorts of classes and activities. In fact, there hardly seemed to be such a thing as "age consciousness," which is as it should be. One of the finest things that has happened in the church in recent years has been the disappearance of interest in the "age line" between young and old.

A rich man is not necessarily a man with a whole pot of money but a man who is really happy. And I am that.

The really rich man is the man who has fewest wants.

My idea of success in life is Happiness. Happiness, as Sir Henry Newbolt says, is largely gained by "Happifying."

A thing that many young fellows don't seem to realize at first is that success depends on oneself and not on a kindly fate, nor on the interest of powerful friends.

I was asked the other day if I could define in a few words, say fifty, my idea of the best step to take in life.

I replied that I could do it in three—make a happy marriage, meaning that he who succeeds in gaining the lasting affection of a really good wife has won the biggest step in life.

By happy marriage I don't mean a jolly honeymoon of a few weeks or months and then mutual toleration, but a honeymoon that lasts through the years. *Experto Crede*. Yet one more item is needed to complete success, and that is the rendering of service to others in the community. Without this the mere satisfaction of selfish desire does not reach the top notch.—Lord Baden-Powell in *Lessons of a Lifetime*

He who is happy is rich but it does not follow that he who is rich is happy.—A Cingalese proverb

## Ideas, Discussion and News for the Young People of the Church

### Thoughts Gathered at the Young People's Prayer Meeting Sunday Morning

"Let us with one common purpose in mind go forward."—Roy Settles.

"We must live the masterpiece that we are creating in our lives."—Brother Landon.

"The church has tied me to God."—La-Von Budd.

"Each one should ask himself, 'Where do I stand in relation to my responsibility? How much does the church mean to me?'"—John Gardner.

"We know that we cannot carry the church and the world in the same hands. I want to give my life to the church."—A young lady who sat in the choir loft.

"We have been singing 'Faith of Our Fathers.' I am trying to make it my faith and to sing, 'My God, How Wonderful Thou Art.'"—An unidentified brother.

"I am very thankful that I found this church."—Cecil Walker.

"I have come to this conference to get help for the people of my district."—A sister from western Montana.

"Being in the church has taught me to sacrifice. I hope to make at least a portion of the sacrifice that was made by Christ on the cross."—Lucien Amos.

"As long as I can feel that God is with me I shall be willing to do my part."—Esther Brockway.

"I hope that I may always do right irrespective of outward circumstances and keep the faith as our fathers have kept it. This is our church, it is my church. Let us go out and set a spiritual standard worthy of the church—in morality, ethics, and righteousness."—Walter Johnson, of Graceland.

"This church is worth every minute that you can give it. Find your talent early and develop it, and you will find happiness. Always serve in a way that will be pleasing to God."—Blanche Gault.

"Wherever I am, I desire to be of service to the church."—Blanche Farrar.

"This great day of emergency and opportunity makes me thankful to the young people for rallying to the church. . . . There is a prophecy that the kingdom of God shall be built. It can be built if you will make this church your church this coming year."—President F. M. McDowell.

Living in a lantern soon loses its charms.—Louisa May Alcott.

# "Watchman, What of the Night?"

A Sermon

By Dwight D. W. Davis

THIS EVENING I have no desire to be either light-hearted or facetious. Rather, I am impressed with the serious import of the slogan adopted by the young people of the Seattle and British Columbia District. That slogan has served as our convention theme; it is the theme for this evening's banquet: "*Zion Must be Redeemed.*"

As I sat here listening to Apostle McConley speak to us on this subject, there came to memory the words of a man, long since dead, who "was too honest, too uncompromising, too courageous, to conceal his convictions in order to retain his prestige or win the favor of posterity"—Thomas Paine.

The setting is the American Revolution. Hope, in the ultimate victory for the Whigs, who were the staunch friends and loyal supporters of the American Revolution, was at a low ebb. Even the soldiers, under the inspired leadership of the great general, George Washington, were despondent. But there was one man who, through his writings, incited a new faith in the Whigs—Thomas Paine. Many of his phrases became clarion calls to action. One in particular stands out—this is the one I thought of while Apostle McConley was speaking to us.

In his series of pamphlets on *The American Crisis*, Thomas Paine opened the first sentence of the first number with these stirring words: "These are times that try men's souls."

If that were true in the days of the American Revolution, when mankind fought for political freedom, it is no less true today when mankind is fighting for economic and social freedom. The national crisis through which we have been passing has presented us with "times that try men's souls." It was President Roosevelt who, in his message to the 73rd Congress, said in part:

"I congratulate this congress upon the courage, the earnestness and the efficiency with which you met the crisis at the special session . . . I venture to say that the task confronting the first congress of 1789 was no greater than your own."

And yet, we have not passed through the valley: neither politically, economically, socially, nor religiously. This should be of especial significance to Latter Day Saints, for God has said that He would have a tried people. Cognizant, in a small way to be sure, of the rapidly changing order about us, I am led to exclaim: "Watchman, what of the night?"

JESUS took with him to the garden of Gethsemane, Peter, James, and John. To them He said: "tarry ye here, and watch with me." Leaving them,

the Savior went a little farther and prayed. When Jesus returned to His disciples He found them fast asleep and exclaimed: "What, could ye not watch with me one hour?"

Christ has asked each of us who has named His name to watch with Him one hour through the night. The night is the chaotic turmoil about us; the hour is our life; the watch is the light of the gospel. We have been asked to "let the lower lights be burning! Send a gleam across the wave!" Perchance "some poor, fainting, struggling seaman you may rescue, you may save."

Watchman, what of the night? Shall it find us asleep, as were the three apostles, or thoroughly alert to the magnitude of our calling?

FOR YEARS we have been preaching Zion and its redemption. I sometimes wonder whether, as a group of Saints, we really know what Zion is, what its problems really are, what zionic life really entails. My hope is that if we are like the man whose loyalty to the Monroe Doctrine was questioned, we shall change.

"'What!' remonstrated an incensed patriot—one hundred per cent American. 'You don't believe in the Monroe Doctrine.'

"'I never said any such thing,' answered the suspected man. 'I believe in the Monroe Doctrine with all my heart. I would gladly lay down my life for it. What I said is that I haven't the slightest idea what it means.'"

Do you find yourself in that position: thoroughly believing in the principle of Zion; willingly ready to lay down your life for Zion, and yet not having more than the faintest idea what Zion means? If you do, remember that we cannot be intelligently consecrated to that with which we are not familiar.

The Honorable Harold L. Ickes, Secretary of the Interior, recently wrote: "The intelligence of a nation is the sum of the intelligences of all of its citizens . . . The individual American must be educated not only that he may be able to enjoy a happier and fuller life; he must be educated in order that, in cooperation with other educated Americans, he may do his part toward sustaining and upbuilding an intelligent and beneficent and capable government.

AND WHAT IS TRUE of the nation is true of the church. The intelligence of the church is the sum of the intelligences of all of its membership.

For this reason latter day revelation counsels us to "study and learn, and become acquainted with all good books, and with languages, tongues, and people . . . and a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." Watchman, what of the night?

The need of the hour, as always, is for leadership. We need men and women who have "courage, honesty, common sense, knowledge and vision." We need men and women who will never "compromise principle for prestige" and who will never "sacrifice honor for gain." We need men and women who will not let the forces of stupidity turn the clock of progress backward. We need men and women who are willing to dare to press forward realizing that when they get to the place where they accept the attitude of the status quo, their days of usefulness are greatly curtailed. We need men and women who realize that we get life blood for our institutions by looking forward, not backward, and adjusting our methods and teachings in the light of future goals. To quote again from President Roosevelt's 73rd message to Congress:

"Lines have been rightly drawn between those to whom this recovery means a return to the old methods and those for whom recovery means a reform of many adjustments of many of our ways of thinking and therefore of many of our social and economic arrangements.

"Civilization cannot go back; civilization must not stand still. We have undertaken new methods. It is our task to perfect, to improve to alter when necessary, but in all cases to go forward."

SINCE 1930 many changes have taken place in the policy of our church. We find a complete change in the personnel of the Presiding Bishopric, and concomitant with the change, a different policy. We behold the evolution of the Department of Religious Education with a new emphasis upon, and different methods in accomplishing, "the building of men and women for the kingdom of God, and equipping them in an organized way to carry on the work of that kingdom among men." We discern the rapidly budding growth of a new "youth movement" within the church in which this institution, as never before, is seeking to enlist most effectively youth in the responsible work of the church.

It is well that these changes are taking place for, in the words of the editor of *The Journal of Education*, "Every generation requires a different training from the last." Yet there are those who will deny this. Many play safe by seeking to preserve the status quo, for the past only is known; the future is a mystery. Timidity, and lack of faith, prevent their venturing forward.

Dr. Nicholas Murray Butler, president of Columbia University, in his annual report to the univer-

sity's trustees last December, made this statement:

"The people are everywhere preferring the man who will get something done to him who sits mournfully and helplessly by, saying that things will be shortly much better."

Lest there be those who erroneously conclude that I'm for changing everything more than a year old, let me state that none of us should be interested in change for change sake alone, neither for "goodness sake." But we should be interested in change for life's sake. Were we not able to learn, vicariously, by the experiences of the race, we'd be in a sorry state of affairs. Progress, for us, would be nonexistent.

Indeed, we must learn the lessons of the past. I have tried often to help you understand that your contribution, as well as mine, to the church, as well as any other institution, is contingent upon either your enriched or your impoverished apperceptive background.

We must "prove all things and hold fast that which is good." At the same time we should endeavor to appreciate that the past offers us something to build upon; not something to be content with. The very fact that Christ gave those who received Him the "power to become the sons of God" implies a dynamic, not a static, order. How dynamic are you willing to become? Watchman, what of the night?

I am told that many animals pass the winter months in close quarters in a torpid or lethargic state. This "wintering" process we call hibernation. With the first signs of spring these animals come forth, thin and ravenously hungry. It usually takes some time for them to fill in the "hollows" of a winter's starving and develop into their prime again.

Sometimes, in a religious sense, I think we follow the habit of these hibernating animals. Only with us the results prove far more disastrous. My thinking in this connection has codified itself into the following statement. I want you to think about it, remember and apply it to your own life.

To hibernate in the caves of religious inactivity is to become spiritually emaciated. Jesus expressed it differently when he said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Watchman, what of the night?

The evening of December 26, 1933, James R. Wedell was asked if he would fly five month old Sue Trammel, who had water on the brain, from Houston, Texas, to Baltimore, Maryland. There was a bare possibility that a famed brain surgeon in Baltimore could perform a delicate operation upon the child's brain and save her life. Within an hour James Wedell, together (Continued on page 468)

# Run the Race

By E. B. Hull

PAUL gives us an illustration of the Greek and Roman athlete having to discard everything that would hinder in his running the race:

"Know ye not that they which run in a race run all, but only one receiveth the prize. And every man that striveth for mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainty; so fight I not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—1 Corinthians 9:24-27.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us."—Hebrew 12:1.

In this illustration it shows that Christians should use the same formula if success is to be achieved. Many of these weights that we adopted in the days of our carelessness, such as the "lust of the flesh, lust of the eyes, pride of life," hate, jealousy, indulgence in worldly things, are weights that hinder in our Christian advancement. Man will only advance in so far as he sees the need for advancement—hence *qualification* must be considered.

The first thing that is needed to give intelligent service in anything is qualification and skill. No one can render proper service until they are trained and have skill. Qualification means preparation in church work as in all other kinds of business. There are two elements to be considered in being qualified: *First*, we must know how, and that is skill. Accuracy in knowing is truth, and that is divine. *Second*, *integrity*, that is accuracy in feeling. You may teach your boy to be a locksmith, and he may qualify, but if he is minus integrity, he may be a skilled lock-breaker as well as a lock-maker.

*Character* and not genius is what this age is short of today. Greatness of character is independent of genius. Genius must be developed by activity, but great characters arise from suffering and determination.

CHARACTER is the great thing in life. Reputation is not a true guide. Your friends may make you appear better than what you are. Your enemies may give you a reputation which makes you appear worse than what you are. Character is the thing you build yourself, the house you have erected. No one can do this for you. You cannot dream yourself into a character, you must hammer and forge one for yourself. Many people are known by what is seen on the exterior of their lives; but man is not

always what he appears to be when dressed up. Many people lead double lives, one is the invisible life (what you are to yourself) and this life may be altogether different from what you are on the outside, (what you are to others). The surface life is trivial, unimportant unless the life within is expressed on the out life. Your character tells what you are. Your personality is the *you* that is inside of you.

Paul says, "that every man that striveth for mastery is temperate in all things." To be temperate one must abstain from all harmful things, and use in moderation all good things.

Connie Mack, baseball manager of the Philadelphia, Pennsylvania, "Athletics," at one time had a very efficient pitcher by the name of Waddell. This man was very good when he was sober, but he would dissipate, stay up late nights drinking with friends, then the next day his muddled brain would cause him to lose the game—as a result he had to be released. Last year Connie Mack said, "Five years ago I would take a man who drank, provided I thought I could handle him and gradually break him of the habit. Now, I wouldn't bother with a youngster who drinks. That's my fixed policy. Booze," says Mack, "slows a man down and keeps him from thinking as quickly as he ought to. So booze must go. It isn't a matter of morality, it's a matter of efficiency."

IN the Greek and Roman contests those that were to compete had to be temperate in all things. The same rule should prevail in our sport games today. Bad habits and abnormal indulgence of worldly things have destroyed the success of many men. The Greek athletes were required to take an oath that they would play the game fairly, and the only reward for victory was a garland of leaves or a palm branch. It was real sport with them. In this oath the Greek athlete said: "I will never bring disgrace to this our nation, by any act of dishonesty or cowardice on my part . . . I will revere and respect our nation's laws, and do my best to incite a like respect and reverence in those . . . who are prone to annul and set them at naught. I will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways I will transmit to this nation, not less, but greater, better and more beautiful conditions than were transmitted to me."

We must also play the game of life fairly, fairly to ourselves and to (Continued on page 468)

## The Fate of the Morrisites

By Mrs. E. E. Eliason

I AM another reader who enjoys the *Herald* from cover to cover and then looks anxiously forward to the coming of the next issue.

When I read in the biography of Mark Forscutt the account of the massacre of the followers of Joseph Morris at Weber Canyon, I wonder if some of the *Herald* readers would be interested in knowing what became of those who survived that cruel attack.

I have not a complete account of their travels, but I do know that after a time they settled in the Deer Lodge Valley in Western Montana where they engaged in such occupations as farming and stock raising. Here they built a little church edifice where they continued to worship and endeavored to put into practice the teachings of their murdered prophet. Here large families were reared to manhood and womanhood. Some, like Brother Forscutt, after hearing the message of the Reorganization, united with this church and are among our most staunch defenders today.

Within a radius of perhaps one mile of the little white church reside the last half dozen, or less, of the followers who still cherish the name of Joseph Morris. It is to these I wish to pay tribute. Nearly all have reached the fourscore mark. Some are well past that figure, but no more highly respected citizens are to be found anywhere. Their lives have been an inspiration to all who have had the privilege of their acquaintance. They "are going down the valley, one by one, Going toward the setting of the sun," and with the passing of each one the people of the Deer Lodge Valley experience a great loss.

Within the little white church silence reigns. The door has been securely locked and the windows neatly boarded up, but it will stand as a memorial to the honest, upright lives of those pioneers of the Deer Lodge Valley for many years to come.

For fourteen years I lived a close neighbor to these people of whom I have written. I doubt if many of our church people know a remnant of the Morrisites still exist so I felt impressed to write this little account feeling it would be of interest to some of our aged readers at least.

President Smith was very much interested in the little group when he visited our reunion several years ago and I believe he took a picture of the little church building.

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"There is a time for all things, but it is often not the time that we would select."

## The Standard of Daily Living

By Mrs. Elsie G. Wettengel

In these days of confusion I wonder how many of us realize the necessity of Christian influence in our everyday life. Are we living Christ or merely professing him.

Jesus taught by example rather than by precept. He did not *tell* the multitude how to live and let it go at that. He *showed* them how to live.

Zion cannot be attained if we represent Christ and the church he established, but fail to follow his teachings in our daily living. He was prayerful, meek, and tolerant. His last thought was of self.

A class in art was grouped around a model, and the instructor went from student to student, correcting the work according to the model from their viewpoint. When he came to one student he said, "Sir, I believe you are doing too much copying. You are watching the work of your neighbors, rather than your subject. The main point is to draw the model as it appears to you. The student on the other side has an altogether different view. What is true to him may not be true to you."

Creed in business, politics and our daily routine is destructive, but that which Christ exemplified is constructive. My brother has as great a right to free thinking as I myself. He may view the model from a different angle. There is always the possibility that I may be wrong.

Christ set the standard for our daily living. No one is perfect, but if we fail to live up to the standard we must adjust our lives accordingly. A guide goes ahead, paving the way for his following. As Latter Day Saints we claim to represent the church Christ established. We must not fail in our representation.

During my teen age a Sunday school teacher presented the seventh chapter of Matthew to her class in such a forceful way that I have never been able to forget it. We need that chapter in our daily living. Too often we condemn our neighbor while we ourselves are worse. We are known by our fruits, not by our leaves.

Christians professing Christ only, build their house upon the sand. Christians living Christ build their house upon the rock. My fluent speech may lead converts to accept the gospel, but if I fail to live as I have taught, I fail my Lord.

Many professing Christians are living a dual or two-sided life. Pretense is remote from Christ's teaching. If I am a Christian, the world must know Christ in me; the world must see Christ in me. I must serve him at all times, in all places, and under every circumstance; in my home and among my daily associates as well as in my church.

I am not a soldier (Continued on page 468)

# The Royal Road

By Florence Tracey

XXVIII

## Conversational Filigree

After Sallie Ruth and Jeff's departure, Larry had pondered for a long time over the strange things she had stumbled upon. Only an old picture mislaid in a book, and yet how much light it had brought to her! It had told her so much in fact that she was exhausted with discovering and thinking.

And so, after a time, she fell into a light doze to dream that the Sylvia hanging in a picture on Mrs. Cameron's wall, stepped out from her frame, and was talking to Mrs. Hampton. Their conversation was earnest, and they gestured frequently. Larry was trying hard to hear what they were saying. She could see them look at each other now enviously, now sadly; but not one word of the matters they were discussing came to her ears. It would have been interesting to have heard what these women who were both in love with dear, white-haired Doc, could be saying about him and about each other.

Then the scene changed. Larry was not conscious of her surroundings; she was aware of only one thing. Greg was bending over her, his eyes concerned, even anguished, and he kept repeating: "Larry, are you hurt? My darling, are you hurt?" She wanted to assure him that she was all right, that it was just a silly little sprain in the ankle, but it was so wonderful to see him there, that she just didn't take the trouble to speak.

"Larry, it's awful to have you suffering! Why didn't you let me know sooner?" The dream voice choked with reproach.

"But—I'm not—hurt," she managed to say as she lay in an apparently semi-hypnotic condition. Then she realized that this wasn't a dream at all. She had spoken the words aloud, and Greg was actually bending over her.

"Why—why!" her voice trembled to a whisper. Surely her imagination was doing unheard-of things to her sanity!

Then he sat down on the couch and, being very gentle so as not to twist the injured ankle, he raised her in his arms.

Oh, the exquisiteness of having his arms about her? To Larry it was more lovely than the most beautiful dream she had ever had. Greg was there—at last! He had come to her! He was concerned about her hurt! He wanted to be with her more than anyone else! She hoped he would never leave. She hoped, too, that something had happened to prevent Mrs. Keithley from coming. It would

be too bad to spoil the children's surprise, but well—Greg was here!

Larry's world seethed with emotions. She was laughing with joy and yet she was crying, too, and Greg was wiping away her tears and kissing her. It was several minutes before she could talk coherently. She seemed unable to control her voice. It insisted on hitting the strangest off-keys!

But how like heavenly music were Greg's words as he whispered how much he had missed her; how he had suffered; how many times he had wanted to be near her; how he loved her; how he was never going to let anything come between them again.

In answer all she could do was twine her arms about his neck and cry harder than ever.

"But come," he said finally, his tone growing lighter; "you must account for yourself, young lady. I want you to tell me everything you've been doing. I'll admit I've kept pretty close track of you all the time, but I want to hear you tell it. . . . How have I kept track of you? Well, I've talked to Doc a number of times and Dart has told me a lot about you—he thinks you're a swell kid! Then once I met Mrs. Hampton on the street and asked about you. And a few days ago Rowe McCarley gave me a tip that nearly bowled me over. Until then, Larry, I thought you really didn't care for me any more—but when he told me about that time you cried—well, I knew better; I knew that you wanted me just as much as I had wanted you all the time." Here his voice grew softer and he pressed his lips to her hair: "It was horribly hard, Larry, staying away from you!"

"And it was worse than that staying away from you," she whispered back, then raised her lips for a kiss.

"Now, what am I going to do to entertain an invalid tonight?" demanded Greg a few minutes later as he walked about the living room inspecting all the familiar objects. He had just observed that it seemed like getting back home to be at Mrs. Hampton's again.

"Just sit and let me look at you," Larry's voice was ecstatic. "It's so wonderful to see you that—"

A step in the front room interrupted her. "Well, look whose here!" It was Mrs. Blaine. "Why, Gregory, I haven't seen you since I came home from Iowa. How are you?" and she shook his hand languidly.

The young man sent an appealing glance toward Larry which said: "Why did she have to butt in now?" But he cordially offered her a chair.

"—But of course you would be taking care of Larry," she went on accepting the seat; "now I do hope you two have been behaving," and she beamed knowingly upon them. "Larry," turning toward the couch, "Sallie Ruth has been downright worried because she had to leave you tonight, but she and Jeff promised some of their friends days ago to go to a theater party." Complacently she folded those idle white hands of hers.

"Sallie Ruth and Jeff called for me," mumbled Greg, "as they were on their way to the party."

"Oh," thought Larry, "so that was how he found out about my ankle! And—why, I'll bet that was the children's surprise, too! It wasn't to be Mrs. Keithley, after all. That was just a stall! How clever and sweet of them!"

"I'm glad they did," rambled on Mrs. Blaine; "those children seem so much more thoughtful of others than they used to be. Guess that's a sign that they're growing up. Seems to me that I can see where they've both improved a great deal since I left Independence."

"Yes, and that was the reason they did improve," grimly thought the girl on the couch.

"Well, Larry, I haven't had a chance to see you very much since I came home. Carmen says you're real busy these days with your Sunday school class and other work. She's proud of you. I'm glad you're doing something, too. What got you started anyway? You used to have such a don't care attitude about the church."

Greg's face looked as though it was only his idea of modern chivalry that restrained him from putting this woman out of the room.

Frantically Larry was trying to think of some means of sending the visitor on her way. Wasn't there some errand she could do?

"I thought I ought to drop in and see how you were this evening, because, naturally, with Mrs. Hampton gone, I feel sort of responsible for the house and all. She did so hate to leave you behind, and Carmen—why she actually cried about it, though of course she was dying to see John graduate."

"That's right," Greg seemed to be struggling between disgust and a desire to be polite. "John does graduate this spring, doesn't he?"

"Well, I hope to tell you he does!" reproachful surprise. Sometimes Mrs. Blaine affected high school slang, and at such moments Larry writhed with dislike of her affectation.

"I suppose you're proud of a daughter who'll soon be going abroad," surmised Greg, his eyes telegraphing to Larry the

hope that soon they might induce this woman to leave.

"It's nothing more than I expected," positively. "Sallie Ruth deserved every good thing that comes to her. Goodness knows, I've always tried to bring her up so that she could mingle with the best of people and not be ashamed!"

Larry wanted to shout her derision.

"—She's always been so interested in the finer things of life—in etiquette and in travel. That has always appealed to her just as it has to me. Now I told my sister Anna, that lives up in Des Moines, that I supposed Sallie Ruth would get to go to all the places I've always dreamed of visiting and couldn't 'cause we didn't have the money." Her voice quavered with self-pity. "But I'm glad she has the opportunity to do it. That's mother love, Larry, when a mother is willing to see her daughter do some of the things she herself has longed and longed to do!"

"There must be a lot of work to getting a girl ready for a trip like that," Greg's venture was desperate; "you mustn't let us keep you from doing anything you should. I'll be here with Larry until the kids get home."

"Oh," she cocked a surprised eye at him, "practically everything's done. Mrs. Keithley even helped the child select her wardrobe. About all I have left to do is put in a few of the little things that only mothers think of," and she laughed pridefully.

In her soul Larry groaned aloud. Couldn't Mrs. Blaine see that she was in the way? That her absence was preferred to her presence? Was she blind? Was there no way to induce her to go? But as if unaware of the two young people's concern, the woman blandly sat on, talking, always talking.

"Been studying?" the question was directed at Larry as Mrs. Blaine's eyes roved over the books on the reading table.

Larry nodded.

"You're getting more like Carmen every day of your life. She reads the *Doctrine and Covenants* until you'd think it was a love story—odd girl, Carmen, anyway. I never could understand her as I do Sallie Ruth—she's more like her father, studious and serious; but Sallie Ruth and I prefer to get a little joy out of life."

Would she never run out of something to say? thought Larry, and then she started. Idly Mrs. Blaine was turning through the volume of church history which she had picked up. The girl caught her breath—if only she would not find that picture! But it was a vain hope.

"Well, I declare," exclaimed the woman, "if this isn't a picture of Doc's wife! Now who'd a thought he'd have been so careless as to leave it in here? Pretty isn't she?"

"Doc's wife!" ejaculated Greg.

"Certainly. Didn't you know he was married once," smirked their informer.

"She ran off and left him. She was a lot younger than he and a giddy sort. Ran off with another man."

Wishing as she had been for further information concerning the picture, Larry found herself listening unwillingly. She didn't want to hear about it from this woman. Anyway how did she happen to know? But probably she had found out as so many dealers of gossip do, heard something and made up the rest. The girl groped for something to say to change the subject.

But the other went relentlessly on: "Yes, she ran off with a fellow for his good looks and his romantic, love-making ways. He was a good-for-nothing lot, and I guess Doc always worried for fear she would come to actual want. He spent years trying to find her, and never has got over it. Sometimes I think he's so forgiving he'd have taken her back after all she'd done. But he never found her."

"Did you enjoy living in the country with your brother?" deliberately asked Larry.

Mrs. Blaine gave her a sharp glance. "Yes, for a time, but I always kept thinking of the girls and how they'd be missing me. Tim's wife—Tim's my brother, you know—was sick and they couldn't spare me for days."

"Well, now it's nine-thirty," Greg hopefully inspected his watch. "It's getting late, Mrs. Blaine, and I imagine you're still tired from your recent trip. If you want to go to bed, I'll stay with Larry."

"Now, don't you worry about me, Greg," coyly—"aren't you the most thoughtful boy! But I ain't a mite sleepy! I'm used to late hours. There's just that difference between my brother and sister. Tim lives in the country where they have to get up early, and so the whole family is in bed by nine o'clock. But Anna is just the opposite. Her family is never in until after midnight. I got so used to late hours there that I'm almost an owl."

Larry's heart sank.

"Besides," the woman continued, "it isn't often I get to see you two—you're so busy," winningly, "and I enjoy talking to you. I always enjoy talking to young people."

Then Larry's eyes fell on a jigsaw puzzle which Doc and Mr. Horace Peterson had been working the day before. "Do you like puzzles," she queried. Perhaps if Mrs. Blaine became interested in a puzzle, she would leave them alone. Try that one. It's named the "Trail's End," or something like that. Doc says it's good and hard. He always carries the board in and puts it on the end table next to his chair. Would you like to do it there in the front room? Greg, would you fix it for her—"

"No, no, don't trouble, Greg. I don't work puzzles," virtuously. "I have all the puzzles I can appreciate in life. Such foolishness as this jigsaw craze anyway!

Why I've burned half a dozen or so up since I came home!"

Greg who had sprung up at Larry's suggestion, reluctantly resumed his place.

"Now I've done a lot of the talking," declared Mrs. Blaine; "tell me something of yourselves. The girls have been so busy they haven't had time to talk, and I'm behind on affairs here at home." Then playfully: "Larry, let me look at that left hand of yours. What, no diamond yet!"

The girl could have screamed with irritation and resentment, and Greg's face slowly grew a brick red.

"I must say, Greg, you aren't the fast worker I thought you were," teasingly; "I—"

"Please let's don't discuss it," broke in Larry coldly. "Mrs. Blaine, I can't see that this is any of you—" then she caught herself. Far be it from her to do anything to ruffle Mrs. Blaine's good nature until after Sallie Ruth was gone. There was no way of telling what might happen to the young traveler's plans if her mother grew peeved at any or all of them. Larry bit her tongue.

"Well, I'm sorry if I intruded," adroitly apologized the woman; "but I'm so interested in the happiness of the people I care about, that naturally, with my own girls disposed of for the present, I think of Larry." She was explaining it to Greg. "I just supposed you two would be engaged and deep in plans—"

"There goes a mouse!" Greg made a quick movement.

"A mouse!—o-oh, where?" The visitor started up.

"Ran behind the buffet," the young man's tone was cool and calm.

"Uh—er—well, I don't like mice a little bit—!" How the hopes of her watchers sank as slowly and warily the woman sat down again. "Now up at Tim's they had more mice in their barn—"

The telephone interrupted what she might have had to say concerning the mice in Tim's barn. "I'll answer it, Larry," obligingly she jumped up.

While Mrs. Blaine was in the hall, Greg leaned over the couch and held Larry very close to his heart. "Hear it beating?" he tenderly inquired: "Sweet-heart, it's beating for you."

"I'm so sorry," Mrs. Blaine's voice broke in on their *tete-a-tete*; "for I've enjoyed the chat so much, but I must go home now. That telephone call was for me on a matter of business. I'd forgotten all about it."

(To be continued.)

Among those who profess his name, fear of God will have the effect of setting into operation those agencies which will establish God's kingdom on earth. We are told that those who will not fear God will curse him and perish.—E. J. Gleazer, in *"The Judgment,"* a sermon preached at the Stone Church, Independence.

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## Conference—And a New Home

Apr. 4th—Left for Independence. To Bro. T. James, home where I was made thoroughly at home. 6th—Conference convened. Joseph Smith, pres.; W. W. Blair, associate; Hy Stebbins, Secy.; W. C. Cadwell, ass't.; Bro. Besbee, chorister; Bro. Gillin, speaker for the evening. Thurs. 9th—Fasting and prayer today that the Lord might speak concerning David and the 1st quorum of the church. 11th—A good quorum meeting at Bro. C. Mills. In conference afternoon on motion of Bro. Robinson, I was called to the chair during the sustaining of authorities. Joseph Smith and Bro. W. W. Blair were sustained. On motion to sustain David, Bro. Joseph stated that "The voice of the Spirit" to him was that David shall be released. We are left with 8 apostles and 2 of the first presidency. In the afternoon I had the pleasure of marrying Mr. Guy C. Smith and Emma E. Johnson at the home of her sister and brother-in-law, Thomas James. Bro. Joseph and a goodly number of Saints were present. Back in St. Joseph --20th—Reached home and found all well—thank God for home. While home Col. Shuster offered me the home in which we live for \$1,000—\$100 down and the rest on payments. Decided to accept and worked on it till Sat. Went to Shenandoah and preached on Daniels prophecies and the Latter Day work.

June—Journeyed to Omaha where I visited my daughter Amy and husband, and my son Zenas. Twice during my visit I felt that only through the miraculous care of God, our lives are spared from danger. The first was a serious run-away, and the other a terrible storm while driving with a friend. Much damage was done. Mon. 15th—I received a letter from the 1st presidency permitting me to remain in the west, till my health is improved enough to go on my mission. Today President Smith, Alexander and Joseph Luff came to see me. They were on their way to Utah and California. They stayed with us and were pleased to find my health improving. 27th—Went to Fremont—passed the old trail near there where we traveled with ox teams and hand carts 25 years ago. Peculiar thoughts crowded my memory. I felt like a culprit for having drawn a handcart in just such sultry weather as this across this region in my anxiety to gather to Zion and yet I felt happy in the thought that, culprit as it made me feel for my credulity and overweening confidence in men, I did it because I had faith and love, faith that I was serving the God of Israel, love for him and his work more than myself.

July 1—Very poorly indeed. Better toward evening. Went to church, prayer meeting. Spoke a short time by the spirit, and about half the night after I retired was in the spirit. 6th—Spoke on "Angelic Ministrations," with the attention and interest of all. 7th—Rec'd telegram from E. T. Dobson to go to St. Joseph on next Sunday and assist Bro. McDowell in opening new Hall there and answered I would go. 12th—Conference at Elmwood—a great day of camp meeting from 750 to 1,000 present. Back to St. Joseph. Sunday preached morning and evening at new Hall with good liberty—fair congregation—was soaking wet both morning and evening, overheated and so suffered. Weds.—Visited at Bro. Neidorfs. Last evening Bro. Neidorf fell while unhitching his horse from his buggy and was kicked by the horse, twice on the back, on the arm and grazed on the forehead. I went at once to see him and he would not have a doctor so I administered to him. When Bro. Dodson came home we went over, after gaining silence Bro. D. led us in prayer, then he held Bro. Neidorf up while I anointed his back, praying that as my hand and the oil placed over the wound, all pain, swelling, and soreness might disappear. When through Bro. Neidorf was with tears of joy, spread forth his hands and said "Thank God I'm so much better." Bro. Dodson confirmed the anointing. This morning, the good health of the stricken brother is such, he told me, as he has not had for months. "Praise the Lord, oh my soul—in humility and love." . . .

Oct. 28th—Borrowed organ from Sr. E. Holmes, Bro. Criley sent me down table from church, and these make me comfortable to work on music and writing. Lord give me ability to write, to preach, to compose music in which thy Saints shall delight and let thy wondrous love permeate my soul so I shall be an influence always for good.

Nov.—Rec'd letter from Bro. J. W. Waldsmith, telling of taking a homestead and tree claim in Kansas and wishing me to do the same—it has been an earnest thought with me, but I cannot see my way clear to do so now, although I realize the church cannot take care of me in my old age, and I do not desire to be an object of charity.

December.—Work around Knoxville—20th—preached on baptism—came home at noon and had a marvelous manifestation. I have foes whom I know not, and friends I suspected not—there is to be an increase and much opposition in consequence, but a glorious triumph awaits me. At the afternoon meeting the spirit

was visibly and markedly manifest to spiritual sight. . . .

1886

Sunday, 10th—Attended services but was sick. Bro. Thomas preached—home and lay down—a little before three I was bidden to "Rise and go to the meeting, for I have a message for them from thee." I went but was so sick when I arrived had to call on the elders to administer to me. The Saints all knelt while the elders administered. God bless their loving hearts. Soon after, I arose meekly and had just finished saying that I had been bidden to come, but I knew not what the message was, when the Spirit came to me like a flood and carried or impelled me up the aisle, to the elders and down the other, my eyes closed in going and my voice uttering an unknown tongue, what to me as to all others unintelligible. As I sat down I felt weak, Bro. Thomas, then gave a prophecy. When he had taken his seat, the spirit again rested upon me and led me to give the interpretation as it had the tongue, and in the same manner was I impelled forward. When I reached Brother Criley I laid my hand on him, uttered a few sentences, then resumed march till opposite the bulk of Saints—spoke to those on the right then to those on the left, thence to the communion table where I laid hands on Elder Reese, then on to Elder Thomas; and returning finished tongue opposite last seats, opened my eyes after amen and amen and took my seat—To me it was a wonderful display of the Spirit's power and many faces were wet with tears. Administrations were then held at which there was a wonderful display of power and blessing. "Dear Lord thy glory and majesty are thine, we can only give thee thanks."

Feb.—Bro. Wm. H. Kelley came to see me and said there was complaint because I did not travel more as some did. In a letter from this same Wm. H. Kelley, dated Dec. 18th—he wrote me, "There is doubtless great need of your labors in Pittsburgh and other places, also, if time and circumstances would permit you to visit them. I have been in that district so little that I cannot advise very satisfactorily to myself as to where the most urgent calls are at present. I hope to spend some time next month in Ohio. There is great need of work being done farther east, but every step in that direction is attended with increased expense. This old hindrance is a great drawback, yet must be consulted. You will doubtless find plenty to do for awhile at least where you are or in adjacent

places. Aside from Pittsburgh you would doubtless enjoy laboring in the Massachusetts district for awhile, the best of any place in the East. But want of means and it being so near the April conference it seems out of the question to try to reach that. The finances are down low just now, so I learn, we will have to keep near home." When I received this I was glad that I was as busy as I could be opening and trying to open other new places. Bro. Kelley advises me that I close my work here and go elsewhere. 2nd—This morning Frank Reese came to see me and after a talk he went. Then I wrote a letter of resignation to the branch enclosing my reports of labor and moneys left in my hands on committee work, with accompanying vouchers. 4th—Bro. Frank Criley came to see me to talk over the resignation. He said at one time there was not more than four, at another six disaffected towards me, and they only at my presenting personal views in preaching, though he admitted that I did not give them as anything but my views, which I did not ask the people to receive. He expressed the conviction that my resignation at that time would injure the cause. I agreed, he took my resignation and put in the fire. 6th—Had a conversation with Sisters Salyards and Creese, and felt very sad, as did my master. "Oh! My God, hast thou forsaken me?" Satan has been very busy and it seems some of the Saints have been his emissaries. I hid as much as possible my grief and after praying with them, went up to my room and poured my soul's deep entreaties before God for guidance and light in my hour of need.

April 1—Arrived at Burlington—found a suit of clothes from my dear daughter, who, with my wife, paid for them. I need them badly as I am worse clad than for many years. God bless them both. Fri.—Took train for Lamoni and conference. April 6th—Conference convened today at 10 a. m. Pres. J. Smith and W. W. Blair, Sect. H. A. Stebbins, and John Scott. Reports, read, taking all time of both sessions. Bro. and Sr. Waldsmith accompanied by my wife came on the 8th and left the 15th. A petition from Nebraska City and District was received, asking that I be sent there—with 208 signatures. This was handed to Bro. Cappel on the first day of conference and by him handed to and read before the quorum of Apostles; but never acted upon. When names were read for appointment, no high priests among the appointments, the Apostolic quorum report said that no report had been received from the H. P.s, stating they were ready for duty; hence no appointments made. My report was read in conference the 2nd day, I believe it was, and I expressed my willingness to continue and yet "no report." Like the Nebraska petition it was pocketed. On the 14th this report of the Apostolic Quorum was received and the H. P.s held that evening

and the matter taken up and it was found to be unknown to all its members except the secretary, who was also the church secretary, that such a rule had ever been passed by the Apostolic quorums to the other quorums. But we gave in our names Bro. C. Derry, R. W. Elvin, and M. H. Forscutt as willing to take the field. On the 15th the Apostles again reported this time giving missions to C. Derry and R. M. Elvin but none to M. H. Forscutt, claiming he had not been recommended for a mission. Many of the brethren and especially those from Nebraska, were indignant at the treatment I received, and on motion of two of the H. P. the Twelve were asked to give the reason why they had not given me a mission, in the afternoon they gave their reason and I presented my resignation. I have given my best years of my life to this church and my baptismal registers show upward of 500 baptized converts. I have loved and labored for God, have tried to do my duty, been blessed of the Lord, and have been comforted and sustained by him, when doubts and troubles have assailed. I am compelled under the accumulated presence of secret influence for years operating and by the public action of today to either sacrifice my manhood or my standing as a public missionary in the church. Returned to my home in Nebraska City. Later I went to Omaha where I secured a position for the Union Pacific R. R. and where I worked in the local branch, preaching and working with the young people as I love to do as much as I was able. Stayed there till April, 1888, when I left to go to Lamoni where I accepted a position as Editor of the Harmony. Entered on Editorship last week in April, 1888. Finished work in March 1889. When through I turned over to the church all manuscripts, music as well as song books from nearly all nations which I had gathered together during my life time—The work upon which I had with others spent weeks, months and years was finished and given to the church, from which I received both praise and disapprobation, which I have found always accompanied our efforts.

April, 1889—Attended conference—First Presidency appointed me as minister to St. Joseph for which place I left and entered upon my duties the same month.

### 1890

Jan. 1, 1890—Weather fine and clear—administered to child and at 2:30 attended meeting again called for child and then to administer to Sr. Neidorf, who was greatly relieved. 7:30 to prayer meeting, the largest one ever held here, 10 prayers, 10 songs and 45 testimonies, short, but to the point. Prophecy to Bro. Bacus and David Krahl—adm. to 3—Bro. Wight's child has scarlet fever. 2nd—Slept none last night so at 2 arose and began writing and continued till 9 a. m. Letter from Joseph—he commends my

work on the Harmony, as do many others, even if I am severely criticized by some. Preached at Bro. Clay's. 3rd—Wrote till 3 p. m., then visited at Bro. Ennis, after which I went to Young People's Mutual Improvement Society, which I organized last summer and presided till in working order then resigned.

March—Worked on revision of Harmony and finished the revision the 19th—also worked in ministerial duties.

April 1—With Bro. Luff and E. L. Kelley went to Lamoni met by son of Sister Wicks, Peter Luff and I on auditing committee, worked on auditing Thurs. and Wednesday. Conference convened on Apr. 6th, with President J. Smith and W. W. Blair in charge—H. A. Stebbins, John Scott, sect. Conference about as usual.

[Diary from here to Jan. 1, 1892, missing.]

### 1892—"Zion's Ensign" Begun

Jan. 1, 1892—Evening to Oyster supper at church—ill so did not stay long. 4th—Evening birthday party of Chas. Eldredge and wedding anniversary of Bro. and Sr. Gardener. 16th—With Bro. Winning met Bro. J. A. Robinson at the St. Charles—Robinson and Pitt have commenced a new paper, *Zion's Ensign*.

June 19—58 years old today—J. W. Smith preached in the morning and Pres. Joseph Smith in the evening. Ruby brought me 6 shirts and Bro. Atwood a book. Lord help me to grow in thy likeness as age increases. Baptized 2. . . .

(To be continued.)

## Unruly Members

By H. E. Depew

Our tongues are active little things  
That often hurt, with many stings,  
The very folks we love so well;  
But when these tongues begin to tell  
The latest bit of gossip, fair,  
Consideration isn't there.

Unruly members of these frames,  
That often fan consuming flames  
Of jealousy, and envy, too;  
There's nothing they won't stoop to do  
As gossip's path they often pace—  
To set at odds the human race.

With such a wealth of good, and cheer,  
Stored up for listening ears to hear,  
It seems a waste of time, and breath,  
To rail and criticize to death  
The earnest plans, or humble voice,  
Of one deserving better choice.

Those thoughtless words we speak so oft  
Are spread abroad, and go aloft,  
To make a record which, I fear,  
At some far day will cost us dear.  
So now, while yet there's time to spare,  
Let's train our tongues to be more fair.

# The Sunday School Lesson

# The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Four—April 22

### The Highway of Economic Justice Isaiah 58-62

(Each person must do his own contemplating of the text.)

The goal of peoples is peace, prosperity, and happiness. Whether or not peoples reach this goal depends upon the highways they travel—i. e., the courses they pursue; it depends upon how the business of peoples is managed. "Make straight in the desert a highway for our God," (Isaiah 40: 1-10) is a call to the peoples of Zion, or "Jerusalem," the "New Jerusalem," in the latter days, to embody the will of God in their social institutions.

This prophecy of The Highway is identical with the message of *Doctrine and Covenants* 102: 2: "The union [the social union] required by the law of the celestial kingdom." And as you compare section 102 with Isaiah 58-62, note how it concerns itself with the question of economic organization.

The yoke shall not be broken; the burdens shall not be undone; the bands of wickedness shall not be broken; the oppressed shall not go free, until this highway of economic justice is builded. Who, then, have more responsibility to build The Highway, and a greater urge to do so, than the peoples of the Church who cannot sleep in peace because the *direction of their travel* inflicts such needless and cruel suffering upon the objects of their love?

This prophecy looks forward to the cutting of the stone out of the mountain. It is the prophecy of The Government in another form. No less than four times does Isaiah repeat this prophecy. (See Isaiah 2: 1-4; 9: 6, 7; 40: 1, 10; 62: 10-12.)

This prophecy is a forward look to the age of industrial achievement combined with economic and political distress. Note the intimation: *in the end*, government shall be designed to serve The People. The whole burden of this prophecy is the rights and welfare of The People.

#### THE AGE OF ADVENTURE IN GOVERNMENT

See now if the cataclysmic and world-wide changes in government of this age are not setting the stage for the building of The Highway. Everyone is thinking and talking about the economic set-up. And when propaganda takes on the proportions of Father Coughlin's nationwide broadcasts, it augurs great changes in the economic highway.

It seems odd to me that so many Church men are apathetic in the matter of economic reconstruction. Surely they are not prophets. Any man who wants the happiness that comes from devotion to a worthy cause should try to catch the prophetic vision of The Kingdom. Once it grips us, we can't help working for it. And if we work for it, nothing can rob us of happiness. The martyrdom of Bakunin, and many other champions of economic reform, is easily explainable to the man who is gripped by the prophecy of The Kingdom.

#### THE THEME

Social justice is an effect of which godly government is the cause. However well-intentioned people may be, a complex society, such as ours is, cannot be made orderly, efficient, and just without government. Personal righteousness alone will never bring order out of this world of chaos.

#### GATHER OUT THE STONES

"This people must be organized according to my laws; if otherwise, they shall be cut off." (*Doctrine and Covenants* 51: 1.) "The union required by the law of the celestial kingdom." (Ibid. 102: 2.) The peoples of this church are called to shape their economic course in the light of the experiences of the race as they are guided in their judgment by the Spirit of Truth. (See *Doctrine and Covenants* 85: 21.) And one of the benefits to be derived from the study of the prophecy of The Kingdom is the identification of some of the bad stones that must be kept out of Zion's highway. *Doctrine and Covenants* 38: 5 is an instance of what I mean. "What man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith to the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just."

What question is this? It is the general question of economic justice; and of the justice of our wage system in particular. It is the same question which lies beneath the prophecy of The Highway: "I will no more give *thy* corn to be meat for thine enemies; and the sons of the stranger shall not drink *thy* wine, for the which *thou* hast labored: But they that have gathered it shall eat it. . . . and they that have brought it together shall drink it. . . ." (Isaiah 62: 8, 9.) And then follows the statement of the means by which such injustice shall be overcome. "Cast up, cast up the Highway."

#### ECONOMIC HIGHWAYS

It is conceivable that the products of industry might be equitably distributed under more than one form, constitution, and method of government. There may have been plantations in slavery times on which slaves were treated with due consideration in the matter of providing them with bread and shoes and shelter. But there is more to economic and social justice than that. Personal freedom to dispose the products of one's own labor as he wills; freedom to manage one's own affairs as he himself wills; individual responsibility; and such like—these are as important items in social justice as a mathematical division of commodities based upon either individual worth or individual need, or costs of production, or whatnot. All these are *rights* which do not inhere in certain forms and methods of government.

To cast up the highway of justice is to establish an economic code or mode of economic government which yields justice as a natural consequence; and which does not depend upon distributing charity to make up for "wages held back by fraud."

*Doctrine and Covenants* 77: 1, 81: 4, 51: 1, et al, all deal with this question of casting up the Highway. And yet there are many Church members who talk as if social chaos, waste, and injustice would disappear if only men were not selfish, inconsiderate of others, careless in their personal habits, lazy, and whatnot. They do not see the *necessity* for godly government in a complex economic society as a *means* to social order, efficiency, and justice. For all such, this prophecy of The Highway has a message of especial importance. It is such people who expect to redeem Zion without instituting godly government; or to correct the evils of Babylon the while they incorporate the causes of these evils in their own economic behavior.

#### THE END

The identity of the message of the prophet of the Restoration with the prophecy of Isaiah surely has meaning to a people who believe they are the called of God in this age to bring to pass The Kingdom.

The political atmosphere was coming to be permeated with zionic principles of economic organization at the time the prophet of the Restoration appeared upon the scene. Now then, does that fact tend to credit or to discredit the prophetic claims of that prophet? Must a plan of economic government be out of accord with the trend of the times to be divine? Must it be something of which no one else has thought? Does

it follow that a prophet is a copyist because his message incorporates principles of economic organization promulgated by contemporary thinkers?

There are in this church those who contend that The Highway plans of the prophet of the Restoration have become obsolete because industrial conditions have changed since he gave his plans. This contention raises the question of whether or not the changes in the industrial situation which have taken place have decreased or increased the need of that highway. If Zion's plan of economic organization has become obsolete since 1834, then all the talk about "a permanent and everlasting establishment" and about the preparation for the coming or reign of Christ, and of the general shift that is to be made to this mode of economic organization, is not good sense. Those who care about the reputation of The Truth should give some thought to such questions.

#### WEIGHING ISMS

To give a reason for the belief that our Zion rather than some other "ism" is The Highway of Isaiah's prophecy, it is necessary to have some notion of the essential differences between Zionism and other "isms." Just an instance of what I mean: Zionism is directed from above, whereas Communism is directed from below. Zionism trusts its men, whereas Communism trusts no one. Zionism distributes goods in accordance with individual needs and just wants, whereas Technocracy apportions to each an equal number of units of good. (Of course Technocracy groups men according to age or whatnot.) Zionism imposes an obligation to labor upon those who would eat, whereas Anarchism grants to everyone without any consideration whatsoever as much of the ordinary commodities as he cares to consume. And so on—a study of the "isms" must provide the people of God with a reason for the hope that is within them.

Don't forget—proposed highways of vastly different worth as instruments of social justice may contain certain identical rules. It is *The Plan* of economic organization; it is The System of principles; it is The Polity that determines its worth. No "ism" should be judged to be The Kingdom mode of government because it has *some* of the marks which characterize The Highway. The elements of CO and CO<sub>2</sub> are identical in nature. But the ratio in which they are combined produce widely different results.

#### PUBLIC VERSUS PRIVATE CHARITY

Public charity is organized charity. Private charity is unorganized charity. The first effort to systematize charitable relief was made in New York in 1842. Today there are many public charities: Welfare Boards, Provident Associations, Red Cross Societies, Helping Hand In-

stitutes, Sisters of Charity. You know the story.

But whether charity is public or private, it does nothing to lift the burdens of toil that oppress the weary traveler. It does nothing to make the highway safe for the unsuspecting or uninitiated traveler. It leaves the highway as unsafe *afterward* for the victims whose wounds it heals as it was before. At best, charity in any of its forms is social patchwork. It is not the highway building process. There is no substitute for the right ordering of human relations. The breach must be repaired. The Standard must be lifted up. The Paths must be restored. His Work must be done. This is the message of Isaiah's prophecy.

#### WE ARE OUTCLASSED

Other people have outclassed us in the business of charity. Latter Day Saints are no match for the Salvation Army in the business of organized charity. Why is that? Is it because that is not the field in which Latter Day Saints are to make their contribution to the welfare of society? Is it because this Church is constituted for another purpose? Is it because a failure to let the greater light of The Kingdom shine has resulted in the dimming of the lesser light? How can a people who believe God has called them to set up The Standard of right economic behavior for peoples compete successfully with those who see in organized charity their supreme opportunity to bless society?

"Say ye to The Daughter of Zion," "cast up, cast up the Highway." This is the calling of the Church today as revealed in this prophecy: to lift up The Standard; to order and establish "The Government" in judgment and in justice.

#### Resurrection

Jesus was the first man in history to make the absolute continuity of life seem real. There were scattered hopes of it among the Jews. To the Jew death seemed abnormal and irregular. He never associated his great men with it. Enoch escaped it. Elijah passed by it. Moses had a hidden grave. The Bible does not record the death of a single one of its prophets. The reason suggested by Matheson, is that in the thought of the Biblical writers, the prophet dwelt with things that were eternal, and they felt that his image in the record ought to be timeless as his message was timeless. The Jew, like the Greek, had a horror of death. But the teaching of the continuity of life is not found in Jewish or pagan literature before the time of Christ. Jesus made it the cardinal question of belief. When Martha came to him on the death of her brother and was not satisfied with a far-off resurrection but asked for some present comfort, he said, "I am (now) the resurrection and the life. He that believeth on me shall

never die; believest thou this?"—Henry E. Jackson, in *Great Pictures as Moral Teachers*.

#### Salvation of Souls

Plano, Illinois, January 9, 1869.

Let the Saints bear in mind the object for which the gospel is preached—the salvation of souls.

Those only are saved who are freed from sin; therefore let all who desire to be saved free themselves according to the law of Christ. The law of spiritual unity and strength is for men and women who have wisdom sufficient to yield to that law without contention and strife.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom, and a will to do good, accept the offer which he makes, and become heirs with Christ.

The witness of the gospel borne to us becomes a testimony against us, whether for good or for condemnation, as it is written, "it is a savor of life unto life, or of death unto death."

Who then desiring to bear witness of the truth, if willing that the testimony which he bears shall be the one by which he is to receive his honor when the Judge rewards the children of men, after the judgment, must depart from evil, not only in name but in fact.

For us, brethren, let me assure you as an ambassador from a far land, there can be neither rest nor safety till the Master of the field sends out his servant to tell us that the harvest is over.

And if, when these stewards shall find us reaping, they so report, as of those found worthy, their testimony will prevail over the testimony of those who have idly waited the call to cease from labor.

So, then, let the profession of faith be the practice of the gospel teachings. . . .

He then that is wise will seek not to abuse this liberty of the gospel to the perversion of the pure in heart but weak in the faith; nor yet for the purpose of excelling in word. But will, accounting it as the grace of God, be content to do all that lies in his power for the good of man, to the glory of God; leaving the height of his exaltation and the excellency of his honor to the mercy and the justice of God, who doeth all things well. Herein is an exceeding great faith exemplified. . . .

But death must reign until his power is broken by the Lamb who taketh away the sins of the world; and this he will not do until his work upon the earth is perfected.

And a people prepared for his coming, who shall be pure in heart, clean in appearance, robed with the garments of peace, and sanctified by the love which has been shed abroad for all his saints.

Be watchful, be prayerful, be sober.—Joseph Smith, in "*The Restorer*," volume 3, pages 213, 214; *Church History*, volume 3, pages 515, 516.

## Looking at Boulder Dam

By M. A. McConley

The dam site is about twenty-two miles by road from the Las Vegas, Nevada, at the mouth of Boulder Canyon. From Lookout Point on the Nevada side, one may see the whole works and yet not be put to the danger of having something fall on him or of falling off a ladder or something else.

Huge cables cross the canyon. The construction is being done from the Nevada side, though of course the Arizona side of the canyon and dam is being developed. But the materials, etc., are all assembled and Boulder City, where the administration of the works centers, is on the Nevada side.

Up on the rim a city has been built by the government with cabins for married men and dormitories for single men and a huge dining room, a large recreation room where one may get a new suit made to order, get his hair cut, his shoes repaired, his laundry done, smoke, play pool, work a slot machine, get an ice cream soda, etc. No alcoholic drinks are served or allowed sold on the Federal Reservation which stretches for twelve miles from the river on each side. So when the boys want to "tank up" they must go to Las Vegas, twenty-two miles distant.

At the entrance to the reservation, unless you are a workman with a properly provided pass, you must get a permit from the ranger at the lookout station on the road, telling your name, business, etc. This has to be signed and is your identification while around the works. And only workmen or officials can go down on the works proper. I was down in the bed of the river a year ago January on the works with the men—a government official having taken me down there. It is much more dangerous now. At first we had planned on going down but when we considered the risk and trouble we discarded the idea and I went simply as a visitor.

They are working about four thousand men on the dam now, divided into three shifts. The men ride down in huge transport trucks—one truck hauling as many as one hundred and fifty men. One of the biggest trucks has three engines, and is a double decker.

A shift leaves the works at Boulder City at 2.30 p. m., and we watched them load into the trucks to go down. They wear helmets to protect them from falling rocks or anything which might fall in the way of tools, or from bumping their heads around the place. They report that the helmets have saved many men's lives, including our Roscoe Hampton, in whose home I stayed while in Las Vegas this time. And a man's helmet saved his life too when a sledge hammer slipped from Brother Hampton's hand and fell and struck another man on the head. About twenty men have been killed on

the job this last summer. And two of our boys have had close shaves. Robert Hampton is the priest in charge of the group.

The cement for the dam is let down in huge buckets carrying eight cubic yards of concrete each. The concrete and the bucket must weigh twenty tons. The buckets are let down on a cable from the main cable crossing the canyon above. The man who operates the bucket cable cannot see over the canyon into the place where he is letting the bucket, but is guided in this by phone from down below. These buckets have been the most dangerous things and when a bucket comes down you see the men scatter until it is dumped and up again out of the way. Well, one of these full buckets swung against the side of the canyon where the train sets on which the buckets are brought around to be hoisted down, knocking an empty bucket over the cliff. It fell in the form next to where Robert was working, killing a man instantly. He was the first man over to pick up the dead man and it sort of spoiled the job for him for a time.

Another form of danger where several have been killed is from falling off the high ladders where one has to climb and as the dam gets higher these are increasingly dangerous.

One day Roscoe fell backward fifteen feet down and came down on his head and shoulders. But fortunately it was just where a bucket of concrete had been dumped, and he went in about two feet. Had he not had on a helmet, even then it might have fractured his skull for even "soft concrete" is not very soft, for it has big rocks in it. But anyway if you want to fall on concrete, I recommend it rather than that which has set.

The most dangerous place now is the "slot." This is a gap eight feet wide directly in the center of the dam which is being left so that the dam as it hardens can contract or expand as it needs to do. This is on the division line between the two states. It is now two hundred and fifty feet deep and will be over seven hundred feet before the dam is finished. One day a timber gave way and Robert fell into the slot. But he jumped and caught a piece of timber down some ten feet and hung until rescued. So it is a dangerous piece of work.

Scalers hanging onto the side of the cliff are also doing some dangerous work, getting all the loose rock dynamited off so what is left where the dam connects with the canyon is absolutely solid rock of the best sort.

The State automatically insures every man against accident or death—that is it pays compensation therefor. But the two states do not agree so if one is hurt on the Arizona side he gets more compensation and if killed his folks get seven thousand, five hundred dollars on the Arizona side, but only five thousand dollars on the Nevada side.

Watching the men go down in the transports you would almost think they were going out to the front line trenches. One realizes that no one would be there unless he had to be for a job. It is not child's play in which they are engaged. Personally, I hope I am not a coward. But I am thankful I do not have to undergo the physical hazard hourly which those men do while on that job. They, each one, deserve a medal.

A ledge is being built where the power houses will be down on the Nevada side. The whole thing is too big to comprehend. When it is finished there will be a lake five hundred and fifty feet deep, backing up for one hundred and twenty-five miles. In some places it will be thirty miles wide—making quite an inland lake.

A great piece of engineering—greater they say than the Panama Canal. What great advancement has been made in science and invention. If we had but advanced as far in social engineering, what a world we would have.

The thing the world needs now is social and spiritual engineering. The challenge is ours! Are we big enough for the task? Will we risk and sacrifice what is necessary for its accomplishment?

The years just ahead of us will give answer. I hope and pray we may, and with God's help believe we will.

## The Art of Successful Living

Every individual owes it to himself, and to the cause which he is serving, to keep a vigorous, healthy body, with the nerves steady and strong, prepared for great efforts and prepared for disappointments and trying positions.

As far as I can, I make it a rule to plan for each day's work—not merely to go through with the same routine of daily duties, but to get rid of the routine work as early in the day as possible, and then to enter upon some new or advance work. I make it a rule to clear my desk every day, before leaving my office, of all correspondence and memoranda, so that on the morrow I can begin a *new day* of work. I make it a rule never to let my work drive me, but to so master it, and keep it in such complete control, and to keep so far ahead of it, that I will be the master instead of the servant. There is a physical and mental and spiritual enjoyment that comes from a consciousness of being the absolute master of one's work, in all its details, that is very satisfactory and inspiring. My experience teaches me that, if one learns to follow this plan, he gets a freshness of body and vigor of mind out of work that goes a long way toward keeping him strong and healthy. I believe that when one can grow to the point where he loves his work, this gives him a kind of strength that is most valuable.

When I begin my work in the morning, I expect to have a successful and pleasant day of it, but at the same time

I prepare myself for unpleasant and unexpected hard places.

I try to look after the little ills, with the idea that if I take care of the little ills, the big ones will not come. When I find myself unable to sleep well, I know that something is wrong. If I find any part of my system the least weak, and not performing its duty, I consult a good physician. The ability to sleep well, at any time and in any place, I find of great advantage. I have so trained myself that I can lie down for a nap of fifteen or twenty minutes, and get up refreshed in body and mind.

I have said that I make it a rule to finish up each day's work before leaving it. There is, perhaps, one exception to this. When I have an unusually difficult question to decide—one that appeals strongly to the emotions—I find it a safe rule to sleep over it for a night, or to wait until I have had an opportunity to talk it over with my wife and friends.

The kind of reading that I have the greatest fondness for is biography. I like to be sure that I am reading about a real man or a real thing. I think I do not go too far when I say that I have read nearly every book and magazine article that has been written about Abraham Lincoln. In literature he is my patron saint.

But, after all this is said, the time when I get the most solid rest and recreation is when I can be at Tuskegee, and, after our evening meal is over, can sit down, as is our custom, with my wife and Portia and Booker and Davidson, my three children, and read a story, or each take turns in telling a story. To me there is nothing on earth equal to that, although what is nearly equal to it is to go with them for an hour or more, as we like to do on Sunday afternoons, into the woods, where we can live for a while near the heart of nature, where no one can disturb or vex us, surrounded by pure air, the trees, the shrubbery, the flowers, and the sweet fragrance that springs from a hundred plants, enjoying the chirp of the crickets and the songs of the birds. This is solid rest.

My garden, also, what little time I can be at Tuskegee, is another source of rest and enjoyment. Somehow I like, as often as possible, to touch nature, not something that is artificial or an imitation, but the real thing. . . . I pity the man or woman who has never learned to enjoy nature and to get strength and inspiration out of it.

I keep individually a number of pigs and fowls of the best grades, and in raising these I take a great deal of pleasure.

Games I care little for. I have never seen a game of football. In cards I do not know one card from another. A game of old-fashioned marbles with my two boys, once in a while, is all I care for in this direction. I suppose I would care for games now if I had had any time in my youth to give to them, but that was not possible.—Booker T. Washington, in *Up From Slavery*.

## WATCHMAN, WHAT OF THE NIGHT?

(Continued on page 457.)

with the parents and nurse of Sue Trammel, was flying to Baltimore in a borrowed airplane. Eleven hours later, after having flown a distance of 1,400 miles through a terrific Atlantic storm, the plane landed safely on an ice-covered airport. Prompt action, skill, and courage, both on the part of the aviator and the surgeon, saved the life of that baby.

Yes, Zion must be Redeemed; but were the call to establish Zion given us, as the call was given to James Wedell to fly this child to Baltimore, would we be willing and as well prepared to move courageously forward in spite of the obstacles?

We shall do well to remember that Zion is as near redemption as we are willing to make it. If there are those who doubt the statement, let them read section 102 of the *Doctrine and Covenants*.

Zion, indeed, must be redeemed—not a hundred years hence but today by this generation of youth. In the light of this message—Watchman, what of the night?

## RUN THE RACE

(Continued from page 459.)

others. It is easy for a losing team to quit the field of contest; it is easy for a defeated army to surrender; it is much harder to go forward and "carry on," regardless of discouragements. We are today what we are because of the choices we made yesterday.

At one time a man was heard to relate a story of a running problem. He said that he had spent considerable time trying to find out why a rabbit could out-run a dog. But after a long time in observing, he finally concluded that the dog was only running for his dinner, but the rabbit was running for his life.

WHEN WE DECIDED to enter the Christian race, did we really consider the cost—the cost of being in the family of God, and the cost of staying out of the family? Just running for our dinner will not amount to much, the race for eternal life is the larger quest.

Opportunity is knocking at our doors desiring to introduce us to responsibility. No growth is made toward any given goal, without accepting responsibility when offered, and working with all our might toward success. One's strongest opposing force to progress is always within one's self, and as one strengthens his desire to grow, he eliminates the opposition to growth. Growth is not always noticeable to the one that is growing; many times when we feel the most discouraged, we are growing fastest, and are on the verge of

a new burst of conscious realization.

No one who is incapable of making a great decision and ordering his life accordingly can ever become a great character. We like to become acquainted with things and try them out. As you grow you become aware of your ability to create things and conditions which you desire.

No one aspires to greater things than he is capable of attaining; anything that one has a definite urge to accomplish, can be accomplished by him, else he would not feel that urge. As a matter of fact, there are no direct limitations placed on any individual, except the ones he chooses and fixes on himself.

When one actually desires a thing, one usually finds time for that thing, even though it means the sacrifice of other things. The only thing that is really a definite stumblingblock to progress, is lack of determination, which is in reality lack of desire, and not until the individual has a definite desire will he push forth with the necessary determination. In many cases the lack of accomplishing comes from or is caused by a lack of desire to change. We close our minds to things new and strange.

Charles R. Hield once said, "The limit upon our capabilities is often caused by the limit we place upon our desires. You've got to get up every morning with determination, if you're to go to bed that night with satisfaction."

"We shape, ourselves, the joy or fear  
Of which the coming life is made,  
And fill our future atmosphere  
With sunshine or with shade.

"The tissues of the life to be  
We weave with colors all our own;  
And in the fields of destiny  
We reap as we have sown."

## THE STANDARD OF DAILY LIVING

(Continued from page 460.)

the Christian army, if I expound Christ and live Judas. A traitor has no place in the Christian Army.

He may "get by" for awhile, but when his trickery is discovered, he has hurt not himself alone, but the cause which he represented.

There is no better time than today to examine ourselves. If we fail to discover our flaws after prayer and fasting, we are in great danger. When we do discover our mistakes, let us make haste to remedy them.

The world is watching us. They expect us to be perfect, because we represent the true gospel. We all make mistakes, so the world pardons us once, but a repetition of the same mistake is not excusable.

If Christ isn't exemplified in us, we have hurt him and the church we represent. I realize my many shortcomings and ask for an interest in your prayers, that I may better serve Christ.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Can one who never heard the gospel in life, but accepts it after death, have celestial glory?*

The *Doctrine and Covenants*, Section 76, deals with the subject of the different glories to come, and seems to indicate that those referred to by the questioner will have terrestrial glory, though the matter is not stated exactly as put in the

question. Of those to receive terrestrial glory it states:

"These are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it."  
—76:6.

So far as I know, the purposes of God in placing man on earth have never been wholly made known, though many things have been revealed. Why some hear the word in youth, others in old age, and others not at all, is not easily explained. Why some have been miraculously converted and led to the truth, while others have had no such experiences, is a mystery to most of us, though we can sometimes find a few suppositions that help to clarify it, perhaps. Jesus said, "work while it is day," and our duty to present the gospel to men is here and now. Even those who receive it may suffer final condemnation if they are negligent of their duties. But one thing we may well remember: God is just, merciful, all-wise, and full of love to his creatures, and will give each one the highest and best he is capable of appreciating and properly using.

*Where was Samuel the Lamanite when he foretold signs of Christ's coming?*

He appears to have been in the land of Zarahemla, at the city of Zarahemla, which is located by the church committee on archeology in the southern part of the land. Zarahemla was located by the committee along the western portions of

Columbia and Venezuela, extending westward and northward to the Pacific and Atlantic Ocean, respectively. The *Book of Mormon* states that Samuel came into the land of Zarahemla (586:2), and got upon the wall of the city (586:5), which was the city of Zarahemla (587:15), and preached upon the walls, warning of the great destructions to come to the land and cities.

*Did Christ visit both paradise and hell before his resurrection?*

There is no certain answer to this known to me. Some hold that the words of Peter in which he quotes David concerning the resurrection of Christ, "that his soul was not left in hell, neither his flesh did see corruption," refers to Christ. Others believe the first part of the quotation refers to David, that his soul was not left in hell, and that the latter part refers to Christ, whose flesh did not see corruption (see Acts 2:29-31). Jesus said to the sufferer on the cross: "Today shalt thou be with me in paradise" (Luke 23:43), hence it is clear that he went there that day, but how long he remained is uncertain, unless the *Book of Mormon* statement that the righteous remain in paradise till the resurrection (449:47) be held to apply to Christ also.

*Is hell a literal place of fire?*

From our present knowledge of the spirit it would not appear that it would be subject to literal fire, and it is probably not the intent of Scripture to so teach. The word *fire* is used many times in the Bible as a figure of speech, and there is no reason to suppose otherwise in its use to describe the punishment of hell. We read: "God is a consuming fire" (Hebrews 12:29), and James 3:6 says the tongue is a fire. The *Book of Mormon* says of those in hell: "their torment is as a lake of fire and brimstone" (108:40), and this is doubtless the scriptural meaning of the term.

*Did Zacharias baptize John the Baptist?*

The only text which mentions his baptism, so far as I remember, states that he was baptized in his childhood (*Doctrine and Covenants* 83:4), but who officiated is not stated.

A. B. PHILLIPS

## The Readers Say---

### Forty-six Years in Church Service

I have just passed my forty-sixth birthday in the church. What changes and history those years have witnessed. And many tests of our endurance, that we had not expected, have helped to make those changes and history.

I have never been more busy, answering so many calls for service. Our meetings at Wichita, the account of which has already appeared, was a fine revival. Going to Hutchinson, Kansas, for ten days we had services each night, baptizing two fine young men. We could, no doubt, have stayed another week with interest and profit.

At Winfield, Kansas, we found the weather and sickness hindering the attendance, so our stay there was cut for a week including two Sundays.

Our next stop was at Alva, Oklahoma. We were pleased to meet with the fine group of young people that had prepared for our three weeks' visit with them. We held fine services, with large crowds. Alva has a teachers college, and we had the pleasure of meeting quite a number of students not of our own faith.

At the request of a family of Saints, I came to Byron, Oklahoma, to hold services in a community church. It seemed to be right out in the sand hills; one could see only three or four small homes, but when the hour of meeting arrived, I was surprised and astonished at the crowd. One hundred and twenty-five were present, including about seven of our own members.

At the close of the first service, a Latter Day Saint mother said that she had waited long to have her two daughters baptized. For a week I continued meetings there, and every night the crowd was large, ranging between one hundred and fifty and two hundred nonmembers. The weather and wonderful sunshine helped to make the meetings full of interest. On the closing day of the series I baptized seven candidates, completing two family circles in the gospel.

WILLIAM I. FLIGG.

BYRON, OKLAHOMA.

### Another Comment on Church Department

Recent *Herald* articles on church department have led me to reflect on some of the things I have seen occur in our congregations during services.

I assisted a young minister a few Sunday nights ago in a preaching service. While this young priest was preaching an elder's wife and the speaker's wife were busily engaged in an apparently very funny conversation. This held the attention of the audience far better than the speaker did.

One time I was in a prayer meeting and a brother was asked to preach a funeral sermon that afternoon. He interrupted the service a number of times to make arrangements for the funeral three hours away. He ignored the present meeting for the benefit of the one to come which brought to my mind a scriptural statement: "This ought ye to have done but not left the other undone." He might have remained until after the prayer meeting had closed and then made arrangements for the funeral.

I have been in prayer services when if anyone opened the door (which is very noisy on account of the construction) while the worshipers were praying, the majority of those kneeling would rise slightly and turn on their seats to see who it was.

Frequently I have seen people far more interested in the cunning actions of their children than in the service they

were attending. We cannot always have our children do as we would like them to, but we can keep from giving them our attention in a silly, "that's-so-sweet" attitude. We can refrain from playing hide and seek with the baby around the end of a seat, or from behind a book.

Brother Blunder always makes it a part of the service to get up about midway through the program and stalk out. Sister Whoopee begins her coughing just when Elder Tellum goes to clinch a point about which he has been expounding for an hour. Miss Fidgety gets entirely too cool where she is and must move nearer the stove. Brother Rumble takes advantage of this and gives the old stove a good shake-up until everybody is so confused that he is glad he did not bring his neighbor, Mrs. High-Stepper, with him. He did not ask her because he was afraid the service would have just such a climax.

In the face of such behavior we profess to the world that we know we are the true children of God. Our ministry tells us that the love of God is intelligence, that it makes us see, hear and know of a surety that we are His true followers. To all this I heartily agree. But let us turn to Matthew 13: 3-9, and see where we really are and to what extent we have profited by Christ's teachings. Are we bringing forth fruit an hundredfold, sixtyfold, or thirtyfold? Let us remember also that a tree is known by the fruit it bears (see Matthew 12: 33).

The sectarian churches have all the discipline necessary to insure good deportment in their services and are commended for their orderly way of rendering service to the Lord. But we need to be tutored by our ministry concerning deportment, especially in the house of the Lord.

### Do We Appreciate the Privilege of Being a Saint?

Sometimes I wonder if the Saints of today appreciate or value the privilege they have of being Saints. God has given us this privilege, guided us into contact with the truth, given us understanding hearts and minds so that we believe the gospel story. It was by obedience to the first principles that we took upon ourselves the name Latter Day Saint. In my blessing I was told that when I heard the gospel it had a cheering effect on my heart and mind, also that if I fully valued the privilege which was mine, the gospel should always have that effect on me.

We Saints of today have a heritage from our forefathers to leave to our sons and daughters. If we follow the advice and teaching we receive from God through his servants, and the enlightenment he gives us from time to time, we shall leave our heritage richer by our example and influence; we shall leave something of lasting benefit to those who have been associated with, or follow after us.

If on the other hand, we ignore his teachings, if we fail to live up to the light given us, we ourselves will not be the only losers, but those who have come under our influence will be losers also. If we fail to live near to God, we shall fail to radiate his wonderful influence. We may not be called upon to go among strangers, nor to make any special sacrifice, but wherever we are, we shall be required to follow as nearly as we can the example given us by the Master of men.

A great deal can be said about being a light to the world, and there are many who wish to be such, but did you ever stop to think how much trimming and work is put on some

## The Readers Say---

of the things which give us light? It must be wonderful to be a light unto the world, but some of us need considerable trimming before we can give much light, and the trimming is the part against which we protest and rebel at times. Let each one of us be alert to his responsibility to God and man.

RUTHILDA, SASKATCHEWAN.

ROBERT DAY.

### The Lord Blesses With Healing

I have much appreciated the letters on different subjects, but especially those telling of healings through faith and prayer. I know there are many in the church today who can tell of times when they have been physically restored.

When my mother was suffering with a broken ankle several years ago, the doctor in attendance told her that it had not been set right and that it would have to be re-broken and re-set. She asked him to wait as that evening Elder Fred Pitt was to come to our home. "Then you think you will be healed?" the doctor laughingly questioned. "Yes," she replied, "I know I will be healed."

The elder came and administered to her in the evening. Next day the doctor called and examined the ankle. "Here is a miracle," he said, "this ankle is set perfectly and it is healed!" He was an earnest Christian, a man respected by the entire community.

Mother got up, and, using judgment and care, was soon about her house. Her ankle never bothered her again though she lived to be seventy-eight years of age. Her name was Mrs. Mariam Woodstock.

We have had another outstanding case of healing in our family. When I was a baby about a year old, I was taken severely ill at Holden, Missouri, now the center of a large stake of the church. My parents were not members of the church, but father's mother had told them of the use of the consecrated oil and administration. Mother said that when I fell ill the words, "Use the oil in faith believing," came to her over and over. She wrote to my grandmother at Janesville, Wisconsin, asking her to send some oil. This she did, and mother gave it to me and bathed me in it, exercising all the faith she could. From that time I gained steadily. My strength returned, and the doctor and others marveled, for many babies in that community had died of the disease that summer.

Saints, do we appreciate as we should the great blessings God has promised to his people who are faithful?

JANESVILLE, WISCONSIN.

MRS. EFFIE HIELD.

### Blessings Gold Cannot Buy

Over thirty years ago God saw fit to heal me of poisoning caused by eating what I thought to be mushrooms. I was instantly healed after an elder administered to me. I know this blessing was made possible by the power of God and I give him praise for his mercy.

I feel as Sister John Teeters, of Alexander, Kansas, has written, that the gospel is more precious than gold. We have many blessings which gold cannot buy. I am thankful for the gospel and am trying to live righteously and to break down prejudice about me so as to be of use in the work of the Lord.

Please pray for me, that I may be humble, true, faithful, and obedient.

DOWNES, KANSAS.

MRS. JESSIE WALKER.

### Recounts Marvelous Blessings

As I read the blessings of others I am greatly encouraged, and so I wish to relate some of the blessings which have been given to me and my family, in order that others may be helped.

Twenty years ago one of my sons was very low with typhoid fever. The doctor had given him up, said there was nothing more to do, that we could not save him. But my wife, a Latter Day Saint, exclaimed, "Then I know what to do!" She sent for Elder Sam Henry to administer. Brother Henry came, anointed the lad, and began to pray. Before the prayer was finished the boy opened his eyes, and the fever left his body. When darkness arrived two or three hours later, he was much better, and by the next morning he could turn over and eat what was given him. When the doctor entered the room, he said to my surprise: "Your boy is going to get well." The lad was up and about the house in a few days.

When the "flu" epidemic was sweeping the country, there were seven of us ill, and no one was able to wait on the others. Of three of us who were sick I hardly knew which would go first. We called Elder Finken who administered to me. I never felt so peculiar a feeling as swept over me at that moment. When he finished his prayer, he said to me: "You are not going to die. You will recover and be called to serve in the priesthood." On that occasion I and my family were instantly healed.

Since then I have served as a teacher in the priesthood, and now am a priest.

Last March, I hurt the bone below my knee in an effort to save myself from a trailer which had broken loose from a car. A growth came on the bone. The doctor said it would have to be removed. I was administered to several times, and received relief. But the growth continued to trouble me. At the sacrament service in September Elder O. A. Rexroad administered to me under the influence of the Spirit, and I was healed.

I am grateful to God for sending the gospel with its gifts and blessings back again in these last days.

MARTIN LUTHER CRABTREE.

NAUVOO, OHIO.

### Greetings From Veteran Member

Having been at the Saints' Home at Lamoni, Iowa, for nearly five months, I am prepared to say that we like the Home here, the branch, and Graceland College. We hope Holden Branch and Stake which we left this last year are prospering greatly.

The Home Saints are strong in the faith and hoping and praying for the welfare of Zion. We hope that the prayers of the Saints from now until General Conference will be such that the conference will be the best thus far in the history of the Reorganization.

LAMONI, IOWA.

C. J. SPURLOCK.

### Request Prayers

A Latter Day Saint woman living in Kansas desires the prayers of the Saints for her father-in-law, that he may have strength to overcome the drink habit and the tobacco habit. She prays that he and other members of his family can be led to know the beauties of the latter-day gospel. Her husband is the only member of his family who belongs to the church.

Sister Lizzie Neumann, of Brewster, Nebraska, desires the prayers of her brothers and sisters in the faith.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### New Philadelphia, Ohio Three Baptized on Good Friday

Good Friday was observed in an unusual manner. Three candidates chose this day on which to be baptized by Pastor John Carlisle. They were Mrs. Margaret Vance, of Uhrichsville, Ohio, and Mrs. Bessie Swihart and son, Curtis. The baptismal ceremony occurred at the Baptist Church, and confirmation was at 2 p. m. in the Saints' chapel, Elders John Carlisle and Charles Cramer officiating.

A sunrise service ushered Easter in, the program being arranged and given by the young people. Music directed by Wayne Thomas was much enjoyed. Among those taking part in this program were Jean Briggs, the choir, Betty Stein, Mary Cramer, a double quartet, June Goudy, Sister Dorothy Briggs, Edith Reese, Madge Thomas, and Richard Watkins.

Sacrament service was observed at ten o'clock, Elders John Carlisle and Charles Cramer in charge, assisted by Elder William Goudy and Richard Watkins. This was a service characterized by spiritual unity and many good testimonies were given.

Local members were sorry to lose from this branch Sister Hazel Noble and family who will live at Canton, Ohio.

A serious accident befell one of the young members, Sister Daisy Harper, causing her to lose one finger and suffer severe injuries to her hand while she was at her place of employment at the Dover Manufacturing Company.

Patriarch Gomer T. Griffiths was a visitor here January 24 to 28, and his excellent sermons and wise counsel made his visit much appreciated.

New Philadelphia Saints extend sympathy to Brother W. F. Lathwell and family, of Lorain, Ohio, in their recent loss of wife and mother. They also sympathize with the family of Brother Clarence Warner, age fifty-two, who died March 21, following an emergency operation. Brother Warner united with the church January 22, 1899, and was ordained a deacon November 7, 1909 in which office he served faithfully for several years. Funeral services were held March 24, Elder William L. Goudy officiating, assisted by Elder John D. Carlisle. Interment was in East Avenue Cemetery. Brother Warner is survived by his wife, one son, his aged father and mother, four sisters, and three brothers.

The young people's organization has enjoyed many pleasant social gatherings. A Saint Valentine's party was had February 16, at which time a fine program was enjoyed and wedding gifts were presented Mr. and Mrs. Gomer Watkins and Mr. and Mrs. Paul Maurer, recent bridal couples. The presentations were made by Elder William Goudy. The young people also enjoyed a Saint Patrick's party March 16, an entertaining program of quartet numbers, readings and a play being presented by members of the Excelsior Club.

During February and March one Sunday each month was given to the junior church to take charge of the services. The junior quartet, Vida Angus, Wayne Thomas, Anna Watkins and Hal Rennels, provides special numbers. At the March 18, service the theme was "Believing the Angel Message," as outlined in the *Herald*. Brother Charles Cramer delivered the sermon and Sister Anna Cramer told the story of Emma Hale Smith. June Goudy also told a story depicting the trials of early Saints.

### Missionary Glimpses in Montana

#### Good Support to Meetings From Saints and Friends

We were especially blessed in a series of missionary meetings at Fairview, Montana, in February and March. Though we continued five weeks, the interest and attendance increased to the end. Officers and members of the church gave splendid support and nonmembers, both old and young people, helped in the special instrumental and choral numbers. We are sure that much good was done there, and that as a result there will be several additions to the church at a later date. Patriarch George Thorburn was with the writer the last two weeks of the meetings, and his help was appreciated.

At a meeting at Miles City at the home of Brother and Sister Ingalls, a special outpouring of the Spirit was felt. One fine woman, eighty-three years old, not yet a member but much interested, rejoiced with all present and exclaimed: "The peace and power of God are here!" She wishes to obey the gospel.

On the following Sunday, I met with Great Falls Saints in their cozy little church. The Lord is surely blessing the fine group of workers there under the

supervision of Elder N. P. Coleman.

Brother Coleman baptized the wife of Brother Herbert Graybill early on Sunday morning, and at the confirmation service which followed the church school session, the Spirit of God was present causing all to rejoice. Surely the Lord is blessing his people with his confirming Spirit, helping them to accomplish his work!

Another recent event was the marriage of Sister Vesta Graybill to James Sherwood, well known business man of the Twin Cities and Great Falls. These two young people, Brother Herbert Graybill and Sister Vesta Graybill whose parents are old-time Latter Day Saints, have the good wishes of all. In one case they have completed the family circle; in the other they are making their home in the East.

LESTER O. WILDERMUTH.

### Rock Island, Illinois

#### Something New—an "Appreciation" Program

Interest in Rock Island Branch has been rapidly increasing since the initiation of the Zionics Order of Noblemen.

Friday evening, April 6, this group of young people gave an appreciation program for sponsors, parents, and friends. A play, "The Discovery," by Sister Winifred Stiegel, was presented under the direction of Lucille Hegwood.

On Easter Sunday a beautiful program was enjoyed. At nine-thirty in the morning a baptismal service was conducted, the font being decorated with lilies and ferns. Joann Gray, Earl Price, Raymond Jones, Mildred and Inez Willetts, Verne Richards, and Harry Lindley were the candidates baptized by Branch President Leonard Stiegel.

At ten-thirty an Easter program of recitations and songs was given by the primary and junior departments. Lilas Jean Mercer, daughter of Brother and Sister Alonzo Mercer, and John David Hinkle, son of Brother and Sister Warren Hinkle, were blessed at the morning service.

The junior choir of twelve intermediate girls offered a program of Easter music. They made an attractive appearance in their black and white choir robes which the women's department made for them.

The newly-organized orchestra under the direction of Leo Murphy presented three numbers, "On Easter Morn," "The

*Flower Song*," and *"Faithful and True,"* Sunday evening. This group includes not only Rock Island musicians, but some from Davenport.

Wesley Richards, of Davenport, is leading a *Book of Mormon* study class every Sunday evening at 6:45. Attendance is increasing.

Brother and Sister Don Cassiday and Brother and Sister Clarence Beil, of Clinton, Iowa, visited Rock Island not long ago. The Cassidays are former residents of this place.

Sister Marcene Jacobs was recently married to Mr. Richard Kirby, of Moline, where they are now living.

## Kansas City Stake

The stake church school sunrise prayer meeting announced for six o'clock Easter morning, at the Scout Point, in Penn Valley Park, was held at Central Church, on account of rain. A fair-sized crowd occupied the time in a spiritual meeting. Many reverently rededicated their lives and all to God's work.

### Central Church

Easter services were impressive. Classes preceded the worship period, and at ten-twenty all convened in the main auditorium for the sacrament service. A large congregation was present. Central Choir, under the direction of Eugene Christy, and the junior chorus, with Mrs. C. E. Wight as leader, presented a beautiful concert of Easter music. The choir sang numbers from *"Olivet to Calvary,"* which were interspersed with scriptural readings of the Easter story by T. B. Dunn. Soloists were Mrs. Elizabeth Tanner Hitchcock, Estella Moore, Clayton Wolfe, and Charles Stilson. The music was well rendered by both choirs and at the close they sang, *"Unfold."*

In the interlude the junior chorus marched from its place in the balcony to the lower floor seats which had been reserved, and the presiding and assisting officers took their places for the sacrament. Pastor C. E. Wight was in charge, assisted by J. A. Gardner, who read the Scripture, and by Bishop C. A. Skinner.

The study of the hymns of the church replaces the evening sermon the first Sunday of each month. Four appropriate hymns were presented by Pastor Wight and as a surprise the girls' chorus sang two numbers.

### Quindaro Church

Quindaro congregation and friends recently enjoyed one of the most outstanding spiritual feasts ever to be experienced in that church, as a result of its fifth annual series of pre-Easter services held from March 25, to April 1, inclusive, by Pastor H. A. Higgins. His sermons were outstanding in quality and those privileged to attend not only received added spiritual strength but a more appreciable understanding of the privileges and opportunities that lie ahead of them

if they but conform to the teachings and doctrine of Jesus Christ.

The total number attending the services for the week was 1,330. This is thought to be an outstanding attendance record for any such series of meetings in the Kansas City Stake.

The topics of the sermons were, *"Man's First Need," "Contact With Truth," "The Master Builder," "Christ Made Men," "The Oneness of Love," "The Scarlet Robe," "Ye Shall Live Also,"* and *"The Enthronement of Christ."*

As a result of these services seven persons were baptized: Bonnie Rose Simpson, Freddie Rider, Bertha Carmichael, James Skaggs, Louis Wilkinson, Nadine Penticuff, and Thomas Moss.

Special music was enjoyed by all throughout the week. Those contributing to this part of the services were the Men's Glee Club, from the Grandview Christian Church; the Quindaro Choir; the Chelsea Church Choir; a mixed quartet from the Grandview Church; a duet from the Central Church; a trio by Ruth Higgins, Ester and Mildred Lungwitz; duets by Gladys and Marjorie Hawkins, and Aileen Pemberton and Otis Swart, and solos by Vivian Palmer, Avis Judd, and Mona Gross.

An Easter cantata was rendered by the Quindaro junior church school, directed by Mrs. H. A. Higgins and Thelma Carmichael, entitled, *"Why Didn't You Tell?"*

The entire Quindaro church cooperated with their pastor in making these pre-Easter Services one of the most successful events held in Kansas City Stake.

### Mount Washington Church

The themes chosen by the church school and for the morning and evening worship services during March, blended nicely, climaxing in special services on Easter Sunday.

The adult division used as their theme, *"Hope of Eternal Life,"* stressing this hope in Christ's day, in our day, through group righteousness, and through individual righteousness. The children's division used *"Preparedness"* for their theme. In this they were presented the principles of the gospel, and were given an explanation of baptism and the duties of church members. For the month Pastor Will Bolinger chose the subject, *"Jesus the Master Teacher,"* and used specific topics as follows: *"The Personality of Jesus, the Teacher," "The Authority of Jesus, the Teacher,"* and *"Go Ye and Do Likewise."*

Elders R. L. Bishop, J. W. A. Bailey and U. W. Greene were the speakers for the evening services. The O. B. K.'s had charge of the services the first Sunday evening, furnishing excellent music. Brother Greene was their speaker. Brother Bishop used the life of Christ as the basis for his discourses, March 11 and 18, and Brother Bailey gave illustrated lectures on the life of Christ in

America and Palestine, March 25 and April 1.

The Cantanina Chorus, under the direction of Mrs. H. C. Burgess, presented a twenty-minute program of vocal and instrumental numbers the evening of March 18.

A fitting program for the baptismal service on Easter was arranged by Mrs. Frank Mitchell, superintendent of the children's division, and her assistant, Miss Irene Hunter. The following young people were baptized: Kelmer Ross, Charles Hall, Eugene Hansen, Melvin Sturman, Pollyanna Bolinger, Marjorie Winegar, Henrietta Gibson, Marion Davis, Jeanette Hansen, Alvin Sturman, Kenneth Jefferies, and Wayne Qualls. The confirmation and communion service occurred at eleven o'clock.

No services are being held at Mount Washington during General Conference.

## Zion's Christian Legion Convention

Favored with the ideal weather conditions of a blue sky and Michigan's bracing northern breeze, hundreds of young and old from Ontario, Canada, Michigan and Northern Indiana assembled at Saginaw, March 24 and 25 to effect an organization which aims to cement the lives of the young of these regions to attain zionic purposes. This movement owes much to the initiative and untiring efforts of Apostle D. T. Williams who, for many months, has spent considerable time and effort to stimulate desires for church goals through this organization.

### Successful Banquet Saturday

Attendance at the banquet Saturday evening exceeded the most sanguine expectations, and at the last moment the regular banquet hall on the third floor of the Masonic Temple was substituted for the more commodious but less convenient main auditorium on the first floor. Apostle D. T. Williams was toastmaster of this genial gathering, and President F. M. Smith was the guest speaker. Elder L. E. Grice, of Saginaw, gave a toast *"To the Church,"* to which J. Charles Mottashed, of Detroit, responded. Lloyd Heaviland, of Detroit, gave a toast *"To Zion's Christian Legion,"* and William Patterson, of Port Huron, responded. President Smith evaded the conventional after-dinner speech with its levity, and assumed the attitude of dignity and gravity befitting his calling and the momentous times through which we are passing. Viewing world conditions, and dwelling upon the insecurity of our own nation he warned his auditors that the prophecy frequently quoted by the elders "... that every man that will not take up sword against his neighbor, must needs flee unto Zion for safety," was nearer fulfillment than many imagine, and he pleaded for a preparation for those

times by a more strict application of the principles of the restored gospel. Summing up these world conditions, he said, "I would go down into the slough of despondency and despair were it not that Zion beckons us on."

### President Smith on Word of Wisdom

The large hall was fast filling for the morning prayer service, (which was marked by sincerity and devotion) and when President Smith began his lecture on "The Word of Wisdom" at 11 a. m. the main floor and galleries were filled. President Smith is convinced that "the Lord gave the revelation known as 'The Word of Wisdom' to develop a more healthy and whole-hearted people." Dwelling at length on the phrase in Section 86:1 "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," the speaker warned the Saints against the insidious advertizing of cigarettes, strong drink, and so-called effective remedies which are supposed to give strong nerves, healthy lungs and vigorous bodies. He further stated, "we ignorantly violate God's counsel, and then turn to him for healing." As a part of our zionic preparation we must more strictly observe the Word of Wisdom, and he hoped the time was not far distant when qualified members of the church would prepare health literature based on the Word of Wisdom.

### Organization of Zion's Christian Legion

At 2 p. m. the convention business session convened with Apostle D. T. Williams chosen to preside. Apostle Williams was the sole nominee for the position of legion commander, and this nomination was made unanimous upon motion of President F. M. Smith. By motion the office of treasurer was to be filled by joint action of the first presidency and the presiding bishopric. Other officers chosen were: secretary, Miss Blanche Engle, Midland; director of solicitation, Elder S. Gordon Brown, Lansing; director of socialization, Elder Allen Pohly, Flint, and director of publicity, Elder William Patterson, Port Huron. The following motion was unanimously adopted: "We, the young people of the Church in the States of Michigan, Northern Indiana, Ontario, Canada, in Zion's Christian Legion Convention at Saginaw, believe the time demands a more intensive preparation for the establishment of our zionic society; and, further, believing that this preparation is not possible without a strict observance of the spirit and letter of the Word of Wisdom. Therefore, be it resolved that we make the keeping of the Word of Wisdom a moral and physical obligation; and, further, we request the first presidency to appoint and urge those qualified to prepare for our guidance such literature based on, the said Word of Wisdom." The ultimate goal of the Zion's Christian Legion is Zion. The immediate aim of the organization

is to assume the responsibility of helping to pay off the church debt by a membership fee of \$3 per year. This fee is paid into the general church treasury. In a greater manner the legionnaires are pledged to prepare their lives by righteousness and efficiency to work in church and secular occupations for the Kingdom of God's sake.

### Music a Special Feature

The combined choir under the direction of Sister Louise Evans of Grand Rapids, Michigan and Harry Runkle of Midland, rendered solos and choruses which enlivened the gathering Sunday. They look forward with this leader to the elaborate musical program which aims to perfect a choir of six hundred voices, and to develop an imposing orchestra and junior choir. This region has much musical talent from which to draw.

## Columbus, Ohio

### Second Church—Rinehard and Twenty-second Streets

The Spirit of God was present to a large degree at the March sacrament service. Elder R. E. Madden and Patriarch J. E. Matthews were in charge.

The women's department met Thursday, March 8, for a potluck dinner. A program of Irish verse and song was entertaining, each individual taking part.

Visitors for the month of March included Brother and Sister Samuel Wigton, and daughter, of Roseville, Ohio; Brother and Sister T. R. Burke, of Circleville, Ohio; District President A. E. Anderton.

The following men delivered inspirational sermons during this month: Elders W. B. Reeves, G. H. Kirkendall, R. E. Madden, A. H. Nieman, A. E. Anderton, Priest Harry J. Hoffman, and Patriarch J. E. Matthews.

The women's department entertained their husbands with a dinner in the social room of the church, March 27. Vera M. Hunter was toastmistress, and the speakers were Mrs. J. E. Matthews, Mrs. A. H. Nieman, Mrs. H. J. Hoffman, C. H. Hamilton, A. E. Anderton, and R. E. Madden. Solos were sung by Carl E. Turvey, Lucinda Madden, J. E. Matthews, and Hazel Gribben. A piano solo was rendered by Dorothy Hinkle, and a piano duet, by Vera M. Hunter and Hazel Gribben.

The basket ball results for 1934 were recently announced. The senior boys won class "B" championship of the South Church League, for the third straight year. Intermediate boys were winner up to class "A" champions in their league.

The two girls' teams, while not standing so high in their leagues, gave a good account of themselves and maintained a reputation for good, clean, sportsmanlike playing. Elder W. B. Reeves has recently been appointed branch athletic director, and this will help the young people achieve their goals.

## Race Track, Montana

### Easter Services Bring Members Together

A joint meeting held at the Race Track pavilion, Easter Sunday, proved to be enjoyable for Deer Lodge, Anaconda, and Race Track Saints. With Sister George Thorburn in charge, the church school convened at 10:30 a. m. Immediately following, a most impressive sacrament service was enjoyed. The spirit of prayer and testimony was wonderfully manifested in special petitions for the General Conference. Prayers were asked for Sister Thorburn's mother, who had the misfortune of falling, and due to shock, has been confined to her bed. At the close of the day's activities, a play was presented, "The King Eternal."

Brother and Sister E. E. Eliason, of Great Falls, were Easter guests at Race Track.

During the month of March, the women's department presented a play which proved very successful both socially and financially. With the proceeds, they have purchased a piano to be used for the district gatherings, as well as for local needs. The same play was later presented for the patients at the Galen Sanitarium.

Brother and Sister George Woodside left for their home in Jefferson Island, after spending the past few months in Race Track. Friday evening, March 30, the Saints gave them a farewell surprise party.

A son has been born in the home of Brother and Sister Harley Lorance. He has been named Richard Harley.

## Gladstone, Michigan

Besides regular services, Gladstone Saints are holding a special study class on the *Book of Mormon*, once each week.

Easter Sunday was a day long to be remembered. The Saints, young and old, met at six o'clock for a sunrise prayer service, where a goodly portion of the Spirit was enjoyed.

Church school at ten o'clock, sacrament service, at eleven o'clock, and an Easter program presented by the young people of the branch, at seven-forty-five, were well attended. The spirit of the early morning meeting remained throughout the day.

The presence of two young men, non-members, was enjoyed at all of these meetings. They have been attending regular Sunday evening services, and their contributions with the violin have been greatly appreciated.

Pastor Edward R. Carter is still carrying on at Ford River every other Sunday afternoon, and several honest-hearted souls have been added to the kingdom. This is due to a great extent to the untiring efforts of Brother and Sister Joseph Wellman, whose lives are surely consecrated to the work.

Saints of Gladstone are thankful for the many blessings that have been theirs to enjoy.

## Calumet, Oklahoma

Praise Pastor O. G. Owings

"Community Stewardship" is the study recently adopted by the young people of this branch. They hope to make it a profitable theme.

An egg hunt was enjoyed by the children Easter Sunday morning. A program was arranged for the entertainment of the congregation during the evening service.

Pastor A. G. Owings was the morning speaker, delivering a most inspirational sermon. He did not dwell upon the tragedy of the crucifixion, but upon the beauty of the resurrection. Saints of this branch feel fortunate to have so sincere, conscientious, and diligent a man as Brother Owings as their pastor. He senses his responsibility and is intent upon the growth and progress of the branch.

## Central Michigan Is Growing

Saints Are Awakening to Opportunities

Getting acquainted with one's field is no small task, and learning the needs of a particular district is another problem. Such considerations involve a study of men and methods. As I become better acquainted with the people of Central Michigan, I am convinced that the men who were pioneers here were men of God and that this field has been and is one of the richest harvest fields of souls to be found in any State.

Our real task, of course, is building men for God. Bringing them into the fold is one of the lesser problems. I feel that we are now at the crossroads of the forward move to Zion. The last two years have demonstrated the wisdom of the Prophet in setting the goal and objectives of the church for the next few years. When I left this district to attend this General Conference, men of experience, Brother Burt among them, told me to tell President Smith: "We are behind you one hundred per cent to move the cause of Zion."

The general fast in March was observed more rigidly by the Saints than I have ever seen. In the past three years this district has made wonderful spiritual growth, making for the betterment of the church in every way. The sacrament day in March at Beaverton was the best I ever attended. The Lord was with us in power.

The leader of this people told the church a few years ago, "If the forces of opposition are to be met, a greater degree of unity must obtain." This unity is felt in many places. Contention, strife, bickering are less in evidence, to the good of all.

The movement among the young people—Zion's Christian Legion—will surely yield the leadership needed to meet the greatest opportunity we have yet seen. Prejudice is giving way. An

open door seems to await the church on every hand.

President F. M. McDowell's four-day visit to the district did much to give the Saints new vision and hope.

Central Michigan District has enjoyed several excellent conferences in the past three years. Some of the branches are growing. All are looking to General Conference with hope in their hearts and a prayer on their lips.

HUBERT CASE.

## Southern Michigan and Northern Indiana Young People Organize

Another Division of Zion's Christian Legion

The young people of the Southern Michigan and Northern Indiana District met at Lansing, Michigan, March 17 and 18, to organize as a part of the movement among Michigan youth now known as Zion's Christian Legion. In this district both young and old have caught the new spirit which is prevailing throughout the church and which speaks well for the future of God's work here on earth.

The convention opened Saturday with a prayer service at 10 a. m. At 2 p. m. a lecture was given by District President A. C. Barmore on "Religious Education" and a short talk and open discussion by Elder A. J. Dexter. Elder Barmore preached at 7:30 p. m.

Sunday services were well attended and commenced with a prayer hour at 9 a. m. Apostle D. T. Williams preached at 10:30 a. m., and at 2 p. m. organized the Zion's Christian Legion among the young people of this district. The following officers were elected: divisional director, Elder A. J. Dexter, secretary, Wanda Ferguson, treasurer, Bishop Elmer C. Evans; director of solicitation, Elder S. Gordon Brown; director of socialization, Elder D. H. Smith; director of publicity, John Wiley. With these workers the young people will take an active part in furthering the cause of Christ and Zion. Apostle Williams preached a fine sermon at 7 p. m. to close the convention.

What to preach is a perennial problem to every conscientious minister. No matter how brilliant his mind, nor how much good material he may have ready to present to his people, yet what will be the best for them, what will bring the greatest results in soul growth and Christian service? Like a good physician the preacher studies his people and endeavors to diagnose the moral health of his people and then applies remedies, seeking the growth of their stock of ideas and progress in the development of mature Christian attitudes. The largest room in the world is the room for improvement and this gives the minister his opportunity and challenge.—George D. Owen, in *Church Management*.

## Holden Stake

Post Oak, Missouri

Saints and friends were saddened when the message came from the West coast that Wilma, wife of Ray Beckett, passed away March 11, at her home at Pineville, California. They lived at Post Oak two years and she was baptized there into the church. She was loved by everyone. Leaves three children: Joyce, six, Raymond, four, and Janice, two. Her family have the sympathy of all. Brother and Sister W. T. Beckett have gone to California to assist their son to care for the little ones. About eighty Saints and friends gathered at their home the evening of March 19, to bid them farewell. Brother and Sister Beckett and Robert and Marjorie are greatly missed. They were good workers in the branch.

Sister James Duffey who has been quite sick was taken to Independence for treatment.

After suffering from heart trouble for several months, Brother William Hutchinson is out at services again to the joy of his friends.

Mr. Raymond Anders, of Clinton, has purchased the dwelling and store at Post Oak, and will put in a stock of groceries. He is a son-in-law of Brother and Sister Robert Daugherty. The Saints welcome Raymond, Florence, and their daughter, Louise, to this branch.

Some from here are attending General Conference. Others are reading of it in the *Daily Herald*.

## Sonnet

My world is quiet. I have never heard  
The deep-toned oaths of cannon when  
they roar  
Death and destruction. All I know of  
war  
Is hearsay. Travelers say all hell is  
stirred  
By furious earthquakes past the shivering  
seas.  
I have not faced those torments—but  
that shore  
Is deep-drenched with my brothers'  
blood; no more  
Come letters from my father, and—God  
ease  
My loneliness!—my lover. Yet I know  
War only as a word. Why, when the  
play  
Parade of college soldiers marches by  
With stirring music, does my heart's  
blood flow  
In icy veins, and tears blot out the day,  
And death's hand hover o'er the tired  
sky?  
—Alice Good, in the *Christian Century*  
for July 19, 1933.

The person most free with criticism of others is apt to adopt an attitude of life-long grievance at the first breath of criticism coming his way.—The Chap-eron, *Kansas City Star*.

# The Child's Problem of Development

By Harvey C. Clark

The problem of child development that we are facing daily is not given the serious consideration it should have in view of its importance. Many a child may live in a warm comfortable home and have plenty of good food and clothing. He may be given better than average educational opportunities. Yet he may have only a small chance of becoming a balanced, useful adult.

Beginning with the early stages of childhood it will be helpful to us if we assume an attitude of coordinating our thoughts with those of a child, reliving with him a few of the experiences of the formative years. When a child reaches the age of artistic and creative development, he naturally makes known his desires to those to whom he looks for guidance and encouragement. A lack of thoughtful consideration at this time may cause a false sense of inability. Why? Because older people unthinkingly discourage the child.

As an example, a child approaches his father, who is constructing something about home requiring mechanical skill. The child is naturally curious; he wants to do something big; he would like to duplicate the thing that strikes his fancy. But the father, not understanding, feels more or less naturally that what he is doing just then is too important; he can't be bothered. He tells the child to go out and play; he can't understand such things; he is too young. He will have to wait until he grows older and learns more.

Lacking foresight, a father or any adult fails to see what this attitude will do. It will cause a child to feel that he is incapable and shouldn't even try anything beyond what he already knows. The result is that the child gradually withdraws into himself. He learns that he cannot express himself without being made to feel inferior. As he becomes older this notion becomes "set." Yet he may have invaluable qualities lying dormant. He may be a deep and intelligent thinker, only waiting for an opportunity for expression.

Again, the same effect may result from an opposite cause. Too much praise may lead to an unfounded feeling of superiority. The "false standards" eventually come down with a bang.

In the first instance this type of person is often misunderstood because of his many peculiarities. He may have a backward, overly quiet disposition. He may give short, blunt, unsatisfactory responses in conversation, or perhaps to questions asked in Sunday school or similar gatherings, or fail to take part in a prayer service.

This increasing sense of inferiority experienced in the growth of such a person may result in his losing interest almost entirely in his own development along *any* line. In spite of educational advantages he may fail to progress or even hold his own, because there is no impelling desire. One apparent result is that he becomes slack in his use of English and consequently expresses himself poorly and is sometimes sadly misunderstood.

A child living in this environment until maturity becomes an inexpressive person. But, "believe it or not," he still has some unsuspected qualities that could be beneficial not only to himself but to those with whom he comes in contact. The key may be some understanding soul who, seeing these qualities, has the insight to impress the individual with an idea of his own possibilities, to create within him a desire to give them expression and to help him to see for himself how he can bring about that expression. He will also show him why it is important that he change his attitudes. He will help him to see that his ability is equal to that of those he has for so long considered unattainably above him.

The important part that lies before the person who has undertaken to help the child is to learn how these different qualities lie. Then he must tactfully bring about a reconstructed gathering of these qualities so there will be more unity and emphasis of expression and more boldness in response. By having each talent explained, the individual can reach a clear concept of its value. The person who would help must successfully convince the individual that his talent is worthy of expression and may be beneficial to others. He must create an eager desire not only for outward expression of this talent but for development to its highest degree.

We are assuming that from childhood this person has been living under conditions which have made it necessary for someone to use influence in order to bring about an adjustment. If in the early days of his youth his parents could only have foreseen the results of their mistake, an adjustment would not be necessary.

One compensation which such an individual may find is a quiet, solitary contentment that comes when he is away from irritating contacts. He learns to live within himself because he is compelled to. This is valuable. Too many socially developed persons never learn it. While even so repressed, such a life has its satisfactions.

Yet wouldn't it be (Continued on page 478)

# The Leader's Measuring Stick

By Leta B. Moriarty

I REALLY WANT to help the church. I would like to teach a Sunday school class, or lead a group of girls," said a woman to me some time ago, "but children make me nervous. I just couldn't endure having the girls in my home, mussing up the furniture and getting fingerprints on things!"

How my heart ached for that woman! I was glad that she does not realize the joy she is missing because of her "nerves." A woman destined never to know the happiness of informal little gatherings with girls around her own fireplace, stories, exchanges of opinion on things which interest girls, laughter, jokes, popping corn, roasting apples—Oh, how sorry I was for her! Nor could I encourage her in her aspirations to be a teacher or leader: I was using my leader's measuring stick rather fast just then, and the measurements did not suit.

There is no obligation more sacred than that imposed on the leader of girls. Leadership of young and unfolding lives is not to be accepted lightly or selfishly. For leading involves more than just meeting a certain group of girls once a week, bossing them about, talking over the things you hope to do with them, and adding to the glamour of your own reputation by your work with them. It involves a wealth of understanding, love, sympathy, wisdom, consecration, and a continuous prayer to God for the strength to live as well as to teach high ideals.

THE LEADER'S MEASURING STICK? It is not an ordinary thing—it does not measure your height or circumference in inches. Instead it measures soul size and largeness of intellect and consecration.

When I begin to enumerate to myself the qualities of a good leader, I like to recall Paul's second letter to young Timothy, especially the second chapter of that letter. Well might all of us study that chapter. Listen: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." I believe that we might effectually substitute the words "my daughter," in that bit of admonition. And there are other things the apostle tells this new, young minister for Christ: "Commit thou to faithful men," "endure hardness," "consider what I say," and "the Lord give thee understanding in all things." In that chapter also is found one of my favorite verses of Scripture: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Also, "Follow righteousness, faith, charity, peace."

Do not these instructions form a wonderful measuring stick? Dare you grade yourself by it?

For the sake of convenience I should like to divide our measuring stick into two parts. First, I would say if a woman would be a good leader of girls, she must have a heart crowded with love for them, a love big enough to understand girlish hopes and problems, to overlook blunders, to correct mistakes constructively, to help, to bless, to build.

Hers must be the love born of maturity, a wise and intelligent love. By this I mean that the leader herself must have grown up, must have matured to the point where she has solved her own adolescent problems—the problem of to dance or not to dance, to pet or not to pet, to brag or not to brag, to pose or not to pose, to gossip or not to gossip. It is absolutely necessary that the leader be a mature individual. She must decide upon her own code of social ethics before she tries to lead others.

The leader's must be an honest and true love. No one discovers hypocrisy quicker than Lula or Jane or Sarah, and no one has a greater contempt for it, or one who practices it.

In the good leader, too, we find the love of kindness, justice, peace, loyalty, tolerance, cheerfulness, good humor, self-control, and activity.

The leader's should be a giving, helpful love. The gift of her own good example is the greatest gift a leader may give her followers. It is a noble thing to love, but it is nobler to give as you love. One who hopes to be a wholly acceptable and successful leader of girls should be prepared to serve the girls in many capacities, to teach her Bible or *Book of Mormon* if that is her need; to take her out of doors and inspire her with God's greatness and goodness through the wonders of nature; to advise her about tasteful dress and face make-up; to help her decide on decorations for her room; to work out a difficult school problem or experiment with her; to suggest ideas for special occasions and entertainments; to remind her of thoughtfulness and social courtesies. The leader's love should be so great and compelling that she is constantly on the alert to improve herself for the helping of her charges.

A leader's love is enduring. It is not the thing of a moment, now here and now gone. It trusts the girl even beyond the point where trust is merited. It is loyal. Never does a good leader gossip about her girls or their confidences; never does she betray the trust they place in (Continued on page 477.)

## THE CHILD'S PROBLEM OF DEVELOPMENT

(Continued from page 476.)

much better for a child to grow up so there would be no need of a violent readjustment in later life?

Let us give our children a chance.

## THE LEADER'S MEASURING STICK

(Continued from page 477.)

her. Her love for them is too big.

And the second part of our measuring stick is that the leader should be a good member of the church, a whole-hearted, whole-souled Latter Day Saint, her life ascribing to the high ideals of our faith.

She should keep the law, all the law of the church. And, of course, before she can keep the law, she must know it. She must therefore be a student of the beliefs and principles of the church. She must also be a church attendant, exerting herself to keep in touch and step with the forward movements of the group.

Not only must she be able to give a reason for her faith to her girls, but she must be proficient in explaining points of church history, fundamentals of our belief, and in helping the girls to sources of gospel information and defense. In addition, she must have determined her code of conduct as a Latter Day Saint in good standing. She must be a responsible member of the church, recognizing authority, exercising good judgment, and being loyal to its ideals.

If she is all these, she will cherish the missionary fire which glows in the heart of every active Latter Day Saint, the intense desire to tell others the gospel news. She will think of other people before she thinks of herself. She will stretch her hands to girls of all faiths and nationalities. And, too, she will be consecrated to the immediate objectives of the church—the evangelization of the world and the zionizing of the church.

Always remembering that by example is one of the most effective methods of leading and teaching, she will heed the admonition of latter-days: "Be patient; be sober; be temperate; have patience, faith, hope, and charity." (*Doctrine and Covenants* 6: 8.)

## When You Come to Church

Do you cultivate an eye to detect the stranger? He is always there. He does not always have the nerve to hunt you up and introduce himself. You must not blame him for being backward.

It is your privilege and duty to make at least one stranger glad that he made his way into this house of God.

If each one of us would do this much, what a reputation our church would have for friendliness.

Let us be brave enough to neglect each other whom we meet so often, while we

cultivate the acquaintance of one whom we have never met.

Let us study the art of making the stranger feel at home with us.

What ideals have we at present? Happiness in a future life. If there be a future life for the individual, shall we find it repaying if we have not striven for quality in this; nor had that kind and free and generous philosophy which belongs to the cult of beauty, and alone gives peace of mind? The pursuit of beauty includes, then, whatever may be true in the ideal of happiness in a future life. We have another current ideal: wealth or comfort in this life. But the cult of beauty contains all that is good in that; for it demands physical health and well-being, sane minds in sane bodies, which depend on a sufficiency of material comfort. The rest of the ideal of wealth is mere fat, sagging beyond the point of balance. . . .

To give the devil his due, ours is the best age men ever lived in; we are all more comfortable and virtuous than we ever were; we have many new accomplishments, advertisements in green pastures, telephones in bedrooms, more newspapers than we want to read, and extremely punctilious diagnosis of maladies. . . . The age is most thorough and accomplished, but with a kind of deadly practicality. All for today, nothing for tomorrow! The future will never think us mad for attempting what we do attempt; we build no Seville cathedrals. . . . —From John Galsworthy's *Castles in Spain*, by permission of Charles Scribner's Sons.

Kindness is the golden chair by which society is bounded together.—Goethe.

## The Bulletin Board

### Appointment of Bishop's Agent

Notice is hereby given of the appointment of L. R. White, of Mount Vernon, Washington, to succeed Monte Lasater as bishop's agent for the Seattle-British Columbia District. Brother Lasater has been serving during an emergency both as district president of the Seattle-British Columbia District as well as bishop's agent. This appointment will enable Brother Lasater to devote more of his time to his work as district president.

Brother White comes to us highly recommended. He is a man of good judgment and experience and has already proved himself in church work. We commend him to the Saints of the Seattle-British Columbia District, and solicit their support in his behalf in the work now being assigned to him.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by:

THE FIRST PRESIDENCY,

By F. M. SMITH.

### Kansas City O. B. K. Concert

The Kansas City Stake O. B. K. concert will be given at Central Church, April 17, at 8 p. m. The young people will be in charge of the Sunday night service April 22. Elder C. E. Wight will

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J. R. S. Co., Dept. S. Send for Samples. Columbus, Ohio.

## Own a Home in Independence

A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

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### SEE THESE WHILE ATTENDING CONFERENCE

Church bonds will be accepted in payment of unencumbered properties and of church equities.

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221 West Lexington Street  
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or  
THE PRESIDING BISHOPRIC  
The Auditorium  
Independence, Mo.

be the speaker, and there will be special music.—Genevieve Burgoon.

**Request Prayers**

Sister Evelyn Swanker, of New York City, desires the prayers of the Saints in her behalf, that she may be restored to health and strength. She has been seriously sick since early in January.

The Saints are requested to pray for Brother and Sister Albert Squires, of Brantford, Ontario, and their son, in their serious illness. If any elders live near Brantford, they are asked to visit these isolated members at 122 Colborn West Street, Brantford.

**Our Departed Ones**

**CORLESS.**—Hiram J. Corless, son of George and Phebe Corless, was born January 15, 1857, in Branch County, Michigan. He passed away March 27, 1934. He was a farmer. August 17, 1884, he married Ida Fish, and to them two sons were born, Erwin, who died twenty-three years ago, and Elvin, who survives. He joined the church September 30, 1886, and was zealously active in its service during the years which followed. Leaving the farm, he became a citizen of Coldwater, Michigan, twenty-two years ago. He was ordained a teacher May 27, 1899, under the hands of Elder J. J. Cornish, S. W. L. Scott, and E. K. Evans; ordained a priest March 17, 1920. He magnified these offices with carefulness and sincerity as an official messenger of the local church. Leaves to mourn, his wife, one son, two grandchildren, four great-grandchildren, and a wide circle of friends. He was an exemplary citizen, and a humble member and officer of the church. The funeral was conducted from the Saints' church, March 29, 1934, S. W. L. Scott preaching the sermon. Interment was in Lakeview Cemetery, Quincy, Michigan.

**McCAID.**—Mattie Crowder McCaid, beloved wife of Arthur McCaid, was born July 11, 1911, at Kingston, Tennessee. Moved to Pueblo, Colorado, in 1922, and was baptized May 22, 1932, by Reuben E. Ard. She married Arthur McCaid in July, 1933, Elder Glaude A. Smith, of Denver, officiating. Died February 15, 1934, at Pueblo, leaving to mourn, her husband; three sisters, Mrs. Mary Galbraith, Mrs. Ruth Ard, and Miss Catherine Crowder; three brothers, Ray Lane, Rex Lane, and James Crowder. The funeral service was in charge of Elder J. D. Curtis at Payton, Colorado.

**GREENWOOD.**—William Henry Greenwood was born April 9, 1867, at Stoford, England, and departed this life quite suddenly at his home, March 16, 1934. He was baptized into the church August 13, 1879, at Salford, Lancaster County, England, by J. Dewsnup. He was ordained a priest in 1890; an elder in 1894; a seventy in 1903, under the hands of John W. Rushton, Joseph Smith, and R. C. Evans; a patriarch, August 3, 1930. January 10, 1900, he was united in marriage to Elizabeth A. Heath, who preceded him in death, November 30, 1926. He leaves to mourn his passing, a daughter, Maud Nelson, other relatives and a host of friends. Funeral services were held at the Reorganized Church of Jesus Christ, Bradford, England; interment at Philips Park Cemetery.

**POLLASKI.**—Frederick Charles Pollaski was born at Kitchener, Ontario, July 29, 1880, and passed away from this life at his home in Toronto, February 21, 1934. Besides leaving his wife, formerly Sister Clem Kennedy, he leaves to mourn his father, mother, brothers, and sister. He became a member of the church June 12, 1921. Funeral services were held in Toronto, in charge of Elder J. A. Wilson, interment in Prospect Cemetery. John Shields preached the sermon.

**FLETCHER.**—James Madison Fletcher was born in Indiana, February 10, 1851, and died at his home near Lamar, Colorado, January 15, 1934. He was united in marriage to Sarah Ann Baker, September 2, 1871, and to them were born five sons and three daughters. Sister Fletcher survives him together with the following children: Francis Henry, Elmer DeMaueice, John Leslie, George Edward,

Mary Rosabelle Grey, Ida Elizabeth McKim, and Dola Esta DeLong. One son, H. Eugene, died in infancy. He is also survived by twenty grandchildren, and other relatives. He united with the church sixty-one years ago and was faithful until death.

**LYBARGER.**—America Moyer was born at Peru, Miami County, Indiana, June 3, 1858. She was united in marriage to Samuel P. Lybarger, October 19, 1872, by Ezra W. Gillis. To them six children were born, Richard C., who preceded her in death; Clara A., Maurice M., Florence A., John B., Clyde A. In 1889, the family moved to northern Indiana, residing in the vicinity of Clear Lake Branch. In 1906, she with the greater number of her family including her husband, located at Battle Creek, where she departed this life March 17, 1934. She was baptized into the church December 18, 1886, by B. V. Springer, and her life was marked by the graces of gospel integrity and Christian goodness. She was a woman of abiding convictions and strong hope. Her hospitable home was open to all, especially the missionaries. Besides her aged husband, she leaves to mourn her death her children, Clara Dygert, Fort Wayne, Indiana; Maurice M., Delton, Michigan; John B., Florence Camburn, and Clyde A., Battle Creek; eighteen grandchildren, eleven great-grandchildren; one sister, Mrs. Indiana Banks; two half-brothers, Charles and Henry Moyer, Kansas City, Missouri, and a wide circle of friends in Ohio, Indiana, and Michigan. The funeral was held at Battle Creek, S. W. L. Scott preaching the funeral sermon. Interment was in Memorial Park, Battle Creek Township.

**WARNER.**—Clarence F. Warner was born March 8, 1882, at New Philadelphia, Ohio, the eldest son of Charles and Rose Warner. He died March 21, 1934, following an emergency operation. He united with the church January 22, 1899, and was ordained a deacon November 7, 1909, in which office he served several years. He married Laura Grace, of Bolivar, Ohio, January 10, 1904. The funeral services were conducted from his late home March 24, Elder William L. Goudy officiating, assisted by Elder John D. Carlisle. Interment was in East Avenue Cemetery. Surviving are his wife, Laura Warner; one son, Edward; his aged mother and father, four sisters, and three brothers.

**BATES.**—Minnie Richardson was born at Kenosha, Wisconsin, June 25, 1862, and departed mortal life February 13, 1934. She married Edmund E. Bates, January 1, 1879. Moved with her family to California in 1888, and lived at San Jose. Was baptized September 19, 1896, at Santa Cruz, California, by Elder Joseph Luff. Was president of the Zion's Religio Literary Society for seventeen years, and greatly loved by young and old, an ardent worker and a beautiful example to those who knew her and loved her. Her husband and one son, Edward George, preceded her in death. She leaves to mourn, a daughter, Mrs. Olive Amy Harris; a son, Harley Vern Bates; a sister, Mrs. E. Englehart; a brother, Jack Richardson; four grandchildren, and one great-grandson. Funeral sermon was by Elder B. R. Gilbert. Interment was in Oak Hill Cemetery beside her husband.

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Sunday, 11.00 a. m., music by Stone Church Choir.  
Sunday, 6 to 6.30 p. m., Vesper Service, Graceland College Broadcast.  
Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

**Immortal Life**

Yet Love will dream, and Faith will trust  
(Since he who knows our need is just),  
That somehow, somewhere, meet we must.

Alas for him who never sees  
The stars shine through his cypress trees!

Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marble play;  
Who hath not learned in hours of faith  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own.

—John Greenleaf Whittier, in *Snow-bound*.

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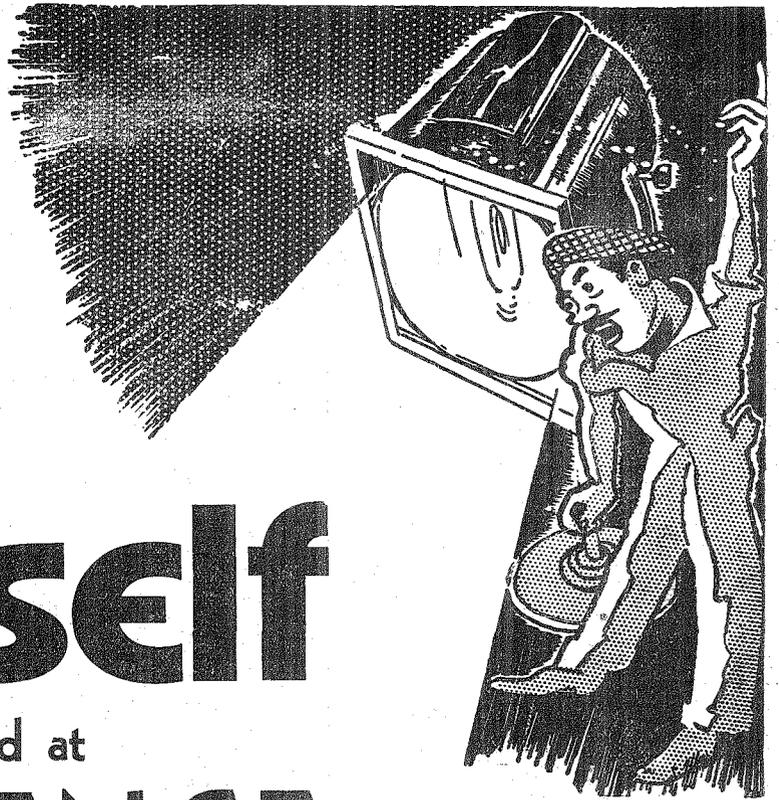
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# *The* SAINTS' HERALD

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## Address to the Conference

By President Frederick M. Smith

### Church School Organization

By D. M. Wiesen

### Christ Lives

By John W. Rushton

### The Beauty and Significance of Prayer

By V. D. Ruch

# THE SAINTS' HERALD

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## The Pigeonhole

### ■ Dedication

"When I was a boy twenty years of age I dedicated my life to God and the service of this church. I have done whatever and gone wherever you have requested me. I want to continue to do that as long as I can. If it is your pleasure to approve, I shall be happy to accept."—Amos T. Higdon, to the General Conference, when asked to make a statement concerning his willingness to accept ordination as a high priest.

### ■ Courage

There is a story of a happening at Niagara Falls. The water there freezes in the wintertime, and very often extends from bank to bank in a great sheet of white ice. It is a glorious sight—I have seen it. And the people walk out upon this ice to obtain a better look of the falls.

The story goes that one Sunday afternoon in late spring, a group of people were inspecting the falls from the ice when, with an ominous cracking sound, a large piece broke away and started down toward the falls. On it stood one young man.

A throng of people pressed to the shore gasping with horror. Frenziedly one man dashed out before them carrying a rope: "A thousand dollars!" he shouted, "to the man who will tie this rope about his waist and swim out to that piece of ice!"

No one responded. Fascinatedly they stared at the floating cake. "Two thousand dollars!" came the desperate bid. "Three thousand!" Still no one moved. The ice cake was nearer—nearer death!

Then frantically the father of the young man began to tie the rope about his own waist. "Isn't there a man in this crowd who has the courage to tie himself to me to save the life of that boy?"

There was. A dozen stepped forward. None had responded to the monetary offer; but the courageous ones were eager to save a human life.—Told by Apostle R. S. Budd at General Conference.

■ It is easy to talk; it is easy to be here and to be enthusiastic, it is easy to go home and say that we had a good conference, but unless we go to work I doubt very much if we can pay our church debt. We are in bondage and debt because we have failed to do what the Lord would have us do.—E. J. Gleazer in a speech to the General Conference, 1934.

■ Not alone must we look to the next two years, that is until the next General Conference, but we must have a longer look; we must think of the generation that will follow us and take up the work where we leave it.—Blair Jensen.

■ The biggest business of this church is the business of spreading the gospel, but we must see to it that the channels are left free through which the gospel is spread.—D. T. Williams.

■ This may not be the day in which Zion will be redeemed, but it is the only day in which you and I have opportunity to make our contribution to it.—J. A. Koehler.

■ We need better homes in our church. We need the missionary spirit in every heart, and we need to pray for our neighbors.—J. O. Dutton.

# Editorial

## A Splendid Conference

The Seventy-sixth General Conference which closed late Sunday afternoon will be regarded in all its major aspects as an unqualified success; it will be hard to find a single dissenting voice on this opinion within the ranks of the church. In legislative work it was peaceful, determinedly purposeful and constructive, and dignified. With one exception, there were no freak proposals made, and that was regarded humorously and speedily set in its place when, after a windy presentation by its proponent, the body was given an opportunity. The church is to be congratulated that its representative body was so well informed as to essential facts, so clear in its conception of what action the circumstances required, and so nicely balanced in both judgment and restraint. This was clearly a body with a corporate will of its own, not to be stamped by extraneous or insignificant considerations.

Here are what may be regarded as the fine contributions of this conference: a more closely and affirmatively coordinated leadership under the Presidency, Quorum of Twelve, and Presiding Bishopric; the excellent educational work for the priesthood under the direction of the Presidency; the great missionary program set forth in the report of the Quorum of Twelve; the splendid appeal of the Presiding Bishopric regarding our financial program; the spiritual uplift of the people in the beautiful worship services; the declaration against war; the strongly manifested popular support for efforts to develop the practical and educational work of the conference.

L. L.

## Appointments and Final Minutes

Since it was impossible to include the appointments and final minutes of the conference in the *Conference Daily*, these items will be included in next week's issue of the regular weekly *Herald*, in a form that can be taken out and inserted for binding with the *Daily*.

Jesus is easily the dominant figure in history. A historian without any theological bias whatever should find that he simply cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. A historian, like myself, finds the picture centering irresistibly around the life and character of this simple, lovable man.—H. G. Wells.

## The Seventy-sixth General Conference

(Continued from last week.)

FOURTH DAY—MONDAY, APRIL 9

In the morning the lectures to the priesthood, the classes, the prayer meeting and the daily preaching services settled down to their routine for a week's work. Attendance was large and steady. At the afternoon business session the discussion of the Bishop's report had to be delayed one day because a speaker secured the floor and spent the better part of the afternoon attempting to put through a resolution opening the Sanitarium to others than standard medical practitioners. The motion was referred to the Sanitarium Board.

Amos T. Higdon was recommended for ordination as a high priest, and accepted.

After the business session S. A. Burgess, Church Historian, displayed rare and important manuscripts, including that of the *Book of Mormon*, the Inspired Version, and many other items.

The conference was saddened on this day by the death of Miss Florence Thompson, head of the department of speech at Graceland College, who had been injured in a car accident while on her way to the conference. Her tragic and unnecessary loss was a blow, and she cooperated bravely with the doctors in an effort to save her life. She continued brave when she knew death was inevitable.

In spite of this sad circumstance, the A Cappella Chorus of Graceland, directed by Miss Mabel Carlile, did beautiful work with their program on Monday evening.

FIFTH DAY—TUESDAY, APRIL 10

Bishop L. F. P. Curry spent some time discussing the financial report. It is hoped that the material he covered will be the subject of some articles in the *Herald* at some future date. C. A. Edstrom of Chicago was recommended for ordination as a high priest. Members of the Board of Trustees of Graceland College were reelected for new terms. The Board of Publication was reelected.

The official banquet and reception was held in the basement of the Auditorium at 6:30 in the evening, the dinner being served by the Laurel Club.

SIXTH DAY—WEDNESDAY, APRIL 11

Arthur Oakman and Fred A. Davies were recommended for ordination as seventies, and were approved. The conference authorized the Presiding Bishopric to renew bonds in order to carry on the financial work of the church. The conference au-

thorized a new compilation of general conference resolutions, eliminating a large number which for various reasons are now ineffective. This matter is explained on page 19 of the *Conference Daily*. The new compilation should be very helpful in teaching the church law.

#### SEVENTH DAY—THURSDAY, APRIL 12

Brother Arthur Ferrett and Sister Ferrett, of Australia, were asked to stand for identification, and Brother Ferrett was invited to the tribune, where he delivered a fine greeting from the Australian Saints. Three men were recommended for ordination as high priests: E. M. Kemp, C. W. Tischer, and Lester E. Dyke.

On this day the church settled what has been an irritant in church councils for a long time: a positive program for dealing with the question of recreation and amusements. A document was presented by the High Priest Quorum and approved by the conference stating the attitude of the church. While problems in recreation will continue to arise, this action gives the church a sane and reasonable basis for dealing with them. This constructive piece of legislation deserves comment and treatment in later articles.

Charles Fry presented his resignation from the office of bishop. He will continue in the church service in other lines of work.

The limit for the introduction of new business was set yesterday for 2:15 today.

#### EIGHTH DAY—FRIDAY APRIL 13

J. L. Verhei and J. F. Wildermuth were ordained high priests, the first in order to be ordained a bishop on Sunday, and the second because he had to leave early.

The memorial service for deceased church officers was changed from Sunday as scheduled and was given this day. President Frederick M. Smith read the names of twelve who had died prior to the 1932 conference and of eighty who have passed on in the interval since that conference.

Milo Burnett was approved for ordination as an evangelist.

A resolution from the Quorum of Twelve against war brought a great deal of discussion. The resolution was so stated as to oppose "war as an instrument of international adjustment." It will not compromise the real loyalty of our people. It was carried by a great majority. Visitors enthusiastically indicated their approval. Thus the church takes its stand with other Christian peoples against the horror and injustice of war.

James A. Gillen, President of the Twelve, offered his resignation from the Quorum on account of age and physical inability.

#### NINTH DAY—SATURDAY, APRIL 14

Although only one business session fell below the three thousand mark in estimated attendance, and the average was a little under four thousand, the Registration Committee's report indicated that only 1,090 had registered. These included: 282 delegates, 222 ex officio delegates, totalling 504 delegates; 103 ex officios; 143 hosts, and 340 visitors. The following were released from the lists of seventies because circumstances had caused their return to secular life, although most of them still serve in church work on a voluntary basis: A. H. Christensen, John R. Lentell, T. W. Curtis, E. L. Ulrich.

The report of the Board of Appropriations was approved. Apostle Paul M. Hanson, elected president of the Quorum of Twelve, was approved, and there was general rejoicing at his selection. The general officers and departments of the church were sustained.

Saturday evening there were two dramatic programs for out of town visitors. In the Stone Church upper auditorium, The White Masque Players presented a model church Christmas entertainment, "*Why the Chimes Rang*." In the Stone Church dining hall three dramatic groups put on a play each: "*The Bishop's Candlesticks*," by the Kansas City young people, "*Dust of the Road*," by the White Masque Players, and "*Jephthah's Daughter*," by the Independence young people.

#### TENTH DAY—SUNDAY, APRIL 15

It will be impossible to record here the details of the morning program of the last day of the conference; the young people's service in the Stone Church from 7:30 to 9:00, the priesthood prayer meeting at the same hour, and the Sunday school period that followed, with large groups filling the Stone Church and the Auditorium. At eleven o'clock in the Auditorium, President Elbert A. Smith delivered the final conference sermon on the theme: "*Hear Ye Him*," bringing the utterances of Jesus on a number of world problems.

At 2:30 the conference assembled to witness an ordination service. Apostle F. Henry Edwards spoke on the duties of seventies, and Arthur Oakman was ordained a member of that body. Ward A. Hougas spoke on the duties of high priests, and Amos T. Higdon, Monte E. Lasater, Francis L. Whiting, and Lester E. Dyke were ordained to that body. Presiding Patriarch F. A. Smith spoke on the duties of evangelists, and F. E. Dillon, John A. Hansen, and Milo Burnett were ordained evangelists. Bishop G. L. DeLapp spoke on the work of bishops, and Henry L. Livingston, and Jerome F. Wildermuth were ordained to that order. Apostle Paul M. Hanson was set apart as president of the Quorum of Twelve. Harold I. Velt was set apart as a president

of seventy. C. L. Olson, recorder, was introduced to distribute the certificates of ordination.

After an intermission of fifteen minutes, the people gathered again at 4:30 for further services. President Frederick M. Smith pinned buttons on the men who were honored in a ceremony of superannuation, including the following: Amos Berve, A. M. Chase, W. A. Smith, George Jenkins, G. T. Griffiths, J. A. Gunsolley, George W. Robley, George W. Thorburn.

Then President Smith read the list of appointments for the work in the coming conference period. This list will be published in next week's issue of the *Herald*. The men gathered to the platform. President F. M. McDowell offered prayer and President Elbert A. Smith delivered a charge of duty to the men, and "Consecration" was sung.

After the reading of the final minutes, President Frederick M. Smith declared the conference adjourned until April 6, 1936.

Religion enables a man to believe that there is in this world something worth while, something worth living for and dying for inasmuch as it has at least a fighting chance to succeed. It begets in him the all-essential conviction that his labor is not in vain. It encourages him to labor for needed reforms even though there is hardly a chance that they may be brought about in his own lifetime. It stretches his horizon, extends the range of his vision. In so doing it gives him at least a chance to discover some great impersonal interest or cause which may take him out of himself. It is then for him to decide whether he will go on living in a little circumscribed, self-centered world or move out and up into a vaster world. But religion, having stretched his horizon, may also quicken his desire to live for ends which reach beyond any personal, private ambition so that he will be glad to labor for the improvement of mankind, irrespective of what fate may have in store for him. In that event not only will he find himself strangely fortified against the slings and arrows of outrageous fortune, he will find that he is the captain of his soul, for all his instinctive cravings, being directed toward some great and commanding end, will no longer fight among themselves.

Religion provides a faith that life is worth living. It reveals ends that are worth living for. It nourishes desire to live for such ends. It creates the vision and inspires the devotion needed to achieve unity in divided and tormented lives. Religion, therefore, is to happiness so essential that without it no deep and abiding happiness is ever likely to be found. —Ernest Fremont Tittle, in "We Need Religion."

## Background of the Cross

I recall one never-to-be-forgotten evening in mid-summer at Lake Junaluska in North Carolina. I was returning along by the shore of the lake walking toward the Mission Building. Darkness was falling from the surrounding mountains upon the quiet bosom of the waters beside me. In the far distance storm clouds had gathered and great thunderheads, black and menacing, rolled up on the horizon at the far end of the lake. As I watched them coming with darkening intensity suddenly there flashed on a high hill before me the emblazoned cross that we all know so well. I had seen it lighted before; it always impressed me as it did that summer night when it became a luminous spot silhouetted against the black background of threatening thunderclouds.

The clouds served but to bring out more sharply and impressively the outlines of the cross. We never quite understand the love of God until we see it against the background of sin. Forgiveness shines with new glories when men recall the hopelessness of the far country and the bleak and starless night when they knew not God.—Paul B. Kern in *The Miracle of the Galilean*.

## Memory, Loyalty, Appreciation

In one of our Scottish country mansions which was owned by a lady of great wealth, there was one room which she valued above all else. She beautified and adorned it in every way. One day by accident a big blot of ink fell upon the wall and it was an eye-sore. At the time one of the great English artists was living in her home, and he took the matter in hand. He wanted to be allowed to stay in the room alone for some days, and what happened? He worked on that blot until he made a glorious picture of it, so that it became the most wonderful thing in the whole building. He changed a blot into beauty. He made a glory of a shame.

It is a mistake to think that sin came into the world as if God were unaware of it. The Lord knows his business, and he took the risk. He knew well that men would sin, and he believed that when the great day comes God will be ultimately vindicated and glorified in all his dealings of mankind, and that where sin abounded, in the wonderful language of Paul, "grace shall much more abound." It may be a fancy of mine, but I like the fancy that in heaven itself glorified men who were saved by grace shall be able to see their past in the light of God's wonderful dealing with them, and of Christ's wonderful love, with an intensity and passion that shall make heaven sweeter, and the music of their hearts more precious to God.—Donald MacKenzie, in *Church Management*.

# — NEWS BRIEFS —

## Evangelists Are Busy

"As long as I have breath, I expect to work for this church," declared Patriarch Gomer T. Griffiths, of Ohio, one of the four members of the order of evangelists who were superannuated this spring. Brother J. A. Gunsolley says, "I am glad to think I can rest when I want to, though I do not expect to be idle much of the time." This is indicative of the spirit of these men of the quorum who range in age from forty-four to eighty-six. G. W. Robley, of Rhode Island, and G. W. Thorburn, of Montana, are others of the superannuated list, who were released from General Conference appointment, but who will be permitted to labor locally as they wish.

## Flint Michigan, Young Adults Organize

The young adults—about fifty strong—organized a separate class for themselves in the church school two months ago, appointing a committee to devise a plan of study and secure teachers. They decided to have six-week courses in a variety of subjects, and started with a review of Wiggan's *"The Marks of an Educated Man,"* and now are studying *"Church Fundamentals."*

Nor is the class neglecting social activities. These come in the form of regular meetings, pie suppers, plays, parties, all centering on the aim to raise funds for refinishing and repairing the church building.

## Church Has Teacher's Placement Bureau

Because many school-teacher members of the church have written to the Department of Religious Education for information regarding vacancies in the teaching staffs of schools around Independence, a Teacher's Placement Bureau has been organized under the supervision of W. Earl Page. This bureau will file all applications of teachers who are members of the church, locate as many vacancies as it can, and then act, without fee, as a clearing house for the two parties.

All members of boards of educations, all school officials and all church officials or members are asked to communicate with this bureau when they learn of vacancies anywhere in the United States. Please give the position, grades, or subjects to be taught, location of school, name and address of the person to whom application should be made, and any other information available. Teachers who are members of the church and wish to file their appli-

cation with the bureau should write for blanks. Address letters to W. Earl Page, The Auditorium, Independence.

## Leonard Lea Heads Graceland Alumni

Leonard Lea heads the Graceland Alumni for the coming conference period. Half a hundred alumni were present at the Monday evening business meeting, April 9, over which Doctor Charles F. Grabske, past president of the association, presided. Dorothy Emmerson Houghton, of Kansas City, was chosen vice president, and Doris Nelson, of Des Moines, was selected as secretary-treasurer. Charter membership in the association ended with the closing hymn of General Conference.

## Conference Youth's Forum Enthusiastic

Outstanding at General Conference for its enthusiasm, hopeful outlook, and real purposefulness was the young people's forum held each morning in the lower Auditorium of the Stone Church. The following topics were presented in lecture form, and there was generally time for questions, too: *"Fundamentals of Church Government," "The Task and Our Program," "Principles of Worship," "Fundamentals of Our Belief," "Use of Leisure Time" "Youth and the Home Partnership," "Organization and Projects,"* and *"A Vision and a Challenge."*

## Saint Thomas Women Give Spiritual and Financial Help

The women have been a strong factor in building up Saint Thomas, Ontario, Branch in a spiritual sense during the last year. They have given support to all services.

Financially they have been of much help, too. Their total sacrifice offering for the year was \$147.67. In addition, they aided the local church financially, making repairs on the building, and helping with socials, teas, food sales, and suppers.

## A Cappella Program a Conference Event

Graceland's A Cappella Choir added to its good name and standing by its excellent program Monday night at General Conference. Throughout the entire program hundreds of visitors sat enthralled by the high quality of every number, the fine leadership of Miss Mabel Carlile, and the splendid execution of the singers.

# Address to the Conference

By President Frederick M. Smith

The conditions under which we meet at this conference are perhaps not greatly different from what they were when last we assembled, but such change as has taken place appears to be for the better; at least we may hope so, and thus be encouraged to carry on. Many of the factors going to make up the equation of well-being are evasive of evaluation being so definitely psychological that it is difficult to say just how much progress we have made towards more-to-be-desired conditions; yet in the realm of human affairs occupied by the church, the emotional factors loom so large that the general euphoria prevailing is perhaps a dominating one. From this viewpoint, then, we may safely say we are onward and upward in our tendencies; for it cannot be denied that a better feeling of spirituality prevails among us, though here again we deal with qualities somewhat elusive of measurement, though it cannot be gainsaid that there is a more pervasive presence of the feeling that after all to be on better terms with and more interested in Divinity and His will concerning us is better than riches without the knowledge that God is with us, though this view does not exclude the envisionment of a people highly blessed spiritually and at the same time enjoying physical, economic, and industrial well-being. For this desideratum we should ever try. It is our goal.

To whatever extent the condition of our finances reflect our true condition (and this again is not easy of determination, though in the minds of large numbers it may be the factor which looms largest) we take some comfort, as it bespeaks an improvement. A scrutiny of the report from the officers of the financial department (and it is the duty of every delegate and officer to study the report carefully) will reveal the fact that we have made definite progress towards the lowering of one of our greatest hurdles. The substantial reduction of the interest-bearing debt in the past two years is not only encouraging but bespeaks the tireless attention given by the Bishops to the work of their department as well as the general support which has been given them by the priesthood, workers, and members. The debt continues to be one of our highest hurdles, and to the solution of this problem we must continue to give our best attention, not forgetting, however, that this is but one of our problems and that there are many others which bear upon it, and to neglect them would but make that one more difficult of solution. To maintain this stable equilibrium is a task to which the general authorities, including the Bishopric, are zealously

applying themselves, and what they shall bring to the conference in the form of appointments of men, recommendations concerning the work, and specific enactments, has been envisaged in the light of these factors. It is far from an easy task to scrutinize the expenditures of the church with the purpose in view being to keep them at the minimum and at the same time carefully to avoid passing below the threshold of efficiency to the point where deleterious effects upon income will be had. Between Scylla and Charybdis lies a difficult course for our financial pilots; yet that they are laying it skillfully is so far quite evident. The Saints must still and will gladly, I am sure, heartily support them in their task.

Upon the Presiding Bishopric lies not only an arduous burden in administering the finances, but an equally heavy one is that imposed by the rapidly growing desire of our people to move into the regions about the Center Place, to which I have elsewhere alluded. This duty cannot safely be side-stepped and I unhesitatingly say that now this burden rests heavily upon the Presidency and Bishopric demanding thoughtful, persistent, systematic attention from this leading council without further delay. And as has been suggested elsewhere in this address the stake authorities must enter into this work cooperatively with the men of the Presidency and Bishopric.

With this as one of the functions of stake work, the Presidency has suggested to the Council of Presidency, Quorum of Twelve and Presiding Bishopric that stake organizations should be fortified as rapidly as possible, made more permanent in character, unaffected so far as possible by shifting of workers, and the entire corps of priesthood as well as membership awakened to the opportunities of the moment and the need for a more consistent expression of the saintly life and work. And acting on these suggestions, steps have been taken to effect whatever strengthening of the stake forces can be had under present conditions, and to survey the man power of these divisions with larger missionary activities as the goal, and a wider cooperation in those activities which lead onward to Zion constantly in view.

## THE STAKES

And of the stakes we may say that the general conditions prevailing are fairly well reflected in the reports to the Presidency and published in the *Daily Herald*, and indicate that the local authorities of the stakes are alert to the needs and are trying to stimulate and hold larger interest and activity on the part of ministers and members, and par-

ticularly of the younger people. It is encouraging to note the comments of stake officers on the enlarged activities of the youth. It is needless to say that such should be stimulated and directed towards still larger and wider activities on the part of the youth.

I cannot refrain from here expressing the firm conviction that now is the time when the activities in the stakes should include and emphasize two lines of endeavor somewhat widely separated and yet well within the scope of stake functions. The whole of the forces of these organizations should be mobilized towards greater and well-sustained, that is to say continuous, missionary efforts. To reach the desired goal in this direction will mean to fire with missionary zeal not alone every member of the priesthood, but the Saints in general throughout each stake, and the development of a plan or plans whereby this zeal once engendered may be properly nurtured and given direction. To improve upon and widen the scope of work of this class now being done in the stakes should be the first care and concern of those to whom has been intrusted the care of missionary work; and in this the local forces and officers should give whole-souled support and cooperation. The care and nurture of the Saints in their journey upward to perfection will be enhanced and made easier, if a larger and more active missionary zeal shall have been developed.

The other line of activity which must be developed and carried on within the stakes is that of preparation for the proper, and I might even say profitable, reception of the Saints from outlying places who desire to move into the "regions round about" the Center Place. This work has been too long neglected or indifferently handled. It is true that there has been a definite increase of the numbers of Saints who desire to make such move, and an increase of the numbers who have made moves in this direction, but there has not been a *pari passu* development of the ability to properly receive and locate such movers. I cannot too strongly express my opinion that this task is one of the most pressing and should be undertaken at the earliest moment possible. A glance at the report of the statistician will disclose some figures presenting the problem rather concretely and startlingly. In the tabular comparisons the figures for 1933 show that 5,156 transfers were issued, and in another place it is stated that "there are still 5,338 names for whom we do not have the present correct address." We may well assume, therefore, that somewhere about 10,000

members of the church have made recent changes in domiciles, more than half of whom have thus become lost. What percent of this large number of transfers and change of home locations has been by Saints moving into the "regions round about" is not known and could only with great difficulty be ascertained if at all; but it is quite likely that the number is small. And this, too, in the face of the fact that we have been told where are the places toward which as members of the church we should move. It is high time our nomadic tendencies should receive direction.

In saying this, I have not lost sight of the fact that in the preparation for the gathering of the Saints there are a large number of factors to consider, and that economic and industrial bearings should be paralleled by those of the spiritual and religious development both of persons and localities. Gathering to Zion and the regions round about should not be capricious, but systematic and orderly. To do otherwise would be to disobey Divine commands.

I appreciate, I think quite adequately, the difficulties of this great task; but we cannot refuse to undertake it merely because it is a heavy responsibility. We have been commanded, and it is our duty to obey. The Presidency and Presiding Bishopric cannot alone perform this labor. It will require the careful, prayerful, and faithful coordination and collaboration of outlying district and branch officers with stake and general officers to carry on the gathering with the purposes of the church always in view. And in the accomplishment of the task there must be brought into play our firm belief in Divine inspiration. I urge the stake and general officers to move forward in faith to make the gathering an orderly reality; for not only are we under the impulsion of divinely imposed duty, but there are blessings to follow its accomplishment which we can ill afford in any degree to miss.

Outlying districts should be stimulated to enlarge their activities along missionary lines as well as caring for the members, and at the same time keep all their activities closely coordinated with what has been said about the general work of the church and stakes. With this in mind in a paper to the Council of Presidency, Twelve, and Presiding Bishopric, the following was stated:

As at several times in the past, I suggest the urgent necessity of organizing and stimulating our forces for a more vigorous and systematic campaign of missionary work and that of "strengthening the Saints." To augment missionary work at this time when our list of "missionary" appointees under general church support is at a minimum, while at the same time developing a more definite and pervasive effort to bring the Saints to a higher comprehension of their duties and saintly opportunities, will demand a larger utilization of the

forces of the local priesthood than has been had in recent years. To do this there must be instituted a method of awakening the members of the priesthood throughout the entire church to a keener sense of their priestly responsibility, and a more active supervision by general authorities of the activities of local workers in the interests of greater efficiency and continuity.

This may and doubtless will require that the men under appointment as missionaries spend much of their time in supervising and planning missionary work by local men in branches, districts, or organized territory, assisting and stimulating the local workers in their efforts.

The first step towards the larger utilization of local members of the priesthood in the suggested activities should be taken by strengthening the stake organizations to the point where they can carry on general activities, both those of "caring for the Saints" and doing "missionary" work. A factor in strengthening the stakes is to free them from the annual or conference-period shifting of the officers. The stakes must be more permanent in personnel and organization, else they lose their efficiency and one of the chief reasons of their creation is violated. Ordination to stake office and responsibility generally presumes life tenure or during good behavior or efficient official functioning.

It is important that at least the president and bishop of a stake should be "full-time" men so far and as soon as possible; and as the work grows and duties thereby multiply, the presidency and bishopric of stakes should devote all their time to their work.

Here again supervision of the work of the "local" men looms large in importance. Officers should constantly be engaged in stimulating men to activity in their priesthood duties, urging development towards larger individual initiative, pointing out objectives near and ultimate, even planning details of methods in accomplishing individual tasks, where such planning is necessary because of individual inability to systematize efforts.

This suggests and will require classification of local men as to talents. Observation of the work of local men should be constant, to discover leading or dominant talents or capacity. Largest individual achievement will be had where functioning in consonance with outstanding qualifications. Such efforts at classification of workers will reveal where are our missionaries of greatest promise and the identity of those best qualified for the care and nurture of the Saints. Our efforts in this line in the past have been too much by chance.

Where persons manifestly possess talents in both directions then suggestions should follow as to where labor is most needed, or as to division of time in both lines.

The great objective to be had continuously in view in our efforts to strengthen the stakes is to make the stakes self-sustaining *and more*; to develop the ability to care for *all* classes of church work within their limits, with proper coordination with and support of general church activities.

The *stakes* must *all* be impressed with the necessity of greater activity in missionary work. The elan of this church is closely connected with the desire to tell the story of happiness in religious social regeneration. To accomplish a higher order or type of systematic and cooperative missionary work will demand more intensive educational activities with the development of activity and talent well and constantly in view. This must have special attention at the hands of the Presidency that there may be organized and systematic educational activity for the priesthood members. In this task the members of the Twelve should give whole-hearted support and cooperation.

This educational work should always be carried on in such way as to augment and cooperate with the divine inspirational help we have been promised in selecting, training and equipping our ministry, in finding and drawing out the priestly talents our youth possess. This work of priestly instruction might well first be stressed and organized in the Center Place and the present stakes, and as facilities therefor grow, extend to outlying strategic points and larger branches, with the goal always in view to eventually place before every member of the priesthood the opportunity to have every needed help before him in his efforts to qualify and to magnify his calling.

The appointment of general men with these objectives in view will as a logical consequence require a shifting upward of the standard of qualifications for priestly position or office; and may and probably will sift out some who are already under appointment. All of this will throw upon all of us heavier responsibilities and burdens. Are we willing to assume them? All of this must be accomplished by keeping alive and nurturing the proper traditions of the church, and keeping our theology free from the contaminating influences of infiltrations of impurity from the false and insidious philosophies with which we are surrounded. We must remain safely fundamental in outlook and belief to avoid the pitfalls of radicalism.

And above all we must never lose sight of the fact that the great ultimate goal is to free Zion from her bondage and bring into play in practical and everyday life the beauties, efficiency, and glory of Christ's social philosophy. Zion must be unreservedly converted to Godly service and the Saints thoroughly turned away from the tainting and retarding influence of selfishness. We need a faith which includes God and our brother.

(Continued on page 501.)

# Christ Lives

A Radio Message on Easter Sunday

By John W. Rushton

**E**ASTER DAY celebrates the "all-important fact" of our Christian faith—as cataloged by Saint Paul: "Christ died for our sins in accordance with the Scriptures; that he was buried; and that he rose to life again on the third day in accordance with the Scriptures."

So short a creed, yet so charged with eternal meaning!

The Lenten season beginning Ash Wednesday, through Holy Week, with its memories of Gethsemane and Golgotha, finishes with the radiant joy of this glad day. Around the earth, church bells, organs and choirs blend with the tidal wave of heavenly music giving unto Him, "Blessing and honor, praise and power forever and forever."

We reverently join with these countless multitudes in adoration and thanksgiving for the victory over death and the opening of the Gateway of Life through Him "who is alive forever more."

How significant it is that we celebrate Easter when winter is finished and spring is here! Everywhere we see that life is breaking through the cold blackness of death, and, in new greenery, fragrance and bloom, our faith in the promise—

"Life is ever Lord of Death  
And Love shall claim its own"

is gloriously vindicated.

With Tennyson we can exultingly say:

"Faith sees the best that glimmers through the worst.  
She feels the sun is hid but for the night.  
She spies the summer through the winter's bud,  
She tastes the fruit before the blossom falls.  
She hears the lark within the songless egg  
And finds the fountain where they wailed mirage."

Truly, for such as have this faith—"If winter comes, Then spring is not far away." Lift up your hearts, all ye who mourn. "Sorrow endures but for the night and joy cometh in the morning."

It needs faith and love to penetrate the immediate loss and grief, and blinded with tears we, like Mary, may see only the Gardener, when we may see "My Lord!—He was dead but is alive forever more!"

How brief seems the span of thirty-three years which Christ lived in the flesh, yet how marvelously His grace and glory have filled the generations since that day!

Never was Christ so much alive as now, never was His word so universally authoritative! The

grave could not hold Him, and the promise that He shall fill all things in heaven and earth is being fulfilled.

Christ lives in all that is glorious, noble and worth while in every nation, kindred, tongue and people.

His thoughts, words, actions and ideals throb and pulsate through the whole fabric of human experience and history as real as life itself. It is impossible to subtract Christ from our civilization, its art, science and advancement without bringing down the whole in chaos. With Richter we must agree—"This Man with His pierced hands has lifted empires from their hinges and turned the course of history into new channels and still controls the ages."

The meaning of Easter for us interpreted through the multiplying centuries by seers, prophets and artists, through the revelations of science, and even the drab experiences of men and women through life's sorrows and bereavements is expressed by one who said in the light of his own nation's history—"They endured because they saw the Invisible."

In the last two decades we have seen the upheaval which has deluged the nations in the baptism of blood, fire and vapors of smoke, and "love's hope seemed dead;" but there is still life with its hopes and aspirations. And, we may believe that in the life, death and resurrection of our Lord the history of our race is recapitulated. That some day this present gloom will break and there will emerge a finer humanity with nobler character, which will usher in the new world. The world will be made new because we dare to believe in a new heaven.

Easter Day means the triumph of the spiritual ideals over that which is earth-born and fleshly. It points the way of our destiny. Though beginning with the "dust of the earth" the "breath of God's life," in the human soul will rise above the things of "time and sense," and find its way through tears and strife, death and the grave to its place with God.

"Thou hast made me for Thyself and I am restless until I rest in Thee." So said Saint Augustine.

With the increasing hosts of the Church Triumphant, the Church Militant we join in this glad morning to acclaim Him who is "the resurrection and the Life."

"He is risen—Alleluia."

# Church School Organization

By D. M. Wiesen

The following should be helpful to other branches where a more complete organization of church school forces is anticipated. The change from the former three departments to a single program of the church school under a director who is responsible to the pastor, has proved a decided improvement wherever tried consistently. Faith, vision, courage and tact and a spirit of cooperation are necessary to make the plan effective. Philadelphia is considered one of our most successful schools. The same plan, on a smaller scale, has been found equally successful in small branches. For detailed instruction and helps in building your program, see *The Church School Handbook*, 35 cents, Herald Publishing House.—C. B. W.

IT HAS BEEN SAID that "no business can escape change." I wondered at one time if this would include the "Lord's Business." Observation and experience have taught me that it does. While the fundamentals remain unchanged, our methods of administration must continually be improving, and improvement means change.

When I first became interested in church school administration in 1928, I noticed that, while everything seemed to be running smoothly, yet the business end of our school was being neglected. In consultation with the pastor I set about some minor changes, but nothing very noticeable was done until the call came for unified services, grading of the church school, and abolition of the departments. We in Philadelphia decided that we would answer the call with an affirmative gesture. We presented the plan to the body and it was accepted. There were just a few dissenters, who felt the change wasn't warranted. But it is to their credit that they agreed, that as long as the church asked for it they would fall in line and support the movement. They have never been sorry for this stand.

And so we were to grade the school as soon as possible. Everything pointed to the end that was desired, and we soon began to notice progress.

Under the old schedule each entire department was using the same one course of study. It appeared very clearly that the contemplated change could not take place overnight. It would have to be a process of development. Then came the stabilized courses, which we immediately adopted.

The following example will give, briefly, an idea of how we accomplished the grading:

We will use the junior department for our example. This was to be a three-year course. According to the plan we were following this would mean six junior classes. There would be three age groups each, of boys and girls. The first year the entire group used the one course of study, junior depart-

ment, first year. The second year the two oldest classes moved up into the intermediate department. This left four classes to take the second year junior course, and two classes entering from the primary department to start the first year junior course. The third year the two oldest classes again moved up to the intermediate department and two new classes moved in from the primary department, completing the grading, and all with the new stabilized courses.

Following the same plan throughout the entire church school, it now gives us a completely graded organization. Of course, in the young people's department and the entire adult division, most of the classes elect their courses.

In following this plan of strict grading, one condition developed which seemed to present a problem. The plan necessitated dividing strictly into age groups. After doing this we found that some of the classes had only two or three members left in them. One or two of the teachers, whose classes had been reduced in numbers, resented the condition at first, but were soon able to see that it was the only way to guarantee the pupils a complete course of study.

Having a smaller class also presented an opportunity and an incentive for some missionary work, to build the class up again.

The plan also created a greater number of classes, which meant, of course, more teachers. Again we seemed to be confronted with a serious problem. Eleven new teachers were needed. Again the Lord blessed the effort we were making. We appealed for teachers. The result was—every vacancy filled.

Then there were the classes meeting on different evenings during the week, cooking, sewing, recreation, sports, study, dramatics, sand table, research, etc., which, under the plan adopted, came under the supervision of the church school. Some were already organized. Others had to be organized and leaders found. This also was soon accomplished.

When we reached this point we settled back to look at our organization and found we had: Meeting at the church on Sunday mornings: 2 nursery, 4 kindergarten, 6 primary, 6 junior, 6 intermediate, 4 senior, 2 young people's, 7 adult classes. At the Italian Mission: four classes, primary, junior, senior, and adult. At the Camden (N. J.) Mission, five classes; primary, junior, senior, young people's, and adult. Meeting at the church and various other places on different

(Continued on page 501)

# The Beauty and Significance of Prayer

By V. D. Ruch

(A synopsis of a sermon preached at Oslo, Norway.)

Scripture reading: Genesis 32: 13-32.

YOU are all more or less acquainted with the story of Jacob and Esau, of how Jacob through his selfish scheming purchased the family birthright from Esau, and later through deception obtained the blessing from his almost blind father. The unfair procedure caused enmity and hatred to exist between these two brothers.

Jacob was going to meet Esau now and he feared that Esau would attack and perhaps kill him and his entire family. He prayed for deliverance from the hand of Esau. God heard his prayer and came to him that night in the form of a person and struggled with him all night. Jacob feared Esau, but God wanted him to understand that he was in a much greater danger. He had God against him. It was an accounting with God that was forced upon Jacob that night. God desired to bless Jacob. He had chosen him to be the father of Israel. But the blessings of heaven were withheld because of the sins of Jacob; sins against God, against Esau, and against their aged father Isaac. It was about this that God wanted to talk that night. While the outward wrestling match was in progress a settlement for these sins was made in the heart of Jacob.

Jacob thought that God was unwilling to bless him. Many of us think the same and we struggle with him trying to win a victory over him. Jacob used that characteristic expression: "I will not let thee go, except thou bless me." The blessings of God were ready for Jacob the very moment he became worthy to receive them. And he received *more* than he asked for. He prayed for help in his conflict with Esau, but God gave him more than that. He gave him an experience with God which he never forgot. This experience made such a deep impression that all Israel retained it in memory. From that time on they never ate the sinew which was on the thigh of any animal, because God had touched Jacob there and caused him to limp. Jacob was humbled for life. But that humility always caused him to feel his dependence upon God, and that quality was his best protection against his enemies which he had made for himself by his deceptive, sinful and uncontrollable nature.

PRAYER is a struggle—not with God, but with ourselves. There may be things in us which prevent God from answering our prayers. The spirit of prayer will point these out to us. If we are disobedient, proud, or selfish we can't expect an answer to

our prayers. Solomon has said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Proverbs 28:9.) Are your prayers an abomination to God?

"Now we know that God *heareth not sinners*: but if any man be a worshiper of God, and *doeth his will*, him he *heareth*,"—John 9:31.

"Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness."—Isaiah 59: 1-3.

Prayer is the means through which the power of heaven is carried down to earth. If we wish to send electricity from the power station to some factory there has to be a connection made between those two points. The greater the amount of electric power to be sent, the stronger the connection or cable must be. The more of God's power we wish to experience in our life the stronger must be the connection and communion we have with God. Prayer accompanied by fasting will strengthen this communion for us.

The true spirit of prayer will help us to understand what we should pray for in the various difficult problems which arise. At the same time it will serve to cleanse our souls from impure causes which lie back of our prayers, and we see ourselves as we really are. We discover the selfishness, desire for personal glory and other things which are hidden in our prayer-life. We obtain grace enough to pray: "Do not allow me, by my impure thoughts and selfish purposes, to dishonor thy name and make prayer unholy."

We have an example of misused prayer in Matthew 20:21 where the mother of James and John came to Jesus and said, "Grant that these my two sons may sit, the one on the right hand, and the other on the left, in thy kingdom." This mother and her two apostle-sons thought only of themselves. "The best for myself and family!" Jesus could not grant this selfish prayer.

JAMES wrote to the church later: "Ye ask, and received not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3.) When we in selfishness and for self-satisfaction misuse prayer we do not receive the answer we desired. A brother at the Kirtland Reunion in 1927 testified that he came to the reunion one year praying for a blessing for himself. He went home without receiving it. He brought some nonmember friends with him in 1928

and came praying that *they* would receive a blessing. The result was that both he and his friends were blessed.

If one is to be the speaker at a church service or take part in some other way, he prays that he will be blessed and that the meeting will be a good one. If his brother is to be the speaker he may not give the meeting a thought. When a matter of importance is to be decided we pray that our thought or opinion may prevail. We perhaps never think of praying to find out what God's will is in the matter.

If one ever catches himself in the very act of misusing prayer in this manner he will feel more humbled in his prayer-life than ever before. He will see the selfishness of his heart and discover just how much that has saturated his prayers. He will then cry out in his humility, "Father, teach me to pray!"

We cannot command God, dictate to him or even force him to fulfill his promises. Even if God has given us a promise there may be something in our life of which we may be ignorant which hinders the blessing from coming. Our prayer should always be that God will grant that which will glorify his name. A man prayed that God would heal a sick person and then added: "but if it will glorify thy name more for him to be sick, do not heal him, but give him grace to glorify thy name in his sickness." When we use prayer aright, namely: that God's will may be done and his name be glorified, then the wonderful promises which have been given in connection with prayer will be experienced by us.

**W**E are privileged to pray to God about everything. (Philippians 4:6.) Yes, even for things pertaining to ourselves—the many small things in our daily lives. If you have lost your key and need it at once, ask God to help you find it. If your child is out playing and you wish him to come in but can't go after him, ask God to send him in. But do not forget that that for which you pray for yourself must be to glorify the name of God. Our prayer should be that if receiving that which I have prayed for will not glorify thy name, then let me remain in this dilemma, but help me to glorify thy name in it.

Prayer admits God into our need and if we will let him have his way with us and not try to force our will through, we will soon have peace and quiet in our heart. Nothing makes us more courageous in our prayers than when we can conscientiously say to God, "Thou knoweth that I am not now praying for my own profit, my own benefit, not that my will shall be done, but that thy name may be glorified in this matter."

Much could be said about unanswered prayers. Many reasons could be given, but I will mention just one tonight. God knows what is best for us and often withholds what we pray for because it would

be harmful to us to receive it. A little boy asked his parents for a rifle and they gave him one. Sometime later, through accident, he shot himself. It would have been much better if those parents had denied their son his request. Our heavenly Father, who knows all things, often denies us things which we in our ignorance pray for.

We have a strong tendency to believe that our wisdom is great, that we know how everything should be arranged and what is for our best good. When God has another viewpoint in the matter we suspicion that he is not interested in us.

**P**AUL did not receive all he prayed for. He had a weakness which he called a thorn in the flesh. He prayed three times that it might be removed, but it was not. In that season of sincere prayer he learned the great secret of cooperation with God. He expressed his new thought in these words: "For when I am weak, then am I strong." (2 Corinthians 12:7-10.)

Even Jesus prayed a prayer which was denied him: "O my Father, let this cup pass from me." In this one moment, under the strong attack of Satan, Jesus seemed to lose his otherwise clear vision of his mission. But he came from this experience victorious. The prayer in his prayer was this, "Not as I will, but as thou wilt." We have a right to pray for what we wish but the will of God must always be taken into consideration. We should unreservedly place ourselves in his hands allowing him to do with us as he pleases.

Prayer may take different forms. It may be audible or silent; a sigh or just the upward glance of the eye. It may last a few seconds or many hours. It may be a prayer of asking, of thanking, or of praising. It may be a conversation with God or a prayer without words.

**P**RAYER admits God into our life and we can converse with him and he will guide us into all truth but we must be willing to change our opinions when they are in conflict with his. We may have such an intimate communion with God in prayer that we can hear him speaking to us. We should be confidential with God about the different things we experience during the day. We may tell him when we are sad, glad, worried, doubtful or anxious. He expects this of us because he loves us. He is willing to share everything with us, our sorrow as well as joy.

Prayer is the breath of the soul. Our bodies are constantly renewed by the air we breath. We eat three or four times a day, but we breath all day long, yes, at night, too. We cannot breath a few minutes in the morning and sustain physical life until noon. Neither can we pray in the morning and sustain spiritual (Continued on page 502.)

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Five—April 29

By J. A. Koehler

### The Mountain of the Lord's House

The question of which is the correct interpretation of prophecy is not to be settled by some interpretation of prophecy; for that is simply to say that such and such is the correct interpretation because so and so has interpreted it that way. And that is sheer nonsense. I am loth to quote Bible Commentaries and lexicographers to establish the meaning of prophetic symbols and other figures of speech. Commentators and lexicographers, for the most part, belong to the old school of theology. The essential Zion-redeeming ideas of the Restoration Movement were foreign to their ways of thinking. And there is no reason to expect the prophetic interpretations of the old school to be the interpretations of the new.

Meanings of prophetic symbols are not determined by dictionary definitions. They are determined by their settings in prophetic situations. There may be no dictionary definitions at all corresponding to the ideas which the prophets sought to express with symbols. And the meaning of figures of speech is one of the principal questions to be answered in judging which is the correct interpretation of prophecy.

The light of prophecy has grown brighter and brighter with the approach of the perfect day. The Restoration Movement has given new meaning to prophecy—meaning which it did not convey to our minds before. How much more meaning prophecy is to come to have, no one is able to say.

Why then, should we say that new questions about prophecy are to be settled by old opinions? Why should opinions which are in dispute be taken as the final word in settling those disputes?

Let an opinion about prophecy be as good as it may, let it be absolutely correct; it is, nevertheless, bad business for men always to be accepting ideas second-hand, upon the authority of others, with no thinking of their own. It traditionalizes us. It ape-ifies us. Each man must be able to give his own reason for his own hope; otherwise he has no reason.

Cannot we do some thinking on our own account without disdaining others thinking? Without denying the values handed down to us in the thinking of the past? and without turning a deaf ear to the discourse of the present?

To interpret prophecy, somehow we must get the feel and the viewpoint of

prophecy. And that is a possession which comes to be ours from contemplating prophecy as a whole in the spirit of truth-seeking—not in the spirit of theory-proving.

#### "THE MOUNTAIN," "JUDAH AND JERUSALEM"

The meanings of these terms are determined by their settings in prophecy. This prophecy concerns itself with a day when warfare between nations shall come to an end: ". . . neither shall they learn warfare any more." That it is a day future and remote is implied in the clause: "it shall come to pass in the last days. . . ."

Of course, "in the last days" is an ambiguous phrase; it may be relative to any set of circumstances. But if the reference to the cessation of warfare has any meaning at all, it is that "in the last days" refers to a time when the causes of warfare shall have been eradicated, and nations shall have learned to live in peace. And without question that is a time future to our day. In that case is it unreasonable to infer that "Judah" may be a type of other peoples of God? in other times? And may not Jerusalem typify other places of abode of God's peoples? Note how the prophet shifts from the use of the symbol "Judah and Jerusalem" to the emblem "Zion": the abode of God. And what is the meaning of that shift?

"Mountain" is a term used with a wide range of connotations. And, I repeat, for it is a truth that must not be lost sight of if prophecy is to be interpreted correctly, the meaning of "The mountain" must be judged from its setting in the prophecy. See now if this is not the setting:

(a) "He will teach us his ways." A lesson in right social behavior is to be taught.

(b) "We will walk in his paths." The example is to win the respect of peoples.

(c) They shall learn warfare no more. Swords shall be beaten into plowshares. The wastes of warfare shall be converted into the savings of industry.

Now, if we may not infer the meaning of "The mountain of the Lord's house" from the whole body of stipulations in this prophecy, then there is no use at all to talk about the interpretation of prophecy. It would mean that prophecy is an incoherent jumble of words.

"And all nations shall flow unto it." Does this mean that the geographical positions of nations shall shift with some sort of liquid movement? Or is this the same idea expressed in the words: "The kingdoms of this world shall become the kingdom of our God and of his Christ?"

Is it not but a restatement in another form of the idea: "He will teach us his ways; and we will walk in his paths?" Is not this the peoples of God saving the world by the force of their example of godly government?

#### MUTUALLY EXPLANATORY DETAILS

List now the *ideas of relations* in this prophecy which, in any reasonable interpretation, must be mutually explanatory:

- (1) He will teach us his ways.
- (2) We will walk in his paths.
- (3) Out of Zion shall go forth the law.
- (4) He shall judge among the nations.
- (5) Warfare shall cease.
- (6) Industry shall be promoted.
- (7) It shall come to pass in the last days.

How are these ideas related each to the others? And when the total meaning of this whole body of relations is unfolded, shall we not have the meaning of "The mountain of the Lord's house?" and of "Judah and Jerusalem?" and of "Zion?"

#### CHRISTIANITY IS PRAGMATIC

Christianity has said over and over again that the test of its truth is its practical utility. "Seek ye first the kingdom and to establish its righteousness," and economic ills will pass away automatically (Matthew 6:33), means that Christianity makes the test of its authority its outcome in practical life situations.

"Prove me now herewith, saith the Lord. . . ." Malachi 3: 8-12, means that the test of the code is its practical utility. "To what purpose" is pragmatism. That is the force of Isaiah 58: 6-11; and of *Doctrine and Covenants* 94:5, *et al.* Christianity is a way of life; and being a way of life, the test of its truth is how it works out in life situations.

#### LIMITATIONS OF LAW

Now in which field must Christian truth lie in order to compose the affairs of nations? Is it not contrary to the nature of things that the establishment of "The mountain of the Lord's house" should eradicate the causes of strife unless that "mountain" has to do with setting right the wrongs which cause strife? And are not the things which cause strife principally economic?

Ecclesiastical government, "The Church," in the common acceptance of that term, has to do with "religious" activities. Its concerns are doctrines, ethics, sacraments, ordinances, functions of priests, duties of members, and the like. Now then, does the management

of a sacrament service, for example, have anything to do with correcting inequitable distribution? or with equality of economic opportunity? or with economic planning and all such like?

Reasoning on the principle of the limitations of law, we must conclude that "all these things shall be added unto you," "Zion shall prosper," "there was no poor among them," and all such like, mean that the business of "The Lord's House" does take us into the field of economic truth. And the establishment of "the mountain" of the Lord's house, which fulfills the conditions of economic justice, order and peace, therefore, must be taken to imply an economic adventure on the part of the religious group.

#### THE TESTIMONY OF THE LATTER DAY PROPHETS

And this is the testimony of the latter-day prophets: that the goal of the ecclesia is an economic commonwealth—we call it *Zion*. Our prophets have said to us that economic problems must be solved by the establishment of right economic relations; and that means simply godly government in economic life. And that is the message of Isaiah 2: 1-4. The peoples of the church are to establish an economic commonwealth which is grounded in righteousness and truth—*economic* righteousness and *economic* truth. And that truth shall yield peace.

#### A MARVELOUS WORK

This is the thing which we are told cannot be done. Industrial crises occur in the regular order of things. Men are too human to live together in zionic relations. It sounds good, but it is impracticable. All such things are dinned in our ears from the beginning of life to the end. Look at the political and industrial blundering and economic distress of nations. "They are drunk." "They stagger." The prevision of this situation was the inspiration for Isaiah's designation of the mountain: "A Marvelous work and a wonder."

#### BRING THE LIGHT

"All things which God hath spoken by the mouth of all the holy prophets." "A light that shineth in a dark place." Isaiah 29 is a prophecy upon which we need to bring to play the light rays which come from the whole mass of prophetic testimony. It is difficult prophecy to analyze because it is a medley of ideas. But, however confusing the message in the form in which it has been handed down to us, the particulars are items in one prophetic situation. And unless we judge some particulars to have crept in in error, we must conceive ourselves to be under the necessity of relating each part to the others and to the whole. We must put them together in such manner as to form a consistent whole.

When we classify the particulars of Isaiah 29, and relate them, we shall find

the same story as that told in Isaiah 2: "The Lord's house" is to "establish a mountain." The peoples of God are to set up "a standard" of economic behavior. It is to be Marvelous; Wonderful; so much so that "all nations shall flow unto it."

#### COMPARISONS

In contemplating Isaiah 29, do not overlook the fact that comparisons can be made only between things having the same general nature. We don't compare apples with spraying machines, however much sprayers must be used in producing good apples. We compare apples with apples; or, from the standpoint of food values, or other properties which they have in common, we may compare apples with peaches or plums. But we do not compare apples with wagons.

Look now at Isaiah's prophecy. "Their wise men" have staggered. They have acted as if they were drunken. Their turning of things upside down is esteemed as the potter's clay. They have failed. Therefore—for this reason—"I will proceed to do a marvelous work among this people, even a Marvelous Work and a Wonder." "For"—which means that the following sentences give us the reason or the cause for the preceding one—"the wisdom of their wise men shall perish," and "the understanding of their prudent men shall be hid."

Now then, in the face of this reason for doing this marvelous work, of what nature must we judge that marvelous work to be?

Isaiah 29 sounds like Isaiah 62: 10-12, which describes the esteem in which the builders of The Highway shall be held by peoples in the latter days. "And they shall call them, The Holy People, The Redeemed of the Lord: and thou shalt be called, *sought out*, a city not forsaken." What is the "sought out" of their wise men whose wisdom has utterly failed them? This "mountain of the Lord's house"—it shall be "A Marvelous Work and a Wonder" in the eyes of those whose appreciation of the problem enables them to put upon it a proper evaluation.

#### AS A DREAM

The fight against the righteousness of the kingdom is to prove futile. Not all the Hitlers and Mussolinis, The Nazis, and the Fascists, can defeat the purposes of God. One time righteousness and truth shall sweep the earth as with a flood; the kingdoms of this world shall become the kingdoms of our God and his Christ.

Look at the isms of this age: Communism, Socialism, Syndicalism, Anarchism, Bolshevism, Industrial Unionism, Technocracy—all of which have for their goal the substitution of a new regime for the present economic order. Whatever their follies, these isms are a prophecy of a new mode of governing economic life. And one day a religiously

motivated group will "gather out the stones" that are usable for the purpose and "make straight in the desert a *highway* for our God." "The mountain of the Lord's house shall be established in the top of the mountain."

## Obey the Spirit of the Laws

"Obey the spirit of the traffic laws as well as the letter—and be courteous," said a certain official regarding a campaign to make the streets of San Francisco safe. "Even if you have the right of way, pretend you haven't, stop and wave the other fellow on—and watch him smile."

If all motorists would do this, accidents would be well nigh impossible. The fraction of a minute spent in consideration of others would pay big dividends in traffic safety. It would create a feeling of friendliness in both you and the other fellow.

How much better than blindly dashing through traffic, completely ignoring the rights of others. Naturally that is unsafe for all concerned; and certainly the feeling left in the wake of such an individual would have no relationship to brotherly love.

Perhaps Latter Day Saints could profit by that advice. "Obey the spirit of the law as well as the letter"—and be more considerate of others.

They would enjoy greater harmony and unity as a result. Not only "Do unto others as you would have them do unto you," but do it with such a feeling of brotherly love and kindness that they cannot help reciprocating.

It is contagious. One person in a group who has such motives can, like yeast, leaven the whole lump.—Editorial, *San Francisco Zion Builder*.

## What Friendship Is

By Molly Richmond

A hand-clasp that's a little stronger,  
A smile that lasts a little longer,  
That's what friendship is.  
A word that makes the sun brighter,  
A deed that makes the load lighter;  
A love that draws heart-strings tighter  
That's what friendship is.

The way of keeping hearts from aching,  
More of giving, and less of taking,  
That's what friendship is.  
More of shielding, less of blaming,  
More of praising, less of shaming;  
Just a thought of others reigning,  
That's what friendship is.

Just a loyalty that is true,  
Just a comfort when days are blue,  
That's what friendship is.  
Just a faith above all things,  
To make hearts with laughter ring—  
Just the love taught by our King,  
That's what friendship is.

# The Royal Road

By Florence Tracey

XXIX

## Nancy Takes Second Choice

"You, Larry?" a jubilant, girlish voice demanded over the telephone.

"Home already, Nancy darling?" flashed back the question. "Why I didn't expect you for hours yet!"

"Just got in," Nancy replied; "and naturally I want to see you pronto. How soon can I come over—Carmen says you're laid up with a twisted ankle."

"Come over right away! The sooner the better! I'm crazy to see you!" joyfully Larry placed the receiver in its hook without saying good-by, and turned to look at her reflection in the hall mirror. Nancy home from Lamoni already—and it wasn't ten o'clock yet! She had expected her at noon at the earliest. The dear girl. And she was coming right over!

Breathlessly, Larry hurried back to the living room as fast as her lame ankle would permit, and began to pick up papers and magazines. It would be so good to see her, and they would have a long chat. Maybe Nancy could be prevailed upon to stay to lunch. Already Larry was picturing to herself the pleasant times she and Nancy were to have this summer. Other friends were nice, but none was gayer than light-hearted Nancy.

At the other end of the telephone wire Nancy spoke to a fair-haired young man: "She was surprised I was here so soon. Wanted to know if I flew. I told her yes, that I came in my private airplane. You can take me over right away, can't you dear?"

"Suttinly, anywhere you want to go, darlin'."

"Well, then, let's get going, but you mustn't go in with me. Say you drive around for half an hour and give me a chance to break the news gently. Is that agreeable?"

"Okey by me," gravely.

"You see, Teddy, this is going to be a shock to the girl friend. And you don't have a ringside seat for this show in spite of all that you are to me." Her eyes glowed with a softer light for a moment as she looked at him.

"Nancy, dear, this is heavenly," cried Larry flinging open the Hampton door. I didn't expect you until noon at the earliest. How did you make it so soon?"

"Goodness, I'm tickled to death to have such an open-armed greeting!" gasped Nancy. "Same old place," as she glanced about the room, "and same old girl, isn't it?" teasingly. "You're just as pretty as ever, Larry. I wonder that Greg doesn't eat you!"

"Foolish! But come—let's talk about you. What time did you leave Lamoni? How did the commencement exercises go? Tell me what they did—oh, I haven't heard any news from you in ages. Tell me *everything*."

"Pretty big order," laughed the other. "Well, we left Lamoni at four this morning and took plenty of time coming, so don't worry about that. You see I'm all whole. The commencement was one big thrill after another. I wouldn't have missed it for a lot." Nancy was removing her hat and jacket. She paused before the mirror to pat her hair into place while Larry regarded her indulgently.

"We were in a rush to get home," Nancy went on feigning a nonchalance she did not feel; "because we aren't staying in town long. But we had to see the rest of the family—Mother and Dad and Ellen came up for yesterday's services—before we went on South."

"What are you talking about?" gasped Larry. "You aren't going to be here long? But, darling, where are you going—to school?" Consternation crept into Larry's voice. "Why—oh, Nancy, I was counting on seeing you so much this summer—and now you have to go to school!"

"Who said anything about going to school?" demanded Nancy, "I'm not going to school. I'm going South to see Teddy's folks, my in-laws." She paused to brush an imaginary bit of dust from her skirt.

"Your what? dizzily cried Larry.

"In-laws," demurely.

"Nancy Bart!—"

"There's some more to it now, Larry. Put on Shively."

"Nancy! What have you done?" Larry's question was little short of a dismayed shriek.

"Don't get so excited, my dear," reproved the visitor; "can't I get married if I want to without your staging hysterics? Come over here and sit down while I give you all the gore."

"I shan't sit down until you tell me what's happened," excitedly declared Larry. "What are those rings on your finger?" she pointed at her friend's left hand.

"According to generally accepted custom and convention they are an engagement ring and a wedding ring," replied Nancy looking down at her hand.

Limply Larry tumbled into a chair, pounded a pillow in place at her side, and groaned "Go on." She had been standing on that ankle quite a time and it was still very weak. But she wasn't thinking of a lame ankle; she was suffering from something that felt like a consuming fever about her heart.

"It's this way, Larry—I couldn't write it all to you because things happened so fast I hadn't the time. And I knew you'd be so doggoned excited if I told you only part of it." The story-teller prowled restlessly about the room as she spoke. She seemed unable to relax long enough to talk quietly. "I broke my engagement with Rowe weeks ago, just decided he didn't care as much about me as I did for him. I wasn't going to be an old sack of potatoes for him to take about when he wanted to and then dump overboard at other seasons. I had heard a number of things about him, and they weren't all gossip either. Some were facts I got through the school authorities—I can't tell you all the details about that—but worst of all, I heard how he was carrying on with that show-girl" her voice took on a metallic ring. "At first I thought I'd keep the ring and return it to him when I came home; then I decided that I'd best send it to him with a note telling him how I felt. That would save me seeing him here in Independence. I did and believe me, I made that note brief!" She paused to examine Mrs. Hampton's ferns in the window.

"Go on," Larry gave the crisp command.

"After I was through with him—well, you know I've been going with a southern boy all winter. His name is Ted Shively and he's from Mississippi. Well, that's about all there is to tell. We were engaged, and yesterday was the day of days for us. Really, Larry, there wasn't much reason for my not marrying him."

"Except that you don't love him," tersely.

"Oh, but I do in a way. He's a keen pal and playfellow. Of course he knows I don't love him in a wifely way, but who knows!—maybe some day I shall. Anyway, Teddy's willing to risk it—"

"You ought to be ashamed," hotly broke in Larry. "Nancy, you're a counterfeit!"

"Don't be adolescent, my darling," glibly. "Don't you know that in this day and age you seldom marry one you love; that's storybook stuff! What is love anyway—nothing but an emotional channel through which to satisfy the biological urge."

"If that's all college has taught you, then you've wasted your money, Nancy."

"Your opinion, my dear," politely; "everyone is entitled to his own opinion you know. But perhaps I'm boring you?"

"Go on with the story."

"Well, since you seem to be interested," she made an elaborate gesture; "here are the circumstances in a nutshell. I wanted a school for next year, and schools are not easy things to get,

especially when you have had no teaching experience. But it so happens that Teddy's father is one of the trustees of a little school near their home in Mississippi. I bargained with the dear old boy that if his father would get me that school, I would marry him—Teddy I mean. That's all there was to it. The contract arrived three weeks ago, and I signed it. I'm going to teach there next winter."

A swift intake of the listener's breath was the only answer this part of the story evoked. But Larry's hands were trembling and her throat was dry.

"The job was neatly and skillfully done," Nancy's voice was amused; "Mr. Shively must be an efficient fellow. I think I'm going to like him. Of course he didn't know anything about his son's contract with me. He knew we were engaged."

"Which is more important, Nancy, tell me honestly," Larry's voice was low, tense, "your contract for the school or your contract of marriage?"

The other grinned: "Wait till you see Ted and answer that yourself. And for heaven sake, Larry, don't act as if doom had cracked all over you! This isn't my funeral—it's my wedding—I mean the day after my wedding. I'm in for congratulations." Airily she tripped to the piano and began to play a lively popular song.

Larry was so stunned that she could only sit and think over and over: "Nancy is married! Nancy is married! Nancy is married! And this way—oh, how could she!"

"I don't want you to feel hurt, Larry," the other ceased playing abruptly, "because I didn't tell you. My folks didn't know either. They didn't get to the hill until four yesterday—Dad couldn't get away any sooner. Well, Ted and I were married at three, and only Eleanor and her boy friend witnessed the ceremony. But the folks have taken it sportingly. They always expect the unexpected from me! Besides they couldn't storm and rave when Ted, dear old thing, was standing right there listening. So they gave us their parental blessing."

Larry shifted her position. That ankle was paining her again.

"Really, old dear, you'll like Ted, I know," Nancy babbled on. "He's slow and very southern and nice to look at. Hasn't any money, but none of us have these days. And he has a lot of modern ideas." The speaker chose this moment to plump herself on the arm of Larry's chair and playfully pat her head. Silently Larry examined the modest wedding ring and the diamond, a rather expensive appearing stone for a college student to give his lady love. "Come on, do snap out of it," pleaded the dark-eyed bride, "and give me a kiss for good luck."

"I'd give you a dozen for good luck, Nancy," Larry replied with a convulsive hug, "but I'm afraid you haven't given Lady Luck a chance!"

Then to take Larry's mind away from the thought of her marriage, Nancy began to describe the commencement exercises. It was vividly done; in fact almost anything Nancy undertook was vividly done. Before she was half through Ted Shively parked his Ford coupe at the curb and came in.

Sitting on the other side of the room from him, Larry took surreptitious notes of his appearance, his mannerisms. There was something pleasant and really serious about his face. The look he gave his lively young wife was one of appreciation and devotion. Perhaps, after all, harum-scarum Nancy had picked a happier fate for herself as the wife of Ted Shively than she would have shared as the wife of Rowe McCarey.

Unconsciously Larry was allowing herself to be won over to Ted Shively. Either he must be very humble or very brave to take a girl like Nancy on the rebound from a previous love affair. Did he know he was second choice? Would he always be as devoted to a wife who regarded him only as a good playfellow? Or would Nancy learn to love and respect him? Larry hoped they would continue as happy as they were at this moment. They planned to set out on the road for Mississippi that afternoon.

"I'm crazy to go South," gurgled the bride; "I've never been any farther south than Joplin, and it must be so romantic down there!"

Ted chuckled and drawled: "Pretty everyday place, darlin', Mississippi. Nevah was anythin' excitin' down theah that I know of except the comin' in of the railroad train."

Nancy declined the invitation to lunch: "Just don't have time, Larry, you understand—because it's as essential for Ted to get acquainted with my family as it is for me to know his. He has to make it snappy this time—and that's one thing he can't do, make things snappy. It takes him half an hour to wish you a pleasant good morning—my dear, he's positively exhaustive!" The look which accompanied this speech was mischievous. "Besides mealtime is the most advantageous time for one to get acquainted with my tribe—it's the only time they're all together."

When they had whisked themselves away in their little car, Larry dropped into Doc's chair: "Oh, Nancy," she groaned aloud, "you funny, impetuous, imperious girl, I do hope you'll be happy! But—"

(To be continued.)

## Shining Armor

Why doesn't somebody discover the glory of doing your job and the romance of loving your wife?

Fred is a New York linen salesman. He has never earned more than \$40 a week in his life, and on this salary he and Clara have bought and own their

home in New Jersey, and have sent two boys through college. When I met him one day on Fifth Avenue he was shabbily dressed in a shiny old suit of blue serge—and you know how blue serge can shine, and where. I asked him why he couldn't treat himself a little better, now that the house was paid for and the boys were doing well.

"I'm carrying a lot of life insurance," Fred answered. "I've got to be awfully sure that Clara's all right when I'm gone."

He turned away rather shamefacedly. A stray sunbeam fell across his shoulders, and suddenly, I saw, not shiny serge, but shining armor. Not Fifth Avenue, but Camelot, and a plumed knight with a sword at his side, and his lady's colors worn across his coat of mail. . . .

The real romance and adventure are in every little flat and cottage, and in every office and on every farm in America. . . .

Heroism? Take all the gunmen out of the newspapers, and still you'll read of 20 heroes a day, and there'll be 20,000 who never got into the newspapers—everyday men and women. And yet one-third of the novels published, one-half of the plays produced and nearly all the motion pictures seem devoted to the glorification of crime and the gratification of sex.

Don't tell me there isn't material for fiction and drama in my kind of heroes. Most of the world's best literature deals with them and their stories. . . .

I hold no brief for a literature made up of prigs and ingenues, but there seems no better reason for a literature of gunmen and camps. And even that isn't the major danger. The major danger is the inoculation of the idea that only the spectacular can be worth doing, and that only the satin and the six-cylindered can be worth striving for, that heroism is a triumph of brawn or marksmanship, "sophistication" a flouting of all the sober decencies, and success merely materialistic acquirement. . . .

Sentiment and nobility and love are immortal. That may be hokum, but it's true. Tenderness and loyalty, and patience, and self-sacrifice, and devotion to duty—these are life's natural aspirations. The Freds are all round us. Thousands of 'em go to work every morning; to them the whistle of the 8:20 train isn't really a whistle. It's a trumpet, calling them to battle. . . .

It's the wood haulers and the rail splitters who matter, and we shall be no worse off for a return to the knowledge that they are the wearers of shining armor—"the little men fighting behind, who win wars."

A literature that makes their example glorious is the literature that makes men and women fine, and nations great.—Channing Pollock, in *Ladies' Home Journal*.

# Biography of Mark Hill Forscutt . . . . .

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

## A Mission to the South Sea Islands

On my return to Lamoni, fully occupied by auditing books, quorum meetings, etc., till conference convened on April 6th. During this conference I was appointed on a mission to the South Sea Islands. Returned to St. Joseph about the 20th and found all seemingly glad to see me, and many expressed their sorrow that I was to leave, especially among the young people. I loved the dear Saints of St. Joseph, both old and young, and it is not merely a niche they will occupy, but a room in my heart, and my soul was touched when at the last meeting of the Young People's Improvement Society they handed me a beautifully written book, "Resolution of Respect from the Young People's Mutual Improvement Society to Bro. Mark H. Forscutt—as follows:

"Whereas, our beloved brother, Mark H. Forscutt, as missionary in the city of St. Joseph, has labored faithfully and diligently for the past four years to establish and build up the work of the Lord, and whereas, by the appointment of General Conference, he is about to make his departure for a foreign mission to regulate, set in order, and establish the affairs of the church among the South Sea Islands, and whereas, our brother was the founder and first president of the Young People's Mutual Improvement Society, and by his wisdom, prudence and consideration has endeared himself to our hearts, and by his instructions guided our steps in the onward way, and whereas, this organization through the blessing of heaven and the wise counsel of our brother has been and promises to be a powerful means, in the development of the young spiritually and intellectually, here and elsewhere, therefore be it Resolved—that we hereby express our highest estimation of the ability and earnest devoted service of our brother, and our deepest regrets that we should be called to part with him, while bowing in submission to the call which takes him from us.

"Resolved: that we will unitedly endeavor to so act that the good work begun among us may never be impaired, and that the seeds of truth planted may spring forth bearing fruit, some thirty, some sixty and some an hundredfold, to the glory of God and the satisfaction and joy of our brothers. Out of our sad, tearful, but we trust unselfish hearts, we say, 'Go, dear brother, on thy blest mission; may the Holy Spirit comfort thee; may thine angel attend thee; and may thou return safely to thine adopted land bringing with thee the blessings of the Islanders, as thou hast the united, heartfelt prayer of the young people of St. Joseph."

May God bless them, now and always.

Held meetings there and around about till some time in May when I left for my home in Nebraska City to get ready for my departure to the Islands. Found wife and daughters very busy in the store, as it was their busy season. They left the house at 7 and it was from 10 p. m. to 2 a. m. often, when they finished their work, so saw but little of them except on Sundays. We managed to get my things in shape, my good, dear wife adding many things for my comfort and seeing that my clothing was in good condition. Then on the 30th of May went to Independence, where with the other missionaries we left on June 1st, bidding farewell to a group of loving, warm-hearted Saints. Among them were Bishop E. L. Kelley, Apostle Joseph Luff, and others in life's meridian, whom I had led by the hand when tiny tots, and numerous others. The tear of genuine Saintry affection glistened as the last farewells were spoken, and the thought came—"It is pleasant to reflect that those who have known us longest and most intimately love us best." This farewell was almost as hard as leaving my loved ones at home, but I leave all with my Lord and Master. The dear Saints had provided liberally for the body, and soon we ate our supper and caught naps as we could.

Arrived at Denver about 6 p. m. and were met at depot by our young appointees to Australia, Bro. Kaler, who escorted us to the pretty home of Bro. Joseph S—, where we were made warmly welcome. Bro. Newton and I stayed there while Bro. Gilbert went elsewhere. We stayed at Denver over Sunday and till Thursday, when we took cars for Ogden. Were met there by my wife's brother, Rev. Samuel Unsworth, who took us to the Rectory of the Good Shepherd, where at his hospitable board we dined. I remained with him, while the brothers, although invited to remain, thought they would hunt up some of the Saints. Dinner over, however, my old friend Elder Eli T. Dobson drove up with a spirited team and conveyance and took us all for a pleasant ride around Ogden. On Saturday we went to Salt Lake, which I was glad to look over. I found the presiding Elder's place of business, when soon my companions arrived, and then, bringing joy and gladness to my heart, dear Bro. R. J. Anthony and his son-in-law. We took a trip to Salt Air, which we greatly enjoyed, and we all admired the magnificent new building and the fine beach. Sunday Bro. Anthony preached in the morning and I at evening. Among the congregation I saw some whom I knew thirty years ago, one of them being Samuel H. Smith, Joseph's

cousin. The congregation gave very flattering attention. In the afternoon we attended the Tabernacle and heard Mr. Roberts, whom Bro. Anthony thinks their most eloquent man. The effort was a good one. The music was beautiful and wafted one's thoughts on high.

On Monday returned to Ogden and at evening started for San Francisco. The ride through Nevada brought back the time I spent in the Army there. After two night's travel we arrived in San Francisco, the land of fruit and beauty (after Nevada). Leaving my two companions to guard the baggage I started on a tour of exploration, and succeeded in finding the store of Bro. Parkins, to learn he had gone to the wharf to find us. I returned, but the brethren had been approached by no one except cabmen. I escorted them to the store, where we met the branch president, who appointed us to our homes in which to tarry till we leave for the Islands. My place was in the cheerful home of Bro. and Sr. Anthony, theirs at the hotel kept by Sister Livingston. We were all made to feel at home.

We remained in San Francisco and its suburbs until July 1st, when we embarked on board the *Tropic Bird*, Captain Burns, commander, bound for Tahiti, which we reached on the 23rd, although the harbor pilot did not come on board until the 24th when we steered into the beautiful Bay of Papeete. Long before we reached it, however, we saw our predecessor and his wife, Bro. and Sr. Devore, with a number of native Saints, awaiting us, to give us the hearty inspiring welcome which true Saints excel all others in giving. The welcome here was almost an exact response to the good-byes given us at the pier, by the dear Saints of San Francisco and Oakland. Many of them became very dear to me in a short space of time. We have found loving ones wherever we have been sent. May the Lord bless them. The Lord had been with us on our journey, and manifestly, as the *Tropic Bird* made the quickest passage she had ever made. Although we were delayed from two to three days by calm and seven hours in repairing the sails, owing to heavy winds. On the third day of the calm pained by the oaths I heard, I retired to my room, shut the door and bowed in prayer, and I prayed the God of Elijah to have mercy upon us and cause the wind to rise and waft us on our journey. I especially asked him, as evidence to me, to have it start within twenty minutes. In less than twenty minutes, we were making twelve knots an hour. I gave God the praise and went out into the cabin to find gladness all around. Later Bro. Newton told me he also made

a petition. Our passage was a pleasant one, Bro. Newton had one short spell, but neither Bro. Gilbert nor I were sick an hour. The Captain refused to have religious services on board.

It was a beautiful sight as we landed at Papeete on July 24th. The beautiful trees and foliage, flowers and fruits, the natives dressed in white or light hues with their long black hair, sitting or stretched out on the earth, watching their little ones, and occasionally casting a glance on us as if to see what manner of men we were. We landed and met Bro. and Sr. Devore, who in time introduced us to the natives. Following this there was a babel of voices, which we learned was their passing their opinions on us. It was probably well for our peace of mind that we did not know what they said. On Aug. 6th, I called a mission council, Bro. Hankins being interpreter. Bro. and Sr. Devore agreed to remain, their health being better, and he agreed to take a mission. Many of the natives are unable to help with money and we find it hard to live on what we get. When we first arrived the natives gave us their Oraha, or thanks offering, \$24, which, divided among the three missionaries was \$8 each, and we have to buy what we eat, except for an occasional fish and some fruit. We bought some rice, two or three cooking utensils, some window curtains and some lumber to fix our room. We do our own cooking as a native would neither eat with us, nor have us eat with them. They will wash for you if you furnish soap. This is the 20th of September, and we have had only the \$8. A broom costs 80c, calico for curtains 18c a yard, rice 22c, bread 10c, butter 70c sugar 20c, potatoes \$2.50 a bushel. Can get oranges at 20c for one half bushel, and nice water cress. I bought some rice, oranges and water cress, and that with bread, salt and occasionally a fish, I get along. Bro. Gilbert did the cooking and not till he left were we conscious of how much more he did than his share. He is a fine young man. Our room or house has three makeshift beds, three chairs and one rocker. The natives have their beds on the floor. Some have one chair for those who write. Whether sitting, sleeping, eating, working or playing it is all done on the floor. Many of them, both men and women dive for pearls and oyster shells. The women do not take their husbands' names, and all are addressed by their given names, even the missionaries. They do not help the feeble, but allow them to stumble along, and laugh heartily if you desire them to do so.

The first conference or Mission Council, under my administration was held at the church at Fareute, Papeete, Tahiti on Aug. 5, 1893. Council was called to order by M. H. Forscutt at 10:30 a. m. A secretary was appointed for each language, Bro. Gilbert in English and Bro. Pouiti in Tahitian. Bro. Hankins asked the guidance and presence of the Spirit in Tahitian and Bro. Newton in

English. Bro. Devore was chosen my counselor, Bro. Hankins as interpreter, and Bro. Meluare Bishop's agent, if the conference so willed, but he desired all to feel free to speak fully and freely on the question. The following is the list of appointments: To Manihi, Elder Wm. Newton; to Niau, Elder Devore, J. W. Gilbert; to Tubuai, Elder John Hawkins; to Ravaniu, Elder Tapuni; to Aictutuke, Elders Parau and Koehauri; to Tahiti, M. H. Forscutt. Use the missionary boat when it arrives and take charge thereof, Elder Metuaore, he to expound the law of tithing and go as captain of the boat, Elder Williams as mate. Elder J. Coffin visit on the boat and set in order the several records of the churches and instruct the secretaries in their duties and go with the boat when it reaches here—Elder Hotu. On Monday, Aug. 14th, Elder Wm. Hankins sailed for Tubuai and Elder Tapuui on same vessel for Ravanai. On entering upon the charge of the South Sea Islands Mission, Elder Pohemiti, secretary, reported that the mission embraced twenty-one islands on which members of the church are found. There are thirty organized branches; two divisions, Tahitian and Takarawa, each having a president. Two conferences are held a year in each district and all at the same time. The district conferences are held Jan. 6th or July 6th, the division conferences Oct. 6th, and the Mission conference on April 6th of each year. There is no limit to their duration because no specified time of closing. One of the difficulties of baptism in this mission is the custom of cohabitation without marriage. They seem to see no wrong if they are true to one another and can hardly understand the attitude of the church. The appointments were all ratified and all expressed their willingness to fulfill their duties to their best ability. I spoke in the name of the Lord and gave them a blessing contingent on their faithfulness. All felt the presence of God's Spirit and the meeting closed with a benediction by Bro. Devore. The natives call me "Marketo" pronounced by them "Mar-a-toe."

A one-roomed house was furnished us. This has two recesses in it for beds. We do our own cooking and housework. The second evening some thirty or forty came to pay a visit of welcome. An interpreter was with them. They seated themselves on the floor, the first close to the wall, then another line, with as many as possible in the center. The doors and windows were filled. Then came songs of praise and songs of welcome and through their interpreter words of cheer and glad welcome to the missionaries who had come to labor with them, so that my heart was surcharged and my eyes overflowed so I could scarcely answer their welcome. Bananas, oranges and cocoanuts were brought with other things for us to live upon. We have never tasted such luscious fruit. Fruit is very cheap and we use it and bread mostly for our living. We preach through

the interpreter and can see by their expressions when we please them. There are many beautiful islands and sights to be seen here. Many things we do not approve but the people are childlike, trusting and love their leaders.

Sept. 6th—It has been impossible yet for me to get a grammar or dictionary of the language, so have borrowed Bro. Newton's occasionally when not too busy. Therefore have not made as much progress as I would desire, altho I am beginning to understand many words that sounded a jumble before. This place is rightly named the "Gem of the Pacific" and is certainly beautiful scenery. On Sundays we have preaching at 7 a. m. at 10 a. m. and at 7 p. m. Sunday school at 11:30 and fellowship meeting at 3 p. m. Five services. Three on week nights, and I teach school two nights. Ten services a week. A great handicap in this mission is the trouble to secure passage on some boats, and on others no accommodations whatever, not even covering to get out of a storm. By a letter from Bro. L. D. Devore dated Papeete, June 27th, 1891, in *Saints' Herald* of Sept. 5th, 1891, it is stated—"I am satisfied the mission will never prove a success until the church furnishes us a boat for the use of the missionaries. There is no certainty when one will arrive taking passage on these trading vessels, which is perplexing to say the least." Bishop E. L. Kelley told us when parting from us, Wm. H. Newton, J. W. Gilbert and I that means were sufficient for the purchase or building of a vessel and we might expect it at Papeete almost as soon as we. Elder Newton has waited here eight weeks for the chance to go to Manilui. It is badly needed.

(To be continued.)

## The Paths of the Stars

Down through the spheres there came  
the name of One

Who is the Law of Beauty and Light;  
He came, and as He came the waiting  
Night

Shook with gladness of a Day begun;  
And as He came, He said: "Thy Will be  
Done

On Earth"; and all His vibrant words  
were white

And glistening with silver, and their  
might

Was of the glory of a rising sun.

Unto the Stars sang out His Living  
Words

White and with silver, and their rhythmic  
sound

Was a mighty symphony unfurled;  
And back from out the Stars like homing  
birds

They fell in love upon the sleeping  
ground,

And were forever in a wakened world!

—Thomas S. Jones, jr.

# Zion's Christian Legion

By D. T. Williams

Note: Zion's Christian Legion is an organization which has grown up in the Great Lakes Mission under the sponsorship of Apostle D. T. Williams. It is one of many experiments in organization being made today within the church. Because its members are scattered over a wide territory, we are devoting this space to a statement of their aims and objectives in order that copies may be made available to all members.

We shall be glad to have notices and material concerning activities of any organization of church young people if a sufficient number are interested, providing it shall also have some value for those not a part of the organization. Material which should appear at any definite time should be in our office at least two weeks before it is intended to reach interested parties.—Editors.

## A Statement of Outlines and Objectives of Zion's Christian Legion

### INTRODUCTION

We, the youth of the Reorganized Church of Jesus Christ of Latter Day Saints, desiring to form an association to be known as "Zion's Christian Legion" for the promotion of the interests of the church and to enhance our own spirituality, covenant ourselves to work for the following objectives:

### GENERAL OBJECTIVES

A. To promote higher standards of Christian living and a greater efficiency in service to Christ among the young people of the church.

B. To foster the spirit of Zion among the rising generation and make a reality of the economic philosophy long proclaimed the center of our future hope.

C. To encourage the ministry of missionary work especially as it may affect the redemption of Zion and thus realize one of the greatest goals looking toward the evangelization of the world.

D. To affect to the good of all concerned, the social relationships of our young people, one with another by and through the organization in its local as well as in its general aspects.

### MEMBERSHIP AND DUES

A. Those seeking to ally themselves with this association should be persons of good moral character, willing to subscribe to the rules of the organization.

B. Dues shall be required of each member at the rate of twenty-five cents a month; but no person shall be dropped from membership for the sole reason that he is unable to meet his obligation in this connection. Dues, however, must be kept up by that group of which such member is a part; but if it be determined by the Executive Council that such

member could bear his part of the burden but is not disposed to do so, such member shall be dropped from membership by the majority action of said Executive Council. Moreover, no person's dues shall be maintained, as above provided, who is not within the range of ages between thirteen and thirty-five.

C. No person shall be received to membership who has not been admitted to such association by two-thirds majority vote of the Executive Council.

### OFFICERS

A. To administer the affairs of the general association the following officers shall function:

1. A chief officer to be known as "The Legion Commander" shall preside over the general activities, such as the Legion Convention and other general meetings, and have oversight over all Legion activities.

2. The necessary secretaries shall keep the records of the association.

3. A treasurer to care for the funds, to encourage collections and supervise wisely in the matter of disbursement in harmony with the budget and other enactments under the direction of the Legion Commander shall be chosen.

4. A Supreme Council shall be created composed of the officers of the general organization, the President of the Church, the head of the religious education department, the Presiding Bishop, all Divisional Commanders, and all members winning twenty-five persons to membership in the preceding year, or doing some equivalent work, the equivalent work to be indicated by the Supreme Council. A further qualification prerequisite to membership in this council shall be that each member shall have paid his tithing in full or shall have made provision for such payment.

a. This council shall be advisory to the Legion Commander and to the General Convention.

b. Only from this council shall persons be nominated for elective or appointive responsibility as officers of the Legion.

### DIVISIONAL ORGANIZATION

A. The district head of the Legion shall be known as the Divisional Commander. His responsibility and influence shall extend to the Divisional territory only and he shall be subject in all his operations to the Legion Commander.

B. A secretary and a treasurer shall be provided as needed in accord with like provision under the general organization.

C. A divisional Council shall be created composed of all the officers of the Division, the district president, the district bishop, all company commanders within said division, and such members within the division as have won ten persons to membership in the preceding year or performed some equivalent task, the equivalent task to be named by the Divisional Council.

1. This Council shall be advisory to the Divisional Commander and to the Divisional Convention.

2. From among this council only shall be nominated those who are to occupy places of elective or appointive responsibility in the divisional organization.

#### COMPANY ORGANIZATION

A. The local head of the Legion shall be designated the Company Commander. His responsibilities to be what the title implies; to direct the affairs of the local organization and give general direction and encouragement to the groups and group heads.

B. A secretary and a treasurer shall be selected to care for the usual responsibilities incident to the office they represent.

C. Groups of convenient size shall be provided, and the executive officer over each shall be known as "The Captain" and he shall direct the activities of his immediate group.

D. A local council will be provided known as the Executive Council composed of all officers of the company, the branch president, all group heads and all members who have won five persons to membership in the preceding year or those who may have done some equally important task, such task to be named by the Executive Council.

1. This Council shall be advisory to the Company Commander and the Company Convention.

2. From among this Council only shall nominations be made to office in the company.

#### NOMINATIONS AND ELECTIONS

A. Selection of officers, local and divisional, shall be by appointment of the Supreme Council and ratification by local conventions affected.

B. The time and place of conventions shall be determined by the council within whose range of influence the proposed convention may come.

C. Those qualifying for nomination to office in the association must do so under the limitations suggested in previous articles.

D. Voting on appointments may be by acclamation or by ballot as the said council or councils may determine.

E. No person not coming within the range of ages, between thirteen and thirty-five, shall be eligible to vote in company and divisional conventions unless he is an elected or an appointed officer of the Legion.

#### FINANCES

A. The three dollars of annual dues collected from each member shall be utilized as a means of realizing our general objective.

B. Money shall be gathered in other ways for the general, divisional, and local good of the organization.

1. The activities through which funds shall be gathered must be determined by the councils mentioned in the foregoing articles; each council to decide on the activities which would naturally come within the range of its influence.

C. All money other than the three dollars mentioned in a previous paragraph shall be expended only as the conventions concerned shall decide in the passage of an annual budget or by such other acts as the said conventions shall deem proper.

#### GENERAL CONVENTION

Responsibility to represent the Legion in General Convention will rest upon all the members of the Supreme Council and all the members of the Divisional Council.

#### INSTALLATION OF OFFICERS

All officers shall be inducted into office through proper installation ceremonies.

#### INITIATION

A. Initiation ceremonies shall be provided at the beginning of each quarter, at which those who have applied for membership and have been admitted by a two-thirds' majority vote of the Executive Council shall be initiated members of the Legion.

B. Admission shall be by classes which have been taught the fundamentals of our religion and the aims and ideals of the Legion.

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The man whose mind dwells largely and predominantly on the past is not a very happy individual. But the individual who has faith that looks into the future, a faith that brings into human experience those things which will mean growth, joy, enlargement, is the happy man.—J. D. Robins.

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The only peace that is dependable and permanent is the peace that must be born from within.—J. D. Robins.

## CHURCH SCHOOL ORGANIZATION

(Continued from page 490.)

evenings during the week, ten classes covering the items mentioned in the last paragraph.

Only one department of our entire church school has seemed to lag behind a little in efficiency—the library. The system and the contents of the library have been put in good running order, but we seemed unable for awhile to get anyone whom we could rely upon as librarian. However, we now feel that this branch of the work is in competent hands, and will function with all the other departments.

When the plan of grading, etc., was entered into, it became evident that such an organization as we were aiming at would require an adequate system of administration. I began planning, and then, one day, while telling some of my plans to Brother Woodstock, he dropped a few words of advice which have served as a guide since. He said, "In building your system, do not allow it to become too complicated or you will have a machine on your hands which will require all your attention to get it to operate and you will have no time left to get any place." Good advice.

And so I set about my task with this thought in mind: "Any system of administration that shall be set in operation must be such that at any time another director may step in and carry on without having to build up another system."

In the little space remaining it may be well to mention a few of the "gears" in the machine.

One thing that has proved very helpful is a report blank for the teachers and officers of the church school (F2) based on the general outline of the priesthood report blank. On this they report monthly all their activities, tell of their problems, and ask for any help they may need.

Another wonderful help is an absentee report, (F9). These are issued each Sunday to the teachers with the name of the absentee, and a request that the pupil be visited during the week and a report of the visit written on the reverse side and turned in the following Sunday.

Then we have a permanent record card, on one side of which is an application for membership in the church school, and on the reverse a complete history of the member's progress in church school and church. This is an elaboration of *Herald's* No. C-305. This is (F12).

Many other things, of which lack of space will not permit mention, have been of great help in maintaining an efficient organization in our church school. A corps of able and consecrated workers make the task really enjoyable. And we would not forget to mention that we get plenty of assistance from the pastor.

If anyone reading this should be interested in any of the things that have been of help here, I will be glad to tell them in detail of any part of our organization and its manner of operation. I will also be glad to send samples of the forms mentioned, numbers in parentheses. Address D. M. Wiesen, 164 West Ontario Street, Philadelphia, Pennsylvania.

## PRESIDENT'S ADDRESS

(Continued from page 488.)

The Presidency has as usual made appointment of individual members of the Twelve to specific fields. But with us now, as in the past, is the belief that we have fallen in erroneous custom here. To correct it will require some time perhaps; but present conditions will demand, in my opinion, concentrated group activities of the Twelve in various places and at various times. And when and as such need becomes apparent, I shall feel free to act accordingly as President. And this may at times suggest the wisdom of the President and Bishop collaborating with the Twelve at times and in specific places.

The work and group activities suggested in the foregoing will throw upon the Twelve a heavy responsibility which may demand a shifting of endeavor as well as joint effort at times and in places. This has been quite thoroughly discussed in council sessions with that quorum and we feel that a working understanding is had which promises the

necessary close cooperation towards the objectives outlined.

Of the work of the members of the Quorum of Twelve in the past conference period, there is little need to say more than is presented in the various reports submitted to the Presidency and which are issued in the *Daily Herald*, and hence already in the hands of the delegates. As will appear therefrom two of the members, John W. Rushton and George G. Lewis have had supervision of foreign fields during the conference period, the former in Europe the latter in Australasia; the time given to each will appear in their reports. A few months ago it became necessary to ask Clyde F. Ellis to go to the South Sea Islands to adjust difficulties which had arisen. He is there now, not having completed his work to his satisfaction, and is staying a while longer, though he was compelled to miss attending conference as a result.

The work accomplished by the members of the Twelve speaks for itself. The working relationship between Presidency and Twelve has been cordial.

### GATEWAYS TO ZION

The foregoing suggestions lead to at

least one other. That is that there be concentration of effort, missionary as well as efforts to build saintly character and stamina, in strategic points, so that "Curtains" or supports to Zion and the contiguous stakes may be strengthened as contemplated in divine instructions long ago received, and may be raised as soon as possible, first regard being given to those places likely to be permanent so far as our work is concerned, or where industrial or commercial centers justify such permanency. The gateways of Zion have too long been neglected. For some time past I have been urging upon the Twelve the necessity of locating these points by careful observation and the study of trends and conditions, and I have to them suggested a number of places for such study and survey.

And in this connection I feel strongly inclined to state to the conference that in the document presented to the Joint Council I stated my conviction that the time has come in the interests of better organization and concentration of effort at strategic points as well as to improve the morale of the whole church, to organize two new stakes, and give careful

consideration to another. The two points as nuclei indicated were Detroit, Michigan, to include at least a part if not all of what is now Chatham District, Ontario; and Council Bluffs, to include Omaha and other nearby branches.

#### GRACELAND COLLEGE

As is shown in the report of Graceland College, that institution under the able leadership of George N. Briggs has put forth fine effort to adapt its work to the demands of changed conditions, and has kept as its goal the greatest good to the youth of the church in preparation for citizenship both in the kingdom of God and the Nation or nations of which they may be parts. I cannot too strongly recommend this school to the youth of the church; and it is to be heartily desired that more of them were attending it and participating in its life.

It is my opinion that Graceland College has not yet been permitted to make her maximum contribution to the church; for I view her work not only as that of helping our youth towards better understanding of the meaning of citizenship in nation and kingdom of God, but also that of helping in the preparation of our youth for the work of the ministry and improving their work in its activities. Of this we have spoken before, and some incomplete efforts have in the past been made in this direction; but the matter comes to the fore now when attention must be given to finding and forming the material from which to reconstruct our ministerial forces when the time comes to expand them, a time which we hope is really nearer than it now appears.

Of the work and activities of the members of the First Presidency the church has been to some extent informed through the columns of the *Herald*, and it is not necessary to say much more than that we have been kept busy at the tasks imposed, and it has appeared wise to do rather more than the usual amount of traveling, perhaps more than has in the past been done ordinarily by the members of that quorum; but we believe that the contacts with the various branches and districts visited have not been without value to the church. These frequent absences from headquarters have compelled us to leave local work there largely to our assistants, and such have given almost tireless attention. To say that conditions are entirely to our satisfaction would be to blink some conditions which are to be regretted; yet to be discouraged would be to overlook the signs of well-being in other directions. There may be an inclination on the part of some to want to pass legislation, hard and fast rules of conduct striking at some of the things which might be thought to be signs of lowered spiritual standards, but such move would in my opinion be ill-advised and hinder rather than improve spiritual reform.

To bring the Saints upward to perfection will require the attractive and im-

pressing presentation of the Christian philosophy and standard of moral ethics in such manner as to grip our people, all of them, young as well as old, with a keen desire and firm determination to cling to ideals and carefully and prayerfully avoid contact with those influences which tend toward lower social and ethical ideals and standards. When people are compelled by forces extraneous to themselves to be good, they are prone to be on the alert to watch for an opportunity to defy the "powers that be" and so, as they think, declare their independence; but where the tendency to cling to ideals springs from the impulses of love of ideals and devotion to cause or institution, then taboos are accepted cheerfully, and social pitfalls are avoided without any notion that restrictions placed upon personal liberties are either undesirable or evidences of spiritual serfdom. Sacrifices are made by persons impelled by love and devotion; and when so made engender happiness rather than otherwise.

It is hoped that these facts will be kept in mind by any who might be disposed to present resolutions or legislation bearing upon the matter of personal conduct.

The program above suggested in my opinion puts before the church a task the greatness of which will challenge the best the Saints have in the way of devotion and talent, and it is greatly to be hoped that this conference and all the Saints after its adjournment will move positively towards its achievement.

## THE BEAUTY AND SIGNIFICANCE OF PRAYER

(Continued from page 492.)

life until noon. That is why Paul admonished, "Pray without ceasing!" Send your prayers up to God all day long, either silent or audible, as circumstances may permit.

Prayer is also an attitude of heart toward God. As such it finds expression without the use of words, just as two lovers may express themselves to each other silently. It is necessary that we use many words in life, but there are some things for which we cannot find expression. They must be experienced. We may say many things to God in words, but there are other things for which we cannot find words. Paul speaks of "groanings which cannot be uttered." (Romans 8:26.) A little boy stuck his head in his father's workroom and, fearing he might disturb his father at work, he said: "Father, I will sit so still, so still, if you will give me permission to just sit in here with you." Isn't it just that way we so often feel about our heavenly Father? We desire so much to be "in with him," just sit quiet "in with him." And the best of all is that we never disturb him when we come. We are always welcome and he never tires of us.

PERHAPS we haven't anything else to talk with God about, but we long to be in his presence—without words. In the presence of people whom we know well we may be silent. Not so with strangers. We have to entertain them; talk about everything. With our loved ones we may talk about important or insignificant things, and with them we may also be silent. It is the same with God. We need not entertain him. We can just sit in his presence and rest.

A child, in the evening, finds its place on its mother's lap, and tired after playing all day, it rests, without saying a word and is soon fast asleep. We can also be tired, so very tired, of ourself, of the others, of the world, of life, of everything. Then, how wonderful it is to know a place where we may lay our tired head and heart on the bosom of our heavenly Father and say to him: "I cannot endure any more now. I do not have a word to say to you, but just let me lie still here and rest." Your whole being may cry out to God in prayer without your saying a word.

What is the condition of your prayer-life with God? Have you communion with your heavenly Father? Are you using diligently the means he has provided for you to admit him into your life? He will help you examine yourself in prayer and find the weaknesses which have to be removed. He will help you to see your pride, stubbornness, selfishness, impatience. You will understand that you may not ask God to bless your family unless you are doing all you can for them. You will comprehend that you have no right to pray for the progress of the church unless you are doing what you can to help it forward. You will see that it is impossible to expect God to forgive your sins unless you are willing to forgive others. You cannot ask for comfort and encouragement unless you are attempting to give these things to your fellow men. Oh, prayer is a wonderful power and blessing in our life if we will use it right.

### Prayer

Why are we so seldom taught anything of the life of prayer? "Prayer" for most people means only petition—asking God for things and hoping, but not expecting, we will get them. Who knows anything about the technique of prayer?—its development from vocal prayer to mental prayer, from mental prayer to the loving silence of the gazing soul? Who knows and who cares? And yet most of our modern difficulties about prayer are due to the fact that we persist in regarding it merely as petition. They would vanish if we were taught to see prayer as our conscious relationship with God, involving petition as conscious relationship with an earthly father will involve occasional requests, but involving far more of loving intercourse and silent companionship. — Sheila Kaye Smith, in *If I Could Preach Just Once*.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Was the baptism of Jesus a Jewish or a Christian ordinance?*

Under the Jewish law water was sprinkled upon the individual as a symbol of purification. This custom, however, appears to have applied more specifically in connection with circumcision and sacrifices, particularly so after the destruction of the temple. Just when im-

mersion was first used by the Jews is not clear in history, but when John the Baptist came with his announcement of the new dispensation, all converts were baptized, and in no instance did John employ the ceremony of sprinkling.

It was evidently understood among the Pharisees, who were close students of the Scriptures, that the ordinance of baptism would mark the Christian dispensation, and when John declared that he was not the Messiah, they asked him:

"Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"—John 1:25.

As the prophet of the new dispensation, John declared that he came to prepare the "way of the Lord." He clearly stated that he had been sent of God for this purpose, hence the conclusion is inevitable that baptism was divinely commanded as an ordinance of the Christian faith. It differs from the old Jewish ceremony in one important respect: the Jewish ceremony applied to those who were already numbered among them as a people, while the rite of baptism was performed solely upon new converts about to enter covenant relations with the Lord. The old sprinkling was a general symbol, but the new baptism was a personal rite which meant a complete cleansing and a new birth, showing that the convert was born into the household of the Lord, a new creation.

*Where do the spirits of the dead go?*

Those who are righteous, whose sins have been forgiven them in this life, are received into para-

dise, which is a place of rest and peace. Here they are to remain until the time of the resurrection of their bodies from the grave, at which time the spirit and body will be reunited. The spirits of the wicked are at death consigned to hell, a place of restraint and punishment corresponding to the character of the individual. Here they remain until their resurrection, when the spirit and body will be reunited and consigned to the state which is merited. Those who desire to study the scriptural teachings may find material in the *Book of Mormon*, 106:11-21; 107:28-37; 448:39-46. Luke 23:43. Ecclesiastes 12:7. Luke 16:22, 23. Psalm 9:17; 55:15. Revelation 20:13.

*What does the sacramental covenant to "always remember him" mean?*

When administering the bread and wine, the one officiating in the prayer of consecration asks God to bless the bread:

"That they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them."—*Doctrine and Covenants* 17:22.

This language signifies that those who partake do by that act *witness* to God that they are willing to take upon them his name and always remember him and keep his commandments. To be willing to do this means that one desires to continue in covenant relations with him and to observe his law at all times. To keep his commands is evidence of always remembering him, the term *always* being connected with the term *keep his commandments* by the conjunction *and*, thus indicating that this remembrance is concerned with the keeping of his law. When one is tempted to disobey God, the remembrance of Christ will thus keep him loyal to the divine commands.

Of course this does not mean that one's thoughts are to be on nothing at any time except Christ. One must think of many duties and activities from day to day, but all of them are to be regulated by the divine will, which should be remembered to that end.

A. B. PHILLIPS

## The Readers Say---

### From Heart of Michigan's Cherry Country

The *Herald* brings us much joy, and especially of late has it been of help. We live thirteen miles from the church and our car has been out of commission, preventing our attending services as often as we should have liked.

It is wonderful to read of God's blessings to his children everywhere. Many divine gifts have been my portion, too, and I am humbly grateful for his watchcare.

We live in the heart of Michigan's cherry country, but some reports have it that the cherries have been hurt by the frost. It was extremely cold this past winter, the temperature ranging as low as forty below zero. Every year the National Cherry Festival is held here, and people come from far and near to take part. A Cherry Queen is crowned and a happy time is enjoyed by everyone. Thousands of acres of cherry orchards are in this county, and when the season is a good one many tons of fruit are sold and packed at the canneries. There are also apples and other fruits.

WILLIAMSBURG, MICHIGAN.

J. J. RUSNELL.

### Manifestation of Holy Spirit's Power

One Sunday early in January, I was given a spiritual experience which seemed to me to be a warning concerning my baby. The child was at that time in perfect health, but I watched her carefully. Later in the month she contracted bronchial pneumonia which almost immediately developed brain fever.

My husband is not a member of the church, but he was willing to do anything in his power for the little one. He went at two o'clock in the morning to the home of Brother Melvin Charles and took him up to Highland Branch for Brother Woods. The latter being ill, they returned home with Brother Carol Rhoads.

The baby had had no rest for three days and nights, but after the administration, she knew me, was able to take a little orange juice, and went into a sound, restful sleep for eleven hours.

But in the midst of our rejoicing, my spiritual experience came back in memory, and I felt as though it was preparing me for an ordeal which I was called to face.

The child grew worse again, and we sent for Brother Carol who brought with him Brother Chester Simmonds. Each prayed that God would relieve her of her pain. Brother Simmonds told me to keep on praying, but he added: "God knows best, and we must say, 'Thy will be done.'"

A few hours later as I was sitting by her bedside, I was given assurance that the child would be better; even the day and the hour were given to me when this improvement would be, Thursday night between ten and ten-thirty. Some thought that she would pass through the crisis at that time. On Thursday evening Brother and Sister Charles came over, and I asked Sister Charles to stay with me. When she saw how low the baby was, she asked why we did not send for the elders. But my husband said, "No, nothing can save her now." So I asked Sister Charles to pray with me that the Lord would send some of the elders to her, to pray that she might die peacefully. Then there came to us, shortly after ten o'clock, a wonderful blessing, a divine ministration, and the child rested peacefully. At four-twenty the next morning, she slipped quietly away to her heavenly Father who sent his messenger to ease her pain and anoint her for his own.

I was baptized into the church when a girl of thirteen, but

have never had the opportunity to live close to a branch where I could attend regularly, except for about two years, 1912, and 1913, when I was in Pittsburgh, Pennsylvania, and attended church at the chapel in Beechview. Many happy memories of my youth cluster around that little church, and if Sister Nettie Dougherty is still there and remembers Sadie Colvin, the lonely little girl from Ohio, who used to be in her Sunday school class, I would like to hear from her.

Being isolated from the church and closely associated with those not in sympathy with the latter-day faith, I have all too often failed in my duty; but I have always felt an unseen hand guiding me, and heard the still, small voice calling me back when I strayed in forbidden paths. Life has brought many trials, but it has brought blessings also for which I am thankful.

The greatest desire of my heart is that the time will come when we can live close enough to a branch of the church so that my family may attend services and learn of the gospel and where I, too, may have part in church work.

PEEBLES, OHIO, Route 2.

MRS. SADIE PUCKETT.

### Would Live Her Thanks

The testimonies, sermons, and other articles in the *Herald* are food for my soul and make me think of the hymn, "*Take Time to Be Holy.*"

I appreciate my membership in the church. I came in contact with the faith when I was sixteen years of age, shortly after the death of my parents. It was hard to be an orphan, but I lived in the homes of Latter Day Saints, among people of godly walk and conversation. What a great blessing that was! I appreciate it more now as I look back upon life and realize the snares and pitfalls awaiting the young and innocent who have no one to guide them. God moves in mysterious ways his wonders to perform, and sometimes we are not aware of our blessings until later years.

I have been greatly blessed. My two brothers also belong to the church. Both are members of the priesthood. Since God has been so merciful to me in my younger years, and still continues his blessings, I feel that the least I can do for him is to show my appreciation in trying to live the life of a Christian. This I wish to do.

OAK PARK, ILLINOIS.

HULDA MARIE EDSTROM.

### Let Us Put On the Whole Armor of God

It has been five years since I have been privileged to hear a Latter Day Saint minister, but in those years of isolation my heavenly Father and the *Herald* have been the sources of much strength and encouragement.

As I read the letters in the *Herald* I feel that the depression through which we have been passing has made many of us realize the truth of the words of our Master, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33.)

In these days of economic insecurity and international distrust we feel the need of Zion.

I ask your prayers that I may do my bit in proclaiming by precept and example the glorious work in which we are engaged, to those outside the household of faith.

I pray God's richest blessing upon our leaders, the coming General Conference, and also our isolated members.

Let us put on the whole armor of God and move forth as a great united band that Zion may soon be redeemed.

BROKEN BOW, NEBRASKA.

MARY OLSON.

## The Readers Say---

### Likes Biography

I am thankful for the latter-day gospel. I was baptized a good many years ago. As I look back, I can see God's hand guiding me all through my life, and for this I give thanks to the heavenly Father.

I enjoyed reading the biography of Mark H. Forscutt. It has helped to make me realize the many difficulties through which some of the Saints have passed for the cause they loved. Indeed I read all departments of the *Herald* with interest and profit.

A. DIXON.

WAKEFIELD, ENGLAND.

### Would Be True to Neighbors, Friends, and Church

Each week finds me looking and longing for the *Herald*, always a welcome visitor in my home. The testimonies of the Saints are a source of strength to me.

Although there seems not much I can do in this work, I can be true to my neighbors, my friends, and my church. I can study and help and ponder on the things of life. I can give more than lip service to my Lord; I can follow Christ in my daily living and so help my associates by the power of a good example. Several years ago I had a spiritual experience which vividly taught me concerning the trials through which we must pass and their relationship to the precious things of the Lord.

Will the Saints pray in my behalf, that I may be faithful all of my days. The Lord has helped me greatly, and my prayer is that all of us will conduct ourselves as Saints and that the church will grow.

DORA BOOKER.

CHICAGO, ILLINOIS, 5626 Calumet Avenue.

### Urges Obedience to Law

My faith in the latter-day cause grows stronger each day. I have many testimonies that this is the true gospel of the Lord.

A short time ago I paid my tithing and as I was considering the work of the Master and my services to it, I wondered if I had paid enough—my share. The Holy Spirit came to me in power assuring me that God was pleased with my effort. Saints, if we will pay our tithing and comply with his whole law, a blessing will be ours to enjoy.

Let us forget our little differences and unite our efforts in the work the Lord has given us, serving him harmoniously, zealously. It is up to us to make Zion a reality. We have talked and dreamed and sung and prayed about it for many years; now is the time to indulge in serious introspection, to ask ourselves, each one of us: Am I worthy to assist in building Zion? This is no time for wasting our effort, no time for flippancy regarding the great work of the Lord. We have the law and we have God's promised help and watchcare, all his wonderful blessings, why not be about our duty?

Elder A. M. Baker just closed a week's meetings here. His sermons were wonderfully helpful. We, as a group, desire the prayers of the Saints for those living here in Chatham.

ALMA WILLIAMS.

CHATHAM, LOUISIANA.

### Unity of Thought and Purpose

I am glad that our God is a God of the whole earth, that wherever we go, we still have him to pray to and to watch over us. He is a wonderful Father. Many times he has blessed me spiritually and physically.

The testimonies of others always help me. After all, our testimonies are much the same, for we have the same loving Father to bless us. He is no respecter of persons. He gives to us today apostles and prophets as he did to his children in former times. For these I am deeply grateful.

I believe the church is more united today than for some time in the past, and unity and love for each other are qualities that will make Zion. Often I meditate concerning certain subjects, and when I receive the *Herald*, I find those very things written up and presented. Our thoughts as Saints seem to run together though we are miles apart.

MRS. MARY VIRGIN LEKA.

SHIDLER, OKLAHOMA.

### Let Us Live and Work for Zion

To me a prophecy given the Saints here on the general fast day, was wonderful evidence of God's love for his children. He warned us of his near approach that we might live better lives and draw nearer to him; that we might forsake the pleasures of the world and get down on our knees and pray earnestly for forgiveness of past wrongs and for his direction in the way that leads to life eternal.

Let us brush off the dust which has accumulated on our Bible and *Book of Mormon* and *Doctrine and Covenants*, and seek therein the precious truths which are for us.

Let us keep constantly in mind the thought of Zion. Let us sacrifice, if needs be, to send the Bishop a contribution to aid in the Lord's work. It is only by the consecration and sacrifice of God's people that Zion will be redeemed.

Let us pray for one another, pray for those across the ocean, on the Islands of the Sea, that we may all be brought to a unity of the faith and a greater knowledge of the Son of God.

MRS. BERT SHERMAN.

FULTON, IOWA.

### Isolated Ones Seek Physical Blessing

Though isolated we are privileged once in awhile to attend church services at Alva, a distance of fifty-two miles. Less frequently we go to church at El Reno, ninety-two miles away. Last summer we spent one day at the Calumet reunion.

Neither my husband nor I are physically strong, and so we desire the prayers of our brothers and sisters of the faith. Not long ago I suffered a gathering in the head, but was healed by administration. We are grateful to God for the many blessings he gives us.

MRS. H. L. DOGGETT.

POND CREEK, OKLAHOMA.

### Request Prayers

Mrs. Myrtle Yates in the Ingham Sanatorium, Lansing Michigan, seeks the prayers of Saints for the recovery of her uncle, who was recently operated on for cancer, that his life may be spared and he may yet know and accept the gospel.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Wheeling District Goes Forward

### Priesthood, Young People, and All Are Busy

The first quarter of 1934 noted an upward trend in a number of the branches in this district. A visit by Patriarchs G. T. Griffiths and John F. Martin to Moundsville Branch, in February, and the meetings conducted by them were beneficial in quickening spiritual activities.

The district conference was held with Moundsville Branch March 3 and 4. Attendance on Saturday was small, but much better on Sunday. For the early morning service a program prepared by the Moundsville priesthood, was unique as a priesthood meeting, and elicited favorable comment. The Easter sacrament service drew an increased attendance, and at night Brother John F. Martin preached his final sermon before leaving for General Conference.

Wheeling Branch was favored with a sermon by Brother Martin just after the sacrament service on Easter, the attendance at these meetings being larger than usual. A baptism Wednesday before Easter added a new convert to Wheeling Branch, Brother Horace M. Blakely, who has been attending meetings for some time. The family of Brother J. F. Martin, located in Wheeling for some time, will move to Kirtland, Ohio.

Easter Sunday was a red letter day for the Wellsburg Branch. Beautiful weather and a large attendance furnished an appropriate setting for the program prepared by the Sunday school, under the guidance of John Treiber and capable assistants. Immediately following this was a baptismal service, when Brother R. E. Rodgers baptized five candidates and Brother Paul Lannum baptized four. These men are branch priests. Those baptized consisted of one woman, Sister Clark, and eight young persons ranging in age from eleven to eighteen. They were confirmed by Willard Allen and O. J. Tary, branch and district presidents, respectively.

At 2:30 p. m. the sacrament service opened and was marked by a peaceful encouragement of the Holy Spirit under which many bore testimony. At the closing service of the day the sermon was by O. J. Tary.

Wellsburg Branch with a membership of ninety-nine, made an average attendance during the quarter of eighty-two at Sunday school, thirty at Wednesday

night prayer meeting and fifty at Sunday night preaching.

The reports of the visiting officers, deacons, teachers and priests, show a commendable activity that is bearing fruit. This branch is blessed with a fine group of young men in the priesthood who are active in their offices. It also has a goodly number of young workers, willing and capable, in the branch and Sunday school, giving pleasing prospect for the future.

## Escatawpa, Mississippi New Purpose and Energy Here

The Mobile district conference convened at Escatawpa January 27 and 28. The various branches of the district were well represented. Four young men were ordained in an impressive service: A. N. Barnes, Escatawpa, elder; Raymond Booker, Mobile, priest; Alma Tillman, Bayou-LaBatre, priest; Brevton Green, Mobile, a deacon. The following men officiated: Amos Berve, Franklin Steiner, and Albert Miller. The influence of the Spirit was manifested during the meeting.

Under the leadership of Branch President A. N. Barnes, Escatawpa Branch is progressing rapidly. They were happy to join with other church members March 4, in special fasting and prayer.

March 11, a group of Saints from Escatawpa chartered a school bus to convey them to Mobile, to attend services conducted by Patriarch Frederick A. Smith. After a severe breakdown, and chartering a second bus, they arrived in Mobile too late for the morning meetings, but remained for the evening service. Patriarch F. A. Smith delivered two wonderful sermons to the Saints March 15 and 16. Kreole, Pascagoula, Vancleave, and Mobile branches were well represented. At the close of the services Friday, a song, very fittingly revised by Amos Berve, "The Little White Church in the Pine Wood," was sung.

The children were given an Easter party at the home of Delia Davis, March 29, sponsored by their Sunday school teachers.

For the purpose of raising funds for the church, an ice cream social was held March 31 by the women. Games were played by all, under the supervision of Sister Dorothy Mizell.

Easter morning the juniors presented a program during the church school hour, under the direction of Sister Verna Breeland, supervisor of their department.

## Flint, Michigan

### Young Adults Organize

For some time there has been talk of a separate class for the young adults of the church school. Such a class was organized about two months ago. A committee was appointed to devise a plan of study and to secure teachers. It was decided to give six-week courses in a variety of subjects.

Allen Pohly started with a review of Wiggan's, *The Marks of an Educated Man*. Pastor A. H. DuRose is following with a six-week course of "Church Fundamentals." This will be followed by a course on "Home Building," taught by a nonmember, Mr. W. W. Norton. Other courses and their teachers are: "Etiquette," Mrs. Lucille Provost; "Church History," L. E. Flowers; "Music as a Cultural Background," Franklyn Weddle.

The class has an enrollment of about fifty active members. The raising of funds for the refinishing and repairing of the church building is the present high aim of the class. Special Sunday offerings, a pie supper, plays, and parties are some of the means of raising the necessary amount.

The officers of this class are as follows: president, Lucille Provost; vice president, Herbert Lauthen; secretary-treasurer, Franklyn Weddle; recruiting manager, Rolland Provost.

Social meetings are held every second Monday at some member's home.

## Sault Ste. Marie, Ontario

### H. A. Dayton Arouses New Interest— Four Baptisms

Elder H. A. Dayton, president of the Owen Sound District, has been missionary visitor here for the past two months, engaging in a series of services. The first month was spent in the local branch, during which time the attendance at the meetings was very good. As a result of his efforts, two souls were brought into the church February 25 and 28.

Meetings were then moved outside of the city in the township of Korah, conducted in the Prince of Wales School with good interest among nonmembers. Two more members were baptized into the church April 4, and meetings are still being carried on.

Saints of this congregation were happy to hear that Sister Flood, who underwent an operation for appendicitis, is improving.

## Baltimore, Maryland

### Interest Grows—Young People Develop Dramatic Talents

A large group of Baltimore Saints was present at the recent district conference held at Philadelphia. Much progress was noted, as each branch and mission in the district was represented by a good report. All present were fired with new zeal and enthusiasm.

The young people of the district met and organized. They are planning to hold a young people's reunion this summer at Deer Park. The Spirit of the Father was present at all of the meetings and the whole conference was a success.

Much interest is being shown in Baltimore Branch. Although few in number, each member seems fired with new zeal, and unity abounds. The young people are active and willing to be of service. It has been made known that there is a great work to be done in the city of Baltimore and that every available one will be used.

The young people enacted an Easter play entitled "Easter Dawn." There were visiting Saints from Brooklyn, New York, Washington, and Philadelphia. The young people of Baltimore are talented in dramatics, and intend to use this talent for the furthering of the Lord's work.

## Enfield, England

### Celebrate Pastor's Thirty Years of Service

Elder John A. Judd, who has completed thirty years of service as pastor of Enfield Branch, was the guest of honor Saturday, March 17, when a congregation met between 5:30 and 6 p. m. to celebrate his long and valued service.

On entering the church, one's eyes gazed upon finely decorated tables loaded with all that is good to eat. The center table contained a large two-tier cake, with thirty candles, which denoted the length of service rendered. Tea being over, the remainder of the evening was spent in an enjoyable manner. There were several short speeches, interspersed with selections by the orchestra, and one or two solos. About half way through the evening's entertainment, the congregation stood and sang, "Blest Be the Tie That Binds." Following this, Bishop A. T. Trapp delivered a short address, conveying the sentiments of appreciation of the members. Elder Judd was presented a wallet, and a hand bag was given to Sister Judd.

During the course of the evening, R. W. Goulee, unveiled two beautifully colored pictures, "The Light of the World," and "The Good Shepherd," which were presented to the branch by Brother and Sister Judd, as a remembrance of the occasion.

The evening's program was in charge of Brother William T. Goulee, to whom credit goes for the success of the occasion.

## Independence

### General Conference—Nurses' Commencement—Marriages—Deaths

"It was a wonderful General Conference!" That is what everyone is saying, and the people of Independence who acted as hosts to the great gathering are happy because of their opportunity thus to serve the church, glad to have met so many good and enthusiastic workers from over the church.

With the exception of Sunday morning church school sessions in several of the congregations all local services were dismissed in favor of General Conference gatherings at the Auditorium and Stone Church. Great crowds assembled for almost every service; the old Stone Church was crowded from wall to wall at the early morning prayer meetings on week days and Sundays. People thought themselves fortunate to find space to sit on the floor; many stood throughout entire services. Here the spirit of the Fatherhood of God and the brotherhood of man seemed to unfold in all its beauty and comfort, offering conference members inspiration which they found nowhere else. The nine-fifty sermon hours at the Stone Church each week-day morning were also excellently attended as were meetings of priesthood quorums, all class sessions, the young people's forum, and the women's eleven o'clock meeting. Sundays, of course, boasted the peak attendance of the conference, particularly the first Sunday when Saints from neighboring places found it possible to drive into Independence to spend the day.

A retrospective view of the conference reveals several out-standing events—the opening business session April 6, 2 p. m. when President F. M. Smith delivered his address to the conference. All of Sunday's services, April 8, but especially the performance of Mendelssohn's oratorio, "Elijah," in the evening, Albert N. Hoxie, of Philadelphia, directing. It is thought that seventy-five hundred people heard this. The A Cappella Choir concert the night following, Monday. The official reception and banquet Tuesday beginning at 6.30 p. m., given by the women's department, and attended by several hundreds of Saints. The debates on the church's stand for peace at the Friday afternoon business session, April 13. Dramatic entertainments on Saturday night presented by the young people of Independence and Kansas City and the White Masque Players, and demonstrating what part drama can play in worship and in recreation. The closing services of ordination and dedication on Sunday afternoon, April 15.

And now that many of the visitors have already gone home, and numbers are leaving daily for points North, South, East, and West, Independence people feel a little newer, a little more inspired, to go at their task of making this the real center of Zion. Their homes have been open to conference guests. They have given unstintingly many hours to help the conference, numbers of them serving almost more than their strength would permit: but all rejoice in the spirit which this the seventy-sixth conference of the church has left with them.

It was fitting that the opening of another General Conference period (two years) should be celebrated with commencement exercises Sunday night, April 15, the graduation of the class of nurses of the Independence Sanitarium. "The Science of Service" was the theme of Elder R. A. Cheville's commencement address, and diplomas were awarded by President F. M. McDowell, and "R. N." pins were pinned on the graduates by Miss Gertrude Copeland, superintendent of the Sanitarium.

Music for this occasion was by the Stone Church Choir, Mrs. Nina Smith and Albert Brackenbury, soloists; Robert Miller played organ music; Eloise Higgins contributed a violin solo, and Colin Ferrett sang "The Lord Is My Light."

Twelve young women composed this year's graduating class: Edith E. Wingett, of Nebraska; Kathryn Anne Madson, Colorado; Ella V. Epperson, Missouri; Wanda Lee Wolfe, Arizona; Nathalie Pearl Butterworth, Iowa; Edith H. Ehlers, Missouri; Mary Ann Storm, Oklahoma; Mary Gough, Missouri; Stella Mae Eskridge, Missouri; Perle V. Carnahan, Oklahoma; Lucy G. Jennings, Nebraska; and Martha E. Criley, Missouri.

During the conference there were several weddings which will be of interest to friends elsewhere. On the first day, two delegates from California, James Peat, of Berkeley, and Mrs. Maud Hamilton, of Alameda, were married. Brother Peat is seventy-four and his bride is sixty-three. The ceremony was read by Apostle John W. Rushton.

On the night of April 6, two Independence, young people were married, Miss Alice Chappelow and Paul Kelsey, President F. M. McDowell officiating. The bride is a former Graceland girl.

Mr. and Mrs. Russell D. Etzenhouser, of Independence, announce the marriage of their daughter, Muriel to Reuben N. Seroy, of Kansas City, April 8. Patriarch John F. Martin officiated.

Two members of the conference delegation from Decatur, Illinois, Mrs. Jessie F. Simpson and Walter D. Slack, were married April 13, at the home of Elder and Mrs. R. L. Fulk, of Lees Summit.

A pre-conference marriage was that of Miss Mary Melissa Hobart, daughter of Mr. and Mrs. Carl H. Hobart, of Webb City, Missouri, and Ellis W. Rauh, son of Mr. and Mrs. Frank W. Rauh, of In-

dependence, which took place at the Saints' church at Webb City March 24, Elder Frank McDonald, of Independence, officiating.

Independence mourned with all the church at the death of Miss Florence Thompson, member of Graceland's faculty, who was fatally injured when the car in which she was coming to conference was wrecked near Excelsior Springs, Missouri, April 5. Her funeral was held at Lamoni April 11, and interment was in Rose Hill Cemetery.

The funeral services for Elbert Teeter, eighteen-year-old son of Elder and Mrs. J. J. Teeter, of Independence, were conducted Thursday afternoon. The young man died Tuesday evening, April 10, at Seldon, Kansas, of pneumonia and complications. Patriarch Ammon White was in charge of the service, assisted by Elder J. D. Showers. Interment was in Mound Grove Cemetery.

### Liberty Street Church

The prayer service held April 4, was well attended, the prayers offered being mostly for the success of the General Conference. Many prayers were offered in behalf of the conference visitors, that their visit in Independence might be made more pleasant and enjoyable.

The merchants of Independence, most of whom have their business houses in this district, reported a favorable increase of sales during the conference.

### Walnut Park Church

Walnut Park joined with the other congregations in Zion Sunday in dispensing with all services with the exception of early morning prayer meeting and the church school, in order that all might attend the sessions of the conference. In spite of the fact that many attended the classes at the Auditorium, three hundred and forty-eight, were present at the local church school session. Following the class period a banner was presented to the class of intermediate girls taught by Fay Brown. Each quarter of the year competition is engaged in by the intermediate classes upon an assigned project. This quarter the basis of judging was attendance at the morning preaching service, the members of Miss Brown's class being most regular in attendance. Emily Taylor received the banner and responded in behalf of the class.

Immediately following the morning prayer service, Edith Rosalie Badder, daughter of Brother and Sister Ammon Badder, was baptized by her uncle, Elder C. W. Badder. She was confirmed by Elder Badder and Pastor Frank McDonald at the close of the church school.

The church school secretary, Audrey Horn, was surprised by the members of the Swastika Class at her home Tuesday night, April 3, the occasion being her eighteenth birthday. Eighteen members of the class and the teachers,

Brother and Sister Fred Horn, were present. Games were played and refreshments served.

A few families of friends surprised Brother Fred Horn, the bishop's agent, with a dinner at his home Sunday noon. The occasion was in celebration of the approaching birthday of Brother Horn.

### Spring Branch Church

A union prayer service was in charge of R. Fish, Jesse Smith, and J. Andes the evening of April 4, and many came fasting in behalf of the General Conference. The large number of young people and the testimonies they bore, proved an inspiration to the congregation.

## Hammond, Indiana

### Branch Responds to Easter Season

The Easter season brought a rather unusual and effective response from members of the Hammond Branch. On Thursday evening preceding Easter the choir rendered an Easter cantata, "*The King Triumphant*," to an appreciative audience. This accomplishment marked a surprising advancement of the choir, and the program was blessed by the presence of the Holy Spirit. Branch chorister D. H. Smith feels he has good material to offer Sister Louise Evans, the district chorister, in her project of a six-hundred voice choir.

Easter Sunday services were beautiful and inspiring both morning and evening. Sister Eleanor Myers capably presented the play, "*Life and Love Triumphant*," and a special Easter offering service in the morning and an Easter pageant, "*The Cross of Light*," in the evening. Her work is to be highly commended.

Prior to Easter the members of the branch, and particularly the priesthood, were inspired by a visit from President Floyd M. McDowell.

## Portsmouth, Ohio

### Branch Is Growing

The message of Elder O. A. Rexroad, Sunday, March 25, came with power and much assurance. He chose his subject from *Doctrine and Covenants 37*.

A short address on "*Repentance*," was the evening sermon by Martin L. Crabtree. Special music was furnished during the evening. A degree of God's Holy Spirit was present at this meeting. In spite of the snow, attendance has been increasing during the past few weeks.

Thursday evening, a few Saints gathered at the home of Charles F. Monroe for a prayer and praise service. They felt well rewarded for their efforts.

Elder E. E. Williams spoke to McDermott Saints the evening of February 25. Poor attendance has been had at the mid-week prayer services.

Elder G. H. Kirkendall, of Columbus, and his father-in-law, E. Cross, of

Portsmouth, were guests here March 4. Brother Kirkendall taught the Sunday school lesson. Elder May was the speaker for the evening of March 9.

Elder James Cheffin was the speaker Sunday morning, March 11, using a part of the eleventh chapter of Saint John for his subject. Elder Walter Culp was the evening speaker.

The women of this branch have been quilting and sewing to a great extent. They held a box supper a short time ago and cleared over fifteen dollars. Sister Nellie Rexroad is their leader.

## Muskegon, Michigan

### Inspiring Services on Rally Day

Muskegon Branch held a rally day, Easter Sunday, April 1. Attendance was exceptionally gratifying with a good representation from other branches: Grand Rapids, Niles, and Hesperia.

Elder C. Riley Garnett, of Grand Rapids, was the speaker at 10 a. m. A baptism service was held at the same hour, thirteen candidates uniting with the church.

Prayer meeting, sacrament, confirmation, and an ordination service followed. Brother Vern Swager, was ordained to the office of priest. A great degree of God's Spirit was present throughout this meeting, in charge of Elders A. Whitehead and E. Loomis.

Dinner was served at one o'clock by the women's department in the basement of the church.

Other inspiring services were held throughout the day, including several musical numbers, contributed by visitors from Grand Rapids.

The Easter program was presented in the evening, followed by a short talk by Elder A. Whitehead.

A splendid spirit of cooperation and a desire to progress toward zionic ideals have been manifested in the various departments of the branch.

Several representatives from this congregation were able to attend the young people's convention held at Saginaw.

## Saint Thomas, Ontario

### Splendid Support From Women's Department

The women's department has been doing a splendid work both spiritually and financially. At the beginning of 1933, a motion was carried that sacrifice offerings were to be made each month. Through the inspiration of the Father they immediately began their work. At the end of the year a sum of \$147.67 was sent to the bishop. Besides giving this offering, they also did their bit in helping the general church.

In addition to aiding the church financially, they have made extensive repairs on the local building. Their work consists of quilting and sewing. Meetings are held each Tuesday for sewing from 2:30 to 5 p. m. They also enjoy afternoon teas, food sales, and hot suppers.

# Repent for the Kingdom of Heaven is at Hand

By Frederick A. Kuhn

THE DOCTRINE OF REPENTANCE is no new teaching nor is it found in any one book or place. It goes back far enough to convince us that God instituted repentance as a means whereby man can realign himself as a citizen of His kingdom.

When Jonah came to Nineveh he called its people to repentance in no uncertain manner, and emphatically told them to repent or they would be destroyed. In these latter days the revelations from on high teach a doctrine or gospel of repentance, such as—"Say nothing but repentance unto this generation." (*Doctrine and Covenants* 10:4.)—"more blessed are you because you are called of me to preach my gospel; to lift up your voice as with a trumpet both loud and long, and cry repentance unto a crooked and perverse generation. . . ." (*Doctrine and Covenants* 33:1.) In fact, part of the mission of Christ's ministry is definitely set aside—to call men back to the fold and to lead others to it. As ministers—"and of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior. . . ." (*Doctrine and Covenants* 18:4.) Furthermore—"thou shalt go forth unto the regions round about and preach repentance unto the people. . . ." (*Doctrine and Covenants* 44:2.) "—and I give unto them a commandment that they go forth—declaring my words as unto angels . . . and ye shall go forth baptizing with water, saying, repent ye for the kingdom of heaven is at hand. . . ." (*Doctrine and Covenants* 42:2.)

If we were to go off on a tangent for a moment to apply the binoculars to the *Book of Mormon* as a whole, we would find startling teachings, most of which we know very little of. Barring some omissions—the *Book of Mormon* contains two hundred and twenty-one clear-cut statements calling upon the early Americans to repent; twenty different ministers, Lehi, Nephi, Jacob, King Benjamin, Abinadi, Alma I and II, Amulek, Aaron, Ammon, Helaman, Moronihah, Nephi, Lehi, Aminadab, Samuel, Nephi, Mormon, Ether, Brother of Jared; besides prophets, angels, and Jesus himself.

With the specified introduction before us, if we were to introspect, we might be lost in a maze as to what procedure to follow. Following introspections comes action, but, first there must be a conviction of the need of a right-about-face. Do you have daily religious thoughts? By that is meant a religion that "carries-over" causing your mind to revert to the noblest things of life. How many church papers do you read? It was not very long ago that the latter day prophet told us that seven years after B. R. McGuire

left the Presiding Bishopric, a letter came to the office addressed to him with the ex-title. Somewhere that person (and there are many of them) must have waited for the smoke of the battlefield to rise and bring forth a new light. How many religious books do you read in a year? Likely, if the question were answered by counting the fingers, five would remain uncounted. Just imagine the executive of some large modern factory who never perused an up-to-date machine manual or who never went to machine displays or kept up on mechanical improvements. That person would be an obsolete number in three years. In Christ, we are building up an experience which slowly but surely is pushing back and conquering the pioneer border of sin. That same living is militant, it will remain militant as long as spiritual fires blaze up to produce the much-needed reserve force. While we are too busy living to have a daily religious thought, to read church papers, or to read books of religion; yet when reverses occur cowards come out of their hiding when no one looks just so Jesus can be implored. We all know—Jesus is a good spare tire to take along, just in case we have a blow-out. Or if we start on a tour we think too often of the need of an extra five-dollar bill, if something happened to go wrong. While everything goes well, often we are found placing God in the rumble-seat, the mother-in-law seat, yes, the back seat of our actual living. Somehow He is relegated to a back seat, but when in dire need it is good to have a savior which is close enough that he can be reached.

On the other hand we have an active side of life weighted in the balances at the fatal hour of seven p. m. That is the hour of musing—what does the evening hold in store, a wasted evening or an invested evening? Surely sitting by a radio listening to jazz bands or crooners would not raise our asset standing while such elevating music as "*Mother Machree*," hymns, good instrumental, or vocal numbers are chased out by improper dialing. To be specific, I have yet to find any way that would kill more time and do more harm than to sit by the hour in raptured gossip; at each setting covering every person in the church and every fault he or she has.

One economist has said no one can afford an automobile weighing 3,000 pounds unless he has an annual salary of \$5,000. If that be true, why do we have so many trying to keep up with the Jones? Share with your local financial collector in trying to pry up a coin from such a one. For the benefit of pleasure seekers—you who place your coppers and an occasional nickel in the collec-

tion plate you can't expect much in return. In fact, a 10c show (twice what is given to the church) isn't worth the time wasted in seeing it. To spend 25c, 35c, or 50c for a show is not unusual but to hear of a patron asking the manager for a refund, irrespective of how putrid the show may have been, is a thing unheard of. Ah! but if a nickel is dropped in the collection plate with a bang, a howl is set loose which reverberates throughout the parish. When members of the church of God are identical to their neighbors who profess nothing, then they are in the same grip of hell as their heathen associates.

No matter what sermon we listen to, it is worth more than a nickel. Religion is supposed to be a free item, and still is, if we go after it, but when it is piped unto us a charge can be expected. In all sobriety I would like to inaugurate a new system of offering. Pass the collection plate at the opening of the service, then again before closing; if those present did not get their money's worth, allow them to deduct the difference; if more was received than paid for, square up.

In continued interrogation—have we need of repentance? As far as religious teachings are concerned, yes! without a doubt. Only a few public schools have a vestige of character and spiritual teachings. Some go as far as completely banning the teaching of all religions. What less do they have in colleges or universities, no required courses but a few elective courses and those taught by instructors who believe learning to be a substitute for inspiration.

Sad it is but true, churches today are commercialized and compromised with the world to such a measure that they cease to be the haven of rest for which they were originally instituted. What else can be expected when the pusillanimous ministers of the day are molded like clay by public opinion instead of being the molders. They should cry out unto this pleasure-mad world by warning it of its doom. Why not stand up like Billy Sunday does when he denounces the dance halls as—"The cesspools of hell." It appears entirely logical that the ministry should interpret the handwriting upon the wall. During this period of social collapse the law is bowing to crime, yes to the devil. That international hero, Lindbergh, while resorting to the greatest remaining force that could return his own babe to him, asked the law of the land to withdraw while he bartered with gangsters; evidently the underworld carried hopes greater than the organized law. The church appears to be surrendering, to the contrary notwithstanding, even though every

Sunday we are reminded that the world is growing better and better.

If we can be convinced of the need of repentance we will be able to move on to the manner of teaching repentance. According to the *Book of Mormon*, everybody taught this teaching, "For there was nothing preached in all the churches except it were repentance and faith in God." (*Book of Mormon*, page 281, volume 101.) The prophets taught it, "And there came prophets in the land again, crying repentance unto them; that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they would be destroyed, if they did not repent." (*Book of Mormon*, page 738, volume 32.) Angels taught it, "—neither have angels ceased to minister unto the children of men... their ministry is to call men unto repentance. . . ." (*Book of Mormon*, page 766, verses 30 and 32.) Besides acting as a teaching repentance was commanded. "... I have given you the law and the commandments of my father, that ye should believe in me, and that ye shall repent of your sins and come unto me. (*Book of Mormon*, page 637, verse 66.) Lastly the Master pleaded for repentance, "... O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings if he will repent and return unto me." (*Book of Mormon*, page 629, verse 58.) Jesus continues his pleadings by saying, "repent of your sins, and be converted that I may heal you." (*Book of Mormon*, page 628, verse 32.) The quotations already given sound like the old hell fire and brimstone or like, Come out of Babylon O my people.

While the world is pacifying itself and its people into believing all is well and we are getting better every day, there still is cause for alarm even though told day by day in every way we are growing better and better.

God has bestowed a mind upon us that should function. If he wanted us to be mimics he would have left key-holes and strings in us so we could be first-class puppets in which he could glory over his handiwork. As it is we are called to stand out in all of our color and glory: let those who will be diluents and compromisers, but for us is to interpret the handwriting upon the wall and save the day. If a choice is to be made between the pusilanimous optimist and the devout pessimist allow me to follow Alma when he wrote as follows—"I say unto you, Nay; he would rather suffer that the Lamanites might destroy all this people who are called the people of Nephi, if it were possible that they could fall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God; yea, after having been such a highly favored people of the Lord; yea, after having been favored above every

other nation, kindred, tongue or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is and which is to come; having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts; the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation . . . and now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying, Repent ye, repent ye, for the kingdom of heaven is nigh at hand." (*Book of Mormon*, pages 332, 333, verses 27-31 and 39.)

In conclusion—the existence of sin is self evident, and so are the ways of the world. Next, parents, teachers, and the ministry should be actively engaged in halting the tide which rolls on to destruction; this can best be achieved by crying repentance, be it in the pulpit or be it at home. Now that the matter is laid before you, it is up to you to decide as to the disposition thereof.

When men endeavor to teach an easier way, or a shorter route to heaven than the way our Lord and Master taught and walked in, they must do so at the displeasure of God, and suffer the consequences. This is done by some through ignorance, by others to court favor with the people.—D. E. Tucker, in "*The True Way Is the Gospel Way*."

### Desired Destiny

A man is never able to do in this world what he wants to do. We all lay down our work before it is half completed . . . If we are intended to grow into the image of God, we must have another life in which to do it; we can make only the beginnings here. Before we have chiselled out the statue, the chisel falls from our hand . . . We are made upon too great a scale for such a world as this, and there is down deep in us a quenchless desire for a fuller expression of our powers. —Charles Edward Jefferson, in *Things Fundamental*.

### NEWS OF CHURCH AND HOME

(Continued from page 508.)

Every fall an annual "Jigg's Supper" is held. Their slogan is "*The Best Ever*."

Sometimes they each brought something to the afternoon meeting to be served at supper time, and invited all the branch members or as many as wished to join and have a potluck meal.

Sister I. Kinsman, who has been president for a number of years, has worked with and for the department to bring love and unity to all. Because of ill health, she is unable to continue, and Sister L. Berger has been chosen to take her place. With the help of coworkers, she hopes to carry on this work.

#### LETTERHEADS AND ENVELOPES

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J. R. S. Co., Dept. S. Send for Samples. Columbus, Ohio.

## Own a Home in Independence

A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

- 3 rooms—about 3/4 acre—four blocks from Auditorium.....\$1,750
- 5 rooms—modern—northwest section ..... 1,250
- 5 rooms—modern—close to business section ..... 1,500
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#### SEE THESE WHILE ATTENDING CONFERENCE

Church bonds will be accepted in payment of unencumbered properties and of church equities.

**CENTRAL DEVELOPMENT ASSOCIATION**  
221 West Lexington Street  
Independence, Mo.

or  
**THE PRESIDING BISHOPRIC**  
The Auditorium  
Independence, Mo.

# The Bulletin Board

## Conference Notice

Southern Ohio District will hold a young people's convention May 25 to 27. All Saints, especially young people between twelve and thirty years old are invited to be present. The youth will be properly chaperoned, and will be cared for free of charge, after their arrival in Columbus. Columbus members are working hard to raise funds for defraying the expenses incident to the convention. We definitely announce that Apostles D. T. Williams and Roy S. Budd will be the leaders in the convention. A committee of young people has been appointed to report recommendations for the organization of a district young people's association. Mark your calendar for May 25 to 27, and plan to be present from the start to finish.—A. E. Anderton, district president.

## New Address

John F. Martin, R. F. D. No. 2, Wiloughby, Ohio.

## Conference Minutes

NEW YORK AND PHILADELPHIA.—The conference of New York and Philadelphia District was held at Philadelphia, Pennsylvania, March 17 and 18. As usual conference began with a supper prepared for the visitors. At 7 p. m. a snort prayer meeting was held, after which the business session was in charge of District President Henry L. Livingston, Thomas M. Carr, of Elk Mills, Maryland, and R. J. Hawkins, of Wilkes Barre, Pennsylvania. The minutes of the last conference, held in September, were read and approved. Reports naming activities and goals to be achieved, were read from the various officers and from each branch. The following officers were elected: district president, Henry L. Livingston, Philadelphia; counselor, Thomas M. Carr, Elk Mills, Maryland; secretary Elizabeth Teal, Philadelphia; director of religious education, David M. Wiesen, Philadelphia. The bishop's agent, Samuel Worrell, was supported as district treasurer, and the appointment of a director of music was left with the district presidency. It was moved and carried, that the next district conference be held at Elk Mills, over the week-end including Labor Day, 1934. At 9:40 p. m. the housing committee had the names of the visitors, and read where they were going to stay for the night. At 9:50, the young people of Philadelphia Branch produced a "Paddies" day program in the form of a broadcasting station. Sunday morning, March 18, an early prayer meeting was held, in charge of H. L. Livingston and W. Lewis, of Scranton, Pennsylvania. Breakfast was served at nine o'clock. At 9:30 a. m. Sunday school program started. D. Wiesen spoke on "The Need for God," and Brother Lewis, on "Our Need for God." Brother Hardy, of Washington, District of Columbia, assisted throughout this service. At eleven o'clock, church service was held. Brother Hield, of Brooklyn, was the speaker. His sermon was on "The Life of Christ." At one o'clock, dinner was served. At 2:15 p. m. a baptismal service was scheduled. It was in charge of H. L. Livingston and R. J. Hawkins. Brother Livingston spoke on the "Responsibility of Entering the Kingdom of God." The candidates were Brother Cludery, of Philadelphia, and Sister Grace Edwards, of Baltimore. At 2:50 p. m. the young people held their business meeting in the lower auditorium while the older folks held a prayer service in the upper auditorium. The prayer meeting was in charge of Thomas Carr, Edward Lewis, and William Floyd, of Washington. The young people's meeting was in charge of District President Livingston. The leaders of each branch were called upon to say something that would enlighten the group. Brother N. Preusch spoke on "To Be Prepared." "The Possibility of Holding a Young People's Institute Up in Deer Park," and "Missionary Work." Brother Hield also spoke

to the group. Plans were made to have week-end institute in the near future, and to invite President F. M. McDowell. The place and time of the institute were left to the officers of the district. At 5:30 p. m. luncheon was served. At seven o'clock, the evening service was held. H. L. Livingston, and T. M. Carr, were the speakers. The theme of the hour was "We Cannot Do Anything in Our Own Light."

## Our Departed Ones

THOMPSON.—Florence Lenore Thompson was born August 12, 1890, at Little Sioux, Iowa, and departed this life April 9, 1934, after a short illness. When she was but five years of age, her parents moved to Lamoni, Iowa, where she spent the remainder of her life. She graduated from Lamoni schools and taught there several years. She was baptized May 6, 1899. After attending Graceland College, she finished her course in dramatic arts in Iowa City. Returning to Graceland, in September, 1925, she took up the work of instructor in dramatics at the college, where she had continued until the accident which caused her death. She was journeying toward Independence to participate in and enjoy the General Conference when the accident occurred. She was brought to the Independence Sanitarium where everything was done that was humanly possible. She leaves to mourn her death, her father, F. L. Thompson, of Lamoni; two sisters, Mrs. Hugh Hunt, of Rosalie, Nebraska, and Mrs. James Thomas, of Atherton, Missouri; her aunt, Mrs. Grace Vredenburg, who has lived with her the past three years; other relatives, and a host of friends. She will be greatly missed not only in her home town and at the college, but in many other places where her influence has reached through the lives of former students. Funeral services were conducted April 11, 1934, at Lamoni, Iowa.

FLETCHER.—James Madison Fletcher was born in Indiana, February 10, 1861, and departed this life at his home near Lamar, Indiana, January 15, 1934. When seven years of age he moved to Iowa with his parents. September 1, 1871, he was united in marriage to Sarah Ann Baker. To this union were born eight children, five boys and three girls: Francis Henry, Elmer DeMaurice, John Leslie, George Edward, Arthur Eugene, who departed this life in infancy, Mary Rosabelle Gray, Idah Elizabeth McKim, and Dola Esta DeLang. Besides his children, he leaves twenty-two grandchildren and six great-grandchildren. His father, mother, brothers, and sisters all preceded him in death. Burial services were held from the Saints' church, at Lamar. The funeral was conducted by Elder J. R. Sutton. Brother Fletcher will be greatly missed by his many friends and relatives.

## Enamored of Accuracy

Accuracy is the twin brother of honesty.—C. Simmons.

Genius is the infinite art of taking pains.—Carlyle.

I hate a thing done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

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## Church Programs Over KMBC

Devotional service at 6.30 each week-day morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, Graceland College Broadcast.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

## Remember the Poor

Now is the time to give a thought  
To those who are poor and sad.  
To give to those who have less than we  
And make their hearts more glad.  
If you cannot give your thousands  
You can give the widow's mite,  
And the least you do to help them  
Will never be lost to sight.

Then go to the sick with a loving smile,  
To the poor with an open hand.  
And to the haunts of the lowly,  
You will find them in ev'ry land.  
And do not forget the children  
Whose pleasures in life are few,  
But give them a ray of sunshine bright,  
'Twill cheer this young heart anew.

We pass each other as days go by,  
But we seldom have time to heed,—  
We who are filled with our own content,  
How much our neighbors may need.  
It costs so little, I wonder why,  
We give it so little thought,  
A smile, kind word, a glance, a touch,  
What magic with them is wrought.  
—E. M. Cole in *New York Weekly Witness*.

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# *The* **SAINTS'** **HERALD**

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## **The Use of Leisure Time**

Presenting the Church Attitude on a Vexed Question

Final Minutes of the Conference

## **What of the Morrow?**

By Arthur B. Taylor

WORSHIP SUGGESTIONS FOR MAY

# THE SAINTS' HERALD

April 24, 1934

Volume 81

Number 17

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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## The Pigeonhole

### ■ A Chance to Trade

During the recent General Conference a brother in Independence entertained three visitors. One was a livestock man from Colorado, one a cotton planter from Louisiana, and the other a corn grower from Iowa. They fell to talking about their work. They were all planning to reduce their output so that prices would rise.

"But who is going to pay the higher prices?" asked the host.

It appeared that their plans would merely mean a rise in the cost of living for each other.

"Instead of destroying your surplus production, why couldn't you trade?" pursued the host.

The man from Colorado needed corn and cotton goods, and the man from Louisiana would be quite glad to have meat for his table and corn for his mules. The Iowa man, too, was willing to trade.

Why not trade? Why not?

### ■ Crop Reduction

A newspaper article reveals that the great sandy wastes of Tibet once held a teeming population, highly advanced in the arts and civilization; they were a blue eyed and fair people. Today the land is covered with wandering dunes and inhabited only by sunburned and primitive nomads who barely subsist. Why? The country formerly had a moderate rainfall, but Mother Nature decided to shut off the water supply and the land became desolate.

A parallel, but perhaps not related fact is that the central part of the United States used to be marked in the old geographies as "The Great American Desert"; the further fact that for three years we have had drouth conditions, and the final fact that we have had only one respectable rain since last October. Some people are ready to call it "The Great American Desert" again. Unless there is rain there will be no crops worth mentioning.

In view of the situation the proposal to plow up a percentage of the crops to boost prices looks a bit rash. A people so thankless for nature's bounties may be crying for famine relief in another year. Some punishment would be well deserved.

■ It took \$25,000 to murder every soldier in the last war. Gangsters in Kansas City or Chicago can do it for less than one hundred.—John W. Rushton.

■ When we pay taxes for war, we can't pay tithing to spread the gospel.—D. T. Williams.

■ This church has not attempted to live up to its position as a missionary church.—E. J. Gleazer.

■ I fully believe that this church is becoming converted to the extent that each and every one of us feels that his baptism commits him to definite missionary work.—E. J. Gleazer.

■ It is possible to add fifty thousand people to this church in the course of a year if we will it.—E. J. Gleazer.

■ I believe if we put more stress on the winning of souls that the Bishop's burden would be lighter.—E. J. Gleazer.

# Editorial

## The Use of Leisure Time

Church Attitude on Dancing, Cards, Liquor, Tobacco, etc.

During the early days of the recent General Conference, reports were broadcasted from some unauthorized source through two large press services that our church had "lifted the ban against liquor, tobacco, dancing," and other things that have hitherto been the subject of disapproval by church people. These reports were published before the conference had even considered the new resolution on leisure time.

Nothing could be farther from the truth than to say that the church has "lifted the ban" on harmful amusements. The resolutions concerning dancing and the use of liquor and tobacco are still on the records, and they have not been rescinded. We may add that there is little possibility that they may be. The church stands where it has always stood in its attitude towards harmful amusements.

It should be carefully noticed that the church position on the question of amusements has never been extreme or fanatical. In reading the resolutions one can detect nothing but an attitude of Christian kindness, looking to the welfare of the members of the church. It would be good for members who are interested in the problem to read the following General Conference Resolutions: 92, 217, 235, 329, 362, 377, and 463. The spirit of these documents is not severe or intolerant.

A step forward in the statement of a constructive attitude towards the whole problem was made in a document proceeding from the Joint Council of Presidency, Twelve, and Seventy, on April 14, 1932, and was adopted by the General Conference.

Now the church is to be congratulated that the General Conference of 1934 has placed on our books a fine and enlightened statement of our attitude. The document deserves a careful reading and thoughtful consideration by every member of the church. No one of any intelligence can possibly mistake the intent of it. We are giving it in full below for the benefit of our readers and for the church records. It was first printed on page 118 of the *Conference Daily Herald*.

### THE RESOLUTION ON LEISURE TIME

Presented by the Quorum of High Priests and Adopted by the Seventy-sixth General Conference

Whereas the problem of the wise use of leisure time concerns human life and conduct ranging from questionable commercialized amusements to creative church service, and

Whereas the Seventy-fifth General Conference of the church, acting on the advice of the spiritual

authorities of the church, adopted a document urging an educational and spiritual approach to this problem under the direction of the ministry, and

Whereas the members of the church have pledged by their baptismal covenant to follow Jesus Christ through good and evil report to the end of their days implying a wholly consecrated life in body, mind, spirit, and

Whereas it is impossible to specify all the ways in which leisure time may be used not in harmony with the ideals of the church, and therefore the futility of attempting further to secure righteousness by legislative action,

*Therefore be it resolved: That we urge the First Presidency through the proper channels of administrative and priestly authority, to direct and nurture, in home and church the Saints in more creative educational and spiritual use of leisure time, and,*

*Be it further resolved: That the pastors, members of the priesthood, and all others (especially parents) having direction of the activities of the Saints reaffirm their belief in the wisdom of restraining our activities so as to exclude any and all forms of amusements and uses of leisure time which in any way tend to break down our moral standards or which would hinder our spiritual development and that we further be urged and trained to give special attention to developing creative interests and abilities which will lead to the realization of ideals of the church in the daily lives of its members.*

The church may well be proud of this document. It puts us all, young and old, "on our honor." It is our responsibility to try to live up to the spirit of our laws in a conscientious way; certainly there is no room for young people to try to see by what ingenuity they can "get around it." The test of righteousness is not alone in the things we don't do; the real test is in the things we *are* doing.

The problem is a recurrent one. We have no illusions that it will stay permanently settled. Fathers and mothers will often be embarrassed by children who want to follow worldly customs—by sons who want to smoke and by daughters who want to dance. They will find it hard to teach young people to make their own decisions to refrain from these things and do other and better things. It will always be easier to try to make the decisions for the young, and then try to compel them to obey the decisions; but such decisions, as always, will be circumvented by some. It is a hard task to implant moral controls in young hearts and to teach them positive ideals. But it is the most important thing we can do.

L. L.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—Paley.

## Blue Pencil Notes

A CORONER'S JURY in Jackson County, Missouri recently returned a verdict, in the case of a man killed in the wreck of his own automobile, that "he came to his death through inability to drive his car while intoxicated." That is another thing the Government should have thought about and sent out experts to teach men how to drive while intoxicated.

A HOLLYWOOD ACTRESS asked divorce on the grounds that her husband had called her the "dumbest woman" he had "ever known." The judge took one look at the *husband* and concluded that the woman must be even as the husband had said, else why marry the man—but granted the divorce. The husband is now looking for another. Cupid and stupid and the divorce courts have pretty close harmony these days.

DURING THE DAYS when I was a paste dauber in the book bindery in Lamoni, I had a working mate who was learning to ride the bicycle. The old-time bicycle was hard to master. This young man was practicing his art along one of the old board sidewalks in the south edge of town when he met a girl (daughter of our missionary, Elder Stedman). The girl, being justly apprehensive, stepped from the walk and set a bucket of water that she had laboriously carried from a distant well in a safe spot. The rider wobbled along, fixed one eye on the bucket and one on the girl, resolved to miss both, ran off the walk and ran over the bucket in its "safe place," spilling all the water. Thus in life we sometimes do the very thing that we have resolved to avoid. "The thing that I feared has come upon me," is an old saying. Fear tends to defeat our precautions. When we master ourselves, under divine guidance, we have confidence and steer a straight course.

OLD TRADITIONS of childhood still persist. This spring I saw the boy next door (Elder Amos Higdon's grandson) out in the back yard with a big box of table salt. He was following a cock robin that kept always about ten feet in advance of the boy. Seeing me the boy said: "Brother Smith, how do I get near enough to put the salt on his tail?" Someone had been "spoofing" the lad. I told him that I could not help solve that problem as I had never been able to work it out when a boy. That seems to be the crux of the whole matter, all through life,—if you get near enough to put the salt on the bird's tail, you do not need the salt.

*Some lives are like a sonnet,—  
So many lines, no more, no less,*

*The accent here and here and here,  
Formal, conventional, precise,—  
God only knows how tedious.  
And some are like a burst of jazz,  
Tumultuous, now high, now low,  
No rhythm or pulse to march by,—  
Or like a flare, dazzling, then gone.  
. . . But some are like a hymn,—  
Music and poetry and light,  
Free, harmonious, and sustained,—  
And at the end, "Amen!"*

E. A. S.

## Photographs Wanted

In response to an earlier note requesting photographs, some old pictures were sent us by friends, which time and exposure to light have dimmed to the extent that they will not reproduce successfully for printing. What we intended to ask for was pictures of historic places and persons of importance in the church work. These photographs should be new and clear. Snapshots ordinarily do not make good "cuts" for printing, although exceptionally clear ones can be used.

Readers and friends will help us to make the *Herald* more interesting and useful by sending pictures of persons or groups who have done something of importance in branch and district work. Our Business Manager tells us that the new photo-engraving equipment will soon be in shape and ready for production. We need the pictures now. Send to The Editors, Herald Publishing House, Independence, Missouri.

## "Conference Daily" Completed

Due to the plan of publication this year it was impossible to get the account of the final conference procedure into the last issue of the *Conference Daily Herald*. To make the information available we have devoted the center section of four pages in this week's issue of our regular *Herald* to the last daily edition. This section can be detached from this issue and bound with your *Daily Herald* for preservation. This will not interfere with the regular *Herald* material. The section contains the final news and minutes, and a list of appointments corrected to date. A final and complete list of all appointees will appear later.

There is a higher law than the constitution.—William H. Seward.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT FREDERICK M. SMITH

**B**ROTHER Lester O. Wildermuth who has for a number of years been active as a missionary in the quorums of Seventy recently wrote us commenting on the editorial which was recently published in the *Herald* in regard to the need for young men to carry on the work of the Seventy. Brother Wildermuth writes:

"My grandfather, Otis Shumway, was one of the Seventy in the time of Joseph the Seer, your grandfather. My father, Eli M. Wildermuth, was a charter member of the Reorganization and one of the first Seventy ordained. And I have tried to carry on the work as a missionary and Seventy for nearly thirty years."

Brother Wildermuth enclosed a clipping from a religious paper which indicates that other churches are having trouble in maintaining their lists of appointees. The clipping is from a column called "Weekly News Letter" but the paper from which it is taken is not clearly indicated. The clipping is as follows:

"Churches: Plan Seeks Single Men for Episcopal Mission

"Clifford P. Morehouse, vigorous editor of the Episcopal weekly, *The Living Church*, last week presented a plan to aid the struggling missions of his financially embarrassed church. In addition to steps in reorganization and economy, one novel idea was proposed. Mr. Morehouse would like to see organized a 'flying corps' of young unmarried priests for replacement and extension work in the missionary field.

"The young bachelors would promise not to marry during a three-year period to be spent in foreign lands. Mr. Morehouse feels the cause of missions would benefit by the bachelors' low salaries, low expenses, and youthful enthusiasm."

This is interesting in the light of our own experiences.

**I**N A REPORT from Brother J. L. Verhei of the Portland District there is reflected a condition which promises definite progress for the work in that field. The priesthood generally are working together on a concerted plan for the advancement of the work. Brother Verhei feels that good gains in the financial work of the district have been made as well as an improvement along spiritual lines. He says that the priesthood in that area continues intensely active and that all are bending all their energies to the advancement of the work. The young people's organization is functioning at top speed, and he speaks of the day of fasting and prayer on the 4th of March as being outstanding because of its observance by both adults and youth and even children. All the branches of the district seem to have kept the fast.

A discouraging note creeps into his report when compelled to state that at least one of the branches in the district is inactive. In spite of this he feels encouraged and adds:

"We have much to be thankful for, but above everything else, are we thankful for the knowledge that Zion is nearer to us today than ever before, and as we near the end of this generation with but a few short years separating us from its close, we thank an almighty God that the people of this field have realized it with us and have fixed their eyes upon the goal, determined to swerve neither to the right nor the left until it is attained."

**B**ROTHER George G. Lewis recently wrote from Australia saying that Sister Lewis has just been released from the hospital after a siege of scarlet fever but was returned to the hospital on the physician's discovering that she had a form of nasal diphtheria which would require treatment to prevent her becoming a carrier of the disease. Their little girl was convalescing from an attack of diphtheria. But Brother Lewis was confined even more closely to the home and its duties by reason of the fact that a brother-in-law had, as a result of an accident, suffered a fractured skull. Brother Lewis says:

"Our troubles have been many during the past year but we are looking for brighter times in the near future and trust that there will be a possibility of renewing activities."

We know that Brother Lewis will have the sympathy of his host of friends and we know how restless he will be under the inability to carry on his church work. Even in the midst of his trouble Brother Lewis finds opportunity to remember the men of the Council and the General Conference in his prayers and he wishes for them the blessing of the Father in abundance for the benefit of the church.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## To Zion's Christian Legion

An open letter to all officers and members of Zion's Christian Legion:

My dear friends and fellowworkers:

The General Conference is now a matter of history and there lies ahead of us a definite period of two years with its opportunities for labor. We have before us a program such as we have never had in this or any other regional territory. The prosecution of our plans will bring such success to the work of the church as we have little dreamed possible. Now is the time to arise to the occasion. The church needs and in its need cries for our immediate assistance. We can show the Saints the way out of the problems of the present if we will only work together.

We are expecting, therefore, with compliments to Nelson, that every man will do his duty. It is anticipated that every Divisional Commander will arise to the task of creating in every branch in his territory a company of the Legion. Moreover, we are expecting that these companies will be actual working units. The formality of organizing is not enough. Every Commander will accept it as his definite responsibility to see that these units are an operating section of the divisional territory. Work not worry is the motto for the moment. Let us get down to business.

Let us accept seriously the challenge of President Smith when he said: "Show me!" Every member of this organization must be a worker. Shirkers are not wanted. If you have an ambition to make a contribution to the church here is your opportunity. None are too young, none are too old to assist in this great cause. If your Divisional Commander is not on the job of getting you organized stir him up to the fact that you want to get busy in the task of helping redeem the church from its present bondage of indebtedness.

It is required that every Legionaire possess a tithing card and become a systematic tithe payer. It is likewise required that he pay his dues of twenty-five cents a month as set out in the objectives and outlines appearing in the last *Herald*. If we will, as well, engage ourselves in our social work and study the ideals of the church and the Legion we will discover that a program of interest will be developed and our church will have a new meaning for us and the light of God's spirit will surround us.

We are inviting you to watch this space each week for instruction and advice regarding the operation of the Legion. Cut out the page in last week's *Herald* containing the "Outlines and

## Worship

(From notes taken on an address by Roy A. Cheville to the young people at the recent General Conference.)

What is worship? It is fellowship and communion—fellowship with God. It varies between the two extremes, the formalism of the Catholic and Episcopalian churches, and the informality and lack of regularity in the "Holy Roller" meetings.

Some worship doesn't go anywhere. It creates excitement aplenty, but attaches to no purpose and sets no goals. If we are to make our worship amount to anything we must attach it to the necessities of life. Some worship services merely entertain us and give us aesthetic satisfactions.

Real worship experience can do four things for us:

1. Real worship purges and refines life.
2. It gives us a sense of Divine support.
3. It gives us the stimulation and help of the fellowship of others who are traveling along the same path with us.
4. It places upon us the compulsion of service to a great cause.

We are engaged in a world-wide project—a great cause.

It isn't always *whether* you believe in God, but *how* you believe in him that counts. Some conceptions of God will make you selfish. Your concept of God must be big enough—big enough for the universe, but intimate enough for personal fellowship.

There are laws of human friendship that we have all learned to understand and observe. We must be loyal, we must not offend, we must be honest, we must give more than we get. *The laws of worship are the laws of friendship with God.*

For real worship, you need something to pray about—a great wish, a task, a purpose—something specific. You can't pray in general and get any feeling into it. Worship is an answer to a need.

*Objectives of Zion's Christian Legion* so you will have it for future reference. We will get out in the near future a small pamphlet setting out the duties of officers and members as well as the objectives of the organization. Watch this space for the announcement of this contribution.

Sincerely,

D. T. WILLIAMS,  
Legion Commander

## For Women Only

Once, when I was in one of the Shubert productions, there was a girl in the cast who was the envy of every woman who laid eyes on her. One night Mr. Ziegfeld brought a friend of his, a well-known artist, to rehearsal.

"Isn't she the most beautiful thing you ever saw?" proudly demanded the producer.

"No," said the artist bluntly, "she isn't even pretty. She has a middling good figure but she carries herself superbly. And she *feels beautiful*. That is all. Darn clever girl! Do you know," he added seriously, "I have a theory that every woman in the world should say to herself at least once a day with great pride and even greater humility: 'I have a secret. I am beautiful; I am beloved.' And then she should carry herself as if she believed it!"

Very few women can have a perfect figure. But any woman, if she is willing to take the trouble, can have something which is much more valuable. And that is a *beautiful carriage*.

The first principle of good carriage is pride. To begin with, the head should have a proud lift. The chest should be carried high. Find a full-length mirror and practice walking toward your reflection. Remember that no woman is more youthful than her walk. I can follow a woman down the street for a block and guess within five years of her age without ever seeing her face.

What you wear is important—*how* you wear it is infinitely more so.—Irene Leedom, in *American Magazine*.

We do, in a very real sense, live by faith. The only people who manage to live without faith are the insane. Other people who profess to live entirely by reason, to believe nothing that they cannot prove by their reason, are making this profession only because they have not analyzed the situation far enough.—J. Elliot Ross in *Truths to Live By*.

There absolutely can be no idlers, loafers, busybodies, backbiters, deceivers, rogues, liars, drunkards, libertines, or covetous persons where there is equality; and conversely, where any of these things exist the rules and laws belonging to this order cannot be safely entered upon.—Bishop E. L. Kelley in "Equality."

The worth of the school is to be judged by its graduates.—Booker T. Washington.

# The Meaning of Our Message

A Radio Address

By A. B. Phillips

A NUMBER of inquiries have come to me concerning the nature of our message, its distinctive features, and reasons why people should concern themselves in it, or should affiliate with the church which bears this message to the world. It is not possible in a brief time to answer these questions to the extent that might be desirable, but I desire to show some of the features of interest that will help toward that end.

Religion is as old as the annals of human nature, and its need has been just as insistent. It may not be universally recognized, but the fact is that religion has practically made the recorded history of man. Without it, and without its influence in the world, no nation could have arisen to a dominant position anywhere on earth with the prospect of becoming a stabilized power for the upbuilding of humanity. The efforts which have been made under religious influences in past ages have a distinct bearing upon the conditions found in the world today, and we are all indebted to the beneficent efforts of those who preceded us for the existence of our most worth-while activities and institutions.

## CONNECTING THE PAST AND PRESENT

God has been working for the good of mankind from the beginning of human history. He has sought to lead upward toward higher and better things, but in order that man may be a free agent and have some credit for his own progress, it has been necessary to enlighten before leading him to any great extent. Therefore those who prefer the things in life that debase and injure must learn the lessons of life through the suffering and defeat that result from improper purposes and indulgences. While many are seemingly prevented from attaining all that should be reached, others have made remarkable progress and have been a source of inspiration to a great portion of humanity.

Various statements in the Scriptures reveal the fact that the gospel of a coming Messiah and Savior was preached in the early morning of human history. The coming of the law of Moses is distinctly declared to have been the result of disobedience on the part of men in that era, and therefore God added the law in order to enforce necessary discipline upon the Jews until they should be better prepared for the coming of Christ.

It was not long after the departure and ascension of Jesus before false doctrines arose in the New Testament church, and many evils crept in among

the membership that endangered the church. Paul forewarned Timothy that the time would come when they would not endure "sound doctrine," but would pervert the truth and introduce many heresies that should lead men astray. History shows that this prediction was literally fulfilled, and in the course of time many religions arose that were largely perversions of the message presented by Jesus.

The reformations of the fifteenth, sixteenth, and seventeenth centuries were attempts to correct errors that were but little understood in many instances, and those who attempted these reforms often fell into errors quite as grievous as those which they repudiated. It was largely because of these mistakes and disagreements that religious controversies became so apparent during the early part of the nineteenth century, at which time the movement now represented by the Latter Day Saints came into prominence.

## COMING OF THE RESTORATION

This early movement by the Saints was known as the Restoration of the gospel and the church which Jesus had directed to be established, but which had not been maintained at all times in complete harmony with his teachings. This departure from the faith, and also the restoration which should come to pass afterward, were foretold by the inspired writers of the Scriptures.

The purpose of the Restoration was to bring back again into the practice of the Lord's people those doctrines that had been neglected, and to restore the church according to the original organization that had been authorized. Those who went forth with the restored message declared that they had been divinely called to present anew the old Jerusalem gospel as formerly preached by the New Testament apostles and ministry of our Lord. The remarkable claims of these men spread throughout the nation and even among other nations in foreign lands, until many thousands of people accepted the message and united with the newly restored church.

The message presented aroused much controversy among the people, particularly among those who were leaders of other religious movements. Misunderstanding and misrepresentation were quite common in those days, and many were astonished when they learned how simple and plain were the principles of Jesus, and how great were the promises that he made to those who would receive him and his message. These pioneers of the true faith did

not need to make apology for their teachings, but could point to the Scriptures to prove their truth and their importance.

#### DOCTRINAL BASIS OF THE RESTORATION

In order to make clear the doctrinal basis of the Restoration, which we now teach, let us remember that Jesus himself informed his disciples that an Elias should come "and restore all things." The doctrine that God gives revelation to his church from time to time was a part of the ancient faith, but in the course of time it appears that revelation ceased, due to a departure from the original faith. By the Restoration the church was again given the privilege of a message from God to guide into all truth, and the Saints therefore believe that God speaks to his church in this age, as well as in the ancient days. By this means those who are to minister for the church are designated, and in this way is made known the divine will on important matters of concern to the church.

Jesus and his disciples also established the doctrine of baptism by immersion as an obligation required of all who would follow him. Afterward individuals arose who taught that this was not required, and therefore many sought to enter the church by sprinkling or pouring. The message of the Restoration teaches that man has no right to disregard the word of the Lord, or to attempt to introduce any forms or ceremonies as substitutes for those originally commanded by our Lord. Jesus declared:

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."—Mark 7: 7, 9.

The religion of Christ is designed to accomplish a definite work in the hearts and lives of those who will receive it, but willingness to observe his will is essential to this end. To substitute human notions and methods for the perfect plan of God is to come short of the divinely established goal. By observance of his will, it is possible for man to obtain remarkable gifts of the Holy Spirit. The parting instructions of Jesus to his disciples are of great interest to us all, for he declared that those who would observe all things as he commanded them, should receive the gifts of the Spirit which guides into all truth.

#### PROMISE OF THE DIVINE WITNESS

One of the outstanding evidences of divinity in the mission and teaching of Jesus is the power of God. It bore witness of him from the beginning, both by the descent of the Spirit upon him at his baptism, and by many manifestations in the course of his ministry. This heavenly power was not only

given to Jesus and his disciples, but it was repeatedly promised to those who would obey the gospel and become a follower of the great Master Teacher. On various occasions our Lord informed his disciples that this priceless gift should continue forever with his people, if only they would sincerely observe his will. John records one of these occasions, in which Jesus stated:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: . . . But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:"—John 14: 15-17; 15: 26.

The Apostle Paul presents very clearly this same promise to the people of God. It was understood as a divine heritage, and was a power in their lives designed to encourage them in Christian development and growth. To the saints at Corinth he said:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal."—1 Corinthians 12: 1, 3, 4, 7.

It was by the Holy Spirit that the sick were healed and the voice of prophecy and tongues was manifested in the ancient church. If we were to take away the many divine evidences of God's confirming grace upon the New Testament church, it would remove one of the most precious features of the Christian religion that influenced its establishment and greatly aided its spread among the nations of the world.

#### SOCIAL MEANING OF THE CHURCH

The gift of the Holy Spirit was designed of God to be a most powerful factor in establishing the social influence of the church. By its divine presence all believers feel the tie of an eternal brotherhood, and a divine Fatherhood over them. This was the teaching of the Savior, who solemnly informed his followers:

"But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven."—Matthew 23: 8, 9. Revised Version.

The kingdom of heaven was to be established on earth, according to the teachings of Jesus, and it represented the social ideal of a united brotherhood under the Fatherhood of God. This was the thing of most importance in the Savior's message, and therefore he instructed his followers to take no anxious care for the perishable things of this life. He declared:

*(Continued on page 538.)*

# What of the Morrow?

By Arthur B. Taylor

FOR YEARS the family of nations carried on the affairs of the world in a more or less accepted way. Each nation seemed to be progressing about the same as they had done for several generations. So confident were the nations that civilization throughout the entire world had risen to a higher plane, and that arbitration of national disputes would take the place of war, that the Hague Tribunal was designated and established where all national differences were to be adjusted and settled by a Board of Arbitrators appointed by the family of nations. The plan was generally accepted. But its practicality was doubted by profound students of Biblical history who had carefully read its prophetic utterances, and by the followers of Karl Marx, and other exponents of socialistic government. The one believed that permanent peace could not be realized because greed, coupled with desire for power, would bring about wars from time to time, until the Prince of Peace should declare the end and bring in the millennium. The other group believed monarchial and/or capitalistic systems couldn't continue, but would fall beneath their own top heavy load; that the system of the holding of property and/or the distribution of wealth was unsound; that the following of the monarchial or capitalistic forms of government meant the final concentration of wealth in the hands of a few people; that as a nation protected its citizens' property rights against citizens of other nations, national friction would result; that national might would become national right, and nations would refuse the interference of other nations in the settling of disputes.

SCARCELY had the Hague Tribunal been set up and its praises sung throughout the world, when the veneer of our civilization was suddenly stripped off by the news that Germany had invaded Belgium. Within a few months almost the entire family of nations had taken sides and entered the great combat. In practically every instance each nation chose its fighting ground by reason of some secret alliance or trade relations, and in several instances to preserve the national existence.

When the war was over we found that many governments were compelled to give way to one of a different form. In each nation the free thinkers predominated and in accordance with the school of thought at the moment, that type of government

was inaugurated. Year after year we have seen various types of government being set up. During the last few years dictatorships seem to be the most popular. Even in our own country we have seen vast changes. The people seem to have almost discarded party allegiance, except those who more or less depend on a political organization for their livelihood.

AS a people we are very much interested in the America of the future. What were the causes of our present political and economic quandary? What has brought about the present mental attitude of the American people? During the war millions of men were taken out of commercial life. As a result of the war there was a great demand for everything. Man power to produce was in demand. A premium was offered for it. So great was the demand that women, for the first time in American history, began to fill the white collar jobs. Wages in many instances doubled and trebled. The prices of raw materials and manufactured articles increased, as well as the volume, to meet the ever-increasing demand. America raised its standard of living. Men of ordinary means and ability became capitalists. After the war was over our soldiers had to be put back into civilian life. The demand, created by the war for raw materials and manufactured articles ceased to exist, and a new demand had to be created.

America had become not only the greatest creditor during the war, but also the wealthiest of the family of nations. Practically all other nations were bankrupt, especially those nations which had been participants in the war. In order to protect and make safe our already large loans to foreign countries we again loaned billions more in an effort to assist them to reestablish a sound financial basis, and also make possible an export trade for ourselves. Foreign bonds were floated and sold to every possible investor throughout this country. In order to give employment to our soldiers reentering civilian life, a market had to be found for our products. Large finance corporations were set up and a campaign of selling America everything and anything was organized. This campaign continued for almost ten years, until almost every home in America had in it all the modern conveniences, although but few of them were paid for. These finance corporations held the paper. In reality we had a paper inflation.

ABOUT the year 1929 the real crisis came. Our foreign bonds proved worthless, the stock market crashed, the American people had been oversold and couldn't pay off. In 1930 the entire American nation was taken in the throes of the world crash, commonly known as "the depression." For four years we have labored through it, each year a little worse off than the previous year. The last few months undoubtedly have been the hardest yet. Not because of the smallness of the sales volume, but because of the smallness of the cash reserve to carry on. From present indications, we can look for a change within the next few months. Just how materially that change will effect us time only can tell. It is a self-evident fact that in this machine age in which we are living we can produce considerably faster than we can consume. For a short period of time every man in America could be kept busy at his chosen profession or occupation. Almost without exception every home in America is destitute of many necessities. If every American home were reasonably supplied with the average conveniences and necessities, we could easily produce, under present conditions, on a three-day week, more than enough to supply our entire need. With rare exceptions foreign markets are almost a thing of the past. We have sent our engineers into every country of the world and taught them how we do things in America. Within the next fifteen or twenty years the majority of the nations will be self-supporting in the things they can produce, and will have reciprocal trade agreements for the things they can't produce. America must change its economic order. America must call for a change in its method of distribution. America must socialize industry to the extent that labor will receive a fair portion of the increment, or earnings from the machines which have replaced labor.

We are daily witnessing changes in our agricultural and industrial set-up. It is to be conceded that the old system is passing; that we are entering a new era. The various plans and ideas now being expressed are yet in their experimental stage. Some will fail, and maybe all of the present experiments will fail, but in spite of our failures we will yet evolve a new order of things. With the present mental attitude of the people it is doubtful if any plan can last any great length of time without being revamped to meet new conditions. Men will continue to devise ways and means, by invention and otherwise, to do what we are doing by a shorter method. At no time in the history of our land have we witnessed so many inventions and new methods to replace the old, as there are today. The old established ways of doing business or producing the finished product must give way to the new, which is a labor saving device.

THAT WHICH affects the world at large or the country to which we have sworn allegiance, affects us as individuals and as a church. The young prophet of Palmyra in the early days of his ministry brought the message of the gathering. Through him the Lord, by revelation, declared the necessity, and outlined the underlying principles on which it was to be carried out. At no time has that command been revoked, but on several occasions it has been affirmed. The events and developments of the past fifteen years are proof of the wisdom of the command. It is additional evidence of God being in this work, and our duty to work out the solution according to the rules laid down. Various attempts have been made, but each has ended in what might to some be called a dismal failure. It is improper to so label it, for the Nauvoo experiment almost succeeded. The Reorganization has made various attempts, but none of them have as yet proved entirely successful. Are we going to abandon the project? God gave us the principles of the gospel, but to us as individuals was given the task of working out our own salvation during a lifetime. Lives worth while are the result of adverse as well as favorable experiences. Likewise the church will fail in the "Movement of the Gathering," until it has worked out the elements which defeat it. It is a command, we must not abandon it. Each failure, and the causes, in the light of existing circumstances must be considered. If we are falling over the same obstacles we are open to criticism, but if it is a new hazard we should be slow in criticising.

Those whose duty it is to organize and supervise the gathering should be given the most loyal support, after they have laid down a comprehensive plan of the general principle under which they intend to operate. The gathering is as fundamental to Latter Day Saintism as any of the doctrine we teach. During the ministry of the Master He mourned because of the failure of the people in His day to comprehend His mission. While standing on the Mount of Olives looking over Jerusalem He said, "O, Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her chickens, but ye would not." In Latter Day revelation the Lord spoke as early as 1833 and said that there were enough even then to redeem Zion if they but would. The gathering is a process in the building of Zion. Zion is the result of the gathering. Zion is first a condition, and second a geographical location. The proper condition is the primary requisite. The location is of secondary importance, but essential because we are material beings and occupy space. The condition may be divided into three essential divisions as affecting the Gathering: (1) Spiritual, (2) Social, and (3) Econo- (Continued on page 526.)

# The Royal Road

By Florence Tracey

XXX

## To the Stars

As Larry walked swiftly from the street car line to her home, she was thinking of Sallie Ruth Blaine's last words to her before her departure from the Union Station at Kansas City with Mrs. Keithley. How sweet the child had looked standing there in the train compartment, smiling at them above an armful of roses, Jeff's parting gift. "No one will ever realize, Larry," she managed to whisper as she kissed her good-by, "all you've done for me. I'll be eternally grateful. And I do hope you can arrange your own life as happily as you have mine. Be good to Greg, won't you?"

That had set Larry pondering. Were her friends' lives so filled with problems as her own? Perhaps they were but the problems were not so apparent because of more skillful, more courageous handling. There was Nancy who almost on the spur of the moment had chosen to make a contract. Still she, Larry, couldn't arrange her life in Nancy's way. Eldred Hampton and Joe Dockerly were strong characters, but she knew that their world was crowded with uncertainty. People didn't understand them—she was sure no one did—and they were gossiped about. Still they were faithful to their ideals; they were likable, and not bitter. Next came John and Carmen, two happier people she had not observed for many months. Carmen's face simply glowed and sparkled nowadays. And when John had found work in Mr. Horace Peterson's printing shop, they seemed more than contented. This opening of work had been a heaven-sent blessing to the Hampton household, and Mother Eldred had hinted to Larry that it might mean a wedding along about Christmas-time.

But Greg—what of him? It seemed to Larry that a deeper appreciation and understanding of each other had sprung up between them since the night he had come to see her when her ankle was injured. Still she was worried. He was different. He never mentioned the church; avoided the subject whenever he could. He seldom went to services except when she insisted that he go with her. Complete indifference toward the needs of the Sunday school, of the W. H. Y. Class, and everything pertaining to church, seemed to rule his life. And to make it worse, he only smiled at his disinterest: "Just got tired of all this religion business," he grinned.

All this troubled Larry. He wasn't like the old Greg, and she was at loss to

know what to do to wake him up. Should she mention his call to the priesthood sometime and ask him to tell her about it? or should she pretend that she knew nothing about it?

"Oh, Larry, is that you?" Mrs. Hampton's voice called from the floor above just as the girl was about to enter her own room.

"Yes, Mother Eldred, where are you?"

"Up here in the attic, come on up when you get time."

Hastily throwing off her hat and linen coat, Larry picked her way up the narrow attic stairs. Up there in a low-ceilinged room Mrs. Hampton was searching through some boxes. Her face was smudged with dust and her white hair was in disarray.

This was the first time Larry had ever been in the attic, and so she looked about curiously. Everywhere was an amazing quantity of trunks, little, big, round-topped, and flat-topped. Pieces of old and out-of-date furniture filled the corners of the room. There were stacks of boxes and music and magazines, ropes, odd assortments of old rugs, raincoats, lamps, jars, and a hundred other things.

"Looks like the Old Curiosity Shop," laughed Larry, "are you little Nell?"

"I don't feel very little," retorted the woman, "especially I didn't a minute ago when I cracked my head on a beam down under those eaves over there. But I thought, Larry, you'd be interested in hearing the latest news—"

"Yes, what is it?" eagerly.

"If everything goes as it ought to, Mr. Horace Peterson is going to take John as his partner—oh, of course, it will be some little time before we know for sure." There was motherly pride in the declaration.

"Goody!" ejaculated the girl.

"John's so tickled he couldn't eat lunch today. He's worried a lot about work. Hoped to get a school this summer, and hadn't had any encouragement in that direction. Well, maybe you think the idea of working right here in town where he can be close to Carmen and the church, doesn't appeal to him!"

"Wonderful, Mother Eldred!" cried Larry. "Do you think there is a possibility of their being married soon then?"

"Not soon, but if this work lives up to its promises, they might be married within a year. Goodness knows, the children deserve it."

Larry was so elated that she hopped about in little girl fashion. "My but you have a lot of stuff up here," she observed as she untangled her feet from some baling wire.

"Quite a lot," returned Mrs. Hampton, her voice issuing from the depths of an

old trunk. "So many things of my mother's. And some of this furniture is Doc's; that old side-board over there belongs to him. I let him store his stuff up here to save storage costs."

"Furniture!" Larry stopped short.

"Yes, furniture he began housekeeping with when his wife was with him."

"Mother Eldred," Larry felt very bold and inquisitive as she spoke, "would you mind my inquiring about that? I've heard some gossip, and while you were at Lamoni, I happened to find a picture in Doc's book. It was the picture of the same woman whose picture hangs in Dorothy Cameron's apartment unless I'm awfully wrong. Then Mrs. Blaine got started about Doc's wife—it was the first time I'd heard that he had a wife. Naturally I'm curious. I'd—I'd like to know the straight of it now that I've heard several things—"

"There isn't much to tell, Larry, but you should know the facts—"

"I've been wondering about Doc since the night of our house party. Don't you remember when he acted so queer about Dorothy Cameron? Then later I saw the picture of her mother. What is it all about?"

Deliberately Mrs. Hampton brushed off the top of a wooden box and sat down as if she intended to relate a long story. In her hands, however, she continued to hold her dustcloth and a brush she had removed from the box.

"I expect you do have a hodge podge of information then, child—but tell me, Larry, what does Dorothy Cameron think about it," sharply.

"Why—nothing. She doesn't know anything. Just the other evening, she was asking me if I supposed Doc had known someone who looked like her mother."

Mrs. Hampton pursed her lips thoughtfully. Then she smiled wanly: "She's getting pretty warm as the children say when they hunt the thimble. It's this way Larry—I don't like to talk about it, but I do think Doc would want you to know the truth. He thinks a lot of you. Thirty years ago he married a girl named Sylvia Duclet back in New Jersey. She was younger than he and very pretty; she was of French origin. For a time they were wonderfully happy, then I presume Sylvia found Doc too quiet and sober. She seemed to have a great craving for romance, and she began to find it in one of their mutual friends.

She paused as if the story were too burdensome to finish, but her listener nodded encouragingly, and she went on: "Their home must have grown very unhappy, and that unhappiness was more

stinging because of the sharp contrast to life as it was at first for them. Finally—after two years—Sylvia ran away with this mutual friend who wasn't that any longer." Larry shivered—this story bore too comfortable a similarity to one inseparably connected with her own life, that of her mother and father and Mr. Harrison.

But Mrs. Hampton was going on: "She left a note for Doc when he returned from work in which she told him that she didn't love him any more, and that she had gone away for good. She never wanted to see him again."

"How—how perfectly casual!" Larry's voice shook. She remembered another note.

"Cold-blooded, I'd say," Mrs. Hampton amended, "especially when she knew that her husband was crazy about her. In the note she asked him not to try to find her, and said that she couldn't endure him. He bored her. He was too religious, too sober, and that she wanted to be free and happy once more. Of course he was frantic! And he began a search for her that only ended a short time ago. A year or two after her disappearance, he got trace of them through a detective agency in the Middle West and came to Kansas City, but here he seemed to lose complete track of her. Sometimes, Larry," the story-teller lowered her voice almost to a whisper, "I think the only thing that has kept him alive has been his hope of finding her. He loves her still—I suppose she will always be his ideal and dream in spite of the injury she inflicted on him! That's the way life is, girl!" There was a quiver in her voice.

"You said something about the search coming to an end," ventured the girl.

"He found out quite accidentally that she had died. You see the Camerons coming here helped him in that, for Larry, Dorothy Cameron's mother, Sylvia, and Doc's Sylvia are the same woman!"

"Then—then it wasn't my imagination!" Larry managed to stutter. "They are the same!"

The woman seated on the box nodded. A tear had furrowed a clean path through the dust on one cheek. "Dorothy was her child by this second husband, for he must have been considered her husband; a common-law marriage, you know. Doc never knew of her getting a divorce from him. He has spent hundreds, perhaps thousands of dollars, trying to find her for fear she was in want. It's been his dream to find her, not to claim her if she was happy as she was, but just to know that all was well—and now she's gone! Poor Doc—when he learned that she was dead!" The tears were flowing freely now.

"And he hasn't told Dorothy?" Larry spoke her thought aloud.

"Of course not!" fiercely. "He's not that kind! It would kill him to have Dorothy think little or meanly of her

own mother. He intends if Dorothy ever broaches the subject, to pass it off by saying that she reminds him of a woman he used to know—and that will be the truth."

"Glorious!" breathed Larry. "I'd expect just that sort of thing of Doc. He's a noble man, Mother Eldred." Her heart yearned for the woman before her. She wanted to press more questions, only they would have seemed impertinent. She wanted to say: "But he loves *you*, Mother Eldred. I don't believe Doc realizes how much he depends on you—how much you are his life. And now that his wife is dead, won't he forget and after a time marry you?" But such thoughts were cheap! People like Doc and Eldred Hampton didn't arrange their lives that way. They lived a long time helping other people, smiling, making the least of their own troubles, always the more sympathetic with others because of their own heartaches.

"I do thank you for telling me, Mother Eldred, "Larry's tone was reverent, and then she kissed the dust-stained forehead. "I shan't mention it to anyone unless you say I may to Greg. But I think both you and Doc are wonderful!" Quietly she slipped out of the attic leaving Mrs. Hampton alone with the furniture that had once belonged to Doc's Sylvia. The girl felt as if she had worshiped at some shrine.

"It's a gorgeous night," blissfully sighed Larry; "I love June nights, Greg." They were driving toward Crest Lakes, one of the prettiest spots in the country. There are several lakes in this natural park, some being used for boating and some for bathing. But Larry and Greg were only riding that night.

"This is great," he replied. "Look at that moon!" and he pointed at the crescent sliver of reddish orange just about to drop behind the treetops.

"Uhhuh," she murmured.

His right hand turned her face to him: "Love it?" he asked. And when she did not reply in words, only looked at him, he kissed her. "It's wonderful driving with you like this Larry. You're awfully sweet!"

After a long pause she whispered: "Greg, I want to talk to you tonight."

"Do you?" tenderly, "I'm glad."

"Yes—I want to ask you something."

"All right. Shoot."

They had driven in near the bank of one of the lakes. Ahead of them the north star seemed to wink and blink at them through the leafy branches of the trees.

"The stars are pretty tonight, aren't they?" Larry irrelevantly demanded. "I like stars, Greg. Sometimes I wonder if we'll ever know more about them than that they're just great bodies like the earth floating in space. There's something about stars that I love. When I'm happy I feel as if my soul were headed for the stars.

"Then you're not like the little Boor boy—I believe that was his nationality

—in Olive Schreiner's *Story of an African Farm*. Ever read it?" She shook her head. "Well, he's a strong but rather lonesome character—main character in the book if I remember it correctly; it's been a long time since I read it—and he goes out and looks at the stars after all have gone to bed and thinks how ageless they are; how many tragedies they have witnessed on the earth, and probably how many they will yet witness. He compares his insignificance to their great significance in the universe, and right there on the barn roof star gazing, he senses some of his own obscurity, humility and dependency on the Great Omnipotence."

"No, I don't feel that way about stars. I love them. Come, Greg, let's get out and look at them." Secretly Larry was frightened at the prospect of plunging into the subject nearest her heart. How would he answer her? What would he do about it?

"But you wanted to talk to me," he reminded.

"After we've looked at the stars," hurriedly.

For several minutes they stood on the turfy bank of the pool, the waves lapping softly at their feet; the cool wind coming across the water fanned their cheeks and lost itself in the treetops with a companionable murmur.

"Now," Greg's tone suggested expectation as he settled himself comfortably in the car once more.

"I—I don't know how to begin, "stammered Larry, feeling quite shy and lost. He smiled. "Greg, do please try to understand me! And I want you to tell me the truth, will you?"

"I'm not in the habit of lying to you, Larry," solemnly.

"Oh, silly!" her laugh broke the emotional tension under which she was laboring, and she could speak more freely. "Well, then, please, Greg—why did you refuse to accept your call to the priesthood?" When he did not open his lips to speak at once, she went on in explanation: "I didn't know you had until just before I hurt my ankle. I mean I didn't know anything about it."

For a full minute there was nothing but the sounds of the woods about them. Then Greg spoke as he looked intently at his hand resting on the steering wheel: "I wasn't interested, Larry. There are several reasons why I can't see my way clear to do priesthood work."

"But Greg," she was distressed, "it doesn't seem right! Calls to the priesthood are supposed to be divine, and you're—oh, Greg, if you knew *I wanted* you to be interested in it, would you?"

"Why—Larry—"

"I know, I know. It's all my fault. I told you that I hated the idea of your ever serving in the priesthood. But Greg—I said that months ago! Since then I've been studying about that matter and a lot of others. Carmen, the jewel,

(Continued on page 529.)

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Six—May 6

### The Church the Hope of the Kingdom

#### THE INSTRUMENT

There are many Scriptures which indicate that the church is the instrument chosen of God to bring forth The Kingdom. Over and over again, in the book of *Doctrine and Covenants*, the task set before the church is to bring forth Zion, which is The Kingdom. To this we should add the testimony of the Bible prophets: "It is your Father's good pleasure to give you The Kingdom." "The mountain of the Lord's House." Ye shall be called, "Sought out. . . ." "Say ye to the daughter of Zion," "prepare ye the way of the people." "Seek ye first the kingdom, and to establish its righteousness . . ." All these, in their settings, make it the task of the church to seek to bring forth The Kingdom.

#### THE THEME OF PROPHECY

This purpose to use the church as the instrument to bring forth The Kingdom, together with the belief of Christian peoples that God has called them to this task, accounts for the fact that The Kingdom is the theme of prophecy. "In the days of these kings shall the god of heaven set up a kingdom." "The government shall be upon his shoulder." "The kingdoms of this world shall become the kingdoms of our God and his Christ." Thus runs the theme of prophecy.

#### KINGDOM-BUILDING MEN

"Except your righteousness exceed . . . ye shall in no wise enter the Kingdom." "No one can assist in this work except he shall be humble and full of love, having faith, hope and charity. . . ."

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." "We must through much tribulation enter the Kingdom."

The building of The Kingdom is no ordinary or commonplace task; and such Scriptures as the above mean that not all men are the kingdom-building type. According to Jesus, it takes born-again men to "see" the Kingdom. One thing is certain—there is a wide disparity in philosophies of life among even men of the church. A political theory which seems godly to some seems devilish to others. How shall the Kingdom be realized through the labors of men whose viewpoint of life is not The Kingdom-building point of view? This fact bears heavily upon the question of whether or

not the church is the prospective builder of The Kingdom.

#### OPPOSITE PULLS

Because Christianity has had to postpone the building of The Kingdom to the building of Kingdom-building men, many church members have come to believe that the whole task of the church is to build men; that its sole concern is "personal" behavior. To build The Kingdom, to establish A Government, is beside their thoughts. "Social" behavior is none of their concern, they say. And many such men are included in the membership of the church.

To this fact add the fact of the rule of Common Consent in the church, and it is not difficult to see why the church has failed to bring forth The Kingdom. Those who believe that the church has nothing to do with Economic Government set themselves in opposition to such an enterprise. An opposite pull of moral wills ensues. Under these circumstances the forces of the church are not focused in the Kingdom-building business.

Granting that the number of church members who believe that "this people must be organized" for economic adventure, "otherwise, they shall be cut off" (*Doctrine and Covenants* 51:1) may be greater than the number who do not believe, the opposite pull of moral wills delays the building of The Kingdom. One reason is that church people dread schisms. It is un-Christian to be divided. And so, the day of The Kingdom is put off to a time when there shall be more nearly "a unity of the faith."

The church, like society at large, is a mass of interacting wills. It is certain that its course is shaped by the moral tone of the mass. And what is back of this opposition of wills is a question to which church men need to give serious consideration.

#### RELATIVE MORAL UNPREPAREDNESS

How does the attitudes of church leaders toward social reconstruction which aims at one economic status for all compare with the attitudes of political leaders? Which inclines to the belief that "in your temporal affairs you shall be equal, and this not grudgingly?" Which inclines to an economic set-up under which men are to have "equal claims on the properties, for the benefit of managing the concerns of your stewardships . . . ?" And which, because of its devotion to the welfare of man, is most likely to apprehend the Kingdom-building implications of such principles?

#### OUR MISTAKE

No higher economic code has been conceived than that given by the prophet of The Restoration. It embodies the moral sentiments of all the prophets of the Kingdom of the past. And yet, somehow, a large proportion of "believers" have not conceived that code in relation to the world's economic problem. We have not related religious principles to economic institutions. And because we have failed in this, we have been incapable of the moral judgment in which "The Government" must be established. Whether or not our mistake is a mistake of the head or of the heart is a question on which opinions differ.

#### PRESENT TRENDS

If our mistake has been a mistake of the head, it bids fair to be corrected, for the educational program of the church is being recast; it is being made to bear more directly and heavily upon the moral issues of economic life. We are talking now of a divinely constituted economic commonwealth. Add to this fact the motivations to which such studies give rise, and you have a combination that no nonreligious society can match.

#### A COMMON ETHIC

The citizenry of The State could not agree, even, on what to do with such a palpably ungodly institution as The Liquor Traffic. And because it could not agree, in actual practice, the Eighteenth Amendment could not be made the rule of The Nation. No test of prohibition could be made.

Now suppose the citizenry of The State facing questions of property institutions out of which our economic ills arise. What chance would there be of a common ethic which could serve as a basis for the reconstruction of economic life to make it conform to the will of God? What chance would there be of a graceful universal acquiescence in a new public policy which would uproot financial and industrial imperialism and make the basis of initial distribution the actual proportionate contribution of the individual to social well-being? Compared to other agencies, what promise does the church give of a code that will make its economic institutions the embodiment of the righteousness of The Kingdom?

#### THE CHURCH SELECTIVE

While we have paid almost no attention to it whatever, the rules governing membership in the church (see *Doctrine and Covenants* 17:7, 18) are calculated to make church membership selective on

the basis of fitness for The Kingdom.

And equally important with these rules are the rules laid down in *Doctrine and Covenants* 42: 7. Six times in this paragraph the church is instructed to "cast out" material that is unfit for the Kingdom-building business.

And again, add to these rules the rule of *Doctrine and Covenants* 85: 21, apply them to the affairs of the church, and it is not difficult to see how it would easily outclass any other agency as the hope of The Kingdom.

#### TWO PERIODS OF DISCIPLINE

There are two aspects of religious discipline for church members. The first is the period of preparation. This is the time of saturation and of personal discipline; it is the shaping of material with which to build the structure. Christianity teaches before it administers its sacraments. This is the meaning of *Doctrine and Covenants* 17: 7, 18.

The second aspect of religious discipline is the adjustment of personal works to social aims. A member is a functioning part. To be a member individual behavior must be adjusted to corporate enterprise. Following a brief period of saturation came the command to build the material into the structure: The Kingdom. Let the church govern itself by these principles and nothing can match it as an agency for bringing together the Kingdom-building manpower of the world and for shaping its common life into The Kingdom.

#### AUTHORITATIVE GUIDANCE

Under the rules of the church, we have as much assurance as we can hope to have that its affairs shall be guided in a Godlike manner. The great good men of the race who have given us the road map of the church are *our* prophets. They offer us the best leadership of which they are capable. It is a quality of leadership of which none but the church may boast. We are coming to realize that this leadership can have its value only as it comes to be the sentiment of the body. And as this leadership comes to have deeper meaning, the church becomes better fitted for the business of building The Kingdom.

#### WORLD LEADERSHIP

It is probably true that the present administration has mobilized as much wisdom as any political party is likely to bring to bear upon the problem of the Nation. The devotion of some to the welfare of the Nation is beyond question. And it is doubtful if any one could have done a better job in the face of the forces which operate in governmental circles than our esteemed President of the United States has done. But that is simply to say that a set-up which makes it necessary for a good man to pool his policies with the bad is not adapted to the purposes of instituting The Kingdom of God.

Compare the politics of nations with the polity set out in the books of the church. Regard the polity of the church from the standpoint (a) of a selective official personnel, and (b) of the responsibility for devising Zion's economic code. If the church would make the conduct of its affairs conform to its rules, how would it compare with the Nation as the prospective builder of The Kingdom?

#### ADMINISTRATIVE INTEGRITY

Motives which operate to prevent judgment under present circumstances will not operate under the Kingdom set-up. The church cannot hope to be entirely free from some things that seem now to perplex some, until social and financial factors which operate now fade out of the picture. Whatever administrative shortcomings there may be under the present economic set-up, they do not lessen the prospects of administrative integrity and efficiency under Zion's economic set-up. No such liabilities inhere in the game of Authors as inhere in the game of Poker. So long as the fortunes of individuals hinge on fickle public opinion or on private money gains, that long is the conduct of office liable to be influenced by such considerations. Under such a set-up "A gift doth blind the eyes of the wise, and pervert the words of righteous." Government must be established in "justice" to insure "judgment."

Two facts must not be lost sight of in judgment whether or not the church is the hope of The Kingdom. One is its discernment of the nature and purposes of God in relation to the needs and problems of man. And the other is the spirit of the peoples of the church. And these facts, it seems, are related to each other.

#### WHAT OF THE MORROW?

(Continued from page 522.)

The laws governing each must be strictly adhered in order that the individual may be properly developed. There must be both individual and mass development so that each individual may understand the fundamental principles of life. Because of our different mental actions and reactions to a given problem, the methods used must of necessity be different as to the details, but the fundamental principles of any of the divisions under which we have divided "condition" must be rigidly observed. The spiritual welfare of the individual and the group must be of a high order. The social relations must be such that makes for individual independence, as well as for community and group loyalty. Economic conditions must be such that the problems confronted, whether by the individual or the group, may be viewed in the light of known economic laws. The element of guess should be removed as far as possible. It is our belief that the world and the fullness thereof

is the creation of God. Every known law, economic or otherwise, is for the use and advancement of the human race, and should be applied whenever possible. Each of the divisions of the "condition" should supplement the other, and whenever anything developed under one division tends to retard any of the others, something is wrong with the thing developed or its presentation.

The gathering when completed will produce Zion, with individuals measuring "to the fullness of the stature of Jesus Christ;" and a group, "of one heart and one mind," properly understanding the underlying principles of living together, duly observing individual rights. The initiative of the individual must always be protected, but its expression must always have in view the betterment of the community.

### Graceland Students Stand Against War

Straw Vote Shows a Great Majority of Students Who Are Unwilling to Support a Foreign War

The Graceland student body took a firm stand for peace at chapel last Friday, when they made a straw vote on the subject of willingness to participate in the next war. The Peace Club in conjunction with the Tower, sponsored the vote, which showed some interesting results.

The three questions which were asked on the ballot with their results for both men and women are as follows:

1. *I would not go to war under any circumstances.* 20 percent of the men and 37 percent of the women checked this statement.

2. *I would go to war only if a foreign enemy invaded the United States,* was checked by 62 percent of the men, and 46 percent of the women.

3. *I would go to war whenever my country called,* brought forth a positive response from 18 percent of the men, and 17 percent of the women.

From the above statistics it is clear that the Graceland student body is strongly behind the peace movement, and that the majority of them would refuse to enter military service unless the territory of the United States was invaded. Other colleges over the country have received similar results from similar surveys. If the students of the country take a positive stand against war, it will undoubtedly have a terrific influence upon the rest of the nation. The figures above show our attitude—*do we have the courage of our convictions?*—Graceland Tower.

There is no way out of the world's misery but the way of Christ's will.—Bernard Shaw.

# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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## CONFERENCE DAILY EDITION

Number 9

INDEPENDENCE, MISSOURI

April 24, 1934

### LAST DAY THE BEST

#### Conference Adjourns in Happy and Hopeful Mood

In many ways the last day of the Seventy-sixth General Conference of the church was the best. It brought the spiritual and ceremonial climax of all the work done by the business sessions, and provided a fitting end for a conference at once so peaceful and constructive in all its aspects.

President Elbert A. Smith gave the final sermon of the conference Sunday morning at 11 a. m., taking as his text, "Hear Ye Him." Starting with the early spiritual experience of Joseph Smith, the speaker admonished his audience and the church at large to hear the word of Jesus on questions which are perplexing the world, touching on such fundamental topics as peace, stewardships, self-control, temperance, divorce, missionary work, and the gathering. In his own inimitable way he told a story of seeing a mountain, determining to climb it, the labor of the ascent, and the final realization of the goal, and applied the story effectively to the course of the church.

A large congregation, estimated at about 4,500 people, maintained a reverent and dignified silence throughout the long afternoon ordination service, except for the occasional songs that were sung. The details of this service are covered in the minutes of this issue. President Frederick M. Smith gave a moving talk on the matter of respect for the priesthood just before the certificates of ordination were distributed. The meeting was dismissed at about 4:15 p. m., and a recess was allowed for refreshments and rest.

The last service began at 4:30, and the first ceremony was that of honoring the men selected for superannuation. President Smith pinned the gold buttons on the men, and Apostle J. F. Garver expressed the appreciation of the church in a prayer of thanksgiving.

President Smith read the list of appointments for the coming period of activity, the audience sang, "God is Marshaling His Army," while the men

(Continued on page 122.)



APOSTLE PAUL M. HANSON  
New President of the Quorum  
of Twelve

#### 242 MEETINGS FOR THIS CONFERENCE

The 1934 General Conference made a commendable record for activity, if evaluated only on a quantitative basis, disregarding the fine quality of the meetings. There were 242 meetings scheduled in the official program, which, with one exception, were carried out as planned. This makes an average of better than twenty-four meetings a day, with a high point of twenty-nine meetings on one day. Of course there were many special meetings not listed which would add materially to the total, but they cannot be counted. There were 80 classes, 18 sermons, 20 prayer meetings, 9 business sessions (counting the brief business on the second Sunday), and 64 quorum meetings, not including those of the Quorum of Twelve. Obviously one

#### PAUL M. HANSON NEW PRESIDENT OF TWELVE

##### Resignation of James A. Gillen Due to Failing Strength

Apostle Paul M. Hanson was selected as President of the Quorum of Twelve by that body, and his election was approved on Saturday, April 14, by the conference.

The conference and the church are very happy in this selection. We are fortunate to have available for that important office one of such experience. He is especially well qualified for the place of responsibility in missionary affairs by his many years of service in foreign fields as well as at home. Brother Hanson is known as a thorough Latter Day Saint, as well as an enlightened and cultured Christian gentleman. The affairs of the quorum promise to proceed upon a high plane under his leadership.

Brother Hanson's travels in the interests of the church have taken him to Australia, England, Europe, Palestine and the Near East, and to Mexico, as well as other parts of the North American continent. In Mexico he made notable contributions in his archaeological researches and investigations. In all his work and travels he has been an able, fearless and dignified representative of the church, and we may well be proud to have him in his new position.

For some time now Brother J. A. Gillen, recently resigned as President of the Twelve, has fought a painful battle against failing health, and has found it necessary to discontinue his membership in the quorum.

Brother Gillen's years of service have brought him a host of friends whose love for him will follow him wherever his activities for the church take him.

person could not begin to take in the whole conference, and many found it hard to decide what they would rather do.

"No wonder people were all tired!" says the Assistant Editor.

# MINUTES OF SEVENTY-SIXTH GENERAL CONFERENCE

Final Sessions—April 15

The closing sessions of the conference were held in the Auditorium beginning at half past two in the afternoon of Sunday, April 15, 1934, under the direction of the First Presidency.

"When earth in bondage" was sung, and prayer was offered by President F. M. McDowell.

At this ceremonial meeting the following official business was attended to:

#### Ordinations:

To the office of seventy: Arthur Oakman, by Apostle F. Henry Edwards, assisted by Apostle E. J. Gleazer.

To the office of high priest: Amos T. Higdon, by Apostle J. F. Garver, assisted by Apostle M. A. McConley; Monte E. Lasater, by Apostle M. A. McConley, assisted by Apostle J. F. Garver; Francis L. Whiting, by Apostle J. F. Curtis, assisted by Apostle R. S. Budd; Lester E. Dyke, by Apostle R. S. Budd, assisted by Apostle J. F. Curtis.

To the office of evangelical minister: F. E. Dillon, by Apostle E. J. Gleazer, assisted by Apostles Paul M. Hanson and D. T. Williams; John A. Hansen, by Apostle Paul M. Hanson, assisted by Apostles D. T. Williams and E. J. Gleazer; Milo Burnett, by Apostle D. T. Williams, assisted by Apostles E. J. Gleazer and Paul M. Hanson.

To the office of bishop: Henry L. Livingston, by President F. M. McDowell, assisted by President Elbert A. Smith; J. W. Wildermuth, by President Elbert A. Smith, assisted by President F. M. McDowell.

Apostle Paul M. Hanson was set apart as president of the Quorum of Twelve Apostles by Presidents Elbert A. Smith and F. M. McDowell.

To the office of president of seventy: Harold I. Velt, by Apostle John W. Rushton, assisted by Apostle F. Henry Edwards.

"Soldiers of Christ, arise," was sung, benediction was pronounced by President F. M. McDowell, and at 4:15 p. m. the conference recessed to meet at 4:30 p. m.

The conference reassembled at 4:30 p. m. "Guide us, O Thou great Jeho-

vah," was sung, and the prayer was offered by Presiding Patriarch Frederick A. Smith.

President Frederick M. Smith presided over the session.

On the platform, on one side, were a number of those who had heretofore been placed upon the superannuated list, and on the other side the following were seated, who were placed upon such list at this conference: Amos M. Chase, W. A. Smith, Amos Berve, George Jen-



APOSTLE J. A. GILLEN  
Retiring President of the  
Quorum of Twelve

kins, J. A. Gunsolley, and George W. Thorburn.

After making a statement in regard to the order, President Smith read the record of the priesthood history of each, and then placed upon the lapel of the coat of each the emblem of the order.

Apostle John F. Garver then offered a prayer in honor of the men on the superannuated list.

"O Jesus, I have promised," was sung.

The following appointments of the Quorum of Twelve by the First Presidency were read:

(See page 123.)

The General Conference appointments were announced as follows:

(See page 123.)

As the hymn, "God is marshaling His army," was sung, those whose names

had just been read congregated on the platform, where they were commissioned by President F. M. McDowell and charged by President Elbert A. Smith.

The "Consecration" Hymn was sung, all standing.

On motion of Elders R. S. Salyards and A. C. Martin, the appointments as announced were approved.

Minutes of conference sessions up to the moment were read and approved as read.

"Glorious things are sung of Zion," was sung as a closing hymn.

President Smith then declared the Seventy-sixth General Conference of the church adjourned to meet on April 6, 1936, in accordance with prior enactment of the body.

The closing benediction was given by the president of the Quorum of Twelve, Apostle Paul M. Hanson.

(Secretaries' Note: During the entire session of the General Conference there were many activities provided for as shown in the Conference Program, including preaching services, prayer meetings, and numerous church classes, etc., and these were carried out, with very few exceptions, precisely as the printed schedules indicated.)

I. A. SMITH,  
O. W. NEWTON,  
FRANK McDONALD,  
*Secretaries.*

## From Within and Without

My soul leans toward Him; stretches out  
its arms,  
And waits expectant. Speak to me, my  
God,  
And let me know the living Father cares  
For me, even me; for this one of His  
children.  
Hast Thou no word for me? I am Thy  
thought.

Lord of Thyself and me, through the sore  
grief  
Which Thou didst bear to bring us back  
to God,  
Or, rather, bear in being unto us  
Thine own pure shining self of love and  
truth!  
When I have learnt to think Thy radiant  
thoughts,  
To live the truth beyond the power to  
know it,  
To bear my light as Thou Thy heavy  
cross,  
Nor ever feel a martyr for Thy sake,  
But an unprofitable servant still—  
My highest sacrifice my simplest duty  
Imperative and unavoidable,  
Less than which *all* were nothingness  
and waste;  
When I have lost myself in other men,  
And found myself in Thee—the Father  
then  
Will come with Thee, and will abide with  
me!

—George MacDonald.

## LAST DAY THE BEST

(Continued from front page.)

marched to the platform, prayer was offered by President McDowell, and the charge of consecration was delivered by President Elbert A. Smith.

The final minutes as given in this issue were read, and President Frederick M. Smith declared the conference adjourned until April 6, 1936.

## General Conference Appointments

The following men have been officially appointed to represent the Reorganized Church of Jesus Christ of Latter Day Saints, and confirmed by the General Conference at its meeting in Independence, Missouri, April 6 to 15.

### Appointments of the Twelve by the First Presidency

To the Central Mission, comprising Iowa, Illinois, Missouri, Northeastern Nebraska, Wisconsin, and Spring River District, John F. Garver, D. T. Williams.

To South Central States Mission, comprising Colorado, Kansas, Oklahoma, Nebraska (except Northeastern Nebraska District), Arkansas, Louisiana, Texas, Roy S. Budd.

To North Central States Mission, comprising Manitoba, Alberta, Saskatchewan, the Dakotas, Minnesota, Montana, and Wyoming, J. Frank Curtis.

To Great Lakes Mission, comprising Michigan and Ontario, Clyde F. Ellis.

To the Pacific Slope Mission, comprising Idaho, Oregon, Washington, and British Columbia, California, Nevada, Arizona, Utah, and New Mexico, E. J. Gleazer.

To Southeastern Mission, comprising Ohio, Indiana, West Virginia, Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia, North and South Carolina, M. A. McConley.

To the North Atlantic States Mission, comprising Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, Pennsylvania, Paul M. Hanson.

To the Australasian Mission, George G. Lewis.

To the British Isles and Europe, John W. Rushton.

Assistant to Presidency, F. Henry Edwards.

These appointments are made subject to such changes as might appear wise and necessary at any time.

Respectfully submitted,

F. M. SMITH, *For the Presidency.*

### Appointments of Missionaries and Ministers

P. T. Anderson, North Dakota.

Aririma A. Natua, Society Islands.

A. M. Baker, Arkansas and Louisiana.

Richard Baldwin, Des Moines District.

A. C. Barmore, Southern Michigan and Northern Indiana.

A. Carmichael, The Stakes.

Hubert Case, Central Michigan.

W. L. Christy, Utah District.

A. J. Corbett, Australia.

R. E. Davey, Wisconsin, Northeastern Illinois and Rock Island Districts.

Fred Davies, British Mission.

E. H. Davies, Australia.

C. A. Davies, Australia.

E. R. Davis, Rock Island District.

J. O. Dutton, Southern Indiana.

W. I. Fligg, Owen Sound District.

Charles Fry, Northeastern Kansas District.

J. A. Gillen, (Referred to Presidency).

C. F. Greene, Independence, Missouri.

U. W. Greene, The Stakes.

John R. Grice, Southern Ohio.

W. E. Haden, Southern Missouri District.

J. G. Halb, Southeastern Mission.

W. J. Haworth, Australia.

Amos T. Higdon, Spring River District.

L. G. Holloway, Saint Louis, Central Illinois and Southeast Illinois Districts.

Leonard Houghton, Western Michigan.

E. B. Hull, (Referred to Post-conference Council).

E. Y. Hunker, Western Iowa, Northeast Nebraska, and Des Moines Districts.

Blair Jensen, Lamoni Stake.

J. H. N. Jones, Australia.

J. S. Kelley, Independence, Missouri.

J. A. Koehler, Holden Stake.

J. E. Lancaster, Central Oklahoma District.

H. L. Livingston, Far West Stake.

R. L. Macrae, Hawaii Territory.

W. S. Macrae, Holden Stake.

John F. Martin, (Referred to Post-conference Council).

J. Charles May, The Stakes.

George Mesley, Kansas City Stake.

F. T. Mussell, Nauvoo District.

George Njeim, Chatham District.

Arthur Oakman, Northern California.

O. W. Okerlind, Saskatchewan, Canada.

William Patterson, Eastern Michigan District, Port Huron objective.

E. A. H. Peisker, Australasian Mission.

Lee Quick, Oklahoma and Texas.

E. F. Robertson, Western Maine.

A. V. Robinson, Australia.

V. D. Ruch, Scandinavia.

J. L. Sandige, Spokane and Idaho Districts.

J. F. Sheehy, Independence, Missouri.

C. A. Skinner, Kansas City Stake.

A. C. Silvers, Wheeling and West Virginia Districts.

Glaude A. Smith, Eastern Colorado District.

John Smolney, Germany.

D. B. Sorden, Southern California District, Los Angeles objective.

John Stebel, Poland and Czecho-Slovakia.

A. E. Stoff, Central Oklahoma District.

Taruiarii (Horahitu), South Sea Islands.

W. J. Vaughn, Australia.

H. I. Velt, Portland District.

G. R. Wells, Holden Stake.

Peter S. Whalley, British Mission.

Birch Whiting, Clinton District.

Ray Whiting, Council Bluffs and Omaha.

L. O. Wildermuth, Montana and Wyoming.

J. F. Wildermuth, Lamoni Stake.

D. J. Williams, New York and Philadelphia District.

J. H. Yager, Society Islands.

## When War Shall Be No More

Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!  
And every nation, that should lift again  
Its hand against a brother, on its forehead  
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals.  
The blast of war's great organ shakes the skies!  
But beautiful, as the songs of the immortals,  
The holy melodies of Love arise.  
—Henry Wadsworth Longfellow.

Four things a man must learn to do  
If he would make his record true;  
To think without confusion clearly,  
To love his fellow men sincerely,  
To act from honest motives purely,  
To trust in God and heaven securely.  
—Henry Van Dyke.

## Presiding Officers

Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action.

Members should always honor the officers of the church, notwithstanding the occupants of those offices fail at times to wisely perform the functions thereof. A refusal to so do is equivalent to withholding due service from God because a fellow being has taken undue license in office. No government can long be maintained where such support as is properly due is withheld. Within the church we are under obligation to God to uphold his appointments. This does not require, however, that we shall sustain officials in anything but the performance of that which the law enjoins upon them. If the judgment of a lay member is at variance with that of the presiding officer, and the matter involved is serious enough to require a decision in settlement, such decision can be had upon respectful application to the leading quorums of the church. Meantime the ruling of the officer should be respected, at least so far as to abate all disputings.

A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to so do, he should resign and thus permit the selection of one who has a better conception of such an official's duty. When once a branch, district, or general assembly has disposed of a matter in settlement, the members should avoid agitation of it again, and should seek to enforce the rule indorsed, thus allowing the virtue of the rule to manifest itself while in operation. . . .

In organizations where the membership is large, varieties of opinion are almost certain to exist, and a presiding officer need not be surprised if he fails to please all. If a goodly majority approves of his course he should be willing to proceed, always however manifesting a spirit of toleration and showing a decent respect for the views of the minority. Arrogance is as unseemly in an officer as is churlishness in a member. The disposition to dominate is entirely out of character with the gospel work. The body owes to every member respectful hearing and a consideration

of the views he presents. Every member owes to the body graceful submission should his position be overruled.—*Saints' Herald*, volume 42, page 179.

## What I Do Not Want

I do not want money.

I do not want fame.

I do not want a life of gaiety.

I do not want possessions, in the sense of jewels, motor-cars, villas on the Riviera and town houses, slaves, or gold and silver plate.

I do not want innumerable acquaintances.

I do not want contentment.

I do not want "For he's a jolly good fellow" to be sung when I rise to my feet.

These I say, are a few of the things I do not want. Other people want such things. To many, these are the prizes of life. Very well, if that is so, we shall know how to distribute such prizes; for if they want them steadfastly enough, these people will get them all. But as far as I am concerned, others may have every one of the blessings I do not need. . . .

There are human beings who wish the visible trappings of success, the automobiles, the applause, the servility of hotel employees, the consciousness of opulence and distinction in the world's eyes. How short-sighted are these people! They may have all these blessings, may carry them everywhere, but they may never know the love and respect of their fellow-creatures. As soon as their backs are turned they may be forgotten. As soon as their purses are empty they may lack even hospitality. They may have toadies, but they may never have friends. What a world to live in!

The reason I do not want wealth is that money is only useful in so far as it buys ease and comfort and the regard of those whose regard is not worth having. As for ease and comfort—once one has attained a reasonable degree of comfort, the rest is a superfluity. Luxury is good for nobody except the manufacturer of luxuries. And habitual luxury is a bore for it kills enjoyment of the occasional rare treat. . . .

And I do not want fame. Of what use is it? It may tickle the vanity for a time, but it becomes an intolerable nuisance. The film star is probably the most famous kind of person now living; and the film star—like a royal personage—has no private life to speak of. There is no privacy for the famous. Every action of theirs is seen and judged; together with some actions which have been only rumored, invented by some gossip as a topic of sterile conversation. As one famous man once said to me, "Much worse than the worst is known of me."—From Frank Swinnerton's *Tokefeld Papers*.

## Constructive Methods Against Evil

Handley Page, the airman, tells a great story. When, he says, he was making his eastern flight in one of his best machines, he and his companion descended at Kobar, in Arabia. There a large rat, attracted doubtless by the smell of food, managed to get into the aeroplane. When Mr. Handley Page was in mid-air, he discovered its presence by the sickening sound of gnawing behind him. The airman thought with horror of the damage that those pitiless teeth might effect and of the disaster to which they might lead. Some vital part of the machine could be destroyed in a moment, and a dreadful death result. What could he do? He suddenly reflected that a rat is not made for high altitudes. It is made to live on the surface or to burrow beneath it. So Mr. Page determined to soar. He rose and rose till he himself found breathing difficult. He listened and to his delight the gnawing ceased. After a while he ventured to descend to a lower level. And when, at length, he alighted, he found the rat lying dead beneath the engine? It is by constructive methods that we invariably surmount our most obstinate difficulties. If we can only rise to a loftier level of Christian living and of Christian attainment, the pests that molest our souls will be suffocated by the rarity of the air in which we live.—F. W. Boreham, in *The Blue Flame*.

## French Peasants

Those going home at dusk,  
Along the lane  
After the day's warm work,  
Do not complain.

Were you to say to them,  
"What does it mean?  
What is it all about,  
This troubled dream?"

They would not understand,  
They'd go their way,  
Or, if they spoke at all,  
They'd surely say:

"Dawn is the time to rise,  
Days are to earn  
Bread and the mid-day rest,  
Dusk to return.

"To be content to pray,  
To hear songs sung;  
Or to make wayside love,  
If one is young. . . ."

One who had questioned all  
And was not wise,  
Might be ashamed to meet  
Their quiet eyes.

All is so clear to them,  
All is so plain,  
Those who go home at dusk  
Along the lane.

—Monk Gibbon.

# Worship Suggestions for May, 1934

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

(S. H. refers to our latest hymnal; O. S. H. refers to the earlier publication, and Z. P. refers to Zion's Praises.)

THEME FOR MONTH: "KEEP MY COMMANDMENTS"

FIRST SUNDAY, MAY 6

Theme: "Forsake the World."

Instrumental Prelude: "One hour with Jesus," 325, S. H.

Call to Separation: Revelation 18: 1, 2 and 4.

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

(S) Hymn-Response: S. H. 412, verses 1, 3 and 5. "I saw a mighty angel fly."

Scripture Reading: Matthew 16: 25-30.

Hymn: S. H., 298, verse one, "O Jesus I have promised."

Talk: There is no room in the life of any man for God and Mammon. The two are at constant warfare against each other both claiming his allegiance and devotion. He who serves Mammon thereby hinders his possibilities for service to God, and he who resists the temptation to give himself to lesser things, strengthens himself for service to God. Sometimes we are keenly aware of the struggle we have in striving to do righteously. The fact of the struggle in itself ought to be a means of encouragement to us, because he who loses his power to feel the dire consequences of sin, is lost, while he who endeavors to do right, and yet recognizes the opposing forces as his enemies, still has his opportunity to rise above evil.

It is one thing to face temptation and suffer while doing so, but it is quite another thing to pay heed to the enticings of the evil one. If we face temptation, and choose rightly in the face of it, we may, in the language of James, "count it all joy when we fall into many afflictions, knowing this that the trying of our faith worketh patience."

Hymn: S. H. 298, verses 2 and 3.

Leader Reads: Doctrine and Covenants 45: 2.

(S) Hymn: 298, verse 4.

(S) Prayer.

(S) Benediction.

SECOND SUNDAY, MAY 13

Theme: "Turn Unto Me."

Instrumental Prelude: "Jesus calls us," S. H. 337.

Call to Worship: Jeremiah 2: 11-13. "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

(S) Hymn: "O Lord of light, and love, and power," S. H. 299.

(S) Prayer.

Scripture Reading: Doctrine and Covenants 1: 3, 4.

Hymn: "Sovereign and transforming Grace!" S. H. 76, O. S. H. 131.

Suggestive Meditation:

On the urgency of the message of God.

On the need in the world for God.

On the need in our own lives for Him.

On the invitation extended to us.

On the cost of discipleship.

On the consequences of our choice.

(S) Hymn: "Jesus, I my cross have taken," S. H. 295; O. S. H. 350.

(S) Commission: Doctrine and Covenants 4.

(S) Benediction: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory in exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24, 25.)

THIRD SUNDAY, MAY 20

Theme: "Warn Thy Neighbor."

Instrumental Prelude: "O reapers of life's harvest," S. H. 387; O. S. H. 98.

Call to Service: Doctrine and Covenants 85: 22. "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken."

(S) Hymn-Response: "Hark the voice of Jesus calling," S. H. 344.

(S) Prayer.

Talk: Jesus Christ died for us. He died for all men. He did so because He loved those who were wicked enough to reject his message and prefer their own way. Yet Jesus had an invincible faith in the power of His message. He felt that if only people could be brought to see how much God loved them, and how much better His way of life was than the way they were living, they would gladly respond. It was in this belief that Jesus lived and worked and died.

That same spirit is needed today. The message of Christ is the only message of life. Any other message brings death. To the message of Christ we must witness, for only through our testimony can others be won. Who brought us the gospel? What did it cost to bring it? Are we willing to allow the testimony of Jesus to envelop us and take us out to tell others? Jesus Christ has died a thousand deaths because of the sins of the world, and perhaps because we have failed to witness for Him. His ability to appeal to men is tied up in our willingness to witness. What shall we do about it?

Period of Meditation and Song:

Reader:

Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men in his way;  
He has no tongue but our tongues  
To tell men how he died;  
He has no help but our help  
To bring them to his side.

Hymn: "Unto God who knows our every weakness," S. H. 293, verse 1.

Reader:

We are the only Bible  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed;  
We are the Lord's last message  
Given in deed and word—  
What if the line is crooked?  
What if the type is blurred?

Hymn: "Though the task be great that lies before us," S. H. 293, verse 2.

Reader:

What if our hands are busy  
With other work than his?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things his lips would spurn?  
How can we hope to help him  
Unless from him we learn?

(S) Hymn: "Lord, accept the humble consecration," S. H. 293, verse 3.

(S) Benediction.

(N. B.—Poem is by Annie Johnson Flint and is taken from Quotable Poems.)

FOURTH SUNDAY, MAY 27

Theme: "Walk in My Spirit."

Instrumental Prelude: "Breathe on me, Breath of God," S. H. 191.

Call to Worship: Doctrine and Covenants 85: 16, 17. "Draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you; whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation. Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him: my voice, because my voice is Spirit; my Spirit is truth: truth abideth and hath no end; and if it be in you it shall abound."

Response: Psalms 119: 149, 151. "Hear my voice according to thy loving-kindness, O Lord, quicken me according to thy judgment. Thou art near, O Lord, and all thy commandments are truth."

(S) Hymn: "Break thou the bread of life," S. H. 70.

Talk: If we look at the commandments of Christ merely as a code of morals or ethics to be lived, and nothing else, they are impossible. Without Christ, his teachings are too stern. But we are not asked to follow a code of ethics such as philosophies lay down. We are offered a Divine Friendship in which we may grow like the person who gave the law. In this communion, we may lose our old self, and be made new. We may partake of Christ, not merely practice His ethics.

This fellowship is offered through His Spirit. It is given to those who really want it, and who ask for it. Under this influence old things are passed away, and all things become new.

If we try to do the will of God our way, we will find it is impossible. If we do it under His Spirit it becomes as the yoke that is light, the burden easily borne.

Hymn: "Gracious Spirit, dwell with me," S. H. 192, verse 1. Opportunity for Statement: By those who have tried to walk in the Spirit.

(S) Hymn: "Gracious Spirit, dwell with me," S. H. 192, verses 2, 3, 4.

(S) Communion: "Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God."—Mormon 4: 93, 94.

(S) Prayer and Benediction.

The very heart of Jesus' message was caught up in "Thy kingdom come. Thy will be done." Where was this to happen? Let Jesus answer "On earth as it is in heaven."—E. Y. Hunker

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, MAY 6  
Sacrament Service

SECOND SUNDAY, MAY 13  
Theme: "Faith."

Prelude: "Spring Song," by Mendelssohn, or "The Old, Old Path," Z. P. 207; S. H. 260.

Call to Worship: "Praise the Lord; for the Lord is good: sing praises unto his name; . . ." (Psalm 135: 3.)

Hymn: "Praise ye the Lord," Z. P. 87; S. H. 27.

Prayer.

Scripture: Mark 11: 22, Hebrews 11: 6, 8, 29, Acts 16: 31.

Hymn: "Have Faith in God," Z. P. 214.

Sermon Talk: Text: Hebrews 6: 1, 2 (Inspired Version).

For suggestions see the following: Sermonette, "Faith," Stepping Stones, January 3, 1932; The Department Journal, June, 1930, page 183; Lesson 5, Junior Quarterly, "The Junior and His Bible," by Myrtle A. Weber, April, May, June, 1931.

Stories Told by Juniors: "Noah's Faith," Genesis, chapters 7 and 8. "The Centurian's Faith," Luke 7: 1-10. "The Nobleman's Faith," John 4: 46-54. "The Faith of Two Blind Men," Matthew 9: 27-31.

Special musical number, piano or violin solo, by a junior boy or girl.

Story: "A Man of Faith," (Parley P. Pratt), Church History, volume 1, pages 399-401. "Lehi's Faith," Book of Mormon, chapter 1. "Seeking a God," page 31, "Seventy-five Stories for the Worship Hour," by Margaret White Eggleston. "To Whom Would You Pray?" page 120, "Seventy-five Stories for the Worship Hour," by Margaret White Eggleston.

Closing Hymn: "Anywhere with Jesus," Z. P. 19.

Benediction.

THIRD SUNDAY, MAY 20

Theme: "Repentance."

Prelude: "The Bells of St. Mary's," by A. Emmett Adams, or "There no love like His love to me," Z. P. 20, S. H. 336.

Call to Worship: "Praise the Lord; for the Lord is good: sing praises unto his name; . . ." (Psalm 135: 3.)

Hymn: "Praise Him! Praise Him!" Z. P. 144, S. H. 10.

Prayer.

Scripture: Psalm 38: 18b, Matthew 4: 17, Acts 2: 38, 3: 19.

Hymn: "Have faith in God," Z. P. 214.

Sermon Talk: Text: Acts 17: 30. "Repentance" is the second step on the gospel ladder. We first must have faith in God and Jesus and believe in the gospel. Then we must "repent," which means we will be sorry for whatever we have done that is wrong. Explain what true repentance is. See The Department Journal, June, 1930, page 184; Lesson 7, Junior Quarterly, "The Junior and His Bible," by Myrtle A. Weber, April, May, June, 1931.

Stories told by Juniors: "A boy who was sorry," Luke 15: 11-24, ("The Forgiving Father," page 63, "Knights of Service," by Emerson O. Bradshaw.) "A man who was sorry," (Zacchaeus), Luke 19: 1-10.

Hymn: "Thy holy day returning," S. H. 32.

Story: "Andrew discovers the royal law," page 42 "Stories for the Junior Hour," by Ada Rose Demerest.

Closing Hymn: "Stepping in the Light," Z. P. 100.

Benediction.

FOURTH SUNDAY, MAY 27

Theme: "Baptism."

Prelude: "The Children's Friend," Z. P. 179.

Call to Worship: "Praise the Lord; for the Lord is good: sing praises unto his name; . . ." (Psalm 135: 3.)

Hymn: "What is your song?" Z. P. 121.

Prayer.

Scripture: Mark 1: 4, Acts 2: 38, Moroni 7: 36 (Book of Mormon, page 766), Matthew 3: 13-17.

Hymn: "Let the children come," Z. P. 108.

Sermon Talk: Text: Mark 16: 16a; also Hebrews 6: 1, 2 (Inspired Version). "Baptism" is the third step on the gospel ladder. (See Sermonette, "Baptism," Stepping Stones, January 17, 1932; Lesson 8, Junior Quarterly, "The Junior and His Bible," by Myrtle A. Weber, April, May, June, 1931; The Department Journal, June, 1930, page 184.) "Laying on of hands" is the fourth step on the gospel ladder. Explain why this is called "the baptism of the Holy Spirit." (See Sermonette, "Laying on of hands," Stepping Stones, January 24, 1932.) If there is sufficient time, add the other two principles, explaining briefly.

Stories told by Juniors: "The baptism of Jesus," Matthew 3: 13-17. Of Paul, Acts 9: 1-20. Of Cornelius, Acts, tenth chapter. Of Lydia, Acts 16: 12-15. Of the Philippian jailer, Acts 16: 20-40.

Hymn: "The Gospel Ladder," by entire group or junior choir.

"We're glad to tell you something,  
It should make your hearts rejoice;  
How to climb the gospel ladder,  
If heaven is your choice:  
For ev'ry round leads higher  
To the realms of endless day;  
We must start right at the bottom,  
And go up all the way.

"We must have faith in Jesus,  
And in His gospel, too;  
For the law of God is perfect,  
And to it we must be true.

Repentance is the next round  
In our upward flight;  
For without it we would not be  
Climbing upward right.

"Baptism is the next round,  
As in days of old;  
Our sins should be remitted,  
How oft should you be told?  
Thus did the saints of old, friends,  
In their ladder flight;  
We must be born of water,  
And the Spirit to be right.

"And now the very next round,  
We find in God's commands,  
'Tis the birth of the Holy Spirit,  
Through the laying on of hands.  
Aim high for the first resurrection,  
That in judgment we may stand,  
With the faithful of all ages  
To reign at God's right hand."

—Elder J. Charles May.

Story: "The baptism of Joseph Smith and Oliver Cowdery," Church History, volume 1, page 36; Young People's Church History, page 23. "A Crippled Man Baptized and Healed," Autumn Leaves, September, 1928, page 428, ("Into the Latter-Day Light," by J. J. Cornish.) Also the incident when the light shone from heaven when Brother Cornish was baptizing in the River Thames, in London, Ontario, December 29, 1875. (Journal of History, volume 15, pages 400-403; Church History, volume 4, page 181; "Into the Latter-Day Light," by J. J. Cornish.)

Closing Hymn: "Where love leads the way," Z. P. 74. Benediction.

## THE ROYAL ROAD

(Continued from page 524.)

has helped me. I—I don't feel the way I used to. I—Greg—" the words were muffled in his lapel, "I wish you would."

"Do you, Larry?" half-incredulously.

"Yes, can't you see that it makes me miserable to have you dodging responsibility; to have you refuse to go to church because you feel you're shirking your moral and spiritual responsibility? Oh, Greg, I know you too well to think this indifference of yours to all things you used to consider sacred and important, is real. Truly, I want you to—" She smiled mistily at him.

"Larry," he held up her chin with his forefinger and looked a long time into her eyes: "are you sure you know what you are saying? I don't believe you would deliberately torture—" his voice broke.

"Oh, no!" her tone was horror-stricken as she sensed his thoughts. "I should have told you all about it at first—when we were discussing it months ago—but I couldn't bring myself to it. I seldom mention it any more. This was my biggest reason for my dislike for the priesthood—and I can see now where I was illogical, prejudiced, adolescent." Then briefly she told him the story of her mother's elopement with Mr. Harrison; pictured the anguish her father had suffered, and her own childish loneliness. "Don't you see?" she pleaded, "I felt that she had disgraced us for always and

that Mr. Harrison, who was a priest and an active one, was the cause of all our unhappiness. Then when I came here I saw Rowe McCauley and the things he did—why, I didn't know until just the other night that his license had been taken from him. I've been too quick to judge an institution by the actions of one member—and a weak member at that—of that institution. Until recently I didn't know—oh, I couldn't realize, how really sacred certain things are—and one of those things is priesthood!" quietly she was sobbing.

"Don't cry, dearest—I think I understand." Greg's voice was not quite steady either.

Presently the girl raised her head and looked at him. Her cheeks were still wet with tears. "I want you to go to the pastor as soon as you can—tomorrow—and tell him you will. Then I'll feel so relieved, so happy, Greg. And I'll be sky-high proud of you!"

"I'm glad you feel that way, Larry," he confessed, "because there is a lot you can do to help me. I've felt pretty mean about not doing what I was asked to do, but I thought it would be putting an insurmountable barrier between you and me—"

Larry uttered a penitent little choking sound.

"—Mother was so disappointed about my refusing to do it, too; but I didn't feel that I could go through with it then, Larry. Now—with you backing me—why, it's altogether different!"

"Oh, I've made you so miserable!" wailed the girl. "I've bungled so dreadfully!"

"No you haven't, Larry," stoutly. "We've both learned a lot—it was good for us. You've helped Sallie Ruth and Dorothy Cameron and Carmen, and you've learned to appreciate Mrs. Hampton for what she really is. And now with your class and other interests—why you're so busy, you make me feel like a—"

"Do hush," she ordered promptly. "All that was my way of redeeming myself. I realized how unworthy I was, and I was trying to make myself worthy of the church and you, Greg."

"Worthy of me!" wonderingly, "don't make me laugh."

"It's not a laughing matter," she warmly declared; "I decided that I'd just have to put my foot down and say: 'Now, Larry, my dear, from here on you begin to grow up and act your age.' I've spent so much time being mad at myself for wasting time, Greg, and so—well, I've just been getting busy at the things nearest my hand to do."

"Larry," gently, "you've asked me a question. Now's it's my turn. Will you marry me, priesthood and all?" softly.

Not a sound except the dull slapping of the waves on the grassy bank and the sigh of a tiny breeze lost in the trees.

Then the girl turned her face toward her lover, lifted her other hand to pat his cheek, smiled: "Yes, Greg, I will."

(The End.)

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Where did the black race come from?*

From a statement in the Inspired Version it appears that blackness was first placed upon Cain and his descendants, for the text (Genesis 7: 29) informs us that "the seed of Cain were black." The next information given in the book is, that Enoch saw, evidently in vision, that "a blackness came upon all the chil-

dren of Cainan, that they were despised among all people." At what time in the world's history this occurred is not stated. In sequence of the narrative it would be prior to the flood, but events were not always given in this order, hence the question is not positively answered.

After the flood, however, Ham had a son named Canaan who appears to have been guilty of an act that caused Noah to curse him and declare that he should be the servant of Shem, and that "a veil of darkness shall cover him, that he shall be known among all men." (Genesis 9: 29, 30.) The meaning of the name of Ham, or the Hebrew word *Cham*, is hot, or warm, which suggests dwelling in a hot country. It is generally believed, in harmony with these facts, that the black race are the descendants of Ham.

*What should a Saint answer, when asked if he is saved?*

Perhaps it might be well to ask the questioner to explain what he means by the term, or in what sense he is using it. In the Bible it is used in several ways, each of which is intended to convey different meaning. Noah was saved in the ark (2 Peter 2:5), which means that his life was saved while others died in the flood. Yet Noah died afterward, so the fact that he was saved did not insure that he would never die. On a number of occasions Jesus said to certain persons, "Thy faith hath saved thee" (Luke 7: 50; 18: 42), but in one instance the person was

saved from sins, and in another instance the sight of the blind was saved.

In some places the term is used of the present only, and in others it applies to the future life, being used in the future tense. Hence we find Paul speaking of God "Who hath saved us" (2 Timothy 1: 9), and in 1 Corinthians 1: 18 he refers to "us who are saved." Such texts evidently refer to the fact that those who repent and obey the gospel are saved from sin and the penalty of sin. But in the same letter (5: 5) he speaks of such as shall be destroyed in the flesh, being delivered to Satan, that "the spirit may be saved in the day of the Lord Jesus." Again he warns the saints (15: 2) that they are saved by the gospel "if ye keep in memory" his message to them. This salvation indicates something conditional or a state to be retained on condition, or as Jesus promised (Mark 13: 13): "He that shall endure unto the end, the same shall be saved."

*Why did men call themselves "sons of God" in Genesis 8: 9, Inspired Version?*

These were wicked men who possessed an exalted opinion of themselves, probably using this term because of their descent from Adam whom God created, and to claim such liberty of action as would assert their independence of the preaching of Noah, refusing to heed his commands. They thus implied that they were entitled to deal with God only, repudiating Noah as God's messenger.

*Will the Saints reign on earth, or in heaven, during the thousand years?*

*Doctrine and Covenants*, 85: 6 states that the earth shall be inherited by the righteous, for though it shall die, it shall be quickened again. The Inspired Version is even more clear (Genesis 7: 73), and states that Christ shall come to dwell on the earth a thousand years. But the Authorized Version is also plain, and states that the saints shall "reign on the earth" (Revelation 5: 10). The time is definitely declared to begin when the saints are resurrected (20: 6-9), in the first resurrection, to continue a thousand years, and that in that period the "camp of the saints" will be on the earth.

A. B. PHILLIPS

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

The church at Papeete, three miles from town, was dedicated on May 31st. To be near and watch over them, I have had a mission house built near the church. There has been a new branch formed at Papaoa. The mission house is the one we occupy. In the Tahiti Division there are thirteen branches and in the Takarau Division, sixteen. In the Mission are ten frame churches and three of stone. Other places have churches built of cocoanut matting with good strong frames made of cocoanut timbers, generally. These churches should, with the land attached, be dedicated to the general body, but the government does not allow any church to own property as a church. It must be held in the name of some individual, generally the head of the church in those parts. The church is Papeete is held in my name as president of the Mission here. Bro. Devore states that "the General Conference held on April 6th for the two days was considered one of the best ever held. There were twenty-two Elders present and I was pleased with their actions, for they tried to observe the Rules of Order in their deliberation. The next General Conference was appointed for April 6th, 1892, at AUSA, 250 miles from here. We have concluded to visit Tubri by the first boat we can get, as they desire us. Elders Hawkins and Tapunu will accompany us. We organized a regular Sunday school in this branch. They were pleased with it."

*(From a letter to us dated Sept. 6th, 1893, our father says:)*

"I am learning the language slowly, and understand much more than I can speak. The natives speak very rapidly, so makes it difficult to catch."

*(In a letter of Nov. 30th, 1893, he says:)*

"I find there is no certainty of getting our gospel boat much before the April conference and without it this mission is handicapped. I was very sick when boat went out November 8th. I find this climate is very bad for my old complaint, as it is greatly aggravated by the heat and mode of living. Sr. Devore was very kind to me, as were the natives during my sickness. The natives looked very doleful and sorry, and never before did I realize to its full extent "when the head is sick, the whole body is faint." The natives look up to me as a father, and by God's grace, I hope to prove to be one to them. Six weeks ago I left on an eight-ton boat to go to conference on the Island of Takahow. I was not sea-sick but the close quarters with no privacy made me sick. I ate only one small meal of cocoanut and fish in the four days en route. We caught about 400 fine fish, looking like mackerel but tasting differ-

ently. Their mode of cooking fish and fowl is the primitive one. After killing and wrapping them in green leaves, they are placed in a hole in the earth, at the bottom of which are heated stones covered by large green leaves. On these have been placed cocoanuts or breadfruit for roasting. The fish or fowl are laid on these and again covered with large leaves. Then more hot stones are placed on them, followed by dirt and small stones, till all is covered and the heat kept in. Sr. Devore gave me a cup and saucer, a knife and fork, and two plates from her scanty store. She has been a sister and her husband a brother to me indeed. God bless them. We cannot obtain milk here except by owning a cow. Have only tasted meat and potatoes twice since landing. I am considerably better and hope to continue to improve. There, I just looked up to see who was drumming in front of my door. Seven little boys and girls are so glad that Marketo is up again. Everyone must shake hands and say "saoraua Mareto" ("Health and all good to you, Mark.") They are dear little fellows and show their love and veneration for me always.

*From this time our father traveled to the different islands, doing whatever he could for the upbuilding of the church, but as the rainy season came on, his illness was so greatly aggravated that he had to leave the South Sea Isles in February, as "chronic cholera morbus," from which trouble he had suffered off and on ever since the Civil War, was one of the dread diseases prevalent then. He was released and sent to northern California, leaving Bro. and Sr. Devore there. On Feb. 27, we take from a letter written by Sr. Ella Devore the following:*

"As you will be anxious to hear from this place, and should I go to conference it might be long ere you would hear, as you were so loath to leave the Mission, you will be interested in hearing from me. Many thought it strange your leaving without the usual *Ia ara na* and *arolia*, but I told them the best I could. Harra and Poris wife and I took our Bibles and sat under that tree at the corner to see the vessel start out and to wave to you our fond farewell, which you answered. They both wept and as we came back to my house, passing the back part of yours, we saw your things as you had left them, but no Bro. Marketo. A rush of weakness and feeling overwhelmed me. I hurried into my house and gave vent to my feelings, weeping and walking the floor; then out on the veranda to watch the ship carrying you away, then back to look at that lovely house. There were some of your books and other things, but no brother—our head, our elder brother, gone—

gone from the Mission. I could not help but weep and moan. Alevira sat upon the floor, with her babe, weeping. Faithful Harra followed me in my walk, crying out loud, yet trying to comfort me. For an hour or more we wept, and were just calming down when Moe and Torua came. Moe burst out and cried aloud, and throwing himself down he wept like a child. This started us all afresh. It was indeed a house of grief. Finally rallying, we watched the vessel out of sight. It was well we had given vent to our grief as it relieved the burden, and I was ready to take up my duties again. The grief was indeed sincere, and our hearts refused to be comforted, yet I would not have called you back to suffer again. I have been very busy doing what I promised you I would and surely it is bringing them out."

*In a letter dated April 16, 1894, we see she was chosen for the Sabbath school work, foretold in a blessing placed upon her head before father left for America. She writes that she had the request read before conference, so they might understand that blessing, as it would deepen their respect for her and give them more confidence, knowing what he had done. It so proved to be the best thing to do, as the Sunday school was a new step to the natives. The next day she was requested to take charge of the school and make it as the one in Papeete. Do not know just when father arrived in California, but find that in April at conference he was appointed to labor in northern California, and did so as health permitted, but find no record of his labors until Jan. 1, 1895.*

## 1895—In America Again

The year opens with unsettled weather. Watch meeting last night at Bro. Anthony's. By request I presided. Prayer meeting from 10:40 to 11:55, then silently engaged in prayer on our knees till the clock stopped striking. Then closed. Am relieved of the dread disease that preyed upon me at the Islands, but do not seem to regain my strength. Jan. 5—Letter from Bro. Daly, acting missionary. Tomorrow is the day for organizing the Berkeley branch and this letter leaves me free to attend.

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: and his understanding is infinite. —Psalm 147:1-5.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Long Beach, California

#### Southern California's Council of Young People Meets

The young people's council of Southern California District met at Long Beach, March 10 and 11, beginning with a banquet in the basement of the church the evening of March 10. At this event the members of the council and their companions were guests. After the singing of "Consecration," Elder D. B. Sorden, of Los Angeles, offered a prayer of blessing on the food and the meeting to follow. The evening's theme was "What Shall Youth Give to the Church?"

R. C. Leibold, president of the council and supervisor of Long Beach young people, introduced J. L. Milner, director of religious education for the Southern California District, and his topic was "Why Are We Here?" Brother Sorden and James B. Burdick were also speakers, the latter a member of Santa Barbara Branch, talking on "What Joseph Smith the Martyr Gave." Sister Winifred Miller gave a reading preceding a talk, "What Emma Hale Smith Gave," by Sister Natalie Miller. Rodney Engel, of Santa Ana, presented the topic "What did Young Joseph Give?" impressing the thought, "he gave himself, a living sacrifice." In his speech Brother Holmes, representing East Los Angeles congregation, said that men are most happy in serving their fellow men. There were also short talks by Brothers Ostertag, Sacrey, and Austin. The principal talk of the evening was by Lawrence Brockway, whose theme was "The Call of the Church Today."

Music at the banquet was supplied by June Leibold, pianist, Margaret and Fern Taylor, who sang a duet, and by the congregation.

The theme of the early morning prayer service Sunday for the young people, was "When Shall I Give My Life to Christ?" Richard and Felix Hacker were in charge, and many branches of the district were represented. Following this hour the visitors attended Long Beach's church school and preaching service, and Pastor J. L. Milner, the speaker, addressed his sermon to the young people. Lunch was served at the park.

At 3 p. m. the student council of the district met at the church for business. Because of the election of new officers in Long Beach Branch, it was necessary to elect a new secretary for the council.

Sister Natalie Miller was chosen. They discussed plans for the reunion and future activities for the council. At the close the visitors departed for their homes feeling that they were better prepared to go forward in the church.

Eight people have recently been added to this branch by baptism.

They have organized a credit class with Pastor J. L. Milner as teacher. Much interest has been shown in this movement, and officers hope to enlarge their staff of efficient workers.

### Niagara Falls, New York

#### Enjoy Special Services

This year Niagara Falls Branch tried something a little different in the way of a sunrise service commemorating Easter. At 7 a. m., horns sounded a call to worship and for half an hour horns and organ music blended in a tribute to the risen King.

At seven-thirty a prayer service opened, and for an hour Latter Day Saints, young and old, under the soothing influence of His Spirit, gave thanks to their heavenly Father. Then a light breakfast was served in the church basement.

After that came the greatest triumph of the day for the Savior when three young boys made the sacred covenant with God and were baptized by the pastor of the branch, Elder George Landes, making many a heart glad and restoring wavering faith.

During the next hour the Sunday school, eager to do its part toward the success of the day, presented a pageant entitled, "The Cross of Life."

It was at first intended that the final meeting of the morning should be the administering of the sacrament, but so great was the Spirit upon the members that another prayer and testimony meeting was held and many who had not borne their testimonies and others who had been unable to attend the early service were given the opportunity to voice the thanks in their hearts.

As a fitting climax to the day the senior choir in the evening, under the capable leadership of Sister Catherine Lambert, with Sister Anna Landes as accompanist, presented the Easter cantata, "The Risen King," by Schneckner.

### Saskatoon, Saskatchewan

#### Young People's Rally Is Inspiring

Sunday, April 8, was young people's rally day at Saskatoon, a day of spiritual awakening and mental stimulus for all who attended.

It began with a prayer service at 8:45 which was followed by the usual church school session. At the eleven o'clock service several young people gave talks which furnished food for thought. Lily Anderson spoke on "Church Music"; Effie Ziegler's subject was "Those Who Live Below the Standard of the Group Will Be Held Responsible." "The Contribution of the Reorganization to the World" was Mabel Cruce's topic, and Averil Diggle chose for her subject, "What the Church Requires of Its Young Women." Violet Cruce read a poem and gave a short talk on "The Observance of the Sabbath." Harry Neufeld and Brother Christy sang a duet, "The Old Wayside Cross," and the choir contributed two numbers, "Sowing the Seeds of Truth," and "The Song Prayer."

The entire congregation enjoyed a banquet at noon. Irma Denton and Violet Cruce were in charge of the food and Averil Diggle, Effie Ziegler, and Marvin Diggle arranged the program. Dainty souvenir booklets were used as place-cards. These were passed around to be autographed by the guests. Henry Piedt, supervisor of young people, was toastmaster. Community songs were accompanied by Sister Steeves. Pearl Denton, Percy Kelly, and Frank Ward gave readings, and Irma Denton and Effie Ziegler spoke on "Youth's Right to Happiness" and "Youth's Opportunities."

At two-thirty the congregation reassembled in the auditorium to listen to a debate on "Resolved, That Loyalty, Devotion, and Consecrated Active Service Are of More Value Than Faith Even to the Removing Mountains." Harry Neufeld and Marvin Diggle upheld the affirmative while Henry and Frank Piedt spoke on the negative. The judges, Mrs. Eric Boland, Sister J. A. Beckman, and Irma Denton, announced a victory for the affirmative, the score being thirteen to twelve.

A historical "Conversation," "Joseph's First Vision," followed the debate. Ray Anderson as Joseph, was earnest and appealing, and Mrs. Boland and Mr. Burton Asay portrayed the characters of a worldly reverend and his henpecking wife. At this service two trio numbers, "Day Is Dying in the West" and "That

*Beautiful Land*" were sung by Mr. Asay, Mr. Neufeld, and Brother Christy. Pearl Mogenson played an accordion solo and the choir sang "Work, Watch, and Pray."

At seven o'clock another historical "Conversation," "Young Joseph Takes His Place," was staged. Arthur Gendron took the part of Joseph and Irma Denton that of Emma Smith. Others taking part were Henry Piedt, Frank Piedt, J. A. Beckman, C. E. Diggle, and Marvin Diggle.

A duet, "Moments of Prayer," was contributed by Messrs. Christy and Neufeld and Brother Christy discoursed on "An Infallible Remedy." As a fitting close to a perfect day the choir sang, "Loving Goodnight."

For several weeks Brother Christy lectured to the women of the branch on social problems, and Sister Christy has been teaching a class in story-telling in religious education.

The adult group has been meeting fortnightly to study problems of parenthood. Talks are followed by interesting discussions after which musical numbers are enjoyed.

The young people held an interesting "poverty party" last month in the church basement. Each member, on pain of a one-cent fine, was obliged to come on time, to wear unadorned shoes, come without jewelry or other adornment and minus ties or other unnecessary. Gunnybags, binder twine, and nails were used in abundance. Beans and hardtack were refreshments. The evening opened with a march of the unemployed on the city hall. Several arrests took place, and the vagrants were tried and convicted.

Brother and Sister Diggle and family, accompanied by Mr. Harry Neufeld, motored one hundred and forty-five miles north to their summer cottage, Leisure Lodge, for the Easter holidays. They found three feet of snow on the level and five feet surrounding the cottages. They report thrilling rides behind train dogs, tobogganning, skiing, fighting snow battles, and an interesting hour watching huge spruce logs being sawed into lumber. All this was remarkable when it is realized that in Saskatoon at Easter dust was flying.

In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope. O Lord God: thou art my trust from my youth.—Psalm 71:1-5.

## Kansas City Stake

### Argentine Church

The Argentine congregation has not been idle. Better attendance is noted at all services, preaching hours, church school, prayer meetings, and study classes, and interest is growing.

Those who have preached to this group in past weeks were Elders C. C. Babb, Doctor Charles F. Grabske, Berwin Lungwitz, H. Arthur Koehler, G. E. Harrington, J. Charles May, D. P. Cooper, Edward Baker, C. E. Wight, C. George Mesley, Roy E. Browne, W. S. Brown, Ammon White, and Deacon Bondie Shireman.

The O. B. K.'s have sponsored two evening services, arranging for speakers and music.

Easter was observed with a program by the smaller church school pupils each one of whom was given an Easter card.

Sister Rebecca Brown, a former attendant at meetings, is making her home with her granddaughter at 118 West Wilson Street, Salina, Kansas. For two months she has been ill, but is now recovering. She is eighty-seven years old.

The death of Mr. Frank Smith, husband of Sister Carrie Smith, 1150 Douglass Street, was mourned by this group last October. His funeral was held from the home October 30, Elder John F. Sheehy, of Independence, officiating. Mr. Smith was a long-time resident of this city and had a host of friends. Interment was in Maple Hill Cemetery. His wife, two daughters, and five sons were the chief mourners.

The family of Lloyd E. Lemberger were baptized into the church by Pastor Roy E. Browne not long ago. They are Brother Lemberger, Sister Virginia Lemberger, the mother, and Dorothy Jane, John Oliver, Joseph Mitchell, and James Woodrow, all fine people.

### Quindaro Church

Under the leadership of John Gross, Albert Hallier, and H. A. Higgins this congregation, within the past seven months has inaugurated a man's organization that is properly functioning to meet their needs and to provide for a more successful realization in helping to zionize the church and evangelize the community. The object of this organization is to promote sociability, increase church attendance, create increased interest in all church services and church activities, visit the sick and secure aid for the distressed, and to aid the church, both locally and generally, in its financial program.

The women's department, headed by Rebecca Green, has done outstanding work throughout the past year. Among various activities they have sponsored successful dinners and bazaars. During the summer and fall they canned a large quantity of fruits and vegetables that were distributed among needy Saints and friends in the Kansas City Stake the

past winter. Sister Green has been bending her efforts toward a successful year in this department not only financially, but she has also generated within the lives of the women a deeper appreciation of the giving of service to others to accomplish God's purpose.

Regular Thursday afternoon cottage prayer services are being held by E. N. Palmer in the Saints' homes each week. Brother Palmer has been doing some outstanding missionary work in this field and has been freely contributing spiritual food and enlightenment to hungry souls of this community.

## Kirtland, Ohio

### Spring Has Many Interests for Historic City

Among those who attended General Conference were Elder John L. Cooper, Sister John L. Cooper, John Francis Cooper, Patriarch G. T. Griffiths, Sister G. T. Griffiths, Sister Joanna Anthony, and Sister Alberta Biggs.

Sister and Mr. Russell Starcher are the parents of a son, Roy Cecil, born January 19.

Brother and Sister Merville Burdick are the parents of a daughter, Betty Lou, born February 15. The infant is a granddaughter of Elder Leon Burdick.

Patriarch and Sister J. A. Gunsolley visited friends in Cleveland and Kirtland en route to General Conference.

Several from Kirtland and Willoughby attended the district conference held at Youngstown, Ohio, March 17 and 18. They enjoyed the good spirit there. Brother John R. Curry's name was recommended and approved for the office of priest. He was ordained March 25, in the Temple at Kirtland.

On that day Brother James E. Bishop and wife, Brother P. L. Glassford and wife, and daughter, Amy, were in Kirtland. Sister Amy Glassford sang in the evening and Brother Bishop preached. Sister Amy is district chorister.

Sister Anna Householder, chorister, led the choir of thirty voices in the presentation of "The Crucifixion," on Easter evening in the Temple. Elder George T. Neville took the tenor part, Brother William Davies, baritone, and Brother William E. Householder, bass. Sister Agnes Martin, Sister Katherine Moore, Brother William Davies and Elder George T. Neville composed the quartet.

On Easter morning, April 1, eighteen classes were presented in an appropriate program. The entertainment, in charge of Sister Mary Gale, included the efforts of those from the beginners' to the young people's classes.

Already the local choir has had one rehearsal preparatory to Kirtland reunion music.

The sick in this branch include Sister A. E. Stone, Sister Dora McFarland, Sister Dora Guest, Sister Emma Hulmes,

Sister Helen Harvey, Sister Martha Brockway, and Brother Barnhouse.

Kirtland members were saddened to learn of the death of Sister Nettie May Plont, of Geneva, Ohio. She had been ill for about seven months, and underwent a major operation. The funeral was held at Geneva, in charge of Elder Ebenezer Curry, Elder J. D. Lewis preaching the sermon.

## Borger, Texas

### Carry On in Gospel Endeavor

There is a small group of Saints at Borger, and each one is willing to do what he can to help forward the latter-day cause. They have Sunday school at ten o'clock each Sunday morning, Brother Von Carriker superintendent, and Brother Russell A. Carriker and Brother Johnson make short talks each Sunday. The group has enjoyed short visits from Elder Glaude A. Smith and Elder I. N. DeLong, of Colorado; Elder Monroe and Elder Howard Carpenter, of California, and others.

If there are isolated members living in or near Amarillo, Panhandle, Pampa, White Deer, Stenett, and Dumas, Borger priesthood members would like to get in touch with them and make arrangements to visit them. Please write L. A. Johnson, Box 162, Borger.

Not long ago the group at Borger drove to Spearman, Texas, and held usual services at the home of Sister Lizzie Simmons.

The Texas group will appreciate the visit of the traveling ministry of the church or any of the laity who are passing through this region.

## Santa Ana, California

### Seven Easter Baptisms

Santa Ana Saints enjoyed the finest Easter service in several years. During the morning sacrament meeting the Lord spoke to the Saints by his Holy Spirit, urging greater faithfulness and promising his blessings on those who did his will. Preceding the sacrament service, the congregation witnessed the baptism and confirmation of Bernice Mutz, Brother Louis J. Ostertag baptizing and Brother D. B. Carmichael confirming. In the evening, the choir, under the directing of Sister Stella Best, presented a splendid musical program, followed by the pastor's sermon on the reasonableness of Christ's Resurrection. As a pleasant Easter surprise to the children of the branch gave a supper in the rec-had the downstairs rooms freshly tinted so that everything looked beautiful for Easter. The children themselves take care of the decorating, one child from each room responsible for his or her class, while young Sister Merida Best decorates the main assembly room.

Several events of interest in the past month have kept the branch busy. The

children, under the direction of Sister Charles Calkins, gave a social, inviting the older members of the congregation. They entertained their guests with songs, and later, ice cream and cake. Sister Louis J. Ostertag has been put in charge of the young people as Sister Lola Mitchel has had to resign because of ill health. The young people are well organized and meet regularly.

On Friday evening, April 6, the women of the branch gave a supper in the recreation room of the church. Sisters Muriel Cliff, and Hope Boze were in charge of the kitchen, while the young girls of the branch served as waitresses, later selling home-made candy. The money earned will go for local expenses.

On the Sunday after Easter, the Saints witnessed the baptism of six into the church, Mr. and Mrs. Earnest Martin, Mrs. Rosa Clapp, Newell, Barbara, and Doris Martin. Brother Ostertag performed the baptisms and confirmations followed, Brother John Inman and Brother D. B. Carmichael assisting.

## Providence, Rhode Island

### Hope to Accomplish Many Things

This branch is ambitious to accomplish many things this year. The congregation has voted to support the young of its number in purchasing a baby grand piano. Sister Gladys Burdick, a new member, has been appointed chairman of this movement and has already set in operation a unique system which with the assistance of the Providence Ladies' Choir, will insure the necessary funds for the piano payments.

They have also appointed a committee with Deacon Charles Cockcroft as chairman, for the installation of an oil-burner before the winter of 1934 sets in.

The drama written by Sister Blanche Edwards entitled "*Judas' Wife*," was received so well when presented by the local Laurette Dramatic Society on Palm Sunday, that they were asked to present it a second time at Attleboro April 15. There, too, it was very well received. May 6, this group of talented young people will present the play, "*Lost Church*," at the Providence chapel.

Recent prayer meetings have been very spiritual, and the local priesthood, assisted about once a month by one of the district presidency or the district bishop, have given some splendid sermons.

The marriage of Eusebius Wilkes and Olive Wadsworth took place April 4. Elder Wilkes, formerly of Westerly, and his bride, will live at 18 Adelaide Avenue, Providence.

Sister Beatrice Brissman and son, Arthur, have recently returned to this branch after an absence of one and one half years.

Easter Sunday evening, following the children's concert, the ladies' choir, assisted by organ, piano, and violin, rendered the cantata, "*The Dawn*."

## Independence

### Stone Church

James Moses, priest, was awarded his gold seal certificate in religious education Sunday morning, April 15, during the young people's special church school session at the Stone Church. Participating in the ceremony were Elder C. B. Woodstock, associate director of religious education for the general church and Elder W. Earl Page, director in Independence. Brother Moses is superintendent and pastor of the junior department.

A large congregation gathered last Sunday morning to listen to Elder F. G. Pitt as he delivered a sermon full of good counsel and cheer. Brother and Sister Pitt have many friends in the center place, and their visits here are always welcome.

The musical program was given by the Stone Church Choir assisted by Mrs. Alice M. Burgess, contralto soloist.

A group of beautiful hymns was presented by the Æolian Chorus Sunday evening. This was young people's night and a section of seats was reserved for classes from that department. Elder T. A. Beck, superintendent of the young people's division, was in charge. President Elbert A. Smith, for many years a favorite speaker, chose for the topic of his discourse, "*The Prodigal Son*."

Some clubs and classes of the Stone Church are happily winding up a successful program of work for winter and spring, while others have launched upon an intensive program of summer activities and accomplishments.

### Second Church

Elder Hubert Case was the eleven o'clock speaker Sunday, and his theme was "*Our Gospel Came Not in Word Only*." The choir furnished appropriate music and a special number, "*The Beautiful Garden*," was sung by Mrs. Will Inman.

Downstairs at the junior service A. H. Thompson used as his topic, "*Carrying On the Master's Work*." Margaret Cato played a piano solo and Letha Hershey told a story. Picture study on "*The Ascension*" was conducted by Geneva Edmunds.

Elder A. C. Martin, missionary from the Northwest, spoke Sunday evening on "*Workers for God*." Special musical numbers were a piano solo, "*The Pines*," by Billy McPherson, and two vocal solos, "*The Rosary*," and "*If God so Clothed the Grass of the Field*," by John Devereau.

### Liberty Street Church

Activities have been resumed at Liberty Street Church after a most enjoyable conference. Three persons, Mrs. Nanny Hale, and her son, David, nine years old, and Lena Zion, nine-year-old daughter of Brother Ralph J. Zion, were baptized in the Walnut Park font Tues-

day night by Pastor John R. Lentell. A confirmation service preceded the prayer service Wednesday night, Elders John R. Lentell, Chester Young, and Jess Roberts officiating.

At the religio program Sunday night John Soderstadt gave an interesting review of his experiences at the C. C. C. Camp at Little Rock. Though there was no branch near, John succeeded in finding one Latter Day Saint who was from Wichita, Kansas. Others on the program were Joseph Frick, Harold Buseth, Mrs. Willis, Ethel McLees, Effie Mae Zion, and Sister Bernard Hurshman.

Immediately following the religio program a half-hour hymn service was enjoyed and this was followed by one of the most stirring and impressive sermons by the pastor Liberty Street members have heard for some time. His theme was "Christ Will Make You Free."

### Walnut Park Church

Everyone was back in place Sunday morning following the conference interval and excellent attendance was reported at all services. A change in the administrative officers of the church school was voted, Odess Athey, who has been young people's leader, becoming assistant general superintendent, and Kenneth Morford, who has been acting as assistant, taking his place in the young people's department. It is believed that this change will prove beneficial to the school as a whole.

At the eleven o'clock hour, preceding the sermon by the pastor, Ruby Lenora Mann, baby daughter of Brother and Sister Carrol Mann, was blessed by Elders Benjamin Bean and James N. Mann, the latter being the baby's grandfather.

The sermon by Pastor Frank McDonald, calling the Saints to a life exemplifying the ideals of Zion, was an inspiring and moving message. Many in the congregation were moved to tears in contemplation of the possibilities of the great task that lies before the church.

The junior service in the lower auditorium was addressed by Elder Welton Wood and a story was told by Margaret Chapman.

Elder J. W. A. Bailey was the speaker Sunday evening.

The funeral of Brother John A. Stowell was held at Walnut Park Church Sunday afternoon at three o'clock. Brother Stowell died Friday morning, April 20. Although he did not reside in the Walnut Park district, his son, Gomer Stowell, has attended here for several years, being president of the Swastika Class of the church school and a representative in the young people's council from Walnut Park for two years. The deceased is survived by five sons and three daughters. Funeral services were in charge of Elder Harold Hattey, assisted by Elder William Inman.

On Tuesday evening, April 10, the Swastika Class surprised its teacher, Fred Horn at his home, the occasion be-

ing his birthday. About twenty members of the class were present.

During the past week Walnut Park lost by removal one of the oldest members of the congregation, in point of continuous residence. Elder William T. Gard had been a resident of the district for the past twenty-one years, having been a leader of the young people as well as the older members throughout that period. At the time of his removal he was teacher of the A. W. Z. Class of young people of the church school. This class attended in a body the group prayer service held at Brother Gard's home last Wednesday evening, and presented him with the inspired version of the Bible and the *Book of Mormon*, as tokens of their appreciation of the work that he had done among them. Brother and Sister Gard left Friday, Sister Gard to visit with her daughter, Sister Clyde Bullard, in Chicago, and Brother Gard for their new home in Johnson County, near Holden. The A. W. Z. Class will be taught by the pastor, Frank McDonald.

Religio officers for the next quarter were elected Sunday evening as follows: President, Duane Fish; vice president, Vernon Sackman; secretary, Fern Fric; chorister, Melba Moorman; pianist, Lavona Crabb.

### Enoch Hill Church

The passing of General Conference found Saints of this congregation busy again, attending all local services. Some attended conference regularly while others did their part keeping conference visitors in their homes. Those who were able to participate in conference sessions were greatly strengthened.

Mr. and Mrs. G. L. Thomas are happy to announce the birth of a son.

Saints here were very much concerned when they heard of Elder H. E. Winegar's accident during conference, and they rejoice to see him up and about again.

This congregation was saddened at the death of Alexander McCullum, who passed away April 13. Funeral services were in charge of Elder C. S. Warren. Elder W. J. Brewer preached the funeral sermon. Interment was in Mound Grove Cemetery.

During the church school worship period Sunday, Sister Leonard Crowl sang a solo and Elder E. E. Thomas gave a talk on church department.

Pastor E. A. Thomas, the morning speaker, selected for his topic Sunday morning, "Let Us Wait on Our Ministry." Apostle J. F. Curtis was the evening speaker. Much good will result from both of Sunday's discourses.

Local musicians contributed helpfully to the success of the day's services with choir and solo numbers.

Brother John A. Stowell, formerly of this congregation, passed away April 20, and his funeral was held at Walnut Park Church Sunday afternoon.

### Spring Branch Church

One hundred and eight people gathered in the union prayer service at the church last Wednesday evening in charge of the local pastor M. C. Jacobsen. John F. Sheehy, pastor in Zion, talked on the missionary responsibility of each member.

Elder E. Y. Hunker whose missionary field is in Iowa, but whose home is Independence, spoke encouragingly Sunday morning on "The Light Has Come," taking his text from Philippians 2:5. The choir sang "Arise and Shine."

Alma Dixon gave a talk earlier in the morning just following the close of the Sunday school lesson period.

The night church school program was presented by the class of Sister Ethel Fish, and consisted of instrumental music, a reading and the plays "Mother's Flowers," and "The Doctor's Visit."

Before the preaching service the young people's choir sang "Day Is Dying in the West." Elder J. A. Gillen, the evening speaker, read from Psalms: "God is our refuge and strength," and related many of his experiences in the work of the ministry; he bore a strong testimony to the truthfulness of the latter-day work.

Next Thursday the women of this district will meet all day at the church.

### Portland, Oregon

#### Junior Department Progressing

Sister Effie Verhei, the superintendent of the junior department, reports unusual progress in her work, and gives much credit to her able, consecrated teachers, and to her assistant, Sister Ardene Byers.

Outstanding worship services during the church school hour have increased the children's knowledge and appreciation of the three church books. The superintendent realizes the great need of juniors to become more familiar with these books, and has used that as her objective during the past year. Her efforts in this direction have been reinforced by the cooperation of other departments, especially the priesthood, who furnish speakers, and the music department.

A goal that the juniors undertook and achieved last year was putting on a harvest festival to raise money for new *Hymnals* for their lower auditorium. Attractive booths, a good program, and refreshments of pumpkin pie and cider were featured and a total of fifteen dollars and eighty-five cents taken in. The juniors are justly proud of their fifteen new songbooks.

Sister Verhei has chosen as her objective for the coming year the establishing of church consciousness in the minds of the juniors. She is consecrated to her work, and loved by all the children. In a talk she gave in a recent series of teachers' classes she said, "We like to

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## The Readers Say---

### First Read Herald Letters

I enjoyed reading *Herald* letters before I became a member of the church. In fact these letters were the first thing I read consistently and were a real factor in my accepting the faith. Brother George Lewis, now of Australia, and Brother A. C. Martin, of Seattle, did much to help me understand and love the gospel.

I was privileged to attend the Silver Lake reunion in 1932 and again in 1933, and while there experienced such peace and joy as I have never felt elsewhere. Mere words cannot describe the tranquillity and joy which permeated my soul. Worldly cares and worries seemed to be forgotten. Others felt as I did and so testified in prayer services. One of these meetings was outstanding. The Spirit was there in great power, speaking comfort to those that grieved for their loved ones who had passed on, warning of trials and tribulations to come, and tenderly reminding those who remain faithful and steadfast that they will never be alone.

I have given out literature, loaned books and given tracts to many friends and neighbors. Sometimes I thought much of these things were never read, and so I was thrilled through and through when a widow to whom I had given tracts and a *Herald* or two, told my husband that she had read them and knew of at least six others who also had read them and had revised their opinion of Latter Day Saints.

I love the latter-day work. I want to see Zion redeemed. And yet many, many times I fail to measure up to the standards of Sainthood. I am weak. Humbly I ask an interest in the prayers of the Saints that I may be a more worthy member.

LENA CHANDLER.

MANSON, WASHINGTON.

### Mary Ann's Healing

When four years of age I was a frail child and very ill. Neither mother nor the doctor expected me to live. Mother was greatly worried. Isabella, my eldest sister, then sixteen years of age, had joined the Church of Jesus Christ of Latter Day Saints. She begged mother to let her take me to prayer meeting. Mother, feeling sure that there was no hope for my recovery, consented. My sister carried me.

When we arrived, prayer meeting had closed. A few men were still there talking, among them Charles Derry. Isabella took me in and asked them to administer to me. "Do you think she will be healed?" an elder asked. "I know she will," replied my sister. After the administration the elder inquired, "Do you want us to administer again?" Isabella assured him that she did not, and picking me up, started home.

After going a short distance, she asked me if I could walk. "I'll try," was my answer. I walked a short way and then she carried me. We proceeded in this manner until we were almost home. Then my sister said, "I'll run on ahead and you follow."

Upon her arrival home, mother asked, "Where is Mary Ann?" "She's coming," answered Isabella. Soon I pushed open the heavy door, and mother caught me up in her arms saying, "I can't stay out of a church in which such wonderful miracles are wrought!"

Next morning she put a clean dress on me and I was out in the yard playing when the doctor arrived. "Where is Mary Ann," was his first question. "Out in the yard playing," mother happily informed him. He looked out of the

window and reverently exclaimed, "My God, a miracle has been wrought! I came this morning according to our agreement, but I expected to find her dead!" With that he turned on his heel and left the house.

(Submitted by a granddaughter of Mary Ann.)

HORNICK, IOWA.

MRS. RALPH BURCH.

### No Room for Doubt

God has always blessed and taken care of me in time of trial and trouble. I feel unworthy the gifts of his goodness, but he continues to bless me. I want to live and do all the things that are pleasing in the sight of my Master.

Last summer death took from us our three-weeks-old son. How we grieved! But the Lord sent his comforting Spirit to us, and we were caused to realize that though it is hard to lose our loved ones, God knows best.

I have read the *Book of Mormon* and am now reading the *Doctrine and Covenants*. I often wonder how people can doubt such wonderful books as these. They bring abundant help and comfort to the reader, and are rich with promises if we obey God's will. I pray that many will hear and accept the wonderful gospel of latter-days and that Zion will soon be redeemed. Pray for my husband and me and also for my parents at Breckenridge.

LEBANON, MISSOURI.

MRS. FLOYD YOUNG.

### Would Be Faithful to Trust

Being a constant reader of the *Herald*, I realize the value of its contents. I scarcely know what part I most enjoy, although I always open the paper to the News of Church and Home. I am greatly interested in the progress of other branches, especially of places where I have visited.

Then I turn to the page, "Across the Desk," and when I read of the activity and progress of one brother and then another, I almost become discouraged with my own feeble efforts. Realizing, however, that I am young in the work, I determine to go on. I like the motto presented by Brother Marcus H. Cook, "A winner never quits, and a quitter never wins."

I was born and reared at Grand Valley, Ontario, being brought up as a Latter Day Saint and taught by a mother whose love for the church was as great as her love for the home. I was baptized by Elder John H. Taylor who has been the faithful pastor of that branch for forty years and with whom I also had the pleasure of associating in ministerial work a year ago. I was called to the office of elder at Senlac, Saskatchewan, by Apostle J. F. Curtis, and ordained by Elder J. J. Cornish, November 6, 1933.

I have received many blessings both temporal and spiritual. Several spiritual manifestations as to the truthfulness of the gospel have been mine.

Like Paul of old I am endeavoring to press toward the mark of our calling—Zion in her beauty and splendor. I would to God that more of our young people could catch a glimpse of the heavenly vision!

Knowing the financial condition of the church and answering the call for every local man to do what he can, I came back to the northern part of Saskatchewan to a branch called Loon Lake organized last August by Elder Ward L. Christy. Here I found an energetic people with Elder Louis Gendron as their leader. Though the Saints are scattered, they drive many miles to meet together. Eleven were brought into the fold last year. There are many golden opportunities

## The Readers Say---

here. Never before have I realized to what extent "Truly the harvest is great, the laborers few."

Inexperienced, knowing my inability, I have gone forth among strangers and preached. Many souls are hungering for the gospel. My greatest desire and ambition are that I might bring men and women to know Christ. God has been true to his promises, letting his Spirit rest upon me in my time of need. Will you pray that I may be faithful to the work intrusted to me?

SENLAC, SASKATCHEWAN.

ELGIN CLARK.

### Knows That He Has Found the Truth

I am a new member of the church, having joined some five months ago. About five years ago I was converted into the Salvation Army movement from the Pentecostal people. At that time I was convinced that the Salvation Army people composed the only true church of Christ.

But two Utah elders came to our mission one night, and, being very confident and positive in my belief, I talked with them. They presented many things concerning their faith and teaching which I was unable to fathom. I began to realize that I lacked the knowledge of some fundamental truths. After meditating and searching the Scriptures, I was convinced that I had found the truth only in part.

Some time later I was able to get in touch with a member of the Reorganized Church, and by reading the Angel Message Tracts I was greatly enlightened concerning the truth. Then I made my way to the church and requested baptism and was inducted into the kingdom of God on earth. Since my baptism I have been given assurance confirming the truth and broadening my vision of the task before us.

J. QUELCH.

WINDSOR, ONTARIO.

### Let Us Treasure Up His Words

I am still thankful for the many choice blessings God has given, still pleading for power to control and govern self, still trying to sow the good seed of the kingdom, remembering that "he that sows sparingly, reaps sparingly." I have some faith, hope and charity, but know that I am not "clothed with charity as with a mantle." Many times I wonder what we would do without faith. Numbers of us do not live by every word that proceeds out of the mouth of God. We have failed to treasure up his word, and hence have not qualified, and have been deceived many times. Our eyes are not single to the glory of God, neither are we full of light.

God protect us from evil and danger,  
 Keep us from going astray.  
 Help us to live like the babe in the manger,  
 Growing in grace every day.  
 Teach us to say, "Thy will be done."  
 Feed us on manna divine.  
 Help us to live as each day was our last.  
 Our Father, we would be thine.

It will interest the Saints to know that about 1886 Joseph Smith, President of the Reorganized Church, came to Bevier, Missouri, to lecture on temperance at the solicitation of Mrs. Adams. He walked six miles from Mason City to Bevier. Stayed at the home of my sister, Mrs. J. B. Jones. The lecture was well liked. He dealt in facts, and there were many

favorable comments. He received five dollars for the lecture. He then preached to the Saints. My sister, now Mrs. G. W. Fry, of Moberly, Missouri, may remember this visit. Her home was always open to the missionaries. She is still firm in the faith of the angel's message and an old subscriber to the *Herald*.

Centerville, Iowa, is in Lamoni Stake and has over eight thousand population. It is the county seat of Appanoose County. There are a hundred and eighteen coal mines in the county, a gypsum mine five hundred and fifty feet deep. The town has creameries, a daily and weekly paper, a poultry house, brick and tile plant. There is also a splendid Latter Day Saint church here. The town lies in the midst of a good farming country. Two highways, No. 3 and No. 60, pass through. We are forty miles from Ottumwa, and nine miles from the Missouri line.

W. T. MATHEWS.

CENTERVILLE, IOWA.

### Happiest Year of Her Life

Although I have been sorely afflicted, I can truly say that this year has been the happiest year in my life. I have learned to love the gospel dearly.

It took years of praying by my Latter Day Saint mother to bring me into the church, but God was merciful and spared my life. Her prayers were answered, for I was baptized April 9, 1933.

I have been in a tubercular sanatorium for sixteen months. God has blessed me in many ways, my lungs being now, practically healed.

I was terribly discouraged, being sick not only in body, but also in soul, but after I sought Jesus with a contrite heart, for forgiveness of my sins, I found peace.

I have had some wonderful administrations in which God's Spirit has been manifested. The greatest among these happened just before Labor Day of last year. The doctor told me I had a cavity in my right lung. I was not expecting such bad news, but God's grace was sufficient. The doctor told me that I would have to go to Ann Arbor, Michigan, for a slight operation, which might save my lung. Before I left, I asked the elders to come to administer. My lung was healed, and when the doctor came again, he exclaimed that a miracle had been wrought. God has given me wonderful faith.

Pray for me, that I may continue to grow stronger and soon be able to go home.

MRS. MYRTLE YATES.

LANSING, MICHIGAN, Ingham Sanatorium.

### Request Prayers

Mrs. James Vanmeer, of Burk's Falls, Ontario, requests the prayers of the Saints, that she may be healed and relieved of suffering. She has neuritis, and can get little rest. The doctors seem unable to help her. For twenty years she has belonged to the church, though isolated most of the time.

Mrs. M. E. Atwood, of Du Bois, Pennsylvania, desires the Saints to pray in behalf of her daughter, Mrs. Jessie Glick, 101 Monument Street, Baltimore, Maryland, that she may be restored to health and strength.

Mrs. Lanie Salter, of McKenzie, Alabama, Route 2, desires the Saints to pray that she may be healed of an affliction for the healing of which the doctor says an operation is necessary. Sister Salter has much faith in prayer.

## THE MEANING OF OUR MESSAGE

(Continued from page 520.)

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6: 33.

The history of the world proves conclusively that it is selfishness and sin that cause the privations, misery, and injustice we find around us. There is enough in the world for every one, but greed and dishonesty have cursed the human race in every age. Until the seeds of evil have been uprooted from human hearts, therefore, no government of universal equity and brotherhood can endure. We send legislators to our State and National capitols to enact laws for all, but the poor are being sunk deeper and deeper by the unjust taxes laid upon them, while many who hold comfortable positions of employment will not willingly submit to any decrease in their large salaries, but selfishly demand as much as they obtained when the cost of living was at least twenty percent higher than it is today.

This is but an illustration of what is being done in a hundred ways in divers places. We need the religion of Christ in the world today more than we need any other thing. Many of these so-called public servants give little attention to the millions in want, in direct contrast to the example of Jesus and his teachings. It is the mission of the church today to lead back to the old path in which He walked, and to bring again in human hearts the real spirit of the brotherhood of man.

### ECONOMIC AIMS OF THE RESTORATION

Had the message of Jesus been lived by all who have professed his name, the whole world would now be converted to him, and his kingdom would bear rule over the earth. This would mean that equity, righteousness, prosperity, and happiness would now be found everywhere, instead of crime, misery, and injustice in divers places. While we are benefiting today from the influence of Christian teaching, we ought to be profiting even more from the practice of Christian living. All too many in the world are become like those of whom Jesus warned his disciples, when he said: "but do not ye after their works: for they say, and do not."

But the situation in the world today would not be fairly represented, if we did not mention the many noble men and women whose lives have been sources of inspiration and hope to those who know them. We have shown something of the great task which Jesus desires the church to accomplish, and God is moving mightily upon the hearts of many people who are now being called upon to take up the cross and follow in his steps. It is by an increasing army of Christian soldiers that the great bat-

tle of right against wrong shall finally be won.

The religion of Jesus Christ will not only save the souls of men by spiritual regeneration through repentance and reform, but it will also bring economic justice and sufficiency through a brotherhood united to serve God and mankind. It is this economic sufficiency that forms the test of Christian principles to the extent that they are applied, whether in a group, a community, or over all the earth.

Wherever a body of Christians live within the rules of Christ, there the supremacy of the ideals which center in his coming kingdom will be manifested. To establish his kingdom and its principles in the hearts of men, is the supreme duty and privilege of all who desire to be admitted at last into the glorious joys of its universal triumph.

## NEWS OF CHURCH AND HOME

(Continued from page 535.)

think of the small child as an individual of the greatest importance, for haven't we seen from a study of the Word that they are truly considered the greatest in all the kingdom? Children are the bridges from one generation to another. Children may be our problems of today, but they are our leaders of tomorrow."

### Riverside, California Organize for Growth

This group of Saints is not yet organized as a mission, but Priest Arden D. Logeman was reappointed to act as their leader, and received the hearty approval and a promise of loyalty from every

member in the group. Sister Inez Peck was elected to act as secretary-treasurer while Sister Vida Peck was chosen to act as chorister.

The women's department continues to work under the direction of Sister Angie Peck; Sister Dora Murphy, secretary-treasurer. The women meet for an all-day session on Thursday at the home of the different members, working diligently on bazaar articles, holding cooked-food sales, and adding to their funds which are to be used to further their work. At a recent food sale their day's activities netted them the sum of twenty-seven dollars. Approximately half their good workers are nonmembers, and much friendly interest is created among neighbors. Those who have the work at heart in this city have great hopes for its future growth.

Elder Frank Lacy, of Ontario, continues occasionally to lend his support, and Elder Will O. Boren, of San Bernardino, is giving his time as well.

The choir of the latter branch attended a meeting at Riverside recently, contributing to the success of the service with an anthem.

On March 27, a sacrament meeting was enjoyed, and much of the evening was devoted to special prayer for the success of the General Conference. The Spirit of the Master was there to witness to the fact that their prayers were accepted. The testimonies were full of thankfulness for blessings and faith in the future of the gospel program.

The church-wide "Keep the law" period found the active membership of Riverside one hundred percent in accordance with the law, their financial statements filed and their tithing paid or arrangement made for its payment.

## Own a Home in Independence

A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

3 rooms—about $\frac{3}{4}$ acre—four blocks from Auditorium.....	\$1,750
5 rooms—modern—northwest section .....	1,250
5 rooms—modern—close to business section .....	1,500
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7 rooms—modern—northwest section .....	4,000

### SEE THESE WHILE ATTENDING CONFERENCE

Church bonds will be accepted in payment of unencumbered properties and of church equities.

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Independence, Mo.

# The Bulletin Board

## Correction

In the news letter from Gladstone, Michigan, which appears on page 474, of the April 10 *Herald*, the statement, "several honest-hearted souls have been added to the kingdom" should read, "several honest-hearted souls will be added to the kingdom."

## Conventions and Institutes

The following is the late spring and early summer program of New York District: Conventions and institutes, April 28, 29 at Niagara Falls, New York; May 5 and 6, Greenwood, New York; May 13, Fulton; May 20, Rochester and Johnson City; May 26, Syracuse, and May 27, Sherrill. The New York district conference will meet with the Buffalo Branch, June 2 and 3.—Ann M. Lloyd, secretary.

## Notice of Departmental Conference

The departmental conference of North-eastern Illinois District will convene at Plano, Saturday and Sunday, April 28 and 29. Registration will be at 2 p. m. Saturday, with classes following at 2.30. A youths' forum and problem meeting will be the program for Saturday evening. For Sunday, a schedule of meetings that will prove interesting and educational, has been arranged. This program will begin at 9 a. m. and close with vesper service at 6 p. m. One of the features of the Sunday meetings will be a concert at 2.30 p. m., which is being arranged by the department of music, and will be conducted under their supervision. A detailed program is being sent to each branch in the district. Why not mark these two dates on your calendar and arrange to be with us? We know you will be amply repaid.—J. A. Jaques, director of religious education.

## Our Departed Ones

**LORANCE.**—Jacob Lorange, fifth child of Jacob and Eliza Lorange, was born in Knox County, Illinois, August 8, 1851. He died at his home at Dahinda, Illinois, April 4, 1934. For forty-one years he lived in the home where he died. His wife, Alice Bradford Lorange, preceded him in death twelve years. Surviving are four children, seventeen grandchildren, and seven great-grandchildren. He was baptized into the church in May, 1904, and was ordained a teacher a few years later. His home was the home of the traveling ministry, and he was a kind neighbor and friend, a man true to his covenant till the end.

**SNIDER.**—Della Oma Miller was born at White Cloud, Kansas, February 24, 1872, and died March 11, 1934. She married J. H. Snider August 30, 1891. To this union one daughter was born who with her father survives. Sister Snider was baptized by Elder I. N. White at Coal Hill, Missouri, and was a faithful Saint all her life. She was very kind to her neighbors in sickness, was a hard-working woman, greatly beloved by her neighbors. The esteem in which she was held was shown by the large number of friends at her funeral. The sermon was by Elder W. T. Moreland.

**BURR.**—Martha Safford Burr was born in Schohany County in the State of New York, July 5, 1842, and passed away at Chicago, April 3, 1934. In 1866, she married Charles H. Burr at Delavan, Wisconsin. This union

was blessed with five children, one of whom survives, Mrs. Estella Hare, of Independence, Missouri. Mrs. Burr was baptized into the church May 8, 1881, and ever remained a faithful member. In 1899, the family moved to Plano, Illinois, where they made their home for twenty-five years until Mr. Burr's death in 1924. During her long residence there Mrs. Burr won a host of friends with her pleasant and kindly personality. She was actively interested in the church. After her companion's death, she went to Chicago where she made her home with her sister. The funeral was held at Plano, Elder J. M. Blakely, officiating, assisted by Marion M. Blakely, and Ray Hurst, of Chicago. Interment was in Plano Cemetery.

**ATKINSON.**—Henry O. Atkinson, son of Thomas and Mary Atkinson, was born July 21, 1854, at Saint Remi, Parrie County, Quebec. He passed away April 8, 1934, after five month's illness, at his home in Chatham, Ontario. He moved when an infant with his parents, to Tilbury West Township. In 1895, he moved to Tilbury East Township where he farmed until fourteen years ago when he moved to Chatham, where he resided until his death. July 22, 1875, he married Margaret Bartley and to them were born six sons: John Charles, Edwin, Thomas James, who died in infancy, Alfred Ernest, William Henry, Issac Roy; eight daughters: Mary Elizabeth Kemp, Emily May, who died in infancy; Dora Jane, Annie Myrtle Glasier, Edna Pearl Lively, Margaret Olive Jones, Sarah Gertrude Cartmill, and Ada Florence, who died in infancy. He was baptized February 6, 1886, by Elder Samuel Brown, and was zealously active in the church during the years which followed. He was ordained a teacher February 20, 1889, under the hands of Elder Samuel Brown and Walter Carless; ordained an elder November 1, 1903, by Elder Samuel Brown. He magnified these offices with carefulness and sincerity. He presided over the Stevenson Branch until he moved to Chatham fourteen years ago. Leaves to mourn, his wife, five sons, and six daughters, three brothers, two sisters, thirty-seven grandchildren, and two great-grandchildren, and other relatives. He was an exemplary citizen and a humble member and officer of the church. The funeral was conducted from the Saints' church, April 10, 1934, Bishop J. C. Dent, preaching the sermon. Interment was in Saint George's Cemetery, Tilbury North.

Today we are preparing for tomorrow's happiness and enjoyment, or disappointment and discouragement.—Harvey Minton.

Search me, O God, and know my heart: try me, and know my thoughts.—Psalm 139.

## LETTERHEADS AND ENVELOPES

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## Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, Graceland College Broadcast.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

## Alone

By Arleen Blakeman

I'm all alone this afternoon;  
I'll sit here on this clod,  
And hands stretched out on earth I'll feel  
The heart-beat of the sod.

Strange mystery fills the earth today  
And thrilling tremors throbb  
Through bird and "burning bush" alike  
And willows as they nod.

I'm all alone, and over me  
The weeping willows sob;  
I'm all alone—oh, 'tis not true,  
Right next to me is God!

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

### REAL ESTATE

**SELL FOR CASH:** Unimproved acre mile west Stone Church, Independence, Missouri. Might consider Central California trade. O. L. Berg, 6264 Colby Street, Oakland, California, Owner. 14-6t\*

**FOR SALE:** Bates County, Missouri, farms, and suburban acres, easy terms; church and good group Saints. Let us locate you. Charles W. Scofield, Rich Hill, Missouri. 5-tf

### MISCELLANEOUS

**WANTED**—A single man 40 or 50 years old to work on small poultry and dairy farm for board and room and moderate wage. One half mile to L. D. S. church. Address J. E. Hughes, Mapleton, Kansas. 2t-17

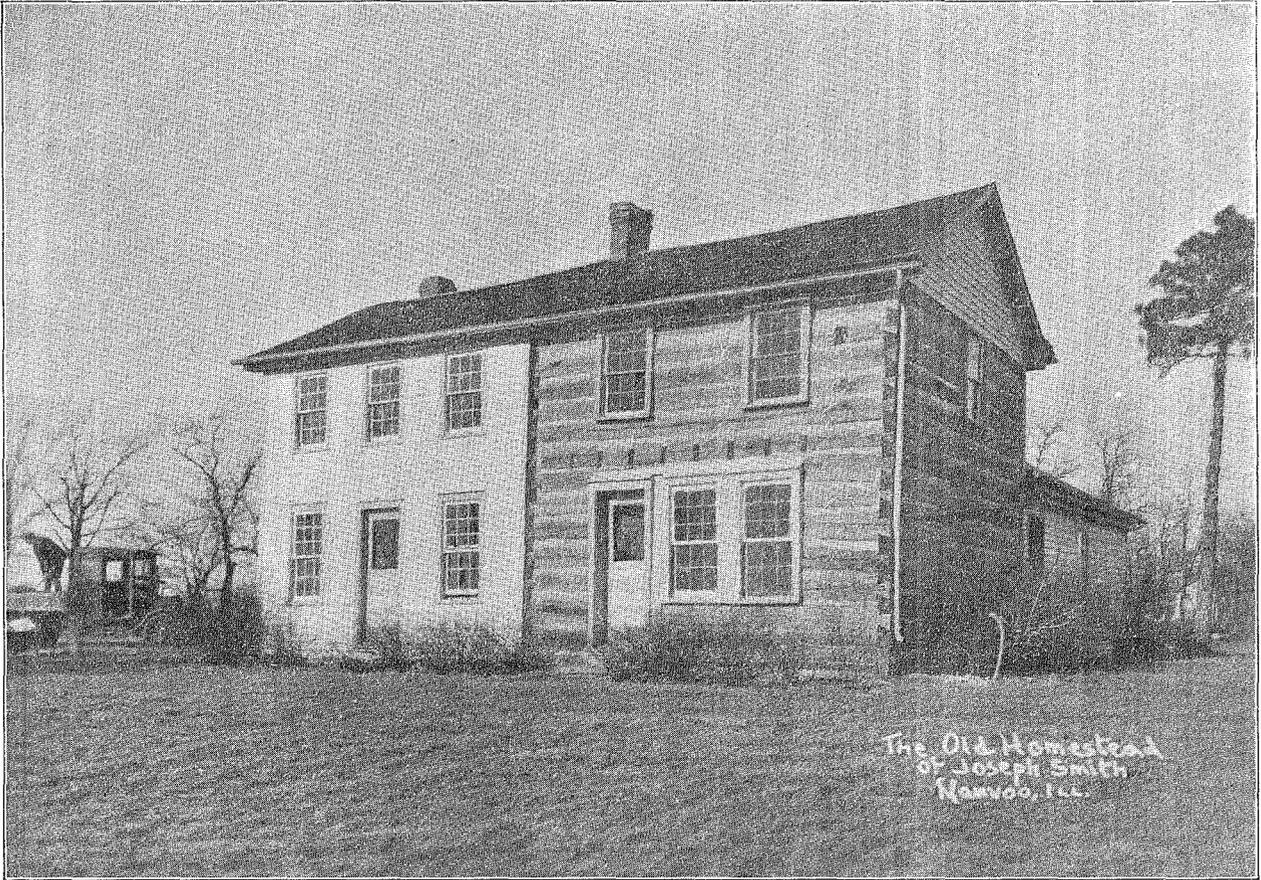
**PRINCIPALSHIP** or Teaching, preferably in L. D. S. Community. 3 years Graceland graduate, Missouri State Normal. Age 25. Manual Arts, Science, Music, Athletics. Marion Woodstock, 204 Grover Street, Warrensburg, Mo.

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# PHOTOGRAPHS WANTED

FOR USE IN THE HERALD



## Here Are Some of the Pictures We Need for the Herald

*Historic Buildings—"Old Timers" who have made important contributions to the work of the church—Your district president—Your pastor—That class that has just redecorated the church—Your church.*

These pictures should be good, clear photographs. Rough snapshots will not produce effective results.

We are asking for these pictures at present for the church work. We will not be able to make purchases in most cases.

Not all of the pictures can be used, for one reason and another. We shall try to find use for all suitable material.

If possible, send us a story with each picture.

Do not write on the photograph.

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**THE EDITORS**  
**HERALD PUBLISHING HOUSE**  
**INDEPENDENCE . . . . MISSOURI**

# *The* **SAINTS'** **HERALD**

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## **Priesthood and the Problem of Leisure**

By President F. M. McDowell

"The More Excellent Way"

By Gladys Mae Smith

## **Signs and Times**

By James E. Bishop

MOTHER'S DAY PROGRAM HELPS

# THE SAINTS' HERALD

May 1, 1934

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 Elbert A. Smith, Associate Editor  
 Floyd M. McDowell, Associate Editor  
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## The Pigeonhole

### ■ Longevity in the Ministry

Many people were impressed by the advanced ages of the men of the ministry who died during the period between the conferences of 1932 and 1934. Several have kindly sent in computations based on the figures read. Checking up on the printed list, we find that seventy-eight men passed away in the two-year period with a total of five thousand four hundred ninety-seven years to their credit. Their average age was a tiny fraction under seventy and one half years each. There were five in their nineties, fourteen in their eighties, and twenty-four in their seventies, making a total of sixty-three of the seventy-eight who were seventy years or older at their deaths. For fullness of days and length of years, we recommend the ministry!

### ■ Pigeonette

Looking at the spring antics of her children, Pobelem and Sponsibility, says: "There are too many mysteries in the world for me to try to understand all of them!"

### ■ Mark Twain's Satirical Prayer for War Time

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their children to wander unfriended through waste of their desolated land—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, making heavy their steps, water their tears, stain the white snow with the blood of their wounded feet. We ask of one who is the Spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and forever. Amen." (Sent by E. L. Acord.)

■ We may pass a negative conference resolution on recreations and leisure time, but our young people will not read them, and if they do, they will ask: "Why is dancing wrong? Why does it hurt to have a little card game," And there you are right back where you were before you passed the conference resolution.—Elbert A. Smith.

■ An Irishman was riding in a street car when a woman got on. There was no place for her to sit. She stood. After a time the Irishman arose and said: "Take this seat, lady. My only object in waiting was to see if there was another gentleman around."

■ Almighty God gave Ten Commandments, but we have about eight hundred conference resolutions.—Elbert A. Smith.

■ Pigeon says: "Must your branch wait for your obituary before it can go forward? Or will you write its obituary first?"

■ The best place for missionary work is in the homes of the Saints.—J. O. Dutton.

# Editorial

## In the Line of Our Work

**Children's Day** Once again the officers of the church wish to emphasize the necessity of instruction for the children who are to be candidates for baptism on Children's Day, June 10. Every effort should be made to see that they understand so far as they may the significance of the church and their entry into it. In next week's *Herald* we are presenting an article by Arthur Oakman on this subject; it should be read by all parents and church workers. There is a regrettable tendency noticed to entertain children rather than to instruct them in the essentials of faith. In being baptized, they should know what they are doing and why. Pastors should see that adequate teaching is provided.

**A Graceland Contribution** Next week's *Herald* will also contain another item of importance—the first of a projected group of articles of an informative nature sponsored by Graceland College and written by members of the faculty. At the invitation of President Frederick M. Smith, the college authorities are furnishing these educational articles. The first one to appear will be "*Permanent Prosperity*" by A. B. May, Professor of Economics and Business Administration. It is believed that these articles will help our readers to continue a critical interest in world conditions and movements, and create a bond between the intellectual life of the college and that of the church.

**Adult Education** We know that the education of an alert and progressive individual is never completed. Learning continues to the end of life. The possession even of a college degree is only the real beginning of knowledge. Today the universities of this country are encouraging their graduates to continue their studies, besides offering educational opportunities to those who have had no chance to take residence studies. Graceland College is taking this means of offering an opportunity to church people through the *Herald*. It is offered gratis as one of the many services that Graceland is performing for the church. We are sure that church people will appreciate the value of this service.

L. L.

—————  
This is the best day the world has ever seen. Tomorrow will be better.—R. A. Campbell.

## Blue Pencil Notes

After the dust storm comes the rain;  
After the harrow springs the grain;  
And peace comes after the long pain.

—————  
What is in a name? Perhaps a salary. A great many men have lost good political jobs because their party had two too many letters in its name.

—————  
Question: What does a preacher do at times when he would become angry if he were not a preacher.

Answer: He becomes righteously indignant.

—————  
Prayer of a young man: Lord, give me my chance in life, honorable work, and service in the church; that my life may have meaning and purpose. Make me brave for the battle of life and strong for its burdens. Give me clean love and help me to build a good home. Keep me true to all my covenants. Amen.

—————  
Prayer of an old man: Lord, give me courage to bear cheerfully the bodily pains of old age and its spiritual loneliness and disappointments. Give me wisdom that may not fail amid the decay of my mental and physical forces, so that I may do no folly in my age to mar the record of my past service. Help me to hold steady and to serve while I yet may; and when I may not serve, let me depart in peace nor remain a burden to anyone. When I shall need it, set a light on the far shore. Amen.

—————  
Probably there is merit to Japan's assertion that China needs to be stabilized and regulated. America deemed it necessary at times to set certain small houses to the southward in order. The difficulties before Japan and the world are twofold. First, no great nation is willing to be stabilized and regulated by an outside power. Second, if China were willingly to fall under Japan's plans a power would be created in the Far East that could aspire to world dominion. Kaiser Wilhelm's old time vision of a "Yellow Peril" would be a reality. The "Christian" nations, having taught these "heathen" the noble arts of modern warfare, would be compelled to fight for existence. Having taken up the sword they would find that their great Master knew what he was talking about when he said: "He that taketh up the sword shall perish by the sword."

E. A. S.

# OFFICIAL

## 1934 Reunions

Chairmen of local reunion committees who have not yet done so, should immediately notify the First Presidency regarding the time and place of reunions which are to be included in the 1934 schedule. It will not be possible to include reunions for the current season unless particulars are received at an early date.

THE FIRST PRESIDENCY,  
By F. M. SMITH.

## Christian Legion: Attention!

All members of Zion's Christian Legion, the young people's organization of the Great Lakes Mission, are informed that the *Herald* will carry communications for them in a special column devoted to their activities, and they are urged to watch the issues carefully for such communications. In this issue there is a letter from Apostle D. T. Williams, the Commander. It will be found near the regular Bulletin Board department.

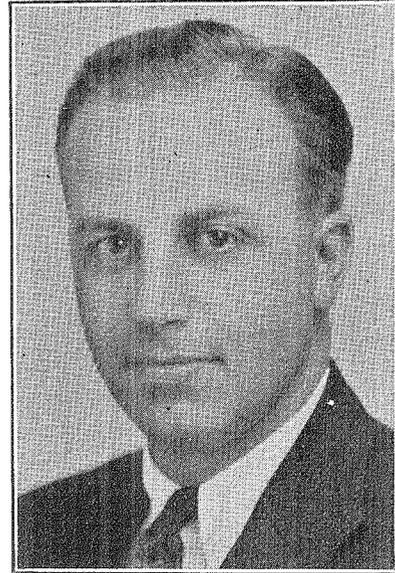
## An Apology

Some weeks ago there appeared in the *Herald* a notice concerning Leonard G. Hoisington stating that as his whereabouts was unknown therefore notice of his silence was inserted. The publication of the notice was an error, for it is known where Brother Hoisington is, and that he is carrying on in a commendable manner. We regret the error and give due apology to the brother.

F. M. S.

This present hour our world is being flung back into those old divisive, antagonistic, conflicting nationalisms from which it seemed the idealism of the Great War had delivered us. Our political peril, our economic peril, our industrial peril, our commercial peril, our religious peril is just here. The Christian church is feeling this keenly in the present collapse of missions. The thing which we have lost from missions is only another form of what we have lost from evangelism. We have lost a passion sufficiently worth while to justify the cost of missions, to impel us to win our fellow men. If the Kingdom of God idea could seize upon modern men as a commanding spiritual passion, then we would have the spiritual dynamic for which our world is waiting and without which our world is plunged back into the conflicts and the hatreds of the bitter past.—*Church Management.*

## People You Ought to Know



BLAIR JENSEN  
President of Lamoni Stake

*A vigorous younger executive, Brother Jensen symbolizes the answer of the young people to the call of the church for service. People have had great hopes for him, and he is not disappointing them.*

### EDITORIAL NOTE: PHOTOGRAPHS WANTED

A new engraving service for the publishing interests of the church will permit us to use good pictures of persons and places. We especially want pictures of church executives, accompanied by a brief biographical note. Photographs are better than snapshots. If our picture of you is not up-to-date, would you send us your latest one?—*Herald* Editors.

## The Anointing of Nonmembers

At the bottom of page 40 in the *Priesthood Manual*, the latest edition, appears the sentence, "Do not anoint nonmembers." This sentence should be marked out, as the prohibition it contains is not approved by church authorities. Someone, among the number who reviewed the copy for the revised edition, wrote the sentence into the copy; but since the one who did it cannot be identified there is no explanation for its appearance. Members owning copies should mark the sentence out. Copies now being sold are so amended.

Christ was born in a manger, the church was born in a home and finds its center there.—E. Stanley Jones in *Christ of Every Road.*

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT FREDERICK M. SMITH

**Death Takes Rosemary Lewis**

Sad news has come to the desk. Brother George G. Lewis under date of March 24 writes:

"It grieves us to report that the grim reaper visited our little family circle on Sunday last, March 18, taking our little child, Rosemary. For the past two weeks the babe (9 months old) was in the Newcastle Hospital in the Isolation Ward suffering from Diphtheria (laryngeal) and Otitis Media. She seemed to be progressing well according to hospital reports but the day previous to her demise, she took a sudden change. The secondary cause of death was a lung abscess and broncho-pneumonia.

"Sr. Lewis is still in the isolation hospital suffering from diphtheria as a carrier of the germ. We are hopeful of her return soon, but there is no telling when that will be. She is very weak and thin, having suffered various sicknesses since January 8. It will be necessary for me to take her away for some time to have a complete change and rest until she can get adjusted to conditions as they are. She is bravely struggling along. No one is permitted to visit her in her hour of grief which makes it doubly hard to bear.

"We hope that things will soon brighten for us as we are desirous of getting to work and helping the Saints in this Mission. With the Lord's help we will strive to carry on to a successful issue in the work that we love so dearly."

Our hearts go out in sympathy to our Brother and Sister Lewis, and our prayers arise that they may be comforted in their sad hour. That they are bravely facing the situation is indicated in the last paragraph, and we join them in hoping that the sun will soon break through the clouds.

**Looking Ahead**

Blair Jensen in a recent letter writes:

"We find that the conference was helpful to us in many respects, but are also aware of the fact that the coming two years will determine whether the benefits derived are

sufficient for the tasks and responsibilities that the next two years will bring."

It is our hope and even belief that the fine work and splendid feeling of the last General Conference will be converted into a period of great activity in which we will see results reached that will bring joy and happiness to the hearts of the Saints.

**A Challenge to the Priesthood**

In a report from Brother C. A. Estrom, President of the Northeast Illinois District, I find that he is interested in ascertaining the reasons why at the morning preaching service there is an attendance throughout the district of twenty-nine percent; at the evening service, sixteen percent; at the prayer service eight percent, and at the sacrament service thirty-one percent. He has attempted to analyze the underlying causes and then will attempt to find a solution for the problem. It is interesting to note that his first attempted solution will be to develop one hundred percent active priesthood.

Speaking of the conference he expresses the hope that "out of it will come a clear-cut program that will demand action on the part of the membership and priesthood if they are to remain aboard the good ship 'Zion.'" He is looking forward to the presentation of that which will challenge us to greater things.

**The Liquor Evil**

Brother Marcus H. Cook, writing from Willapa, Washington, makes comment relative to one of the effects of the Eighteenth Amendment, which one is likely to see in other places besides the one of which he writes. He says:

"We have a vivid picture here of the benefits (?) of the repeal of the Eighteenth Amendment. Boys as young as eighteen years old are frequenting the beer parlors and are often drunk on the streets in Raymond, only about two miles from Willapa. It is quite apparent that the legalizing of liquor has not stopped the bootlegger, but seems to have given him a new impetus. A party was held only last week, a stag party, at which I am told that a man furnished beer for the party that was home-made. What seems to me to be a tragic feature is that most restaurants are serving beer and girls who work in such places are required to be bartenders. I am not as a rule a pessimist, but such things look bad to me. When will we establish a place of safety from such conditions?"

Let us hope that the time for the establishing of such a place of safety as Brother Cook indicates is close at hand.

Education is not learning; it is the exercise and development of the powers of the mind. There are two great methods by which this end may be accomplished: it may be done in the halls of learning, or in the conflicts of life.—*Princeton Review*.

# Mother's Day Program Helps for Churches

## A Mother Speaks

"I hold aloft the torch and set it farther on.

"I have gone down to the brink of dark waters and from the cold shadows brought back warm and precious life.

"I am an inspiration and a victim.

"I have known reverence and ingratitude, adoration and neglect.

"I have drunk of joys that heaven will not make sweeter.

"I have felt griefs that endless torment could not make more keen.

"I have been borne aloft on wings softer than those of angels.

"I have seen in loving eyes the light that never was on sea or land.

"I have known the callous cruelty of indifference, the pain of being left behind on the path of life, the agony of 'superiority.'

"I have known the joy of being told that my white hairs are the beauty of undying youth.

"I have known the anguish of being told that I was never young.

"I have known the gladness of sacrifice and its sweet appreciation.

"I have known the happiness of remorse for unmeant indifference, of regret that 'they did not realize.'

"I have slept on pillows softer than down, in which no unfilial hand had ever placed a thorn.

"I have received tributes, nobler than any paid to kings and warriors, from those who testified that what they did and were they owed to me.

"I have seen stalwart sons grow into the likeness of him I loved, and sweet daughters become what I longed to be.

"I have known the glory of fulfillment, the fame of contented obscurity, the humble renown of a completed mission, the overflowing repayment for having given myself.

"I AM A MOTHER."—Frank A. Marshall, in *Kansas City Journal-Post*.

## Today

Tomorrow is not here,  
And yesterday  
With all its sad mistakes  
Is far away—  
I think I shall be busy  
With today.

Why look for coming trouble  
Or regret?  
Better to smile although  
My eyes are wet—  
Today is mine, and I  
Shall conquer yet!

—Abigail W. Cresson.

Judgment classifies, segregates, and distinguishes.—E. J. Gleazer.

## My Mother

We read about the mothers of the  
days of long ago,

With their gentle, wrinkled faces  
and their hair as white as  
snow;

They were "middle-aged" at forty,  
and at fifty donned lace caps,  
And at sixty clung to shoulder  
shawls and loved their little  
naps.

But I love the modern mother who  
can share in all the joys,  
And who understands the problems  
of her growing girls and  
boys;

She may boast that she is sixty, but  
her heart is twenty-three—

My glorious bright-eyed mother  
who is keeping young with  
me.

—Florence Howard Wolcott.

## Mother's Day

Every day is Mother's day;

Every day we are placing  
The light of joy upon her face,  
Or lines of sorrow tracing.

Do we note the worried look  
More oft now appearing?  
As we leave childhood's estate  
Are we with her sharing

All our joys and hopes and fears?  
Till "the time just biding  
Till the load with her we bear,"  
To our friends confiding.

Now our joy to make her glad  
With buds of love oft blooming;  
O long delay that dreadful day  
Without her in the gloaming.

Yes, every day is Mother's day,  
This we are gladly keeping  
As a pattern for the ones  
That through the years come creeping.

—Rose Francis, from the *Independence Examiner*.

The mother in her office holds the key  
of the soul; and she it is who stamps the  
coin of character, and makes the being  
who would be a savage, but for her gentle  
cares, a Christian man! Then crown  
her queen of the world.—Old Play.

Truly God is good to Israel, even to  
such as are of a clean heart.—Psalm 73:1.

## A Tribute to Mother

There is one great journey in this life  
and one only. It starts with the cradle  
and ends with the grave.

The greatest word is God. The deepest  
word is Soul. The longest word is Eternity.  
The swiftest word is Time. The nearest  
word is Now. The darkest word is Sin.  
The meanest word is Hypocrisy. The  
broadest word is Truth. The strongest  
word is Right. The truest word is Love.  
The sweetest word is Home. And the  
dearest word is MOTHER.

How poor the man who has never felt  
the presence of a mother's kiss, and in  
the corridor of whose memory there  
lingers no sound or echo of a mother's  
voice.

Gladstone, in Parliament, gave a  
touching instance of a mother's devotion,  
referring to the death of Princess Alice.  
Her little boy lay stricken with diphtheria.  
Stretching out his arms he cried,  
"Mamma, kiss me." Though strongly  
cautioned to keep away from her babe,  
she answered the boy's appeal and took  
him in her motherly arms, and they laid  
them to rest in the same grave.

John Randolph, the southern statesman,  
wrote: "I should have been an atheist  
but for one recollection, the memory of  
that time when she, who has now passed  
away, took my childish hands, and on  
bended knees taught me to say, 'OUR  
FATHER.'"

To many a boy and girl thousands of  
miles from home, the name of mother  
has the value of religion, pure and  
undefiled, enshrined in a living personality.  
—*Locomotive Engineers Journal*.

## East or West?

To you does the East mean gladness  
And joy and all things new?  
Does the setting sun mean sadness  
And the end of things to you?

I've seen joy and hope and gladness  
Spring up with the rising morn;  
I've seen the eve bring sadness  
And a sense of impending storm—

A storm of brain and impulse—  
A reflex of the Soul of man;  
"What was it?" I've said, and I ask you  
To explain this thing if you can.

If to you the morn means beauty  
And the beginning of tasks aright,  
Let's reverse the plan and endeavor  
To make them begin with the night.

Let not time nor the task beginning,  
Make a difference in anything;  
Let us work and know we can do it,  
And leave the finish with HIM!  
—Ruby Stedman Cummins.

# Priesthood and the Problem of Leisure

By F. M. McDowell

"Our leisure, extending to millions instead of to a small privileged class, comes from the turning of wheels, the whirring of spindles, the swinging of great cranes, the hammering of power riveters, the grinding drone of great turbines revolving endlessly. They give us a leisure that is almost terrifying, a leisure from which we might shrink back appalled if we were to believe that man is to play always as the animal and not more and more as the man. *How shall it be filled with play, beautiful, rich, satisfying to what is largest and most human in us? The question is immediately upon us. The question cannot be delayed too long.*"—*The Christian Century*, July 19, 1933, page 934.

AS HERE IMPLIED the problem of leisure is intimately related and arises out of some of the most momentous revolutionary changes of history. The mechanization of industry followed by the mechanization of life, increased unemployment, increased facilities and opportunities for play, the commercialization of recreation, the profit motive, the growing philosophy of libertinism—all combine to present thinking people with a situation that is indeed "terrifying."

We have here a problem of first rank, one that has vitally to do with civilization itself. Because the fundamental values of civilization center in human worth, the sacredness of personality, character, righteousness, the salvation of men and society, we find therein a problem of major concern to the church. Alert students are keenly aware that in the opportunities which leisure or free time affords are to be found that which may make or break civilization, that which can, if misused, nullify with amazing rapidity and thoroughness the work of such agencies as the home, the school, and the church.

*The first contribution which the priesthood may make to the solution of the problem of leisure is to develop a clearer understanding and a much more sane and intelligent attitude towards this problem than has usually characterized our approach to it.* May we state somewhat dogmatically that we have here, therefore, a problem and an opportunity that cannot be met by mere neutrality or indifference. Trying to convince ourselves it isn't so is utter folly. Our knowledge of human nature and the clearly recorded experiences of the past should convince us that neither the negative repressions of Puritanism nor the licentious practices of libertinism

may be expected to cope with the issue involved. Leisure is not unqualifiedly bad, neither is it unqualifiedly good. It is preeminently a doorway which may lead either to the good or the bad. We should fool ourselves no longer. We have here a problem which cannot be met by legislation alone. To content ourselves with formulating a few conference resolutions and then to forthwith cease our thinking and permit to go unheeded the call for courageous leadership constitutes unforgivable folly.

*The priesthood should take the initiative in a program of teaching and leadership calculated to lift the recreational and leisure-time activities of the church and of those within its influence to an ever higher level of expression and creative worth.* A splendid suggestion as to the stages of such development is found in the following analysis of the various levels of expression of leisure-time activities which one may seek to cultivate. This analysis is furnished by H. A. Overstreet in his book entitled, *We Move in New Directions*.

1. *Leisure-time activities on the animal level* are characterized by licentiousness and libertinism, the stimulation and gratification of passions, etc.

2. These leisure-time activities are characterized by what Mr. Overstreet calls *the leisure of escape*—a getting away from that

which is significant and finding release in movies, vaudevilles, intense riots of noise and movement, that temporarily delight the eye and ear. In other words effortless, passive, temporary pleasure.

3. *The leisure of fulfillment.*

a. Leisure that *supplements and enriches life* in some measure, the leisure of hobbies, such as music, reading, gardening.

b. Here one over a period of years has, aside from his work, become something of a master in some branch of science, art, or history. *Leisure that leads one to share in the great achievements and triumphs of the race.*

c. A still higher leisure is found when the *line between leisure activity and work has altogether disappeared*, where one "desires for his leisure only more time to give to his creative work." For such, work becomes a beloved activity and life becomes creatively integrated."

d. The highest level mentioned by Overstreet is found when such creative activity is shared and is lifted up into a



F. M. MCDOWELL

community of interests, "which is perhaps the most essential condition of happiness and growth."

*The priesthood should give intelligent direction and moral support to the endeavor being made in several branches to develop a church-centered recreational program.* Such would require consideration being given to the following major problems:

1. *The development of standards for individual choices in the matter of recreational and leisure-time activities.* There is space only for a suggestion here. To lead the individual to question each recreational activity in terms of its effect upon his life: What does it do to my health? What does it do to my likes, interests, ideals? Does it take me toward or away from my program? Does it increase or decrease my influence for good? Does it make me more or less interested in better things? Does it make me more or less interested in the church? The writer will furnish a complete outline of such standards if desired.

2. *Standards for organized group activities within the church.* Certainly such activities should be a part of the definite church program, supplementing the total church endeavor and leading toward the goals of the church. Certainly such should place the emphasis upon personality, character, and life, and not on amusement or profit. They should be for all and not a select few. They should emphasize creative participation rather than mere witnessing. They should promote the highest type of cultural, moral, and spiritual life. They should encourage self-expression on the higher spiritual levels of meditation, worship, etc.

3. *The furnishing of suggestions for the organization and supervision of leisure-time activities within the branch.*

Why should not, for example, the local church make an analysis of its membership, their various needs, interests, etc., this to determine the type of recreational activities which the church might very well undertake.

Why not make a survey of the wholesome leisure-time opportunities in the community and furnish a list of such from time to time so that individual members as well as classes and groups may have such a list to choose from when arranging their recreational programs?

Why not get behind the program which the church has already set forth for adolescent boys and girls, which includes programs for Oriole Girls, Girl Scouts, Boy Scouts, etc?

Why not become informed as to the materials that are available both within and without the church to be used in the building of a balanced program of recreational activities, including drama, music, group games, social gatherings, sports, contests, etc?

Why not encourage individuals and groups to enter upon a leadership training program to make sure that the recreational activities of the church will be at all times under the direction of a high type of intellectual and spiritual leadership?

Altogether too frequently this major problem has been left to youthful and unskilled leaders. May we not in all kindness and yet earnestness suggest that here we have one of those problems which require the attention of God-inspired personalities—a problem which after we have done our best to solve we shall be justified in petitioning God for an additional revelation of his will.

### Graphic Arts Bureau

Recently the department has secured some very interesting photographs of historical value. Through John A. Robinson, San Antonio, Texas, a large photograph was secured of the Sunday school class of Sister Lebrada Menchaca who was born in Paras De Lafuente, Mexico. Her class consisted of twenty-four pupils. She bears a very faithful testimony to the truthfulness of this latter-day work.

Florence Fisher, Boston, has turned over to the department three very valuable photographs in a very good state of preservation, of a conference held in Fall River, Massachusetts in 1888. We note among those in the picture Albert Hoxie, sr., Frank Sheehy, William H. Kelly, Hiram Robinson, M. H. Bond, Alonso Parsons, G. F. MacDowell, and John Smith. In one of the other photographs among those present we note the late Joseph Smith, Alexander H. Smith, U. W. Greene, George W. Robley, Robert Bullard, George H. Gates, Holmes J. Davidson, Brother Toombs, E. H. Fisher, John Robertson, and M. C. Fisher.

Elder L. G. Holloway has furnished us with a picture of Charles H. Jones, the first president of the Lamoni congregation. Brother Jones was a Seventy and did missionary work in St. Louis. W. H. Deam has given the department several pictures which merit further mention.

The department is anxious to obtain such pictures as these and we hope the Saints will send them to us for preservation.

Address: Graphic Arts Bureau, Auditorium, Independence, Missouri.

"The only sure things in life are those that have already happened."

"Too many people view life through the wrong end of the telescope."

"When a clock is run down it simply stops working, but a man is different."

# The More Excellent Way

From "Lessons From Life"

By Gladys Mae Smith

A FEW YEARS AGO, he was the average American business man. His sons went to college, and between terms, flaunted the extreme in sport cars and bell-bottomed trousers. His daughters' dinner parties and vacation tours turned the feminine element of the little town green with envy.

His home was extremely costly both within and without, and his General Merchandise establishment commanded the services of some eight or ten assistants.

Then came the slump. Quietly—oh, so quietly—he dropped from sight. First it was reported that he had taken a vacation; later that a legacy to which he had fallen heir required his attention. When a loan company took over his pretentious home and the merchandise from his shelves was sold at sheriff's auction, we understood with something of a shock that he was bankrupt.

Recently quite by chance, I met him on the streets of a nearby city. "Thirty five years ago, I invested in a family," he said, "It's the only investment I have left. Now I'm collecting dividends." This was his whimsical way of telling me that he was living among his children.

"It took a year and a half to swallow the lump," he continued with a wistful smile, "For forty years I chased the almighty dollar. Now in the twilight of life, now when it is too late to rectify my mistake, I find there is a more excellent way."

LATER, I watched as he went down the street, and there was a lump in my own throat difficult to swallow. A hunter whose prey at the end of a forty year chase had eluded him; a pilgrim whose wanderings into a world of investment had eventually brought him back to his original one—his bed and board the only dividends from a lifetime of labor. Yet to me, the saddest note was sounded when he said: "Now when it is too late to rectify my mistake, I find there is a more excellent way."

There is resident within the soul of mankind a desire to achieve, to excel. Since man was created in the image of God, we can conclude that this desire had its origin with the Father himself and is handed down to His children. It is therefore fitting and proper that man should bend his energies, his talents, his ambitions toward that sometimes elusive something which we call success. The tragedy lies in the duplicity of popular opinion which defines success all too often in terms of dollars and cents.

The worship of the golden calf has long ceased to be a symbol; it has taken on the form of twentieth century reality. The urge to possess has so entirely dominated man that he has lost sight of the original purpose of his creation.

On every hand we witness the living results of man's aggrandisement—years of futile struggle and sacrifice, blasted hopes, the bitter dregs of learning too late of a "more excellent way." What, then, is man to do with his inherited sense of supereminency?

The answer comes to us in two words: "Obey God." Our heavenly Father has foreseen the consequences of selfishness and greed. He has given rules to govern the ambition of man—a sort of a guy-rope, as it were, to hold our desires in check.

Through the first given Ten Commandments, through the scriptural admonitions of spiritual men, through His prophets and latter-day revelation, including the financial law, God has prepared the way for our full and lasting success. Wise indeed is the man or woman who accepts the challenge of Paul who said: "And now show I unto you a more excellent way." For what greater satisfaction, for what greater success could one ask, than to know at the twilight of life that one had found and followed "the more excellent way"?

## Let Us Learn to See

I wonder whether any of you have ever taken a course in biology and, if so, whether you remember your first clumsy efforts to see a Paramecium or Infusoria on the slide underneath the lens. If so, you will remember that perhaps for hours you looked through that glass and could see nothing at all, except blurs and blotches that meant nothing to you. So it is with religion. It takes time and patience and a quality of life, before one can see clearly the realities that are truly there.

If this is the point at which religion begins, it is also the point at which all great achievement begins.—Elliott Speer in *Church Management*.

"One who frankly confesses himself to be in the wrong when he is, will be found mostly in the right."

"He is the truly courageous man who never desponds."

## "Help Me!"

By C. J. Lant

Many times my heart has been made to ache, when I saw men and women suffering in the different branches, because of misunderstandings, at a time when things were running the smoothest and we were bound to do some worth while things in the branch, only to see the spirit leave and be gone for weeks and sometimes months.

From observation, I have noticed this in almost every branch in the church that I have visited, and had decided that the condition was general in the entire church. It grieved me very much, because I knew that God did not intend anything like that to exist.

I had prayed many times that the reason for this would be made known to me, but somehow it was withheld; until finally one day I determined to withdraw myself from any hindering cause or causes and seek God as I had never sought before; I went on my knees in earnest prayer and prayed an unselfish prayer.

Immediately after arising from the prayer, I walked straight to the bookcase and got my *Doctrine and Covenants* and automatically turned to "section 85 paragraph 38" and began to read—"See that ye love one another—learn to impart one to another as the gospel requires—cease to be idle—cease to be unclean;"—up to this point there had been only the usual interest, which has manifested itself to me; almost every time that I opened my *Doctrine and Covenants*—but at the next line the letters seemed to be magnified many times their true size and they appeared to me as if in a revelation;—"Cease to find fault one with another !!!"

It seemed to shout itself from the pages of that book and I feel sure that God made it known to me.

Suddenly I was made to realize that that is just what has been the trouble with me as with many others that I have met. We have often wondered, all of us, just what was the trouble. Many times we would try to find the solution to the problem and possibly did not have the courage to go to the proper source to find the answer.

Many times we have heard the remark that, we were all just children "grown big" and have taken the stand that because we have reached adulthood that that was the last verse in life's drama; but day by day we are learning that there were so many things that we did not learn, while growing up that we need to go back and review from the first lesson.

We hear considerable about visual education and a few days ago we had a lesson in visual education.

It was a picture of a small child who, being angry with her mother, had thrown herself on the bed and was crying as if her heart would break, and yelling at the top of her voice, at her mother; saying "I hate you! I hate you! etc.," and beneath the picture were the words, "What she really means, is 'Help me.'"

And in thinking back over the thought in the beginning of this article and knowing that faults of one are the faults of many; we want to be one that will be understood properly when we say the wrong thing at the wrong time, but all the while meaning; "Help me."

## Belief or Conviction?

By Dwight D. W. Davis

Today there are too many people in the world who claim a *belief* in religion. But that's just the trouble, it stops with belief. This is the lazy man's way out. This is the attitude of the person who agrees with everything you say and then does nothing about it. It was against this attitude that James directed his remarks when he said: "Be ye doers of the word, and not hearers only."

When belief transcends intellectual assent, it becomes conviction. But conviction in a cause is not enough; it must be directed consciously along intelligent lines. Latter Day Revelation informs us that "the glory of God is intelligence."

Saul of Tarsus was convinced that the Christians were in need of "soul persecution"; but who can say that the persecution administered by him was intelligently directed? The converted Paul, however, no longer doubted the cause of Christ. His writings abundantly manifest the intelligence with which his later efforts were directed. His was a passionate conviction in the divinity of Christ.

Conviction, then, is always more than lip service. It is always more than placid assent. A passionate conviction in the divinity of Christ and the purposefulness of His message never stops with vocal renditions of "Hallelujahs and Amens."

The message is, "If thou lovest me, thou shalt serve me and keep all my commandments." Love, without service, is inconceivable; hence a conviction in Christ will not rest contentedly until it finds expression in Christian service. "Behold, the Lord requireth the heart and a willing mind."

In one sentence let us summarize the thoughts presented.

Religion with us must become more than a belief; it must become an intelligently directed, passionate conviction in the divinity of Christ and find its logical expression in the field of Christian service.

# Signs and Times

By James E. Bishop

AS MAN PASSES through his temporal estate, God causes to come to pass certain signs or events, some of which are foreshadowed and written in the Scriptures, before the signs are manifest. This places God on record and when the signs are fulfilled the responsibility is lodged with man to search into the things of God. This searching must be done in faith and with a willingness to be taught of God.

The word "sign" occurs many times in the Bible. Sometimes, because of man's perversity. It refers to untoward conditions. But in the main, the word is used to designate an event that is to happen. This event indicates the intervention of God and gives satisfaction, to those of faith, that God is at work in his creation and among men.

The word "time" likewise occurs many times in the Bible and is applied in various ways. Many of these ways are applied to the incidental and regular affairs among men. Others refer to certain times over which God holds and exercises supreme power. As an example of this we cite the following: "and hath determined the times before appointed." (Acts 17:26.)

It is within these two aspects of signs and times, which bespeak the intervention of God, that we wish to develop this theme.

The life of man is conditioned in time. "Time and tide wait for no man" seems to be as true as "now is the day of salvation." However, man gives greater heed to the former than he does to the latter. Man has to be on time at his work, to catch a train, bus or boat. The split second seems to wreck or allow escape. When persons or groups have had their inning, time is called. If the same promptitude were used by man in spiritual things as he is obliged to observe in material or physical things, this world would be transformed very soon. The Psalmist said: "So teach us to number our days, that we may apply our hearts unto wisdom." (90:12.)

Some have said that time is measured duration. But that is only using other terms, with the same meaning, to define the first term, "time." Physicists of the eighteenth and nineteenth century considered time, matter and space fundamental aspects, to which they could apply their mathematics. It was thought that great advances were being made in man's understanding of the solar and stellar universe. Its depths were being sounded. New planets and asteroids were brought to light. The "milky way" is considered to be a sort of a band that dimly outlines our universe. Outside of its limits are

other gigantic nebulae. To all of this there seems to be no beginning or end. Yet some of the vast spaces are spoken of in terms of light years. The laws of gravitation seemed to be solidly founded in the nature of things.

Relativity arose and questioned whether or not there should be considered another factor, such as the event. Are time and space objectively real? Investigations seemed to show that what was called space was filled with an imponderable ether and that time was more or less a human necessity. It seems to be shown that time, when compared with large proportions, is not absolute.

This concept of time, when compared with signs and the great consummation, which God reveals in His word, gives to what is called eschatological, (the doctrine of last things) a meaning that should be duly considered. The usual acceptance of the term implies that there is something going to happen in the future, which may be sudden in its appearance, or gradual in its development; that has little actual bearing on what we ought to do right here and now.

It is true that men have disassociated themselves from the actualities of life and put themselves in places, "and let the rest of the world go by." But all such men do not live in monasteries. One may be very active with a philosophy and develop a theory, or have someone develop it for him. He may be very zealous in its propagation. But if he is not careful in his interpretation of the Word of God, he is likely to take that part which fits his theory. If he does that, his view of human nature may be one-sided. Is it logical to think that the vast amount of Scripture on the so-called "last things" and the descriptions of human nature given in the Word of God are incidental and immaterial? Of course everyone who has read on the theme to any extent knows that the attempt to get to the "historical Jesus" has emasculated the accounts given of Jesus by Matthew, Mark, Luke and John. Such work has left the Christian religion without a standard, and while it may be the best yet developed, some other may be expected. On such a basis there could be no proselyting; one man's word would be just as good as another's when it comes to the great questions of life, death, salvation and immortality.

What success has come to the Restoration Movement, has come because of the conviction men had that they were delivering the Word of God; because they had heard the Word of God.

The meaning of eschatological is twofold: first, there is the common idea that has to do with a suc-

cession of events that will culminate in the return of Jesus Christ to this world. Second, there is that aspect of eschatology that refers to human nature as it is, as it may be refined, and as it confronts the problem of death. Present life is conditioned in time. But life is related to what is called eternity. The following statement from the *Doctrine and Covenants* presents this aspect of the eschatological and indicates how it relates to human needs here and now. "Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in a twinkling of an eye; wherefore, *for this cause* [italics mine] preached the apostles unto the world the resurrection of the dead." The entire paragraph, from which that is quoted, *Doctrine and Covenants* 63:13, gives the complete eschatological setting—that which is to come upon the earth and that which is ever present, so far as affecting man here and now is concerned. This latter aspect is touched upon by Tennyson in his poem, "*Crossing the Bar.*"

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless  
deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar.

On the question of time there are two interesting passages of Scripture. "Time shall be no longer" (Revelations 10:6.) "Time is measured only unto man." (*Book of Mormon*, page 448, verse 38.) The teachings that Christ came in the "meridian of time" is found in the Inspired Version and in the *Doctrine and Covenants*. Jesus condemned some of his contemporaries because they knew the signs, by which they foretold the next day's weather, but did not know the signs of the times. (Matthew 16:3.)

On the question of the time of the Lord's return to earth there is much Scripture that requires a de-

tailed and prayerful study. The fact that such Scriptures has been, and is misinterpreted is not evidence that sometime and somewhere the right interpretation may be had. Further, the fact that some men in their zeal have dated the time of the return of Jesus, is likewise not evidence that all students are going to do that. In fact the careful student will not do that, for to Latter Day Saints has come the following: "But the hour and the day no man knoweth, neither the angels in heaven nor shall they know until he comes." (*Doctrine and Covenants* 49:2.) It is equally true that the desire, on the part of men to have general understanding of the signs preceding the return of Jesus, is treated with respect, sympathy and with a desire and an effort to reveal that to them, by Divinity. See section 45, *Doctrine and Covenants*, Matthew 24, Mark 13, Luke 21 and a multitude of other statements in the New Testament, which make that glorious event basic to sundry admonitions to faithfulness, etc. One of the great themes of the Old Testament is the "Day of the Lord" which is to be preceded with signs and great events. Events that are superhuman and involve the direct intervention of God.

At this time we wish to give a summary, only, of what is found touching the question of the return of Jesus Christ and the signs preceding that event.

Section 45 of the *Doctrine and Covenants* indentifies the actual events connected with the restoration of the gospel as coincident with the "time of the Gentiles" which has come in. This would seem to indicate a sort of an opening up of an unusual opportunity. It also plainly says, "and in that generation shall the times of the Gentiles be fulfilled." The word "time" is first singular and next plural. This section then goes on to describe the events preceding the millenium and events within that period, and then declares, "And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter [this section seems to be a sort of review and expansion of Matthew 24] until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that you may now translate it." This evidently refers to the Inspired Version. (See "*An Introduction to the Inspired Version,*" *Zion's Ensign*, October 30, 1930.) To that book students of the question of the return of Jesus Christ turn, and when it is associated with section 45 and the general Scripture in the Bible we find light and inspiration. From what we have gleaned we summarize.

The length of a generation is likely to be as long as there is a representative of that generation living.

There are two generations in the last days indicated in the general Scriptures.

There are three com- (Continued on page 556.)

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Seven—May 13

### Economic Inefficacy

TRUTH is whatever accords with the requirements of nature and being.

To live, plants require light as well as moisture; i. e. all the higher forms of plant life do. It is the nature of plant life that it cannot maintain itself by moisture alone. It lives, not by light; not by moisture; but by light and moisture in interaction. This will illustrate the truth relating to human life set out in the statement: "Man shall not live by bread alone, but by every word of God."

One step further. Man shall not live by bread and word in wrong combinations. "CO" contains nothing different from "CO," and yet one will promote life and the other destroy it.

Isaiah 1: 11-19 and 58: 1-12 are accounts of religious disappointments growing out of unbalanced or one-sided moral menus. These people were devout enough. But the multitude of their sacrifices and fasts went against them rather than for them because their devotions were not coupled with right economic relations. It was as if a plant had an abundance of sunlight and heat, but no moisture—their souls shriveled up under rays which otherwise would have enlarged them. Man shall not live by bread alone.

This truth is stated in *Doctrine and Covenants* 70: 3 in this manner: "Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." See also the last verse of *Doctrine and Covenants* 101: 2. Also 51: 1. The church shall not live by devotions alone, but by doing the will of God in economic relations. Of course Matthew 4: 4 may have been stated with an application in another relation, and that is in relation to industry and government. At least it is applicable to this relation. The thought is that no amount of economic power and material wealth can bring life unless it is made effective by right economic relations.

Matthew 4: 4 is a prophecy of what has happened to the race in this age. All the autos and glutted granaries and hard surfaced roads we can manufacture and grow and build are not the way of life. Without godly government (which is "The Word") the purposes of industry will miscarry. That needs no proof, for it has proved itself.

Then there is the other application of this truth and that is this: Economic concerns are not the greater part of life.

The life is more than meat, and the body is more than raiment. The greater part of life is to be found in music, art, literature, science, and social activity. The man who has little or none of these is miserably poor, whatever his holdings in stocks and bonds, and however abundant and rich the viands and delicacies in his larder.

Just now we are inclined to stress economic concerns in our planning because our economic plans have miscarried. But economic plans have not miscarried because we lack economic power but because men are not in right relations.

### FOUNDATIONS

"Man shall not live by bread alone." Let those materialists who scoff at the idea that civilization must be built upon a spiritual foundation to endure—let them witness the imminence of the collapse of the civilization of their own building. Let them witness the fate of a race that tries to live without the word of God.

### TECHNOCRACY

Technocracy is bread-ocracy. It pays no attention to differences in personalities. Its concern is units of energy and of goods. It distributes without regard either to differences in individual requirements or temperaments, or to differences in "sowing"—i. e., to personal application to economic tasks. It talks in terms of machines and factory products and physical fitness. It does not talk in terms of fulfillment of personality. Its concern is "meat and drink." And that is not "The Kingdom." "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

I mention this because Technocracy sets itself up as the latest contribution to political theory. That it has good features, none may deny. But it attacks the problem at the wrong end. "Seek first The Kingdom, and to establish its righteousness, and all these things shall be added unto you," is the Christian attack. Technocracy plans to convert this world into heaven by attention to meat and drink. Christianity plans to build men who will seek "righteousness" which is the truth of human conduct—each of his own free moral will.

Technocracy would convert society into an industrial mechanism. Christianity would convert it into a governing organism.

And so with certain other "isms." The fulfillment of personality, which is the principal test of "life," is their last concern. Meat and drink, production, is their first concern. While they resemble

"The Word" in some particulars, just as carbon monoxide resembles carbon dioxide in the number and kind of constituents, they do not fulfill the conditions of life, because their elements are in "wrong" combinations.

### IN JUSTICE

"The government shall be upon his shoulder . . . to order it and to establish it in judgment and in justice." Justice is the *right* ordering of *human* relations—I say, of *human relations*. It is not the adjustment of movements of cams and pistons and triggers to mechanical principles. The right ordering of human relations, or "righteousness," or "the word," involves considerations of *right* of economic opportunity, the *right* to reap what one has sown, freedom for personal expression in economic situations, and the like; but it does not involve considerations of sizes of wheels in relation to horsepower, with sizes of pans in relation to sizes of lumps, and the like. Government does not need to concern itself with such questions. The individual will do that if the stage of economic life is set "*right*."

### "THE WORD" VERSUS "BREAD"

That the family set-up involves considerations of sex expression perhaps no one will deny. But to make sex the essence and crux of family relations would be to destroy life. Companionship, mutual aid, sympathy, fellowship, and the like, are as important considerations in the family set-up as is sex. And we already know from a million experiments that those families which make sex the sole basis of organization will be failures. But this is a fact to which sex pressure often blinds men. They think "heaven" will come if only a set-up is adjusted to satisfy that want. Well, any one whose brain is not muddled by a demand for sex expression knows that experience has proved that theory to be a gross fallacy.

And so, under the pressure of economic want, technocrats and others imagine that "heaven" would come if only the social set-up were adjusted to the satisfaction of economic wants. If men were barnyard animals, that might be true. But man happens to have emotional and æsthetic and social and devotional and moral sides to his nature as well as an intellectual and physical side. And this prophecy of economic inefficacy says that the very abundance of "bread" which "scientific" economic planning would make available to all will prove to be nauseating if "meat and drink" is made the sole basis of determining the

social structure, "Man shall not live by bread alone, but by every word of God."

#### AND WE TOO

But our principal concern is our own thoughts about Zion, The Kingdom. So long as we attempt to redeem Zion with corn cribs and grocery stores, we will continue to share the fate of others who make the same blunder.

We ought to know by now that man cannot live by bread alone. He cannot make a highly mechanized industry a means of life in the face of wrong human relations. And yet how obstinately church men have made places of residences, better farms, bigger business profits, and the like, the basis of their Zion-redeeming planning. It is hard to understand such moral obstinacy.

Given friendships and justice, and the like, men may live on a frugal fare of bread. Not so well as with an abundance. But better than with an abundance of bread without those other highly prized goods. No amount of "bread" can yield "life" without "the word." That is the message of this prophecy.

#### HARMONY OF THE PROPHETS

"Using the things of this world in the manner designed of God; that the places where the saints occupy may shine as Zion, the redeemed of the Lord."—*Doctrine and Covenants* 128: 8. "They might have been redeemed even now; but, behold, they . . . are not united according to the union required by the law of the celestial kingdom."—102: 2.

Here we have the prophet of the Restoration reaffirming the truth of the prophecy of the Prince of Peace—the author of godly government. The social set-up must be right; otherwise man shall not live. This advice of the prophet of the Restoration is identical with the advice of Jesus: "After these things do the gentiles seek." But don't do it that way. It won't work. "You seek first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Economic emancipation, even, is not to be effected through scientific industrial planning; much less are the major and higher goods of life to be made available by a mere "bread" yielding set-up.

Peace, prosperity, and happiness in Zion is not an accident. It is the fruit of righteousness. And righteousness is a matter of social relations, and not of machine management or of business combinations to beat the world at its own game. Magic and charm will not bring heaven. Man must live by the truth—*Social world truth and nature world truth in right relations.*

If you intend to be happy, don't be foolish enough to wait for a just cause.—Selected.

## Should Capital Punishment Be Abolished?

Anyone who honestly and carefully tries to know about either natural or social phenomena, must start with a certain open attitude of mind. He should first ascertain, so far as possible, what are the facts; and he should then seek to find the cause of the facts, and the cause of the cause. In the investigation he should trace causes as far backward as possible, until he gets somewhere near the basic difficulty, and then endeavor to cure or remove the evil. . . .

#### DRASTIC PENALTIES

It is beyond doubt that many kinds of crime have markedly increased in the last few years. It is the duty of society first to discover the cause before looking for the remedy. Until this is located and understood, it is folly to talk about, or prescribe, treatment. . . .

The world has so long been taught that there is absolute good, and absolute evil, that it is not easy to dislodge the barbaric notion that there exists in some men a "wicked and malignant heart," and this notion is stubbornly adhered to despite students and scientists proclaiming that there is a clear cause for all so-called crime, racketeering, kidnaping, bootlegging, killing, etc., just as definitely as there is a cause for organizing large corporations, controlling the market, putting up prices, etc. . . .

It is certain that no act ever occurs without a cause preceding. When anything important must be dealt with, we need to look for the cause, and the remedy should be directed to the cause. Without taking the time and labor necessary for exact conclusions, it is safe to say that serious crimes rooted in property have doubled, probably, in the last three years. It is also true that other acts until lately almost unknown have been developed within this same period. No thoughtful, right-feeling man can be less than shocked by the new offense of kidnaping, and, like many other forms of misconduct, it requires considerable investigation and reflection to determine its cause. Sometimes the most patient and expert research leaves us baffled and despairing in the effort to satisfy ourselves as to what leads to conduct, although we know that all animal life moves in accordance with certain stimuli, and the cause is there, and can be found.

The crimes mentioned are not the only kind that lead us to think and investigate. In the past three years, more banks have failed than ever before. More inflated bubbles of stock-companies have burst, leaving thousands and even millions of people crushed and destitute in America. From one end of the country to the other, towns, counties, cities, and even entire States, have been

left without a single bank. Many of these failures have disclosed the gross violation of the rights of the depositors, and for that matter, of the public in general. . . .

#### BIG CRIMINALS

These huge defalcations and thefts have driven millions of men and women and children to want and desperation. The misery that has fallen upon our people from such sources makes the loss by racketeers and the like less than a drop in the bucket. . . .

#### POVERTY AND INSTINCTS

For more than three years, men and women have been confronted with want for themselves and their families. One may marvel at the depth of affection that so-called desperate characters feel for their children, and, there, again, is the resemblance between the human and the other animals. . . .

Men cannot enforce laws so drastic that they will interfere with the primal emotions that preserve the race. Automatically, man shapes his conduct to preserve himself and the family. Many of the intelligent, and most of the ignorant, do not think of the power and purpose of this instinct, but it never sleeps. . . .

People never can cease questioning why some are rich and so many close to dire want, and whether it is right to be deprived of so many comforts, to say nothing of pleasures. These thoughts and queries are not so apt to haunt one when he and his have enough but they are sure to disturb the mind when the wolf is scratching. . . .

One reason so many rich and so many poor violate the laws is because all modern life has made property the first concern of living. . . .

#### DO AWAY WITH INCENTIVES

We can lessen crime only when we overcome the incentive to crime which, in the last analysis, is poverty, the dread of want, and the desire to live. It may be difficult to trace all crime directly to poverty, for sometimes the connection is not direct or distinct, but almost all crime leads back to one source: having known privation in the midst of plenty for others. . . .

#### FAILURE IN DEALING WITH CRIME

It is plain that our present method of dealing with crime is a failure, for it takes no account of cause and effect, but acts entirely from hatred and fear and vengeance. Until calm study of the subject and scientific understanding is introduced in dealing with those charged with crime, organized society cannot run smoothly. When some such plan is worked out and set into operation, crime, as we know it, will gradually disappear.—Clarence Darrow, in *The Modern Thinker*.

# Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

*Here the diary records a great amount of routine work in California, beginning with the organization of the West Berkeley Branch. Ill health continued to make the author's labors difficult.—Editors.*

Left for conference, going south and on the next Sunday, March 24, preached at Los Angeles morning and evening. Large congregations and good liberty. Spent part of the week visiting old-time friends. On Thursday I left for Denver, where I spent Sunday, and then on to Kansas City and Independence for conference. In Kansas City I was met by my beloved wife, and great was my rejoicing to see her. Conference convened on April 6th, and I attended as I was able. On account of my not having regained my strength, it was thought wise to place me near home, so I was appointed to labor in southern Nebraska. Returned home to my beloved family, and pray God that I may be able to do all I can in and for his work. April 17th, performed a marriage ceremony, and at evening attended prayer meeting. For the next week or two, was busy unpacking and arranging my books, and getting my clothing in good order.

*At this point we are again omitting much that is of a routine nature. However, we present what seems to be the last records of his missionary work in his diary.—Editors.*

Thursday back to St. Joseph, then back to Nebraska City. All well at home. Preached then and in the nearby cities and towns, spending my time in the work of the church until the first of March, 1896, when I went to Lamoni, where later with two others I worked on the auditing of the Bishop's books. Wednesday, April 1st—Pres. J. Smith, Bishop E. L. Kelley, Richard Salyards, and others, left for conference to be held at Kirtland, Ohio. On Sunday, prayed with Sr. Banta, the last time I expect to do so in this life. Worked on books till noon April 9th, when our work, so far as now possible, was done and report sent to Pres. J. Smith. Evening, prayer meeting. While Sr. W. W. Blair was praying, I saw two pass down and across death's dark stream; these were met by two shining ones. I told the Saints in meeting that two were about to be taken by death, but not together, as one was a little behind the other. The next morning word reached us that Sr. Banta had passed away at 6:30. In the evening Bro. Bailey and I administered to Margaret Wicks and Sr. Viola Blair. Preached Sunday evening. Worked in office all week. Saturday about 11 o'clock a telegram came announcing the death of Pres. W. W. Blair. The telegram came from the conductor of the train, to

his sons, stating he had died near Chariton. A wire from Bro. Weld confirms the sad, sad news. Sunday, the 19th—A large assembly of people was at church and sorrow was on every countenance, and during the afternoon prayer meeting, it seemed impossible for the Saints to testify without referring in tones of affection to the dear one, gone from them. Tuesday we laid all that was mortal away to await the resurrection of the blest. Remained in Lamoni most of the summer, working on books and helping when and wherever needed until Sept. 15th, 1896, when I took up my duties as Dean of Graceland College. Stayed there doing, or at least trying to do, double duty, as Dean in the morning and bookkeeper in the afternoon and evening, daily becoming weaker in body and less fitted for duty, but persisting in spite of it, until, on what date I cannot remember, but think Feb. 13th, when I awakened and found myself lying on the floor, having fallen from my chair. I undressed and got into bed and when I again became conscious, my wife, Amy and Lee were there. In a few days they with Dr. Stafford took me home to Nebraska City. In March as I was gradually improving, I went to the kitchen for a match, and mistaking the cellar door for the hall, fell down steps and again was laid up. Did little until March, 1898, when I went to April conference and again took mission appointment, this time S. E. Nebraska Mission, to last till April 21st, 1900, as conference adjourned for two years. My 1898 report shows: services 194; sermons 85; administrations 33; marriages 3; children blest 18; funerals 5; confirmations 5; ordinations 1. No baptisms owing to physical inability. During 1899 I preached and conducted services in and around Nebraska City and sent my report to J. Caffel: services 220; sermons 106; administrations 44; marriages 6; children blessed 7; funerals 7.

## His Last Days

*By his daughter, Ruby C. Faunce*

We have no further record of father's activities, but know by his certificates of appointment that his place was still Southeastern Nebraska, with Nebraska City objective point. He did all he was able to do and answered all calls for whatever came. He was the president of the branch from 1898 till his death in 1903. As ever, in his life, he was interested in the young people, assisting them in their society, music and anyway he could. He was a deep student, a great lover of good books, good music and always encouraged the love of the same in others. His life was spent in trying to

serve and help others, and even at the cost of friends, loved ones, or even life itself, he would not compromise what he knew to be right. In September, 1903, the health of his wife and his own not being good, they with their daughter, Ruby, and family were arranging affairs, to go to California, and were nearly ready, when September 30th, Sr. Forscutt was taken ill and on the following Monday, October 5th, passed away. She was a woman of sterling character, strong personality and very greatly beloved by nearly everyone. The following Thursday Pres. Frederick M. Smith came and preached her funeral sermon, his first, I believe he said, but a beautiful one, and of great consolation to the family. During the ensuing week Papa kept on with his preparations to go to California. On Wednesday night he went to prayer meeting and offered his resignation as branch president. The congregation sat and neither accepted nor rejected, nor said a word till Father got up and left the building. They said afterwards they felt as if chained to their seats. On Thursday morning they called me and said Papa was ill, so taking the baby, I went to the house. All day he was restless but toward evening seemed much better, and would not hear of my sitting up with him. About 2 a. m. Amy and I both heard a noise and each started from our rooms. We met at the head of the stairs and found him lying against the closet door. He was unconscious, but when we tried to lift him he came to and said, "What are you girls trying to do?" "You have fallen, Papa, and we are trying to lift you." "You can't. Let me help." Putting his hand on the railing, with our help we took him in his room. Amy made his bed, and I sat down on the floor to remove his shoes. Looking down at me, he asked, "Ruby, where was I last night?" "Why, here," I replied. "No, I was not." "Well, dear, where do you think you were?" "If I knew I'd not ask you, but I saw Mamma, Bro. Blair, Bro. Caffel and someone else." I asked, "Did you talk to them?" "Yes, I asked them why I had to go back there, where I was so desponded and so miserable." Then I asked, "Was the answer satisfactory, dear?" He looked at me, and slowly nodding, said, "Yes, I guess it was. Yes, it was. They said, it wouldn't be long, it wouldn't be long." All day he was restless, but did not seem to suffer, and about 6 p. m. he became unconscious and failed again to rally. He passed away at 3:15 Sunday morning and the morning paper announced, "The Finger of God touched him, and he slept." Again our home was stricken but not like those without hope. We sent for Uncle Joseph (Pres. Joseph Smith)

and on Tuesday morning he, accompanied by Bro. George Hilliard came to preach the funeral sermon. Sorry indeed, are we that it was not taken down, for Bro. Joseph said "Mark and he" had agreed, many years ago, that whichever went first, the other would perform this office. It was a wonderful tribute he paid and tears dropped on the desk from his dear eyes often, as he spoke. We laid him beside his beloved wife, and our dear mother, in beautiful Wyuka to await the glorious resurrection morning. (The End.)

## Signs and Times

(Continued from page 552.)

ings of Jesus Christ taught in the Scriptures. The first was in the meridian of time—his earthly mission when he offered the great and absolute sacrifice. The third is when he will come and set up the thousand years' reign. The second is when he "shall suddenly come to his temple." This coming is preceded by, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." (Revelation 14:6.)

The preaching of the gospel is associated with the redemption of Zion "So shall they fear the name of the Lord from the west, and the glory of the Lord from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isaiah 59:19, 20. See also Psalm 59:19, 20 and Revelation 19:7-9.)

Latter Day Saints believe that a Temple would be erected in Independence, Missouri, and that Jesus would come to that temple and to His Zion and thus fulfill Malachi and Isaiah and other prophecies.

The temple has not yet been built, but the promise of the Lord is that it will be built. When the Word comes to build that temple, which will come in God's own way, which is a way of order, it is bound to have a unifying effect on all people who have any appreciation of God moving among men. There will, in all likelihood be scoffers who, like the opponents of the Latter Day Saints around Kirtland, called the temple that the Saints built there, "The Mormon Folly." The scoffers are dead. The Kirtland temple still stands. It is admired by multitudes that come each year to look it over.

The times of the Gentiles are being fulfilled. The period of deterioration may take many years. During this period of deterioration of civilization there are many events, spoken of as signs in the Scriptures, to be made manifest. Among them we list:

Complete filling of the times of the Gentiles. (Luke 21: 33.)

Again—the abomination of desolation. (Matthew 24: 33.)

Destruction of Gentiles in last days. (Matthew 21: 55, 56.)

Gospel to go to Jews in power. (*Doctrine and Covenants* 87: 3, 4.)

Darkening of Sun, falling stars, etc. (Matthew 24: 34, 35.)

Zion flourish on the hills. (*Doctrine and Covenants* 49: 5.)

The War against the Jews at Jerusalem. (Zechariah 14.)

The Son of Man appears with his holy angels. (Matthew 25 : 31.)

The references given to the New Testament are in the Inspired Version. The writer has not listed those events in the order that they will occur and does not claim to know in what order they will occur. But it seems to be clear that the coming of Jesus that is imminent is to His church and temple. Then there follows a series of events which will culminate in the "third watch." See Luke 14:41, 42, Inspired Version.

Who is there that can look out on the troublous times and not realize that all that man can do it to steady things momentarily; who is there, that having his heart touched by the Divine Spirit, which came to him in fulfillment of the promises of God, but what can have confidence in all of the promises of God? Small wonder that our forefathers sung with the spirit and the understanding:

Lift up your heads, ye heirs of glory,

Cast aside your doubts and fears;

He who called you to his kingdom

Soon will reign a thousand years.

And the last stanza:

Come, Jesus, come and reign victorious,

Come with prophets, martyrs, seers;

Come and take us home to Zion;

Come and reign a thousand years.

## "Go Forward"

By C. L. Munro

Just two words, but they mean a lot. Sometimes they mean success: it depends on what our goal is. Sometimes we set our goal high and then things happen that obstruct our view of the goal set, and when all about us is dark, we hesitate, not knowing whether to go ahead or backward.

There was a time, and a people who had to decide whether to go back or go forward, when the children of Israel had been led out of Egypt by Moses, after many signs and wonders and miracles had been performed they traveled through the wilderness. But the King of Egypt changed his mind, and ordering his army to get ready, and with six hundred chariots and men he pursued the Israelites, determined to bring them back.

The route of the Israelites was new to them. They had never traveled it before, so God sent a pillar of cloud to go

before them by day and a pillar of fire by night to guide them. Thus they were led to the shore of the Red Sea. They could go no farther, and their courage soon gave way to fear: for behind them was the Egyptian army, before them the Red Sea, and on either side mountainous wilderness. There was no escape. Then they began to murmur against Moses and Aaron, saying because there were no graves in Egypt, "hast thou taken us away to die in the wilderness?"

That was ancient Israel. How about modern Israel? What was Moses' reply? Listen—hear the message that sounded over that vast host. "Stand still, and see the salvation of God."

There seemed to be no escape, what was God's salvation that they were to see? Then Moses' voice rang out loud and clear, "Go forward." God knew what he was going to do. As they neared the shore of the sea, Moses stretched his rod over it, and to the surprise of the Israelites, the water divided, and stood as a wall on either side till all had gone over dry shod. Here was faith made manifest. Although they had murmured against Moses, they obeyed his command to *Go forward*. God knew what he was going to do, for the Egyptians in their mad haste, followed after, and perished in the sea. If some of the people had refused to obey the command to go forward, they would have been captured, and taken back to Egypt. But they all obeyed. Here is a lesson for us as a church. That is what we want to do, *Go Forward*. The priesthood going before, and the congregation following. If we do this, God will open the windows of heaven and shower down blessings on us. Those who refuse to obey the command to go forward, shall perish in spiritual Egypt.

Members of the church, awake, and gird on the armor of God, and put on the "robe of righteousness" and support the church and trust in the promises of God, who is the great head, and put your money where it belongs; not in man made institutions, for they will fail. But if all members of the church would deposit the money they put in banks and insurance companies, in the church, then in times of need the church would have the means to care for all the needy ones.

It, the Church, is God's insurance office, and guaranties life eternal by obedience to his law: *Go Forward*.

Fame is a pearl many dive for and only a few bring up. Even when they do, it is not perfect, and they sigh for more, and lose better things in struggling for them.—Louisa May Alcott.

Faith in God is an emerging essential to us every day we live. It is ever coming forth even when we least expect it. —Lyman P. Powell in *The Better Part*.

# OFFICIAL

## General Church Officers and Ministers Under Appointment

(The Final List, Corrected to Date)

### First Presidency

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

### Quorum of Twelve—General Missionary Supervisors

J. F. Garver and D. T. Williams: To the Central Mission, comprising Iowa, Illinois, Missouri, Northeastern Nebraska, Wisconsin, and Spring River District.

Roy S. Budd: To South Central States Mission, comprising Colorado, Kansas, Oklahoma, Nebraska (except Northeastern Nebraska District), Arkansas, Louisiana, Texas.

J. Frank Curtis: To North Central States Mission, comprising Manitoba, Alberta, Saskatchewan, North Dakota, South Dakota, Minnesota, Montana, and Wyoming.

Myron A. McConley: To Southeastern Mission, comprising Southern Ohio, Southern Indiana, Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia, North and South Carolina, Virginia.

Paul M. Hanson: To North Atlantic States Mission, comprising Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, Pennsylvania, West Virginia, Northern Ohio.

Edmund J. Gleazer: To Pacific Slope Mission, comprising California, Oregon, Washington, Arizona, Nevada, Utah, New Mexico, Idaho, and British Columbia.

George G. Lewis: To Australasian Mission.

John W. Rushton: To British Isles and Europe.

F. Henry Edwards: Assistant to Presidency.

Clyde F. Ellis: To Great Lakes Mission, comprising Michigan and Ontario.

### Presiding Bishopric

L. F. P. Curry, Presiding Bishop.  
G. L. DeLapp, Associate Presiding Bishop.  
N. Ray Carmichael, Associate Presiding Bishop.

### Other Officers

Presiding Patriarch: Frederick A. Smith.  
Director of Religious Education: F. M. McDowell.  
Associate Director of Religious Education: C. B. Woodstock.

Church Historian: S. A. Burgess.  
Assistant Church Historian: A. B. Phillips.  
Assistant Church Historian: Mrs. Inez Davis.  
Church Statistician: Carroll L. Olson.  
Church Architect: Henry C. Smith.  
General Church Auditor: Amos E. Allen.  
Director of Music: Mabel Carlile.  
Assistant Director of Music: Paul N. Craig.  
General Church Physician: Doctor A. W. Teel.  
Assistant General Church Physician: Doctor Charles F. Grabske.

General Church Secretary: I. A. Smith.  
Graphic Arts Bureau: C. Edward Miller.

### Standing High Council

R. T. Cooper	A. B. Phillips
I. A. Smith	Amos E. Allen
D. O. Cato	A. K. Dillee
C. Edward Miller	Harry G. Barto
Howard Andersen	Carroll L. Olson
Leonard Lea	J. S. Kelley

### High Priests Quorum

W. A. Hougas, President.  
Blair Jensen, Associate President.  
John Sheehy, Associate President.

### Presidents of Seventy

J. W. Davis	R. L. Fulk
R. E. Davey	E. Y. Hunker
G. P. Levitt	Harold I. Velt

### The Stakes

Center Place:  
The First Presidency.  
John F. Sheehy, Assistant.  
The Presiding Bishopric.  
J. S. Kelley, Assistant.

Kansas City Stake:  
Cyril Wight, President.  
George Mesley, Associate President.  
C. A. Skinner, Bishop.

Holden Stake:  
W. S. Macrae, President.  
J. A. Koehler, Bishop.

Lamoni Stake:  
Blair Jensen, President.  
Jerome F. Wildermuth, Bishop.

Far West Stake:  
Ward A. Hougas, President.  
Henry L. Livingston, Bishop.

### General Conference Appointees

P. T. Anderson: North Dakota.  
Arima A. Natua: Society Islands.  
A. M. Baker: Arkansas and Louisiana.  
Richard Baldwin: Des Moines District.  
A. C. Barmore: Southern Michigan and Northern Indiana.  
Amos Berve: Superannuated.  
A. Carmichael: The Stakes.  
Hubert Case: Central Michigan.  
Amos M. Chase: Superannuated.  
W. L. Christy: Utah District.  
A. J. Corbett: Australia.  
R. E. Davey: Wisconsin and Northeast Illinois and Rock Island Districts.  
Fred Davies: British Mission.  
E. H. Davies: Australia.  
C. A. Davies: Australia.  
E. R. Davis: Rock Island District.  
Dwight W. Davis: Seattle and British Columbia District (Post-conference Council).  
J. O. Dutton: Southern Indiana.  
V. H. Fisher: Manitoba, Winnipeg Objective (Post-conference Council).  
Alva C. Fisher: Northern Saskatchewan (Post-conference Council).  
W. I. Fligg: Owen Sound District.  
Charles Fry: Northeast Kansas District.  
R. L. Fulk: Leave of absence account ill health.  
C. F. Greene: Independence, Missouri.  
U. W. Greene: The Stakes.  
G. T. Griffiths: Superannuated.  
John R. Grice: Southern Ohio.  
J. A. Gunsolley: Superannuated.  
W. E. Haden: Southern Missouri District.  
J. G. Halb: Southeastern Mission.  
Howard Harpham: Referred to Ministers in Charge of Central Mission (Post-conference Council).  
W. J. Haworth: Australia.  
Amos T. Higdon: Spring River District.  
L. G. Holloway: Saint Louis, Central Illinois, and South-east Illinois Districts.

- Leonard Houghton: Western Michigan.  
 E. B. Hull: Pittsburgh District.  
 E. Y. Hunker: Western Iowa and Northeast Nebraska and Des Moines Districts.  
 George Jenkins: Superannuated.  
 J. H. N. Jones: Australia.  
 J. E. Lancaster: Central Oklahoma District.  
 R. L. Macrae: Hawaii Territory.  
 John F. Martin: Referred to First Presidency.  
 J. Charles May: The Stakes.  
 F. T. Mussell: Nauvoo District.  
 George Njeim: Chatham District.  
 Arthur Oakman: Northern California.  
 O. W. Okerlind: Saskatchewan.  
 William Patterson: Eastern Michigan District, Port Huron objective.  
 E. A. H. Peisker: Australasian Mission.  
 Lee Quick: Oklahoma and Texas.  
 E. F. Robertson: Western Maine.  
 A. V. Robinson: Australia.  
 G. W. Robley: Superannuated.  
 V. D. Ruch: Scandinavia.
- J. L. Sandige: Spokane and Idaho Districts.  
 J. F. Sheehy: Independence, Missouri.  
 Glaude A. Smith: Eastern Colorado District.  
 W. A. Smith: Superannuated.  
 John Smolney: Germany.  
 D. B. Sorden: Southern California District, Los Angeles objective.  
 John Stebel: Poland and Czecho-Slovakia.  
 A. E. Stoff: Central Oklahoma District.  
 Taruiarii (Horahitu): South Sea Islands.  
 Garland E. Tickemyer: Southwest Kansas District, Wichita objective (Post-conference Council).  
 George W. Thorburn: Superannuated.  
 W. J. Vaughan: Australia.  
 H. I. Velt: Portland District.  
 G. R. Wells: Holden Stake.  
 Peter S. Whalley: British Mission.  
 Birch Whiting: Clinton District.  
 Ray Whiting: Council Bluffs and Omaha.  
 L. O. Wildermuth: Montana and Wyoming.  
 D. J. Williams: New York and Philadelphia District.  
 J. H. Yager: Society Islands.

## Larry's Philosophy

The last few years my ideal of an all-around man or woman has been that he or she should be strong mentally, physically, and spiritually. When I first joined the Boy Scouts, I was proud to pledge myself "on my honor to keep myself physically strong, mentally awake, and morally straight." The three divisions have always appealed to me; I have measured my friends and acquaintances by them. But while they are separate and distinct each from the other, I think that one's religion is the effect of their combined causes—that is, you can always tell a man's religion by the way he treats his body, his mind, and his soul. Show me the way a man dances, let me hear him talking at a stag party, let me play golf with him, take me through his place of business and bring his employees to me; tell me what he reads, and what he does with his idle hours, if he votes, if he gives himself to his community—and then I'll tell you what his religion is!

I agree with Glenn Frank in his emphatic statement that "there is no distinction between the sacred and the secular." Emerson said that a man's action was only the picture book of his creed. Surely a man's religion is the way he lives!

Some people, however, say, "Whose business is it how I live? I can do as I please." Which leads me to believe that the greatest need in the world today (with the exception of a spirit of love), especially in our own country, is Responsibility. I have always felt that my body, my mind, and my soul were given to me to use for the betterment of my associates, my community, my nation; that I am the trustee of a personality, and that I must regard it as a sacred trust. How else can I explain my presence here?

I cannot understand the spirit which prompts some people to withdraw into themselves, like the friars of antiquity,

and watch the misdeeds and heresies of their contemporaries through a telescope, and pray for their souls. . . . Only when sensible Christians get into the common run of things will the other crowd come to its senses. It's got to come about by *doing* the thing, by action, rather than by the drawing away of skirts and the praying for souls.

Responsibility in the largest sense means to me self-sacrifice; and yet, I believe that we must give ourselves to others if for no other reason than selfishness, paradoxical as that may seem. . . . The churches have not yet learned the psychology of the masses. They are teaching that war is naughty, immoral, useless; all of which is true, but the same old story. Should they spend half as much time and energy in campaigns showing the loss of money to the people through war, and the increased prosperity which would undoubtedly result from a warless world, they would realize more rapid results, I am sure. A grocer said to me the other day, "Hit a man in the pocketbook, and you hit him everywhere else." Selfish, sordid? Yes; but if it accomplishes the altruistic and the spiritual, should we complain? That is what I mean by our responsibilities to others being prompted by selfishness; "cast your bread on the waters"—and it will come back *cake!*

We desire happiness because we are human, we know that we cannot be happy until we give ourselves unreservedly to the task of making others happy, and so we do that—and find our pot of gold. This is selfishness, but in the higher sense.

The average is always mediocre, by definition. Psychology has given us the normal curve, holding true for large numbers of individuals, and the maximum height is always at the fifty-percent level, the average, tapering down to the subnormals on one side and the abnormals on the others. So we have this large middle group, this mediocre body, the criterion of dress, ethics, manners,

intelligence, morals—at once the teacher and critic of the younger generation, who are taught that the acceptance of social pressures rather than the dodging of them, is the pathway to happiness and success.

Naturally, this control exercised by the majority is not the worst thing happening to the youth of today. A certain amount of convention is absolutely necessary, of course. Because of better living conditions, a higher standard of intelligence, and a code of ethics which is progressing all the time, this mediocre body is rising gradually to a new level, and their control is making for better and finer life—slowly, to be sure, but steadily. The common folk are on the upward trend. There is no question that the mediocre is leveling *up* the standards of the world, bettering conditions in all walks of life.

But certain as it is leveling *up* the lower strata of society, it is leveling *down* the upper! It seems that the sands of progress are running into a huge glass piling up to a peak, like a cone; but when the cone is nearly pointed, the sand slips down the sides, and while the average level is raised, the cone has lost its peak.

It is of no use to criticize existing conditions unless a remedy is suggested, for to break away from the old pressures without a definite objective is obviously as radical and detrimental as accepting them blindly or willingly. So I want to make my plea, a plea for personality and individuality. I am not advocating the overthrow of responsibility, but the realization of a greater responsibility to one's self, one's contemporaries, and one's nation.

First, a man must have his eyes open to the pressures exerted on him. If he conforms to the prevailing mode of dress, he must realize that he is conforming, and that all those who do not are probably as intelligent as himself. He must watch himself to see that he is not being forced into accepting the

standards of thought and action of those about him. He must not compromise his conscience.

And as he must see the present clearly, so must he see the future; he must have vision. He must put first things first; see life in its true perspective; have no delusions as to the relative value of things. And if he has a vision, let him keep it sacred and well guarded; if he wants to be a musician or a bricklayer, a painter or a minister, an architect or an ornithologist—in God's name, let him carry on in spite of criticism and ridicule, fitting himself for the task, dreaming, planning, working—dodging the pressures of society.

Larry was the only son of Mr. and Mrs. Thomas J. Foster, of Ridgewood, New Jersey. He was active in school life, the Hi-Y Club, the Boy Scouts and the Methodist Episcopal Church School. When he was eighteen he entered Lafayette College. At the close of his sophomore year he went to Arizona for his summer's vacation.

A few days before he was to return home, he started to ride out to watch a beautiful sunset. When he did not return a search was made. An accident had occurred which took his life. In loving memory of their classmate, Larimore Foster, the Class of 1927 dedicated the Senior Section of its "Melangé," saying, "Larimore Foster's personality and sincerity in work, play, friendship, made him an object of love and respect. He was an acute thinker, but intensely practical; he was genial, but honest and straightforward in all his relations."

A few of Larry's letters, some pages from his diary, and his philosophy have been combined in the book entitled *Larry*, printed by the Association Press.

## The Coming Era of Human Rights

In the midst of this welter of depression and world heartbreak, it seems fantastic to state that, despite it all, I did find the faint murmurings of a new rhythm. It moves in varied accents—but it moves. It is alive. There is a strange stirring in the hearts of men.

And I am positive that there is a great current of unrest and dissatisfaction flowing over the world, one that nothing can permanently check. It carries with it a demand for change—for what our own great President Roosevelt calls the New Deal. And over the whole world the Little Men—the under dogs, the broken middle classes and the ruined common masses—cry out for a new and better break.

I have found that we live in a complicated world of cross-purposes and divergent ambitions—a vast and seething world, yet a mutually dependent one. . . .

The uncontrolled Machine Era now draws to a close. The machine, if it is to continue in private hands as a profit producer, must hum to the new song of

Human Rights. It will have to be divorced from the banker-speculator. It will have to be removed from the gamblers who play with marked decks and loaded dice. It will have to become primarily an instrument to be used in the making of things and not in the making of money.—Frazier Hunt, in *Liberty*.

## Development

By B. H. Thomas

If we are to conquer and reach the height of our calling, it will be from a greater development of faith than exists at present. Faith and confidence can only come from a knowledge of strength gained by our extra efforts. Confidence comes from faith and the right kind of faith comes from activity. Activity, faith and confidence defy all obstacles. There is no confidence and no security in standing still. It was unified confidence that built the Salt Valley of the West. Success and efficiency of any kind lie in the activity of right direction. Our greatest need at present is the establishment of a reformed social condition that will help us to reach a higher degree of intelligence. Greater spiritual blessings will not come until we have earned them. But when this people has redeemed Zion, greater accomplishments will come by the development of a higher degree of Spirituality. If we are to attain those heights it will be done by those who have enough active faith to know that it can be accomplished. If we are to lose in the fight to gain those accomplishments, it will be lost by those who are lacking in vision and cannot see the need for improved performance, and when we think there is no room for improvement, then we have failed most miserably, because it is just as much of a failure not to seek for that improvement.

If we choose to stand still we lose opportunity. God will never help us unless we help ourselves. Our *status* today is just what our performance in the past has made us.

Taking Jesus as an example, Christianity can be defined as an inexhaustible power of Christian activity in the service to God and each other, and the reward of one act is the power to fulfill another. If this be so we cannot stand still and develop. God has given us the plan of Zion so we could flee to a place of safety. All for the sake of our Spiritual development. In our spiritual activity we are promised the endowment of Perseverance in as much as we shall run and not grow weary. But it's only natural and just, not to expect any more for our service unless there is an improvement, and so long as we are satisfied without Zion then we must be satisfied without spiritual development.

When we are baptized we hear the words, "Receive ye the gift of the Holy Ghost," and often people are disap-

pointed at not witnessing a great spiritual blessing. Those words mean very little to us unless we have or can reach that state of development to exercise the gift. The gift of faith can only come through the exercise and work in believing of the things hoped for and the evidence of things not seen.

That same principle applies to every other gift and to every member of the church who will qualify and develop, because God is no respecter of persons when we show merit. Merit is measured by its rise. But God merits the measurements of man through the means by which he seeks to rise.

Strict obedience to the Law is the only way we can rise and develop, and by our results are we rewarded and blessed. We cannot develop and stand still. Why should our reward be any greater this year for doing the same things we did last year? Our next important move should be Zionward. What more can he say unto you than he hath said? We can never graduate from Spiritual experience. Activity in the service of the church should teach us something new every day. After the Millennium and even after our change to a spiritual being we are to go on and on throughout all eternity. We can never be on a par with God, and for that reason there can be no end to Spiritual development. If we are to serve, then, our covenant means that we are subject to development even beyond our expectations. But we cannot expect to develop unless we fulfill our promise of allegiance to support the church, promote and obey the law to the extent that we will live and die in defense of its cause.

Most of us are born with five senses. But Brawn, Brain or Spirituality will not develop without exercise. To seek development is the next thing to possessing it. Zion is a necessity, and it's better to conquer a necessity than it is to escape it.

Defeat in any cause is about the worst thing that any human could expect. But even worse than defeat is dishonor by performance, which is caused by the lack of Vision or active faith. We have been shown the way and it is our own decision that is holding us back.

A just and strong people should not fail before their destiny. If we keep the law today the future will take care of itself. But our law today has a command. We cannot, just when we please, assume our obligations. Zion must be redeemed. We are entitled to our own free agency, but that does not signify that we are above the law, up to the time of when action is demanded, it is our privilege to weigh the wisdom of decision. We have the right to either act or criticize. But when God commands, our choice and our preference are canceled. Service is obedience.

## The Readers Say---

### Has Received Much

Sometimes I feel very much ashamed because of the little I have given in return for the much I have received.

My first experience in divine healing came to me as a lad shortly after I united with the church. I was very ill with typhoid fever. Everything had been done for me that the hands of loving parents and medical science of our locality could do, and I had been administered to several times by local elders with very little relief. We were becoming somewhat discouraged.

Finally I was administered to by Elders J. A. Gunsolley, Hale Smith, and Moroni Hawkins about ten o'clock in the morning and by night my fever had gone entirely never to return again.

Afterwards my father told mother that it was he who hindered the blessing at previous administrations; he could not make his will submissive to God's—he could not say "Thy will be done."

I have had many wonderful experiences in the church and have been blessed many, many times when I sought God in faith. There have been instances of immediate healing in my own family. We had a little daughter instantly healed through the administration of her uncle, Elder C. T. West. Often my prayers in times of sickness have been answered, also my prayers over my work as a teacher in the schools of Florida. I humbly ask an interest in the prayers of God's people that I may be able to repay in part, through service, the blessings that I have received.

JAY, FLORIDA.

W. J. MCQUEEN.

### Still Serves After Sixty-one Years of Membership

I am over eighty-two years old. Have been a member of the church sixty-one years. During that time I have served actively in different offices—was president of the San Francisco Branch over twenty years. A few years ago I became very deaf and could not enjoy the church services. I quit going out in the evenings, but attended the morning meetings though I could not hear the sermons. I began to wonder if my days of usefulness were past and I grew quite sorrowful considering the future. I was still called to preach occasionally but that seemed the only thing I could do for the cause I love. Still I enjoyed the Spirit, and was much blessed in administering to the sick.

One day I had the privilege of speaking to the Park-Presidio Branch. Elder Edward Nelson then asked me to meet with them in prayer meeting, saying that he would call for me with his machine and take me home after the service. I went and greatly enjoyed the spirit of the meeting. They meet at the home of Brother and Sister A. L. Holling and since the room is small I could hear most of what was said; I was happy. I had found a place where I was needed, and I needed them. Brothers Nelson and Holling are the only officers in the branch, and they needed help. We have worked hard and so have the sisters, keeping the work going.

I have preached a number of times for them and am always at their prayer meetings. We enjoy much of the Spirit, and are blessed with the gift of tongues and prophecy, visions, and the gift of healing to a wonderful extent. God is surely with this little branch.

The officers of San Francisco Branch are all young people, faithful and energetic under the presidency of Elder Arthur Oakman. The spirit of love and unity prevails among them. I am still with them in spirit and hope.

I read in the *Herald* about Mark H. Forscutt and the Morrisites. At the time of their massacre I was in Salt Lake City where the bodies of Joseph Morris and John Banks, of their presidency, were laid in a temporary morgue. I saw them. Next day when the prisoners were brought in, I saw them march through the street, and from what "Uncle Mark" says, he was among them. Later, in San Francisco, I became acquainted with George S. Dove and his son, also with John Parson, all leaders in the Morrisite movement.

SAN FRANCISCO, CALIFORNIA.

GEORGE S. LINCOLN.

### Instances of Divine Blessing

I know this to be the only church of God on earth. Thirty-five years ago I asked a minister friend in this church to explain to me from the Bible the divinity of the *Book of Mormon*. Very soon I was convinced of the truthfulness of the gospel, and asked for baptism immediately. The Spirit was exceedingly strong, urging me not to delay. We went to the water, and while I was taking off my shoes at the water's edge, my husband was baptized. Then our oldest son, A. R. Toovey who is now an elder and president of Betland Branch and bishop's agent for Southern Saskatchewan District, was baptized. All of our children are members of the church. Our home branch at that time was Pleasanton, Iowa. We moved to Weyburn, Canada, two years after, and have done all we could for the church.

Brother Alvin Knisley held services at a neighboring schoolhouse and baptized a number of honest-hearted people. Now there are one hundred and fifty members in the Weyburn Plains Branch.

Just prior to the time we came here, I was not expected to live. We sent for the elders and I earnestly prayed to God for relief from suffering according to his will. At this time I was given a spiritual experience which brought much comfort and assurance to me; I was given to understand that I yet had a work on earth to do. I was satisfied, and was perfectly well the next day.

On another occasion our ten-year-old son had his leg broken. He would not consent to our calling the doctor and so we called the branch president, Brother William Fisher, who administered to him, and all the branch prayed for him. But he still suffered pain. For three days I prayed that all would be well and on the morning of the third day, an experience was mine in the room of the suffering boy which assured me that if all of us would be faithful to the Lord, all would be well.

How I do praise God for all his blessings! Once my husband was taken suddenly very ill at Weyburn where he was working. I brought two doctors to him. Both said there was no hope for him. Then I sent to our branch, several miles from town, asking them to meet and pray for him. They did so and while they were praying, the fever left. He whispered to me that he thought he was too weak to live, but I told him that the prayers of the Saints were answered and that he would be well soon. In three days we rode in a buggy ten miles home. He was well.

On another occasion we were lost in a blizzard at night and nearly froze to death. We gave up trying to find home, and both prayed God to lead us. A light appeared not more

## The Readers Say---

than half a mile away, and we found shelter and board there.

Please pray for us that our every deed may from sin be freed till Zion we redeem.

TORQUAY, SASKATCHEWAN.

MRS. FLORENCE TOOVEY.

### Let Us Do Our Part

I am happy in this church, and I want to let others know of my gladness, for the latter-day cause grows sweeter to me every day. Though I have many trials, I attempt each day to do my best, and I know that if I will be faithful, the Lord will help me. I have proved his promises true many times, and with God's help I want to be faithful to the end.

At this time when the world is distressed, we are called upon to endure many things which we think are hard, but before thinking too much about ourselves, let us remember Christ and what he suffered for us. Then let us go forward in his church and do our part and he will bless us. Let us be willing to bring more tithes and offerings to help him.

The sacrifices we are required to make are small indeed compared to those that have already been made by others for this church.

My husband is an elder of the church and is trying to keep the work going forward here, but prospects are not as bright as we would like to see. I hope the time will come when more of God's servants will be sent here, and the work built up. My prayers are for God's people the world over, that they may be blessed, and that the church will prosper.

MRS. LEIGHTON BUSH.

SOUTH WEST POINT, GRAND CAYMAN, BRITISH WEST INDIES.

### Search for Truth Has Its Reward

When a boy I attended Sunday school. Like many others I was interested in my soul's salvation, I wanted to be saved, and so I attended revival services as they came and went in our home town. But after a disappointing session at the mourners' bench, I ceased to attend these services. I was given to understand that these people had not the faith and church of the Lord our Master. I studied my Bible seeking out the true gospel of Jesus Christ, acquainted myself with his teachings, and always looking for his church on earth.

In 1930 a Latter Day Saint elder, Brother O. J. Hawn, was holding services in the church of our branch. I did not go to his services at first. I lived just seventy-five feet from the building and heard him preaching a few nights. Thus I realized that he preached a different gospel from other preachers, and so I went over to the church one night, to find out if he was getting his sermon out of the Bible. I listened to a few sermons and considered the principles he advanced. On November 16, 1930, I obeyed the gospel, being baptized by Brother Hawn along with some other candidates. I knew that the Lord had at last showed me the right way.

When I came into the church my family came with me. I had a few habits of which I had been wanting to break myself; I had tried unsuccessfully in the past to do this. Among these habits was the use of tobacco. One day at my work, after my baptism, I paused to pray to the Lord that he would help me stop using tobacco, and his answer was almost immediate. I am grateful to God for the blessings he has given me, health, strength, and a knowledge of

his goodness to mankind. May I honor his name the rest of my life.

HIBBARD, INDIANA.

A. O. KERSEY.

### Invites Elder to Hold Services

I live eighteen miles from the nearest branch of Latter Day Saints, and wish that an elder passing through this part of the country, would stop to see us. My husband belongs to the Baptist Church and is one of the trustees, so any Sunday except the first of the month, one of our elders could preach in the Baptist Church. My husband enjoys hearing our ministers preach.

For thirty-six years I have belonged to the church, and I have felt on many occasions the power of God. Often I find myself wishing that we might attend the services of the church.

A number of Saints know me by the name of Sister Matson. I was in Independence a few years ago, stayed with Sister Reaves, and attended the eight o'clock Sunday morning prayer services. To my friends there and also in Nevada, Missouri, I send regards, and ask their prayers that I may again live in a branch of the church.

There are a number interested in the gospel here, and if we could secure the services of an elder, I believe we might organize a group. I go once in awhile to Marshall, but that is quite a distance, and we are aged.

NELSON, MISSOURI.

MRS. PAYNE.

### Like the Disciples We Sleep

I believe the gospel of Jesus Christ is the only way whereby man can obtain eternal life.

When Jesus left his disciples and went forth to pray, he returned to find them asleep. That is what is wrong with the Saints today, the spirit is willing but the flesh is weak.

I can say truthfully that this is the church of Jesus Christ, for at the time of my ordination it was given to me by the inspiration of God's holy spirit through Elder J. D. Showers, that if I would live faithfully I could be called to the priesthood, and this prophecy has been fulfilled.

There has been much good accomplished here from the work of Brother J. D. Showers. We now have a branch of eighty-four members.

38 STAR STREET, JACKSON, OHIO.

J. S. HUMPHREYS.

### Tithe Every Dollar Earned

We have adopted a system by which we pay our tithing. We pay ten percent of our gross income, and we seem to get as much good as if we had used it all, because the Lord adds blessings.

We do not mean to violate the law of the church, hence we adopted this rule in order that we might give the Lord something of our meager income.

The laboring class of Saints, those who are working at common labor and receiving from thirty to forty cents an hour and have only two or three working days a week, can never have an increase to pay the bishop.

If every Saint in the church would pay or give the bishop ten percent of all their gross income, the church would be out of debt in one year, and have money left in the treasury.

CHANUTE, KANSAS.

MR. AND MRS. J. P. CARSON.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

It appears that from time to time attention has been called to the matter because some indulged in the practice and have in that way fallen in evil company, in some instances immorality having resulted. It is for this reason, probably, that the church has warned against it.

### *What connection has fasting with prayer?*

The practice of fasting is of very ancient origin, and sometimes it included abstinence from both food and drink for a definite period. It was commonly a means of humbling the soul at a time when one desired to approach God with a much desired request. In times of mourning it was customary among the Jews to fast, and sometimes to put on sackcloth and ashes. Moses is said to have fasted from both food and water for forty days while he was with God (Exodus 34: 28). In modern revelation fasting has been given the following significance:

"And on this (Lord's) day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."—*Doctrine and Covenants* 59: 3.

### *Were the ninety-nine sheep of Christ's parable saved?*

This parable was used by Jesus because the Jews complained when he visited and ate with sinners. The parable shows that God cares for those who are lost and desires to save them. The ninety-nine sheep were safely shepherded, but so great was the Shepherd's desire to save the stray one, that he is represented as leaving the others for that purpose.

### *Does the church approve of dancing?*

Conference resolutions have been adopted by the church dealing with this form of amusement, in one of which it is disapproved in the following words:

"Resolved, That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints."—Number 377.

It does not mean that he endangered them to save one, but that his care was devoted to the one most in danger, even though all the rest were safe. I do not think the number mentioned has any significance further than this. It is but natural and proper that attention should be specially given to one of the flock or herd that strays away from the others, and in this way it would be reunited with them.

### *Were the twelve apostles chosen by Jesus all Jews?*

All available evidence appears to support this view. It is true that Matthew had been employed by the Romans as a tax-gatherer, an occupation detested by the leading Jews of that time; but Jews were employed for this purpose, hence no other significance necessarily attaches to the appointment. Jesus had also said that he was sent only to the "house of Israel" during his ministry on earth, and it was only after his crucifixion that much conversion of Gentiles took place, if we may determine by the astonishment of "they of the circumcision" when Peter and his associates observed the conversion of some Gentiles to whom he had preached. The vision of Peter (Acts 10) of unclean beasts of which he was commanded to eat is said to have been the turning point at which conversion of Gentiles was sought.

### *Whom did Cain marry?*

The Authorized Version is silent on this subject, but in the Inspired Version the following statement is found:

"And it came to pass, that Cain took one of his brother's daughters to wife, and they loved Satan more than God."—Genesis 5: 13.

### *Did Joseph Smith give a revelation favoring polygamy?*

While some Utah elders have so claimed, many of the old time officials of the church deny that Joseph gave any such revelation. No such revelation was known to the church until Brigham Young introduced one in 1852 that he asserted he had kept locked up in private since Joseph's death. It is believed to be spurious.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Vancouver, British Columbia

#### Unique Observance of Branch Organization

March 11, was the twelfth anniversary of the organization of this branch. Prior to the branch organization this group was a mission under the direction of New Westminster Branch.

This year the anniversary celebration was enjoyed by a large number. About one hundred invitations were sent out to Saints and friends. New Westminster Saints responded as a group, closed their own church, and came to Vancouver. Everyone enjoyed the services from the nine-thirty morning prayer meeting, Elders M. H. Cook and G. E. Miller in charge, throughout the day.

At the eleven-thirty services Sister Emily McMullin read the minutes of the branch organization meeting. Brother J. M. Terry was in the chair on that occasion and Brother S. S. Smith was the acting secretary. Following the reading of these minutes Brother Isaac McMullin gave the early history of the branch starting from 1899 when Elder Dan Macgregor first came as a missionary to British Columbia. He baptized several at Chilliwack. From there Brother and Sister McMullin came to Vancouver, and were the first Saints to locate in the city. However, in New Westminster there were several members and a branch was organized by R. C. Evans and Dan Macgregor.

About 1922 Brother A. Clark and family moved to Vancouver giving assistance to the mission. Then came good Sister Gerty McMullin and several other families to build up the work among them, Brother and Sister Reed, Sister Qwigley, Sister Dunlap and family, Brother Joseph Spargo and family, and Brother and Sister Johnston. After this the branch was organized.

Such missionaries as Dan Macgregor, Alex McMullin, Gomer T. Griffiths, Fred A. Smith, Ammon White, T. J. Bell, George Thorburn, J. D. Stead, W. S. Pender, J. W. Davis, R. D. Davies, and President Joseph Smith were among the missionary visitors to this city in early days. Apostle R. S. Budd had this region as part of his first mission. Nor will local members forget their esteemed brother who was a familiar figure in and about the branch, the late William Johnson, of Seattle.

Brother J. E. Johnston gave the history of the branch since its organization, sketching the meetings in hired halls

here and there until the Saints purchased their present property, a nice church home with good grounds for social gatherings. This church was dedicated five years ago by President F. M. Smith and Bishop J. A. Becker.

Brother Johnston paid tribute to departed Saints who while here on earth contributed nobly to the upbuilding of the work.

Vancouver is proud of its position in the Northwest. The Saints are taking their responsibility seriously, and when the local is called upon, they are not slow to answer. Their desire to be Zion builders is great.

On Sunday afternoon Brother Pope let the members look into his diary, and it was filled with joys and sorrows and simply overflowing with happenings of interest. Here is a sample excerpt from the diary: "Attended union sacrament service at Vancouver and enjoyed the blessings of the Spirit. Baptized Madie Dunlap and Stanley Spargo. Blessed the baby of Vida Butterfield." Brother Pope was glad when he read these names that they were in the congregation listening and are still actively engaged in the work. He read that twenty-one years ago at Vancouver he preached on his fiftieth birthday.

The young people chose for the theme of the vesper service which they conducted for all in the early evening, "*The Pioneers*," and paid tribute to the older members of the branch.

Elder M. H. Cook delivered the closing address at seven-thirty.

The women's department received thanks for their splendid meals. They served three hundred, and demonstrated what real working together means.

A number of visitors are here from the prairies, among them J. Dallyn and wife from Ribstone; Sister Woldroff and Miss Margery Woldroff, from Edgerton, Alberta, and Sister Ivan Duckworth and son, Clyde Ellis, from Delisle, Saskatchewan.

Brother Cook was here a short time ago holding some cottage meetings.

### Deer Grove, Illinois

Elder C. A. Beal, of Clinton, Iowa, has been holding cottage meetings in this vicinity for the past two years with good interest.

Sunday, April 15, an all-day meeting was held at the home of Brother and Sister L. E. Burgess. Ninety-two were present. One baby was blessed during these services.

### Webb City, Missouri

#### Oronogo and Second Streets

Webb City church was the scene of a pretty wedding the evening of March 24, when Mary Malissa Hobart, daughter of Brother and Sister C. H. Hobart, became the bride of Ellis W. Rauh, of Independence. The ceremony was performed by Elder Frank McDonald, of Independence. The wedding march was played by Cleda Spencer and Mrs. Hazel Bogner sang, "*I Love You Truly*." The bride and bridegroom were attended by Miss Ruth Hobart, sister of the bride, and by Earl Howe, of Independence. The newly-wedded couple will make Independence their home.

Sacrament service April 1, was well attended and an impressive hour. Seated on the rostrum were fifty singers from different parts of the district, also District President Amos T. Higdon and Pastor Ira O. Waldron. Under the direction of the district chorister, V. L. Krucker, the singers sang old-time hymns while the emblems were served by Priests Albert A. Cobb and Roy G. Oehring. After this the Easter cantata, "*Our Living Lord*," by Wilson, was given, V. L. Krucker directing.

Immediately after the service, the singers were served luncheon at the church. They then drove to Coffeyville, Kansas, where the cantata was broadcast at 4 p. m. over KGGF. Returning by way of Pittsburg, Kansas, they gave the cantata at 8 p. m. Mrs. Ethel Gaston accompanied the chorus in each presentation.

A number of the local membership are unable to attend services on account of sickness. Among these are some aged members, Brother and Sister George Jones, and Brother W. R. Virgin.

Those who were fortunate enough to be able to attend General Conference have returned home, reporting a wonderful get-together, which gave satisfaction and courage to their souls.

At a special business meeting April 18, Dorothy Mottet was elected branch church chorister for the remainder of the year. The former chorister, Mary Hobart Rauh, has gone to Independence. Ruth Hobart was chosen as church school chorister.

Local Saints gladly welcomed Brother and Sister Wolfe and family, of Cameron, Missouri, who lately came to Webb City.

## Briefs

### Delegates Are Enthusiastic

From many branches and districts in the church comes word that General Conference delegates have arrived home reporting a good time at conference—excellent class study, splendid sermons and lectures, spiritual prayer meetings, new ideas, and happy hours spent with friends of the faith, old and new.

### Spring River District Choir Sings

The Spring River District Choir of fifty voices, directed by V. L. Krucker, presented the beautiful cantata, "Our Living Lord" three times on Easter Sunday. The first rendition followed the sacrament service in the morning at Webb City, Missouri, the second was broadcast over KGGF at Coffeyville, Kansas, at 4 p. m. And the third performance was given at Pittsburg, Kansas, in the evening.

### Little Rosemary Lewis Is Dead

Rosemary Lewis, the baby daughter of Apostle George G. and Sister Edith Lewis, born to them in Australia nine months ago, passed away March 18, from diphtheria. At the time of the baby's death Sister Lewis was in the isolation hospital suffering from the disease, and no one was permitted to visit her in her hour of grief.

### Sunday Evening Bible Study Popular

The Bible study hour instead of the Sunday evening sermon is almost as popular with nonmember friends as it is with Saints of Colorado Springs Branch. Everyone brings his Bible, the text is read and discussed verse by verse, and opportunity is given for questions. Elder J. D. Curtis is in charge of the study.

### Back to Missionary Fields

The missionaries who gathered for General Conference, have returned to their fields. Members of the Quorum of Twelve have scattered to various parts of the United States to resume their work as missionaries in charge. With them they take new courage, new hope, new zest, and new consecration.

### Bible Starts Something

To her sister, a little girl once said: "Barbara, I tell you the Bible does not end in Timothy; it ends in Revolutions."

She was right. The Bible always starts something in the mind of the impressionable. No man opens his Bible, and remains what he was before. —Lyman P. Powell in *The Better Part*.

## Gaylord, Michigan

### Church School Is Growing

Gaylord Branch is moving forward. In spite of the long, cold winter, they had very good services. The church school is steadily improving under the leadership of Elder Elmer Parkes.

The young people of Northern Michigan District met at Gaylord, March 11, for the purpose of organizing the Zion's Christian Legion. About two hundred people came even though the temperature was ten below zero, and all were enthusiastic.

Apostle D. T. Williams was in charge of the service. At noon the women's department served dinner to about two hundred and seventy-five. Then a musical program was presented, each branch contributing vocal or instrumental numbers. This was followed by a business meeting. Officers elected for the coming year are: Divisional commander, Elder Hector McKinnon, East Jordan; secretary, Iah Schreur, Gaylord; treasurer, Harvey Sheffer, Cheboygan; director of solicitation, John Schreur, Gaylord; director of socialization, Joseph Hale, Gaylord; director of publicity, Donald Swan, Gladstone. Northern Michigan is behind this organization and determined to do its part to make it a success.

Several carloads of young people attended the general convention at Saginaw the latter part of March.

The delegates to General Conference have returned, reporting a very good time, excellent class work, and study periods. Everyone is enthusiastic to render more consecrated service to the church.

## Dow City, Iowa

### Growing in Number and Purposefulness

Friday evening, March 16, was young people's night at Dow City, and marked the close of a series of sermons preached by Elder E. Y. Hunker to an attentive congregation. The membership were much encouraged by the admonition of this consecrated missionary. Five were baptized, making nineteen additions to the branch membership by baptism in a little over a year.

Saints at Dow City have received additional strength during the past year from several families who have moved into the branch, including some who hold the priesthood.

A number of members living at Dunlap have been coming to Dow City to church in a bus, and have made a material showing in the morning services.

Dow City has a group of active young people who are organized and functioning in branch activities, and from whom workers expect much encouragement and effective help. The missionary services just closed were held at their request.

The church school is functioning under the direction of Brother Frank Fry, as-

sisted by an able group of department heads.

The priesthood have united in a program of visiting and have set as a goal the visiting of, or contact with, every member on the rolls in a constructive, consistent effort along this line.

## Seattle, Washington

### Greater Spiritual Liberty—Greater Determination to Go On

At the suggestion of Pastor Alma Johnson, Seattle Branch has undertaken a series of Sunday evening sermons by the local priesthood. In February Elder Carl Crum started the series with "What We Believe About God," and occupied the pulpit for three consecutive Sunday evenings, then Elder Alma Johnson followed for two weeks on "What We Believe About Man," after which Elder Dave Coleman discoursed for two more weeks on "What We Believe About Jesus Christ." Elder Alma Johnson has occupied two more and will perhaps go to the third week on "The Mission of Jesus Christ." Following him, Priest E. A. Davis will discuss the "Need for the Restoration," and then Priest Charles Powers will preach on the "Message of the Restoration."

The series has been interesting and instructive, and has given the local priesthood an opportunity to get valuable experience in research work as well as in preaching.

Seattle Branch has been enjoying a greater degree of spiritual liberty of late, and many are expressing a determination to press onward toward Zion. Attendance at the Wednesday evening prayer meeting has been increasing.

On Friday evening, April 13, the young people's organization, under the leadership of Sister Grace Emslie, gave a "spring frolic" at the Green Lake Field House, a civic building for recreational functions of local clubs and organizations. A nominal charge is made for light, heat, etc. This makes a very desirable place for large parties, entertainments, etc. No admission is permitted to be charged and all functions must be free. The "frolic" was very much of a success and about one hundred members, their families and friends, were present. A contest was conducted in which a series of nine games were played. There were credits given for each game or contest, and the one having the highest number of points for the evening received a prize. Punch and cakes were served for refreshments.

The public is quick to discover when any church takes seriously its responsibility for its members.—Lyman P. Powell in *The Better Part*.

## Fulton, Iowa

### Enjoy All-day Meeting

Saints and friends enjoyed an all-day meeting two weeks ago. Brother C. A. Beal, of Clinton, Iowa, was the speaker in the morning, afternoon, and evening. Eighty-five were present for the morning service, after which a cafeteria lunch was served.

Eighty-three people, including many nonmembers, listened to an inspiring sermon preached by Elder Beal in the evening, on *"The Church at the Present Time."*

Brother John Heide handed in seventy-six pennies as his birthday offering. A few weeks ago a group of relatives and friends gathered at his home to help him celebrate his birthday.

The ladies' aid met at the home of Mrs. John Heide. A small group was present, spending their time sewing. Nearly everyone is busy with her spring work.

## Colorado Springs, Colorado

### Appreciate Their Blessings

Saints of this city feel that God is very good and that he is blessing them. They were glad recently to welcome a new sister, Mrs. Manigold, into their group, and a short time after, her husband followed her into the waters of baptism. He is the oldest candidate for this ordinance that this branch has ever had.

Local members were thrown into consternation about Christmas time to learn that the church roof was about to fall on their heads, and they were a little discouraged, too, as they wondered where the means was coming from for a new roof. But Branch President Ebeling does not hesitate when he sees a duty that needs doing. They started to work, and now the new roof is on and the inside is newly calcimined.

The Saints appreciate the help of a part-time member of this group. He comes from Independence, Missouri, and rolls up his sleeves and helps like a veteran in local work and problems. Colorado Springs members are glad to see him every time he comes, and their prayer is that united faith will prevail and Sister Katschkowsky will be made whole once again.

Local young people are a sincere, faithful group, and the branch is proud of them. They are a busy people, but have taken time to prepare and present several dramatic entertainments and to sponsor jolly social affairs.

For some time now the Sunday evening sermon hour has been converted into a Bible study hour. Everyone brings his Bible, the text is read and discussed verse by verse, and free opportunity is given for questions. This is in charge of J. D. Curtis and is proving attractive to members and nonmembers.

The women's department is making comforts for reunion visitors. The reun-

ion will probably be in August, and comforts are needed then in this mountain country.

## Denver, Colorado

### Attractive Services There

Easter Sunday worship began with a sunrise service at six o'clock, attended by a large number of Saints. A short sermon was delivered by the pastor. A dramatic service, *"Light of Life,"* directed by Mrs. Fred Black, was presented by the following: Mrs. Leo Shupe, Mrs. Farr Kemp, Mrs. Clive Harper, Mrs. Ray Lucas, Herbert Merriman, Elaine Salyards, Burrell Shupe. Music was furnished by a quartet consisting of Wilma Graybill, Betty Newlands, E. W. Fishburn and E. J. Williams, and by Mrs. Alice Milligan and Wilma Graybill, soloists. Readers were Glaude Smith and Howard Sheehy.

The theme for the church school, *"What Hast Thou Given?"* was carried out in scripture readings by Mrs. Emma B. Lewis and in songs by the school.

At 10:45, the choir, directed by Mrs. Alice Milligan and accompanied by Inez Schrunk at the organ, gave the cantata, *"The Living Christ,"* by Stultz. Soloists were Wilma Graybill, soprano, Glaude A. Smith, tenor, Harry Almy, bass.

At the close of this service, the wedding of Una May Holmes and Vernon C. Young was solemnized. The simple but impressive ceremony was read by the pastor, Glaude A. Smith. Inez Schrunk was at the organ. Brother Smith sang *"Because,"* and Sister Milligan sang *"Oh, Promise Me."* The young people have the sincere wishes of the congregation for their happiness.

Communion service at 4 p. m. concluded the worship of the day.

Mr. and Mrs. Howard Sheehy are the parents of a son, Howard, Junior, born March 19.

Harrison B. Coon died very suddenly Wednesday, March 28, at the age of sixty-five years. He had been a member of Denver Branch for many years, and will be greatly missed. He leaves to mourn, his daughter, Mrs. Edward Petsch, of Denver. His wife passed away last September. Funeral services were conducted Saturday, March 31, by the pastor, assisted by E. J. Williams.

## Anderson, Indiana

About fifty members of the Indianapolis Branch met with the Anderson group at the home of Brother and Sister Tice, to celebrate the birthday of Brother Arthur W. Gage, sr., pastor of Indianapolis Branch, on March 17. The evening was spent in singing songs, playing games, and participating in contests all of which partook of the spirit of Saint Patrick's Day. At the close of the party refreshments carried out the green and white color scheme. A beautiful birthday cake and gift were presented to the guest of honor as a token of the sincere wishes of his friends.

## Briefs

### Unique Observance of Branch Anniversary

British Columbia Saints gathered March 11, in large numbers, to help Vancouver Branch celebrate its organization twelve years ago. Features of the day were the reading of the branch organization minutes, the story of its early history, and many reminiscences concerning the local's growth. In the afternoon Samuel Pope read portions of his diary giving intimate glimpses of the branch's progress, and in the evening the young people paid tribute to older members in their vesper service theme, *"The Pioneers."*

### Treasure

*"Guard within yourself that treasure kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness."*

### Seek Prayers

Sister Lizzie Parrish, of Pekin, Illinois, seeks the prayers of all. She is seriously ill with erysipelas of the head. Her brothers and sisters are praying that she may be healed, and able again to carry on her work as superintendent of the church school.

### "I Sing to God."

Jenny Lind, when asked the secret of her marvelous power as a singer, said: *"I sing to God."* She forgot the people and looked into God's face and sang.—R. J. Miller.

## Mount Washington

### Members Ask Prayers

Mount Washington Saints ask the prayers of all for Sister Amos B. Tomlinson, that she may have strength to make the trip to Alley, Missouri, where her husband is in the Civilian Conservation Corps. She has been dangerously ill with a nervous collapse.

### Words of Commendation

*"The Herald is the one thing that keeps the isolated members in contact with the church,"* writes Sister Howard Westerman, of Center, Colorado. *"I especially liked the article about prayer in a recent issue. It did me much good."*

*"I have confidence in our leaders, and my prayers go up to God daily for them and for the whole church, that we may go forward and redeem Zion."*

## Independence

The last of the March and April series of Graceland broadcasts over KMBC, went on the air Sunday evening, April 29. Next Sunday evening KMBC will return its listeners to the former 5 p. m. vesper service. At the ten o'clock L. D. S. service in the evening the Central Church Choir, of Kansas City, will sing, Eugene Christy directing. Last Sunday night at this hour the Guilford, Missouri, Girls, directed by Oma Ross, gave the musical program, assisted by Harold Jobe, tenor. Bishop A. B. Phillips was the speaker.

### Stone Church

Brotherhood Sunday was observed at the Stone Church in the morning, Pastor John F. Sheehy, in his eleven o'clock sermon, addressing an earnest plea for true brotherhood to a large congregation. For a Scripture lesson he read Matthew 28: 19, 20.

The Stone Church Choir furnished special music, Paul N. Craig directing, and Hazel Scott Withee playing the organ. Mrs. Nelle Kelley, soprano, sang a solo.

The early morning and the two-thirty afternoon general prayer meetings Sunday were greatly enjoyed by the Saints, who went to their homes, refreshed, encouraged, and inspired for a new week of endeavor to serve the Lord.

Following the evening church school session Sunday, a good-sized crowd assembled to hear Elder J. A. Gillen preach, and no one was disappointed in his words of counsel. His entire sermon was an earnest exhortation to the Saints to exercise faith in the living Christ. Feelingly he portrayed the need for such a faith, the benefits of its exercise, and the wondrous blessings in store for all who strive for the life more abundant and for the living Christ. For Scripture lessons he read and explained Psalm 19, and portions of *Doctrine and Covenants* 85.

Music for the evening was supplied by the Guilford, Missouri, Girls' Chorus, directed by Oma Ross and assisted by Harold Jobe.

The To-Ko-Lon Class of the young people's division of the Stone Church enjoyed a fellowship meeting at three o'clock Sunday afternoon at the home of their teacher, Mrs. Della Haberlein. A fine program, discussion of class business with emphasis upon some projects to be undertaken soon, and refreshments caused the afternoon hours to fly.

Steady attendance is accorded the young people's Wednesday evening prayer service in the lower room of the Stone Church. Last week the opening talk on "*Enduring Convictions—Do We Have Them?*" was given by Earl Higdon. Almer Sheehy was in charge of the service, and Evan Fry led the songs.

Friends in Independence were grieved to learn of the death of Rosemary Lewis, infant daughter of Apostle and Sister

G. G. Lewis, now in Australia. For many months prior to their going to Australia, Brother and Sister Lewis lived in Independence, where he was director of religious education for the city, and Sister Lewis was in charge of the women.

### Walnut Park Church

Another beautiful Sunday saw splendid turnouts at the church school and morning preaching service. The program period of the church school was given over to a special number by the orchestra, directed by Orlando Nace.

At eleven o'clock Evangelist Albert Carmichael was the speaker, his sermon being preceded by an anthem, "*Remember Now Thy Creator*," sung by the choir under the direction of Minnie Scott Dobson.

Apostle J. F. Curtis was the speaker Sunday evening.

The monthly priesthood meeting of Walnut Park congregation was held at two-thirty Sunday afternoon. The pastor spoke of his desires for the future progress of the work at Walnut Park, after which a round-table discussion was held on a number of matters of local interest.

The troop of Boy Scouts sponsored by the Walnut Park congregation attended the annual round-up of the Covered Wagon Area at the American Royal Building in Kansas City Friday and Saturday evenings. Ammon Badder is scoutmaster and Paul Anderson assistant.

### Enoch Hill Church

There was large attendance at all services of the day on Sunday. The beautiful day invited everyone out to worship.

Elder W. J. Brewer's class contributed well to the worship period, in the morning giving a most interesting program. The Pilot Class was happy to have H. E. Winegar out again after his injury and illness.

Apostle E. J. Gleazer was the eleven o'clock speaker and read as the basis of his sermon Isaiah 32: 17, 18.

Elder J. W. A. Bailey was the speaker Sunday evening, his theme being "*Restoration*." Instrumental numbers by Alfred Waters and William Worth were appreciated by the congregation.

Sister Sarah C. Thomas, mother of Pastor E. A. Thomas, is seriously ill at her son's home. Sister Thomas is known to the Independence Sanitarium and to many others as "Mother" Thomas. She was matron of the Nurses' Home for a number of years.

### Englewood Church

Sunday morning, April 22, Apostle J. F. Curtis was the speaker. In the evening Apostle E. J. Gleazer delivered the sermon.

At eleven o'clock, Sunday, April 29, the pastor, Elder R. W. Howery, spoke.

At seven-thirty the young people had charge of the service. Doreen Hougas was the song leader, and Wilma Clow the pianist. Sister Mary Hiles sang, "*We've a Story to Tell*," accompanied by Olive Peterson. The speaker was Brother Cecil Walker, president of the Independence Young People's Council. His talk was based on the problems of young people in Zion.

The women under the leadership of Sister Bernice Stobaugh met at the church Wednesday, April 25, and devoted their time to cleaning the building.

The monthly social of group 36-East was held Friday night, April 20, at the home of Brother and Sister Moore. Brother U. W. Greene told of some of his spiritual experiences.

Group 35-West held a friendly meeting at the home of Brother and Sister Alma E. Rannie Friday night, April 27. Brother Ammon White favored the twenty-six present with a talk about some of his experiences.

These group gatherings are a new feature started at Englewood, and it seemed quite fitting that both of the get-togethers recorded above should be held in the homes of the respective group elders.

### Gudgell Park Church

On Easter Sunday, April 1, the church was well filled for sacrament service. At the close, the congregation gathered on the plot of ground just south of the church where they are planning a community garden. They were joined here by Brother and Sister Charles C. Koehler and a short dedication service was held. Prayer was offered by Brother Koehler and an inspiring talk was given by Sister Koehler. The majority of this group is working on the project, putting in four acres of garden for the use of those who will need it.

This undertaking is in charge of the women's department, but many others outside of the department are giving willing assistance.

The Easter sermon in the evening was by Pastor Walter Chapman. Two songs were sung by the junior choir lately organized by Sister Roy Martin.

Sunday school was held at Gudgell Park during General Conference, and the Sunday following Elder A. C. Martin, of Seattle, Washington, was the morning speaker. His subject was "*Faith*" and he said among other things that faith builds highways out of obstacles. It makes molehills out of mountains, and faith makes God seem nearer than trouble.

At seven-thirty Elder E. Y. Hunker spoke on "*Repentance*," and the need of the Saints' still continuing to cry repentance, not only to the world, but to the church. "This church has need to go on its knees in repentance," he said, "and to be reconciled to God and our fellow men."

Speakers the last Sunday in April were Elder Herbert Barto and Elder Walter Self. Brother Barto chose for a text, "I am come that ye might have life and that ye might have it more abundantly," and he showed how God's plan takes care of every phase of human life, spiritually, physically, and socially. Brother Self's sermon was on the power of the gospel of Jesus Christ.

### Spring Branch Church

At the close of the Sunday school class period last Sunday Brother Ira Weeks talked on "Prayer."

Elder Robert Fish was the speaker at eleven o'clock, and the choir sang, "Burst Ye Emerald Gates and Sing."

As usual a large crowd attended the night church school. The young people presented the program, and their theme was "Reverence."

"The Necessity of Revelation from God" was the topic of Apostle E. J. Gleazer's fine sermon in the evening. For a text he used part of Elijah's prayer: "Let it be known this day that thou art God in Israel." "The world needs this revelation," he declared, "more than anything else."

The young people's choir sang "Oh, Help Me Walk With Thee." Pastor M. C. Jacobson presided over the service, assisted by G. W. Eastwood.

The Wednesday night and Sunday morning prayer meetings continue to help this district. When gathered in services of this nature the worshipers remember the sick and all who ask for prayers.

### Second Church

"The Purpose of Our Creation" was the sermon theme of Brother Roy Settles, of the local priesthood, Sunday morning. The choir sang the anthem, "O Be Joyful."

Stereopticon slide scenes vividly presented the life of Christ to the juniors downstairs at the same hour.

A short song service opened the evening hour. Pastor W. N. Inman was in charge. Special music was furnished by the Misses Mabel and Ruth Tignor, from Liberty Street, accompanied by Mrs. Gertrude Davis. Elder W. I. Fligg was the speaker and his theme was "Sleeping on Our Opportunities."

Miss LaMita Ferne Page, daughter of Mr. and Mrs. H. H. Page, of Independence, and Vollie T. Jones, son of Mr. and Mrs. G. E. Jones, also of Independence, were married at the home of the bride's sister, Mrs. Roy E. Settles, the evening of April 27. The ceremony was performed by Roy E. Settles, brother-in-law of the bride. The bridal pair were attended by Mrs. Roy Thompson, sister of the bridegroom, and Roy Thompson.

Honest toil is holy service; faithful work is praise and prayer.—Henry Van Dyke.

## Far West Stake

### Far West Branch

The members of Far West Branch are feeling encouraged by the addition of some new members from other places. Elder J. E. Hovenga, of Maple Grove Branch, gave a splendid sermon on March 18, leaving all with a strong determination to press on in the good work. On the twenty-fifth Elder C. E. Wood of Kingston occupied the pulpit and gave a fine sermon on the subject, "Faith."

The sacrament service on Easter Sunday was not so well attended on account of muddy roads, but in the evening the young people of the branch gave a play, "The Lost Church" to a full house.

### Saint Joseph Branch

An impressive ordination service was held Easter Sunday afternoon at the Second Church with all four churches represented in the congregation and in the candidates ordained. Three priests were ordained to the office of elder, Roscoe D. Peterson, of Third Church; L. Warren Hill, of Fourth Church, and A. J. Moffet, of Second Church. Emery J. Benjamin of Third Church was ordained to the office of a priest and four deacons were ordained as follows: Deyo Edwards, of Third Church; Hallard W. Felch, Second Church; Donald Hale, of First Church, and Dewey Anderson, of Guilford branch. Those officiating in the ordinance were Elders Ward A. Hougas, F. L. Hinderks, Milo Burnett, and O. Salisbury. Special music added to the effectiveness of the service and Elder Hinderks delivered a charge to the men. At the close all joined in singing "Consecration."

Easter being the first Sunday in the quarter, the amalgamated sacrament service for the city was held at First Church with a fine attendance and spirit.

### First Church

Easter Sunday was a full day for First Church Saints and a happy one. An early morning prayer service was well attended. The church school hour that followed was given to the children's division who presented a colorful Easter pageant.

It was most appropriate that the Saints from all four churches should gather together to partake of the sacrament on this Easter Day. A quiet peace pervaded the service and Bishop Milo Burnett gave the theme talk.

One young man, from First, was among those ordained at the city-wide meeting in the afternoon at Second Church.

The day was climaxed by the beautiful rendition of the cantata, "Olivet to Calvary," given by the choir under the direction of Evan J. Ehlers. The soloists were Mrs. C. E. Haden, soprano; Miss Pearl Kinnaman, contralto; Mr. Carmen Nelson, tenor; and E. J. Ehlers, baritone.

Miss Kinnaman, also accompanied on the piano and Mrs. E. J. Ehlers on the organ.

All services except the church school were dismissed the two Sundays of General Conference, and many took advantage of the opportunity and spent the day in Independence.

The O. T. Z.'s have taken over the fourth Sunday evening of each month to provide the service. On April 22, they presented an effective program with the theme, "Who Is My Neighbor?" Music was furnished throughout the program by the girls' chorus. The program included several poems, a talk on the theme and a story adapted from "The Vision of Sir Launfal," and was brought to a close with a dramatization of the parable of the "Good Samaritan."

The morning speaker was Elder H. L. Barto, of Independence, who formerly labored in Saint Joseph. One of the church school classes had a home-coming celebration and a number of visitors worshiped with the present members and enjoyed renewing old friendships.

The O. T. Z.'s held their regular monthly social meeting on Tuesday, April 10, at the church. Games were played and refreshments were served.

The Dramatic Club held their regular meeting Thursday, April 26, at the church. A program of skits was enjoyed by a large group and a Mother's Day program was planned.

The women's department had an interesting program at their Thursday meeting, April 26, including a report on the conference class work and the women's meetings by Mrs. Wallace Smith and Mrs. Emma McPike, of Boise, Idaho, who is visiting here since conference.

## Casey, Illinois

### Disorganized Group Would Like Missionary Series

The five or six families of Saints still living at Casey are trying to obey the gospel. They have Sunday school in their little church, but their branch has been disorganized, and they have had no elder among them for more than four years. For six years Brother H. M. Curtis was their pastor. He and Brother E. L. Ulrich brought the gospel to this group in 1924, and about fifty people were baptized. But several have moved away, and the local is no longer organized.

The Saints are eager for gospel sermons, and would be glad to pay the expenses of an elder who could come and hold services for them. Casey members are all laboring people and work has not been plentiful, but they know that the gospel is true, and they want to live as the Lord wishes them to. They would enjoy the privilege of renewing their covenant with God.

The Saints desire prayers for a sister who is losing her eyesight.

## Kansas City Stake

The classes, held the second and fourth Sundays of each month by Bishop J. A. Koehler on the "Constitution of Industrial Zion," and Elder R. L. Bishop on "Latter Day Saints In Business," were conducted Sunday, April 22, at two-thirty and three-thirty, with a fair attendance.

### Central Church

This congregation was most happy to have as its speaker, Sunday, April 22, Apostle E. J. Gleazer. The choir sang, "Seek Ye The Lord," as the morning anthem, assisted by Charles Stilsen, soloist.

Although the membership enjoyed visiting General Conference for two Sundays, all seemed happy to be back to the home branch once again.

The young people were in charge of the evening service, and plan to hold one evening service each month. The chorus, quartet, and solo numbers which are to be entered in the coming music contest, were presented, after which Pastor C. E. Wight, gave a short talk.

### Gladstone Church

The order of worship for Easter Sunday was as follows: a story by Sister C. A. Skinner, soprano solos by Miss La Rena Bullard, Easter selections by the local young people's chorus, and the sacrament message by Pastor S. S. Sandy.

During the month of April this group had an old-fashioned social at the home of Sister Witte, forty-one attending.

Brother Eugene Zink has been holding cottage preaching services with about twenty nonmembers attending. Good interest is being shown.

The Kansas City Stake O. B. K. young people's prayer meeting was held the evening of April 25, with Gladstone group, one hundred and fifteen being present.

A few years ago one frequently met the idea that religion is not an essential element in the making of the modern world. The circulation of that idea seems to have declined with the circulation of money. The jaunty, self-sufficiency and cockiness of yesterday are no longer the vogue. The prophets of "unyielding despair" have few followers. It is one thing to talk objectively about unyielding despair while driving down the avenue in the latest "eight"; it is another thing to hold it as a philosophy when trudging from one place to another looking for a job. Conditions to create an attitude of unyielding despair are here, but men find it unsatisfactory as a philosophy to live by. They want to hope. Today many are faced with the dilemma—faith or suicide. They are turning to the church for courage and many a preacher is accomplishing more today through his sermons than he ever did before."—William K. Anderson, in *Federal Council Bulletin*.

## Zion's Christian Legion

### THE RESPONSIBILITY OF THE LEGION COMMANDER

By D. T. Williams

A few words concerning the responsibility of the one who stands at the head of Zion's Christian Legion may be not only a matter of interest but a matter of necessary instruction to the officers and members of the organization. To quote the Statement of Outlines and Objectives: "The Legion Commander shall preside over the general activities, such as the Legion Convention and other general meetings, and have oversight of all Legion activities."

Having oversight of "all general activities" will of necessity mean much to the success of the organization if the work it seeks to accomplish is achieved. It will be the responsibility of the chief officer of such an organization as this to see that the machinery is kept running as smoothly as possible that it may thereby realize its purpose with the least degree of friction. This will make necessary the elimination of those elements of trouble that may stand in the way of success.

It is the understanding that this is a service organization to be operated for the good of the church. We will seek therefore to administer the enactments of the conventions in such a manner as will reach out to a realization of the objectives we have set before ourselves. In light of these facts the Legion Commander will expect that every Divisional Commander as well as every Company Commander will render a full meed of cooperation.

Further, it will be the special task of the Legion Commander to suggest the ways and means through which the specific objectives we have set before our institution shall be realized. He will recognize this as a special responsibility and will give his time and attention to the accumulation of such material as will help all officers and members in their immediate and future problems.

We will set up in the near future a general headquarters which will act as a clearing house for the ideas and suggestions sent to us by those working out problems of interest to all. Watch this space in the *Herald* for the announcement of headquarters address. Also watch this space in the future for suggestions of ways and means of realizing the victory necessary to make the work of Zion's Christian Legion a success.

○ God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee; thy right hand upholdeth me.—Psalm 63: 1-8.

## Own a Home in Independence

A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

3 rooms—about $\frac{3}{4}$ acre—four blocks from Auditorium.....	\$1,750
5 rooms—modern—northwest section .....	1,250
5 rooms—modern—close to business section .....	1,500
5 rooms—modern—north of square .....	2,500
8 rooms—modern—north section .....	2,750
7 rooms—modern—south of square .....	3,000
7 rooms—modern—northwest section .....	4,000

### SEE THESE WHILE ATTENDING CONFERENCE

Church bonds will be accepted in payment of unencumbered properties and of church equities.

CENTRAL DEVELOPMENT  
ASSOCIATION  
221 West Lexington Street  
Independence, Mo.

or  
THE PRESIDING BISHOPRIC  
The Auditorium  
Independence, Mo.

# The Restoration---God Sets His Hand to Build

By C. A. Edstrom

SINCE the dawn of creation God has been trying to build, with the aid of man, a social order, "a city which hath foundations, whose builder and maker is God." But man in his own wisdom has sought to set aside the counsel of God and build according to his own plans.

That there is a need for a system of human living together which will provide equal opportunity for physical, mental, and spiritual development requires little argument. Such a need is evident from the fact that all around we see the spirit of discontent, misery, and poverty.

Man is a social being and as such cannot live unto himself. He craves companionship. This inborn craving forced him in early times to seek the association of other men. His families grew into small tribes; then he built villages and towns which grew and expanded into large enterprising cities, finally culminating in a definite national life. This raised barriers whose roots were buried deep in the soil of nationalistic idealism. Now, due to the inventions of our modern day, one nation has become so involved in the affairs of other nations that man is forced to the necessity of thinking in terms of a universal type of society. God knew that eventually man would be faced with such universal thinking, and consequently has urged man time and time again to "seek ye first to build up the kingdom of God . . . , and all these things shall be added unto you."

## JESUS REEMPHASIZES THE PLAN

Jesus when inaugurating his movement for the establishment of an ideal society emphasized the fact that "life is more than meat, and the body than raiment." He hoped to divert the attention of his disciples from a narrow vision of endeavor to one of such proportions as would reach into the life of man wherever he was found. This was the thought Jesus would plant in the soul of these men when he said, "I will build my church. . . ." For a moment let us look at that church. Its philosophy is built upon three basic fundamental principles: faith, love, and forgiveness. Upon this foundation must be raised the superstructure of an institution that will withstand the stress and strain of life. Out of these three life principles spring all the other attributes of a life exemplified by a true follower of Christ. "If ye continue in my word then are ye my disciples indeed."

Faith in God means a conviction, deep within the soul, that He is, and that He is a rewarder of them that diligently seek him. It further means an abiding confidence in the manifold promises

made by God; and that within man lies the possibility of realizing the hope of God's majestic kingdom, providing he subscribes to the laws of its founder. Faith in God and faith in man go hand in hand. Neither can live without the other. God has intended that this work of building His kingdom be a cooperative project, for "we are laborers together with God."

The test of discipleship and of men's right to have a part in the rearing of this new social order was love. Love is the great commandment. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." Their willingness to teach the hands to work, the mind to think, and the heart to love in the interest of this universal achievement was the determining factor in fitness for the kingdom.

From the well of love is drawn the waters of forgiveness. Out of the heart of man springs both good and evil. It is the source of the acts of beneficence as well as the acts of sordid thinking. From it comes the seeds of suffering, crime, poverty and kindred ills. Jesus knew how great a matter a little fire kindles when he said, ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift." These men were taught that within the borders of this kingdom there were no class, racial, or color lines. All men were brothers. Jesus pointed them to the perfect life.

To further the teaching and the exemplification of this more perfect life, Jesus chose twelve men, and other seventy, and commissioned them, "Go ye into all the world, and preach the gospel. . . ." These men were pioneers. Into a world of idolatry, superstition, and self-righteousness they went to proclaim a gospel of faith and love and forgiveness. They met the attacks of false friends, ambitious men and political animosities, yet they continued on, sowing the seed of truth. The price they paid for the truth they had espoused was their life. As the work grew it became necessary to increase the ranks of their organized forces to care for the needs of the people added daily. The church that Jesus builded had apostles, seventies, evangelists, bishops, high priests, elders, priests, teachers, and deacons. It was a church with divine authority to represent God. It was a church of power, much assurance and the Holy Ghost. It was a church of miracles, gifts of healings, helps, governments, and diversities

of tongues. But designing men were not satisfied with the simple teachings of Jesus, so changes were proposed.

## MAN INTERRUPTS THE PLAN

Jesus knew that his philosophy would meet with opposition from unscrupulous men—men whose hearts were filled with hatred, desire for power, and the love of wealth. Of this condition Jesus warned his disciples and prepared them to meet it.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11: 12.

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth."—John 12: 35.

Men not in sympathy with the simple teachings of Jesus tried to put an end to the spreading of his message. They thought that with the death of Jesus on Calvary the light of the gospel would surely be extinguished, but they failed to reckon with the power hidden deep within the confines of this message. The disciples caught up the torch of truth and in the face of dangers upon every hand carried on.

The apostles ceased not to warn the church of its impending danger from forces, both without and within.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 29, 30.

"For the time will come when they will not endure sound doctrine; . . ."—2 Timothy 4: 3.

Persecution of the church continued with increasing bitterness.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth."—Hebrews 11: 37, 38.

Reference to the historian Mosheim reveals interesting facts bearing on the overthrow of this primitive church:

"The Christian church was scarcely formed when in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion that was taught by the apostles, mediated changes of doctrine and worship."—Chapter 5, paragraph 1, First Century, Part 2.

"... They, however, acquired strength by degrees."—Paragraph 2.

"The Gnostics corrupted the doctrine of the gospel by a profane mixture of oriental philosophy with its divine truths."—Paragraph 3.

Of the second century he writes in Part Two:

"Its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtleties of imaginary science."—Chapter 3, Paragraph 3.

Of the fourth century he wrote:

"At the conclusion of this century there remained no more than a mere shadow of the ancient government of the church."—Part 2, chapter 2, paragraph 2.

He further states that in this century "pride, arrogance, luxury and vice increased greatly. . . ; but first among the ministers." In the sixth century he says "learning was neglected, and intemperance, luxury, and love of power increased among the clergy."

We can readily see that the church which was designed to bring salvation to men gradually lost its beauty, majesty and power and was no longer adequate for the task of lifting men to heights of spiritual development. Men substituted a form of godliness but denied the power thereof. The people were left to wander to and fro in darkness, ever seeking but never finding.

But God had not forgotten the children of men. He bided the time when men should become sick of priestly corruption and in the power of faith come out against the evils of that perverted church. Strong men, such as Wickcliffe, Lollard, Huss, Luther, Melancthon, Tyn-dale, Knox, Calvin, Wesley and others declared themselves in opposition to the spiritual slavery which held the people in subjection to priestly authority. They preached against the evil; they circulated printed matter and openly exposed their pernicious acts and idolatrous teachings. For their boldness they paid with their lives. Thus was prepared the way when God should again set his hand to build his majestic kingdom.

Luther looked forward to the restoration of the primitive church; Wesley visioned the choosing of the new apostles from Abraham's seed, and the coming of the last prophet.

Roger Williams, Baptist founder, once said, "There can be no recovery out of

that apostasy till Christ shall send forth new apostles to plant churches anew."

Alexander Campbell gave utterance to this statement, "The primitive gospel in all its effulgence and power is yet to shine out in its original splendor to regenerate the world."

Sir Isaac Newton said, "About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." Little did he realize the profoundness of the statement, for that is just what God proposed should happen.

#### GOD'S PLAN AGAIN OFFERED TO MAN

Until the beginning of the nineteenth century the restoration of all things had not yet been born, but was looked forward to with expectancy by prominent men of the age. Then when God did proceed to do a marvelous work which caused men to wonder they proclaimed it of the Devil. In that day of spiritual darkness the Lord said the wisdom of the wise would perish and out of the mouth of an unlearned man should come the law of a new social order.

During the excitement of a religious revival at Palmyra, New York, in March of the year 1820, a young lad, Joseph Smith, then less than fifteen years of age, was deeply moved to render obedience to the will of God. His mind was confused as to which denomination he should become affiliated with. One day he read in the Epistle of James that if anyone lacks wisdom he should ask of God, who is a rewarder of them that diligently seek him. Hear him.

"During this time of great excitement my mind was called to serious reflection and great uneasiness; . . . my mind became somewhat partial to the Methodist sect, . . . but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong.

"I at length came to the determination to 'ask of God,' . . . I retired to the woods to make the attempt.

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join.

"I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupts; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"

Between the years 1823 and 1827 Joseph Smith was visited upon several occasions by the Angel Moroni, who was the last writer and custodian of the plates containing the record of the Jaredites, Nephites and Lamanites. Joseph received lengthy instructions from Moroni concerning the translation of this record. This first edition of this record, the *Book of Mormon*, was received in 1830.

In May, 1829, Joseph Smith and Oliver Cowdery were ordained to the Aaronic priesthood under the hands of John the Baptist.

In April, 1830, Joseph Smith and Oliver Cowdery were ordained to the Melchisedec priesthood at the direction of Peter, James, and John.

In June, 1830, Joseph received direction from the Lord to begin the work of translating the Jewish Scriptures. This work was delayed for a time but was started again in September, 1831, and finally completed in July, 1833, approximately two years later. The first edition of the King James Version required forty-two scholars, students of Greek and Hebrew, and masters of English, two years and nine months to complete the work. Due to many mistakes a revision of the King James Version was necessary requiring fifty-two English scholars two more years at an expenditure of one hundred thousand dollars, to produce the English Revised Version of the King James Version.

Under the inspiration of the Spirit of God this young Prophet, Joseph, gave to the world a translation superior in quality and completeness—The Inspired Translation.

By divine intervention there was ushered into the world a restoration of all things; the law of a new social order. That social order has its roots firmly set in the soil of divinity. It reaches back into the recesses of the ages and gathers from holy men a rich heritage. You and I are afforded a priceless opportunity to make the philosophy of the kingdom of God become flesh. With a heritage so rich for our ground work we cannot, we must not, we will not fail to build.

Our bodies are temples in which God purposes to dwell by his Spirit, and while that Spirit is in us we know God, and the Spirit gives us life. But God's Spirit will not dwell in unholy temples, and if we defile the temple of God, he will destroy us by withdrawing the Spirit that "giveth life." The life does not die, but we lose it, are separated from it, if we "willfully" rebel against God after having received "the knowledge of the truth." And as man may lose "eternal life" by rebelling and turning away from God, the source of life, so the sinner may be freed from "everlasting punishment" by repenting and turning to God.—Elder Isaac M. Smith, in "*The Atonement of Christ and the Final Destiny of Man.*"

# The Bulletin Board

## Pontiac Centennial Celebration

Special services each evening beginning May 15, and terminating May 20, will commemorate the establishment of the church at Pontiac, Michigan. Meet your friends at the banquet Saturday evening, May 19. A cordial invitation is extended to Canadian Saints to meet with us. Saturday will be International Day. General church officials will be guest speakers at the banquet and also on Sunday. Accommodations for all visitors will be had Saturday night. Mail your reservations to the secretary, Clifford F. Vennard, 105 Poplar Street, Pontiac, *immediately*. You will regret it if you miss the centennial banquet. Tickets are available for fifty cents.—Clifford F. Vennard.

## Our Departed Ones

**CHAPPELOW.**—Walter Clarence Chappelow was born March 22, 1869, at New Trenton, Indiana, and departed this life March 23, 1934, at Independence, Missouri. In March, 1896, he united in marriage with Luella Kaufman and to them were born three daughters and one son, one daughter dying in infancy. In 1912, he moved to Independence. United with the church in 1879. He leaves to mourn, his wife, two daughters, Mrs. Hazel Penny, of Los Angeles, California, and Miss Gertrude Chappelow, of the home; one son, James, of Kansas City, Kansas; two sisters, Mrs. Winny Werner, of Independence, and Mrs. Florence Rudicil, of Middleton, Ohio; one brother, Edwin G. Chappelow, of Bates City, Missouri, and a number of other relatives and friends. Services were conducted by Elder Ammon White March 26, 1934. Interment was in Woodlawn Cemetery.

**TEETER.**—Elbert James Teeter, son of James J. and Lida Teeter, was born January 19, 1916, at Independence, Missouri, and departed this life at Seldon, Kansas, April 10, 1934. He united with the church October 1, 1924. He died after an illness of five days of pneumonia. Left to mourn are his parents; four sisters, Mrs. Gladys Overby, Mrs. Alma J. Edwards, Mrs. Laura Thomas, and Mrs. Beulah Meinershagen; and two brothers, Orin N. and Ervin L. Services were conducted by Elders Ammon White and J. D. Showers, at the Stahl Funeral Home. Interment was in Mound Grove Cemetery.

**EPPERSON.**—Opal D. Epperson was born at Rockyford, Colorado, June 14, 1892, and departed this life at a local hospital, March 7, 1934. She was united in marriage to Ernest Epperson, by whom she became the mother of one son, Orman. She united with the church June 15, 1904, remaining a true and faithful Saint. She leaves to mourn her departure, her husband; one son; her father, Jesse G. Stewart; a brother, Moroni N. Stewart, and a half-sister. Funeral services were in charge of Elder J. F. Mintun, who preached the sermon. She was buried in the cemetery about ten miles east of Council Bluffs, Iowa, where her mother was buried a few years ago.

**OWENS.**—Mary M. Jaques was born April 11, 1867 at Moxley, Staffordshire, England. Died April 4, 1934. She came to America in 1884 with her parents who settled at Belleville, Illinois. On February 18, 1891 she was married to Evan Owens at Belleville. Besides her husband, she leaves to mourn her loss, one son, Leonard W. Owens, and two brothers, R. H. Jaques, of Belleville, and J. A. Jaques, of Chicago. She united with the church about fifty-two years ago at Belleville, and remained a faithful member of that branch until her death. She was an earnest and tireless church worker and could always be seen at services regardless of conditions. She was a teacher in the church school for many years. Hundreds of friends came to pay

their respects at her death and many of them to leave a floral offering. Funeral services were from the church at Belleville, Saturday April 7, at 2 p. m. and were conducted by Elder Edward Nicholson, branch pastor. Interment was at the Walnut Hill Cemetery. Services at the grave were conducted by Daughters of Rebecca of the Independent Order of Odd Fellows, of which Mrs. Owens was a past grand matron.

## The Indwelling God

Go not, my soul, in search of Him;  
Thou wilt not find Him there—  
Or in the depths of shadow dim,  
Or heights of upper air.

For not in far off real of space  
The spirit has its throne;  
In every heart it findeth place  
And waiteth to be known.

Thought answereth alone to thought  
And soul with soul hath kin;  
For outward God he findeth not  
Who finds not God within.

And if the Vision comes to thee  
Revealed by inward sign  
Earth will be full of Deity  
And with his glory shine!

Thou shalt not want for company  
Nor pitch thy tent alone;  
The Indwelling God will go with thee  
And show thee of thine own.

Oh, gift of gifts, Oh, grace of grace,  
That God should condescend  
To make thy heart His dwelling place—  
And be thy daily Friend!

Then go not thou in search of Him  
But to thyself repair;  
Wait thou within the silence dim—  
And thou shalt find Him there!  
—Frederick Lucian Hosmer

Happiness is the feeling we experience  
when we are too busy to be miserable.—  
Thomas L. Masson.

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Sunday, 5:00 p. m., Vesper Service,  
Sunday, 10:00 p. m., Doctrine Hour,  
A. B. Phillips, speaker.

Friendship is only perfected at the foot of the cross—Bishop Roots.

There is nothing in life but religion—Walter H. Page.

Today the churches make a follower of Christ sad.—Dr. A. C. Diffenbach.

Bein' God ain't no bed of roses. The Lord in *Green Pastures*.

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# *The* SAINTS' HERALD

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## Permanent Prosperity

A Graceland College Extension Lecture

By B. A. May

## Standards for Pastoral Missionary Work

By H. L. Livingston

## Towards Children's Day

By Arthur Oakman

## Mary, the Mother of Washington

By Edith M. Hower

# THE SAINTS' HERALD

May 8, 1934

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Frederick M. Smith, Editor in Chief  
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 INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ I Life—10c

A note on the hard times is contained in an incident that happened at a local shop a few days ago.

Two men argued about the payment of a ten-cent debt and quarreled. One struck the other, knocking him to the concrete floor, the injury thus received causing a fracture to the skull that resulted in death.

It is easy for others now to see how greatly the quarrel overshadowed the small debt, and how the loss of a life now overshadows the quarrel. The man who will face a second-degree murder charge and probably a prison sentence will have a long time to contemplate the intricate and sometimes tragic relationships between little causes and great effects.

Great troubles often start from little things. Light a vindictive spirit with a flash of bad temper, and there are enough powder magazines in human nature to blow society to useless little bits. World wars, rifts between nations, church fights, political feuds, apron-string vendettas, back fence spats, and even childhood hair-pullings can all start from inconsequential beginnings.

Each of us contains a dangerous powder magazine full of trouble, and each the detonating cap of a possible bad temper. They are nothing to be proud of, though many people like to boast of them. They are like tails—nearly all of the monkeys have them.

If given the opportunity to relive the whole experience, neither man would probably have gone so far as to sacrifice a life for a dime, but fate does not give us the opportunity to do things over, especially when life is involved. We need to use our imaginations and look ahead to the final consequences of any act before we start the work.

Oh, yes! We forgot to add that both men were reported to be drunk.

### ■ Mother's Knee

Pigeon, looking over the sheaf of Mother's Day contributions, observed: "I gather from these documents that the principal part of a mother is her knee. If that were true, almost any old saw horse, padded and quilted, could substitute for her. Personally, I think the sentiment about the mother's knee is just a little bit soft. It takes far more than a knee to make a good mother: brains, character, loyalty, strength, ideals, religion, and a lot of other great and admirable things. These, too, are worthy of adulation.

"And why is it," he continued, "that around about this time every year the mothers are treated to a bath of tears by people who practically forget them at all other times? Mothers laugh and are happy, too, like other people. There is nothing inherently sad in motherhood, if the rest of the family are decently kind and properly considerate of her. Certainly a tearful mother is no ideal for us to hold up to the people. And I am in favor of putting this drivel about 'mother's knee' on the shelf with the asafetida bag, the bustle, the hoop skirt, the rabbit's foot superstition, and the scratchy old red flannel underwear."

# Editorial

## Four Great Church Programs

**Post-conference Enthusiasm** As a result of the fine spirit that prevailed at the General Conference in April, a great many of the members who were present have returned to their home branches rededicated to the work of the church, and determined to do everything in their power to push it forward. Nor is this spirit of consecration confined to those who were in attendance at the conference. Many letters coming to headquarters indicate that it is also with those who saw the conference chiefly through the columns of the daily and weekly *Herald* and heard of it from their friends.

**Four Great Programs** We go forward from this conference with four great fields of endeavor now well opened for us. Other fields, too, are in preparation, and will be treated in these columns when material is ready. But for the present there is plenty for us to do in these four. They offer sufficient opportunity for the united efforts of the church for years to come.

**Missionary Program** At the General Conference the members of the Quorum of Twelve presented a series of statements concerning their dedication to the missionary work of the church which was indeed encouraging to those who see in the missionary work the principal task of the church. Numbers of calls for the printing of this statement have already reached the office of the editors. We are hoping that they may be made available for us to print, in part at least, in the near future. Meanwhile, the church calls upon the membership for loyal and devoted support to be given to the members of the Twelve in their endeavor to carry forward their work.

**The Financial Program** No matter how we feel about it, the ultimate success or failure of the church as an organization will depend upon how we meet and handle our financial obligations. Let us entertain no delusions: our debts must be paid or we are wrecked as a church. More than any other institution, a church rests upon moral and spiritual foundations that are wholly incompatible and irreconcilable with failure to meet obligations. No doubt exists as to our desire to make good, but making good will depend upon a day by day saving and obedience to the law. The Presiding Bishopric will need our fullest support. We have every conviction that they are capable of doing their work

and consecrated to their task. Now we must "Keep the Law" in order to insure the success of the church and the meeting of its responsibilities.

**Priesthood Work** For many months President McDowell has been devoting his time to the work of the priesthood, traveling to meet them in all places, lecturing, arousing, and inspiring them. This good work is already bearing fruit in the increased consciousness of responsibility among the priesthood, and it should bear further fruit in their more adequate preparation for their tasks. The church is faced with a great necessity of lifting both its spiritual and its intellectual standards to new heights. The priesthood should lead the way, and it is believed that they can and will prove equal to their great task of church leadership. Insofar as it is possible, members can help by encouraging and following the priesthood in their new endeavors.

**The Young People** One prominent church man has said that if we could hold our own young people for a few years, and engage their loyalty to the church, we should have a growth in active membership phenomenal in its proportions. There are some fortunate and active branches of the church where nearly all of the young people grow up with the church and remain faithful to it through adult life. But there are all too many where the largest part of our Sunday school harvest—the children—are lost. Sons and daughters of church people are lost to the world and to other churches. Most of this loss can be traced to lack of adequate local leadership, social program, and recreational opportunities. A strong effort will be made to provide both program and activity material that will help local churches to build a good program for holding the young people.

**All Working Together** The successful realization of the aims of these four programs will require all church members to work steadily, consistently and devotedly together. The spirit of the recent conference demonstrated that the people have the faith and the will to drive toward their goals. It remains for us as a church to demonstrate that we have the *power*, the *staying power* to accomplish the heavy tasks that confront us.

L. L.

Christianity has been termed a good many times a religion of joy. In this it is different from all the other religions in human history.—J. D. Robins.

## "The Nomads"

Our New Herald Serial Story



Daniel Eldon is no movie hero, but he is a hero. In his own strong quiet way, he bests a flashy rival, wears down a worldly and unprincipled employer, tames a high spirited girl for the mature tasks of life and brings her at last to an understanding of its realities. You'll like Daniel Eldon, sympathize with his sufferings, and want to see him through to the end of the story.

Be sure your *Herald* subscription carries you through this new story.

### Money Dominance or God Dominance?

A missionary described to me a volcanic eruption and earthquake in the New Hebrides, of which he was an eye-witness. A volcano some miles distant was in eruption and the air was electric with fear that an earthquake would follow. Each laid hold of his most prized possession ready to rush to the sea shore to be evacuated in the waiting boats. The expected happened. The whole hill against which the city was built, split wide open. Part of the city was submerged and the sea began to boil. Everybody fled to the shore. As the last boat was about to draw out they yelled to a woman who stood holding a bag of yams to leave the yams and jump into the boat. They could not take both. She stood hesitant for a moment, then refused to give up her yams, and the boat pulled out. They got away just in time, for the land sank into the sea and the last thing they saw was the woman going down under the water, still clinging to her yams. To give the picture a modern setting substitute for the ignorant South Sea Island woman, holding on to her bag of yams, the intelligent business man holding on

to his money bags, and letting God and life go. The time comes in every man's life when he has to decide whether there shall be money-dominance or God-dominance in his life,—E. Stanley Jones in *The Christ of the Mount*.

### Anonymous Letters

People sometimes write us of conditions in their local churches with the very worthy purpose of effecting needed improvements in services and deportment. Often such writers do not sign their names.

Sometimes these letters contain veiled attacks on local persons who could be easily indentified by other local readers. We find that the writers of these anonymous letters may be not correctly informed as to the facts they allege. To print their letters would do harm and perhaps great injustice.

People who write these letters will understand why we cannot print them, even where the cause is just. Questions of conduct, and all charges and complaints concerning members and officers should be taken up with local or district officials whose duty and right it is to deal with such matters. The *Herald*, naturally, cannot be used as an instrument of punishment by anonymous writers.

### People You Ought to Know



S. A. BURGESS  
Church Historian

At the recent General Conference Brother Burgess exhibited a number of rare documents of historical interest to church people. He is taking the best possible care of these things in order to preserve them for the future. There are many important books and documents in private hands that would be much better preserved if committed to his care. Rare articles left in private hands, too, are often lost by children who do not know their value.

As historian Brother Burgess is carrying on an important piece of work for the church, searching for the facts of our early history.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



PRESIDENT FREDERICK M. SMITH

**B**ROTHER Birch Whiting, one of our active district presidents and who has had to contend against the disadvantages of some physical disabilities, writes that he is improving in health for which he is very grateful. He says, "But I am geared too high for the road I have to travel. I think the Lord asked a lot when he told us to be temperate in all things."

Brother Whiting, it is evident from the above, experiences what many others do who have an ever-present ambition to do all in their power to promote the cause. He finds time too short, strength too small, and talents too few to do all he would like to accomplish, but after all it is necessary for us to know our limitations and keep within them.

## More Than Forty Years' Service

In a letter recently received from Elmer C. Evans of Grand Rapids he told of having written to a sister asking reasons for her request to be released as solicitor, and in response to his letter he received a communication which I am sure will be read with great interest by our readers. The sister mentioned is Mrs. C. A. Clark of Galien, Michigan, who will be remembered by many of our readers as the daughter of George A. Blakeslee. Under date of March 20 she wrote Brother Evans as follows:

"Your letter of March 18 just received and in reply as to my wishing to be released from the office of solicitor of the Galien Branch, I thought it time I was put on the retired list. Having served in that office for more than forty years and being eighty years old, with only a reasonable degree of good health, I thought it best to resign as I sometimes

grew weary in well doing. I certainly am pleased to know the branches throughout the district are coming to the front once more. We have taken our church *Herald* since 1876, never having missed one *Herald*, and in that way keep fairly well posted in the church work. You will please accept my thanks for your very kind letter."

We congratulate Sister Clark on her splendid record and hope that she may have many years yet to enjoy association with the Saints she has so faithfully served in the one office. We congratulate her too on having been a continuous reader of the *Herald* since 1876, just two years longer than the span of my life. May your days be blessed, Sister Clark.

## A Cooperative Effort

A letter from Brother E. F. Robertson expressed the belief that the reunion at Brooksville this past reunion season was one of the best opportunities offered the Saints of Maine to demonstrate in a collective way our zionic philosophy. He said:

"Much has been said about the achievements already gained along this line. Well, at the close of the last reunion, it was found that we had not only fed the multitudes at ten cents per meal, and given them splendid meals, and found them some sort of a place to sleep at no charge, but we had a small balance of perhaps seventy-five dollars left over, after meeting the expense of general church workers and recognizing in a small monetary way the services of some of the local workers that had given most freely of their time and effort."

This extract of Brother Robertson's letter we sent to one of our brethren of the Bishopric, and he commented on it by saying that the zionic example of the reunion was impressive as to spirit, but not so convincing otherwise. He suggested that the meals at ten cents undoubtedly cost more if labor and contributed materials and equipment were properly entered, and that the beds where people slept were paid for by somebody, and then he made a comment which is worth considering, which was that "Zion would quickly break down were it to be erected on such an economic basis." Then, feeling that perhaps we might misunderstand his comment relative to the essential economic basis of zionic development, he added that this statement does not lessen the appreciation of the cooperative spirit of the people and workers as reflected by the achievement at the Maine reunion.

While it is true that zionic activities must be based on a sound economic basis, yet without the spirit of cooperation and inter-helpfulness manifested by the Maine Saints, Zion will be impossible of achievement. We are happy to know that not only are the Saints learning the spirit of reciprocal and mutual helpfulness, but that they are manifesting a willingness to put it into operation.

# Youth's Forum

## Announcements of Young People's Activities

Where stake and district young people's leaders have large numbers to reach, the Editors will be glad to have them use the "Youth's Forum" for sending out announcements, letters, or communications. We make the request, because of space considerations, that these announcements be condensed.

Such communications should reach us in time for publication so that there shall be no disappointment. They should be mailed in time to reach our office on the Thursday before publication. Our publication day is Tuesday of each week. Allow sufficient time for handling in the mails.

Thus the *Herald* can be of service to the young people's organizations in carrying on their work. Will you cooperate with us? We shall appreciate your help.

Branch announcements, of course, can be handled locally, and need not be inserted in the *Herald*. News of young people's activities, however, is welcome. This, also, should be written up briefly.

## Holden Stake Young People's Activities

### Volley Ball Season Opens May 11

Holden Stake young people will see the opening of their volley ball season on May 11, and all young people are urged to be present at the nearest game:

Warrensburg at Sedalia  
Atherton at Lexington  
Holden at Lees Summit

May 13 is the date set for the regional meeting at Warrensburg. Next Sunday, in case you might forget. The regional meeting at Sedalia was held last Sunday, and a week earlier one was held at Blue Springs. These meetings are proving excellent for making the young people acquainted. Eight branches were represented at the Blue Springs meeting. Morning prayer meeting in charge of O. W. Sarratt, pastor at Blue Springs, assisted by Ammon Andes and Lawrence Martin, brought a good response on the theme, "Fill the Breach. Let Us Prepare." Special prayers were offered for Gladys Beebe, ex-president of the stake organization, who is recovering from an operation. G. R. Wells lectured, stressing the importance of permanence and stability in the membership of the stake. "Take Root!" was his theme. Vernon Lundeen spoke at eleven o'clock on "Know Thyself," giving the thought that each one must find his best qualities and develop them. At two o'clock there was music by the Blue Springs Orchestra,

led by Orlando Nace. At two-thirty the business session began under Robert L. Thistlethwaite, president of the stake young people's organization. Mildred Lundeen will have charge of plans for the Harvest Festival exhibit in the fall. Ammon Andes was appointed to complete plans for an institute in June. Genevieve Smith will take charge of plans for a banquet at the institute.

Holden Stake is to have a young people's chorus, and has already had its first practice. Bernice Hampton, director, is hoping for good support for this venture.

## The Tenth Legion

Recent additions to the ranks of the Legion who are active in church work are as follows:

Lella Palmer, Springfield, Missouri.  
Mary Ellen Whalen, Rockford, Illinois.  
Raymond Sprague, Rockford, Illinois.  
Eva Purcell, Santa Rosa, California.  
Ben Budworth, Sebastopol, California.  
Robert Purcell, Santa Rosa, California.  
Leveta Bell, Santa Rosa, California.  
Barbara Budworth, Sebastopol, California.

One of these, a girl of fifteen years, reports an active service in church work, having invited twenty-five nonmembers to attend church, and using her personal influence to acquaint fifteen with the ideals of the church.

A young man of twenty years has given a subscription to the *Saints' Herald*, and a copy of each of the *Book of Mormon*, the Bible, and the *Doctrine and Covenants* in his missionary endeavor. He reports inviting fifty nonmembers to attend services, and explaining the gospel to two hundred of his friends who do not belong to the church.

This is real work of the Legion.

## Zion's Christian Legion

A communication for the Zion's Christian Legion, young people's organization of the Great Lakes Mission, is contained in a special column at the back of this issue of the *Herald*. Members of this organization are urged to watch the *Herald* regularly for announcements concerning their organization and activities.

A careless man is just an accident going somewhere to happen.—*Royal Neighbor*.

Behind the dim unknown standeth God within the shadow, keeping watch above his own.—J. R. Lowell.

## Ideas, Discussion and News for the Young People of the Church

## Graceland A Cappella Chorus to Kansas City

### Chorus Will Sing at Kansas City Central Church Next Friday Evening

On Friday, May 11, the A Cappella Chorus will embark on its annual spring tour with Miss Carlile at the helm. The tour this year will be a short one due to the fact that the chorus went to conference.

The occasion for the trip is an invitation from the Central church to Miss Carlile for the chorus to come and sing at the end of the Kansas City music festival. The awards of the festival will be given and the A Cappella will be the main attraction of the evening.

The chorus will be the guests of Kansas City people Friday night and will return home Saturday morning.—*Graceland Tower*.

## Oriole Registration

The following Oriole Circles have registered since our report in March:

New Liskeard, Ontario, Jane Caswell, monitor.  
Mobile, Alabama, Mrs. Myrtle Scarcliff, monitor.

Fort Madison, Iowa, Pearl Herrick, monitor.

This makes a total of nineteen active circles, with some two hundred girls.

Independence Orioles assisted Girl Scouts in maintaining a check stand at the recent General Conference. They also conducted a nursery daily, and had on display a variety of attractive handwork done in their training. Two of the girls block printed initials on souvenir handkerchiefs and earned a neat sum to be contributed by their circle to payment on the Auditorium debt.

## Best Society

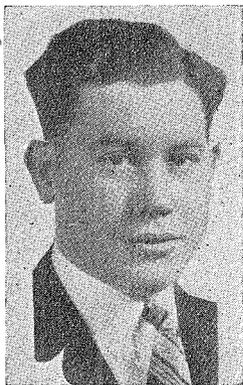
Best Society is not a fellowship of the wealthy, nor does it seek to exclude those who are not of exalted birth; but it is an association of gentle-folks, of which good form in speech, charm of manner, knowledge of the social amenities, and instinctive consideration for the feelings of others, are the credentials by which society the world over recognizes its chosen members.—Emily Post.

## A Prayer

Our Father, may we realize the importance of good health for ourselves and for our children. And may we know that anything that injures health is sin.—*Young People's Leader*.

# Standards for Pastoral Missionary Work

By Henry L. Livingston



HENRY L. LIVINGSTON  
Bishop of Far West Stake

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—*Doctrine and Covenants* 119: 8.

IN contemplating standards for our pastoral missionary work let us view briefly the work of the early church; analyze its phenomenal growth from 1830 to 1840; ascertain what elements contributed to its success, for it is extremely desirable that these same elements may form the basis of our own work.

Let us first note that the movement was evangelical. The ministry whole-heartedly responded to the Divine command to carry the gospel to "every creature." Back of this tremendous missionary urge lay that which gave rise to it, namely, their outstanding spiritual experiences with God. It was these amazing revealments that sent them forth with such spiritual power that they shocked the religious world. Their testimonies, supplemented with the presence of Divine Power, moved the honest in heart to a realization and conviction that God was again speaking to his people and that the gospel message was true. The ingathering of many people was the natural result of this kind of work.

## THE ANALYSIS OF OLIVER COWDERY'S TESTIMONY

Oliver Cowdery's testimony will serve to reveal the elements which not only made his work successful, but which also gave "being" to the church. (We are quoting only parts of the testimony, the balance of which may be read in *Church History*, volume 1, pages 37-39.)

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was racked and distracted, while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard . . . 'twas a message from the Most High! . . . Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever! . . . We

received under his (the angel's) hand the holy priesthood, as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority.'"

The vital elements in this testimony are to be noted as follows:

1. Divine Revelation
  - a. The Redeemer spoke to them.
2. Divine Revelation
  - a. The voice of the Redeemer spoke.
3. Anticipation and Expectancy
  - a. It was a long looked for message.
4. Need for the Message
  - a. The world was racked and distracted.
  - b. Men everywhere were resting upon uncertainty.
5. Priesthood and Divine Authority Received
  - a. "Upon you . . . I confer this priesthood and this authority."

## THE MISSIONARY WORK WAS SOON STARTED AFTER THESE EXPERIENCES

The church was organized in April, 1830, and in October of the same year, Oliver Cowdery, who had received this marvelous testimony, with three other young men, Parley P. Pratt, Peter Whitmer, jr., and Ziba Peterson, left on a missionary tour to the West, preaching the "good news." They left home without purse or scrip, neither were they equipped with any special scholastic training for their ministry, but they did have a message—it was a unique message!

This missionary journey proved valuable to the church for what it accomplished.

1. At Mentor, Ohio, they met Sidney Rigdon and converted him. He was later one of the pillars of the church, occupying the position of counselor to the President.
2. At Kirtland their presence caused much excitement. Large gatherings attended their preaching and in a few weeks 127 were baptized into the church. Parley P. Pratt says that the number "soon increased to one thousand."
3. In addition to the conversion of Sidney Rigdon, there were others converted who became prominent in church affairs. Isaac Morley, John Murdock, Lyman Wight, Edward Partridge and others were baptized and ordained.
4. Elder Pratt left his *Book of Mormon* with Simeon Carter which did missionary work on

its own account. Having read the book, Mr. Carter traveled fifty miles to Kirtland to investigate the gospel. He was converted, baptized and ordained an elder and returned to build up a branch of sixty members in his homeplace.

From this beginning the work increased rapidly until in the short period of ten years elders were not only pushing to all parts of the United States but to many foreign lands as well. The British Isles were quick to accept the gospel. In April, 1840, the minutes of the English General Conference show that there were 1,681 members and 132 members of the ministry. In October, of that year there were 3,626 members and 403 officers in the ministry. Letters written to the editor of the *Millennial Star* give us some insight as to the progress of the work there. Elder Willard Richards wrote:

"After visiting several places . . . preaching daily, talking night and day and administering the ordinances of the gospel as directed by the Spirit . . . We find there has been in these two weeks about 112 baptized, 200 confirmed: 2 elders, about 20 priests and one teacher ordained . . . There are many doors open which we cannot fill; calls for preaching on almost every hand which we cannot answer. Oh! that the saints would pray to the Lord of the harvest to send forth labourers." (Volume 1, 1840.)

Elder W. Woodruff wrote:

"We continued preaching, and baptizing, and administering in the ordinances of the gospel daily unto such as would receive our testimony, and obey the gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered and multiplied on every hand, until several hundreds, including more than fifty preachers of the various sects, were rejoicing in the fulness of the everlasting gospel . . . The Lord still continued to bless our labours, and added daily unto the church; new doors were opening on every hand—a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of labourers." (Volume 1, 1840.)

Space does not permit an extensive review of the progress of the church's missions, but these few sketches will serve to show the zeal and spirit had by our forefathers in the church. Their letters also reveal the regard they had for the responsibilities which came to them through membership in the church. Their tireless work and sacrifices may be understood in light of their experiences with God. He spoke to them. He gave them a message and sent them forth to labor in his vineyard. (See *Doctrine and Covenants* 83: 10, and 108: 3.)

#### THE CHURCH IS OUR RICH SPIRITUAL AND SOCIAL HERITAGE

The church with all its opportunities and promised blessings comes to us as a rich spiritual and social heritage. It comes to us with a unique historical background, revealing God at work with his people. It comes with tremendous missionary and membership responsibilities and with many yet-to-be-achieved objectives in the building of the King-

dom. It calls for both the men of the ministry and men and women of the laity to become in fact "labourers together with God" in its two-fold task of (1) preaching the gospel, and (2) building Zion. Adverse conditions in the world and the crying needs of men make imperative the proper discharge of our duties as members of Christ's church.

#### THE BRANCH'S FUNCTION IN THE TASK OF THE CHURCH

All of us should understand that the branch is not an independent church within the church, but is merely a part of the whole church. Its organization is for the purpose of perpetuating the work of God within its jurisdiction, both in the missionary and pastoral or Zion building aspects. In view of this fact, it stands to reason that no branch can long endure in peace and harmony by living entirely to itself. It would do well to realize that its attitude toward the missionary task and that its conception of Zion both have a vital relationship with its welfare and growth. Any branch that does not have enough spiritual vision to take others in and fails to see the need of Zion, does not have sufficient insight to solve its own problems. This may be one of the reasons why the provincially minded branch is usually a seat of trouble for both the general church and for itself, because it overlooks the purpose of its existence, to preach the gospel and to build Zion.

Spirituality in the individual or in the branch is not passive but active—in the truest sense it is love in action. In order, therefore, for the branch to maintain its highest levels of spiritual power and effectiveness, it must constantly spend itself in service for others and seek the great source from whence cometh its strength.

#### ELEMENTS FORMING THE BACKGROUND FOR STANDARDS IN OUR MISSIONARY WORK

Why should we think of standards for our work? First, because this work in reality is the work of God and what we do should be representative of Him, and second, because carelessness, indifference or haphazard work is too costly to humanity, to the church and to ourselves. Therefore, let us look again at the elements, from our own point of view, noted in the testimony of Oliver Cowdery and see how nearly they form the background for our own great task, "evangelizing the world and zionizing the church."

(a) The Need.

Today the world is "racked" and "distracted" and is resting upon "uncertainty," so much so that even the wisest of men are not able to foretell the outcome of the dilemma. Men need the gospel, its comfort and its hope, and the church must awaken to a sense of its responsibility to carry the gospel to them.

(Continued on page 589)

# Graceland College Extension Lectures

## Permanent Prosperity

By B. A. May

Professor of Economics and Business Administration  
Graceland College

**T**HERE is an ancient proverb that the devil is God upside down. Economic maladjustment of recent years have so upset our political and social life that we may rightfully feel this ancient maxim may have some bearing on these days of seething world-unrest.

The root of world unrest is economic. Solve the Economic Problem and your riddles of world peace, crime, juvenile delinquency, and a host of other social maladies will rapidly approach the minima. The problem of want and poverty, however, and the economic struggle between classes and nations—in short, the Economic Problem—is a transitory and unnecessary muddle.

North America in particular has all the resources and technique for reducing the Economic Problem to a position of secondary importance—to the backseat, where it really belongs. All that is necessary to bring about this desirable culmination is the right kind of organization. We have the raw materials, the power and the technicians, but we lack in the proper type of mechanism with which to bring all three together and distribute the product.

Recent calculations show that the modern man is 630 times more able than was Adam. Buckminster Fuller calculates that by eliminating wasteful forms of work, it would be possible for four million Americans to produce the basic necessities for the entire nation by working only one hour per day. Charles P. Steinmetz, America's electrical genius of the last decade, predicted a two hour working day for the production of necessities and comforts. Last year the technocrats announced that a proper economic organization would make available an income of \$20,000 per year for every family in North America. This would involve a sixteen hour week and complete utilization of our power and raw material resources and technical knowledge.

**O**UR RAW MATERIAL RESOURCES for reducing the Economic Problem to a backseat are more than sufficient. We have one billion acres of farm land; only fifty million acres of this farm land, however, would be necessary to grow all the sugar, wheat, oats, barley, cotton, potatoes, rye and corn now produced on 350 million acres. Operating on a three-shift basis we have present capacity to produce

twice our normal textile requirements. In the shoe industry the plant capacity is 900 million pairs per year; we consume only 300 million pairs per year. We have an automobile plant capacity of 8 million cars per year and our capacity for producing radios is 15 million sets annually. In brief, the plant capacity of United States is a little more than double our normal consumption.

Any program designed to bring about stable recovery and eventually a society wherein a high standard of living is available for all must include four significant phases: one, a permanent public works program; two, a shorter work week; three, heavier income and inheritance taxes, and four, a planned economy.

We must not fool ourselves into believing that our present unemployment is temporary. If in 1935 we find the United States back to 1929 price levels there will still remain five or six million men out of work, due to technological advances made since 1929. Unemployment—under our present type of capitalistic system—is part and parcel of our economic order and is here to stay. Hence, the need for a permanent public works program.

The following equation will present clearly the situation:

$$P=T \times L \times R.$$

P represents production or the output of industry. T represents time and L labor, or the number of workers in industry. R equals the rate of work. New inventions, increasing efficiency in plant organization, and productive processes and many other technical skills constantly increase R. Hence, T and L (Time and Labor) must relatively decline as R continues to increase. The A. O. Smith Corporation, manufacturers of motor-car frames, shows the functioning of the above equation. Their old plant in turning out 10,000 frames per day required a force of 2,000. When they built their new plant only 200 men were needed to turn out 10,000 frames per day because of the installation of some up-to-the-minute devices. Later they doubled their production by increasing their working force only 10%.

In the face of this evidence, such prescriptions as a decreased work-week and a permanent public works program are clearly necessary, the cost of

the latter being taken care of by means of heavier income and inheritance taxes. It is socially desirable that inheritance taxation should be made progressive not only as to size of the estate and the distance of the relationship of the heirs, but also as to the number of generations through which the estate has been transmitted. For example, when an estate passes from father to son it should be taxed moderately, but when the son bequeaths it to his heir a much heavier tax should be placed upon it. No bequests should be permitted to a third generation. Such a program not only would help defray expenses for public works but it would also assist in correcting the present inequality of wealth without materially discouraging men of ability from amassing a moderate-sized fortune.

**A** PLANNED ECONOMY is coming whether we like it or not. The only alternative is to slip back into the economic morass from which we seem to be gradually emerging. The principle of economic planning does not call for supervision of people's morals or modes of living. The object is to provide abundantly the population with food, clothing, and shelter. A National Planning Board must be set up. It must have the power to control both the financial structure and the technological processes. Furthermore, it must have available a nation-wide system of accounting, or in other words, a mechanism for the gathering of pertinent statistics. Practical functioning of the Board will necessitate regional planning boards, possibly twelve in number. The primary task of the National and Regional planning boards with their sub-administrative units would be to secure the supplies and move them to the proper distribution points, thereby coordinating community consumption with production. The problem of economic planning, however, is too gigantic to dismiss it with a mere paragraph.

The Economic Problem is temporary. We know how to build an economic system wherein food, clothing, shelter and the other good things in life will be available for all. The big problem is primarily the education of sufficient numbers to make the transition possible. Graceland College is conducting a fine laboratory in which students from all over America are studying these pertinent problems. The change is coming and many Graceland-trained young men and women are going to help bring it about. It is not unduly optimistic to believe that the Economic Problem will disappear within fifty years.

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The two noblest things are sweetness and light.—Swift.

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The world belongs to the energetic.—Emerson.

## "All Hail the Power of Jesus' Name"

By L. B. M.

Generations of Christian peoples have loved and sung this hymn which is now one hundred and fifty-five years old. Today it continues to be a favorite among singing congregations. Its summons to worship Jesus "and crown him Lord of all" is all-inclusive: "All hail the power of Jesus' name!" "Let angels prostrate fall;" "Crown him, ye martyrs," "Ye chosen seed of Israel's race," and the sweeping fourth verse:

"Let every kindred, every tribe  
On this terrestrial ball  
To him all majesty ascribe,  
And crown him Lord of all."

No one is left out. All are to worship the Lord. The power, dignity, and strength of this hymn have challenged wayward souls, have comforted the weak, have inspired those seeking hope. Caring for the hymn as we do, it is hard to believe that it was written by a man whose career, taken as a whole, was one of thwarted plans and disappointed hopes.

Latter Day Saints sing the hymn frequently, but I believe our appreciation of it will be increased if we know something of the hymn's setting—its author, his life and the times in which he lived.

Edward Perronet, son of Vincent Perronet, a clergyman of the Church of England, was yet in his teens when Methodism, the work of John and Charles Wesley, was born. Eleven years later he became a traveling Methodist preacher. He was a high-strung, sensitive young fellow full of hopes and ambitions. In 1756, he published *The Mitre*, a satire in verse ridiculing Episcopal church government. This he suppressed at the earnest appeal of both his father and the Wesleys. In 1771, he joined Lady Huntingdon's connection differing from Methodism in doctrine, but when the Countess remonstrated against his bitterness a short time later, he left her and ended his days as the pastor of a small independent congregation at Canterbury.

"*All Hail the Power of Jesus' Name*" was written in 1779, and appeared anonymously a year later in *The Gospel Magazine*. At a later date Rippon added the stanza beginning, "Oh, that with yonder sacred throng," and gave the hymn a much more personal touch and application than Perronet.

Edward Perronet is gratefully remembered today for this one remarkable hymn.

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There are four pillars upon which Christ's gospel rests; his Life, his Cross, his Resurrection, and his Coming into the lives of men—Pentecost. The gospel rests upon *all four*.—E. Stanley Jones in *Christ of Every Road*.

# "Toward Children's Day"

By Arthur Oakman

" . . . little children also may receive instruction before me as is pleasing unto me."—*Doctrine and Covenants* 55: 2.

THE MAIN FUNCTION of the church is to share the revelation of Divinity with all people. This means we ought to testify of what we have received both by word of mouth, and by the incarnation of God in our lives. Without a desire for people, a wanting them to share in the good things we have, we cannot claim to be the people of God. If the spirit of revelation possesses us, then its normal expression will be in missionary work. If the missionary spirit is lacking, then the spirit of revelation does not burn within our hearts and minds. A good Latter Day Saint cannot keep quiet about his God, he must exemplify and tell of His goodness.

## SCOPE OF MISSIONARY ENDEAVOR

The father who knows God is eager to share his knowledge with his family. The mother who knows of His ways teaches them to her children. The church school director and pastor who has deep convictions and certainties about the place of the church and its program in the lives of those to whom they minister will find every available opportunity to teach an appreciation of the things that are revealed in the ministry of Jesus. There should be no limit either to the scope, the method, or to the intensity of our missionary activity. Everything within the church should be planned so as to make those participating more like Christ. Nothing has any place in the church otherwise. Sometimes we have thought of missionary work specifically as it is related to the work of the traveling minister whose duty it is to baptize nonmember adults. This is only a small part of our evangelistic endeavor.

While talking with a friend a man made the observation that he wanted his children to be of age before they were baptized. Hardly without comment his friend took him into the garden and showed him two garden beds. One was a bed of young roses, beautifully chosen.

"That is a beautiful bed of roses," said the man.

"Yes," replied the gardener.

"It must have required lots of hard work and careful cultivation."

"It did," rejoined his friend, "but look over here—here is a real garden."

"But that bed is a mass of weeds," said the man perplexed. "How is that a real garden?"

"That," said his friend thoughtfully, "is the kind of garden you want to make of the church. These weeds are mature, they cannot be changed, nor can this bed be weeded without being turned over and replanted."

Had we held our own natural increase over the period of the last twenty years, had we taught our children light and truth, and to "walk uprightly before the Lord," the total aspect of our church life might be vastly different today from what it is. When a normal child comes into a Latter Day Saint home and fails to receive those appreciations which would lead him to give his life in service to the church someone has blundered badly. There is no greater field for missionary endeavor than in our own homes among our own children.

The purpose of the church is to teach the revelation of God. A continuous process of conversion to our growing understanding of him. Children may be immersed without being baptized. They may be baptized, and yet later on, fail to be converted. Conversion is a process, not an act. One of the normal expressions of this conversion process is revealed in the number of people—children or adults—who are led to express their devotion to God and humanity by submitting to the ordinances of the church, baptism and confirmation. Decision Day should not be an end in itself, however, but an indication that the other ends of the gospel are being realized. The church has set June 10 as a definite time when children, especially shall express their desires to serve God by being baptized. In this venture, both the home and the church should combine their efforts.

## DECISION THROUGH WORSHIP

Between now and then, the worship service in the junior department should be carefully planned so as to give an appreciation of the life of Jesus as it was expressed in his submission to baptism. Children ought to feel that in this act they are following a very dear friend, and by so doing are coming much closer to Him. Indeed this will actually be their experience if they are baptized with the right appreciations. The worship service is an excellent place for them to be made to feel this. Eight years' old is normally the time when heroes are being chosen for their appeals, and the influence of these heroes is being revealed in the lives they touch. There is no greater hero than Jesus. He can be made so appealing, if the people who plan the worship service of the children between now and

Decision Day give careful attention to this objective.

Worship for children should be planned so as to touch their everyday life. No amount of philosophical talking, or memorization of the six principles as we are fond of reciting them, will necessarily help children to enter the waters of baptism with the spirit of Jesus. Their worship must be rooted in their experiences, so that the everyday things they come in contact with will speak to them of the necessity of walking with Jesus in obedience to God. If there is to be an adult baptismal service between now and then, it can be made an excellent opportunity of teaching these values. An alert worship leader will gain the "leads" for his services from the lives of the children under his care. Let the people who make talks in worship service be those who understand how to talk to children, people of rich spiritual conviction, who are willing to spend a week if necessary in preparation for a ten-minute talk. No worship service, especially a children's service, can be successful on a hit-or-miss basis. The suggestions in the *Herald* may be helpful. They need not be followed in an iron-clad way, but moulded so as to meet the particular needs of each group.

Provision should be made for special class work offered to those children of age who are not yet baptized. This work should touch such themes as, "*What It Means to Follow Jesus*"; "*The Church a Place Where I can Serve*"; "*The Church As a Place Where I Can Share My Friendship With Jesus*"; "*The Way We Join the Church*"; "*Why We Are Baptized and Confirmed*"; etc. This class work should be related with the worship of the juniors so as to ensure a unity of endeavor and impression upon the students.

#### THE HOME MAY HELP DECISIONS

There should be a continuous relationship between the church and the home in this matter of Decision Day. Some mothers refuse to allow their children to be baptized because, even though the children manifest a desire, the parents feel that they "do not know enough about it yet." This seems to be the most frequent objection manifest by some parents. The church may exercise a helpful ministry here through the teachers in the church school or through her general pastoral ministry. There are also superstitious parents who think that immersion is a charm and that just because a child is baptized on Decision Day the major responsibility of teaching in the home is discharged. Again the spiritual authorities of the branch should seek to minister to such, that their understanding of the place of the home is adjusted and enlarged. A parent-teacher meeting may be helpful in this direction.

In the sharing of experiences in home and church there is much profit.

#### PASTORAL MINISTRY

The pastor should see that his visiting officers are alert to the significance of Decision Day, and try to plan his visiting so that these families may be ministered to. The visiting officers should be chosen with care, because not every man has a gift of being tactful about his approach in this matter. Specific attention should be given each home involved, and suggestions as to approach, methods and objectives of the visit made. If the branch has a junior pastor, he should counsel and assist the pastor in motivating this work. Toward Decision Day should be a movement of the total activities of the branch.

We do not want a wholesale inundation of children for June—The number we baptize is not half so important as the way they are baptized. We do not want any baptisms at all in the church, either children or adults, unless people understand their need of baptism and the purposes for which the ordinance was instituted and the spirit it should express. The ordinances of the church are the acts in which people, children or adults, have an opportunity of expressing the power of Godliness. Rightly understood and rightly approached they actually become channels through which God comes into human life. They are unrighteous and ungodly to the extent they are participated in devoid of the Spirit of God. We should not hesitate to baptize children because they do not understand all there is to know about it. We ourselves are constantly finding new values in baptism. On the other hand we should not baptize them unless they are conscious of the place of the ordinance in their lives and have some appreciation of what they are doing.

We desperately need something to bring us to where the real battles lie. We may be militantly guarding emptiness and pompously sacrificing on dead altars, while all the time the battle center has moved on. The damnation and elimination of the Pharisees lay in this; they were earnest religious men, but they tithed mint and anise and cummin while a world of human need demanded justice and mercy. If religion is eliminated from the thinking of many, it will not be because it is bad but because it is not worth while.—E. Stanley Jones in *Christ of Every Road*.

The happiest people are those who do the most for others; the most miserable are those who do the least.—Booker T. Washington.

# Mary, the Mother of Washington

By Edith M. Hower

**M**OTHER'S DAY, and thoughts of her whose presence makes the home. Shall we not, for just a moment, pause to give honor to her who ranks among the most worthy and the most illustrious of our famous American mothers: Mary, the mother of Washington.

More than one thousand books have been written about George Washington based upon his lineage, his character and his achievements, but not many have felt the urge to seek for data relating to the life of his wonderful mother.

Mary Ball Washington lived in a time when the life of a woman merged in that of her family, and we have been content that the mother of our first president should bask in the reflected rays of her son's glory. But let us look briefly into the very interesting events of the life of Washington's mother, and we shall learn the secret of George Washington's success as a man of national and social affairs.

**M**ARY BALL was descended from an old English family who belonged to the landed gentry of England, having the right to call themselves gentlemen. Her first American ancestor, Colonel William Ball, came to Virginia in 1650, establishing himself in Lancaster County, on the Rappahannock River, naming his estate, Millenbeck. Being a very public-minded man, he was appointed colonel in the militia by Governor Spotswood, in 1710. Colonel Ball was united in marriage to a very popular young lady of Williamsburg, to which union was born two sons, William and Joseph. To William was bequeathed the family estate, Millenbeck, while Joseph received Epping Forest, named for a notable hunting park near the English homestead of the Balls.

The coat of arms of the Balls is a crest showing a lion rampant, with a ball in his paws. The motto is a Latin inscription, (Coelumque tueri), meaning: "And look to Heaven," or, "Seek the things which are above."

Mary Ball, the daughter of Joseph Ball, and his second wife, Mrs. Mary Montague Johnson, was born in 1708. When Mary was three years old her father died, and in his will he bequeathed to his little girl, later called, The Rose of Epping Forest, four hundred acres of land lying in the freshes of the Rappahannock. This was a part of his patent, of one thousand acres.

**I**N THE DAYS when Mary Ball was growing from her childhood to her woman's estate, the colleges were not open for the education of women, but

under the mother's careful training the little Mary was given all of the educational advantages available to girls of her time. She was taught all of the arts of the gentlewoman of that period—to dance the minuet, curtsy, to know the catechism, embroider, paint, sew a fine seam, and be a fine horse-woman and to handle her slaves—these and the skill in housewifery were placed far above book learning, and in all of these accomplishments Mary Ball became wisely and artfully proficient.

After the death of Mary's father, Mrs. Ball married Captain Richard Hewes, a vestry-man of Saint Stephens parish, and Mary and her mother left Epping Forest to live in the home of the stepfather at Sandy Point. Captain Hewes lived but a short time after his marriage, and his wife passed away soon after his death, leaving Mary an orphan at thirteen.

We gather from the provisions set forth in the will of her mother, that Mary Ball had always lived in a state of very comfortable circumstances, such as were found only among people of affluence and high social standing of that time.

Perhaps, of all the tributes laid at the feet of Mary Ball Washington, none has been more sincerely significant of her than legacies of her mother's last will and testament, written, as they were, entirely unconscious of her daughter's future distinction.

In her will, Mrs. Hewes first calls on God to witness her will, then she gives and bequeaths her soul to God, and then proceeds to name the articles of the will which she wishes Mary to have as a legacy. She then chose John Johnson, her son by a former marriage, and her esteemed friend, Captain George Eskridge, as executors, and appointed Mary to be under the guardianship of Captain Eskridge during her minority.

Though there were older children in the family it is quite evident that Mary was a favorite, not only with her mother, but also with her stepbrother and sister, they also naming the winsome little step-sister in their wills. Even a stepbrother-in-law esteemed her so highly that at his death he bequeathed to the Rose of Epping Forest, his dapple gray riding horse.

So we see that at the age of eighteen, Mary Ball, though not rich, was well endowed with Virginia land, had several good riding horses, a handsome saddle, her own maid, some jewels and enough suitable household articles for any young lady of her social standing.

Captain Eskridge, Mary's guardian, who lived at Sandy Point and who had a

daughter of Mary's age, was a very prominent lawyer; and, dividing her time as she did between the home of her guardian and that of her stepsister, Mrs. Bonum, her associations were among the very best of the colony's residents.

**A**S MARY grew into young womanhood, her beauty and cultural graces blossomed forth like the unfolding of a lovely rose, and she was called, "The Belle of the Northern Neck." So desirable a young lady, of course, had many suitors, but Mary Ball remained heart-whole until she was past twenty-two years of age and people were wont to predict spinsterhood for her. But she met and married the genial Captain Augustine Washington, a widower and an old neighbor, and she went to live in her husband's home at Bridges Creek, which he had made beautiful for his first wife, Jane Butler, who had been dead for two years. The innate fineness of Mary Ball's character made it possible for her to assume gracefully the duties devolving upon her, and she soon fitted herself into her new life and made a real home for her husband and her stepchildren.

Mary Ball Washington was an expert horse woman, and as she sat upon her fine horse with her stylish saddle, dressed in her English habit of scarlet cloth, very wide in skirt and with a tight fitting bodice; her loving face beaming under a black beaver hat with long, handsome black plume, she presented a beautiful, distinguished and graceful figure as she paced through the lanes and roads of the countryside.

**S**HE WAS, indeed, a remarkable woman, and in after years, typified the highest type of American motherhood, and was very happy in her lovely home (Wakefield), at Bridges Creek. This property was one purchased by John Washington for his homestead soon after coming to America. It was situated on a point of land formed by two creeks and the Potomac River, with its lawns sloping down to the river's edge, and having great stretches of forest for a background. The house was large and comfortable with commodious rooms and great fireplaces having Dutch tiles in blue, and on them were biblical scenes which we may imagine formed the theme for many a bedtime story for the Washington children. Mary had, with the rest of her responsibilities, a staff of slaves to direct in the domestic affairs of her house.

In looking over the contents of closets, storerooms and shelves, Mary became acquainted with the habits of the first Mrs. Washington, who had been mistress

of Captain Washington's home for thirteen years. She found some of her books, among which was a copy of Mathew Hale's *Contemplations, Moral and Divine*. On the flyleaf she found the name of the first wife, "Jane Washington," and at once wrote beneath it, "and Mary Washington." She put this book among her most prized collections and studied it all her life. From this book Mary gleaned a knowledge of the methods used by the children's mother in their training, and the beauty and depth of the great soul of Washington's mother, may be understood when we find that she took up the threads of everyday life, which the first wife had laid down at death, and went forward with her system in the training of the children she had left motherless.

Heaven came close to the earth for Mary when, on the 22d of February, 1732, at beautiful Wakefield, her first son was born. George Washington was a red-headed, blue-eyed little boy, sturdy and high tempered as a boy should be, especially a boy who was to make such a record in life as did Mary Ball's first baby. When he was a few weeks old, George's adoring parents took him to visit some relatives and while there, on the 3d of April, 1732, according to the custom of the Episcopal Church, of which the Washingtons were members, the baby was christened. For this very important ceremony, Mary had prepared an elegant christening robe of creamy brocade, lined with a soft rose pink silk of the very finest quality. It is a wonder the baby George ever grew up, so cumbered was he with godparents, or, was it because of all this safeguard about his youthful years that he was brought to so successful a maturity. Who could have prepared the glorious future of the chubby babe in his fond mother's arms? He was named for his mother's beloved guardian, George Eskridge. The beautiful christening robe and the silver bowl, used as a font are, to this day, in the National Museum at Washington, District of Columbia, and may be seen by those to whom the relics of our beloved country are precious.

Mary Ball, in marrying Captain Augustine Washington, became the mistress of a large plantation, and their social station in life and the numerous relatives who loved to go visiting, according to the custom of those times, demanded that she entertain extensively, and there was drawn about their fire-side and board, the very elite of colonial society. It was in this noble atmosphere that George's first years were spent. Meanwhile, in 1733, Mary's motherly heart was again made to rejoice at the birth of a little daughter, whom she named, Betty.

CAPTAIN WASHINGTON, believing the air about Wakefield was not suited to the health of his family, moved them to the Epsewasson plantation, a

portion of the land grant given to Colonel John Washington, the immigrant, by Lord Culpeper, for his efforts in colonization in the New World. The location of the place which Captain Washington chose for the new home is thought to be the same as that occupied by the Mount Vernon Mansion. Here, under the wise supervision of Mary in the training and education of her children, George and Betty grew into a healthy, happy boy and girl. But feeling that he wished his children to enjoy the privilege of a higher education, Captain Washington brought home with him from one of his trips to England, a tutor, whose name was William Grove, and to him was entrusted the education of the Washington children. But Mary never relaxed her supervision over the children, and was personally concerned with their religious training, so they grew into manhood and womanhood with deeply religious natures, having a great reverence for God and appreciating and prizing the higher and better things of life. They were taught the value and pleasure of outdoor sports, and one of the joys of Mary's life was to ride with her little son, with her hand on his bridle, until he was old enough to handle his pony alone.

WHEN GEORGE was seven years of age, Captain Washington again moved his family to a new home, this location being on the Rappahannock River, opposite Fredericksburg, in Stafford County, about a mile below Falmouth. It was here, in 1743, when George was eleven years old, that the first great tragedy of his life occurred. The big, genial, lovable Captain Washington died, and George was bereft of his father. The manner in which the grief-stricken Mary assumed the responsibilities of the future are indicative of the great reserve forces stored away in her wonderful being, for she brought to this mighty task an almost spartanlike attitude. I never read of the wonderful mother of Washington that my mind does not revert to our own beloved Emma Hale Smith. They were so alike in mind, in spirit and in body, and their tasks in life were so similar, for to Emma was given the divinely appointed office of bearing, nurturing and developing the prophet of God in the latter days, while to Mary Ball Washington was given an also divinely appointed task of bearing, nurturing, training and developing the splendid being who should become the great leader of men, the first president of the New Union and the Father of His Country. Unconsciously, George Washington was engaged in the task of preparing a place for the building of the Zion of God in the latter days, and under the guidance of the enlightening Spirit of the Almighty, he went deep and built his groundwork on the bedrock of eternal truth and righteousness, that those who should come after him might have a firm foundation upon which to

rear the superstructure of the New Republic. By prophetic vision he saw far into the future and discerned that this New World would reach out and embrace the islands of the sea. He also saw, with a pained concern, the dark shadow of the fearful conditions that have swept over his beloved country in this troubled age. If he could return to walk up and down the length and breadth of this land:

His head would bow in sadness,  
His heart would grieve full sore,  
Should his feet return to stray,  
By Potomac's murmuring shore.

It was in these sad days, after the death of her husband, that Mary found comfort and strength in her life-long custom of rising at dawn to spend the first hour of the day in prayer and meditation, which gave her mind the proper poise for the family worship and the strength to meet the events of the day. At the death of his father, Mary required George to conduct the family worship, and offer the blessing at table.

The education in domestic and independent customs, which characterized the Virginia matrons in those far-away days, prepared the widowed Mary, when she found herself confronted by the cares of her young family, and the responsibilities of conducting the affairs of the farm home, to face, calmly and serenely, the stern realities of a life, which, by their nature, claimed the aid and control of the stronger sex. But this wonderful woman, by methods of education and discipline most peculiar, was able to form in the character of her son, during his youthful years, those great and essential qualities which led him forward to his glorious afterlife.

The home, in which the Washington children grew up, was a pattern of perfect order, for Mary, always the mistress, was careful that the light-heartedness of youth, though not suppressed or condemned, was tempered by a reverence and a restraint, and was kept within the confines of moderation and the propriety suitable to their station in life. So Mary taught to her son that most essential lesson—obedience—which prepared him to become the future commanding chief. Never did her reserve store of authority depart from her, but always, even after her children grew to their adult estate, did they remember that she was their mother and that it was she who had given them being and had cared for them in their helpless childhood, and by her wisdom had brought them to an honorable and even glorious life. Even after George became the great chief did he yield to his much revered mother the most implicit and loving obedience.

WHILE Mary Ball Washington was a woman of so high culture and splendid courage, she was also very plain, dignified, sincere and strong  
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# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Eight—May 20

### The Fall of Babylon

**I**N FEUDAL TIMES power to influence the life of the community or to decide the economic fate of others was derived from direct ownership of land. Land ownership or control was the principal social determinant always in a simple industrial society. But in our complex industrial society, credit control has superceded land control as a social determinant. The reason is because now we are more dependent upon the working of our financial organization and less upon primary production.

Now, primary production—i. e. agriculture, lumbering, mining, fishing, and the handicrafts—add naturally to the wealth of a people and in this way promote well-being. It is difficult to imagine a people distressed by such activities. But concerning many secondary business activities, and chiefly the money business, the conviction of their evil effects is forced upon us. And just because the money business as we carry it on obstructs not only the flow but also the production of goods; and because its effects are so rapidly cumulative and disastrous; it is destined to come to an end. Babylon must fall.

This does not mean that money in itself is an evil. Certainly when properly used it facilitates the exchange of the products of industry, and gives us a convenient measure of values in trade. But is is not money that concerns us in this discussion; but the character of institutions—the behavior of peoples. And current literature and oral discussion is so pregnant with exposures of the moral badness of monetary and financial institutions as to make a detailed discussion on our part unnecessary.

What we may need to stir up our pure minds about is the truth that all ungodly institutions ultimately must perish. And the effects of Babylon's monetary institutions are so disastrous and so universal that they must fall.

#### THE TIME OF BABYLON'S FALL

Until the age of mass production and a division of labor on a world wide scale, it was possible for both persons and peoples to go on promoting their own well-being through their own industry, even though monetary institutions were bad. But the industrial revolution, the advancement in the arts and sciences, is bringing our monetary institutions to judgment. And while counsel for the defendant is stubbornly resisting the prosecution, the judgment of the race is predetermined by the necessities of

the case. And the verdict that finally shall be rendered is the message of this prophecy: "Babylon shall fall."

In other words, the time of Babylon's fall may be inferred from the time of the reign of God; for it is the shift to The Kingdom mode of government that shall mark the end of Babylon. "And I heard the voice of a great multitude . . . saying, Allelulah! For the Lord God omnipotent reigneth." (Revelation 19: 6.) Allelulah! The good news. The Kingdom has come.

Babylon has not yet fallen. However, H. G. Wells and many others are saying that civilization is collapsing. But whether Babylon is falling or is yet to fall, the time of her fall must be judged not to have been before our day, for it is but a few years since the merchants of Babylon attained the heights of their power.

#### NOT THE AGE OF MONARCHY

That "the kings of the earth", i. e. those whose concern is to manage the affairs of peoples, the governors, should stand afar off, helpless, and weeping, is itself an index to the time when Babylon shall fall. The factors in her fall could not have brought about her fall in the ages of monarchy. It is difficult enough, even in this age of democracy, to bring Babylon's institutions to judgment. In spite of the world-wide attack upon monetary institutions, they still dominate the present order of society; laws still are passed in her favor; democracy has not yet had its day. But when democracy's day does come, it is inconceivable that Babylon shall not fall.

This is an age of universal culture; peoples are gaining knowledges and skills through experience in self-government; a new and deepening sense of social justice is being born; and it is certain that when these forces of regeneration have done their work, Babylon shall fall.

#### THE GATHERING HOSTS

And don't forget that Technocracy and Syndicalism and the rest are movements born of the servitude to which peoples have been reduced by Babylon's reign. Essentially all these isms are revolts against Babylon. They are modern developments. Their birth coincides exactly with the time set for Babylon's fall.

And last of all, though not least of all, is the spread and deepening of the sentiment which we call zionism: the ism of the Restoration movement. An ism which has within itself power to destroy Babylon by the very force of its inherent worth.

#### A NEW LIGHT

The cause of Babylon's fall is not set out explicitly in John's prophecy. But the first verse of his revelation says: "I saw another angel come down from heaven. . . and the earth was lightened with her glory." Section one of *Doctrine and Covenants* may throw some light on John's statement. Verse four, in particular, is a warning to the world of the consequences that attend Babylonian misbehavior; and it puts the prophet of the Restoration Movement in the light of an evangel (or angel) whose mission it is to lighten the world with God's glory.

Whether the prophet of the Restoration Movement is the angel of which John spoke; or whether that "angel" is a symbol of The Knowledge of the Lord, or of the Truth (see Isaiah 11: 9), which is to spread over the whole earth as the waters cover the sea, it matters not. What does matter is that the minds of men shall be flooded with light; they shall come to understand The Kingdom-building business. That this is The Age of this enlightenment seems evident. But even if a brighter age is yet to follow, and other means of enlightenment are to be promoted, it is certain that it is this enlightenment that will result in the political and industrial changes that will mark Babylon's fall.

#### SELF CONSUMPTION

"The merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more." That is to say, Babylon's subsistence shall be no more. It will be with Babylon as is would be with our own bodies if deprived of nourishment; they would perish by their own self-consumption. The "flow" of the nations to Zion's mode of government (see Isaiah 2: 2) will leave Babylon forsaken. Her "merchandise" or financial "services" will have no further value. The foundations of Babylon will be no more. And, as a consequence, she shall fall.

Already, "the merchants of these things," "which were made rich by her," are worrying about the next trick to turn to keep the business of Babylon going. While financial interests dominate legislation, more tricks can be turned. But it begins to look as if the trick-turning business is soon to come to an end. And then Babylon shall be no more.

In place of confusion, wastes, and injustices, righteousness and truth shall reign. The bands of wickedness shall be loosed. The heavy burdens shall be lifted. The oppressed shall go free.

Every yoke shall be broken. No more shall men go hungry in the midst of plenty. The poor shall be properly housed. "Light shall break forth as the morning." (See Isaiah 58:8.) "And thine health shall spring forth speedily. And men shall say with the prophet, John: "Allelujah! The Lord God omnipotent reigneth."

## MARY, THE MOTHER OF WASHINGTON

(Continued from page 586.)

in the possession of the old-fashioned, homely virtues of her time. She was devoid of anything like vanity or ostentation or frivolity, but was quite reticent though free from self-consciousness, to the degree that she was a thoroughbred lady in her homespun, and in this plain garb as much at ease as though dressed in the habiliment of royalty. Then, too, the poise of mind and soul, which she had practiced all of her life, gave to Washington's mother a perfect control over her temperament, so that she never gave way to hysterical excitement, but under all circumstances, found it possible to observe a dignified reserve. Even though she was so almost spartan-like, Mary Washington's nature glowed with a finely controlled fervor, which was inherent within her son and became in him a power for endurance, a passion for command and an ambition to take part in the daring adventures of the Colonial wars, and finally developed within him the qualities of the great leader and commander of men. All people, finding themselves in the presence of either the stately Mary Ball Washington, or her famous son, felt the force of the fiery energy which was their very natures. It was from his mother that Washington inherited his features, his strong self-reliance, courage to endure long continued suspense and heavy responsibilities, and the ability to face unpopularity and misrepresentation without losing heart. Also, from his mother, came his great executive ability and the supreme power which was his to awe and control others.

Mary Washington was the mother of six children, four sons and two daughters—George, Elizabeth (Betty), Samuel, John Augustine, Charles, and Mildred, the last dying at the age of fourteen months. So strong was the mother's influence over her children that they always addressed her as "Honored Madam," which was the formal fashion of those times. Though she was so austere, Mary loved her family and was devoted to them. At times, when in pursuit of adventure, George was guilty of boyish pranks natural to a boy of his temperament, she was wise and farseeing and secured from him his own story, and forgave the act because he told the

truth, thus fostering in the growing boy the code of honor.

MARY was very much alive to the dangers in the military service, and did not want George to enter the war, and, though he had been earning his living since he was sixteen years old, he still deferred to his mother's wishes in his affairs, until it came to the question of his military service. She suffered a great deal of anxiety while he was with Braddock. The distances were so great and means of communication so inadequate, that she very thankfully received a letter from him telling her of his welfare and his miraculous escapes. She hoped that would be the end of his war experiences, but when she learned that he was about to enter upon another expedition, she drove all the way to Mount Vernon to try to persuade him to give up the idea. He did not give her his answer at that time, but after she returned to her home, she received a letter from him in which he addressed her as "Honored Madam," and said that if it was within his power to avoid going into the war again he would do so, but if the command was pressed upon him by the general voice of the country, and offered upon such terms as could not be objected to, he thought it would reflect dishonor upon him to refuse and that, he felt, would give her greater pain than for him to accept an honorable command, and he assured her that he would accept a command upon no other terms than that of honor.

Washington's mother was greatly pleased over his marriage to Martha, and was delighted when the bridal pair stopped to visit her as they traveled to Mount Vernon, which became the home of the George Washington family. She hoped so much that the wife would keep George out of the war and induce him to stay at home, but, for once, Mary's ambitions for her splendid son were ill-founded, for his destiny was the army, the command of men and finally, the haloed office of, "Father of His Country."

Mary enjoyed her life on her farm on the banks of the Rappahannock, her son George had presented her with a comfortable, low-swung carriage, a good driving team and the best of trappings, and it is said that her one man servant sat very stiffly erect as, neatly liveried, he served as coachman. Mary used her carriage as she made her daily visits to the different parts of her estate, directing the work and giving personal supervision to her crops, and for her visits to relatives and friends. She engaged in a great deal of charity and church work, and was active in the social affairs of her little country community, and when driving out on these visits she wore a dark, broad-brimmed straw hat with low crown, tied under her chin with black strings. Her son George had given her a very splendid purple cloth cloak, lined

with silk shag, which she wore in winter. This cloak is mentioned in her will as follows: "Item. I give and devise to my daughter-in-law, Hannah Washington, my purple cloth coat lined with shag."

Mary became godmother to many of her grandchildren, and sponsored the children of other relatives and friends. Upon such very important occasions, she wore a handsome black brocade silk over a satin petticoat, and her ceremonial garments were often called into service as there were many weddings, christenings, church meetings, sick visits, charity calls and relief work. She enjoyed frequent visits from the children of various relatives, and to keep herself from suffering with loneliness, she kept continually busy with some kind of work or reading.

Before George left Virginia, he purchased for his mother a large and comfortable house, with garden and lots, in the city of Fredericksburg, near the home of her son-in-law, Fielding Lewis, called Kenmore, and both houses are still standing.

While Washington's mother was a sincere American patriot, it was with much regret and considerable apprehension, that she saw her son enter the great struggle for independence. As the war progressed and the anxiety became more pressing, she spent much time seated on a large rock near her home where she read her Bible and the book, Mathew Hale's *Contemplations*, and devoted herself to prayer and silent meditation. She was continually knitting and making garments for the soldiers, and when the news of the successful crossing of the Delaware was brought to her, she received her friends' felicitations with a gentle calmness, expressing pleasure at the encouraging outlook for her beloved America. It was with true paternal pride that she heard her glorious son praised for his splendid leadership. If the news from the battlefield was bad, she would sustain her own courage by saying, "The mothers and wives of brave men must be brave women." Her daughter, Mrs. Lewis, had four sons in the war, and one day when the news rung a cry of anguish from her, Mary murmured, "The sister of the Commanding General must be an example of fortitude and faith." Whatever the news from the war, Mary never lost her serene calmness and was often heard to say, "George is apt to succeed in anything he undertakes. He was always a good boy."

After George entered the war, his mother did not see him again until, accompanied by Rochambeau, he passed through Fredericksburg on his way to the Yorktown campaign. The news of the surrender of Cornwallis, was received by Mary with a feeling of great thankfulness, for she felt that it presaged peace and independence for her native land.

## STANDARDS FOR PASTORAL MISSIONARY WORK

(Continued from page 580.)

A PLEASING STORY is told of Lafayette's visit to Fredericksburg, for the purpose of calling upon and paying his respects to the mother of Washington. Guided by one of Mary's grandchildren, the marquis found her busily at work in her garden. In her graciously serene manner, devoid of embarrassment, Mary greeted her distinguished visitor, and turning toward the house said, "I can make you welcome to my poor home without the parade of changing my dress." Then her maid served spiced gingerbread and home-made wine. Upon leaving, Lafayette asked Mary for her blessing, which she gave with her characteristic sweet gentleness.

When General Washington received word that he had been elected to the office of President, he went, on horseback at once, to see his mother, and then left immediately for New York. He found her in very poor health. An accidental blow on the breast had developed into cancer, which caused her several years of great suffering, and George found her greatly altered by the ravages of her affliction. He told her that so soon as his official duties would permit, he would hasten back to her, but she replied that he would see her no more, her age and her illness would soon take her out of this life. Then she gave him her blessing, and urged him to hasten on to the fulfillment of the great destiny which God seemed to have designed for him. So grief-stricken was General Washington at what he knew to be their last farewell, that for a while he could not collect his thoughts in a manner to think correctly. Mary died on August 25, 1789, and to the great sorrow of her illustrious son, he could not be present at her funeral. In paying tribute to his mother, Washington said that he owed to her all of his moral, intellectual and physical training, and he also gave her credit for all of his achievements and successes. Mary's greatest tribute lies in the immortal fame of her son, and so long as she lived he never failed to reverence and honor the maternal hand that led him to manhood.

To commemorate the last resting place of the wonderful mother of Washington, a grateful and loving public placed over her grave a monument with the simple, but eloquent inscription, "Mary, the Mother of Washington."

You can buy a lot of happiness with a mighty small salary, but fashionable happiness always costs just a little more than you're making.—George Horace Lorimer.

The time to work is now. The way to succeed is to forget yesterday, keep busy today, and expect great things tomorrow.—Selected

### (b) Expectancy.

God wants us to expect big things of Him and to act accordingly. Saints have always anticipated the Lord's return; they have had hope of seeing Zion in her perfection and beauty; they have desired to participate in building the Temple and have longed for an inheritance in the eternal City. These and many other things they expected of God furnished dynamic and power for effectual church work. Check the status of our own expectancy with relation to these things. Has it diminished any? If so, what effect has it had in our church work?

### (c) Revelation.

Whenever the voice of God ceases to be heard in the church, that ceases to be his church. The need of continued revelation is apparent. The church cannot build for stability or character without it, for it is the foundation and the life of the church. In light of this fact, what relationship exists in our obeying the revelations of the past and our ability to listen attentively to the voice of God to the church today? Do we lose our capacity for inspiration by failing to do the will of God?

### (d) The Message.

The revelation of the gospel in its fullness is the message of God to humanity. It is the "good news" of the kingdom, and in it are the principles of truth by which men may become free indeed. The preaching of the gospel to a very needy world is the stewardship of the church.

### (e) Priesthood Authority.

One distinctive feature of our church is its claim to Divine authority to represent God through priesthood in administering to the spiritual need of humanity. This right of priesthood authority is our heritage in the church and the most serious attention to the discharge of its duties should be given by those who have received it from God.

### IDEALS AND RESPONSIBILITIES IN PASTORAL MISSIONARY WORK

Having, therefore, these elements of spiritual power and authority as a background for our work, we must move forward intelligently to accomplish the work of God. Branches cannot expect the church, under present conditions, to send them missionaries, so this task must be shared by members of the local ministry and laity.

Experience teaches us that a movement so far reaching in its intent cannot be carried far forward by spasmodic storms of enthusiasm. Its success will depend upon adequate vision and deep moving currents of spiritual conviction and increasing experience. There has,

unfortunately, crept into some of our thinking the idea that missionary work is not the responsibility of the branch but that its only task is the nurture and care of the Saints. Where this point of view predominates there is little probability of arousing immediate interest in missionary work but we can begin to correct it by teaching the younger men of the ministry to appreciate both the missionary and pastoral points of view. Changing the lives and thinking of people is not an easy task, it cannot be accomplished over night, and we may be thankful that it cannot, for while we may not always make the progress that we should hope for, growth is the thing for which we should persistently strive. It may be that our missionary movement will have a small beginning but it should increase in strength and efficiency as experience helps us to create greater opportunities.

One of the common faults of our local organization is that the willing man is over worked. We expect him to be church school superintendent, sing in the choir, visit in his priesthood work, preach occasionally, attend mid-week classes and take care of other incidental tasks that may arise. No man can be efficient with his mind burdened with many diverse things. It would seem wise therefore, whenever it is possible, to assign individuals work which will require the same line of thought, for instance, those who are giving the missionary task should confine their efforts to this line of work. They may deliver tracts, prepare missionary sermons, visit prospects, look for new openings and other things which naturally falls into the missionary line of thinking. This will materially increase their efficiency for they will be occupied with problems relating to that work and it will make them alert to sense improved ways of doing it. This is true of all other lines of branch work.

*The growth of the church is not determined by the great number baptized, but by the quality of our converts. We are not sent out just to baptize people, but we are sent out to find material with which to build the Kingdom of God. It is not a question of how many people attend our church, or how many young people are at the services, as much as it is a question of what we are doing to their lives and how they are reacting to the call of the church. It is very unwise to baptize a man simply because he asks for it without understanding his purpose. There may be several reasons why he wants to join which do not meet membership requirements. He may want to join to satisfy his wife, or to have the opportunity to play on the basket ball team. He may think it an opportunity to get material help or there may be a dozen reasons of like character without his seeing the real value of the church. God wants men and women who are potential Zion builders for it is this material that shall build the Kingdom. We*

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# Play Fair With Your Child

By Harley A. Morris

From parents one sometimes hears this expression: "I am not going to teach my child anything about religion. When he is grown will be time enough to make his own choices." Fortunately, this expression is heard more frequently from those outside the church—seldom from those within. Yet in an important way, church members frequently take attitudes, form habits of conduct and live lives in their homes that are as unfair to their children as is the thoughtless remark just quoted.

Whatever we know or sincerely believe about life, God, religion, or anything, for that matter, is the acquirement of centuries. That these truths of whatever nature prevail from one generation to another is proof of their worthiness. By neglecting the teaching of them to our children, we deprive them of the experiences of the ages in this phase of their lives. Such action is unfair and unworthy of parenthood.

Are you playing fair with your child in your attitude toward life? Your teachings concerning life may be faultless. You may tell him of the worthwhileness of endeavor; of the necessity for preparation if he would be ready to grasp future opportunities, of problems that will need solution. You may educate him; and when all this is done, you may still have been unfair with him. How?

What are your attitudes toward life? Are you optimistic? Do you expect the triumph of right? If you do, with all your soul, face the future with faith, you still must carry that attitude into your home with you. Your child must feel that while the future will bring its problems, there shall also come the opportunities for solution. The parent who habitually worries himself and the family about a remotely possible calamity is unfair with his child. Teaching to the contrary will not cover up the object-lesson before him. Perhaps we need to differentiate between worry and preparation, caution, thrift, and other admirable qualities that look toward the future. Worry, Webster says, is a state of disturbance. Thrift and these other positive qualities, on the other hand, bespeak of calmness: Visioning the future with its possibilities for opportunities and adversities, the soul sets about a preparation. Joseph, in Egypt, never worried about the coming seven years of famine. He prepared for them. Worry is not forethought or foresight. Worry is the product of a misdirected imagination deprived of the light of faith. It can and does be-

come a habit that works adversely to progress because it uses up so much vital energy that might otherwise be utilized in constructive activity.

Play fair with your child. Robert Burns says:

"But human bodies are sie fools,  
For all their colleges and schools.  
That when nae real ills perplex them,  
They make enon themsels to vex them";

If this describes your nature—if worry is habitual with you and you cannot overcome it—go off alone to indulge it. Don't carry your worries into your family circle. Let the children grow up with a normal faith in divine providence.

What are your ideals and ambitions for yourself and your family? Have you evaluated life so that you seek those things that are eternal? The apostles displeased Christ by seeking honors in the kingdom of God rather than opportunities for service. We can do the same thing today.

Listen to a group of ten-year-olds boasting about the importance of their fathers. Honor, authority, physical or mental greatness, money—all these things will be mentioned in exaggerating terms, but not one word will be said about the good they do, the service they render. We laugh when we happen onto such a discussion. We say, "How typically boyish." But we never wonder why it is "typically boyish" to mention some things and omit others. We have forgotten the glowing moment when we recounted to the family how we told somebody or other "what's what." The boy has not forgotten. He sees his father in the halo of a hero, and seeking something to bolster up his ideal, these are the things he hears. He does not mention the other: services and the like, because he does not hear about them. They are not discussed around the family circle.

What does your boy say of you to this friends? Remember, you are his ideal. The attitude toward life that you assume in your home will very likely be his attitude when he reaches maturity. Are you playing fair with him?

Honor, authority, money, glory—these things and their attainment have no place in the family discussion. Christ came to serve. He spurned glory. We are no better. If our own nature continually urges us toward these transitory achievements, let us hide that nature from our children and instead hold up before them the ideals of service.

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## STANDARDS FOR PASTORAL MISSIONARY WORK

(Continued from page 589.)

have heard the old saying when an undesirable member has been discovered within our ranks, "The net cast into the sea brings in all kinds of fish." It is true that the preaching of the gospel will attract men and women of all kinds but we should think a man peculiar to carry home fish which are of no use to him, simply because his net caught them—he casts them back into the sea. This matter of selection should be done with much prayer and fasting, looking into the lives of the candidates, and remembering that it is God who should add to the church such as should be saved. Let Him direct us more with wisdom and intelligence in this important matter.

We have not attempted to deal with methods in pastoral missionary work but have tried to view the background of the missionary movement, to see its spirit and objective, and to fit the branch into its place in the great missionary task today. Some standards have been briefly cited; all of which we hope will be helpful.

## PLAY FAIR WITH YOUR CHILD

(Continued from page 590.)

Two parents were recently discussing a musical career with their son. Urging him to give more diligence to his practicing, one said: "Think of the money you can make when you become a great musician." What a pity! The very attitude of self-seeking will rob that boy of the opportunity of ever becoming a great musician. Greatness is still measured by service, even in this materialistic age. The great businesses, the enduring businesses of this country, were builded on a superior service. Play fair with your child. Give him a chance to succeed by instilling in him the spirit of serving.

What are your convictions concerning marriage? Do you believe in its value? Do you believe in the family as the unit of society? Most everyone will answer in the affirmative to these questions. But are you playing fair with your child? Young people today do not marry with the same spontaneity they once did. Why? One young man told me he probably would never marry—"Marriage is all right if you get the right girl," he said. "But if you don't, it's quarrelling and finally divorce. I am not going to take a chance." We laugh that off. We say, he just has not met the right girl yet. That is probably true. But the fact remains: his attitude toward the conjugal relationships is not healthy. And who is to blame? Newspaper and

movies, to some extent, perhaps. But if his own family life had been congenial, their influences would have been minor.

Every parent knows better than to quarrel before his children. He knows that it militates against essential discipline. Still too many continue to flare up. But show me a home where harmony prevails and I will show you children who grow up looking forward to the establishment of a home of their own—outside influences to the contrary. The divorce disease is contagious and, to an extent, hereditary. All the teaching in the world about the sanctity, and eternity of marriage will not atone for one example of a broken home if that example is in your own family.

Any discussion of incompatibility on the part of married relatives or friends has no place in the presence of growing children. The assumption so often indulged in that these things can be discussed with freedom because children do not understand is often erroneous. And since there can be no positive value in such a discussion, why take the risk of giving the child an unbalanced view of so sacred a relationship. A positive home-life, besides being fair play with the child, will react toward a richer, more joyous association between parents.

## A Consecrated Life

By Mrs. Clyde Price

"I have chosen you and ordained you that you should go and bring forth fruit."

There is no life so unhappy and discontented as a life that is aimless. For life, to be satisfying, must have a goal, the path to which leads upward. To one that aims low success can never come, for it is only when we approach near to that which God intended, that is the very best within us, that real success can be obtained.

We, in our natures, are not altogether earthly. There is in us a nature that craves to be in tune with heaven. If we give our life, or if we work to satisfy this craving for God, it will bring us soul rest which everyone desires. That is why we should think about the "Consecrated Life"—the life given in humble, willing service to God.

Now the service of God is counted only that service which comes from a sincere and consecrated heart. For we are to be fully the Lord's for all time. Not giving a portion of our time and affection to the world and sin, and to the following of selfish purposes.

This kind of life is expected of every true Christian. No person can live a conscientious, Christian life long without finding such a life necessary.

God chooses his helpers by his own wisdom and these he calls for the work he would have them do.

There are many kinds of work that are the Lord's. One is work among the poor and needy, visiting them, especially the sick and ministering to their needs. This work is to be found everywhere, and for those who will do it humbly and gladly there is a rich reward in heaven.

Another service is to be found in music, especially in song, the singing of praises from the heart. God has given some voices to be used in winning souls to him and in encouraging those who may be down-hearted. This is a wonderful work.

Some are called to preach the gospel. There is great responsibility in this calling, and much will-power is needed to make it successful in the fullest sense.

The most wonderful calling of all would seem to be that of a missionary. For in no other work can one so fully give his all for Jesus.

If you are called to help in this great Latter Day Work, set yourself to your task. Study the word of our Lord and Master, as well as all other good books that will give the knowledge needed for your work, all the while keeping ready to do the little things you find by the way, which need to be done.

One that is called to do any of these little things for Jesus, should not look upon it as a hardship, but should go forth gladly, willing and ready to suffer and die for the cause he loves.

Many of you who are girls, God will call for service. Let him find willing servants who will fully yield their whole lives to him. But those who may not be called and whose lives may follow the ordinary channels, those who make the home women of our land should not think that in special service only is consecration needed. Every act of their lives can be a consecrated service to God. Those who make good homes where others are encouraged and strengthened, who speak kind and encouraging words and who keep up humble and quiet everyday service to God, are glorifying Him just as much as those who are sent on special missions.

Therefore let us work with consecrated effort at our mission no matter what it may be, and remember: "I have chosen you and ordained you that you should go and bring forth fruit."

Worry is always one of two things: it is idiocy or insanity. You may take your choice; there is no third. Worry depresses the physical vitality, destroys courage; dims the vision of the ideal, weakens the will; stands in the way of realizing anything worth while; and the human being who hopes to accomplish something will get worry under his feet at the earliest possible moment. Work, on the other hand, good, honest hard work, when in right relation, builds vitality and gives increased power.—By Edward Howard Griggs, in *Independence Examiner*.

## The Readers Say---

### The Challenge of Present Hour

I rejoice in bearing witness to the power and efficacy of the church and gospel in my own life as well as in the lives of others. I am glad to be a subscriber to the *Herald*, and you will find me on your subscription list as long as I can break a dollar loose from some other expense and it is within my power to receive the weekly messenger.

My grandfather, my two sons, and I and the boys' grandfather have all borne testimony to the angel's message and if it be his will, we will not cease to proclaim the glad tidings of Zion.

I am now serving my third enrollment in the veterans' unit of the Conservation Corps. Twelve months is the limit for one man to serve. The present camp is to be abandoned shortly, and my time being almost expired, it is my decision to remain in Hays City for the present.

I believe that the challenge of the present hour is for a genuine and positive Christianity and that those who would bring in and associate uncleanness in any form with God's body of believers, his church, should be debarred from Eden and denied entrance to Zion.

There are those who would trace almost every evil to the church, but generally it is apparent that they have the evil heart of unbelief from which most evils originate.

I request your prayers that I may discharge every obligation to God and man and do those things that serve his will. My prayers are for all true followers of the Lamb.

HAYS, KANSAS.

GEORGE D. BRYANT.

### The Lord Is Good

The Lord is all-powerful, his goodness never fails. He does hear and answer the cry of his needy children, unworthy though they may feel. I wish to write this experience for the benefit of the *Herald* readers.

December 30, 1933, I came home from the hospital with my baby girl, then ten days old. For the following few weeks, I suffered intensely, and the doctor said that I must have an operation. I was much concerned and afraid. The month of February brought no relief, in fact, the suffering had grown so intense that the doctor said an operation was imperative if I wished to live. I went to bed February 2, 1934, with my mind filled with the fear of the impending danger, and in my usual evening prayer, I asked the Lord earnestly that he would give me evidence as to whether I should submit myself to an operation.

About four o'clock in the morning, a divine personage appeared at my bedside and extending his hand towards me said: "Fear not; I will be with thee." I awoke immediately, and so great was my joy that others in the house were awakened by the sound of my sobbing. I went to the hospital and entered the operating room free from fear.

When the incision was made, the condition was found worse than the doctor had anticipated, and the prayers of the Saints in the branch were earnestly solicited by my husband. The first three days I was in a very critical condition. February 9, about two o'clock in the morning, I was wrapped in a vision, in which I saw myself in a room with a group of Saints, all of whom seemed to be anxiously waiting for and expecting something, I suppose an answer to the prayers that had just been offered.

Presently I saw the Lord as if walking across some water. He approached and came into the room; then stopping in the

center of the room, he looked at each individual, scanning each face carefully, but did not speak until his eyes came to my face, when, looking directly into my eyes he said, "I have spared your life for a purpose."

From that time I began to know that I was recovering, and in seven more days I was able to go home. I was soon able to help with light household tasks and the care of my baby. At this time, I am rapidly gaining in strength, and I am desirous to prepare myself that the Lord may use me in the carrying out of the purpose of which he spoke.

CLEVELAND, OHIO.

MRS. HARVEY SPILLER.

### God Guides and Blesses

I am convinced that God cares for and keeps his children. I joined the church in 1900 through the ministration of William H. Kelley, sr., of Kirtland, Ohio. My wife and children joined eight years ago. My mother, Brother Andy McAdams, and I were the only members at Painesville nine years ago, and now we have a branch of forty-two members.

I want to write a message of cheer and assurance to *Herald* readers and especially to the Saints of San Antonio, whom we met while in their city. We left San Antonio, Texas, quite suddenly some time ago for we felt that we were staying there against the Lord's will. When we planned to go from here (Ohio) to Texas, almost everything happened to prevent our going. Then after we arrived there we had bad luck all the time until we determined to return to Lake County, Ohio. Of course we lost everything we owned while we were gone except our old car in which we came home. We slept outside on cots or in the car on the way back home and were nine days making the trip. Our old tires kept us so busy some of the days that we made only a hundred miles.

Arriving home safely, we remained with our oldest daughter, Mrs. Roy L. Lockwood about six weeks before we found a place to stay with an old man. He gave us our rent and fuel for his board and we stayed with him about two years; then we moved where we now live.

Though times have been hard, we have not been in want since returning home. We are known here to old neighbors and friends, and that helps greatly.

As I look back now upon our trip to Texas, I can see where the guiding hand was working to turn us back and to save us much that we lost; but we would not. We continued stubbornly on our way.

We are grateful for the Lord's blessings at various times in our lives, especially since my wife had such a remarkable blessing and healing from injuries which she suffered in an auto accident. We were returning home late one night when we failed to make a sharp curve, crashed into a telephone pole, and turned over. Wife received a skull fracture, and two main arteries were cut. The doctors held little hope for her, but God is good. She was administered to, and the doctor was baffled to see how fast her wounds healed. He thought he had done a wonderful piece of surgery and said that she was one in a hundred to pull through a smash-up like that. We did not explain to him that this was God's work, for we thought he would not fully understand.

Wife and I are alone in a home on a six-acre plot about one and one half miles from town. Despite adversity our faith has grown stronger, and our trust is now more fully in God.

I would like some Saint in San Antonio to call on our two neighbors whom we interested in the church while we were

## The Readers Say---

there. G. H. Wixom held two meetings in our home, and these neighbors came, Mr. and Mrs. Charles E. Karcher and family and an elderly couple by the name of Kinnerly. Both families live on Colebra Road. Mr. and Mrs. Karcher write to us now and then, and they would appreciate a visit from the Saints.

May God's blessings rest on all who are trying to spread the gospel. Please remember me in your prayers that we may always have the courage to drop the good seed of the gospel where it will take root and flourish in these latter days.

PAINESVILLE, OHIO.

ANDREW E. BARSTOW.

### Trusts the Lord

I am aged and nearly deaf, and have been a cripple since I fell and broke my right hip September 17, 1930. I have to spend many hours sitting in my chair. Even if there are others in the room, few people like to talk with a deaf person. Nevertheless, I am hopeful of my condition; I can walk a little and am gradually improving.

I love to tell the beautiful gospel story. Have given out many tracts and loaned my books. I used to love to send the *Ensign* to nonmembers; have sent many subscriptions to it and given away individual copies as well as church books. This I cannot afford to do now, the depression having taken everything from us.

Still I trust the Lord. He has been with me through all my difficulties and has seen my faith and patience, and he will be with me till the end. I have been a member of the church since 1901, and always have tried to do my whole duty. Eleven have come into the church through my work with the home department of the Sunday school, and others, I feel, will come in later.

Since I was eighty years old I have sold one *Book of Mormon* and a *Call at Evening* to nonmembers.

I enjoyed Brother Fred A. Severy's letter in a recent *Herald*. I knew him at the time of which he speaks, also the brothers he mentions who held meetings at Santa Cruz. Later the church met at my mother's home. I was not a member then.

Please pray for my children that they may soon see the truth of the gospel and come into the church. I want to be faithful to my calling as Saint and helper.

JULIA A. CROCKER.

LOOMIS, CALIFORNIA.

### "Men Trained in Every Walk of Life"

I am one of the older members of the church, and I am much concerned about what God meant when he said for us to build Zion, or to prepare to build it. To me his words are of deep significance when he said also for us to be in the world but not of the world. I believe that he means for us to be prepared to take care of all our own products, so that we will not be compelled to rely on the world for certain things which we must have and use.

Let me illustrate my point. We have men among us who know how to raise cattle and prepare them for food, but what of the hides? I have never heard of one of our young men training to be a tanner to make leather from these hides. We have many uses for leather every day, and if we ourselves cannot produce it, we are losing a big business.

I believe that we must have men trained in every walk of life, and when our men and women are able to supply the

necessities of life, we shall begin to gather home. When we are prepared to take care of everything, I believe God will bless us and make it possible for us to raise everything which the people of God will need. I am wondering what other *Herald* readers think about this matter.

SANTA MONICA, CALIFORNIA.

STELLA C. TUTTLE.

### "More Should Be Said of Our Stanch Workers . . ."

I have belonged to the church since 1894, when I was baptized by James Kemp. My parents joined the church in the early days, about 1846, and were among those who were deceived into going to Utah with Brigham Young. They were persecuted and driven from place to place. In time they moved to California where they found a branch of the Reorganized Church. They were soon baptized by Elders D. S. Mills and Joseph Clapp. We children followed them into the true church.

Best of all the articles appearing in the *Herald* I like the biographies. They give us knowledge of outstanding people of the church. It seems to me that more should be said of our stanch workers while they are yet alive.

I deeply enjoyed the wonderful article written by Brother M. A. McConley which appeared in the *Herald* of January 23, "*Our Privilege and Opportunity for 1934*." Every word of that article is so true that it should stir up the minds of all who read it. I wish there could be more such articles.

GRAND JUNCTION, COLORADO.

MRS. C. SNOOK.

### Concerning Spiritual Blessings

The only way I can repay my heavenly Father for his goodness to me, I feel, is through service to others, and here I hope to write something which will help others—I should like to discuss dreams and spiritual blessings.

From where do our dreams come? Many times, it seems, this is God's way of making known to us things to come and his will concerning us. Who can interpret our dreams? I learned long ago (as I think did Daniel and Joseph) that only One can give the true interpretation to our dreams.

An important thing to remember is that God is love, and if our dreams come from him, we must not allow them to influence us to use other than love in our actions toward other people. My own dreams have been a great source of comfort and help to me. I have found that one's own interpretation of his dreams is not always to be relied upon. When praying for divine interpretation, I try always to remember that God's way is as much higher than ours as the heavens are above the earth.

I have received almost every kind of spiritual blessing one could imagine, but I seldom tell them to the world for it would be like telling a person blind from birth what is red or what is blue. He would not understand; he could not believe. The world cannot believe these things. But the blessings for God's people are manifold if we but live for them.

I cannot forget Brother Edwards' sermon on sacrament Sunday at our 1933 reunion at Columbus, Kansas. He said, "This is only the Church of Jesus Christ as we live the Christ life." May we strive to do this.

JOPLIN, MISSOURI.

RACHEL M. TROYER.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

A statement in the *Book of Mormon* is sometimes cited to show that the fall resulted in man's agency, which states the reasoning of Lehi as follows:

"Adam fell that men might be; and men are, that they might have joy."—86: 115

However, it has been suggested that the meaning of this statement may be simply that as Eve transgressed she would have been driven out of Eden alone unless Adam had also transgressed and went with her. In this even he would have remained alone in Eden and the earth would not have been populated by man as actually came to pass. It is argued that knowledge of evil gave man the capacity of a joy greater than would have been the case if he remained in ignorance. This view is disputed by some, but there seems to be no divine answer specifically recorded which would settle the question.

*Did Jesus fulfill Matthew 12: 40 as to "three days and three nights?"*

This text contains the prediction of Christ concerning the time to elapse from his death to his resurrection. It declares:

"As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and nights in the heart of the earth."—Matthew 12: 40.

It is generally conceded that he was crucified on Friday and rose again on Sunday morning, which would be less than two whole days of twenty-four hours each. But the Jews did not always mean a whole day of twenty-four hours when referring to a day (see Genesis 42: 17, 18; 2 Chronicles 10: 5, 12; Esther 4: 16; 5: 1). It might mean any part of each

*Did Adam's fall produce man's free agency?*

Adam had his agency before the fall, according to the Inspired Version and the history of that event. After commanding Adam not to eat of the fruit of the tree of knowledge of good and evil, God said to him:

"Nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it."—Genesis 2: 21.

day included in the time specified, and this was the case with the time Jesus referred to: the days being Friday, Saturday and Sunday.

It will be remembered that Jewish time began with evening, though each day might be referred to with respect to daytime. Jesus was crucified before sundown Friday, and the night before Sunday morning was evidently reckoned with Sunday. But the Roman time was reckoned from midnight, hence there were actually parts of three nights, as well as three days.

*What means 1 Corinthians 13:8, that prophecies "shall fail"?*

This text is impliedly explained by the verse following, which states that we know in part and prophecy in part. In other words, prophecy does not reveal to us all truth, but truth imperfectly or partially given. For this reason, prophecy fails to include much that actually occurs, but when "that which is perfect is come" these partial helps will be no longer needed and will therefore be "done away" or superceded by the perfection which is at hand.

*Explain Doctrine and Covenants 4: 1, about being "called to the work."*

This revelation was given in February 1929 to Joseph Smith Sr., the father of Joseph who gave the revelation. It particularly applied to him if he had "desires to serve God." But the same thought is stated in 6: 2 to "whoso desireth to reap", and such were to thrust in their sickle and reap. This probably does not mean that all who desire to help are thereby called to the priesthood, but it does mean that there is work for each to do. A later revelation (119: 8) informs us that "all are called according to the gifts of God unto them," and that all may labor together whether in the ministry or in business. There is a place for every talent and willing heart in the work of God for the upbuilding of his kingdom.

*How can the Book of Mormon be the stick of Ephraim, and its people of Manasseh?*

It has been termed the stick of Ephraim, perhaps from Ezekiel 37: 16, which refers to the stick to be "for Joseph, the stick of Ephraim, and for all the house of Israel," but the text shows it to be also the "stick of Joseph" (verse 19), and for all Israel.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Pontiac, Michigan

#### Gift of Three Books to Branch

The adult department of the church school presented copies of the three standard books of the church to Pontiac Branch in an impressive service the morning of April 22. Brother Otto Berndt, president of the class, presented the books to the pastor, Lorne O. Pearson, who accepted them for the group, thanking the branch for the gift and issuing a challenge to the priesthood to seek diligently to teach the people the truths these books contained.

The district presidency were in attendance during the day and discussed the gifts as follows: Brother Blakesly Smith, the *Doctrine and Covenants*, Brother Kenneth Green, the *Book of Mormon*, and Brother M. J. Crowley, the *Inspired Version*. The Saints were strengthened by these talks and joined in the hymn, "Let Us Shake off the Coals From Our Garments" at the close of the service.

Proceeds from a pie social at the home of Brother and Sister Bernard Kenyon made the gift possible. Clifford Venard, teacher of the adult class had charge of the service.

The entire Pontiac group, under the leadership of the pastor, is completing arrangements for the centennial celebration beginning May 15.

### Beloit, Wisconsin

#### 236 Saint Lawrence Avenue

A contest was instituted Sunday, April 15, for the increasing of the church school attendance. On that day Pastor Harry A. Wasson appointed leaders for the contest, which is to close the last Sunday of June. The losers are to give a party for the winners.

District President Henry Woodstock was the speaker Sunday, April 22. His subject was "Our Need of Righteousness."

The women's department will meet at the church during the summer months. Previous meetings have been held at the home of Sister F. A. Dobbins.

Elder E. W. Dutton, of Janesville, spoke to this congregation April 8, and blessed the small son of Mrs. Lillian Bales. Following the service he administered to Sister Irvin Townsend, at her home. This sister has been confined to her home for some time.

An Easter program was enjoyed during the church school hour, April 1. The communion service which followed was very inspiring.

March 4, communion service was in charge of Brother Noah Johnson. Elder H. A. Wasson was the speaker March 11 and 25. His topics were "Unity in Action," and "The Unstable Soul."

February 9, Zelma Martin entertained the junior young people at a Valentine party at her home. The young people at this time surprised her with a handkerchief shower in honor of her coming birthday.

Speakers for the month of February were Harry A. Wasson and Cleo Heide.

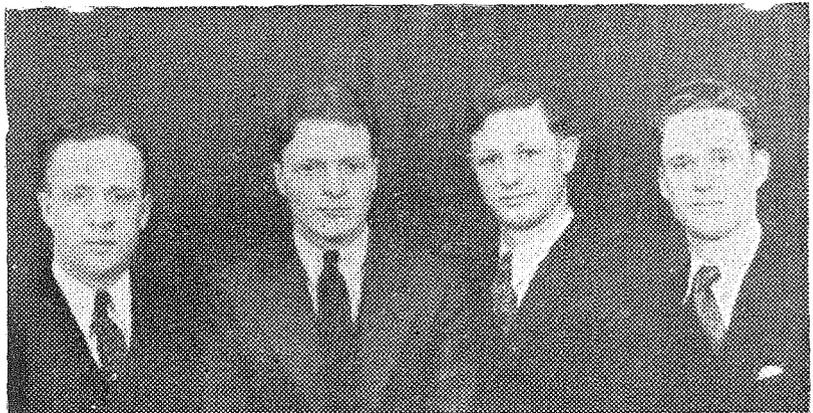
### Shenandoah, Iowa

#### With Ranks of Priesthood Growing This Group Presses Forward

The Easter services are still fresh in the memory of Shenandoah members. Observance of this holy day began at 10 a. m. with an impressive Easter program by the choir, in a setting of lilies,

munions table with Elders J. O. Rennie and R. E. Pratt. Also in the stand were Priests A. M. Taylor and C. O. Martin, Teachers C. C. White and O. J. Topham, and Deacons Hugh Shoemaker and Frank Wilcox.

The hymn, "Organize My Church and Kingdom" opened the service, and the pastor offered prayer. Elder J. O. Rennie gave the charge to the three candidates and Priest A. M. Taylor, one of the counselors to the pastor, gave the charge to the membership. Then the young men were called to three chairs placed in front of the communion table for ordination, Brothers R. E. Pratt, J. R. Epperson, J. O. Rennie officiating, assisted by C. O. Martin and A. M. Taylor. Following the ordination the pastor extended to the three new priesthood members a hearty welcome into the general priesthood and especially into the ranks of Shenandoah's ministry, and



MEMBERS OF SHENANDOAH'S YOUNG PRIESTHOOD

From left to right they are: John Topham, Rolland Schneider, Hugh Shoemaker, and Floy Patience.

ferns, palms and the communion table with its white linen. This program consisted of three numbers by the choir, one by the men's chorus, a reading, "The Last Supper," by Sister Mildred Topham, and a vocal solo, "Open the Gates of the Temple," by the choir leader, Sister Mamie Miller.

With a quick change of seating, the choir taking its place in the audience and the priesthood coming to the rostrum, the service passed into an ordination meeting at 10.45. At this time three talented young men, Rolland Schneider, Floy Patience, and John Topham, were ordained to the office of priest. Pastor J. R. Epperson was seated at the com-

invited them to occupy chairs on the platform.

Then followed the singing of the hymn, "Consecration," which led directly into the sacrament service. A number bore earnest testimonies of renewed consecration and devotion, and among these were the young men ordained.

Mere words fail to describe the sweet influence of the Spirit felt throughout this service. Workers can only say that with the addition of these three devoted young men, together with young Brother Hugh Shoemaker, ordained a deacon last fall, the future of Shenandoah Branch looks bright, and all are expecting some

## Briefs

### Gifts for

#### Pontiac Branch

Pontiac Branch, Michigan, was presented copies of the three standard books of the church by the adult department of the church in an impressive service April 22. The district presidency were there to participate in the services of the day as were also the branch president and the pastor.

#### Matherville Woman

#### Desires Prayers

Sister Ruth Elaine McLaughlin, of Matherville, Illinois, requests the Saints to pray for her. A letter from a friend which is dated May 1 says: "She must submit to a major operation this next week."

#### The Great Need

The great need of this present troubled world is not more money, more things, or even more employment, more wages, more government. Its greatest need is a new and a demonstrable spiritual experience, a personal experience of God so definite, so vital, so sure that the world's doubts about God's very existence, about spiritual realities, about spiritual powers will be forever settled.—Church Management.

#### East Bay Members

#### Sacrifice

A sacrifice offering of \$309 was given by Saints of East Bay Church, Berkeley, California, at Easter. They had been asked to sacrifice even as Christ sacrificed for them. Of that amount the children gave twenty-three dollars.

#### Think Well—Live Well

Think well of yourself, but not too well—and then live up to your estimate!—Joseph Jastrow in "Keeping Mentally Fit."

#### Goiter Sufferer

#### Needs Our Prayers

Sister Mollie Cross, of Washington, Oklahoma, asks our prayers for her mother who suffers intensely from a goiter. Having faith in prayer, the sufferer has been blessed many times through administration.

#### Three Ordained at Shenandoah, Iowa

Three young men were ordained to the office of priest in an impressive service which was a part of the Easter Sunday program and worship. These three, Rolland Schneider, Floy Patience, and John Topham, are now a part of Shenandoah Branch's strong and working priesthood unit.

splendid work to be done which will result in spiritual progress. The priesthood of Shenandoah are behind the program of the church one hundred percent.

The four young men occupied the morning preaching hour April 29, with inspiring talks and with much credit to themselves.

Miss Thelma Rennie and Hugh Shoemaker were married in a pretty ceremony at the home of the bride the afternoon of April 8, Elder J. O. Rennie, the bride's father, officiating. Elder R. E. Pratt offered the invocation, and the pastor pronounced the blessing upon the union. The bridal pair will be at home on a small farm adjoining Shenandoah. The good wishes of all are theirs.

#### Brush Creek, Illinois

#### Have Summer Projects—Xenia Group Forges Ahead

The young people are reorganizing their class in the church school and preparing for real service. The young married people are also organizing a class with Brother Joe Hoover as teacher.

Recent services have not been very well attended on account of rain and bad roads.

The group of Saints at Xenia are steadily pushing forward with Brother Harry Henson as their leader. They have church school at ten o'clock on Sunday and a Bible study class on Tuesday nights. Elder O. C. Henson was the speaker there the night of April 22.

Brush Creek Branch was saddened to learn of the death of John Phillips, April 16, a member of the church for several years. He will be greatly missed.

The women's club served lunch at a sale early in April and cleared sixteen dollars to be used for branch expenses.

A son was born to Brother and Sister Glen Hoover February 14.

The intermediate, junior, and primary classes enjoyed a party at the home of Brother and Sister Ancil Burroughs February 12, in honor of their daughter Imogene's eleventh birthday. Fourteen children and their teachers, Eva Henson and Pearl Jones, were present.

The La Da Sa Club met early in February with Sister Cora Kurtz, Nellie Morris, and Maudie Caudle at the home of the last named at Xenia.

Charles Wesner, district bishop's agent, came from Odin, to speak the morning of February 11. Brother Harry Henson, recently ordained a priest, was the evening speaker.

Laura Burgess, one of the young members, was married to Willie Bennett February 17 at the home of Elder William Clements. Ruby Henson and Oakley Burgess were the attendants. The young couple will make their home near Brush Creek as he is teaching the New Hope School.

#### East Bay Church

#### Berkeley, California

The women's groups are well organized, and as result, some are meeting each week for quilting and study; others are making children's songbooks and preparing handwork for teachers. The third group makes visiting its project. The East Lake Group recently made costumes for a play, to be given in the church.

March 9, the young adult people met for a social evening. An illustrated lecture on "Astronomy," was the attraction.

The Z. B. A. initiation was held on the evening of March 11. This was a most dramatic service. The theme was "Living Water," and Elder Arthur Oakman was in charge. Twelve new members were taken into the organization.

On the afternoon of March 17, some of the men of the young adult class met for work on the vacant lot next to the church. A dinner was prepared by the women. This work is continuing.

Parent teacher meetings are regularly held, and on March 23, Brother Joe Wilson, the children's pastor, talked on the teaching being done in the church school, and how the homes can help. Sister Carlotta Davis, a primary teacher, talked on the method and content of her teaching, and Brother William Collins, from the father's viewpoint, told what he and his wife are trying to teach in their home, and how the church school can help.

The young people's fellowship service was held on the morning of March 25. The organ began playing at 8 a. m. The service began at 8.15, Arthur Oakman in charge.

The evening service was held in the lower auditorium. This was family night, and the theme was "Loyalty." A most touching story was told by Mardel Holden, a sermonet was preached by the pastor, and a play, "Ruth and Naomi," was presented by Ruby Strand's drama class.

A church history social for the entire congregation on the evening of March 30 was sponsored by the young people. Nearly every class took part in the evening's entertainment, and close to one hundred were present.

On the morning of Easter Sunday, three children were baptized. This was followed by the sacrament service which was in charge of District President Guy P. Levitt. The Saints had been asked to sacrifice, even as Christ sacrificed for them, and as a result, a sum of \$309 was brought in. Of that amount, twenty-three dollars was given by the children, who are being taught what it means really to sacrifice.

In the evening, a cantata, "Our Living Lord," was presented under the direction of Sister Ethel Godfrey.

Myron Schall, of Stanford University, met with Roy Weldon's boys of the

Health and Hygiene Club, on the evening of April 13. He gave them a most interesting talk and demonstration.

On the evening of April 8, the play, "Simon the Leper," by Dorothy Clarke Wilson, was given under the direction of Bonnie Connally. This play was full of teaching value, and is one of the finest presentations of its kind given in this church.

The young people held a hobo party at the church on the evening of April 13. The older children were invited.

Brother Burdick, of Sacramento, preached on the morning of April 15, and Brother Eli Bronson was the evening speaker. He recently returned from Washington. Sister Hazel Blohm, district director of religious education, visited the church school.

During the absence of the pastor, the associate pastors, M. F. Ralston and Joseph Wilson, have kept things moving. Brother Ralston preached at the morning service of April 22, and in the evening Roy Weidon occupied the pulpit.

The women held their regular monthly guest day meeting at the church on the afternoon of April 24. Interesting reports on recent federation meetings were read, showing that the big need there is for the unified efforts of women.

## Far West Stake

### Bedison Branch

A week's series of missionary services was held here by Elder O. W. Okerlind, following General Conference. Interest increased from night to night and attendance ranged from forty-five to fifty. Brother Okerlind used a large chart and his forceful and convincing sermons interested both members and nonmembers. By the middle of the week, four had given their names for baptism and three more names were added before Sunday.

The baptisms took place about five miles from the church and Brother Okerlind performed the ordinance which completed the family circle in five homes in the branch. The candidates were two small boys and two small girls and three young mothers. Brother Okerlind had charge of the confirmation service in the afternoon when the presence of the Holy Spirit was felt in power.

The entire branch has been drawn more closely together and those holding the priesthood were made to feel keenly the added charge of caring for and feeding the flock of Christ. All have a greater desire to tell the story of the glorious gospel to others that they, too, may rejoice.

Brother Okerlind left Monday for his home in Independence, and will soon go to his mission in Canada. The Saints wish him much success in his labors in that land.

### Fourth Saint Joseph Church

A series of Sunday night sermons on Latter Day Saint doctrine was com-

menced April 22, to continue throughout the summer with various speakers. Elder Virgil Sheppard, of Fanning, Kansas, was the first speaker on the subject, "Man and His Creator." The following Sunday night Elder E. A. Gurwell spoke on the subject, "The Tower of Babel and Its Results." The subjects have been so arranged as to cover the vital points of the gospel in the four months. Interest has been good thus far.

Among recent Sunday morning speakers were Brother O. J. Barr and Elder Roscoe D. Peterson. One Sunday night recently Elders J. L. Bear and T. E. Hale blessed the infant daughter of Brother and Sister Floyd Wheat at this service.

A prayer service is held each Sunday evening at six-thirty preceding the evening preaching service. Interest has been increasing.

The women's department meet every two weeks on Thursday at different homes. The afternoon is spent in quilt making and a short program is given. Refreshments are served.

### Trenton Mission

Interest in the work at Trenton has increased quite favorably since the beginning of the year. The social gatherings held every third Tuesday in the month have been a source of encouragement by the increase of nearly fifty percent in attendance and a more active interest is manifest. The program varies from an evening of games with a few readings and musical numbers to a slide program. The last one was "The Passion Play" with appropriate special numbers.

The stake bishopric gave much needed help and encouragement in conducting two profitable services recently when Bishop Milo Burnett and his two counselors, Elder M. H. Hinderks and J. E. Hovenga, visited Trenton. On April 22, Elder Hovenga, accompanied by Brother Parsons, made another visit here and gave substantial food for thought in two good sermons. The Saints appreciate the interest shown by the stake officers in their problems and extend a welcome to them at all times.

On Easter morn, the young people gave a worship program, consisting of readings, musical numbers and a pageant, "Easter Dawn," followed by "The Life of Christ," an illustrated lecture. The regular sacrament service was held in the afternoon with good attendance.

Efforts are being concentrated largely on the young people who have shown by their attendance that they are interested.

### Maple Grove Branch

Maple Grove Branch has been greatly strengthened by the addition of five young men to the ranks of the priesthood. The ordinations were taken care of at a special service on March 25, by Elders Ward A. Hougas and F. L. Hinderks, of the stake presidency, Stake

## Briefs

### Fourth Kansas City Stake Music Festival

Central Church ranked first in the Kansas City Stake Music Festival April 30 to May 2, receiving seventy-five points in the contest ratings. Fourth Church was given second place. The music festival movement, sponsored by the Stake O. E. K. Council, has as its purpose the discovery and development of new talents in youthful circles. Details of the festival appear in another column of this issue.

### Test of Success

The real test of success is whether a life has been a happy one and a happy-giving one.—Sir Henry Newbolt.

### Nauvoo Young People's Camp

This year's camp for young people of the church will be held at Nauvoo, August 6 to 17, and committees are making plans and programs to insure the success of the camp.

During their eleven days of camping in this historic spot the young men and women will be given opportunity to practice the principles of true Christian living. Their daily program, according to the Lamoni Chronicle, will be similar to that of last year—classes in health, music, dramatics, recreation, and other fields of leadership training in the morning; at ten o'clock, assembly periods with topics covering the program of the church and discussion of historic events of special significance. The afternoons will be devoted to recreation—auto trips, hikes, boating, swimming, organized games and competitive sports. Evenings will be spent around the campfire or in specially planned activities. E. E. Closson will be the camp director.

### "Fortune to Share"

Every man truly religious has something he cannot keep however he may try. Vash Young calls it a "fortune to share." Unless religion is given away it will not keep.—Lyman P. Powell in "The Better Part."

### Fresno Priesthood Serve Three Groups

Priesthood of Fresno Branch are endeavoring to be true laborers together with God. Besides taking care of their local group, they are helping the gospel cause at Dinuba Mission, which is included as part of Fresno Branch, and have responded to calls for services at Bakersfield, California.

Fresno Saints are enjoying a strong feeling of unity and brotherly fellowship.

Bishop Milo Burnett and Elder Z. J. Lewis, a member of the Stake High Council. The service was solemn and impressive and not only were the young men made to feel their responsibility but the congregation also was made to sense their responsibility.

Kenneth Piepergerdes and Norman Piepergerdes and Norman Hinderks were ordained to the office of priest. Brother Hinderks is continuing his preparation at Graceland now. Brother Hubert Ehlers was ordained to the office of teacher and Quentin Marks and Kenneth Wood were ordained to the office of deacon. Brother Wood is a member of Kingston Branch.

At the morning service, Stake President Ward A. Hougas delivered a forceful sermon to a large congregation.

## Fresno, California

### Growing Spiritually—Priesthood Serving in Three Groups

Those in a position to know are glad to acknowledge the advancement made by faithful attendants of this branch in the spiritual progress demanded by ministers of the church as they visit at Fresno. During the past six months a greater degree of unity and brotherly fellowship has grown up than for many years.

Pastor Frank Enix has assumed his rightful place as leader, and the workers are loyally assisting him in carrying out a program of spiritual uplift. The short but much-needed visits of President F. M. McDowell, Apostle E. J. Gleazer, and Missionary Arthur Oakman were of great help. Their forceful messages made very apparent the need of each individual's incorporating in his life the fullness of God's law.

Pastor Enix made two long drives to visit Saints of Ontario, in southern California, not long ago.

The assistant pastor, Elder A. S. Votaw spoke, a short time ago, on the message of the late General Conference, emphasizing that if the Saints are truly workers together with God, there will be no idle time in which the allurements of the world can draw them away from their tasks of active, energetic sainthood. He also stressed the importance of the young people of the branch becoming associated with the youth movement of the church.

Brother Votaw also reports an enthusiastic welcome and reception from Modesto Saints to whom he spoke April 8.

The Dinuba Mission, a part of Fresno Branch under the leadership of Elder Abe Heinrick, is advancing spiritually. Lately others have been baptized.

Early this year a "Macedonia call" came from Bakersfield, California, and like Paul of old Elder L. W. Roberts and wife, both enthusiastic workers, answered that call. They moved to Ba-

kersfield, and since that time have successfully responded to the needs of the members. He has baptized several, and there is splendid prospect of branch organization there. It is the prayer of Fresno Saints that Brother Roberts will find secular employment there sufficient to supply their needs so that the group may have a permanent leader.

In all three places occupied by Fresno priesthood, the responses to the financial call of the church during the past two years, have been pronounced, and there has been an increase in the number of tithepayers together with a corresponding increase in the spirituality of the members.

The work which is being carried on in the junior department by Sister Lillie Jennings and Sister Maxine Godfrey is a labor of love. The cooperation they are receiving from other workers is holding together the youth of the branch and bringing joy to the hearts of the parents.

The women's department, in charge of the pastor's mother, Sister Louise Enix, is doing its part in branch endeavor, and has brought material aid to those in need as well as helped in branch undertakings where money was required.

## Full Week for Missionary

### Weir, Kansas, Church Burns

I went to Carthage, Missouri, April 24, to be present at a young people's meeting. I wish you could have heard some of the expressions made by a number of the young members relative to their desire to assist in this great work of God. When we see such a group, we know that the future of the church is assured.

Brother Tom Bath, of Pittsburg, informed me that the church at Weir had burned the Sunday previous and that the Saints wanted me to come there as soon as possible. Brother Wilson, of Miami, was at Carthage for the meeting, so I went home with him that night, and then on Wednesday we went up to Weir.

The building was completely destroyed and all its equipment. None knew the cause of the fire. They had met for the morning services, and shortly after noon the building burned. It was insured for one thousand dollars, but that is not enough to put it back as it was, and besides that they had a well-equipped church.

Several townspeople have said that they would help in the rebuilding of the structure. For the present the Saints think they will be permitted to meet in the Methodist Ladies' Aid rooms.

I returned to Carthage Friday and talked to the women that afternoon and at night conducted two classes for the priesthood and two more Saturday evening and two Sunday. Besides that I preached two sermons, made seventeen pastoral calls, blessed two children, as-

sisted to bless two others, administered to two sick people, and consulted with two members of Webb City Branch with regard to some administrative affairs of their local. AMOS T. HIGDON.

## Alva, Wyoming

Nine members make up the present church membership near Alva. It is their hope that before long they may have a leader so that their group may be organized.

Elder Frank Cohrt has met with this group several times, preaching helpful sermons.

These Saints find that when they are faithful and prayerful, as they should always be, they have the Comforter to guide and direct them. It is their desire to be faithful to the teachings of the gospel and to help build up God's kingdom on earth.

## Kansas City Stake

### Stake Music Festival

Not to win a prize  
Nor defeat  
An opponent;  
But  
To pace each other  
On the road to  
Excellence.

This is the motto of the fourth annual Kansas City Stake Music Festival held April 30 to May 2, at Central Church. The movement was sponsored by the Stake O. B. K. Council, George Mesley in charge, assisted by Lloyd Siebert.

In this year's contest eight of the churches were represented. Due to the proximity of the meeting of General Conference, there were not as many individual entries as last year, however, the standards of participants was not changed. All numbers this year were rated A B C or D, according to the merit rather than competition.

On Monday, April 30, the following classes were presented and their ratings are given: Junior vocal, Jean Dunn, B; Myra Goold, C. Soprano solos, Fay Sneed, C; Ve Loise Martin, B. Contralto solos, Anna Decker, A; Esther Lungwitz, B. Tenor solos, Harold St. John, B; Garland Tickemyer, B. Baritone solos, Victor Hill, C; Edward P. Nelson, C; Junior Marmoy, B. Male quartet, Central, B. Girls' quartet, Malvern Hill, B; Northwest, B; Northeast, B; Armourdale, C; Gladstone, B; Central, A. Mixed quartets, Gladstone, B; Central, C; Fourth Church, B.

The second half of the contestants were presented May 1, and their ratings are as follows: Sacred solos (men): Garland Tickemyer, A; Edward P. Nelson, C; Harold St. John, C. Sacred solos (women): Esther Lungwitz, C; Dorothy Goodfellow, D. Elementary piano, Mary Louise Weeks, C. Medium piano, Dorothy Burge, A; Avonel Davis,

B; Marian Freeman, B. Advanced piano, Ruth Ringer, A. Advanced violin, Ona Comer, A. Choruses: Central, B; Gladstone, C; Malvern Hill, B; Quindaro, B.

In each section the contestant chose one number from a list prepared by the committee and one selected number, for which the judges might ask to assure a better decision. The choruses sang under student directors. The contests are succeeding in their purpose to discover and develop new talents in youthful circles.

The Memorial Choir of Grace and Holy Trinity Church with Mabelle Glenn, director, assisted by Darwin Bowen, baritone, and Edna Scotten Billings, accompanist, were the guest artists at the festival, singing on the closing night, May 2. Fifty boys' voices of unusual quality gave a program of difficult, sacred anthems including such as "It Shall Be Light" and "List the Cherubic Host" by Gaul; "Angus Dei," by Bizet, and "Listen to the Lambs," arranged by Dett. Interspersed were entertaining secular solos by Darwin Bowen, young Kansas City baritone, and former member of the boys' choir. These boys were splendid in their phrasing, shading, and precision. Central was honored in having this vested choir which is one of the finest boys' choirs in the city. The director is in charge of the music in the Kansas City School System.

After the concert the winners of the festival were made known. Central ranked first with seventy-five points; Fourth Church, second, having fifty-six; Malvern Hill, third, with thirty-one, and Gladstone, fourth, receiving twenty-six points. George Mesley presented the loving cup to Norman Anderson, Central O. B. K. Councilor. And so with the spirit of good fellowship, the festival closed, each participant determined to increase his ability and do better next year.

At a meeting of pastors, bishops, and solicitors, held the evening of April 30, steps were taken to raise seven thousand dollars, representing several items of debt on stake churches, holders of which demand payment. Pledge cards are being issued to the membership with the urge that they respond adequately to the present need.

#### Central Church

The worship period Sunday, April 29, was conducted by the young men's class. Billy Babb offered the opening prayer and Robert Alter presented the scripture and the theme talk. A special baritone solo by Larry Siegel provided the incidental music. The class will be in charge for one month, and these men are taking an active interest in promoting the church services.

An excellent program of sacred and classic numbers and Negro spirituals was given by the Wahdemna Choral Club of Independence on the evening of

April 29, under the leadership of Paul N. Craig, assisted by Hazel Scott Withee, accompanist, Fern Griggs, soloist, and Dorothy Nace, violinist.

Elder John A. Gardner gave the short talk for the evening. As an effective close the choir sang "Open Our Eyes," Palmer Phillips, soloist, and "Beautiful Savior."

This congregation is happy to report that Fred Anderson, who has been ill, has been able recently to attend church and is well on the way to recovery.

#### Quindaro Church

The O. B. K. Young People's Choir of this church has been accomplishing splendid results through the able direction and sincere efforts of Otis Swart. The choir practiced twice a week for some time, to enable them to enter in the Kansas City Stake Music Festival which was held April 30 to May 2.

Joe Davis, Berwin Lungwitz, Irvin Luke, Earnest Hawkins and Charles Graham sponsored a hike to Elizabeth Falls on Saturday, April 21, for the boys between the ages of twelve and eighteen, of this congregation. At meal time Brother Hawkins proved his skill in cooking, by barbecuing the spareribs. Those privileged to go on the outing were: Gene Hallier, Louis Wilkenson, Donald Davis, Leonard Graham, Richard Rider, Clarence Penticuff, jr., Charles Hallier, Charles Deller, Donald Hallier, Jimmie Hare, Troy Smith, John Bryant, and Winfield Bryant.

Thursday evening, April 26, the young people held a farewell party in the lower auditorium of the church in honor of Avis Judd, who has spent the winter months in Kansas City. She has returned to her home in Oklahoma, and is greatly missed among the young people.

#### Heathwood Church

A History and Covenants Class was recently organized by Bishop Richard Bullard, to meet every week at the church. The second week seventeen women were present. They intend to make some sacrifice to help liquidate the church debt. Their last lesson was from *Doctrine and Covenants* 36, concerning Zion in Enoch's day. It was an inspiration to all.

#### Argentine Church

The morning speaker April 29, was Elder R. L. Bishop, who chose for his subject "Growth." Development, advancement, standards, and life moulding were some of the terms stressed, and the large crowd present was highly pleased with his effort.

The evening speaker was Pastor R. E. Brown, whose effort was to instruct with regard to the work of the recent General Conference.

Brother Benjamin B. Brown, aged sixty-eight years, passed away March 4. His widow five sons, three daughters, other relatives and friends mourn his departure. Elder R. L. Goold was in

charge of the funeral. Interment was in Maple Hill Cemetery.

The stepmother of Sister Hazel Shireman, Mrs. Amanda Hunt, died April 6, and was buried April 8. Elder R. L. Goold preached the sermon. Her husband, other relatives, and many friends mourn her death.

#### North East Church

This congregation was happy to resume regular church services once again after General Conference. The wonderful counsel from the leaders of the church has given them much encouragement.

Elder William I. Fligg was the morning speaker April 22. Elder Berwyn Lungwitz occupied the pulpit during the evening.

Elder James Baggerly recently delivered a series of sermons and in a forceful manner presented the results of violating God's laws.

This group of Saints is pressing on with much courage. The prayer meetings are well attended, many taking part.

#### Independence

Apostle E. J. Gleazer addressed a group of about three hundred Independence priesthood members Sunday afternoon on the theme "The Local Priesthood in the Local Branch," emphasizing the part each must play in telling the gospel story. This was the regular sacrament Sunday priesthood meeting held in the main auditorium of the Stone Church.

Teachers of the church who are registering with the Teacher's Placement Bureau, in charge of W. Earl Page, the Auditorium, Independence, are expressing appreciation of the bureau's purpose and service.

Organized at General Conference time, the bureau is busy locating school vacancies and notifying teachers who have registered in the past three weeks. The service of this bureau is designed for Latter Day Saint teachers, and no fee or commission is charged.

All school board church members knowing of vacancies in their own schools, should so inform the bureau at Independence, and all teachers of the church seeking positions, are invited to register with the bureau. Their applications for registration blanks should be accompanied by stamped, self-addressed envelopes.

#### Stone Church

"Father, hear the prayer we offer,  
Not for ease that prayer shall be, . . ."

With a spirit of prayerfulness and harmony the large congregation sang the opening hymn of the May communion service. President F. M. Smith gave the sacrament talk, admonishing the Saints that their baptism and their re-

nawal of it each month, should be the outstanding things of their lives toward the accomplishment of the church goals.

Associated with President Smith in the stand were the following men: President Elbert A. Smith, Apostle F. H. Edwards, Bishop J. Stanley Kelley, Elder C. Ed. Miller, Elder Harry Barto, and Elder R. T. Cooper.

Very fittingly Brother Elbert offered the invocation and the benediction. Robert Miller played the organ during the parts of service.

Choosing Hebrews 4:1, 2, for his Scripture reading, Apostle J. F. Curtis presented in his Sunday evening sermon at the Stone Church, a clear analysis of the New Testament church according to the teachings of Jesus and the writings of Paul and Peter, and applied this analysis to the church as it exists today. He stressed the fact that while many are content to follow Jesus part of the way, accepting his teachings, they will not go all the way with him. The congregation was renewed and reassured by this splendid discourse delivered in Brother Curtis's earnest, missionary manner.

Music was by the Stone Church Choir, directed by Paul N. Craig, and accompanied at the organ by Robert Miller. The opening hymn was "We Limit Not the Truth of God," the music of which was written by Sister Louise Hills Lewis. Sister Lewis, a faithful member of the choir, was present and in her place on this occasion. The hymn appears in the new *Saints' Hymnal*, and was one of those to which special attention was called in the church hymnology course at General Conference.

The funeral of Sister Rachel E. Self, wife of Walter M. Self, was conducted from the Stone Church last Tuesday afternoon, President Elbert A. Smith in charge. Sister Self, an ardent church worker until her last illness, passed away Sunday, April 29. She leaves four daughters: Mrs. B. C. Sarratt, of Independence; Mrs. Florence Champlin, Chanute, Kansas; Mrs. L. M. Sarratt, Collins, Missouri, and Mrs. Walter I. Chapman, Independence; three sons: Carl T. Self, Omaha, Nebraska; Owen Self, Genoa, Colorado; Warren H. Self, Nebraska City, Nebraska; two sisters, and many friends. Interment was in Mound Grove Cemetery. Sister Self was sixty-seven years old.

### Second Church

A large group attended the eight o'clock Sunday morning prayer meeting.

An organ prelude by Mrs. Sam Inman opened the communion hour at eleven o'clock, and Pastor W. N. Inman was in charge. The oblation talk was by Elder B. C. Sarratt, and the pastor gave a stirring communion address. Elder F. L. Freeman offered a special prayer following a period of meditation and silent prayer. Then the emblems were passed.

Two veteran ministers of the church were the evening speakers, Elder C. E.

Blodgett and Elder S. S. Smith. Both related spiritual experiences given them in the missionary field. The choir sang the anthem, "Jesus Lover of My Soul," Hazel Clow singing the soprano solo, and the duet being taken by Mrs. Will Inman and Mrs. Guy Minton.

### Liberty Street Church

A large number attended the young people's prayer meeting held at the church last Wednesday night. Pastor John R. Lentell was in charge, assisted by Cecil Walker and Lee Davis. Almer Sheehy was the main speaker. A fellowship meeting followed the prayer hour in the basement of the church, and a program of activity for the summer was formulated. The young people are eagerly looking forward to the missionary trips to be taken to outlying branches when the Sunday evening services have been discontinued for the summer at Liberty Street, and the congregation is invited to meet at the Campus.

The spirit that was felt at the early morning prayer service Sunday carried over into other activities and the sacrament hour. After the sacrament service had closed, Bishop's Agent Harry Blake gave a report of the financial conditions in this congregation, and presented a plan whereby the outstanding debts may be cared for. The most pressing need is that of repairing the stained-glass windows which are sagging because of the weakened condition of the lead holdings.

At the church school hour, a girls' chorus from the Ott School, directed by their principal, John L. Cook, sang two numbers. Church school attendance is increasing.

Apostle F. Henry Edwards was the Sunday evening speaker following a special half hour program by the Liberty Street Choir, directed by Fred Friend. Apostle Edwards chose for his theme, "We Walk by Faith and Not by Sight."

### Walnut Park Church

For the past several months the church school has aimed at an attendance of five hundred. Several times the report of the secretary has shown more than four hundred and fifty, but never has attendance quite reached the goal. Sunday morning five hundred and eleven were counted, so a new goal will have to be set by the officers as a mark at which to aim.

Communion services were in charge of the pastor, assisted by Elders James A. Gillen and Benjamin Bean. Brother Bean spoke in behalf of the needy of the church prior to the taking of the oblation. The opening remarks by Brother Gillen were inspiring and demonstrated his devotion and faith in the work of the church. Brother Gillen was introduced by the pastor as spending the day with Walnut Park Saints; he was the speaker at the seven-thirty service Sunday evening. His counsel was well received by the Saints on both occasions.

The Walnut Park Young People's Council met at two-thirty Sunday afternoon for the regular monthly session. Wilma Smelser, secretary of the council, presented her resignation, due to her leaving Independence, and Helen Moorman was elected to succeed her. Future activities of the council were discussed, and a special meeting was ordered for next Sunday afternoon, to outline a program of activities for the summer months.

### Enoch Hill Church

A good crowd of worshipers attended the union prayer meeting last Wednesday evening.

The women's department meets each Thursday afternoon for the study of the *Doctrine and Covenants*.

Brother W. J. Brewer and Sister McKnight are still confined to their sick beds, and are greatly missed at services. Sister Sarah C. Thomas, mother of Pastor E. A. Thomas, is recovering from pneumonia. She is seventy-eight years old.

A daughter, Frances Arline, was born to Brother and Sister Joe Rogers early in April.

The Garden Club has been chosen to decorate the church for Mother's Day.

At the early morning prayer service the elder in charge chooses a chapter to be read each week. This is helpful in directing the minds of the Saints, uniting them in testimony and meditation.

A spiritual feast was enjoyed at the communion service, the church being well filled.

Elder Alma C. Barmore was the evening speaker and for the basis of his sermons used Proverbs 4. His theme was "The Progressiveness of Spiritual Revelation." Brother Barmore and his wife left Monday for their mission field.

## Yakima, Washington

### Variety of Local Events Interests Everyone

At a business meeting in January, a young people's division was organized to include the young married people, the senior young people, and the junior young people. B. H. Van Eaton was elected the director, and George Allen, president. A dramatic club was organized with Vivian Malcolm as president; Claire Van Eaton, director; Claire Chapman, secretary; Mickey Anderson, wardrobe mistress, and George Allen, stage manager.

February 9, the young people were entertained at a Valentine party at the Van Eaton home. The theme of a "heart clinic" was carried throughout the evening, with a doctor, a nurse, and a dietitian in attendance.

The evening of February 14, Apostles M. A. McConley and E. J. Gleazer stopped on their way to the youth's conference at Spokane. A special service

was held at which Brother Gleazer spoke to the group.

A number from the young people's division, including B. H. Van Eaton, Ben and Lorena Nutley, Paul Anderson, George, Arthur, and Pearl Allen, Shirley and Tony Van Eaton, attended the youth's conference held at Spokane, February 16 to 18. Encouragement and a wider vision of the work to be done were gained. Paul Anderson was selected as head of the young people's division of the district.

Randall McSparin and Miss Dorea Deymonaz were married February 14 by Pastor B. H. Van Eaton at a quiet ceremony in the home of the bridegroom's mother, Mrs. Taylor. The bridegroom's sister, Anne Taylor, and George Cassatt attended the young couple. Only immediate relatives and friends were present.

A group gathered at the Van Eaton home, the evening of February 21, to sing, and to initiate the thirty new *Saints' Hymnals* which the branch had just purchased. Later in the evening the young couple, Mr. and Mrs. McSparin, were surprised by a kitchen shower, after which, refreshments were served.

The remainder of that week was filled with a series of parties. Thursday evening Pearl Allen held a surprise birthday party for her brother, George; Friday evening there was a handkerchief shower for Claire Van Eaton in honor of her birthday, and Saturday evening a surprise party to celebrate Ben Nutley's birthday.

The last week of February was occupied with a series of meetings held by Stanley Fout and Joseph Sandige. Brother Sandige was the speaker and the meetings were well attended.

The evening of March 2, the young people's class gave a colonial entertainment at the church. The program included a solo by Wesley Henderson, "There's an Old Spinning Wheel," which was illustrated by tableaux. Readings, "Important Moments in George Washington's Life," by Claire Van Eaton, and Hawaiian guitar numbers by Pearl Allen and Harriet DeVries were followed by a play, "When George and Martha Returned." After the program a silver offering was accepted.

In preparation for Easter, Miss Mary Roberts gave a lecture accompanied by lantern slides of the Oberammergau Passion Play for a number of young people who assembled at the Nutley home.

About twenty persons drove to Mount Clemens Easter Sunday morning, and hiked a couple of miles to reach the summit, where they had a short sunrise service. At the morning church school service, the younger classes gave a play portraying the resurrection. In the evening the Dramatic Club presented a pageant, "The Living Christ."

April 6, the young people's division met at the home of George Allen and discussed plans for publishing a youth's

paper. Terry Buchanan was elected secretary for the division.

The cradle roll has been increased by two recent arrivals: a daughter, Patricia Nadine, in the home of Mr. and Mrs. H. B. Anderson, on March 9, and a son, Hugh Frederick, born April 9, at the home of Mr. and Mrs. H. E. Chapman.

An early morning baptismal service, at a beautiful and secluded spot on the Naches River, was held April 22. Nancy Claire Nutley, on the advent of her eighth birthday, was led into the water by her brother, Van Nutley. Alice Claire Van Eaton, also eight years old, was led into the water by her father, B. H. Van Eaton. The confirmation service held after church school, included a duet, "Just as I Am, Thine Own to Be," by Shirley and Tony Van Eaton; a poem "Consecration," by Alice Claire Van Eaton, and a solo, "I Belong to Him," by Nancy Claire Nutley. Then the two little girls were confirmed by Elder B. H. Van Eaton before an altar banked with early summer flowers.

The darkest hour in any man's life is when he sits down to plan how to get money without earning it.—Horace Greeley.

Living as a fine art—is really living in harmony with ourselves, and with others. It consists largely in keeping one's nature in tune with Eternal Principle, in tune with Infinite Love. Here is where our strength lies, in our conscious union with our Source. This is the secret of all power, poise, and harmony.—Selected.

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Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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## Zion's Christian Legion

### RESPONSIBILITY OF THE LEGION DIRECTOR OF SOLICITATION

By D. T. Williams

To understand the responsibility of this officer it will be necessary to keep in mind the specific and immediate financial objectives of the organization. These are, first, helping pay off the Auditorium debt through the payment of twenty-five cents a month dues by every member of the Legion; second, to double the income of the church throughout The Great Lakes Regional Territory by means of a systematic collection of tithes and offerings.

To realize these aims there has been and is being supplied to every member of the church in the above-mentioned territory a tithing card which will be punched each week for the amount the holder is contributing. To every member of Zion's Christian Legion will be given a membership card which not only designates the holder as a member of the Legion but also through a receipting system attached indicates whether the card holder has paid his dues to date.

It is the responsibility of the General Director of Solicitation to see that the machinery performing this function is kept in operation. Under him as his helpers are the Divisional Directors each responsible for the successful manipulation of the forces in his district toward the ends indicated. Assisting these divisional officers of finance are the Company Directors of Solicitation in every branch these are directing the activities of Group Solicitors and Group Captains the first of which collect tithes and offerings from all the membership and the latter which has the responsibility of collecting the dues which will compose the contribution of the organization to the Auditorium.

Elder S. Gordan Brown, of Lansing, Michigan, is occupying in the responsible position of General Director of Solicitation. We invite in his behalf the fullest cooperation from every member of the church. Such cooperation can only be demonstrated through the assistance rendered to the local workers who are representing him and his department.

Let it be further remembered that all this work is being done in full coordination with the financial officers of the church both general and local. Those who have a responsibility in this connection are asked to work in full accord with such officers without exception.

More of personal religion back of all denominational differences! A clearer apprehension of the better part! These are on the way.—Lyman P. Powell in *The Better Part*.

## Helps for Mother's Day

### Mother's Day

By B. H. Thomas

Mother's day—what a small tribute for those who hold the most honorable and greatest profession on earth. If we blazoned her name across the midnight sky in everlasting honor of what she has meant to us we would still fall short of the mark. To praise and respect motherhood is but the recognition of one of God's greatest gifts to humanity, because mothers are the greatest lovers and the deepest sufferers. We are given but one mother and it is from her we receive the heritage of love. God must have known that mothers could love deeper, because it was to them that he trusted and gave his priceless jewels; he must have known that it took mothers to mould and develop characters; but one of the saddest thoughts is, we fail to reach the high and lofty station that should come from the teachings of our mothers.

It has been said that "The hand that rocks the cradle rules the world," and isn't it only reasonable to think that every person who ever became great must have reached his goal through the untiring efforts of a mother who deserved the praise for helping to build his character and giving him the fighting spirit of success. So when I see the statue of a great man, I always think of his mother, because none of us could ever be greater than our mothers expect us to be.

We are told that love is the fulfilling of the law. Is there anyone who loves deeper than the mothers who are always ready to give their lives for their children?

The only regrettable thing about the gift of a mother is, she leaves us too soon, and we fail to estimate the value of her love until the sweetness of her presence is missed. Mothers were only loaned to us for a short time to make us see the need to live nobly and honorably according to the ideals they taught us.

We are reminded that charity begins at home. "Yes, you will find it in the sweet influence of the nobility of motherhood." God in his wisdom must have seen the need to season our lives with pure warm and changless love. Although this always has been a world of suffering and sorrow, did you ever stop to think of what it might be without mothers?

On this the day, dedicated to mothers, if it is your privilege to wear the red carnation instead of the white, give thanks for the presence of a living mother and return to her some of the kindness and love she showered upon you in your earlier years.

### Suggestions for Mother's Day

By Fern Weedmark and  
Mildred Goodfellow

#### Services

*Departments' Journal*, May, 1929, page 9.

*Departments' Journal*, May, 1930, page 153.

*Vision*, April, 1932, page 173.

#### List of Pictures, Stories, and Poems

*Departments' Journal*, April, 1928, pages 14 and 15.

#### Songs

Leaflet, "Mother's Day Songs," containing words of five songs to be sung to familiar tunes, 1c each, David C. Cook Publishing Company, Elgin, Illinois. (No. 531-K.)

"Mother o' Mine," *Departments' Journal*, April, 1929, page 13.

"A Flower and a Kiss for Mother," found in "Mother Love," a service for Mother's Day, 10c, Tullar-Meredith Company, New York.

#### Stories

"Mothers and Others," *Stepping Stones*, May 10, 1931.

"The Hunt for the Beautiful," in *Why the Chimes Rang and Other Stories*, by Raymond MacDonald Alden.

"Emily's Home," in *Primary Story Worship Programs*, by Mary Kirkpatrick Berg.

"Neighborhood Pest," *Stepping Stones*, May 8, 1932.

#### For Kindergarden and Primary Department

"Peter's Mother's Day Present," *Zion's Hope*, May 14, 1933; page 38, *Primary Quarterly*, Helpers in God's World, by Mildred Goodfellow, April, May, June, 1934.

"Better Than Pennies," *Zion's Hope*, July 2, 1933.

"What Bradley Owed," in *Primary Story Worship Programs*, by Mary Kirkpatrick Berg.

"Whose Home Is Best?" in *Primary Story Worship Programs*, by Mary Kirkpatrick Berg.

"The Cap That Mother Made," in *For the Story Teller*, by Carolyn Sherwin Bailey.

#### Dialog or Playlet

"The Secret," (short) for five Junior girls, 2c, David C. Cook Publishing Company, Elgin, Illinois. (No. 7493-J.)

# The Bulletin Board

## Appointment of District President

F. E. Dillon has presented to the Presidency his resignation as president of the Central Oklahoma District, which has been accepted, and notice is hereby given to those concerned that the Presidency is appointing Elder Arthur E. Stoff to fill the vacancy caused by this resignation, subject to the approval of the next conference of the district.

THE FIRST PRESIDENCY,  
May 2, 1934. By F. M. SMITH.

## Conference Notices

Conference for Western Maine District will convene with Stonington Branch, Saturday and Sunday, June 2 and 3. All branch and priesthood reports should be in the hands of the secretary, Mrs. Louise J. Eaton, of Deer Isle, in good time. District officers will be elected. The following men are expected to be present: Apostle Paul M. Hanson, Bishop E. L. Traver, and Elder N. M. Wilson.—E. F. Robertson, district president.

## Home-coming Services

May 18, 19, and 20, there will be held home-coming services at the Baldwin Branch, New Hamburg, Pennsylvania. All members of the branch are invited to attend as well as other members of the church in that part of the country. The program on Sunday will include a basket dinner. The first service will be held Friday evening at seven-thirty. Elder Richard Baldwin, one of the first missionaries to open the work in this place, will be the speaker. He and his wife will also serve on the program during other meetings. It is hoped that Elder Leon Burdick will be there. The president of the district, Elder James E. Bishop, will help. The Youngstown Choir is invited to attend. All of these features together with the help of local talent, assure an inspiring occasion.—James E. Bishop, district president.

## Young People's Convention

The Toronto District Young People's Committee announces that the annual convention of district young people will be held at Hamilton, Ontario, June 9 and 10. The committee has lined up an imposing program and hopes to have, if it can be arranged, President F. M. McDowell, Elder George A. Njeim, and Doctor P. L. Weegar, of Buffalo, with them. The convention theme will be "We Must Move Forward to Zion," and from the indications of interest Toronto District young people, with the assistance of Elder Charles Hannah, president of Hamilton Branch, and Elder James Wilson, district president, are going to make this convention the best ever held in the district. All young people are in-

quired. The committee is composed of James L. Bavington, George L. Peterson, Ernest Newton, Bertrum Gozzard, and F. Eldon Oliver, of Toronto, Allan Keyworth and Frank J. Boyd, of Hamilton.—Frank J. Boyd, chairman.

## Request Prayers

Prayers are asked for Sister Mary Calvert who was hurt in a fall. Her home is at Du Bois, Pennsylvania, but she is in a Punxsutawney hospital. Also please remember Sister Mary Crisco in the same hospital with pleural pneumonia. Sister Crisco's husband was buried last Wednesday, having died of pneumonia.

## Young People's Rally

A Des Moines district young people's rally will be held at the church in Des Moines, 717 East Twelfth Street, May 26 and 27. Elder Roy A. Cheville, of Lamoni, Iowa, will be the principal speaker. There will be a banquet Saturday at 7 p. m., and full schedule on Sunday. All young people of the district are urged to attend. For reservations for banquet tickets and arrangements for Saturday night lodging, write Miss Helen Castings, 1311 East Ninth Street, Des Moines Iowa.—Doris Nelson, young people's supervisor.

## New Address

D. B. Sorden, 1476 West Fiftieth Street, Los Angeles, California.

## Our Departed Ones

STEAD.—Sarah E. Stead was born February 3, 1862, in Macoupin County, Illinois. She married J. D. Stead January 4, 1883, at Jacksonville, Illinois, and joined the Reorganized Church of Jesus Christ of Latter Day Saints April 28, 1891, in Christian County, Illinois,

being baptized by Elder G. H. Hilliard. Passed to the beyond October 17, 1933, at Lamoni, Iowa, and was buried in Rose Hill Cemetery.

# CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

## REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

## REAL ESTATE

SELL FOR CASH: Unimproved acre mile west Stone Church, Independence, Missouri. Might consider Central California trade. O. L. Berg, 6264 Colby Street, Oakland, California, Owner. 14-6t\*

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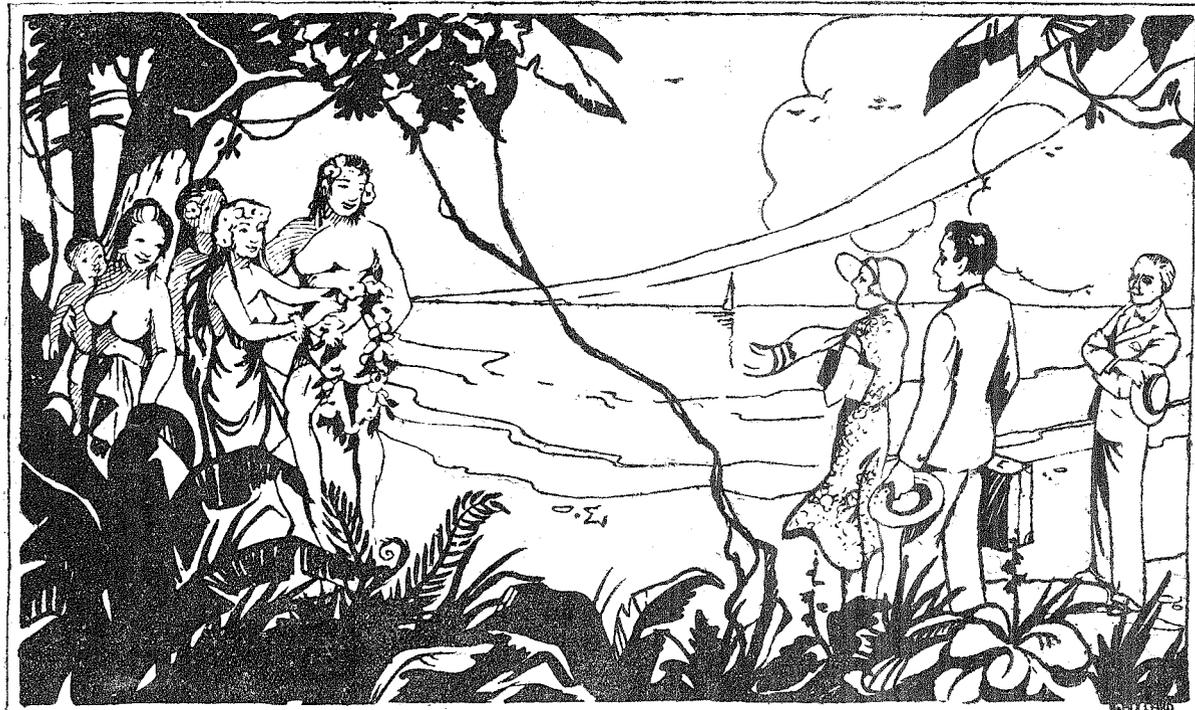
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By B. A. May

## Old Enfield and Its People

By William T. Goullee

## **Either --- Or**

By J. W. Rushton

WORSHIP SUGGESTIONS FOR JUNE

# THE SAINTS' HERALD

May 15, 1934

Volume 81

Number 20

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Nauvoo Camp for Young People

Nauvoo Camp for Young People this year will be from August 6 to 17. It is being announced early so that young people and their parents can make plans. There will be a staff of nine people to take care of the various activities and interests. A good time is planned for everybody. If your young people haven't been there they should try it. If they have been once, they'll want to go again. Write to E. E. Closson, Lamoni, Iowa, for information and the registration blank.

### ■ A Sigh of Relief

Mother was nearly exhausted by Mother's Day festivities. The family planned a really great affair and of course there had to be a big dinner for the occasion. Grace and Annabelle were to get it, but Grace had quarreled with her beau after the movie Saturday night and it took them two hours to make up, so Grace was pretty tired the next morning and Annabelle had a sore throat, and mother had to get the dinner as usual, only it was more difficult because the girls had planned an elaborate one. Bill bought her a beautiful bouquet of roses, but by the time the girls had raided it for their corsages, and Bill, taking the hint, had retrieved a couple for his girl, there weren't many left for a centerpiece on the dinner table, and she filled it out with some columbine from the back yard.

In the afternoon it was planned, after Mother had got the dinner dishes washed (the family nearly perished from impatience waiting for her to get done) to go for a car ride—anywhere Mother wanted to go, just anywhere. It was a generous gesture, but when Mother suggested places she'd like to go they all objected and she finally gave up and went where *they* wanted to go, although it wasn't much fun for her. When they brought her home at four o'clock in the afternoon she was pretty badly tired out.

But Mother outwitted them after that. She sneaked out the back way to visit a friend who did not have the pleasure of possessing a large and charming family, and took a nice nap on her friend's sofa. Then they walked down town to the drug store and had some sandwiches and hot chocolate, and finished up with ice cream. They lingered around looking in the store windows until time for the evening service at church. They went early and just sat and rested, looking at the colored windows and thinking. The preacher—bless him!—did not even mention Mother's Day, clever fellow, but talked on a fine general theme.

When Mother arrived home she found some members of the family pretty peevish because she hadn't been home to get supper, but she answered rather gently, "You forget that this is Mother's Day!"

### ■ Money Matters

The Press Room Proletarian says: "It is better to have a fifty-cent dollar in your pocket than no dollar at all."

The Pessimist says: "The fifty-cent dollar is just as elusive as the old dollar was."

Tiny: "Dollars? Really, I think I've heard of them, but what are they?"

# Editorial

## The Desire to Do

**An Age of Criticism** In these times nothing escapes criticism. The white light of publicity, through newspaper and radio, is turned on every important act. It has been so long since Americans have enjoyed anything like privacy that they are becoming inured to the rigors of chronic exhibitionism. Our doctors watch the operations of inward organs of famous people as they would inspect an engine, and issue reports. Our movie stars spread their love affairs across the pages of the newspapers just as ordinary people send soiled linen to the laundry. The breakfast food, the toothpaste, the informal attire, the differences of opinion and the family quarrels of the great are recorded in the spritely style of newspaper journalese. We habitually live a goldfish kind of existence. Nothing escapes observation—and criticism.

**The Golden Age** In the "good old times" it was an act of treason to criticize the government, an act of sacrilege to criticize the then dominant church. Critics' heads often adorned the iron spikes on the parapets of castles as a warning against the loose wagging of disrespectful tongues. The quaint custom of quieting criticism by the extermination of the critic still persists under our atavistic dictatorships, but in the lands where people still cling to civilization the critic, like other people, is permitted to live.

**A New Determination** The difference is that people today are not content with criticism. They desire to do something about the evils they assail. They apparently have faith that something can and will be done about conditions and that the world can be made better than the unsatisfactory place it now is.

**A Necessary Agent** The work of the intelligent critic is often unpleasant, as unpleasant for him as for the one under attack. But it is a very necessary work. Dictators may allege that populations are not intelligent enough to conduct their own affairs, which may be true enough. But it is also true that, people being what they are, the honesty and honor of dictators is equally under question. A system that cannot stand criticism will probably not endure, and perhaps it ought not endure.

**The Conscience of the World** Ever since the beginning of the Reformation, the Protestant group of churches has occupied a position as the unofficial conscience of the world. Because of its honesty, its fearlessness, and its ideals, it has been well fitted for this work.

**The Place of Our Church** It is our belief that our church has a special message to teach and a particular task to perform in the field of criticism of world affairs. It is our task to continue now the task that was begun in 1830, to bring the gospel of Jesus back to the earth, to criticize social abuses and economic evils, to stand for high political standards and high moral ideals. It is our task to point not only our own people but other people as well to the spiritual way of life. This is our work.

It is most encouraging that today our people show a determination to go forward with these tasks, a determination that shows a real faith in the gospel we have to teach, a faith in the ability of the church to grow into that strength with which it can accomplish its work. The immediate future will test our faith and our sincerity. May we be found equal to the demands that are made upon us.

L. L.

## Blue Pencil Notes

When I was a boy cowboys were not our heroes. They had not yet been glorified by the movies and the novel. We saw them go by occasionally with herds bound for more open country. As a matter of fact we were our own cowboys with our own ponies and small summer herds. Our heroes were the railroad men. Every boy's ambition was to drive a locomotive or at least to be a brakeman and run along the tops of swaying cars. The railroad has lost some of its glamour along with its patronage. Boys today generally look elsewhere. They look up. Why be tied to two rails when you can soar in the sky? But even yet what sight more thrilling than to watch the overland limited go thundering by causing the very earth to tremble? The aeroplane up there in the clouds is graceful, like a big dragon fly; but here is power, and here is something that speaks of dominion. The railroad built empires. Along its steel rails civilization flowed westward to adventure and romance—to the gold fields, to free farms in the west. The new stream line trains may be the train of the future, but when they slip by like a greased nondescript they can never have the appeal that went with the big old mogul that towered far above one's head, from whose lofty cab the engineer looked down upon the awestruck small boy whose swelling pride was to know the engine by number and its driver by name.

The locomotive arrived contemporaneously with the advent of the restoration movement. It heralded a new day, a new era, a new dispensation marvelous

in its development. It came with promise. It kept to its two rails and has been a builder. It never did take to soaring overhead dropping bombs upon the homes of noncombatants. These new contraptions that jostle the angels up above have a threat as well as a promise. They too herald a new era. Is it to be one of building? Or is it to be one of destruction?

ELBERT A. SMITH.

## OFFICIAL

### J. A. Gillen Appointed

By some inadvertance the name of Elder J. A. Gillen was omitted from the list of General Conference appointments contained in the *Herald* for May 1, 1934. The Saints will please take notice that the appointment of Brother Gillen was referred to the First Presidency and that after due consultation with those concerned he has now been assigned to labor in Independence and vicinity.

## ACROSS THE DESK

### Readjustment After Bereavement

Brother George G. Lewis wrote from his Australian home on April 11:

"This is just a personal note to let you know that affairs are turning out all right. Sister Lewis is home from the isolation hospital. Although weak, she is able to get around. We have found that the sustaining grace of Our Father has been abundantly enjoyed during our sad trial. The Saints of the Mission have been very kind and considerate and we feel thankful to God for the great blessings of the gospel.

"I find it necessary to take Sister Lewis away for a vacation in order that she might get rested and adjusted. I plan to take her to the Blue Mountains, about seventy miles from Sydney where she can enjoy the beautiful quiet and scenery of our mountains. After she is located comfortably I will be able to leave her and go about my own church duties, but it would be unwise under present conditions for me to undertake long journeys and absences for a little while."

The Saints will rejoice because Sister Lewis has recovered her health sufficiently to leave the hospital. Brother and Sister Lewis have been sympathetically remembered at the Throne of Grace throughout their afflictions.

Z. Z. Renfroe, writing from Western Oklahoma, points out as indications of progress in his district, that the last district conference revealed that there had been an increase in the number of tithe-payers as well as in the amount paid in, and that the local priesthood had preached more sermons and baptized more than in previous years. This is encouraging and we trust that the renewed and increased activity of the priesthood will be continuous.

F. M. S.

## What Can I Give?

By Gladys Mae Smith

THE HUSH of early morning . . . Unclouded sunshine flooding rain drenched Missouri soil . . . The peace of God brooding over the land of His people's inheritance. The powerful engine throbbed gently, the wheels revolved, and I was homeward bound.

Homeward bound! Magic words with two meanings—bound toward earthly home and loved ones, bound in dedication, purpose and desire toward heavenly home and God.

Some hours before the last conference hand-clasp had been given, parting with new found friends reluctantly made, I was saddened to turn from the sweet ten day association, unwilling to break the spell of the miniature heaven of which I had been for so brief a time a part. Seventy-sixth General Conference, what have you given me?

Truly I was hungered and you gave me food—spiritual food, a store upon which to feast my soul when the daily strain of duty weakens me. I was thirsty and you gave me drink—drink from the crystal stream of eternal life that flows ever through the fountains of obedience.

You gave me a renewed feeling of security. The world may be in chaos but the truthfulness of the word of God stands changeless as immovable as a rock. When doubts assail me, when the worries of the world crowd too closely, I shall draw on the inspiration I have received from you.

You have given me evidence of men's ability to link themselves together in one common interest, one general good. You have shown me how nobly man can batter down his own personal opinions, imperfections, peculiarities, for the great good of a number of souls. You have permitted me an insight of unity, of genuine love. And therefore, you have renewed my faith in my fellow man. Beneath the differing surface technicalities of human nature, I have caught a vision of a glorious oneness of purpose.

You have given me a higher faith in the workability of the divine plan of God and His chosen servants ability to carry it onward. You have given me greater courage and fortitude with which to meet the battles of life. You have given me broader vision, a keener desire for knowledge. You have recreated confidence in myself, my fellow Saints, and God.

What can I give? Such span of service as God shall deem sufficient, a willing and consecrated presentation of time, talent, and whole-hearted effort. Surely, surely in the light of the blessings heaped upon me, I could not in fairness and honesty give less.

# Time for Action

By E. J. Hayden

As we are confronted with another interconference period, we must find ourselves face to face with the necessity of determining what our own attitude is to be; not merely what we shall believe, and think, and say; but what we do about that which we believe, and whether our thoughts will bear fruit in active confirmation of that which we say.

While it must be admitted that those who were privileged to attend the General Conference comprise but a small handful, among the membership of the church, yet this handful was gathered from the entire membership, and are now again mingling with the Saints throughout the whole world. And as leaven hidden in the lump will permeate the whole: so that spirit which pervaded every prayer service, every business session, every quorum meeting, and every class, during the entire conference, is destined to instill new life, new hope, and greater zeal, into the heart and life of every true Latter Day Saint. And as life, hope and zeal, inevitably beget action, we may confidently look for greater solidarity in motive, and increased efficiency in achievement, that has been witnessed since the forces of Zion were disrupted by the death of the martyrs. But while these are things for which we may confidently look, and for which we should most earnestly pray: it still remains for us, each and every one of us, to determine what our individual share in this grand forward movement is to be.

The time is now past, if it ever existed, when any true Saint can use the third personal pronoun, plural, when speaking of the church, and her objectives and achievements, or lack thereof. If this is not a personal matter with me, it is nothing to me. And no man ever asks what *they* are doing, or will do, with regard to that in which he feels a direct individual interest, and definite responsibility. In such a case, the question uppermost in the mind will be: "What can *I* do about it?" Or if he be endowed with capacity for leadership: "Let us do something about it." All too long have we been singing: "Mould me and make me after Thy will, while I am waiting, yielded and still." It is time that we change the tune, and sing: "Not forever by still waters would we quiet idle stay, but would smite the living fountains from the rocks along our way."

There is a lesson which we may learn from two young men who once sat in a young people's meeting. The subject under consideration was "The Surrendered Life." And one young man who had

served his country's flag arose and said, in substance: "I do not like the wording of the topic for this meeting. For it is my experience that one who surrenders quits the fight, delivers up all of the equipment of warfare, and is thenceforth wholly subject to, and at the mercy of any whose forces may chance to be in the ascendancy at that particular moment. Moreover, the thought of surrender carries with it the idea of having been overpowered, and forced to submit against one's will. And one who has thus been subdued cannot be trusted, but must always be kept under observation, lest he shall seize the weapons of his captor, and again join forces with the enemy. While if a man enlists, he is in a position to be trusted, because he is in harmony with the interests of his commander, and is therefore provided with all that is necessary for him to become an efficient soldier. And in his oath of allegiance he declares that he will serve against all enemies whomsoever. And this is the position which I desire to occupy: Not as a prisoner to be watched and guarded, but as a soldier in the army of the Lord, ready at all times to do battle for the cause which I love. Surrender may be the first step in the lives of those who have been, or are in open rebellion. But unless surrender is followed by enlistment there ensues no security, either for captive or captor."

To this the other responded, saying that he did not agree with this idea: but that he had surrendered to the Lord, and that it was the greatest surrender of his life. And this indeed proved to be true. For having surrendered, this young man was only a pawn in the hands of the forces with which he was surrounded, and soon fell into the grip of the adversary, (for he possessed neither weapons nor desire to give battle to the foe,) and finally died estranged from all that makes for righteousness. But the other, unwilling to surrender, and determined to enlist in the army of the Lord, has risen to heights that at that time he knew not of, and stands today as an officer in that army, commissioned by the King of kings, and certain of ultimate victory, only conditioned upon his continued faithfulness to his duty.

It may be that, as a church, we face the sea of an untried economic program, with the barrier of a reduced missionary force upon our right, and the rocks of limited financial resources frowning at our left, and a host of creditors pressing upon our rear. Yet never before has the clarion call sounded so clearly in the ears (Continued on page 635)

# Spiritualize Temporalities . . . . .

By L. S. Wight

**N**EARLY EVERYONE who ever attended school has heard the story of the fight between the sun and the wind to see which could make a man remove his coat in the least time. Each argued that he could get the quickest results with his methods until they agreed to put their powers to a test. The wind tried it first and used every method he knew to force the man to remove his coat but with each gust or gale the man would button his coat the tighter and the wind gave up. He could not force the man to remove his coat. Then the sun smiled on the man, making it more pleasant to remove the coat than to leave it on so he took it off very quickly. Persuasion succeeded where argument failed. Love conquered when force failed.

In the interpretation of the financial law of the church we find an identical situation. To argue with a church member that he should obey the financial law of the church is too apt to emphasize the financial law as something separate from the spiritual law of the church. It is likely to emphasize finance to the point where the member will think more of the money than of what it will do. It will tend to emphasize money as an objective rather than as a means to an end. It is too much like the wind trying to force the man to remove his coat. If we follow the example of the sun and with gentle persuasion create a condition in which the member will find it more comfortable to remove part of the contents of his pocketbook he will do so without the use of any force. His money or wealth becomes to him a part of the whole plan of life. It ceases to be an objective. His temporalities become fused with his spiritual goals and the temporal law becomes only a part of the whole spiritual law. His understanding is increased and the natural result is that it becomes easy for him to recognize that after all temporal law is actually spiritual law.

Divine revelation emphasizes that there should be no distinction between spiritual and temporal laws. The ninth verse of the 28th section of *Doctrine and Covenants* reads as follows: "Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spirit-

ual; they are not natural, nor temporal, neither carnal nor sensual."

In spite of the language of this revelation Latter Day Saint thinking has too often expressed itself on the basis that spiritual law and temporal law are equal, separate things. Argument has too often been based merely on the question of the necessity of recognizing the temporal law without regard to spiritual law. Some have contended that to recognize spiritual law as a thing separate from temporal law is sufficient to insure personal salvation. As a matter of fact they are not two separate laws. Temporal law is merely one part of the spiritual law and is in itself spiritual law.

**I**F we spiritualize our temporalities by recognizing God's basic laws we will develop an understanding of temporal law and the right attitude toward it. It will be very much like the man who found it easier to remove his coat under the warm persuasion of the sun while he could button it closer against the force of the wind. This was the theory behind the teaching of Jesus Christ. The warm appeal of love always was more effective in his teachings than the force of cold logic. He made his disciples want to do the things necessary to attain eternal life. He left an example that will be just as effective when put into practice in the social relationship of human beings today. Nor did he forget man's current needs along with his obligations to God when he said to the Pharisees who were trying to trick him, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

When rich little Zaccheus climbed into the sycamore tree to catch a glimpse of Christ on his way through Jericho he did so because of his spiritual attitude toward his temporal possessions. When the people objected to Christ being the guest of this man who in their eyes was a sinner, Christ rebuked them in his statement to Zaccheus when he said, "This day is salvation come to this house." Christ did not have to urge this man to use his possessions for the good of the group. The attitude of Zaccheus showed that he had spiritualized his temporal things. This was not true of the young man who had come to Jesus asking for further instructions as to how he could inherit eternal life. Christ sensed the lack of proper spiritual attitude and because this young man's possessions were standing in the way of his

(Continued on page 633)

# Old Enfield and Its People

By William T. Goulee

THE TOWN of Enfield and its environs can justly be proud of its historical and literary associations. It is said by some to date back to prehistoric times when England was an immense forest and formed part of the continent of Europe. Relics of the Old Stone Age, Middle Age and the Roman era have been found there.

It is believed the name "Enfield" is of Saxon origin, although the spelling of the name has undergone various changes,—in the Domesday Book it was spelled "Enefelde." In 1399 the manor of Enfield became vested in the crown and was a favorite royal hunting ground. In the 15th century a royal palace was erected by Edward VI for his sister who afterwards became Queen Elizabeth. When these two were children they had resided at Elsynge Hall which was believed to have stood near Maiden's Brook Forty Hill. Tradition says that it was here that Sir Walter Raleigh threw down his cloak for Queen Bess to walk on. But to revert to the palace (which stood in the town as we know it), this was demolished a few years ago and some of the remains are now preserved in Little Park. In the grounds of the palace between 1662 and 1670 a young cedar tree was planted, and according to tradition this tree was brought from the mountains of Lebanon, and was considered to be the oldest cedar

in England. This too has been sacrificed to make way for modern buildings.

Baker Street also, has a share of historic anecdotes, for it was in this street that the celebrated Dr. Abernethy, who established the famous Saint Bartholomew's Hospital Lectures, eventually resided. His manner was often commented upon, and as one, Sir Ashley Cooper said, "Abernethy's manner was worth a thousand a year to him." Some of his patients he would cut short saying, "Sir, I have heard enough, you have heard of my book, then go home and read it." To a lady complaining of low spirits he said, "Don't come to me, go and buy a skipping rope." We are told Abernethy made little distinction between rich and poor, many times he was more attentive to the poor. He lost a royal appointment to George IV, because he had promised to give one of his famous lectures at the St. Bartholomew's Hospital. After such a laborious professional life, this celebrated doctor came to reside in Baker Street, and we can easily picture him enjoying meditative walks around this locality. He was buried in the parish church-yard in 1831.

Not far from here was a school at which Captain Marryat, the author, was educated, who started life as a sailor, going on many voyages, thus realizing the many ups and downs some of us may have ex-



Reorganized Latter Day Saint Church at Enfield, England.

perienced. His novels and stories of sea life soon found favor with the public,—vivid lights and shadows, lighthearted fun, grinding hardships, stirring adventure, heroic action,—contrasting in his day to the historic romancer and the then fashionable novelist.

Then we must not forget John Keats, the poet, who was educated in Enfield, and it was really due to the headmaster's son who encouraged Keats in his literary tastes. A shop about a minute's walk from Edmonton railway station, shows where Keats was apprenticed to a surgeon, although eventually his indentures were cancelled. We see in his early days a life of suffering, although four years only, passed between the publication of his first poems and his death. But we know that in those four years the frail consumptive won his place in the first rank of English poets. His ever passionate craving for beauty, showed itself in one of the most splendid of English sonnets,—"*On First Looking Into Chapman's Homer.*" During those four years Keats' poems added another contribution, which for pure beauty of language is unsurpassed in English literature.

It was in 1609 that Sir Hugh Myddleton, on realizing the inadequacy and poorness of London's water supply, commenced the construction of the New River, which was supplied from a spring near Ware, in Hertfordshire. This was completed in 1613. When traveling to church, via Baker Street, one passes over this river placidly flowing many miles around the great metropolis of London. From this little Baker Street Bridge, we see on our left the Enfield Grammar School. We are pleased to note that some of our present church member's children, who have won scholarships, are attending this fine old school.

As we travel further along this road, there are still some old buildings and shops to be seen, not forgetting some that have been demolished. The writer remembers some quaint old clock shop, with the usual clock outside, but alas, it had two faces and they told different times. Then there is an old fashioned butcher's shop with tiled front, a chemist's shop, also a baker's; as well as a draper's that bring historic remembrance to the atmosphere. Then there is the Baker Street Chapel, a building usually noticed by every visitor. We learn this is the third chapel built on this site, originally used by a congregation of Presbyterian Dissenters over 300 years ago.

As one gets near our old meeting place at 317, there are some cottages which are thought to be at least 200 years old, and one of them, I think, has a particularly fine semicircular bay window, and although it stands on the roadway, it has so far escaped the hands of the improvement committee. We

must not forget to make mention of the orchard not far from 317, still in cultivation. When we remember the many fine old orchards around Enfield that have been sold for building houses, etc.,—it seems remarkable that this one still remains on what is now a very busy Baker Street. One wonders what history has been made behind these old walls and gardens—what hopes, joys and sorrows, have gone to make up that history, and what history shall we make for our church in the days to come?

He gets most out of life whose attitude is that of appreciation instead of criticism. The two words call to our minds the contrast. Criticism implies microscopes, calipers and dissecting knives; appreciation suggests open minds, open ears, open hearts, wonder, adoration and love. It is the difference between scanning verses for their meter and listening to poetry for its inspiration and charm. It is the difference between analyzing the chemical properties of pigment and canvas and looking enraptured upon a noble painting. It is the difference between weighing out the lime, fat and sulphur of a human body and enjoying a friend.—Frank B. Fag-  
enburg in "*The Sin of Being Ordinary.*"

## Be Kind

By Mary E. Gillin

I think if I could travel  
The way of life once more,  
I would try to be more kindly  
Than I've ever been before.  
For, oh, so many heartaches  
Each one of us must bear,  
And it lightens heavy burdens  
Just to know that others care.

Sometimes we walk a lifetime  
With those we love most dear;  
And fail each day to utter  
A single word of cheer.  
Yet every night when shadows  
Lie thick upon the grass,  
The precious hours are vanished,  
And never more will pass.

And so along life's journey,  
With each declining sun  
I'd like to know that somewhere  
A deed of love I'd done:  
So swift the "hours of morning"—  
The noontide rushes by—  
And then the "shades of evening"  
Are greeted with a sigh!

We know that soon tomorrow  
Will be here and called today—  
It lingers but a moment  
And lo, 'tis yesterday!  
Now is the time for kindness—  
Speak now the word of cheer  
For the sunset glow of evening  
Will in every life appear!

Graceland College



Extension Lectures

## Government by Intelligencia

By B. A. May

Professor of Economics and Business Administration  
Graceland College

THE WORLD in its age-long quest for good government has instituted many forms. Among these are autocracy—a government dominated by a strong man like Mussolini; plutocracy—a government by the rich classes; bureaucracy—a government by an intricate system of commissions and bureaus; and democracy—a government supposedly by the people and for the people. But now we have a government which might be aptly called an “eduocracy”—that is, a government by experts skilled in such fields as economics, political science, sociology, finance, and agriculture—a government run by the intelligencia, men who a few short months ago were elucidating to groups of college students the mysteries and complexes of economic laws, the principles of government and the fundamentals of the social processes.

The Roosevelt revolution has initiated a radical change in governmental personnel. Where once an office was held by a good, faithful party man who had worked his way up from the job of precinct committeeman, there is now a busy, rather harassed college professor, his cap and gown and notes thrown aside, busily engaged in helping to work out the New Deal.

PROBABLY the most brilliant of the academic stars featured in the New Deal in the Washington theatre is Dr. Rexford Guy Tugwell, doctor of philosophy, college professor, writer and economist. He has been called the philosopher, sociologist, and prophet of the Roosevelt revolution.

Mr. David Lawrence, experienced observer at Washington, says that Dr. Tugwell is the most important man in the administration. Another shrewd observer, Congressman McGugin of the third Kansas congressional district, acclaims Tugwell to be the master mind in the administration's agriculture program. Tugwell for several years previous to entering the Roosevelt administration was professor of economics at Columbia University and a prolific writer of books in economics. He is convinced that the great American system is in need of a thorough remodeling, but he is no less convinced that the plans for the new machine cannot be found in any radical imported creed such as facism

or communism. Neither can he see value in revolutionary force.

Tugwell is a liberal, not a radical revolutionary. To him we owe the useful differentiation of a modern liberal from a radical. “Liberals,” he says “would like to rebuild the station, while the trains are running, radicals prefer to blow up the station and forego service until the new structure is built.” Professor Tugwell is America's foremost eduocrat and the high priest of eduocracy.

ANOTHER important academic star in Washington is Professor Adolf Berle, professor of law at Columbia University, brilliant lawyer, master of prose, moralist. A recent book on corporations written by Professor Berle and Professor Means aptly shows the clarity and fearlessness of Professor Berle's mind. One paragraph in this fine book is particularly apt. It states (quote) “The rise of the modern corporation has brought a concentration of economic power which can compete on equal terms with the modern state. The state seeks in some aspects to regulate the corporation, while the corporation, steadily becoming more powerful, makes every effort to avoid such regulation. Where its own interest is concerned it even attempts to dominate the state. The future may see the economic organism, now typified by the corporation, not only on equal plane with the state, but possibly even superseding it as a dominant form of social organization.” (unquote) In other words, Professor Berle thinks that unless certain modifications are brought about, the law of corporations may become the constitutional law of the new state.

Other characteristics mark Professor Berle and Dr. Tugwell to be the brilliant stars in the Washington panorama. Tugwell is an advocate of bold and drastic action. The public works program was far too small to please him. When speculators went on their spree last spring, he would have closed the stock and commodity exchanges. He demonstrated what he meant by thoroughness by having two professors draft a Pure Foods and Drugs bill which paralyzed with fright every food and drug lobbyist in Washington. Professor Berle pleads for a new order of business men inspired by higher ethics. In speeches to lawyers and business men he warns

them that only with higher standards of conduct, and a sense of social responsibility will capitalism survive, even in modified form. He tells bankers that in England it is a high social offense for a banker to make a large personal fortune. On the other hand, Tugwell does not believe that big business men will be different until the system in which they operate is changed. While others see repentant industrialists and financiers eagerly cooperating in creating a new era, he sees only a lot of badly scared men who will return to their habits as soon as they dare.

NO DESCRIPTION of eduocracy is complete without mention of Professor Raymond T. Moley, formerly professor of Public Law at Columbia, and now a magazine editor. Moley is a hard-headed realist, a straight clear thinker, and well prepared academically and from the standpoint of practical experience. Moley, Tugwell, and Berle make up the three of the Roosevelt eduocrats.

There are other academic stars helping to put over the New Deal, but of course they are not so important as the big three. In the agricultural eduocracy one finds such men as M. L. Wilson, former professor of Agricultural Economics at Montana State Agriculture College; Modcai Ezekiel, the brilliant economist, co-author of the revolutionary farm bill; W. I. Myers, former professor of farm finance at Cornell, chief author of the farm mortgage act; Gardiner C. Means, Berle's associate at Columbia; H. E. Babcock, professor of marketing at Cornell.

Professor Warren of Cornell, who is one of the leading authorities on the commodity dollar, is the most influential in the administrations monetary circles. Dr. James H. Rogers of Yale is his close associate.

The National Recovery Administration Staff includes many academic men. There are for example such men as John Dickinson, former professor of law at University of Pennsylvania; Isador Lubin, former professor of economics at University of Missouri; William M. Splawn, professor of economics at University of Texas; Arthur E. Morgan, former president of Antioch College and now Chairman of the Tennessee Valley Authority. Of course, these are only a few of the many brilliant academic men now serving their country at Washington.

To be a chemist, it has been said, you must study chemistry; to be a lawyer or a physician, you must study law or medicine; but to be a politician, you need only to study your own interests. This is no longer true of the national administration, thanks to the Roosevelt revolution.

THE GREAT EMPHASIS of the New Deal is the recognition that the political safety of the nation lies only with public servants, trained in the arts of state and economic-craft, the true essence of eduocracy.

A politician thinks of the next election; the statesmen of the next generation. A politician looks for the success of his party; a statesman for that of his country. The statesman wishes to steer, while the politician is satisfied to drift. In eduocracy, there is no thought of the next election, no subserviance to party, no drifting. The course is charted, and the ship must plow through, no matter how severe the tempest.

THE PLATFORM of eduocracy consists of ten important planks:

#### ONE

Universal education, including public schools, colleges, institutes for adult education, and libraries. After all, education is the cheapest defense of any nation.

#### TWO

Expansion of our social insurance systems to include unemployment, old age, sickness, and other hazards to civilized life.

#### THREE

National planning in government, industry, and agriculture to insure economy in the use of our natural resources, the sustaining of mass production sufficient to meet the need of all, and the proper distribution of the products of industry.

#### FOUR

Increasing the efficiency of air, waterway, highway, and rail transportation, thereby facilitating commerce and travel.

#### FIVE

Expansion of governmental public health units supplemented by better and more extensive hospitalization in conjunction with national program of preventive medicine and public safety.

#### SIX

Cooperation of the United States with the nations of the world in promoting world trade, travel, and friendly relationships, and in other ways which will help to insure world peace.

#### SEVEN

Development of national, state, and community parks and playgrounds; stocking of streams and lakes with fish; beautification of the countryside; and in general increasing other facilities for wholesome recreations in order to limit the pressure of commercialized amusements.

#### EIGHT

Encouragement of science, literature, drama, and the arts, making

(Continued on page 618.)

## The Attitude of the Church Towards War

*"Sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth;"—Doctrine and Covenants 102: 11.*

### Our Law of Loyalty

*Read by Oliver Cowdery to the general assembly of quorums at Kirtland, Ohio, August 17, 1835.*

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society. . . .

We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life. . . .

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.—From *Doctrine and Covenants* 112: 1, 2, 5.

### Our Responsibility

Nearly ninety-nine years of time separate the two great documents on each side of this page. But they are not separated in spirit. They point us to a uniform kind of life and action.

Our great responsibility is to be loyal. The government, in subscribing to the Kellogg Peace Pact, declared for peace. It is loyal, within the scope of these two great documents of our church for us to declare for peace.

It is loyal for us as citizens and as a church to do what we can to influence our government to work for peace.

Happy are we to live under a government in which it is possible for us to serve Christ and serve our country with no division of loyalty.

Happy is the church—the international church—the church of Christ—that in Him we have hope of peace and brotherhood with all men.

dence in their judicial ability, I do not believe that it would be proper to so inter this document. If it is to be referred to anybody, I would prefer to refer it, or a copy of it, to the heads of all the governments of the world and let them deal with it. But I am particularly concerned with our own church as claiming to be the church of the Lord Jesus Christ and with the attitude of this body which we are privileged to represent. Personally, I have not the least doubt as to what my duty is as a Christian minister, and I am very happy to join today with the nineteen thousand ministers of the gospel of the various denominations in this, our own country, who more than two years ago pledged themselves to be opposed to war as an instrument of settling international difficulties. I have some pride, also, with reference to the church to which I belong, and do not favor being a camp-follower and shouting after the procession as it passes by, what my sentiments are; I prefer that the church of Jesus Christ should be in the van and give the tocsin of alarm, the call to the mobilization of the forces of the Christian church on behalf of universal peace.

That the situation confronting our world today is exceedingly delicate and full of tremendous danger cannot be denied by any who have read the newspapers and magazines or have been in

### The Resolution Against War

*Originating with the Quorum of Twelve and adopted by the General Conference of 1934*

Whereas, the Christian ethic definitely postulates the solidarity of the human race, and makes the universal fatherhood of God and the universal brotherhood of man basic to the Christian philosophy of life, and

Whereas, among the duties imposed upon the individual Christian and the church collectively, is that of following peace with all men, and

Whereas, the present restless state of the world, politically, economically, and socially, is filled with menace to the peace of all nations, therefore be it

Resolved, that this Seventy-sixth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints does hereby put itself on record again as being opposed to war as an instrument of international adjustment and calls upon all nations and especially members of this church to loyally and faithfully support the Paris Peace Pact initiated by the United States, and also known as the Kellogg Peace Pact, which repudiates war as an instrument for the adjustment and settlement of international misunderstandings and difficulties.

touch with any of the peoples who are concerned with general well-being. It may be because we are ensconced in comparative safety in the center of the United States and a long way from the tidal waves of public opinion which are even now hurling themselves on other nations, we conclude that what we do not see does not exist. The cost of the World War to the United States was more than forty billions of dollars, and we hear a chorus of dismay because the new budget as it is estimated for the cost of recovery will reach a total of thirty billions of dollars. These seventy billions just for the part America took in the mad whirl of war. I can assure

### "EITHER—OR"

*The following is based upon and includes the argument made by John W. Rushton on the preambles and resolution adopted by the General Conference, April 13, 1934, at Independence, Missouri.*

I DO NOT ARISE either in the mood of belligerency or in the expectation that it will be necessary to use any propaganda to convert Christian men and women to the support of the preambles and resolution presented by the chairman of this conference. I am not in favor of referring this document to the high council. While I have confi-

you that in other nations there is a tremendous feeling of concern over the world restlessness. There are mischief makers belonging to two distinct groups. One group of mischief makers is the sensational newspaper and press people. They exist in other countries besides the United States. I have read newspapers in other countries which seem unfortunately, to have made American sensationalism the standard of their proficiency, and their front pages are covered with these mischievous suggestions which arouse the worst passions of the masses, those who are not capable of rationalizing or thinking their way through problems, but always meet such conditions with an emotional judgment in preference to an intellectual judgment. There are many of these people and they are dangerous. Another is that group of commercialists who seem to take morbid delight in engineering the turgid emotions of these masses, so that there will be resultant war and the consequent encouragement of those engaged in the manufacture of armaments for the murdering of the victims of the conditions we are trying to eradicate. According to the statistics the costs of the last war in lives and treasure were appalling; and it is well to keep in mind that it is not quite twenty years ago since the world which then believed itself to be in a state of impregnable peace was lulling itself to sleep by these easy-going professions as late as 1913. In little more than a year later war came upon our unsuspecting race and that war endured for a period of four years and a little more, plunging the whole world into incalculable misery and loss. Statistics show that twenty-eight thousand bullets were needed at a cost of twenty-five thousand dollars to kill every soldier who died in that war. It is a great waste of money, looking at it from the standpoint of commerce and economics, because the gangsters of Kansas City and Chicago can do that job for less than one hundred dollars. Why spend twenty-five thousand?

But figure it again. If you want to train your son for any of the professions, the medical profession for instance, it will cost you not less than ten thousand dollars besides eight years' time to fit him for service as a practitioner to say nothing of the investment of six hundred dollars which the mother and father must pay for obstetrical purposes to get him into the world besides the years of preliminary care. It costs more than twenty-five thousand dollars to get your baby boy ready for professional service in the world yet for twenty-five thousand dollars in the name of war he is murdered. Isn't it time we began to look upon this question in the light of cold reason rather than in the lurid light of unordered and uncontrolled emotionalism? Of the men who were with the Central Allies one in six was killed. Of the allies one in eight. Of the British

alone one in ten. On every one of the sixteen hundred days the war endured, seven thousand men were killed and fourteen thousand injured. These were periods for example from July to October, 1916, where in France alone each day nine hundred English soldiers were killed and three thousand wounded. When the war was finished and the armistice proclaimed on the eleventh day of November, 1918, the sum total of dead, so far as could be counted, totaled not less than ten millions dead. Besides, there were twenty millions wounded. Ten millions were permanent cripples which have to be taken care of out of the taxes we people pay. Our own country, the United States, lost eighty thousand killed and had about two hundred thousand wounded, crippled and maimed to care for. That was the contribution in terms of blood and fire and vapor of smoke, which the race made to the God of War.

This country to a large extent became the banker of all the allied nations engaged in this hysteria of war with the consequence that as nearly as can be computed the war cost in terms of money one hundred seventy-five billions to two hundred fifty billions of dollars. I have never been able to really grasp, with an imagination lighted up by all kinds of illustrations, exactly what these figures mean. We are told that of the casualties of the British armies, whose remains lie in French cemeteries, more than half of them could not be identified. Thousands were battered out of existence physically. That is what war means. Now, is there no other way we can settle our differences of opinion? This resolution registers our firm conviction that there is. It would be just as sensible to believe that when any of the representatives of this conference get into disputes over any question about which they feel very deeply the only way we could think of to settle such difficulties would be to fall upon each other in the spirit of assault and battery and claim the victory because we had succeeded in this manner in establishing the righteousness of our cause. We, as Christian people of the United States, are solemnly pledged with sixty-one other nations to discard war as a means of settling international differences. If we do not find some rational way of settling our international difficulties, there can be no doubt but what we shall again see our world torn and bleeding again. Since the war the world is spending annually on "peace" under the heading of "DEFENSE"—\$4,250,000,000. And in armaments since the war there has been spent \$65,000,000,000. In Europe alone the standing armies are not less than twenty percent bigger than they were in 1913.

I believe that this conference in this year of grace 1934 could not do a better thing to establish the place of this church of Jesus Christ in the public af-

fairs of our own country and the world at large than to follow the lead of this quorum of apostles, who are the special witnesses of Jesus Christ, and stand immovably loyal and determined upon the policy of Jesus Christ that "war shall be learned no more." And let us honor the men and the pledges of the men the world over which are upon this side of this question. According to the Society of International Law in the history of man dating back three thousand four hundred twenty-one years we have only known two hundred sixty-eight years of peace. And in these years eight thousand peace treaties have been concluded. To change this ghastly record something must be done. If it is true that "peace is a state of mind," then we can only hope for better results through enlightened and aroused public opinion. The League of Nations, the Disarmament Conference and Paris Peace Pact cannot prevail unless they are strongly supported by the moral and intellectual courage of the masses. So far, politics and the greed for profits have stood in the way of peace.

Today, we have to find an answer to the question, Is war necessary? Can the League of Nations succeed in abolishing war, which everybody recognizes as wrong, futile, and totally ineffective?

If the Disarmament Conference fails what is the alternative? The *London Spectator* of December 1, 1933, says:

"The fundamental question is whether a world whose constituent states are thrust in upon each other—their interests intertwined, their possible collisions demanding regulation at any moment—as never before in human history, is to live organized or disorganized. The alternative is, indeed, fallacious, for without organization and order it cannot live at all. It must either exist in the form of an ordered society or perish in swift and disastrous anarchy."

Must we believe that the League of Nations has failed? "Is there no hope for survival of that political philosophy which renounces war as an instrument of national policy and which sixty-two nations are pledged to preserve under the Pact of Paris? Must it be admitted that it has been demonstrated that in the conferences of civilized peoples covenants vital to the peace of the world cannot be openly arrived at? Is Hell the alternative to Utopia?" asks H. H. Raley in the *Forum* for March. Mr. Arthur Henderson, the secretary of the British Labor Party and president of the Disarmament Conference, says of the Leagues:

"The League is a league of governments, and it cannot be effective as an instrument of peace and justice unless the governments of which it is composed are honestly determined to use it for these ends. It is upon the governments, therefore, and not the League, that the blame for recent failures must fall. It

(Continued on page 618.)

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Nine—May 27

### The Good News of the Kingdom

THE RISE of The Kingdom in the latter days was predicted no less than five times by Isaiah alone. (See Isaiah 9: 6, 7; 2: 1-4; 29: 14; 40: 1-10, and 62: 10-12.) The vision of the government which the peoples of the church are to establish in this age was the inspiration for most of the major prophetic messages. And this is the good news which the prophecy of Matthew 24 says is to be proclaimed to all nations as an accomplished fact.

The Kingdom cannot come until men are converted to the ways of God. That conversion implies that men have been taught, by one means or another, the ways of God. While trials and errors are means of teaching us the good, there is little doubt in the minds of Christian peoples that God has raised up men to teach us the good by the preaching of The Word. And this prophecy of the Good News of The Kingdom is believed by us to mean that God shall send forth teachers in the latter days who shall point the way to The Kingdom; and shall lead us in the building of that Kingdom. So that Matthew 24 is a prophecy, not only of the thing to be accomplished, but also of means to be used to accomplish it.

Of course, Matthew 24 is more than a prophecy of the thing to be accomplished and of means to be used. Like Daniel 2, it is a prophecy of the age in which The Kingdom is to be realized, and of the effects the establishment of this mode of government shall have upon political institutions generally. It shall be regarded as Good News; Glad Tidings. And, naturally, since it shall be regarded universally as The Way to govern the affairs of peoples, the outcome of the whole business shall be that The End of all ungodly government shall come. This is what all the major prophecies of The Kingdom have said in one form or another.

#### IDEATIONAL ANTIPTATHIES

One of the principal obstacles to the apprehension of the truth of prophecy is the obstinacy with which men cling to ideas in which they have long professed belief. Foolish as it is, we feel like we must prove those things to be true which we have always said were true. And how often, when some are trying to get us to see new aspects of a question, do we say: The point I am interested in is so and so. Yes; and how true it is, we

are not easily interested in things it has been our habit to think about. These ideational antipathies—they are the principal obstacles to the apprehension of the truth of prophecy.

#### KINGDOM INACTIVITY

The principal evil that has grown out of the interpretation of Matthew 24 which imputes to that prophecy only a "preaching" content is that it has caused us to spend energy in preaching that should have been spent in building. We have been "talking" about Zion, The Kingdom, for more than one hundred years. If we had conceived, Matthew 24 to be a prophecy of the "building" of The Kingdom, no doubt we would not have been content to do so much talking and so little building. The Kingdom would have come by this time and the good news of that Kingdom would have reached the nations. And by the present time the race might have been well on its way to godly government.

#### UNPREPAREDNESS

How little the disciples of Jesus understood the Kingdom-building business may be judged by their question: "Wilt thou at this time restore The Kingdom to Israel?" Think of it; they had not yet learned that God is no respecter of persons; much less did they conceive the economic implications of "Our Father," and yet they imagined themselves to be fit for The Kingdom-building business. And, moreover, that question implies that the old Judean Kingdom, or the Kingdom of Israel, was identical in the thinking of the Jews with The Kingdom about which Jesus talked. Little did they realize what changes had to be made in political and industrial institutions before The Kingdom about which Jesus prophesied would become an accomplished fact. To them The Kingdom would have been a fact if only Israel instead of Rome had been supreme.

And so it is with us. Whereas today the good news of The Kingdom should be *witnessed*, whereas the fact of its establishment should have been authenticated; our traditions and conceits have blinded many of us even to the fact that the building of The Kingdom is our proper task. We still quote this prophecy of The Kingdom as if it meant nothing more than the preaching of certain doctrines which we call The Gospel. And many of us, like the Jews of Jesus' time, believe that The Kingdom would be a fact if only WE instead of others were the dominant power in industrial and mercantile life. Little do some of us realize what changes we must make in

our economic institutions before The Kingdom, ZION, about which Jesus prophesied, can become a fact.

#### IT WILL COME

Now the tragic thing about all this is that it has undermined the faith of many in the idea of a Zion about which the Latter Day prophet talked from beginning to end. This situation may have been in the mind of Jesus when he asked, "When the Son of Man cometh, shall he find faith on the earth?"—Luke 18: 8. This is the thing which may have been in the mind of Jesus when he said, "The love of many shall wax cold." And if the present sleeping time was in anticipation, it might account for the reassurance of the coming of The Kingdom that is given in this prophecy. That The Kingdom will come in spite of infidelities and betrayal of trusts, and what-not, is the message of this prophecy.

The path over which the peoples of The Church, in common with the peoples of The World, must make their way to The Kingdom may be thorny; distress may lie in our course; follies of many sorts may mark our misbehavior; but the end shall come—the good news of The Kingdom is yet to reach the nations.

#### TWOFOLD PROPHECY

The prophecy of The Kingdom comes to us in two forms: (a) in the messages of the prophets; and (b) in the trends of the times. The signs of the coming of The Kingdom began to make their appearance about the time of the break-up of Feudalism. It was about the fifteenth century that the modern state began to take on its shape. Here was a decided turn in political affairs. From that time on industry began to take on its modern aspect; and the problems which industry in its new form presented turned men's thoughts to the question of Government. This is the age of political theory. Lock, Bentham, Mill, Spencer—a whole galaxy of intellectual stars began to shed their lights upon the problem of government. All this is a prophecy of what is in store for the race. The Kingdom is to come.

Social institutions are instruments of the moral will of men. We put into our governmental institutions what is in us. We have nothing else to put into them. And, therefore, to cause the thoughts and feelings of men about government to become godly is the first step to The Kingdom.

These changes in human nature are brought about by combinations of factors: examples, imitations, suffering, in-

teractions of ideas, and whatnot—all such things are factors in the personal regeneration that must take place before the social reconstruction that will give rise to The Kingdom can take place.

The race has moved forward under the influence of its "saviors." It is the comparatively few really good, far-seeing, self-sacrificing men and women of the race who have been the chief factors in its progress. It is this class of men and women who, under God, will catch the vision of The Kingdom and who, through their teaching or preaching, will be His instruments of winning others to this governmental ideal—the righteousness of The Kingdom. This, too, is implied in the prophecy of Matthew 24.

We hold that The Church is the rallying place of such men and women; and that, through this institution, the forces of righteousness are to leave their impress upon The Kingdoms, or governments, of this world. First it will teach; second it will build. Through the activities of The Church the good news of The Kingdom is to come to all the world.

The implications of this prophecy of The Kingdom are far-reaching. The work to be done involves much more than the preaching of the word. The Church is not the only institution that is to have part in the building of The Kingdom. Besides the changes that need to take place in the peoples of The Church, there are changes to take place in the peoples of The World. All of these things must work together to bring to pass the fulfillment of this prophecy of The Kingdom. And some have missed the mark almost entirely in their attempts to interpret this prophecy because of their ideational antipathies—they have been interested only in this or that particular of the situation; they have had a distaste for other particulars of the prophetic situation; and they have not caught The Message of this prophecy.

But the leaven of The Kingdom has found its way into our political and industrial lumps. Our ideas about The Gospel and The Church and The Kingdom and The End of the world are in process of evolution. And discerning minds see in these things a witness to the truth of the prophecy: And this good news: that The Kingdom has been realized is to come to the nations in such manner that they shall know it is an accomplished fact. And then shall the end of all ungodly government come!

Some ingenious gatherer of statistics tells us that during a recent year thousands of letters from children, addressed to Santa Claus, reached the Dead Letter Office before Christmas, but in the whole month after Christmas only one letter came addressed to Santa Claus with a message of thanks. Ten lepers were cleansed, all receiving the same blessing, but only one of the ten returned to thank the Healer.—J. B. Miller.

## THE ATTITUDE OF THE CHURCH TOWARDS WAR

(Continued from page 616.)

follows that the remedy for recent failures lies not in scrapping the Covenant, but in resolving that it shall be properly applied."

Here, again, is what Mr. Henderson says in speaking for the British Labor Party:

"The Labor Party does not believe that war is inevitable. Never again, if Labor can prevent it, shall the peoples be thrown into another conflict in support of the false ambitions and sectional interests which national and reactionary governments pursue, never will the Labor Party agree that Great Britain shall make herself, or help others make, any war for purposes such as these. With the other civilized nations of the world, Great Britain has signed the Pact of Paris; she has renounced war as an instrument of national policy, every section of the Labor Movement is determined that that pledge shall be honored to the full. If any government should seek, in violation of that pledge, to involve Great Britain in war, it would be opposed by the united strength of the whole Labor Movement."

Can the Church of Christ dare to be less positive or less urgent in this vital matter? I believe today there can be no question in the minds of those who love Jesus Christ this resolution ought to be approved here and now, and when it is approved you can refer it to anybody you wish to so far as we are concerned.

## GOVERNMENT BY INTELLIGENCIA

(Continued from page 614.)

it possible for these to become organic parts of the life of ordinary citizens.

### NINE

Elimination of poverty, decreasing of excessive incomes, increase of inadequate incomes, prohibition of excessive holdings of wealth. This is not socialism of course, but merely enlightened capitalism.

### TEN

Increase of a reasonable opportunity for men and women to unfold and develop their talents and to win the reward and appreciation of the public.

These ten basic principles constitute the platform of eduocracy. Already the present administration has gone far in making these ideals actualities. Above all, we must remember that the sure foundations of the state are laid in knowledge, not in ignorance; and every sneer at education, at culture, and at book-learning which is the recorded wisdom of mankind, is the demagogue's sneer at intelligent liberty, inviting national degeneracy and ruin.

## Zion's Christian Legion

### THE RESPONSIBILITY OF THE DIRECTOR OF SOCIALIZATION

By D. T. Williams

Zion's Christian Legion will have before it as one of its principal objectives the social life of its members. The activities engaged in in this connection will have a dual significance. By far the major emphasis will be placed on the purely social aspect for the purpose of developing the cultural life of those participating. However, at stated occasions the chief object will be to create means through which the operating expenses of the organization will be met.

The full dues of the organization as provided in the action of the general convention will be diverted to the purpose of helping pay the Auditorium debt. Thus twenty-five cents from every member every month will be sent to headquarters to realize this goal. In light of this fact there will be noted the necessity of using our social avenues for the creation of the necessary funds for operation. If every company were to set aside one day in the year to be utilized in this manner and would send the monetary results to the general office there would be sufficient to meet the operation expenses for the year succeeding. The same procedure could be followed to advantage in realizing funds for the operation of the divisional organizations.

To the tasks indicated in the suggestions set out above the director of socialization will give his time and talent. The work of this office will prove of the utmost value in the vitalizing of the institution. There will be the constant necessity of stimulating the membership through their social contacts and through these measures keeping them alive to the real tasks we have undertaken. Constant and consistent encouragement will be an essential factor in this connection and for this work every director of socialization should prepare himself.

Our advice to this officer is to seek preparation as the revelation suggests "by study and by faith." If he will consult the local library, if he has access to one, he should find some excellent helps. Don't be afraid to ask the ones in charge—they are there for that purpose and will be glad to assist; also seek suggestions from the experience of others. Here is an opportunity for service. Let us work together.

Forgetting those things which are behind, and reaching forth unto those things which are before . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3: 13, 14.

# Worship Suggestions for June, 1934

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "TELL OF MY LOVE."

### FIRST SUNDAY, JUNE 3

Theme: "Lovest Thou Me?"

Instrumental Prelude: "Immortal Love, Forever Full," S. H. 156.

Call to Worship: 1 John 3: 1, 16. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren."

(S) Hymn: "Jesus the very thought of Thee," S. H. 283.

(S) Prayer.

Leader Reads: John 21: 15-19.

Hymn: "My Jesus, I Love Thee," S. H. 12, verse 1.

Leader Reads: Romans 5: 1-8.

Hymn: "My Jesus, I Love Thee," S. H. 12, verse 2.

Leader Reads: 3 Nephi 12: 25-28.

(S) Hymn: "My Jesus, I Love Thee," S. H. 12, verses 3 and 4.

(S) Commission: 3 Nephi 12: 33-35.

(S) Benediction.

### SECOND SUNDAY, JUNE 10

Theme: "Love All Men."

Instrumental Prelude: "There's no love to me like the love of Jesus," S. H. 336, Z. P. 20.

Call to Service: 3 Nephi 4: 48, 51, 52. "I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved."

(S) Hymn Response: "Christ for the World We Sing," S. H. 394.

Story: Of Christ mourning over Jerusalem (Matthew 23: 36-41.) It may be retold from the scriptural background. With it may be used Flandren's picture, "Christ mourns over the city." The interpretation is given in "The Gospel in Art," by Albert Bailey (page 275ff).

Hymn: "I Would Be True," S. H. 294, verse 1.

Period of Prayer.

(S) Hymn: "I Would Be True," S. H. 294, verses 2 and 3.

(S) Benediction: "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. Amen. (2 Thessalonians 2: 16, 17.)"

### THIRD SUNDAY, JUNE 17

Theme: "Study My Law."

Instrumental Prelude: "The Lord How Wondrous," S. H. 116.

Call to Worship: Doctrine and Covenants 95: 3; 85: 36. ". . . I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word that proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and as all have not faith, seek ye diligently and

teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, also by faith. . . ."

(S) Hymn Response: "The Lord Jehovah Reigns," S. H. 120.

(S) Prayer.

Scripture Reading: The nineteenth psalm.

(S) Hymn: "'Lamp of Our Feet," S. H. 404.

Talk: One of the greatest needs in our church today, is the need for an enlightened church membership. Church history is replete with instances of peoples who have failed in the day of their greatest opportunity because they have been ignorant. Bunyan consigns ignorance, with many other people, to hell. There is no other place fit for it. To be ignorant, in this day, when the revelations of light and truth have so abundantly been given, is not Christian, and he who remains ignorant is an enemy to the kingdom of God.

If the revelation of Deity is to be made effective, it must be shared as well by the people as by the leaders of the church. One of the ways we may make this revelation effective is through a constant study of His law, and also through a study of the work of the Lawgiver.

Everywhere He is revealed. In nature, in the heavens, as the psalm says, in the lives of good people, and in the three books of the church, and also through His Spirit which is given to "those that love him and purify themselves before him." We should be the best-informed people in the world. We must be if we are to intelligently follow the leaders of the church. We can be if we study the law of God and pray that His Spirit may guide us in our meditations. "Knowledge is power," said Bacon. Knowledge of the word of God will bring the power of God down among us.

(S) Commission: Doctrine and Covenants 32: 3.

(S) Benediction.

### FOURTH SUNDAY, JUNE 24

Theme: "Be Valiant in Testimony."

Instrumental Prelude: "O reapers of life's harvest," S. H. 387; O. S. H. 98.

Call to Worship: John 6: 44. "No man can come unto me, except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just."

(S) Hymn: "Breathe on Me, Breath of Life," S. H. 191.

Scripture Reading: Doctrine and Covenants 76: 5.

Hymn: "Faith of Our Fathers," S. H. 291, verse 1.

Story: Of the martyrdom of Joseph and Hyrum Smith. This occurred on June 27, 1844. The story may be found in Church History, volume 2, page 741ff. They gave their lives in witness of the Truth. Conclude with Doctrine and Covenants 113: 5-7.

(S) Hymn: "Faith of Our Fathers," S. H. 291, verses 2, 3, 4.

(S) Benediction: "And now may God grant unto these my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go not more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen." (Alma 15: 68, 69.)

NOTE: This service could very well be tied up with the midweek prayer service of the 27th. The theme of the martyrdom presents an opportunity for a moving worship service.

## The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, JUNE 3, 1934

*Sacrament Service*

SECOND SUNDAY, JUNE 10

CHILDREN'S DAY

*Theme: "Following Jesus."*

Picture: "Christ Blessing Children," by Plockhorst. (This picture in colors, size 18½x22½ inches, may be purchased from The Standard Publishing Company, Cincinnati, Ohio, for 75c.)

Prelude: "Dear Shepherd, Lead Them Gently," Zion's Praises, 208, or "Let the Children Come," Zion's Praises, 108.

Call to Worship: "O praise the Lord, all ye nations: praise him, all ye people." (Psalm 117: 1.)

Response: "For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." (Psalm 117: 2.)

Hymn: "The Rosy Gates of Summer," Zion's Praises, 86.

Prayer.

Scripture: Matthew 19: 13-15.

Hymn: "Dear Shepherd, Lead Them Gently," Zion's Praises, 208.

Story: "The First Children's Day," by a junior boy or girl. (Matthew 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.)

Picture appreciation, "Christ Blessing Children," by Plockhorst. This should be given by an adult.

Hymn: "I Think When I Read That Sweet Story of Old," Saints' Hymnal, 150, by junior choir.

Sermon Talk: This should be a message to the children who are to be baptized, and should be given by the pastor. See "The Two Ways," Stepping Stones, March 27, 1932; "Follow Directions," Stepping Stones, December 4, 1932. Jesus was our example; he was baptized, so if we desire to follow him, we too must be baptized. Then we must continue to follow Jesus by doing the things he wishes us to do. Some of these things are mentioned in the article, "What Is Your Objective?" in the Stepping Stones, December 24, 1932.

If baptism is to take place at this time, "Let the Children Come," Zion's Praises, 108, may be played softly as the candidates go to the font. If baptism is to take place later, the service may proceed as follows:

Story: "Perry Makes His Decision," Zion's Hope, June 12, 1932, or play given by the children. (See suggestions below.)

Closing Hymn: "Let the Children Come," Zion's Praises, 108.

Benediction.

Plays for Children's Day:

"Let the Little Ones Come," by Dorothy Lehman Sumerau, 15c, Wm. H. Dietz, 20 E. Randolph Street, Chicago, Illinois.

"I Love to Tell the Story," by Ada Rose Demerest, 15c. Standard Publishing Company, Cincinnati, Ohio.

"The Gift," by Marie A. Foley, 35c, Raymond Youmans Publishing Company, Kansas City, Kansas.

THIRD SUNDAY, JUNE 17

*Theme: "Early Day Followers of Jesus."*

Prelude: "I'll Go Where You Want Me to Go," Zion's Praises, 28, Saints' Hymnal, 292.

Call to Worship: "Teach me thy way, O Lord; I will walk in thy truth: . . ." (Psalm 86: 11.)

Response: "Make me to go in the path of thy commandments; for therein do I delight." (Psalm 119: 35.)

Hymn: "Savior, Teach Me Day by Day," Saints' Hymnal, 338, or "Father, Once Again We Come," Zion's Praises, 168.

Prayer.

Scripture: Mark 1: 16-20.

Sermon Talk: Texts: John 12: 26, Ephesians 5: 1. The men whom Jesus called to be his apostles in the early

days left whatever they were doing and followed Jesus. The apostles today spend all their time in the work of the church. Tell briefly of some of the persecutions the early followers of Jesus had to endure. (Acts, chapters 4, 7 and 16) but emphasize the fact that they received so many blessings, so much joy and satisfaction in working for Jesus, that they were brave and courageous. Paul says he counted it a pleasure to endure persecution for Jesus. (2 Corinthians 12: 10.) Then there were many people who followed Jesus, who did not actually leave their homes and go with him as he went about teaching and preaching; they did it by living right in their homes and among their friends and telling others about Jesus.

Story: "Four Fishermen of Galilee," page 46, Knights of Service, by Emerson O. Bradshaw, (Luke 5: 1-11) or "The Boy Who Became a Friend of Jesus," page 58, Knights of Service, by Emerson O. Bradshaw. (John 6: 1-15.)

Hymn: "Jesus Calls Us," Saints' Hymnal, 337.

Story: "Timothy, the Boy Who Followed Jesus," page 38, Knights of Service," by Emerson O. Bradshaw, or "Paul, a Follower of Jesus," adapted from the story appearing page 89, Knights of Service, by Emerson O. Bradshaw. (Acts, chapters 9, 13, 14, 16 and others.)

Closing Hymn: "Onward and Upward," Zion's Praises, 232. Benediction.

FOURTH SUNDAY, JUNE 24

*Theme: "Latter Day Followers of Jesus."*

Prelude: "Jesus Is Calling Today," Zion's Praises, 111, Saints' Hymnal, 332.

Call to Worship: "Praise Ye the Lord. . . . Praise the name of the Lord." (Psalm 113: 1.)

Response: "Blessed be the name of the Lord from this time forth and for evermore." (Psalm 113: 2.)

Hymn: "Blessed Be the Name," Zion's Praises, 113.

Prayer.

Scripture: Proverbs 21: 21; John 8: 12.

Hymn: "Jesus Is Calling Today," Zion's Praises, 111; Saints' Hymnal, 332.

Sermon Talk: There were at the time God established his church in the latter days, and there are now, many followers of Jesus as faithful as those in the early days, about which we talked last Sunday. Tell of the experience of Joseph Smith the first time he visited the place where the plates were hid; he was shown the difference between good and evil, and the consequences of both obedience and disobedience to the commandments of God, in such a striking manner that the impression was always vivid in his memory; that a short time before his death he said that "ever afterwards he was willing to keep the commandments of God." (Page 90, Joseph Smith and His Progenitors, by Lucy Smith.) Tell of others who worked faithfully in the early days of the church. Mention ways the boys and girls of today can help in God's work. Urge them to be faithful in doing their part.

Story: "A Boy Who Followed Jesus," (Joseph Smith. Church History, volume 1, chapter 2; Young People's Church History, chapters 1 and 2.) Told by a junior boy.

Hymn: "Consecration," Saints' Hymnal, 293.

Stories: "Followers of Jesus." Select one or two of the following:

Sidney Rigdon, Church History, volume 1, pages 130-142. (Note especially his wife's decision, page 142.)

David Whitmer, Joseph Smith and His Progenitors, by Lucy Smith, pages 160-162.

Edward Partridge, Church History, volume 1, pages 158, 170, 171, 202, 660; Vision, May, 1929, page 237.

"Tamati's Faith," Stepping Stones, August 2, 1931.

"Elements Confess His Power," Stepping Stones, August 28, 1932.

"A Typical Missionary Experience," Stepping Stones, January 17, 1932.

Closing Hymn: "I'll Go Where You Want Me to Go," Zion's Praises, 28; Saints' Hymnal, 292.

Benediction.

# Department of Religious Education

## Religious Education in 1934

By C. B. Woodstock

The passing of a General Conference marks the close of a two-year period of church endeavor and the opening of another similar period with abundant challenge and promise of achievement. The period just closed was marked with the uncertainty and distress of a financial depression on its physical side, but with a definite turning of humanity to God and a searching for the enduring certainties of spiritual life. In all churches there has been a definite turning toward spiritual values, in sharp contrast to the widespread reign of evil forces in the world manifest in low morals, license, corruption and banditry. In the face of these conditions the church must enter with vigor upon a constructive educational program calculated to reach and inspire all who will listen to its message.

### RELIGIOUS EDUCATION MUST BE PLANNED

The church school has an unusual opportunity. It is the organized effort of the church to reach and help its membership to meet and overcome many of the insidious obstacles which lay in the road of growth and progress. It must constructively build the ideals and character necessary to true and fruitful Christian living. In this the church school must effectively supplement and enhance the divinely appointed work of the priesthood. It must minister to little children, to youth, to adolescent, to middle and advancing age. It must carry the message of the gospel with truth, earnestness and conviction. Its message must be clearly defined in terms comprehended by each age range, and carried by teachers and leaders of skill and power.

### RELIGIOUS EDUCATION MUST BE AGGRESSIVE

As we look forward into the coming months we realize that our program must be ordered to definitely carry forward the message and programs of the church. We must effectively teach the principles of the gospel to our children and open to them opportunities which will permit them to engage at once in activities as individuals and as groups, giving growth and development in true Christian character. We must make possible a genuine, churchwide participation in the work of the Restoration, through which those who share its tasks

### Church School Emphases for 1934

1. More Efficient Use of Our Quarterlies.
2. Increased Opportunities for Training in Leadership.
3. Improvement of Instruction through Supervision.
4. Young People Organized to Achieve Church Objectives.
5. Encouragement of Women's Study and Group Activities.
6. Education and Training through Junior Stewardship.
7. Acceptance of Adult Stewardship responsibility.
8. Continued emphasis on Missionary Endeavor.
9. An appreciative knowledge of the History, Program and Distinctive Message of the Restoration, the challenge of Zionic Ideals, and opportunities for Zionic Living.

shall attain spiritual vision and stability and find a realization of their finest, noblest selves. We must not only seek this growth and satisfaction for ourselves, but the influence of the Restoration, as an actual demonstration of God's truth and power among men, must permeate every community where the name of Latter Day Saint is known.

### OUR GOAL IS ZION

Thus in time shall Zion become a reality, and the gospel be preached in all the world. The church school is concerned with the educational development, the means of mental and spiritual growth so necessary in achieving our concept of Zion. To this end are our materials gathered. For this purpose is all our emphasis upon method. And to achieve this objective are all the consecration and devoted effort of teachers and leaders.

### EMPHASES FOR THE YEAR

Early in the year a series of emphases were determined and broadcast to pastors and church school workers.

These are tersely set out in the inset on this page. They should be helpful in making up local and district programs. These will receive further discussion in succeeding copies of the *Saints' Herald*.

### RELIGIOUS EDUCATIONAL STAFF

As formerly, the work of Religious Education will be directed by F. M. McDowell, of the First Presidency. His chief concern as general director of religious education is the administration of this phase of the total church program in the stakes, districts and branches of the church.

The immediate work of the office, general correspondence, supervision of quarterly preparation and direction of the training program will continue under the charge of Charles B. Woodstock, associate director.

The work of the adult division is to be supervised jointly by C. B. Woodstock and Mrs. Eunice Smith Livingston. Mrs. Livingston is also the representative of the general Women's Committee of the church, and will bring to the work of the women of the church the inspiration and direction resulting from the general committee's action.

The young people of the church are fortunate in securing the joint direction of E. E. Closson and C. G. Mesley in determining their program. These brethren are both very busy in other assignments but will give such assistance in conference as may be possible. Their wide experience in young people's work and their concern for the future guarantee much help.

For the Children's Division Mrs. Fern Weedmark and Mrs. Mildred Goodfellow of Topeka, Kansas, have been chosen as joint directors. These sisters have already made splendid contributions in general institute work and in the Children's Division Worship Programs. For a year Sister Goodfellow has edited our primary quarterly. From their joint leadership we may expect encouraging and helpful direction.

Members of the staff plan to provide a continuous supply of suggestions, directions and helps through the columns of the *Herald*. Letters of inquiry should be addressed to the general office, Auditorium, Independence, Missouri. Since the budget of the department is limited letters requiring a reply should enclose a stamp.

# Values of Home Life and its Relations to the Church

By Mrs. Bernice Reed

**T**HE HOME is the foundation of all society. Home from the Anglo-Saxon, denoting originally a dwelling, came to mean an endeared dwelling as the scene of domestic love and happy and cherished family life.

Home's not merely four square walls,  
Tho' with pictures hung and gilded;  
Home is where affection calls—  
Where its shrine, the heart has builded.

The home is of importance only as a tool, a means to the final ends of the family life. The test of its efficiency is not whether it maintains traditional forms, but whether it best serves the highest aims of family life. The family is more important than the home, just as the man is more important than the clothing. The form of the home changes; but the life of the family continues unchanged in its essential characteristics.

Before church or school the family stands potent for character. We are what parents, kin, and all circumstances that have touched us daily and hourly for years have determined we should be. Stronger than memories that remain are the marks of habits, tendencies, tastes, and dispositions acquired in our homes. The great work of the family is the development of Christian persons in the home. Principles will have little value unless translated into practical methods, and records of actual experiences.

**C**ENTRAL in religious education is the life of the family. The church has always realized its duty to exhort parents to bring up their children in the nurture and admonition of the Lord. Students in religion and morals should be observers, and investigators using materials that will help them to build up right attitudes, appreciations and understandings. Individual parents are becoming more and more interested in the rational performance of their high duties, and theirs is a general desire for guidance. Religion in the family is not to be a wistful memory of the past but a most vital force in making of the better day that is coming.

Homes are wrecked because families refuse to take home living in religious terms, in social terms of sacrifice and service. They who marry for lust are divorced for further lust. Selfishness, even in its form of self-preservation is an unstable foundation for a home. What we call the "home problem" is more truly a family problem. It centers in persons; the solution awaits a race with new ideas, ed-

ucated to live for more than dust—for personality rather than for possessions.

**W**E NEED young people who establish homes, not simply because they feel miserable when separated, nor for a boarding-place, but because the largest duty and joy of life is to enrich the world with other lives and to give themselves in high love to making those other lives of the greatest possible worth to the world. Everywhere men and women are answering to higher ideals of life. We seek a better world for the sake of a higher degree of perfection, taking the life of Jesus as the perfect example.

We are under the highest and sternest obligations to discover the laws of the family, that will by their nature and purpose, find right standards for family life, to discriminate between the things that are permanent and those that are passing, between those we desire to conserve, and those we discard. Methods of securing family efficiency will not be discovered usually by accident. There is a science of home direction and an art of family living; both must be learned with patient study. It is a costly thing to keep a home where honor, the joy of love and high ideals dwell ever. It costs time, pleasure, and so-called social advantages, as well as money and labor. It costs thought, study, and investigation. It demands and deserves sacrifice; it is too sacred to be cheap.

**T**HE FAMILY as the child's life-school is thus central to every social program and problem. Interest in the child's welfare is for the sake of the child himself. To fail at the point of character is to fail in God's great and wonderful plan. We fail altogether, no matter how many bathtubs we give a child, how many play grounds, medical inspections, and inoculations unless that he in himself be strong and high-minded, loving truth, hating a lie and habituated to live in good-will with his fellow men, and with high ideals for the universe. We acknowledge the importance of the physical as the very soil in which life grows. But personality is not solely or even chiefly physical, but rather spiritual, and the fruits are more than the soil, and a home exists for higher purposes than conveniences; these are but its tools to its great end. For the purpose of social well-being we must raise our thinking of the family to the aim of the development of efficient, rightly minded characters. The family must be seen as making spiritual persons. Taking the home in re-

ligious terms means then, conceiving it as an institution with a religious purpose, that of giving to the world children who are adequately trained and sufficiently motivated to live the social life of good will. The family exists to give society developed, efficient, children. It fails if it does not have a religious, spiritual product. It cannot succeed except by the willing self-devotion of adult lives to this spiritual personal purpose.

A family is the primary social organization for the purpose of nurturing and training the young, but its duties cannot be discharged on the physiological plane alone. This elementary physiological function is lifted to a spiritual level by the aim of character and the motive of life. Families cannot be measured by their size; they must be measured by the character of their products. The family needs a religious motive. It demands sacrifice. To follow lower impulses is to invite disaster. The home breeds bitterness and sorrow where men and women court for lust, marry for social standing, and maintain an establishment only as a part of the game of social competition. To sow the winds of passion, ease, idle luxury, pride and greed is to reap the whirlwind. A family is humanity's great opportunity to walk the way of the Cross. In homes where this is true, where all other aims are subordinated to this one of making the home count for high character, to training living into right social adjustment and service, the primary emphasis is not on times and seasons for religion, but religion is the "life" of that home. The good man comes out of the good home, the home that is good in character, aim and organization. Of course, there are exceptions to all rules, but this is true in the majority of cases.

**T**HE BUILDING OF A HOME is a work that endures to eternity, and that kind of work was never done with ease or without pain and loss, and the investment of much time. No nobler social work, no deeper religious work, no higher educational work is done anywhere than that of men and women, who set themselves to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours, and making of home the sweetest, strongest, holiest, happiest place on earth. With ideals such as these what a great work God can accomplish with the young people of the church! United in one cause, to serve God with their all. Surely we would be climbing toward the mountain top. Heaven only knows the price that must be paid, and heaven only knows the worth of that work.

The first great element to be preserved in all family life is that of the power of the small group for the purpose of character development. The family

is the ideal democracy into which the child is born. Here habits are formed, ideals are pictured, and "life" itself interpreted. Our age needs men who think in terms of spiritual values, who rise above the measure of pounds and dollars, and weigh life by personal qualities and worth. This is what the true home does. It prizes most highly the helpless infant. Its riches do not depend upon that which money can buy, but on the personal qualities of love, goodness, and kindness. The true home gives to every child-life the power to choose the things of the world on the basis of their worth in personality. Only the mistaken judgments of later years, the short-minded wisdom of the world makes youth gradually lose the habit of preferring the home's spiritual benefits, to the material rewards of the world. The family is the primer in the moral education of the race. Here the new-born begins life in an atmosphere saturated with love. The family is the most important religious institution in life today. It ranks in influence before the church. The higher the type of family life, the more holy it discharges its functions in the training of its children.

Christianity today makes an ideal family; it makes family life holy, sacramental, religious in its nature. The family exists for personal and spiritual ideals, and in Christianity, it is inseparably connected with the teachings of Jesus.

Religious education means the development of character, it includes the parents' aim to bring their children up to the measure of the stature of the fullness of Christ. And that it cannot be accomplished in some single period, some set hour, but is continuous through all the days; that it pervades not only the spoken words, but the actions, organizations, and the very atmosphere of the home.

**N**ORMAL PERSONS never stop growing. Just as children grow all the time in their bodies, so do adults and all others grow all the time in mind and will and power of the higher life whenever they live normally. We grow spiritually not only in the church and under the influence of song and prayer, but we grow when the beauty of the woods appeal to us, when the face lightens at the face of a friend, when we meet and master a temptation, when we brace up under a load, when we do faithfully the dreary daily task, when we adjust our thoughts in sympathy to others, when we think by ourselves. The children in the home are being moved, stimulated, every instant, and they are being changed in a minute, but nevertheless, real and important degrees by each impression. There is never a moment in which their character is not being developed either for good or for ill. Moral training is not a matter of cultivating honesty today, purity tomorrow, and kindness the day-after. Character cannot

be separated into a list of independent qualities. We seek a life that, as a whole lives and follows truth, goodness, and service.

By every possible means parents should help children to think of God as the great and good Father of all. God in terms of Fatherhood is the sum and source of all that is ideal in personality. The questioning child is the parents' rare opportunity to give the great truths of life and creation, and it should be remembered they are vital to the child's moral development. Children need more than rules for living; they must feel motives and see ideals, as in doing the right for reasons of love as well as a duty and profit. Children learn to live through the lives they are now living. Real preparations for the world of business and larger responsibilities come by the child's experiences in his present world of play, schooling, and family living.

The home organization as a social community will give every member, according to his ability, a share in its guidance and will expect from every member a free contribution of his powers. Its rules will be made by the will of all, and its affairs governed not by an executive board composed of the parents, but by the free participation and choice of all. When this is carried on into your home church it creates a desire to serve. We are making progress when the young are interested in religious work and want to serve. It strikes a keynote for uplift and advancement. Lessons learned by doing, are never to be forgotten. The home and church can work together so well in this course, that children will hardly know where home duties stop, and church duties begin. The church really is just coming forward in the work, that a true home has begun.

The greatest unkindness that we can do our children is to train them to lives that do not play their part. Do not let your child's duties become a farce, let them exact as much of him as the world will later do; that is efficiency, accuracy, thoroughness, and fidelity. Are not these qualifications to be commended in the church? The life and work of the home ought to train religiously for citizenship by causing each to bear his due share of the burdens of all. Where no voice speaks for the higher things, where no ties of indignation against wrong sweep into language, where the children never feel that the parents have great normal convictions, "where no vision is the people perish."

A child's play is nature's best method of education. Play is idealized experiences. Therefore the family should find space and time for the child's need of spontaneous, free-activity in play. The religious value of play lies in the fact the child is learning the art of living with other lives. The home will not lose its harmony and beauty if it is filled with

playing children. Playing together is the closest living, thinking, and feeling together. Where games are shared, confidences, secrets, and aspirations are shared also. Nothing seems more beautiful than the sight of an entire family playing at home, in the park or off in the woods, or in the fields in the country. Life is strengthened, ideals are lifted, and family ties knit closer, gratitude is quickened and courage stimulated by play of this kind.

A home without books is like a home with only one window. Good books will help to build up high ideals, while bad books tear down. Here the church can help in placing before its young members books that will feed their souls. Sunday school teachers can recommend right reading for the different grades and cause the titles of good books to be placed before the young of the church to stimulate interest in the better things of life. Love is the motive and atmosphere of the true home, but love blossoms into words and bears fruit in a thousand deeds.

The period of family worship is most valuable in interpreting the spirit and meaning of religion. It makes definite tangible and easily remembered, the general impressions of religion. Family worship lifts the whole level of family life. We can always afford to do that which is most worth while. We tend to set the making of a living before the making of lives. But we need to see the development of the powers of personality, the richness of character, as the ultimate dominate purpose of all well being.

Sunday should be kept as a day of personal values, sacred to that life of love, friendship and joy in the presence of one another, which is the essential life of the family. Keep the day as one of family unity, go to the place of worship together, where the children can find expression for spiritual ideals. The going to worship together on the Sabbath is one of God's richest blessings to a family. Activities of this day should not be carried beyond the rest and refreshment stage. The dynamic of youth must go somewhere and do something. Fundamentally it would rather go to the good than to the bad. It waits for leadership, friendship, and for a life's task. What a great responsibility this challenge is to the districts and branches of this church of Jesus Christ today! Are we going to be big enough to see ahead of self and willing to submit our all to the cause, with God's divine guidance?

Both church and home are agencies of religious education. There should always be a blending of the highest and best of family life with that of the true church. The family cannot afford to take the attitude of hostile criticism, for it is fighting its first and most natural ally. If the forces for spiritual character be divided, how easily do the opposing forces enter in and occupy! The family needs the cooperation of the church in its task of developing Chris-

tian lives. The family needs the power of this larger social body controlling social conditions and making them contribute to character building purposes.

The church needs the cleansing powers of kindly, wise, creative criticisms. And anyone can find fault, but he is wise who can show us a better way. It is our business to aid the church to greater effectiveness. Our church today in some sections awaits the services of the chosen men of priesthood in the re-dedication of their lives, talents, their all to this "marvelous work and a wonder." We should think of the organization and mission of the church in terms of family life, and of the ideal of the Divine Family.

The true church will exist to grow lives to spiritual fullness, and to this end, all buildings, adornments, exercises, teachings, and organizations, will be as tools, as means serving that purpose. Just as a home gives its best and exists for the child and holds to itself all other lives, so does the church exist for the little ones, and so holds and uses all other lives. The church, just like our own family, exists not to minister to our taste, but that we may all minister to others. The business of the church should be the training of the young, to become Christian school boys, Christian voters, and later Christian parents. The fundamental need of our young people today is a new vision, and a new passion, for the home and family. The church is the prophet, the interpreter, revealing the spiritual meaning of all daily affairs and quickening us to right feelings, to highly directed passion for worthy ideals. Parents' criticism of the activity of the church is reflected in their offspring. What the church of tomorrow will be, is determined very largely by the parents' attitude today.

Let the church be to the family that larger home where families live together their life of fellowship and service in the spirit and purpose of religion, where there is a natural place for everyone. The family must aid its young people to see the opportunity which the church offers for ideal social relationship, which direct themselves to high and attractive service. The church must bring religion to our hearths and homes; worrying less about a "home over there," and showing how truly "heavenly homes" may be made here. It must not only get lives ready to die, but it must prepare them to live. To live together in peace, and harmony, and with true brotherly love for one another. When we can really do this, we as Latter Day Saints can truly sing, "We're Marching Onward to Zion."

Our Father, may we not seek to find how close we can stay in our own homes and to our own selfish interests, but how far we can go in unselfish service into a needy world.—*Young People's Leader.*

Heaven provides food for every bird but does not throw it into the nest.

## The Readers Say---

### Thankful for Gospel in Her Childhood

I have been a member of this church nearly twenty years, having been baptized at eight years of age. I remember vividly the day of my baptism and of how Elder George Morris who baptized me impressed upon my mind the fact that I was to be a "Latter Day Saint," and that I was to be careful how I acted so that no reproach would fall on the church through my conduct. I had good teaching at home and in the Sunday school and church by good men and women and this fact further impressed itself upon my mind.

I do not mean to say that I have been nor am perfect, but I have always tried to conduct myself as a real Latter Day Saint should. I truly believe that because of my early baptism I have been kept from many of the evils that are in the world.

I have had many beautiful spiritual experiences and blessings of health. My mind has been enlightened often to glories of the gospel. The past week I have had a beautiful experience and a feeling of just how those who have lived in the world feel when they find this gospel of Christ in their maturity. I had often wondered if I could enjoy the gospel more had I been older in years when I joined. I am truly thankful that the gospel found me when I was young and tender in years because it has saved me much.

Each day that I live makes me more desirous of following in the footsteps of Jesus, and adhering to his principles in my life, that I might do good to those around me and be of service to my fellow man.

Here is a little motto from which I get much comfort:

"When trials are greatest,  
And all goes wrong  
Just buckle your armor  
And trudge along.  
The way that is weary,  
Dark and cold  
May lead to shelter  
Within the fold;  
These trials are meant  
To make you strong  
So buckle your armor  
And trudge along."

IVA W. SHAFFER.

BLOOMSBURG, PENNSYLVANIA, 161 West Ninth Street.

### Herald Brings Her Good News

I want to congratulate the editors for the good reading that is found in the *Herald*, and for the pictures of our leaders which are now appearing. It is wonderful to look upon the faces of those with whose writings one is familiar. When I read of the good works of these leaders, I wish that I was able to put all their photographs in a frame and place them in the church.

For many years I have wanted to meet the President of the church and to attend General Conference, but as each conference comes, and I am unable to be there, I am glad to read a report of it in the *Herald*. I pray that the church may accomplish much good in the year to come.

Please pray for me.

MRS. PATSY PEEVY.

BREWTON, ALABAMA, Route 2.

### Take It to God in Prayer

It is twelve years since my wife and I were baptized into the church. My companion was taken ill in April, 1932, and died in May. In my weak and imperfect way, I still strive to go on in the work which I know to be true. Not by the testimony of man alone, but by his many blessings has God proved his matchless power to me in time of sorrow, doubt, danger, and great need.

Experience has taught me that if I go to the heavenly Father with the problems of life, he will aid me in solving them. Sixteen months ago I had a spiritual experience which troubled me exceedingly. After praying continually over the matter, the meaning was given to me, and took a great burden off my mind. No matter how small or large the problem we may have, if we take it to God, he will help us.

I often think that if the brothers and sisters of the church would take the matter of choosing a life companion to God in prayer, asking his direction and his blessing, we would have no need for the divorce court. Marriage was ordained of God in the beginning, and God is unchangeable.

I want to serve my Master and my fellow men in whatever way I can. May his Holy Spirit be with the church.

PUEBLO, COLORADO.

E. B. JOHNSTON.

### God Cares for Us Through Kindness of Others

Through the kindness of one of the Saints I am again receiving the *Herald*. It is indeed a welcome messenger, as I am unable to attend church services owing to illness. It is the only means I have of getting church news except when the Saints come to visit. I have been shown that God is ever caring for us by the many kindnesses done me by Saints and friends, even by people I scarcely know.

My sincere wish is that sometime I may, in a measure, be able to show my appreciation for my many blessings.

During my illness I have had much time for meditation. Before this I did not realize the definite and vital importance of a right attitude toward our so-called "small sins." Few of us realize the responsibility we share as a church in setting a proper example before the world.

BESSIE GUYER.

PORT ELGIN, ONTARIO.

Sister Mary Clark, formerly of Oklahoma, wishes to notify her friends that they have moved from Bailey, Oklahoma, to Fort Worth, Texas, where they have Sunday school and church each Sunday. Saints living in Fort Worth will find them gathered on Sunday at 2550 Eferom Street. Catch the Main Street and Roscoe Heights bus and get off at Schoot Store.

Her son, Roy, and daughter, Mary, were baptized in November and December at Dallas, Texas. The family also attended conference there in February.

Mr. and Mrs. John T. Mahoney, of Alva, Wyoming, requests Saints living in San Antonio, Texas, to make the acquaintance of their son, Joe A. Morris, who is in the 67th Squadron at Randolph Field, Texas.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Does taking the sacrament of bread and wine renew our covenant with God?*

This is the real significance of that part of the sacramental prayer which calls upon those partaking to:

"Witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them."—*Doctrine and Covenants* 17: 22.

This is the same covenant that we take when we obey the gospel and are baptized into covenant relations with the Lord. Man is liable to change and to fall away from his covenant, and therefore when we take the sacrament we signify anew that we are willing to observe the obligations made when we became parties to the divine covenant. The gospel covenant provides that we on our part covenant to keep the commandments, and the Lord on his part covenants to give us his Spirit in witness that he acknowledges the validity and force of the covenant with him. When we take the sacrament we "witness" again to him that we are willing to observe our part of the covenant made, that we may "have his Spirit to be with" us—the divine Witness to the covenant. This is truly a renewal of our covenant.

However, the partaking of the sacrament does not of itself renew the covenant, for we must partake "Worthily" and must in worthiness bear witness to God that we desire to observe its obligations. Otherwise there is no actual renewal of covenant made, and the sacrament becomes a condemnation to us. We must partake with right motives and full purpose of heart, which means to renew spiritual strength and communion. Jesus said: "Except ye eat the flesh and drink the blood" ye have no life in you; which is a comparison with eating food to renew strength, something we do regularly. We "always remember him" with a view to the keeping of his commandments.

*Does Matthew 6: 17, 18 mean that anointing for a fast is necessary, for a reward?*

I do not think this was the intent of the words used, but rather a warning against fasting for an outward show. Jesus had noted that hypocrites were wont to "disfigure their faces, that they may appear unto men to fast," but it was customary for the Jews of that time to anoint their heads as a part of toilet operations, hence to continue to do so while fasting would not make them so conspicuous. This explains why he said to them.

"But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."—Matthew 6: 17, 18.

This indicates that it is a right attitude and heart which entitles one to a reward, and not necessarily that one is to be rewarded simply for anointing the head with oil. The anointing here mentioned was not in the nature of a church ordinance, but rather of a general custom of the times.

*Should we always kneel when praying?*

In the Bible prayer is referred to more than five hundred times, but there is no command which requires any particular posture during prayer on most occasions. The church is commanded to kneel when the sacramental prayer is offered, which is a special occasion for a special purpose. Kneeling is an act of homage, and was customary before rulers and certain men of great authority. Seven instances are mentioned of persons who prayed kneeling, it being a special occasion in each instance. Several instances are also recorded of those who prayed standing. Jesus impliedly indorsed prayer standing, if done with a right heart, for he commanded:

"When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."—Mark 11: 25.

From the evidence and illustrations available it seems that the occasion should largely govern, and the posture adapted to the occasion may be assumed.

A. B. PHILLIPS

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Flint, Michigan

### New Enthusiasm and More Cordial Fellowship

Flint Saints are showing renewed enthusiasm and vigor this spring. Church attendance is increasing in all departments, and a more cordial fellowship in the social activities is in evidence. The classes of the adult and young people's departments are organized and are sponsoring many services and activities. The goals set by these organized classes create new meanings in the tasks of the church and renew the spirit of endeavor and consecration.

"*The Amazing Cosmopolite*," a one-act religious drama, directed by Allen C. Pohly, was presented on February 25. March 16, the young people's class gave a Saint Patrick's party at the church. The young adult class sponsored a pancake supper on March 23. The manufacturers of the pancake flour made and served the pancakes as an advertisement. This increased the profits from the supper which are to be used for building repairs.

Easter Sunday was a day of special services. A baptism and confirmation service was arranged for the morning hour. Four children, two young men, and an adult entered the church. In the afternoon a union sacrament service was held at the Newall Street Church with Stanley Shears at the organ for both services. The special feature of the evening service was a program of music "*The Christ Triumphant*" directed by Ruth Wallace with Zola McNamara at the organ and Beth Notter at the piano. The soloists were A. H. DuRose, Ruth Yager, Lucile Provost, Beth Notter, Roland Provost, Bessie Little, Lucile Barker, and Allen Pohly. The church was made beautiful with flowers presented by members and friends.

On April 13, a pot-luck supper, sponsored by the adult class, was followed by a one-act farce comedy "*Soul Vibrations*" directed by Mr. and Mrs. Allen C. Pohly. On April 20, a chop suey supper was given by the women's groups at the church. The young people gave a miscellaneous shower for Evelyn Haviland whose marriage to Mr. Percy Lang occurred April 14.

Wage earners of Flint branches were asked to contribute one day's wage or salary during the month of April. Of the one hundred thirty-four wage earners solicited, sixty-six responded. The pastor is making a like request for May

since the funds collected are not sufficient to do the great amount of repair-work necessary.

Two deaths have occurred here recently, Mr. Thomas Wood, husband of Sister Elizabeth Umphrey Wood, and Sister Emil Palmer.

The Newall Street congregation enjoyed a sermon from Elder J. Charles Mottashed the morning of April 22.

## Thayer, Missouri

### Priesthood Are Leading the Way

Of late this branch has been wonderfully blessed, the priesthood sounding a high note of spirituality.

Elder S. W. Simmons preached several nights, his sermons being most uplifting, and the Saints rejoiced at the inspiration he brought them.

Brother Keir, of Independence, stopped there and preached one night.

Elder Ross and wife were also here one night and presented the Saints good advice and a fine talk on duty.

Elder A. M. Baker has given the members some excellent sermons when he has been home from his mission field.

The Saints are expecting soon to see Elder W. E. Haden. They rejoice in his coming for he brings strength and courage.

A baptismal service is expected very soon.

Everyone works in this local. There is responsibility and an opportunity to serve for each member.

The branch is growing and the members are planning greater activities especially for the young.

Workers regard Thayer as the center place of activity in this region and are going out to preach at surrounding points. They have more calls to preach than they have members of the priesthood.

## Seven Baptized at Santa Ana

Pastor Louis J. Ostertag reported seven baptisms in his branch, Santa Ana, California, to Apostle E. J. Gleazer, a short time ago, as follows:

"We had seven baptisms, one on Easter and six on April 8. Sister Bernice Mutz, twelve, was baptized Easter, and a family by the name of Martin on April 8. He is forty-five, she is forty, and their three children. Sister Rosa Clapp, wife of Rollin Clapp, was baptized too. Brother Inman visited this family at their request down at Escondido, eighty miles south of Santa Ana, and they know the work."

## San Francisco, California

### Park-Presidio Church, 405 Arguello Boulevard and Clement Street

A group of Park-Presidio Saints had the pleasure of welcoming Patriarch Gilbert J. Waller on his arrival from his home in Honolulu on the steamer *Malolo*. Having had advance information of his visit, officers of the congregation called upon him to be speaker the following Sunday morning. Elder George S. Lincoln offered the opening prayer, making a special plea that this brother be imbued with the Spirit so that his message might be an inspiration to all present. The writer has had the pleasure of hearing Patriarch Waller on numerous occasions, but can testify that never before had he witnessed such a pronounced evidence of the Spirit. All expressed the same opinion.

Brother Waller occupied the pulpit for Los Angeles Central Church April 22, and that evening he addressed members of Santa Ana Branch. April 29, he spoke to the members of the San Francisco congregation which meets at Danvers Street and Casselli Avenue. Brother Waller is a true representative of God, and wherever he goes, he imparts the beautiful spirit which the Master wants his disciples to display.

The Wednesday evening prayer services held at the home of Brother and Sister Holling have been greatly enriched by the presence of Elder George Lincoln. The Saints have witnessed wonderful healings through the ministrations of Elders Lincoln and Edward W. Nelson as well as other gifts of the gospel.

Sister Dutie Goff has been a regular attendant at these meetings and testifies of her healings. She is planning to go South, but the membership hope to see her return in due time.

Sister L. B. Shippy surprised the members with a visit recently. The principal reason for her presence was that on April 17, her daughter, Miss Luella Shippy, and Mr. Jack Hurst were united in marriage by Pastor Edward W. Nelson. Sister Shippy took advantage of the prayer service the following Wednesday and testified of her blessings in years gone by, especially those during the past few years of depression. God has been with them, and it is the prayer of the Saints that they may continue to be blessed, and carry on their good work in the Southland.

## Briefs

### Patriarch G. J. Waller Again Visits Mainland

Patriarch Gilbert J. Waller whose home is in Honolulu, Hawaii, was gladly welcomed by California Saints upon his arrival on the steamer "Malolo," in April. His presence in San Francisco, Los Angeles, and Santa Ana branches as well as in other groups, strengthened the members. Wherever he goes Brother Waller takes the Spirit of Christ with him. His sermons have inspired the Saints on the Western Coast.

### Wishes Remembrance In Prayer

Sister Belva P. Eyler, of Bartlett, Iowa desires remembrance in prayer. She suffered a broken limb March 15, which does not seem to be healing as it should.

### True Friendship

True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.—George Washington.

### Thayer Man Advises Saints

Brother G. A. Davis, ardent worker in the church and a member of Thayer, Missouri, Branch, counsels us: "Pay your tithing and live the religion that Jesus taught, and you will not need to wonder about the church. God will supply our every need."

### Independence Women Make Many Calls

During the three-month period of February, March, and April, friendly visitors of the Independence women made close to two thousand visits in the homes of the city, according to a report given at the women's meeting May 7, by Sister D. J. Krahl, in charge of friendly visiting.

### The World Waits—

The world is not waiting for more eloquent preaching, nor smoother organization, nor more beautiful buildings, nor a united church, much as we desperately need all of these; the world is waiting for a demonstration of Christ in our living.—Frank B. Fagerburg, in "The Sin of Being Ordinary"

## Columbus, Ohio

### Second Branch, Rinehard and Twenty-second Streets

The primary department presented an Easter program of recitations and dialogues. The juniors' contribution was a beautiful anthem. Each child was presented a marshmallow egg. The church was beautifully decorated with flowers and palms, the church school having a membership of one hundred and sixty-five.

The sacrament meeting was in charge of Elder R. E. Madden and Bishop H. E. French. The Spirit of the Master was present to a marked degree.

The choir sang an Easter cantata, "The Thorn-Crowned King," in the evening. They wore robes of black with small white collars. The choir was assisted by Vera M. Hunter, organist, and a trio composed of Margaret Dragoo, Lucinda Madden, and Marie Cheeseman.

The women's department met April 12, at the church. A paper on "Patience," was read by Blonde Carey, and one on "Our Birds," by Grace Zellars. A poem, "Dandelion Greens," was read by Mayme Morgan.

A minstrel show sponsored by the three Columbus congregations, was given at the Knights of Pythias Hall, for the benefit of Missionary John R. Grice. Carl E. Turvey was interlocutor and there was a chorus of twenty-four voices. The end men were C. B. Turvey and Nathan Weate. The end women were Bertha Hinkle and Dolly Overby. Soloists were Margaret Dragoo, Donald Gabriel, Carl E. Turvey, and Hazel Gribben. Special acts were given by Margaret Sutner, Margaret Barker, Frank Dragoo, Russell Wyatt, Kathleen Swisher, and Arlene Cramer. The Humbolt Quartet sang several numbers.

Visiting speakers for the month have been Elders Mickersell, of Lancaster, S. E. Dickson, of Lancaster, Missionary John R. Grice, and Elder A. E. Ander-ton, president of Southern Ohio District.

### Third Church, South Wheatland Tabernacle

On Easter Sunday the church was well filled at all services. The sacrament meeting was one long to be remembered. Before the service was opened the priesthood retired to an outer-room and there they prayed that God's Holy and Divine Power might be present to bless his people. The congregation prayed silently in accordance with the vocal prayers.

Elders Welsh, Scharfenberg and Vickroy were in charge, and Priests Walters and Dougherty administered the emblems. Elder G. P. Myers, formerly of Third Church, was present. He is now working in another part of the city. The Lord spoke comfort and assurance through his servants to certain of his people, to the congregation as a whole and to the priesthood.

The Easter sermon in the evening was by Pastor F. C. Welsh.

During the past month Sister Dougherty had as guests her daughter, Sister Martha Smith, of Parkersburg, West Virginia, her two children, and her husband, Elder Harry Smith. Brother Smith is pastor of Parkersburg Branch, and Sister Smith was formerly a worker in Third Church.

During the past month the Saints have had visits and sermons from Elder G. P. Myers; District President A. E. Ander-ton; Elder Harry Smith, and District Missionary John R. Grice. Other speakers were Elders Welsh and Vickroy and Priest Ted Dougherty.

On Friday, April 20, the Zion Service Club of Third Church enjoyed a potluck dinner in the evening, and at this time each guest confessed his height by paying five cents for each foot. An hour of story-telling and singing followed.

The priesthood have been busy spreading the gospel wherever opportunity presented.

There have been many sick to visit and Pastor Welsh has been a good example to others in this work. Each Sunday afternoon and many nights in the week the priesthood carry the light of the gospel to friends of the faith. On the afternoon of April 28, Elder Welsh held service at the Home for the Aged, Elder Scharfenberg and Priest Ted Dougherty assisting. Sister Mary Welsh played the piano for the service.

## Cleveland, Ohio

### Actively Progressing—Honored With Guests and Visitors

Cleveland is moving forward. Much has been gained from the district and General Conferences. Many have been especially blessed in the recent past. The members rejoice at the baptism of Sister C. R. Bennett who attended General Conference with her family.

The women have served two suppers and sponsored a play given by the Kirtland Dramatic Club. The money raised is for repairs on the church building. These workers are now selling a silk quilt the top of which was donated by Sister Lindsay, now of Kirtland.

Cleveland local held a reception in honor of Brother and Sister Lindsay's golden wedding anniversary May 9.

Lately they have enjoyed visits from Patriarch George Robley, Patriarch and Sister J. A. Gunsolley, Brother Leon Burdick, Brother and Sister George Lindsay, and Brother Hammond, of Akron, and family. While visiting here Brother Gunsolley ordained Brother L. Vanderwerf to the priesthood.

The Mother's Day program in charge of Floyd Kelsey, was attended by the Lockwood Cliffe-Kelsey concert pianist and composer, who presented her latest composition, "Mother Mine," specially written for Mother's Day. This beautiful song was sung in Cleveland's leading churches on that day.

## Holden Stake

### Holden, Missouri

A very good representation of members from here attended the General Conference and were decidedly benefited by the spirit and uplift of all the services. The young people were well represented in the attendance, and interest has been stimulated.

Two recent deaths here have saddened the Saints. Mrs. Wayne Lycan, formerly of West Virginia, passed away at Oakley Sanitarium following an operation. The funeral was preached by Brother John Sheehy, assisted by Brother C. F. Scarcliff. Sister Bertha Meggers, of Pisgah, Iowa, was visiting her sister, Sister C. A. Silsby, and with her husband was attending the General Conference. She was stricken with rheumatic fever and passed away Thursday, April 26. The body was taken to the home at Pisgah for interment. They were accompanied by Brother and Sister C. A. Silsby.

Miss Martha L. Burr departed for Cameron, where she will make her home. She came to Holden in 1925, to enter the Holden Home as nurse, and filled that position till the removal of the Home family to Lamoni in October, 1933. She declined a request to continue with the Home in Lamoni, deciding to return to her former home at Cameron. Miss Burr has given good support to the local church work, and will be missed at Holden.

Miss Lucille Burroughs, church school supervisor, assisted by H. B. Thompson and Robert Dillon, is directing a campaign to increase attendance at the church school and all services. Two new classes have been formed to provide for the increase.

The young people's cottage prayer services continue to draw a large attendance.

The present stake officers of the young people's organization are continuing the pace set by their predecessors. Three regional meetings are provided for. These are preparatory to a general gathering which will be held, possibly at Holden, some time in June.

Elder W. S. Macrae came home from the Independence Sanitarium week before last, much improved but is advised by the doctor to refrain from any responsibility for an indefinite period.

Holden Stake makes another contribution to the group in Washington, D. C., in the person of Sister Myrtle Carr of Holden. She accompanied Sister El-Marie McCormick to Washington, following Sister McCormick's visit.

President F. M. Smith and Apostle F. H. Edwards were in Holden last week in consultation with stake officials. Elder H. B. Thompson, of the stake high council, is assisting with pastoral duties to relieve Brother Macrae for a season. Brother Robert Dillon, newly-elected member of the board of education, is learning that there is a liberal supply

of applicants for each position on the faculty.

### Warrensburg, Missouri

This year the young people's division, supervised by Charles Johnson, has sponsored a variety of activities. During January and February a group of twelve students met regularly once a week at the home of Sister Walter A. Johnson for study and practice in extemporaneous speaking.

The dramatic club gave a one-act play at the Warrensburg High School at the chapel hour which was enthusiastically received. The play was coached by Mary Thistlethwaite, and later was presented to the Saints at Jefferson City.

In the inter-church tournament at Warrensburg, eight churches competing, the Latter Day Saint Warrensburg young men's team, skillfully led by Robert Thistlethwaite, not only won the championship but also the admiration and respect of the spectators by their good sportsmanship. At the termination of the season a reception was given the players by the young women at the home of Jewel Banks.

In a second series of contests sponsored by the Warrensburg W. C. T. U. Kenneth Andes was awarded the silver medal for declamation. The selection given was "A Race for Life," which he presented in an appealing and effective manner.

A Mother's Day program will be given at the eleven o'clock hour May 13. A candlelighting service will come in the evening.

Those from Warrensburg attending the General Conference the full time were S. M. Andes, Ammon Andes, and Sister Jonnie Raville. In recent sermons Brother Andes has been giving the congregation the benefit of some of the good thoughts gleaned there.

### Strasburg Mission

The Saints in this community are laboring diligently in the service of the Master and though they have not gained new members recently, feel that as a group, they are progressing rapidly. They are reaching out to grasp each opportunity the church offers for study and development, and are looking forward to studying for credits in the church school.

Strasburg members thank all who have come to lend them assistance and to instruct them from time to time. Brother W. S. Macrae, stake president, has been of special help.

Through the combined efforts of the group, Strasburg Mission is steadily growing spiritually and numerically. Four years ago only two families of Saints lived in this community. Now there are eight families, and other families expect to move here.

On the night of March 28, a large group of young people from Holden, with their leader, Brother Hampton, met with Strasburg members and conducted prayer service at the home of

## Briefs

### Apostle and Mrs. John W. Rushton to Sail

Apostle and Mrs. John W. Rushton will sail from New York for the British Isles June 8, on the S. S. "Minnewaska" of the Atlantic Transport Line. The recent General Conference reappointed Brother Rushton to take charge of church work in the European Mission.

Before going on to New York this missionary pair from California, will visit Lamoni, where Brother Rushton will open Graceland's commencement week by delivering the baccalaureate address May 20. They expect also to be in Independence May 27.

### Rock Island Young People Take Higher Rank

Twelve young men and women of the Zionie Order of Noblemen passed their first degree at a special Court of Honor April 29, and are now entitled to wear the Student Nobleman pin.

### Important Member

Nobody is ever going to be an important member of any branch of the church until he "does" something for it.—Rufus M. Jones, in "A Preface to Christian Faith in a New Age."

### Asks for Our Prayers

William J. Campbell, of Riverview, Ontario, asks the Saints to pray for him, that he may come safely through an operation at the Toronto Hospital.

### Commencement at Graceland College

Commencement week at Graceland, according to "The Lamoni Chronicle," will begin Sunday evening, May 20, with the baccalaureate address by Apostle John W. Rushton. Tuesday, May 22, will be an evening entertainment by the orchestra-speech departments. Wednesday at 8 p. m., the Lamonia-Graceland Oratorio Society will present the oratorio, "Elijah." Thursday morning, at the college, will be devoted to honors chapel. Graceland will close with the commencement exercises at two o'clock with Judge Homer Fuller of the Iowa District Court, as speaker.

### Consequences

Consequences are unputying. Our deeds carry their terrible consequences, quite apart from any fluctuations that went before—consequences that are hardly ever confined to ourselves.—George Eliot.

## Briefs

### Pontiac's Centennial

From May 15 to 20, the branch at Pontiac, Michigan, will celebrate one hundred years of Latter Day Saintism there. Speakers for Tuesday and Wednesday evenings will be respectively Elder William Patterson, of Port Huron, Michigan and Elder George Njeim, of Chatham, Ontario. A sacred drama, "The Light of the Cross," will be presented Thursday, by Flint congregation.

President F. M. Smith, the honor guest of the celebration, will speak Friday night, at the banquet Saturday night, and morning and evening Sunday. Elder David Dowker will preach Sunday afternoon.

### Suffering One Desires Our Prayers

Sister Maude E. Travis, of Salina, Kansas, requests prayers that she may be restored to health and strength. She suffered an attack of influenza which affected her lungs and confined her to bed at the home of her daughter, 628 South Fifth Street, Salina.

### Elder and Mrs. Arthur Ferrett to Return to Australia

Elder and Sister Arthur Ferrett will conclude their visit of several weeks in America when they sail for their Australian home on the S. S. "Montrey" May 30, from Los Angeles.

Brother and Sister Ferrett first arrived in Independence and glimpsed the Stone Church and Auditorium March 4. Since that time they have visited extensively with the church in America, seeing Lamoni, Nauvoo, Carthage Jail, Kirtland, viewing Niagara Falls, and crossing into Canada to visit Windsor in company with their son, Colin. They came to this country to realize the dream of a lifetime—to attend a General Conference of the church, and how they rejoiced in the spirit of this event!

Now these two travelers are going home, taking with them the best wishes and friendship of many in the church. Bon voyage, Brother and Sister Ferrett.

### Jerome F. Wildermuth Bishop of Lamoni Stake

"The first gesture of the church in its work of rehabilitation and support of the central places" is the way Apostle J. F. Garver described the special service at Lamoni, Sunday afternoon, April 29, in which Jerome F. Wildermuth was set apart by Presidents F. M. Smith and F. M. McDowell as bishop of Lamoni Stake. Present on this occasion were the two members of the First Presidency, Bishops G. L. DeLapp and N. R. Carmichael, Apostle Garver and stake officers.

Sister Essex, where the mission still holds weekly prayer service. Their theme was "Pray for Righteousness." The total attendance was forty-five, and the feeling of unity and high purpose was greatly enjoyed. Strasburg Saints thank the Holden young people for their thoughtfulness, and urge them to come again.

The Saints gathered at the home of Sister Essex April 1, at nine o'clock for sacrament service. It being Easter, also, Pastor Roy Kleckler, gave as a theme talk a vivid word picture of the crucifixion and resurrection of the Lord. Following this good service the members hurriedly repaired to the school building nearby where they held church school and preaching service. They have been using the themes for worship suggested in the *Herald*. Following the church school a short musical program accompanied the bringing of sacrifice offerings to the altar. All had made special preparation for this service, and were repaid by the beautiful spirit there.

Pastor Kleckler, who for two months has been preaching at Holden, is at home again, and the members gladly welcome him and his family.

Since the last letter from this group, there have been two weddings, Virginia Shannon, formerly of East Independence, and Howard Satterlee were married early in the winter, and just recently Blanche Smith and Heber Hoover were married by Missionary S. S. Smith at the Auditorium, Independence, Missouri.

A few of the members here had the privilege of attending General Conference throughout the sessions, and brought back a fund of knowledge that is proving of great benefit to all.

### Bates City, Missouri

The little church here is filled every Sunday morning, and the group has an interesting Sunday school.

Two weeks ago F. A. Russell, of Independence, was the speaker in the morning. Elder J. A. Koehler was also a recent speaker.

On the second Sunday night in June the young people of Bates City have been promised a treat. The "Village Choir" from KMBC is coming to sing for them and F. Alden Russell (Ted Malone) will be the speaker. This service will be held at the Methodist Church as the Saints' church is not nearly large enough to hold the crowd which will be there.

The young people's class, with their leader, F. E. Ford, spent last Sunday in Blue Springs and came home feeling that the day had been profitably spent.

Institutions and men in the mass, like delinquents, unless adequately led, invariably sacrifice the future to the present gain.—Jesse S. Dancy, "Contributions Not Controversy," in the *Christian Century*.

## Lennox, California

### This Mission Is Active

Saints of this mission feel that they are receiving daily the blessings of God.

A pretty wedding was solemnized on the evening of March 22, when Miss Fay Hutsell became the bride of Earl Woods, son of Brother and Sister E. M. Woods, of Lennox. The ceremony was performed by Elder W. J. Nuckles, in the presence of many relatives and friends. The best wishes of this congregation go with the young couple, who will live at Inglewood.

On Sunday, April 1, six classes were presented in an appropriate Easter program. The entertainment, in charge of Sister Henrietta Root, included the efforts of those from the beginners to the young people's classes.

Pastor W. J. Nuckles has returned from General Conference reporting a wonderful gathering, excellent class work, and study periods.

## Hibbard, Indiana

### Series of Meetings Comes to Effective Close

Many branches in Northern Indiana and Southern Michigan District were represented in an all-day meeting, May 6, at Hibbard, which brought to a close a series of meetings conducted by Elder A. W. Whitehead.

Services Sunday, May 6, began at nine o'clock, at which time sacrament was served to over one hundred members. At ten o'clock local Saints were happy to witness the ordination of two of their members, which was the fulfillment of prophecies given by several visiting elders. Immediately following the confirmation services, a cafeteria luncheon was served, after which the adults presented a short play, "Las' Daze of School." Eighteen men and women took part.

At three o'clock, two candidates were conducted into the waters of baptism, being confirmed immediately following.

Eighty-three guests remained for the evening service, to whom hot sandwiches and cake and ice cream were served at six o'clock. The day's services were in charge of Elders Forest E. Meyers, of Mishawaka, Indiana, William Hardy, of Niles, Michigan, and W. C. Whitehead.

During the prayer and testimony meeting, a great number of inspiring prayers and testimonies was given.

Sister Irene Crum requests the prayers of the Saints in behalf of her mother-in-law, who is suffering from a severe affliction.

A number of this congregation attended the evening services in Mishawaka, conducted by Apostle D. T. Williams, and all were overjoyed to hear the report of Apostle C. F. Ellis's appointment. He has the good wishes of the many Saints, and the sincere grati-

tude of them for bringing the true gospel to them over twenty years ago.

Members of this congregation have recently suffered the loss of two of their number, an only son of Brother and Sister Stevens, Ernest Clive, and Sister Ellen Risby.

## Northwestern Ohio Young People Hold Conference

"Why I Am a Latter Day Saint" Theme of Contest Which Culminates in This Event

The young people's conference of Northwestern Ohio District was held at Saint Marys, Ohio, April 28 and 29. Visiting young people from branches throughout the district and from Dayton, of Southern Ohio District, brought up the attendance of the meetings.

The theme of the gathering was "*Why I Am a Latter Day Saint*," and the conference brought to its culmination a contest on that subject sponsored throughout the district in the form of competing essays. A number of these were read at the Saturday evening meeting. They challenged the gathering to the high ideals of Latter Day Saintism and made plain their appeal to the youth of the church.

All meetings of the conference were marked by a spirit of progress and God's benediction was with his people. Real determination to live the assertions of the conference is found in the heart of each member who attended.

Elder Sly, of Bradner, and Elder Ulrich, of Dayton, addressed the young men and women, urging them to accept the inheritance of their fathers and begin the work they are to do in the church.

## Vinalhaven, Maine

Young People's Motto: "Onward to Zion"

The home of Elder Archie Begg was the scene of a beautiful but simple wedding ceremony April 16. Helen Arey, daughter of Mr. and Mrs. Irwin Arey, and Gerald Webb, son of Mr. and Mrs. Stephen Webb, were married, Brother Begg performing the ceremony. Immediately following, a shower was given in their honor at the church. Refreshments and the evening's entertainment were in charge of Mrs. Stephen Webb.

On Easter Sunday, a program of songs, musical selections, slides, and other special numbers, was enjoyed.

The following Sunday evening, the young people were in charge of the service, which was composed of music, speeches by young members, and other numbers.

Prayer meetings in this congregation are much enjoyed. The Saints are trying to live up to the young people's motto: "*Onward to Zion*."

## Biloxi, Mississippi

There are some faithful members living at Biloxi, and they rejoice to hear the good news of growth and progress in other branches. They have a good Sunday school, and Brother Albert Miller comes every second Sunday and preaches for them.

Biloxi members would be happy to have traveling elders of the church visit and speak to them. They pray for the church, that it will continue to go forward.

## Lamoni Stake

Special Conference Installs Bishop Jerome Wildermuth

At a special stake conference April 29, Jerome Wildermuth was installed as bishop of Lamoni Stake. The event was of importance to both the people of Lamoni Stake and to the general church; to the former it meant the coming of a "full-time" bishop; to the general church it signified the beginning of the program, emphasized at General Conference, of strengthening the center places in the work of developing Zion.

As the congregation gathered at ninety-three for the worship of the church school, the theme of the day was seen in the motto on the stage, "Lamoni Stake, A Gateway to Zion." That idea prevailed throughout the day with the spirit of strengthening the stake as an integral part of the work of the gathering.

In the sermon of the morning President F. M. Smith challenged the congregation to their unique place and great responsibility in the work of the church. Especially did he stress the task of the stakes in developing for the occupation of the Saints who would gather to the central places.

An assembly representative of all parts of the stake gathered in the lower auditorium at two o'clock. Seated in front were Presidents F. M. Smith and F. M. McDowell, Bishops G. L. DeLapp and N. R. Carmichael, Apostle J. F. Garver, and the members of the stake presidency, D. Blair Jensen, T. S. Williams, and Roy Cheville. The stake president reviewed the recent history of the stake bishopric; the necessary departure of Bishop DeLapp to assume his work in the Presiding Bishopric; the impossibility of appointing his successor because of the shortness of appointees, and the patient waiting of the members of the stake. A quartet sang softly, "*Take My Life and Let It Be Consecrated*," and then the two members of the First Presidency set Bishop Wildermuth apart for his special work. With warmth and conviction Bishop DeLapp spoke of his fellowship with Lamoni Saints and of his reluctance in leaving for the larger field. Apostle Garver described the service as the first gesture of the church in its work of rehabilitation and support of the central places. He challenged

Lamoni Saints to receive this responsibility with gravity and understanding.

This was an inspiring service. The hopeful outlook and the presence of spiritual fellowship were auspicious of good work ahead.

Since the conference Bishop Wildermuth and the stake president have been touring the stake, visiting the several branches, making friendly contacts and surveying their field.

## Lockwood, Missouri

Telling the Gospel Story

There are twelve members of the church in this little city of eight hundred people, and they are doing all they can to inform the people of the latter-day message. The townspeople are friendly, and the Saints hope to add to their little group.

They met at the home of James Hancock the evening of May 5, to witness the marriage of Sister Cordelia O. Dobbin and Brother D. L. Hancock. J. W. Hancock, father of the bridegroom, officiated.

The Saints note with pleasure the return of Apostle J. F. Garver to this mission, and know that with his assistance the work will be well cared for.

Lockwood lies one hundred forty-seven miles from Kansas City, in the midst of a fertile region of timber and prairie country. It is in Dade County.

## Rock Island, Illinois

Go Forward in Social and Missionary Endeavors

Twelve young people of the Zion Order of Noblemen succeeded in passing their first degree at a special Court of Honor, held Sunday, April 29. They are now entitled to wear the Student Nobleman pin. The newly-elected officers of the club are as follows: president, Mildred Willetts; vice-president, Harold O'Brien; and secretary-treasurer, Orville Short.

The men's club has reorganized and its officers are: President, Albert Sackfield; vice president, Harry Lindley; and secretary-treasurer, Harold O'Brien. They have planned picnics and baseball games for their families in the summer months.

The women's club, under the leadership of Mrs. Jennie Gunlock, are busy quilting. Meetings are held every Thursday.

The monthly adult party was held out of doors at the home of Brother and Sister L. A. White. Games were played after which refreshments were served.

Brothers F. C. Bevan and W. W. Richards have been preaching some interesting sermons. The former spends every third Sunday in Galesburg, preaching to the Saints. His services are appreciated. Brother E. R. Davis, district president, and Brother W. W. Rich-

ards gave interesting talks on the General Conference, which they attended.

Miss Marcene Webber, of Davenport, former president of the Zionie Order of Noblemen, will leave soon for Des Moines, Iowa, where she has accepted a position.

Several young people of the branch are anticipating the pleasure of attending Nauvoo camp this summer.

The young people of Rock Island Branch are sponsoring a Memorial Day picnic, May 30, at Jens' Grove, Fifth Street and Thirty-first Avenue, for every member of the district. Extensive plans are being made by the various committees, and it is hoped that a large crowd will attend. The general chairman is L. W. Stiegel, branch president, assisted by L. A. White.

## Independence

Of the two hundred fifty-five seniors in this year's graduating class of William Chrisman High School, one hundred eight are members of the church. Many of these young people have made outstanding records for themselves in their four years of high school life. Their baccalaureate sermon was delivered by Doctor Harry L. Ice, of the Independence Avenue Christian Church, at the Memorial Building; Sunday, May 13, 3 p. m. The commencement exercises will be held May 17, 8 p. m., at Memorial Hall, the address being given by Doctor William H. Mansfield, presiding elder of the Kansas City district of the Methodist Episcopal Church, South. The Latter Day Saint graduates are:

Edmund Allen, Milton Allen, Fanita Anthony, E. C. Austin, Dorothy Bagley, Bethen Barnhardt, LaVern Bates, Cecil Blatt, Verda Bogue, Ruth Bricker, Alice Brown, Benson Brown, Frances Bryant, La Von Budd, Marge Butler, Eucl Cable, Gladys Cato, Kathryn Cato, Beth Collins, David Cox, Mildred Crick, Florence Currie, Elva Curtis, Perry Curtis, Charles Davidson, Kathleen Davies, Ella Davis, John Dunfee, William Elerick, Wilma Elliott, Opal Gard, Anita Gillen, Edmund Gleazer, Mary Elizabeth Gooch, Fae Gordon, Billie Green, Joy Harder, G. L. Harrington, Leona Hartman, Lewis Herbst, Florence Hodges, Ruth Holsworth, Donald Horne, Edda Farber Hughes, Laura Jepson, Carl Jones, Everett Jones, Audrey Juliff, Eddie Juliff, Edgar Lanpher, Forrest Leibold, Bonnie Leigh, Lavena Long, Helen McDonald, William McKim, Thomas McKinney, Pearl Meyer, Raymond Miller, Drexel Mollison, Doris Montgomery, Gordon Moore, Bernice Moretina, Martin Odom, George Parish, Margaret Pooler, Marshall Price, Donald Pyper, Erma E. Quick, Clara Reed, Maynard Redfield, Willa Mae Redfield, Duane Reese, Lester Resch, Jennie Roberts, Thomas Roberts, Earl Robinson, Orson Robinson, Eldron Robison, Gerald Russell, Vivian Sackman, Adys Sarratt, Amos Sarratt, Fred-

erick Schweers, Norman Selby, Margery Sheehy, Onalea Sherman, Thomas Sherman, Marialice Short, Mildred Shupe, Dorothy Singleton, Cleo Smith, Donald Smith, Elmo Smith, Edwin Snead, Wilma Stafford, Lora Strachan, Frances Tankard, Eugene Theys, Ethel Thomas, Laura Thomas, Marguerite Walker, Margey Watkins, John R. Weeks, Phil Weeks, Robert Wenzholz, Frank B. Wilson, Joyce Worth, and Wayne Zion.

At the women's meeting May 7, Sister W. J. Burton was elected general secretary of the women's department in Independence, taking the place of Sister D. J. Krahl. Sister Krahl will continue to supervise the friendly visiting of the women.

It was announced at this meeting that sales from the General Conference handcraft booth of the women amounted to \$217.35, which sum was turned over to the Bishopric after a sum of \$21.73 was designated as tithing on the amount. The workers have about thirty-five dollars' worth yet outstanding, quilts to be delivered, etc.

## Stone Church

The young people's department of the Stone Church has undertaken a project to do some finishing work on their meeting room, known as the "choir" room in the Auditorium. A sum of one hundred dollars has been set aside for the purpose of tiling the walls. Other work under contemplation includes plastering the walls, erecting a platform, and purchasing curtains. Toward this finishing work the To-Ko-Lon Class has voted to raise a sum of forty dollars.

Fifty guests sat down to a pleasant meal when the women of District 1 A had a covered-dish luncheon May 3, at the Dining Hall. Officers present in addition to group workers were Mrs. Ephraim Brown, supervisor of Stone Church women; Mrs. Charlotte Koehler, supervisor of women in Independence, and Mrs. D. J. Krahl, in charge of friendly visiting. Women of the various districts in the city hope to meet frequently to discuss their undertakings and problems.

"We love our mothers because they first loved us" was the theme-thought of Apostle F. Henry Edwards' sermon Sunday morning which he dedicated to the mothers. His address was inspiring, and the congregation left with a deeper appreciation of the meaning of Mother's Day. Apostle Edwards was assisted in the services by Elders H. G. Barto and A. M. Chase.

The Stone Church Choir provided music under the direction of Paul N. Craig, Hazel Scott Withee at the organ. The choir was assisted by Albert Brackenbury, baritone, and Mrs. Alice M. Burgess sang a solo appropriate for the day.

In the afternoon many Stone Church fathers and mothers, brothers and sisters, and other relatives and friends of William Chrisman graduates crowded into the Memorial Building to listen to

the excellent baccalaureate sermon of Doctor Harry L. Ice of the Independence Avenue Christian Church.

The Wahdemna Choral Club presented the fifth of its season's concerts for the Stone Church congregation Sunday night, giving an excellent entertainment under the direction of Paul N. Craig, Hazel Scott Withee at the organ. The chorus's sympathetic and convincing interpretations of compositions from Christiansen, Tschaiakowsky, Arkhangel'sky, and others, pleased all music lovers and assured them that they need not go away from home to find musical artistry.

Next Sunday afternoon beginning at three-thirty, at the Scottish Rite Temple, Kansas City, the club will be the guest chorus at the annual vesper concert of the National Federation of Music Clubs of Kansas City. This will be their sixth and concluding concert of the season. Since April 29, the chorus has sung at Central Church, Kansas City, Missouri; at Grandview, Kansas, at the Baptist Church at Liberty, Missouri, at Richmond, Missouri, and at the Stone Church, besides giving time to intensive rehearsals. There are fifty singers in the club.

On Sunday night the chorus was assisted by the following soloists: Fern Griggs and Delta Nace, sopranos; Opal Swalley and Alba Simms, contraltos; Jack Shephard, the boy tenor from Kansas City; Dorothy Nace, violinist. Mrs. Leonard Lea's reading, "God's Man," was an effective part of the program.

## Walnut Park Church

A rainy Mother's Day brought out a below-average attendance at the session of the church school, but a comparatively good audience was present by the opening of the morning preaching service at eleven o'clock.

Special features were given on both occasions in honor of the mothers of Walnut Park. The church school program consisted of a talk dedicated to the mothers by Pastor Frank McDonald; an organ and piano duet by Drexel Mollison and Delta Nace; a reading, "Mother," by Jessie Anderson; a vocal duet, "Silver Threads Among the Gold," by Melba Moorman and Carlene Norman, and "Mother Machree," played by the orchestra. The program was arranged by a committee composed of Violet Chase, Melba Moorman and Bethene Barnhardt.

The sermon at eleven o'clock was by the pastor, and was preceded by appropriate music, consisting of "That Wonderful Mother of Mine," by the orchestra, with vocal solo by Erwin Moorman, a vocal number by Delta Nace, and "Dear Little Mother of Mine," by a ladies' quartet composed of Helen, Alta June, Thelma and Melba Moorman.

A special meeting of the Walnut Park young people's council was held at two-thirty Sunday afternoon. A program of

summer activities was adopted by the young people at this meeting.

Forty-seven members of Group 28, South, met at the home of the group elder, John Taylor, on Wednesday evening, May 9, in the first prayer service held in Brother and Sister Taylor's new home. The service was in the nature of a dedication, the pastor speaking on the subject of "Home," and offering a prayer of dedication.

**Enoch Hill Church**

During the worship period Sunday morning the Mother's Day program was furnished by the Dorcas Class, and there were vocal and reading numbers appropriate for the occasion.

Apostle J. A. Gillen was the eleven o'clock speaker. Sister Clara Frick read a letter from a young man away at college to his mother, and Margie Thomas sang "Bless This House."

Sister Esther Kramer, a lovely little mother revered by all the Saints, sat on the rostrum in a rocking chair while this program was being given. The church was beautifully decorated for this occasion by the Garden Club.

Evangelist Ammon White was the evening speaker. Brother Dick Bullard sang "I Love to Tell the Story."

The women of Group 33 North, have planned to meet one day each week besides the regular meeting day to quilt and give help wherever it is needed.

Enoch Hill congregation was happy to have Pastor E. A. Thomas back again. He has been unable to attend services of late on account of the illness of his mother.

**Spring Branch Church**

At the opening of the Sunday school May 6, Almer Sheehy talked on character building, and at the close of the service Velma Jones gave a talk.

The sacrament service was in charge of Pastor Jacobsen, assisted by Robert Fish, J. S. Andes, and A. J. Tankard. Sister Corrine French sang "Blessed Are They That Do."

The men's class gave the program at the evening church school, a talk by Brother Spaulding, Hawaiian trio selections by Hollis Andes and two young men from Independence, and a talk by C. J. Dixon.

The 7:45 p. m. service was in charge of Pastor Jacobsen. After a tenor solo by George Anway, Russell Keck was baptized.

F. A. Cool, the evening speaker, preached on "Zion," and Russell Keck was confirmed a member of the church. Two more solos by Brother Anway were much appreciated.

Following the Sunday school class period May 13, a Mother's Day program was presented by Sister Nelson.

A. J. Tankard, the eleven o'clock speaker, talked on "The Debt to Motherhood," reading Romans 13: 7 as his text. There was a number, "His Love and

Care," by the choir, and Gladys, Imogene and Alma Dixon and Fern Belk sang "Nobody Knows But Mother."

At the evening church school Bishop C. J. Hunt talked on "Mother." Benson Brown gave a musical reading, "Mother," after which the young people's choir sang "Home." Almer Sheehy was the speaker and his theme was "A Good Mother's Power."

**Sugar Creek Mission**

This mission was the scene of a pretty wedding May 6, when Miss Irene Shupe, gil Palmer, son of Mr. Sam Palmer. The daughter of Mrs. Mabel Shupe, of Independence, was united in marriage to Virceremony was preceded by a sermon on the marriage covenant by Elder Ammon White; solos, "When Song Is Sweet," by Mrs. H. C. Burgess, "Just A-wearyin' for You," by Virgil Woodside, and "I Love You Truly," by the Cantanina Chorus of which the bride is a member. The bride was attended by her sisters, Miss Mildred Shupe and Mrs. Ralph Flournoy, and the bridegroom by his brothers, Edward and Glen Palmer. Following the ceremony, a reception was held at the home of the officiating minister, Elder Ira G. Clutter. These young people are active workers in the mission; the bridegroom is superintendent of the Sunday school, and the bride, director of music.

**SPIRITUALIZE TEMPORALITIES**

(Continued from page 610.)

developing the necessary spiritual conditions Christ knew the only solutions for him was to divest himself of these possessions. It was too much for this young man who could think of his temporal things only in an objective sense. He had not learned how to spiritualize his temporalities. Zaccheus was happy in his giving because he had done this, but the rich young man turned away sorrowing because he had not learned this vital lesson.

While we may find it easy to agree on what a certain standard should be, it is sometimes a hard job to determine an easy method by which any of us may reach that standard. With all that has been given us through revelation certainly there should be some key as to method which will make it possible for all of us to spiritualize the temporal side of our daily life. That key I believe is found in the 8th verse of Section 42 of the *Doctrine and Covenants*: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed

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which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

If we love Christ we will keep *all* his commandments. We will remember the poor and impart of our properties *that which we have to give*. When we know what we have to give we will *lay such report before the proper officers*, which is the bishopric. In other words we will give to these officers an inventory of our possessions. In this way we will be carrying out the principle expressed by Christ when he told the Pharisees to render unto Caesar that which is his and to God that which is God's. But we cannot know what to give, nor can we lay before these officers a record of that which we have to give unless we have in some way kept an accounting of our possessions. To my mind the key to the success of Zion building activities will be found in the ability of our people individually and collectively to keep such a record of their affairs that they can always know which way they are going, whether up or down, and whether or not their energies are being used in the proper balance.

There is not an individual member of the church, I care not how old or young, how rich or poor, whether gaining or losing in his work, but who can if he *will*, keep some kind of check on himself. This is the only way in which we can know our strength and resources. It is the only way in which we can show the Bishopric our potential strength. It is the only way in which we can know whether our interests and activities are in balance. And if they are not in balance we cannot hope to have the proper spiritual attitude toward those things which we commonly accept as being only spiritual in nature, let alone those temporal things toward which we should strive to develop a balanced spiritual attitude.

The Bishopric is urging us to keep the whole law, all the time. That is one of the most wholesome moves ever made in the history of the church. It is well known that constant dripping of water will wear away a stone. It is regularity that gets results. The same principle applies to spiritual building of human lives. The steady, regular fulfillment of the temporal law makes those things a constant part of our daily lives. It makes it possible for us to look down on them from the high standard of Christ-like spiritual understanding so that they become in a natural way a part of the whole spiritual attitude. This is much better than having to look up to fulfilling the temporal law from the standpoint of special drives which must of necessity have as their goal the "getting" of certain funds. Spiritualizing temporalities means that we can get the same or better results in a natural law-

ordained way without upsetting the routine plans of social living together.

If we succeed in fully spiritualizing our temporalities we will be in no danger of becoming religious bargain hunters as described in the Pigeonhole column of the *Herald* recently. Bargain hunters are interested in temporal things objectively. They want to "get" as much as possible for as little as possible. Bargain hunting cannot (in the very nature of it) be motivated by a feeling of social responsibility which is demanded of us by Christ. Many bargains created by the depression have come as the result of loss by someone. Perhaps many of our good women in the church who have proudly exhibited some dress bargains within the last two or three years little realize that some of those bargains actually cost the virtue of helpless girls. It is a known fact that some itinerant dress manufacturers have gone so far as to advertise for help insisting on a week's work as a tryout without pay. A new group of such workers each week made it possible for costs to be kept so low that a profit could be made at the same time that so-called bargains were being offered. The proper social attitude would have been first concerned to make sure that each individual giving his time to creating that bargain dress would receive a just share. This would be spiritualizing temporalities in a practical way. It is the only way we can obtain eternal life. Christ has emphasized the thought that we get salvation through giving as we go. Bargain hunters try to "get" as they go and thus lose eventually the very thing they are bargaining so hard to find. When we spiritualize our temporalities we will want to use all our energies, talents, and possessions to build our great zion objective.

## The Bulletin Board

### Official Notice

Elder W. S. Macrae has resigned as president of Holden Stake on account of ill health. This resignation the First Presidency has accepted, and Elder Amos E. Allen has been appointed acting stake president, subject to the approval of a special conference of the stake which is hereby called to convene at Holden at two o'clock p. m., Sunday, June 10.

Brother Macrae has been a member of the Stake Presidency since 1920, and has been president of the Stake since October, 1926. He relinquishes his work with the affection and respect of the general church officers and of the stake, and the Presidency takes pleasure in extending to him the best thanks of the church for the service which he has rendered.

THE FIRST PRESIDENCY

By F. M. SMITH

### Conference Notices

Spring River district conference will be held at Miami, Oklahoma, May 25 to 27. All branch and priesthood reports together with the contributions for district expense should be sent immediately to Mrs. C. E. Wilson, 1942 North Lyon, Springfield, Missouri. Besides the regular routine of business the annual election of officers will take place, and we hope to have a good representation present. Apostle John F. Garver will be with us.—Amos T. Higdon, district president.

Central Illinois District will convene in conference at Decatur, Illinois, June 2 and 3. The program will be as follows: Saturday, June 2, at 10 a. m.,

## Own a Home in Independence

A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

3 rooms—about $\frac{3}{4}$ acre—four blocks from Auditorium.....	\$1,750
5 rooms—modern—northwest section .....	1,250
5 rooms—modern—close to business section .....	1,500
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7 rooms—modern—northwest section .....	4,000

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prayer meeting; at 2 p. m., business meeting; at 4 p. m., priesthood meeting; at 8 p. m., preaching by Elder L. G. Holloway. Sunday, June 3, prayer meeting at 8:30 a. m. At 10 a. m., ordination and sacrament service. At 2 p. m., address to youth by Apostle J. F. Garver. At 4 p. m., priesthood meeting. At 7 p. m., preaching. We want to see a good representation of the youth. All are invited.—Arthur Henson, district president.

The spring conference of Chatham District will be held in Chatham May 26 and 27. The first service will be a prayer meeting at ten o'clock Saturday morning. Conference will convene for business at 2:30 p. m., and other services will be provided for in harmony with the needs of the conference. Please elect your delegates as per action of last conference, or one delegate for every twenty members enrolled in your branch.—R. R. Wood, secretary.

**Young People's Convention**

A good program has been arranged for the Southern Ohio district young people's convention to be held May 25, 26, and 27, at First Church, Tompkins Street and Medary Avenue, Columbus, Ohio. Apostles D. T. Williams and R. S. Budd are the leaders of this convention, the first get-together service of which will convene May 25 at 6 p. m. All those who have no earning capacity will be cared for free of charge, and the young people of Columbus have worked to help defray expenses of the convention. Mark your calendar in order that the date will not be overlooked, and come prepared to reconsecrate your life to God and his church.—A. E. Anderton, district president.

**Memorial Day Picnic**

Rock Island District will enjoy a Memorial Day picnic, sponsored by the young people of Rock Island Branch. The picnic will be held at Jens' Grove, Thirty-first Avenue, and Fifth Street, four blocks west of Ninth Street which is on route 67. Everyone is invited. Bring your picnic lunches, and prepare for a good time.—L. W. Stiegel, general chairman.

**Attention, Michigan Musicians!**

At this period of the development of the Michigan choir movement, it seems to be an advantage to amalgamate with the Zion's Christian Legion, therefore, we are now coming under the auspices of this organization, and will be known as the Legion Choir. At this juncture in our efforts for a six-hundred-voice choir, we are planning on taking a two-hundred-voice chorus to the General Conference in 1936. Watch for further announcements regarding this in the *Saints' Herald*. We are presuming that all the musicians have become thoroughly familiar with the two an-

them, "*New Every Morning Is The Love*" and "*Lead Kindly Light*." Now we shall begin work on two more namely "*The Heavens Are Declaring*" by Beethoven, and arranged by Dudley Buck; the "*150 Psalm*" by C. Franck. Order from Lyon and Healy, Chicago, Illinois. In learning these two numbers, that we may attain a degree of accuracy, it is well to divide the practice periods, devoting some time to separate practice for the men and the women, followed by work on combining the two. Kindly do not slacken your interest in choir rehearsals during the summer season, as it will take all our time for preparation in reaching our goals. For further information write to the undersigned.—Louise Evans, 240 Travis Street North-east, Grand Rapids, Michigan.

**New Address**

Gomer T. Griffiths, Route 1, Uniopolis, Ohio.

**Our Departed Ones**

**MEGGARS.**—Bertha Olive Beecham, youngest daughter of James and Hattie Beecham, was born May 17, 1873, near Pisgah, Iowa. She passed away April 26, 1934, at Holden, Missouri. In the spring of 1880, she moved with her parents to Little Sioux, Iowa, where she grew to young womanhood. While visiting in South Dakota she made the acquaintance of George J. Meggars. Between them there grew up a strong bond of friendship which resulted in their marriage, September 13, 1899, at Little Sioux, Iowa. For thirty-five years Brother and Sister Meggars shared a beautiful and happy partnership in the work of their church and home. Together they won the love and esteem of the entire community. She was baptized in 1889, by Elder J. F. McDowell, and all her life remained an active earnest member of the church. Sister Meggars passed from earth life at the home of her sister in Missouri, where, with her husband, she had gone to attend General Conference of the church. Overtaken with her fatal sickness, she was patient and courageous to the last. All that tender hands, physicians' skill and the ministrations of the church could do were of no avail. She fell peacefully asleep on April 26, surrounded by her loved ones. She is survived by her husband, George J. Meggars, of Pisgah; one sister, Mrs. Amy Silsby, of Holden, Missouri, and a host of other relatives and friends. Her father and mother preceded her in death in 1919. Funeral services were conducted at Pisgah, in charge of Mark Hutchinson, sermon by C. B. Woodstock. Interment was at Little Sioux.

**MILLER.**—George Miller was born at Uniontown, Pennsylvania, April 3, 1862, and departed this life February 19, 1934, at Saint Louis, Missouri. In 1909, he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Rat, Missouri. He leaves to mourn his wife, Caroline, and one son. The funeral sermon was from the Odd Fellows Home, at Liberty, Missouri, Elder Glaude A. Smith officiating.

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**Church Programs Over KMBC**

Devotional service at 6:30 each week-day morning. Drexel Molison, organist; John F. Sheehy, speaker.

Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service, Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

**CHAMBERS.**—David R. Chambers was born at Spanish Fork, Utah, August 17, 1859; died at his home at Magnolia, Iowa, April 28, 1934. He married Josephine Fyrando in 1879, they resided in Magnolia fifty years. He held in succession the office of priest, elder, and seventy. Aside from laboring locally, he, under missionary appointment, labored in various counties of western Iowa, eastern Nebraska, Colorado, and California. Of late years he of necessity worked in earning for home needs, but he labored locally and in the district. He is survived by his widow; two sisters, Mrs. Flora Benson, of Newton, Iowa, Mrs. Mabel Hansen, of Persia, Iowa; four brothers, Thomas, of Bonesteel, South Dakota; William, of Persia; James, of Pisgah, and Robert, of Los Angeles. The funeral service at the home, April 28, was largely attended. The sermon, at his request, was by his brother-in-law Alma M. Fyrando, assisted by Brother Fred A. Fry and the Reverend Yingst. Interment was in Chambers Cemetery, near Persia.

**GROVER.**—Charles C. Grover was born September 3, 1888, at Anderson, Indiana; departed this life April 7, 1934, at his home in Nowata, Oklahoma. Brother Grover moved to Oklahoma about twenty-five years ago, where he met his wife, then Miss Anne Caldern. They were married December 24, 1915 and to this union were born four children. His wife was a member of the church when they were married, and his home was always open to the missionaries. He leaves his wife, four children, and a host of friends. The funeral was conducted from the Saints' church April 10, Elder Lee Quick preaching the sermon. Interment was in Nowata Cemetery.

**TIME FOR ACTION**

(Continued from page 609.)

of those whom God has appointed to lead His people: "Speak unto My people that they go forward." And we must realize that, while this command is to us a church, it is the individual membership, (you and I) who must respond, and press forward, keeping the whole law, both in letter and in spirit, or we shall find ourselves overwhelmed, and will perish in the sea which the faithful shall cross safely, as upon dry land.

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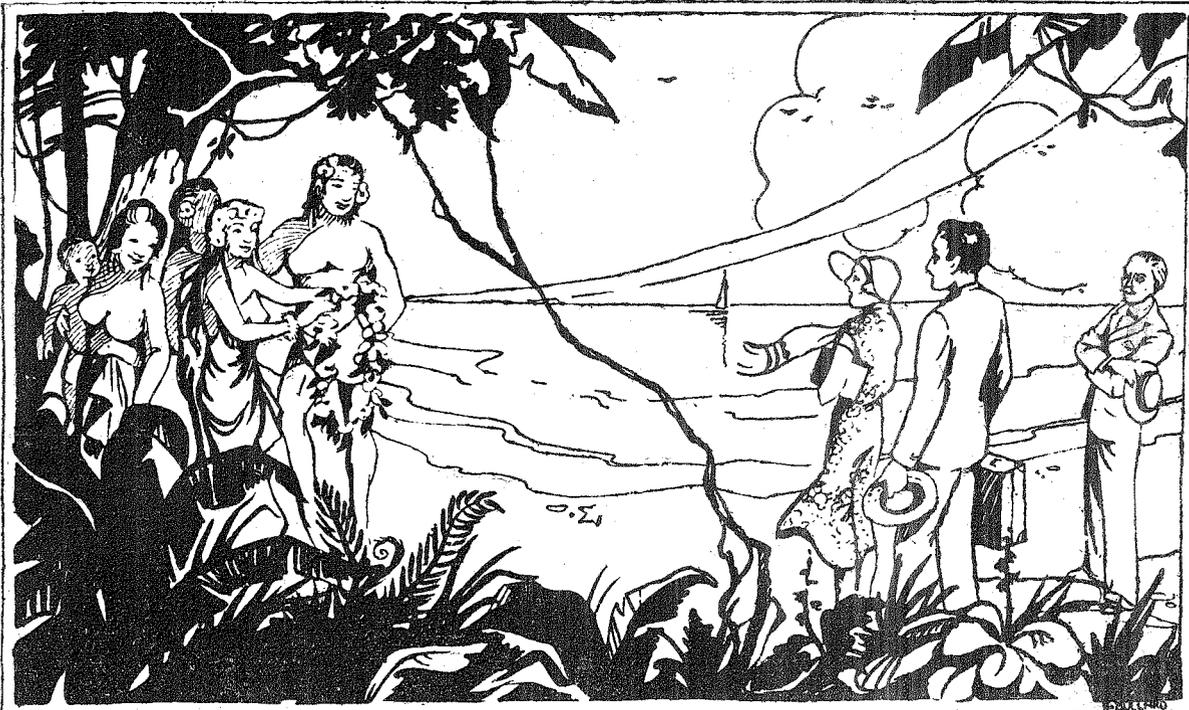
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President of Graceland College

## Missionary and Pastoral Work

By C. D. Jellings

## Beautifying Zion

By Grace L. Krahl

## From the Heart of Canada

By Ward L. Christy

# THE SAINTS' HERALD

May 22, 1934

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Frederick M. Smith, Editor in Chief  
 Elbert A. Smith, Associate Editor  
 Floyd M. McDowell, Associate Editor  
 Leonard J. Lea, Managing Editor  
 Leta B. Moriarty, Assistant Editor  
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HERALD PUBLISHING HOUSE  
 INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Back to the Land

I have just read a book which tells how one captive escaped from the factory system. It is a heroic story, and may encourage others.

The hero of the story (his heroism is of the quiet sort) lived in New York City. It cost him nearly half of his salary for a place to live. With the other half he lived a precarious and barren existence in a city that was filled with cultural opportunities—for the rich.

It was in 1921 that the landlord informed him he must move because the apartment building was to be torn down to make room for a larger building.

The memory of his last search for a dwelling in that era of housing shortage sickened him. He could not face again the long hard search for a place he could afford in a period of rising rents.

He decided to move to the country. It took courage to go, for he knew little about the country. But he and his family went. The house they acquired was old; the seven acres of land was full of stones. But they went to work with a will, doing their own work, raising their own food, repairing their own buildings.

Thirteen years later they are found with land and buildings worth more than \$15,000. They do a great many things for themselves. They have a fine home built of rocks picked up on the place. They still raise their own food, can it with their own pressure cooker, and till the land with their own machines. They even weave their own cloth and fashion clothing from it. In as many ways as possible they are independent of the wage slavery system from which they have escaped.

Today they are emancipated. They cannot be fired from their jobs, for they make their own jobs. They cannot be dispossessed of their land, for they owe no debts on it. They need very little that the world is likely to deny them. Culturally and educationally they enjoy more advantages and have made further progress than they might have in the noise and confusion, and with the limited financial means afforded them in the city.

They believe in machines, and they use them wherever possible to lighten labor, to increase production, to improve the quality of their output, and to give them more leisure time for the planning of their work and the enjoyment of life.

A back to the soil movement like this can set a nation free of factory slavery, can make agriculture a dignified and interesting occupation, and can give life anywhere a freedom and independence that will make worth-while people like it.

It is quite possible that this book would be of interest to church people.

■ Honest comment from a new film star who has been rocketed to fame by the Hollywood merry-go-round: "Hollywood and I have been together, in all, for about five months; one of us is certainly crazy." (Margaret Sullavan in the *American Magazine*.)

"And having seen a few of the products of Hollywood," says the Pigeon, "I think the crazy one is not the young lady."

■ An ordinary man loses with his own money. A financier loses with other people's money.

# Editorial

## Reunion Time

**The Changing Reunion** In recent years the reunions have been undergoing many changes which make them quite different from the district gatherings of earlier times. Once they were very like the "camp meetin's" held by other denominations, with a prayer service and preaching in the morning, preaching in the afternoon, and more preaching in the evening. They ministered to members who were isolated from church privileges for weeks and months at a time, and who were hungry for the gospel message.

**Fewer and Better** The number of reunions held at present is greatly reduced from former figures, and it was thought by some that they would disappear entirely as a type of church activity. But they have showed the vitality to persist and to keep up with modern requirements and modern ideas. It would seem that the church and church people would never outgrow the need to "meet together oft."

**Physical Improvements** The new reunion is no mere "camp meetin'" in a tent city thrown up anywhere. Many reunions have acquired permanent grounds and improvements. Some are acquiring better sanitary facilities, comfortable and substantial auditoriums, and even pleasant cottages. Some families have bought permanent vacation homes on or near them. A great deal of hard work has been done to make the modern reunion ground a beautiful, comfortable, and hygienic place. It must be admitted that much remains to be done in some places.

**New Programs for Old** If the reunion has changed its physical character and appearance, it has changed its procedure even more. **Modern reunions** provide, in addition to the solid background of preaching and prayer services, a rich and varied program of interest to many types of persons. There is the recreation, the young people's work, the kindergarten, the music, the drama, and many other things. Reunion officers are doing more thinking and planning today for the comfort and welfare of their people than ever before.

**A Costly Labor** Reunions are now scheduled so that the members of the Quorum of Twelve and other leading church officers can attend them and thus minister to the people. It is an arduous task for these men, and it hardly need be said that these men often approach the end of the reunions

season nearly exhausted by their labors. But they are confident that the work realizes many benefits for the church, and they give themselves willingly and generously. Because of their efforts, we are rapidly approaching a point where we attain our desire to say that any reunion is a good reunion. The time will come when we can conscientiously say that.

The point is that enormous labors go into the reunion work, and they ought not to go unappreciated. Since the church people have to pay the cost of these reunions, and are willing to do so, and church officers give them so much of time, thought, and labor, they should be used to the best advantage. They will be there, this summer for us to enjoy. Why not go to them when we can?

**Attend Reunion!** If you are having a vacation this summer, attend one of these fine reunions. Arrange ahead of time to leave your work in safe hands so that you need not worry about it; you can then devote full thought and interest to hearing the church message and gaining the greatest possible benefit from it. You will feel vastly better for the reunion experience. You will see other church members in a new light. You will gain a greater appreciation of the church and its officers. *Attend reunion!* If you have a hankering to visit a distant or different reunion from the customary one, do that. In any case, *attend reunion!*

**Take Your Choice** We greatly regret that our *Herald* space will not permit us to advertise the merits of each of these fine reunions. Some are connected with the earliest history of the church. Others are noted for fine natural beauty. Some build reputations (well *almost*) around good bathing beaches, either fresh or salt water. A few can appeal to the intellectuals with a stiff educational program, while others rely outright on old-fashioned spirituality—not a bad quality to feature.

L. L.

In any hard endeavor faith is three-quarters of the victory. The man without faith is whipped before he starts. The man with faith can pretty nearly say, "Fear not, I have overcome."—Frank B. Fagerburg, in *The Sin of Being Ordinary*.

Faith is a kind of climbing instinct which draws upward and onward.—Dean Inge.

## Thoughts for Today

A MOST ENCOURAGING MOVEMENT in many a day is the campaign of the Catholic bishops, recently undertaken, to use boycott methods against dirty film entertainment. Movie magnates have proved themselves conscienceless in the kind of films they produce and, through their pernicious system of "block booking" which keeps local exhibitors helpless to choose their films, have fastened a system of lewd entertainment on the country. Pleas and prayers alike having died on their deaf ears, they are now awaking when they find that a crusade is being organized against them.

Such is the solidarity of the Catholic world that when their leaders start moving against unclean movies, they will do some damage to the business and probably some real good for the American people. Our own church people could well help in this fine effort.

IN AUGUST, 1930, a young woman was attacked and slain, and her body left in Swope Park, Kansas City, with her torn clothing scattered on the ground near her. On two trials a young man with a criminal record and a list of bad marriages behind him was convicted of the murder. Now he is scheduled to hang on June 29 of this year. It will be lacking only a little of four years since the crime. He may yet escape if the luck of other criminals is with him. There is no certainty that justice may not be cheated in this case as in many others.

PEOPLE CRY about the disrespect for law. Nothing could create greater disrespect for it than it creates for itself, through its practitioners. The delay in the case of Paul Kauffman is only one instance. Justice must be both *swift* and *certain* to be respected. When justice creeps along with the pace of a tortoise and the indecision of a rabbit, what can be expected?

CAPITAL PUNISHMENT will always arouse opposition. It should. In a good society there would be no capital punishment, because a good society would protect its citizens from the criminals and the criminals from themselves. But ours is not a perfect society. It cannot or does not adequately protect its citizens. It ties the hands of its police. It tangles the processes of its courts. No safe means exists now for dealing with desperate criminals but capital punishment. While the Dillingers can escape, no prison is secure against the outbreak of criminals.

CAPITAL PUNISHMENT may not deter other criminals in their terrible work. But one thing is certain: a hanged murderer will kill no more. Society is safe from him forever. It is pertinent to note that crime rates are lower in countries where justice is swift and sure. As an example, it may be noted that English police can catch criminals, English courts can convict them, English prisons can hold them, and they don't play with them for four years.

AN IDEAL SOCIETY would have to care for its children, clean up its slums, provide parks and educational facilities for poor people that would raise their standard of living and increase their opportunities to a point where poverty would no longer be an incentive to crime. It would have to clean up the narcotic traffic and the vice business that constantly feed a stream of victims into the maw of professional crime. It would have to sterilize the unfit and so prevent the breeding of hundreds and thousands of morons whose lack of intelligence and control continually makes them the operatives in crime. When these things are done, or on the way to being done, it will be time enough to remove the provisions for capital punishment.

THE CHARGE that the government is going in for a program of regimentation seems to be disproved, for the present at least, by the frequency of strikes of late. Things are getting back to normal. A longshoremen's strike on the west coast is tying up shipping, and Minneapolis is being starved out by a truck driver's strike. It is encouraging to note the effect of the government's insistence that industry recognize the unions whenever and wherever they are formed; strikes are gradually eliminating the long drawn out contests, the bloodshed, the bitter hardships. Settlements in many cases are coming quicker. If this peace and conciliation could only be extended to the troubled coal mine areas, the country could begin to look up.

It is to be hoped that employers and employees can find a ground for agreement that will prevent a plunge into the chaos of labor war. When conditions are wavering on the edge of improvement it would be easy to destroy our advantage.

Somebody may be looking at you to know human life at its noblest, and religion at its best, the life of a living God in the soul of a living man.—Frank B. Fagerburg in *The Sin of Being Ordinary*

## Leaving for Australia



MR. AND MRS. ARTHUR W. FERRETT

It was their life ambition to visit a General Conference, and they also wanted to see their son, Colin, and his wife, formerly Miss Rae Lysinger of Lamoni. After seeing his choice, they happily admit that their son's judgment in selecting a companion is good.

They have spent a period of several months in America, visiting, traveling, and enjoying a real vacation from a long life of church work and business occupation. They have been in the church forty years, and Brother Ferrett now holds the office of elder.

They left Independence May 15, stopping at Lamoni to add their daughter-in-law Rae to their party, who, with son Colin, will accompany them on a motor trip to the west coast. The route will lead them through Omaha, Lincoln, Denver, Salt Lake City, endless miles of space in the southwest, and end at Los Angeles, where they plan to attend a final church service before taking ship for Australia. There they will turn the car over to Colin and Rae for the return trip and say good-by to them and all America.

Brother and Sister Ferrett leave America with a store of happy memories, having made many friends. They have been charming and gracious guests. It has been a great pleasure to have them here. We wish them a pleasant voyage, a safe arrival home, and long and happy days.

## Undivided Service

If you work for a man, in heaven's name work for him. If he pays wages that supply you your bread and butter, work for him, speak well of him, think well of him, stand by him, and stand by the institution he represents. I think if I worked for a man, I would work for him. I would not work for him a part of his time, but all of his time. I would give an undivided service or none. If put to a pinch, an ounce of loyalty is worth a pound of cleverness. If you must villify, condemn and eternally disparage, why, resign your position. . . . So long as you are a part of an institution, do not condemn it. Not that you will injure the institution—not that—but when you disparage the concern of which you are a part, you disparage yourself.—Elbert Hubbard.

## Thank You!

### Photographs Coming In

Our patrons and subscribers have responded generously by sending in photographs for use in the *Herald*, and many of them are very good ones. Such as are suitable will be used soon, and it is hoped that others will come. Once again we state the requirements.

(1) Pictures of local and district officers, and church workers, especially in connection with current news or accomplishments.

(2) Pictures of women workers. This service is not a man's monopoly, and we are interested in women's pictures too.

(3) New photographs. Even if the place or the person is old, the picture should be new to give the strong contrast and the sharp, clear detail necessary for good cuts. (Historical photographs, even old ones, are of interest to Brother C. Ed. Miller of the Graphic Arts Department.)

(4) Send a picture with your news, if you have something unusual to show. A new building, a church improvement, a class or group that has really done something for the church. We want the pictures to be significant.

### THE EDITORS

HERALD PUBLISHING HOUSE  
Independence, Missouri

## Spiritual Leadership

The great need of the world is spiritual leadership.

The tragedies of a thousand years have been crowded in the past few months. The collapse of nations and social institutions, the bankruptcy of business and finance, the breakdown of sophisticated paganism have brought humanity to the brink of despair.

Society, today, wavers at the stream of dismal fear as a suicide stands by the black waters which he hopes will cover his wrecked plans and failures.

But the saddest picture of all is that of the impotency of organized religion. In a period when men naturally turn to God, religious leadership appears to have been liquidated.

"Where shall wisdom be found and where is the place of understanding?"

Business shakes its head. It has no answer. Science turns a deaf ear and retires to its laboratories.

Shall religion, likewise, refuse leadership?—William H. Leach in "*A Plea for Spiritual Leadership*" (an open letter to the Federal Council of the Churches of Christ in America), published in *Church Management*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Plano Zion Builders Raise Funds

The Zion Builders Class of Plano, Illinois, presented a play, "*The Mystery of the Masked Girl*," at the high school auditorium, with special numbers between acts, which netted a sum of thirty dollars that they turned over to the branch building fund. This will be used for improvements to the church basement. Every one of the nineteen girls in the class took part in some way. These young people have no trouble finding something to do for the church.

On May 16 the girls entertained their mothers at their first mother-daughter banquet. Speeches, songs, toasts and, of course, a good dinner, occupied the time. The Plano young people are doing things.

## Regional Meeting Idea Taking Well in Holden Stake

Further reports on the regional meetings in Holden Stake from Robert L. Thistlethwaite, president of the young people's stake organization, indicate that the idea is stimulating social contacts and furthering participation in the church services by the young people. Prayer meeting, a special message by a visiting speaker, a basket dinner, a short business session, are features of the Sunday's activities. The young people have voted to continue the plan of regional meetings at which young people from various branches gather.

## Choices for Girls

It may be said that every girl is known, first by the choices she makes, second, the company she keeps, and third, by the things she laughs at.

Some plants thrive best in dark and slime. A pig seeks its wallow, but a butterfly or a bird prefers sunshine, flowers, and trees. So a girl has the ability and the right to choose her environment and the associations that are most congenial. It is hers to choose whether she will run the streets, seek low companions, drink, and smoke cigarettes, or whether she will find her happiness and pleasure in books, music, and in good clean company.

"Choose ye this day whom ye will serve," said Joshua, "but for me and my house, we will serve the Lord."

When a girl reaches the age of accountability she must choose whether she will serve God or Mammon. She must decide on her ideals. She should acquire habits and standards of right and wrong that will build up a character of strength. She must choose whether

she will worship I, Myself, and Me, or whether she will give her time to the service of others.

As to the second qualification by which a girl is known—the company she keeps—she cannot be too careful in making right choices. Girls are naturally adaptable and imitative. They love to be popular. If their chosen companions have a low standard of morals, if they habitually use slang and profanity and are irreverent in their attitude toward spiritual things, the girl is rare indeed who can retain her high standards under such associations. Rather than risk unpopularity or ridicule, she will go with the crowd; she will trail her standards in the dust. Then, too, many a girl's character has been blackened for life because she has been found associating with those who are immoral even though she could not bring herself to stoop to the sins of her companions.

And third, people of discernment often judge a person by the things at which they laugh. A girl may make a profession of being pure, but if she cannot listen to the story of the origin of life, beautifully and purely told without blushing or giggling, she has not attained the standards cited in the Bible, "To the pure, all things are pure." Also, a girl who is kind will not ridicule a person for an infirmity or a weakness; nor will she enjoy the spectacle of another person's discomfiture or embarrassment. A well-bred girl laughs *with* others and not *at* them. Girls who are pure in heart are not aroused to hilarious mirth by obscene stories. They see no humor in ridiculing the aged or the unfortunate.

"It is a poor joke

When some women blushes with embarrassment;

When some heart carries away an ache;

When something sacred is made to appear common;

When a man's weakness provides the cause for laughter;

When profanity is required to make it funny;

When a little child is brought to tears;

When everyone cannot join in the laughter."

—(Read by Averil Diggle at a Young People's Convention in Saskatoon, Saskatchewan.)

Most of us having the key to success can't find the lock.—*Washington Star*.

Prayer is not conquering God's reluctance, but taking hold upon God's willingness.—Phillips Brooks

## A Story From Life

While out motoring the other day we passed two trucks. One was loaded with produce for the market. The boxed fruits and vegetables made a pretty appearance, and it was pleasant to imagine that some of them would appear in the stores and be purchased for the tables in our own city.

The other truck was loaded with junk: a rusty, broken stove; some worn-out tires; shoes past mending; a disabled chair; a mattress bursting through its soiled and torn covering; old wire, and a lot of other derelicts. It was a sorry sight.

What sort of load are you carrying in your truck? Something good and useful? Or something that is weighting you down? Shiftless, idle companions? Slang? Profanity? Cigarettes? Dancing in the public halls? What else?

Or are you carrying something like this: a steady devotion to your job, a real determination to improve, an artistic or useful hobby, friendship with the right kind of people, training for a better occupation or for better mastery of the occupation you have, a definite contribution of service and financial support to the church. This is the kind of load you ought to be carrying.

## Discussion Topics

### Leisure Time Occupations

The resolution passed by the recent General Conference on the subject of leisure time gives us the definite challenge to go forward with constructive ways of employing ourselves profitably in hours not used in work or sleep.

1. Recreation.
2. Self-improvement.
3. Social service.
4. Worship and church activity.
5. Companionship and friendship.
6. Home improvement.

Each of these items will be given separate treatment in future short articles in this department. Each one offers great possibilities for development, growth, work and service.

Being good does not mean sitting still in a corner doing nothing. On the other hand, you don't have to be bad to have fun. It is not enough to be good: you must be *good for something*. The passively negative and inoffensive person may be "good" but entirely useless.

Lost—a golden hour, set with sixty diamond minutes. There is no reward, for it is gone forever.—Beecher.

# Graceland College Extension Lectures

## The New Deal in Education

By G. N. Briggs

President of Graceland College

*(Editor's Note: This address was delivered over Radio Station KMBC as the first of a series of Graceland broadcasts. Because the series was the subject of a contest, we have delayed the printing of the article until now.)*



GEORGE N. BRIGGS

*Ladies and Gentlemen of the Radio Audience:*

I am very happy again to open a series of Graceland broadcasts which are to continue during the months of March and April.

Our chief purpose in these programs is to enable those of you who may be interested in a college education either as prospective students or parents or friends of young people who may attend college

next year, to become somewhat acquainted with the members of the faculty and our present students who may have part in these programs. We hope also that you will learn something of the courses, opportunities and advantages offered at Graceland. Our present student body is made up of representatives from thirty states and several foreign countries, thus bringing together a very cosmopolitan group of young men and women with varied interests and abilities.

It was just one year ago today, March 4, 1933, that the present administration officially began putting into operation the machinery looking towards the "New Deal" for all of us. We have heard much of the new deal for agriculture, the new deal for the common laborers, the new financial deal. We are in the midst of a most tragic world-wide breakdown of an economic system. Our country has never been so dangerously affected by numerous elements of instability. The social, economic, and political considerations affecting mankind require adjustment—all these influences have called loudly for the new deal. The new deal will be fully successful only if and when the great masses of the people are fully prepared to take advantage of not only the temporary adjustments now being made, but also of whatever permanent values may come out of this vast experimental social program now in operation on such a stupendous scale as has never before been

attempted by any people. If that is true, the element of enlightenment and education on the part of the people is the fundamental basis for the success of the New Deal in all of its phases.

I am therefore most happy to speak on the topic assigned to me: *The New Deal in Education*.

With Paul in his second letter to the Corinthians, we may very well say, "Old things are passed away; behold, all things are become new."

Education as represented by the schools and colleges of the land have been effected by the social, economic and political changes throughout the world as never before.

These unprecedented changes in our environment and in our condition of life have brought a challenge to those charged with the education of our youth such as this generation, at least, has not experienced. These situations involve a change in our thinking so deep and so fundamental that the ordinary activities of a normal life have been swallowed up in economic, social, and political developments of unusual import.

The national importance of these changes is clearly evidenced by the various studies made within recent months by the Federal Government and National Associations and reported to the country. Some of these investigations were: The White House Conference on Child Health and Protection, the report of the President's Research Committee on Social Trends, the report of the Wickersham Committee on Law Observance and Enforcement, and the more recently published report on Desirable Social-Economic Goals for America.

These surveys, made at a time in the national life so critical that the destiny of future generations is at stake, give direction to the efforts of all social institutions, including especially the colleges of the country, to teach the facts of social, economic, political and religious life and lay the foundations for a new outlook in the total life of the people.

During the past year the word "new" has received extraordinary emphasis. In newspapers and magazines, the platform and pulpit, over the radio and upon the silvered screen, we constantly are re-

mind that the old order is dead and that upon its ruins a new civilization is to be built. Especially are we told that rugged individualism is a thing of the pioneering past and that a sense of social responsibility stronger than any such idealism we have ever known, must be developed in order that national and individual welfare may be saved from complete catastrophe.

Those who have great responsibility in the guidance of public opinion seem to think that the evolution which is to prevent revolution will be brought about by legislative and executive planning and activity. And what has been done along that line during the past twelve months in our country is amazing, almost bewildering, in its variety and rapidity. At the same time, the one great, fundamental principle of democracy has not been forgotten, namely, that good government rests upon the uncoerced consent of the governed, that law-making bodies and elected officials cannot change the social order to a degree beyond that which free citizens will approve and support. In other words, a democratic government cannot be greater than the general level of the intelligence and moral character of the people of the country. After all, it is the training of individuals in the duties and responsibilities of citizenship that determines the ultimate fate and destiny of a nation.

And it is just here that teachers play their part. What has the new year for them? Reduced income, increased cost of living, heavier teaching load, fear of further decrease in financial support of schools? Alas, too true in many instances. But millions of others have had similar distressing experiences without the teacher's inspiring opportunity to forget individual difficulties by becoming absorbed in the great work of instilling new ideals of life and service into the minds and hearts of children. If there is to be in the future a more altruistic attitude of mind, if good will toward all men is to become more prevalent and cogent, if we are to substitute considerate cooperation for ruthless competition, these conceptions of duty must be inculcated chiefly in the educational institutions of our land.

As always, one of the chief phases of a teacher's work will be the instruction of youth in regard to their heritage from the past. The best that has been achieved in science, literature, art, philosophy, and religion must be preserved and perpetuated. This is essential for any worthy effort of the present or the future. But, as Lowell sang, "New occasions teach new duties; Time makes ancient good uncouth." The teacher must keep abreast of the times, must be informed in regard to new movements for the betterment of society, must be able to distinguish between valid ideas based upon unselfishness and mere propaganda for personal advantage. Un-

questionably the necessity for a wide and discerning knowledge of public affairs will be greater in 1934 than ever before in this country. This means self-improvement for teachers, one of the greatest joys of human life.

Fortunately, just as we enter the new year, a spirit of confidence and courage, a renewal of faith and hope, seems to be displacing the previous melancholy mood of millions of our people.

Education is to experience a new deal in its evaluation of the fundamental objectives and ideals set for the youth of the land. As was expressed by President Butler of Columbia University recently, "If profit, and profit alone, be the end sought by human effort, then society must reconcile itself to steady disintegration, constantly increasing conflict between individual groups and nations, and eventual destruction. It is only when men rise above domination by the profit motive and learn to subordinate profit to service that social, economic, and political order begin to come in sight of a firm foundation and a continuing existence with peace and happiness assured to the great mass of mankind." It has remained for the happenings for the last generation to force their fundamental truths upon the attention of men everywhere, which will result in a prosperity socially controlled for the common good. As President Roosevelt calls it, "a prosperity built on spiritual and social values rather than on special privileges and special power."

Colleges can unite with the churches of the land as President Roosevelt says "to teach their millions of followers that they have a right to demand of the government of their own choosing, the maintenance and furtherance of a "more abundant life."

Public opinion is moulded by the leaders and the leaders are those who go ahead of the people in their thinking. The problem then is to mould public thinking toward a higher state for humanity, and to stick by that policy and make it seem desirable to the people in spite of short-time political pressure to the contrary. The new educational deal calls for a social machine which will not break down because it is not inspired by motives with a larger vision than the hard driving profit motives of the past. More than that the new educational deal demands that the man in the street must change his attitude concerning the nature of man and the nature of human society. He must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it.

America has had her great development because she has put her faith in democracy; because she has given the people a chance to share in the management of their own government and in the management of their own lives; and because through popular education she

*(Continued on page 666)*

# Beautifying Zion

By Grace L. Krahl

It was one of those, probably all too rare mornings when one rises refreshed with a full night's sleep, with cares and worries still in the background, feeling at peace with one's self and all the world. Looking out of the open window all nature seemed serenely beautiful and the dewy freshness of grass and foliage added to the charm of an early midsummer morning.

Finding it necessary to go on an errand I passed down the stairs and out of the front door where to my surprise "Uncle John" Terry (in whose house my son and I occupied an apartment) was bending low over the walks, cutting away grass and weeds and digging neat little trenches all around them. As I passed I commented on the fine piece of work he was doing and looking up with a roguish twinkle in his eye he said, "*I am beautifying Zion.*" All the way as I walked along these words passed and re-passed through my mind. Little did I think they were to become so personally meaningful in a very short time.

Returning from the errand I set about preparing breakfast in the usual manner. But perhaps I was not as wide awake as I thought I was—certainly not very alert—or was I reveling in a fanciful day dream suggested by the words of Uncle John.

Sniff! sniff! What was that? I turned about quickly and hastened in the direction of the toaster from which clouds of blue smoke were filling the room and sailing gracefully toward the ceiling. Rescuing uselessly two charred pieces of bread I supplied two more slices chiding myself vigorously the while for such inattention.

Turning to the stove I attempted to transfer a delicately poached egg, when with such alacrity and speed as I have never quite witnessed that egg descended to the floor utterly demolished.

While I was "gathering" up the egg I suppose I jostled the stove whose shelf with an unwarranted tilt held a box of matches which insisted at that particular moment on demonstrating the law of gravitation.

Scanning the offing to discover if I could whether any more "disasters" were impending and being reasonably satisfied none were imminent. I soliloquized: Now who would burn up two perfectly good pieces of bread in these days when we are warned to be frugal? And to waste an egg—choice above all other eggs for had they not come from one of the stewardship farms? And who but a paragon of patience could sweetly and amiably pick up a thousand matches (more or less) in the course of

preparing a meal—my spirit was turbulent. Was there ever a time in my household when so many things went wrong in so short a time. The serenity of my soul and that of nature which I had enjoyed to the full that early morning, had disappeared. The beautiful day so full of promise for almost any conquest was already a failure with such a start.

And then the words, Oh yes, those words "*I am beautifying Zion*" came again. They were not so pleasant now—somehow they had a challenging ring to them, for they were reproachfully reminding me that there was also another way in which Zion was to be beautified, and that was in our spirits. I had in fancy dwelt upon Zion with its homes set in a beautiful landscape; well kept lawn, flowers brought to their fullest development, plants of rare foliage, avenues of trees, pools and fountains—forgetting in those moments that which is most important of all—the spirit of those homes surrounded with such loveliness.

If "Zion is to be redeemed by the homes of the Saints" surely it does not mean the exterior only. We can think of beautiful parks, civic centers, boulevards, etc., in our large cities, that can display all of the engineering architectural and horticultural skill procurable, but these alone in relation to Zion would be meaningless. So it would be in the center place of the gathering if it were not for the spiritual background that must find its expression in the homes of the Saints.

How easily we are disturbed and annoyed over the small happenings in our domestic life—how quickly discouraged. The impetuous words we speak, the rebuke that leaves a sting. It would be well for us if we were more familiar with the fruits of the spirit as enumerated by Paul, and no finer place to exhibit them, once they are possessed, than in the home circle. And so in working toward the great objective of this people let us first look to the spirit of our homes—whence cometh Zion.

## Pith and Point

Only in the dark night do the stars shine.  
Tomorrow is a soft couch on which many lie down never to awaken.

It takes a man to forgive. Anyone can hate.  
One can shift the blame but not the responsibility.  
No one ever found the hour which was lost.  
No man sees his shadow who faces the sun.  
Shall God treat you the way you treat God?  
It's a queer religion that operates in good weather only.  
Are you giving the church a square deal?  
Take one day a week to look up and get your bearings.

—Church Management.

# From the Heart of Canada

By Ward L. Christy



WARD L. CHRISTY

Seeing the faces of a number in the *Herald* suggested to me to send a late picture of one to whom fate dealt a blow of real disappointment when it decreed that I was not to attend the 1934 General Conference.

Unless one has been away from headquarters, home, and loved friends for a long time, he cannot understand how the heart and soul long for association of Saints at the time of the conference.

Long years ago in Salt Lake City in the Hot Springs, and under the hands of Joseph Luff, I was baptized into the Church of Jesus Christ of Latter Day Saints.

Following the sacrament, as a result of earnest prayer, I saw a beautiful vision and heard an audible voice that I shall never forget. In vision I saw myself distinctly as in a clear mirror. I looked and wondered for I was clothed in a beautiful white robe, exquisite, pure. As I admired the robe, a voice spoke: "This is the robe of righteousness put on through obedience to the ordinances of the gospel."

This exceptional assurance of the divinity of the latter-day work came, I am sure, as a result of my earnest desire for an evidence of the promise of God to which I had often heard the elders refer in their preaching, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

After this assurance of the divinity of the work, my soul was lifted up in ecstasy and I was in another world until a very rude awakening came. Fate dealt our home a very severe blow. Our first little baby boy was stricken with illness from which he never recovered, and when fourteen months of age he was claimed by death and his little body was buried at Pleasant Grove, Utah. I have never seen the little mound that represents the place where his ashes lie.

It is almost impossible for me to tell just how I was impressed when I received a letter from President F. M. Smith announcing that the wife and I were to go to Utah for the next conference year.

Following the death of the baby, I was out of employment for some time and when employed, wages were small and the experiences were trying and hard. We had Bishop E. L. Kelley and other men interested in the prosecution of the Temple Lot Depositions taken in the Templeton Hotel so many years ago, stopping with and visiting us during that time. Brother Alexander Smith, Joseph Luff, R. J. Anthony, and H. O. Smith, were frequently in our home while there. It was in the Salt Lake Elevator and Mill Companies mill, under the supervision of Patriarch F. A. Smith, that I learned to sew flour sacks.

I was in Salt Lake on the occasion when Brother F. A. was blessed of God in an outstanding way. His sermon was spelled out before him by the power of God, undoubtedly because his body was overtaxed by physical exertions caused by the unusual demands of his business responsibilities.

It was in this mill one afternoon when everything seemed to be running along smoothly, that a piercing cry of agony was heard. Everyone rushed to discover that David S. Anthony, brother of Mrs. Christy, was caught in the machinery. Quick action on the part of the men saved the lad from losing an arm and possibly his life. He was rushed to the hospital and the surgeons removed the two middle fingers from his left hand.

After these and other experiences I lost interest in and love for the place. I have never wished to return, save to see the wife's sister, Mabel, and her family. We made one visit there some four years ago. We enjoyed the visit, and at that time I did some preaching in Ogden City. From there we drove north over the mountains and trekked our way to the great prairies of the north.

For five and one-half years we have been located at Saskatoon, Saskatchewan. For five full winters and a part of six we broadcast the gospel from Stations CJHS and CFQC to the people of the northland. During this long period of effort at presenting the distinctive features of the work of the church we made many friends. I was checked up a few times for speaking too fast, but it was marvelous how well the work was received, and surely it was encouraging to receive the hundreds of letters bearing witness to benefit and uplift as a result of listening to the services. We have made many very substantial and

loyal friends, the richest and best possessions a man ever had.

As is to be expected, we did not walk into the open hearts of everyone in and out of the church, but we have occasion to rejoice in the extensive percentage of beautiful, wholesome and loyal friendships established.

Now we have come to the end of another of the experiences incident to missionary life—the parting of the ways. It is not easy. Many of the young folks of today were wee boys and girls five and one half years ago and we have seen them grow to be promising young men and women, and do you think the heartstrings are not torn when we must leave these dear ones behind? Old-time missionaries know what I am talking about.

It is good when Saints dwell together in love and union, and we feel even away up in the frozen North, a great measure of the Spirit of God that moved the General Conference to a successful and profitable consummation. God bless his people and His ministry.

We expect to be off to Utah as soon as we can arrange to dispose of the little nest that has kept us snugly through four very severe winters the coldest day of which was fifty-four below zero. May God ever bless his faithful people.

## Noise

By H. E. Depew

The things that make the biggest noise  
Don't always do the most;  
Just like the folks who talk and talk,  
They use up steam to boast.

It's not the noise that does the work,  
As well we ought to know;  
But often times the noise quite hides  
One's failure here to sow.

You'll likely find the great machines,  
Which furnish untold power,  
Are sure to be the noiseless ones  
That purr on hour by hour.

Some folks we meet are just like these,  
Aworking with their might,—  
With not a bit of fuss, or din,  
To cast abroad their light.

Upon the other hand we find  
The noisiest machine  
Is very apt to be quite weak,—  
Its earnings very lean.

The chaps, so oft, who make the noise,  
Are throwing up a screen  
Of ifs, and ands, and buts, and whens,—  
To idle in, unseen.

# Missionary and Pastoral Work

By C. D. Jellings

*This article was not originally intended for publication, but rather for a quorum discussion. So much good, however, is contained in these pungent, thoughtful lines, that we considered it good material for examination by Herald readers.—EDITORS.*

As we look back to the time of the organization of this church it appears to have been characteristic of the times that people lived simply, were for the most part believers in God and Jesus, but did considerable groping around for the proper way to worship.

Our missionaries went out for the purpose of promulgating our particular interpretation of the proper method and organization, and to introduce some basic features which were not commonly recognized then, such as the idea of a personal God, a multiplicity of rewards, possibility of communication with the forces of God, priesthood, etc.

Because these features had scriptural foundation, and because the masses in those days were limited in educational privileges, the principal qualification required of the ministry was a fervent enthusiastic belief in the message. The very fervency and enthusiasm of many of those early day men convinced considerable numbers of the listeners who united with the church.

A hundred years later we find an entirely different picture. Instead of a simple trusting age, it is one full of skepticism, doubt, demand-for-proof, and a wide-spreading disapproval of the "holier than thou" attitude of church organizations and church people in general. There is also a vastly increased percentage of persons who have at least a speaking knowledge of certain scientific beliefs which tend to question many of the traditions and beliefs common to church members.

In the meantime also most of the basic principles that were peculiarly exclusive to us in the beginning have in some degree been adopted into the personal beliefs of many of the other denominational ministers. It may be that we have been carrying on a leavening process of much greater extent than even we are aware of.

The statement has been made frequently that ours is a "missionary church." To many this has meant a continuation of the old type of work, in new fields, along the lines of the church a hundred years ago. Real missionary work should have as its first objective, the education of men and women in the attributes of Jesus, and through a demonstration of them in our own lives, convince these men and women of their value and necessity. We have been concentrating almost entirely on an argumen-

tative presentation of the mechanics of religion, i. e. doctrines, ordinances, rituals and methods, which in the very nature of things gives an impression of an egotistical attitude to the nonbelieving listener.

As a result of the pioneering type of missionary effort, today we have churches in many scattered locations with neither equipment or personnel to carry on a type of service that is even respectable, to say nothing of being properly representative of the dignity and supremacy of God's message.

Were we able to send out a multitude of workers, some of this work should still be carried on and further effort spent on some of the outlying, struggling branches; but because of limited resources, we should concentrate our efforts on the most important and productive activities, in anticipation of the development of a more Christlike social and economic order, with a literal demonstration of it.

Statistics show that most new members are acquired through established locations, but more important than the acquisition of new members is the continued conversion and education of those who have already become members.

We cannot overlook the competition furnished by our neighboring churches. From an argumentative doctrinal standpoint we may not feel they can influence our membership. However, we cannot overlook the fact that many of their ministers are not only as devoted and consecrated as we, but have the benefit of special training. They are able to conduct a service that provides for those worshipping a reverential feeling of pleasure that is attractive, and who will say there is not a spiritual atmosphere present that must have a degree of sanction from God. These ministers are trained also to be of real assistance in the personal problems of their membership.

Contrast with this a large percentage of our churches cared for by men who must spend a large part of their vitality in earning a livelihood, and who have not had the privilege of training in the many problems needing attention.

There is one phase of so-called missionary work with which all district and stake officers are too familiar and that should be definitely curbed. To illustrate: A man is ordained to the priesthood. He does not deserve and is not given desired prominence, or for some reason becomes dissatisfied. We

soon hear of him preaching a few sermons in a friend's home, or in some outlying isolated section. A Sunday school is started and soon a mission, with himself as the chief. It is rare that much permanent good comes from such a movement, for with a perverted idea in the first place, it is most likely to attract persons of similar type, and sooner or later trouble develops.

The type of message many have been preaching is almost entirely of a controversial nature. The most serious result, therefore, has been that too many of those attracted by the message have been of controversial disposition, not easily led except in their own way, and as a consequence we are not yet beyond the conversational stages of our long anticipated Zion.

We should change the sermon content and preach the affirmative message of Jesus the Christ. At present a large part of our sermons carry an undertone, and not generally very subdued, of self-praise or self-exaltation. That very attitude is repulsive to many persons, and should be eliminated immediately and instead teach the principles Jesus taught as the way to live a better life. The aim should be first to help our members (and the community) to a better understanding of God and the way he would like to have us live, and help them to meet and solve the problems we all experience. Then Zion would have the basic factor for its realization, a spiritual people. Anyone who is thoroughly converted to the beauty of the virtues taught by Jesus will have no difficulty in finding and following the proper "mechanics" or expression of those virtues, i. e. tithing, helping others, repentance, etc.

It is my opinion that we should change our missionary approach, and appoint men to serve as pastor missionaries at well established locations, for the definite primary purpose of building up the present membership and gaining such new membership as is possible. There is an unlimited field for an energetic full time pastor in either the small or large population centers.

Too much has been said about the great sacrifices required of the missionaries, and not many young men are being attracted to the ministry. To be a traveling missionary is but little different from being a traveling salesman who is necessarily away from home for extended periods. But if that field is chosen by a man of his own volition, or if he is convinced God wants him to follow it, it should be quite agreeable. The talk about hardships, etc., sounds too much like a search for sympathy and the self-respecting young man doesn't want to put himself in that sort of a position. So far as remuneration is concerned the average missionary family has had compensation about equal to that of the average family engaged in secular work.

The missionary who doesn't like the vocation should change. I believe also that officers should exercise more direction and supervision over their men and when necessary replace them instead of carrying inefficient men until they become a burden to the church, spiritually, morally and temporally. Many men could be helped to make good with proper help from supervising officers.

The young man who is looking for a field containing opportunity will find none better than the ministry, although I believe he must have some tendency and aptitude for that kind of work, and perhaps some certain qualifications, to make a genuine success. There is no better opportunity to study human behavior and to be a good influence upon people and communities. Our particular financial system precludes the likelihood of great wealth, but there is no reason why a modest accumulation cannot be made, and of course with a hope that our ideal of Zion might yet be established to make the temporal feature of less prominent importance.

It seems to me the most urgent thing to do now is to adapt all appointees, either through education or replacement, to a type of program that will build our present membership to a higher standard. Then a selection of a certain number of the already strong or medium strong locations where it will be most advantageous for these men to work. I would suggest reducing to a minimum the men doing general or supervising work and putting every possible man into productive fields as outlined above.

We must accept the fact that the most productive missionary work is through the pastoral effort in established locations where we not only may reach nonmembers, but even more important build present members into the kind of Christians needed to bring about Zion. And we must adjust the tenor of our message to meet the needs of the people of today.

Young men should consider the ministry in the light of a vocation and make just as earnest preparation as for any other field of activity. This should include college where possible, or if not, a considerable period of "apprenticeship" under capable direction, with home study particularly adapted to this work. There is no vocation promising a more interesting and soul-satisfying experience in return for continuous diligent effort.

If I must suffer I want the joy of knowing that my suffering is invested on the side of right and God. Jesus does not ask us to accept a way which, different from all others, is filled with briars and thorns. His challenge is to choose that our cross shall be, not like the one laid on Simon Cyrene, or those of the two thieves, but like the one that he himself chose to carry.—Frank B. Fagerburg in *"The Sin of Being Ordinary."*

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Ten—June 3

### Zion: The Kingdom. The Government

What each of us seeks through association is the satisfaction of our individual and personal wants. That is the object of association for men universally. Whether these satisfactions are realized through association, or not, depends upon the manner in which men associate.

To satisfy our wants we must associate whether we want to or not. There is no other way. But bad forms of association defeat our common purposes. And for that reason, at the present time, the race is making a life and death struggle to reshape its governmental institutions to adapt them to the purposes of association.

There is nothing that the race is so desperately in need of as the answer to the problem of government. William Allen White expressed a widespread conviction recently when he said that Washington is "The Kingdom of Confusion." And Washington thinks it is not so bad as most of the rest of the world. Nevertheless the political experiments of the present are a confession of confused thinking on the problem of human association. What shall happen to us if light on that problem does not break forth soon from some quarter, heaven only knows. Almost certainly there will be another swing-back to another dark age.

#### "A LIGHT SHALL BREAK FORTH"

But the message of prophecy is that "A light shall break forth"; the peoples of The Church are to institute a government under divine guidance; and the light that shall shine forth from this government, Zion, shall be the answer to the problem of government.

*Doctrine and Covenants* 45: 4 is a reaffirmation of what the prophets of old have said, which is that "The Government shall be upon His shoulder," "to order it and to establish it with judgment and with justice." "The God of heaven shall set up A Kingdom." "The mountain of the Lord's house shall be established." "Zion shall be redeemed." And through the establishment of the cause of Zion all nations shall be taught the way of peace. Zion shall be "a standard" of behavior for all peoples. "A Light to lighten the Gentiles, and the glory of thy people Israel." (*Daniel* 2; *Isaiah* 2; *Doctrine and Covenants*; *Isaiah* 62; *Luke* 2: 32.)

#### A GREAT AND MARVELOUS WORK

What an undertaking! What an enterprise! What an accomplishment—this Zion!! It is a work that cannot be

accomplished by a people with small-time notions of the mission of The Church. The builders of Zion must think and plan and adventure in terms which make them appear to be consummate egotists to the unbelieving world. But once the peoples of The Church have answered the call of God to them, "The kingdoms of this world shall be constrained to acknowledge that the Kingdom of Zion is in very deed the Kingdom of our God and his Christ." (*Doctrine and Covenants* 102: 9.) This is one of the claims of Latter Day Saintism, that Zion shall become *The Standard of governmental behavior* for all nations.

#### A LIGHT TO "LIGHTEN"

To light a candle or a coal oil lamp in the presence of the noonday sun helps nothing. We see our way without such contrivances when the sun shines. To invent an ordinary coal oil lamp in this age of electric lights helps nothing. No conception of government which does not outshine other conceptions can be "A light to lighten the Gentiles." A lesser light cannot be "The glory of thy people Israel." This Zion mode of government is to outshine any and every other conception of right human relations. It is to be a light that will "lighten."

#### "ALL NATIONS SHALL FLOW UNTO IT"

What is there about the small time talk, the childish business devices, of so many Church men that can command the admiration of all nations and cause them to make such conceptions of human relations the form, constitution, and method of their government? Nothing!

Nations are destined to "flow unto" either Technocracy, Syndicalism, Zionism, or some other mode of government. Which direction nations shall give to their affairs will depend upon which ism seems to them to be best adapted to the purposes of association; that is to say, to be the best proposed form of government.

#### A PROPHET OF THE KINGDOM

What is one of the principal tests of the claim of Latter Day Saints that their prophet was divinely inspired? Is not this the age set for the rise of The Kingdom? Do not all the major prophecies say that this is the age in which the peoples of The Church will establish a Government under divine guidance? What then is one of the tests of the claim that our prophet was sent of God? Is it not this: That he spoke and planned and endeavored in terms of The Kingdom?

Which of all present-day religious groups regard it as their business to be "The light of the world" in this matter

of Government? Latter Day Saintism says its Zion is The Government. If Latter Day Saintism has competitors, if there are others who claim this to be their calling, then, in reason, we must weigh these several claims and judge in the light of reason which promises to give us the answer to the problem of government—which is to be the builder of The Kingdom.

Zion is a government that governs. That is to say, if there were a Zion it would govern. Contemplate now the message of our prophet as set forth in *Doctrine and Covenants*. See sections 51: 1-4; 77: 1; 81: 4; 101: 12, and all the rest, and say whether or not this is material for The New Economic Code: The Government. Here is *law* and *order* and *office*. Here is matter out of which to construct a system of relations for men in association. Here is a guide to a code which, once adopted, would really govern.

Here you have the distinguishing mark of The Restoration movement—its Kingdom-building idealism. From its very inception its aim was to "bring forth and establish the cause of Zion."

#### MISCARRIAGE OF PURPOSE

One hundred years has passed. There is no Zion. Many are not even sure that there is to be a Zion—i. e., A Government of God; much less have they formed any judgment of whether Zion lies in the direction of Syndicalism, Individualism, Communism, Technocracy, or in some other direction. Why is this?

On the one hand, we have had an inadequate conception of prophecy of old. Because our conceptions of the old were confused, or whatnot, we have not been able to interpret the new. We have interpreted Bible prophecy as if it anticipated little more of The Church than to talk; and therefore we have not seen in the prophecy of our day the revelation of what there is for us to do.

Again, many of us have been afflicted with a carry-over—Calvinistic conception of God—a personal being without body, parts, or passions. His Kingdom, to many of us, is a government without Law, or Order, or Office. Of course, there can be no such government. And those who have felt in terms of such a Zion, instead of winning the world to their ways, have made themselves ludicrous when venturing to deal with the problems involved in practical life situations.

#### INDUSTRY IN RELATION TO GOVERNMENT

The evolution of industry has left in its wake new questions of justice and, therefore, new problems of government. There are problems of economic opportunity, personal liberty, distribution, and

whatnot, which former industrial conditions did not raise. This Government, about which the prophets spoke, must be now the answer to these problems. And if we could be sure that Zion is in truth the mode of government which matches the need of this age, then we could be sure that Zion is The Kingdom of prophecy.

#### HOW CAN WE BE SURE?

We cannot say, in reason, that the Zion mode of government is the remedy for our social ills because it is the government of God, for that is precisely the proposition that is in question. The only way to be sure that Zion is The Kingdom mode of government without putting it to the test is to contemplate Zion until we come to perceive in its polity the conditions of universal satisfaction of individual and personal wants under modern modes of production.

Unless we are prophets; unless we can discern the purposes of God to establish a Zion in relation to the needs and problems of men, we have no reason for the hope that is within us. And, in that case, until Zion is actually built, we cannot say with certainty that Zion is indeed The Kingdom.

And if we Latter Day Saints have been prophets, we would not have talked such small-time stuff when speaking of Zion. And we could not have been content with such purposeless activity.

"The gathering" has meant little more to most of us than a shift in places of residence; and the storehouse little more than a repository for goodwill offerings. Had we discerned what bearings these things have upon the needs and problems of men, we should have been in a fair way to order and establish The Government.

#### NO LIGHT IN THE LIGHT

Instead of seeking to set up A Standard of Government for the Nations, we have wasted much of our time inventing small-time, ineffective business devices for individuals or classes or groups of individuals.

What does the promotion of an insurance agency or the operation of a bank or a planing mill or a coal mine or a farmer's marketing association have to do with setting up A Standard of Government? Nothing. And no people who are content to think and endeavor in such terms can be The Light of the World; they cannot be the builders of The Kingdom of prophecy.

#### GOVERNMENT. NOT INDUSTRY

Government is the behavior of *peoples*; it is not the behavior of individuals or classes as such. Government is *social* discipline; it is not mere personal discipline. Government is the course The Community pursues to reach its public ends; it is not the course that physicians or farmers pursue to reach their private ends.

The Government of prophecy is a mode of community behavior to be

realized under divine guidance. We do not need a hierarchy or an ecclesia to teach us how to bake bread or rotate crops or operate a factory or coal mine. We do need some sort of guidance to teach us how farmers and physicians, and all other persons who make up the community, should live together in association to satisfy the common wants of all. We do need guidance in government.

#### GOVERNMENT IS RELATED TO INDUSTRY

Farmers and merchants and all must be set in *right relations* to each other *as members of an economic unit* if the natural purposes for which industry is promoted are not to be defeated. But the setting of men in right relations to one another as organs of an economic body is quite another thing from managing the processes of production. The former can be done only by *peoples as communities*; the latter can be done—and best done—by persons acting in their several capacities as individual stewards.

The business of government is to maintain order and to dispense justice in social situations—to regulate the affairs of society. It is not to regulate the expenditure of the family income or the preparation of the noon-day meal. Zion is not an industrial mechanism; it is a governing organism.

#### IN THE LATTER DAYS

The traffic code of ox-cart days cannot possibly serve this age of auto trucks and airplanes. Industrial revolution has made all political institutions obsolete. The new factors which have come to work in the economic life of this new age demand a new mode of government if economic endeavor is to promote the peace, prosperity, and happiness of all. And it is to this new age with its new demands that the prophets looked when they predicted the rise of a new mode of association: The Kingdom. "It shall come to pass in the last days that the mountain of the Lord's house shall be established. . ."

#### TO ESTABLISH IT WITH JUSTICE

There are three classes of human relations that we should contemplate in relation to this question of government: (1) Charity; (2) business devices; and (3) justice. Under these three heads list in parallel vertical columns the several mass activities which have been promoted by the membership of our Church—such activities as The Harvest Home Festival, lending tithes to the financially distressed, campus pictures, and all the rest. How many of these activities come under the general head of charity? How many under business devices? And how many under justice?—that is, the right ordering of human relations? And, finally, which of all these have to do with the establishment of The Government?

Now, that is not to say that these are not profitable activities in our present circumstances. So is the pulling of an ulcerated tooth. That is not the question. The question is: Are these Kingdom-building activities? How much lending of tithes must we do to build Zion? How many festivals must we hold to set up The Government?

Latter Day Saintism is essentially A Government of God building enterprise. And in that fact you have one of the indications of its divine origin. What other religious movements can match Latter Day Saintism with its Zion-building objective?

#### SECURITY VERSUS TRUTH

Most men want security more than they want truth. Give most men economic security and they care little about economic truth. That is one reason "my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." And it is not uncommon for men to regard as friends those who deceive them into a feeling of false security; whereas they regard as enemies those who tell them the naked truth.

Now the Monitors of our souls keep reminding us that it is not profitable to be on the wrong track in matters of religion any more than in any other matter. And because we Latter Day Saints feel that we can't afford to be wrong, that is, insecure, in this matter of building The Kingdom, we have invented various excuses for our present unsatisfying and truth-discrediting circumstances.

Some say (1) that Zion is not to be redeemed until after Jesus comes. And in that case the prosperity of Zion is a heritage of the future. Some say (2) that Zion is the pure in heart; that is, that it is a *personal relation to God*. And since mere personal goodness cannot possibly make up for social badness; since it cannot fill the need for godly *government*, it is not to be expected that our purity should yield the glory of Zion. Some say (3) The Kingdom is to come through the personal influence that Latter Day Saint men are able to exert upon political and industrial institutions in society at large. And, since we are not strong enough to reshape the social institutions of The Nation, it is not to be expected that we should escape the common fate of her citizens. In this manner we feed ourselves soporifics and seek security rather than truth.

#### "THY KINGDOM COME"

But the prophets of God looked forward to the coming of The Kingdom; that is to say, to the establishment of A Government under God. And "Thy Kingdom come" not only tells us what is the prayer of the truly pure in heart, but it is also a prophecy of what is to be the outcome of such purity. These

(Continued on page 656.)

# Department of Religious Education

## Use the Quarterly

By C. B. Woodstock

**T**HIS is the first of a series of brief discussions setting out in bold relief the specific emphases which seem necessary if we are to accomplish the task of religious education. Because of its importance, first and primary emphasis is placed upon a more general and more adequate use of our quarterlies.

**1. Because they are our own.** For many years the best that could be written has been gathered by lesson writers and organized for study purposes in the church school curriculum. This has been done under the urge and inspiration of the Latter Day Message. Time and again the lessons are revised and improved in the light of further research. More modern teaching method is introduced as we keep pace with the advance of educational technique. But especially is care taken that the materials shall fully and adequately teach for each age group the gospel of Jesus Christ. This is the supreme test. We must teach the facts contained in the gospel as it has been revealed in latter days. These must be used as background and structural material with which to build appreciations and loyalties in sturdy Christian character, in personalities willing and able to give noble service in the work of the church. Our presentation of the message and witness of the faith, history and program of the church must build the Kingdom of God as we are called to build it.

**2. Because it is an organized course of study.** We cannot afford to leave to chance the selection of the materials taught to our children. For every year there is a specific range of informations and experiences carefully selected to meet the interests, needs and capacities of each age group. Our course of study provides in cycles of two and three years for each of the departments from the kindergarten to the advanced adult courses. These are so arranged and published that with care every pupil and group may be securing the class work for which he is best fitted and which most nearly meets his needs.

**3. Because our quarterlies contain the most vital, timely, and authentic informations possible to be**

**gathered.** At least this is our most urgent effort. As each quarterly is prepared for printing each lesson is carefully weighed to check up on its materials to be sure that it carries the most vital informations available. Especially are the new quarterlies of the adult and older young people's series built about themes of paramount current interest and need in the church.

**4. Because our quarterlies are prepared by specialists in their respective fields.** This makes possible the placing of carefully prepared materials in the hands of each teacher and student in the church. The quarterly serves as a guide and ready source book to both teacher and pupils. They have the advantage of the author's thought and organization. From that vantage point they go forward together in the learning and building process.

### Church School Emphases

—for 1934—

#### NUMBER ONE

A more general use of our Gospel Series Quarterlies, especially current issues. So far as possible each member of a class should have a quarterly and should be expected to make personal study of the lesson.

#### USE THE QUARTERLY

It is axiomatic that the best of materials do not work of themselves. Lessons are inert except as their facts and suggestions are seized upon and used in the thinking processes of teacher and student. Quarterlies must be used to be of any value.

**1. Quarterlies are prepared primarily as a teacher's guide in directing class study and discussion.** They afford the advice of specialists in the particular field of the subject, both in outlining the course, and in providing resource material. A quarterly if so used should serve to keep a class going forward in an orderly, aggressive manner, in a definite course or series of subjects.

**2. Quarterlies afford opportunity for regular pupil study.** Lesson materials are gathered at great expense of time and effort and made readily available for student use. If all of the class is provided with quarterlies, all have access to the same information. If the lesson has been given consistent study the value of the class experience is multiplied many times. We grow only as we gain in experience. Without personal effort there is little value in class attendance. Our teaching method must stimulate maximum pupil activity. (See page 654.)

# Approaching Children's Day

The following material was written by Miss Myrtle Weber in the *Departments' Journal* for May-June, 1930. It is reprinted here for the benefit of church school workers who need some definite guidance in planning their class work and worship in preparation for June. The two class studies here represent an attempt to approach these two themes of Discipleship and Baptism from the point of view of children. This is the type of study and worship which ought to be planned for the coming weeks. Other themes may be chosen, such as were suggested last week, and made the basis of class study.

## How We Can Be Disciples of Jesus

### *Materials and Illustrative Materials:*

Blackboard and chalk; dictionary; Bible; pictures of some of the apostles of our church or of early day disciples; picture of Dorcas.

### *Teacher's References:*

Bible: John 8: 31, 32; Luke 14: 27; Matthew 4: 18-22; 10: 2-4; John 13: 35.  
Dickens's *Christmas Carol*.

### *Aims:*

To stimulate the boys and girls to be more conscious of their acts and thoughts and their effects upon others.

To direct the children's activities so that they will find pleasure and satisfaction in following in the footsteps of Jesus.

To lead the children to the point where they are ready and desirous of pledging themselves to Jesus and his ideals.

### *Method of Approach:*

Write the word *disciple* on the blackboard. Have some child pronounce it. Ask: "What is a disciple?" (Have some child look up the word in the dictionary, another look up John 8: 31, 32, and another, Luke 14: 27. As each of these is read, interpret it for the children and help them to get some idea of what it means to be a disciple.) Who can name some of the men whom Jesus called to be his disciples when he was here on the earth? (Matthew 10: 2-4.) How did Jesus call his disciples? (Matthew 4: 18-22.) What officers in our church today compare with the first twelve disciples of Jesus? (Quorum of Twelve—the Apostles.) Do you know the names of any of the apostles in our church? (Show pictures of some, if possible, and allow the children to name them.) The apostles are really disciples, you know; and we, too, can be disciples. But Jesus chose the apostles to go out and preach as special messengers for him.

### *Method of Development:*

Tell the following incidents, and allow the children to discover for themselves which of these characters were disciples of Jesus, and why.

There was an old, old man who lived in a hut by the side of the road. For years he had lived there, alone. The winds and the rains of many years had beat upon his hut. The warm, bright sunshine, too, had played about his door and windows, trying its best to get inside. But the door was seldom opened, and the windows were coated with the dirt of many seasons.

On cold and stormy nights, travelers often knocked upon the hermit's door, but their knock was never answered. When the warm, sunny days came, the children used to come to gather the wild flowers that grew about the old man's yard, and always they were frightened away by his fierce threats.

One warm summer day while the old man was working in his garden, he was overcome by the hot rays of the sun. A neighbor passing by saw the old man lying on the ground. He went over to him, picked him up, and carried him into the dingy little hut. The neighbor placed the old man on his cot and went home to get his wife. In a very short time both man and wife were back to the little old hut. They worked with the old man until he opened his eyes; then they made him as comfortable as possible. Immediately the good wife set about to tidy up the little hut. She opened the door to let in some fresh air, washed the few dirty dishes that still sat on the rickety old table, swept the floor, and washed the windows till they fairly shone. The old man lay quite still and watched the woman as she worked about the room, singing softly all the while.

Something was happening to the old man. Within his very soul he longed more than he had ever done before to be alive. Before, he had not cared whether he lived or died; he was content to live a selfish life in the dingy little hut. But now, how he wanted to live—to live to be a friend to all. The good woman had finished her work and prepared a lunch for the old man. Placing the tasty meal upon the rickety table and pulling it over close to the old man, she bade him eat. "I must be going now," she said, "but if you have need of me, send for me." So saying, she left the cottage, and the old man was alone once more.

That afternoon the old man sat outside his door to watch the passers-by and greeted each with a happy smile. The children, he invited to come into his yard and gather the flowers there. Who do you think was the true disciple in our story? Why? What effect did her discipleship have upon the old man? Do you think our little deeds of kindness

ever help anyone to be a little better? Allow the children to tell some of their experiences. If they can think of none, the superintendent or teacher should recall some personal experience of something she has seen the children do which brought joy and happiness to another.

How many know the story of Dickens's *Christmas Carol*? Do you remember Scrooge, who shouted, "Humbug," to everyone who wished him a Merry Christmas? (It may be necessary for some of the incidents connected with Scrooge to be recalled.) Do you think he acted like a disciple of Jesus? But did he learn to do the things that a disciple of Jesus would do? Explain. Which way do you think Scrooge found the most happiness, on Christmas eve when he frightened everyone by his ugliness or on Christmas morning when he shared Christmas with his nephew?

Read the story of Dorcas from the Bible (Acts 9: 36-41), or tell the story in your own words. If possible show a picture of Dorcas going about doing good. By questioning, help the children to discover why Dorcas was considered a disciple of Jesus.

### *Conclusion:*

It may not be possible for us to be a Dorcas and do the things for folks that she did; we may not have the money to be able to do what Scrooge did; nor may we be able to do for someone what the good wife did for the old hermit. But there are ways in which we can be good Samaritans and show our discipleship. Can you think of some things that we, as boys and girls, can do? As the children make suggestions, list them on the blackboard. The list should look something like this:

Go without ice cream sometime and spend money for flowers to take to a sick friend.

Play fairly.

When we come home from school, do mother's errands before we go out to play.

Be careful of any little children who might be around when we are playing.

Be happy and cheerful and help others to be the same.

Use our money wisely and keep our Stewardship Record Books and pay our tithing.

Be obedient.

How can we tell that a person is a disciple of Jesus? (Read John 13: 35.)

### *Activities:*

1. Paste pictures of past or present-day apostles in their books.

2. Help the children to illustrate in their books, by the use of jettis, acts of discipleship which they can perform; or,

have them do this illustrating during the coming week after each act of discipleship in which they have engaged. Next Sunday allow one or two of the best ones to be put on the blackboard.

3. Plan with the children to go and sing some songs to at least one shut-in this afternoon.

## The Principles of the Gospel

### *Materials and Illustrative Materials:*

Ladder of the principles—chalk drawing, dictionary, Bible (enough for each child, if possible), blackboard and chalk, small pictures of Christ for each child—Perry Pictures Company, Malden, Massachusetts, paste.

### *Teacher's References:*

Bible: Hebrews 6: 1, 2; Matthew 22: 36-40.

### *Aims:*

To make our children conscious of the fact that our church is based upon certain fundamental principles.

To acquaint our boys and girls with the six principles of the gospel.

To help our children see how these principles may be applied in their lives and the significance of the same.

### *Method of Approach:*

Write the word *principle* on the board. Have some child pronounce it. Get the children to define the word as best they can. Have some child look the word up in the dictionary. Be sure to explain the definition as a settled rule or law to govern action or conduct.

### *Method of Development:*

Our church has special principles or laws, and we call them the *principles of the gospel*. If we obey these principles, they will help us to live the very best kind of a Christian life. These principles of laws Jesus taught when he was here on earth; more than that, he practiced them and lived according to them. If we follow in the Jesus way, then we, too, will enjoy God's blessings and be able to some day live with the heavenly Father.

There are only six of these principles. That is not many to learn, is it? I like to draw a ladder and on each step write one of these principles, because if we keep these laws they will help us to climb closer to God. When I want to reach very high I have to climb a ladder. So when I want to reach to God I try to climb this ladder of life. (Either draw a ladder on the blackboard as you talk or refer to one that you have previously drawn on the board.)

Where do you suppose we would find these principles of the gospel? What book do we think of as The Book of Life, or God's Book? Do you not think, then, that we could find these principles in our Bible?

You remember last week we said that Paul was one of Christ's very best soldiers. One time when he was on a missionary journey he wrote a long epistle,

or letter, to some of his friends in another country, the Hebrews. This was such a wonderful letter, telling the people how to follow in the Jesus way, that it was included in our Bible. Let us find Paul's epistle to the Hebrews. Have you found it? Now turn to the sixth chapter. Here in the very first two verses we find "the principles of the doctrine of Christ," as the Apostle Paul calls them; or, in other words, the principles of the gospel. Let us read them together very softly. (If it is not possible to have enough copies for every child to read from, have these two verses written on the board.) Can you pick out the principles, the things which we are to do in order to "go unto perfection"; that is, to follow the examples of Jesus? As the children pick them out, write them on the board regardless of order.

I am going to tell you which is the very first principle, or step of our ladder. Write "FAITH" on the first rung of the ladder. What do we mean when we say we must have faith, or be faithful? What do we mean when we say, "The dog was very faithful to its master"? Yes, it was true to him; it was loyal. What do we mean when we say, "I have faith in what my mother and father say"? Yes, we believe what they say, and we trust them. So in the gospel, we have faith in God. We believe that when we pray to him he will hear and answer our prayer as he thinks best. When we have faith in God, we will be loyal to him, and like the Apostle Paul we will be his soldiers, ever striving to do the right things and even the hard things when they come our way. Too, we will ask God to help us to be strong so we can do the right.

If we are faithful to our parents, and we should do something that displeased them, would we not be only too anxious to make it right and ask to be forgiven? Surely we would. And so it is, if we do something that displeases God we try to do better and in prayer ask him to forgive us and help us to do differently. Name some ways in which we might displease God. When we make these things right, we say we have repented. True-hearted, loyal, faithful people are always ready to make wrongs right—to repent. The next step on our ladder, then, is REPENTANCE. When we forgive each other and repent of any wrong we may do, then we have climbed that much nearer to God.

Our third step is BAPTISM. If we are faithful and true to God and are really sorry and repent when we make mistakes, then are we not ready for baptism? Already some of you have decided to be disciples of Jesus. Have you climbed the first two steps? I am sure you must have, else you would not have asked for baptism, because after baptism we are going to expect you to be even better boys and girls than you have been so far.

After folks are baptized, do you remember what follows? What do the

elders do? Yes, they lay their hands on the heads of those who were baptized and bless them. We call this the confirmation. The next step in our ladder is—what? LAYING ON OF HANDS. Why do you suppose this is done? When a person is baptized, he is a member of the church, but not until he is confirmed does he receive God's special gift of the Holy Spirit. This is the gift God has promised to his children who do his will and keep his commandments. It comes to them to comfort them and to help them over the hard places. It is God's Spirit, and it helps us to know the difference between the right and the wrong and to make wise choices.

The last two principles, or steps, in our ladder are RESURRECTION OF THE DEAD and ETERNAL JUDGMENT. Christ was resurrected. He arose from the dead. So we, too, will be raised from the dead. When we are baptized we bury in the waters of baptism our past life and rise to a new and more beautiful life, a child of God and a member of his church here on earth. When we cease to do wrong and forget our bad habits and form good and better habits, we are resurrected (reborn) into a higher, purer, lovelier life. And so daily, as we "cease to do evil and learn to do good," we are being resurrected (reborn). However, the great resurrection day shall come, when Jesus comes to live on the earth again, and those who have lived good, clean lives and kept God's commandments, shall rise out of their graves and live with Jesus for a thousand years at the end of this thousand years God shall come and all the dead shall rise, even those who have not lived very good lives, and God shall judge us, and we shall live forever with him.

### *Conclusion:*

Help the children to discover that behind these principles is the great element of love. Within our very hearts there must be kept burning a passion for the souls of our fellow men. We must ever love and live for others. Love is essential before we are able to build up a faith, a loyalty to Jesus. Without love there can be no true repentance. So the side pieces that hold your rungs together must be wrought of love. On the one side bar of your ladder write, "Love the Lord with all thy heart," and on the other, "Love thy neighbor as thyself."

### *Activities:*

Have the children put the ladder in their books and label it. At the top of the page, above the ladder, a small picture of Christ may be pasted.

### BAPTISMAL SERVICE

The memory of anything is based upon the intensity of the experience connected with it. If we would have the children remember their baptism, their allegiance to Jesus, their experience should be

made intense. Therefore, in planning this program strive to have this service particularly for the children.

For the past six weeks we have been trying to build up to this service. Through this service we aim to impress upon the minds of our children the sacredness of baptism. We want to help our children realize to some extent the importance and meaning of such a decision. It should tend to stimulate those who are baptized at this time to determine to be loyal to the allegiance they have just made, and to arouse a sincere interest in the children who have not yet made the decision to be baptized, to think seriously about doing so.

#### A Suggested Program:

Quiet Music: Twenty-third Psalm, by Mendelssohn (or any other appropriate piece of music which would be conducive to reverential meditation).

Call to Worship: The Twenty-third Psalm quietly repeated in unison.

Hymn: "Jesus, my Shepherd," *Zion's Praises*, 117.

Prayer.

Scripture Reading: Luke 3: 21, 22.

Hymn: "The Child of Galilee," *Zion's Praises*, 36.

Offering: Have soft music played while the offering is being made. Following the taking of the offering (which this Sunday may be taken by junior boys), have it brought to the front of the church and, while the soft music still continues, have a prayer of thanks offered for it.

Talk by the Pastor: This should not be more than four or five minutes long, and should be woven around the topic of the day—Baptism and Church Membership. Special seats should be reserved for the children to be baptized and their parents. The pastor should have talked with the candidates sometime during the previous week. At this time the talk should be addressed particularly to the parents, calling their attention to the extra charge which is now theirs after their children pledge themselves to be disciples of Jesus. He should appeal to the congregation, making them conscience of the responsibility which is theirs toward these new members. It is for them to be examples and to befriend these children who are taking upon them the yoke of their Master, not to "police." They should give evidence of their faith and interest in these young folks and help them to discover their better selves.

Baptism: The candidates should all be seated in a conspicuous place in the front of the church. If it is possible, have them wear regular baptismal robes; if not, at least try to have them dressed uniformly—the boys wearing white shirts and dark trousers; the girls, white dresses.

As each candidate goes down into the waters of baptism and as he comes out, either No. 90 in the *Saints' Hymnal* or No. 207 in the *Zion's Praises* may be played very softly. As the minister

raises his hand, there should be a hushed silence, broken only by the voice of the elder administering the baptism.

Hymn: After the last candidate leaves the font, the congregation may sing either of the following:

"All Hail the power of Jesus' name," *Saints' Hymnal*, 92.

"Shout the tidings of salvation," *Saints' Hymnal*, 21.

Musical Number: A piano or violin solo may be effectually used at this juncture. Have this part of the program sufficiently long to allow the candidates time to dress and get ready for the confirmation service. (It is better to have a special service for the confirmation if it can be conveniently arranged.)

Confirmation: A few brief remarks may be made concerning this ordinance.

Hymn (choose one of these):

"Stand up, stand up for Jesus," *Zion's Praises*, 71.

"Anywhere with Jesus," *Zion's Praises* 19.

"Lord's prayer," *Saints' Hymnal*, 112. Benediction.

## USE THE QUARTERLY

(Continued from page 651.)

**3. More and more our quarterlies must come to serve as authoritative textbooks of our religion.** As these materials are more searchingly prepared they become of increasing value to students as reliable sources of information. When properly used a quarterly should become a companion volume with the cherished books of the church. Marginal notes and underlined passages make a text one's own for ready reference. Our quarterlies provide excellent source material along many lines for the use of the priesthood and others who desire training for active service in the church.

### USE THE CURRENT QUARTERLIES

Quarterlies are published one quarter at a time as we progress around each age group cycle. One may be sure of having an order filled with the freshly printed quarterly, especially if ordered by the year. Quarterlies of other years of the cycle are usually kept on hand and will be supplied when ordered, if not entirely sold out.

A current "Course of Study," listing all available materials and advising their use, is prepared each year in July and may be had on request at the Herald Publishing House, Independence, Missouri.

Each year we are becoming more aware that our scorn of the finer points of polite behavior is very like the attitude of the old Negro woman who, unable to read or write, declared that "them lil' black marks all over the paper am jes' foolishness!"—Emily Post.

## Economy in the Kitchen

**A**N ABUNDANT use of whole-wheat flour is one of the best economies possible in the kitchen. Whole-wheat flour has all the advantages of white flour plus large amounts of vitamins, beneficial mineral salts and laxative roughage; and it has a richer, better flavor than white flour.

Once your family form the whole-wheat flour habit, they will never be satisfied with anything less, and you will have to use it always and for everything, in cakes and pies, puddings and sauces. Even that supposed-to-be delectable white sauce is better when made with whole-wheat flour. Of course it will not be white, but an enticing, nut-brown color, and it will have a rich, individual flavor that cannot be matched by any seasoning or herb. Meat gravies, too, are richer and better when made with whole-wheat flour.

Whole-wheat bread can be bought in most grocery stores and the better bakeries, but it is still more economical to make it at home, and in most cases much better. We women have always thought of bread making as an enormous piece of labor, drudgery entirely unworthy of the modern woman in this age of commercial bakeries, canned vegetables, and women's clubs.

It is quite true that if bread had to be made in the old-fashioned way it would be unwise for most women to undertake it under present conditions, but making bread today has become a very different matter. In the first place, a bread mixer, which eliminates the drudgery of kneading the dough, can be bought for a very small price. In the second place, we have learned to make bread successfully with only one mixing and rising, thus eliminating the long waits and frequent muss of repeatedly working down the bread and letting it rise again in the old-fashioned way.

Made in the modern way, I regard whole-wheat bread made at home as the most worth-while food I prepare. It costs so little, takes so little time and tastes so good; and it comes as near being a complete food as any article in the diet except milk. I start the bread after breakfast and have it all out of the oven, ready to eat before lunch-time, and it all requires less than twenty minutes of actual working time. It requires no bread board, or any of the usual muss attendant upon the customary ceremony of bread-making, and it needs to rise only once. This is the easiest and the best recipe I know:

3 yeast cakes  
 ¾ cup lukewarm water  
 2 cups boiling water  
 2 cups milk  
 2 tablespoons salt  
 2 tablespoons honey or brown sugar  
 3 tablespoons salad oil or vegetable shortening  
 4 pounds whole-wheat flour

All measurements are exactly level. If home-ground flour is used, the amount

of flour may have to be altered according to its fineness of grinding. The dough should gather in a ball around the paddle of the mixer. You might knead this dough by hand, but I personally think it better not to try to make this bread without at least a hand-turned mixer.

Begin by putting the yeast to dissolve in lukewarm water. Set it in a warm, not hot, place for ten minutes. It is safest to test the yeast by dropping one quarter teaspoon of sugar into the cup with the yeast. If the yeast is fresh, it will gradually foam up. If it fails to do this, don't use it, the bread will be a failure because it will not rise.

Grease three pans and collect the other materials. When the yeast is dissolved, put the boiling water and the milk into the bread-mixer together, thus making a lukewarm mixture. Then add the dissolved yeast and the other ingredients in the order given. Stir the liquids to mix them well before adding the flour.

Turn the mixer seven minutes. Then lift one-third of the dough at a time out of the mixer, mold it with the hands to approximately the shape of the pans and place it in the pans. Be careful to have the dough well filled out at the ends. Don't worry too much about making it smooth and evenly shaped. It will smooth out into a well-rounded loaf as it rises. To insure a tender upper crust, grease the dough when it is put in the pans.

Keep the pans in a warm place and let the dough rise until about double the original size, one or two hours according to the temperature of the bread and the condition of the yeast. During the entire process of mixing and rising, the dough must be kept at a uniformly warm temperature. Chilling the dough at any time during the whole process of making means certain failure. By lukewarm I mean a temperature of about eighty degrees. This is the temperature most favorable for the growth of the yeast which causes the bread to rise.

Bake one hour, the first twenty minutes in a moderate oven between 325 and 350 degrees F., the next twenty minutes in a hot oven, about 400 degrees, and then again twenty minutes in a moderate oven. Remove from the pans and, for a soft crust, grease the top of each loaf while hot.

This bread bakes much better in a long, narrow pan, as it is hard to get a "fat" loaf done in the middle. My pans measure 12 inches long, 3 inches across and 3 inches deep. If you cannot find such shaped pans in the stores and intend to make bread often, it would pay you to have a tinner make them up for you according to these measurements.

Try mixing one part butter with two parts honey, spread it on freshly toasted whole-wheat bread, sprinkle with cinnamon and serve immediately. You won't need cake or cookies on such an occasion.

The above article is from the pen of

Jane Randolph, it is an excerpt from "Whole-Wheat Flour Always" in the current number of Physical Culture for May, 1934.

It seems to me that here we find the wisdom of the ages combined with the simplicity of Christ; it is in line with the teachings of Dr. Teel, and the health program of the church as taught in the Bible and Doctrine and Covenants.—E. C. Barnes, Burton, Washington, April 15, 1934.

## The Habit of Scientific Thinking

By Victor H. Noll

(An extract from an article of the same title appearing in the *Teachers' College Record*, October, 1933.)

A study of the literature on the subject and a careful consideration of the characteristics of the scientific attitude as they appear to the writer, resulted in a description which consists of six fundamental habits of thinking. These habits are:

1. Habit of accuracy in all operations, including calculation, observation, and report.
2. Habit of intellectual honesty.
3. Habit of open-mindedness.
4. Habit of suspended judgment.
5. Habit of looking for true cause and effect relationships.
6. Habit of criticism, including self-criticism.

The first habit, that of accuracy in all operation, including calculation, observation, and report, is not only an indispensable part of the scientific attitude but a very desirable habit in any case. It seems fairly obvious that inaccuracy in calculation, observation, or report is incompatible with high-grade scientific research. This habit is no less desirable in everyday life, and inaccuracy there is often fraught with much more undesirable consequences. If the chemist makes a very small error in the determination of the exact atomic weight of an element, the population as a whole may be little affected. However, if those responsible for the ill-fated Akron had judged weather conditions differently, perhaps seventy-three lives could have been spared. The switchman of packed subway trains may by a slight inaccuracy endanger the safety of several thousand persons. The inaccuracies of bankers and investment houses, willful or otherwise, have caused thousands to lose their homes and the savings of a lifetime. Inaccurate diagnosis of economic conditions has contributed to the existence and continuance of widespread misery.

The second basic habit is intellectual honesty. It is the habit of sticking to the facts and refraining from exaggeration,

of admitting being in the wrong when proved so. It involves submerging personal bias and prejudice. There is an intellectual honesty, an honesty in matters of property. No man is intellectually honest nor has he the scientific attitude if he permits personal pride, bias, prejudice, or ambition to cause him in any way to pervert the truth.

Censorship of the press and the deliberate perversions of fact by that same press are common examples of intellectual dishonesty. The distribution of bank statements, either unintelligible to the layman or so arranged as to give misleading impressions without actually falsifying, is an example of the type of intellectual dishonesty with which many of us have lately come face to face. Examples are not confined to politics or business. Individual researches and even large-scale inquiries have been undertaken and carried out to "prove" that a certain thing is true or that something else is not true. Under such conditions it is extremely difficult for intellectual honesty to prevail. It seems desirable from every standpoint to cultivate in our pupils the habit of not compromising with truth, at least in so far a truth can be established.

The third habit is that of open-mindedness. It is one of the habits most generally mentioned in descriptions of the scientific attitude. It is taken here to mean a willingness to consider new facts, a sort of "eyes-and-ears-open" policy that precludes the acceptance of any solution as final and ultimate. It involves the constant revision and editing of opinions and conclusions through the reception and assimilation of additional data. If the physicist had stopped twenty years ago and assumed that his science was complete and closed (as indeed some did), if he had believed that there were no new facts to be discovered, our present-day concept of the nature of matter would probably still be unknown. However, he kept his mind open, did not accept the atom as the final and ultimate indivisible unit of matter, and consequently we have today a greatly revised notion of the nature of matter and of the universe. How much better to teach the habit of open-mindedness, of willingness to consider new facts, than to have minds closed to the study of new evidence, secure in a bigotry that knows the answer to everything!

In the social situation, open-mindedness is particularly needed. We are usually so bound by tradition in politics, finance, and other matters dealing with public welfare that it seems impossible at times to get anything done except as it has always been done. Campaigns have been made many times on the principle of upholding the good old traditions at any cost. Often reports of survey commissions that included in their membership the best minds available have been discarded because they did

not agree with the convictions of their sponsors.

There are some who decry the danger of making persons so open-minded that they lack convictions on anything. No doubt there are individuals of this type for whom training in open-mindedness would be harmful rather than helpful, but the vast majority of our "average citizens" are seldom characterized by lack of positive opinion or definite conclusions on any subject.

Closely related to the foregoing habit of open-mindedness is the habit of suspended judgment. Open-mindedness implies a willingness to consider new facts more or less thrust upon one; suspended judgment implies the habit of actually looking for such facts and of waiting for all available ones before coming to a final conclusion. It means holding in the tendency to make snap judgments or to jump at conclusions. This habit seems especially dependent upon mental maturity for its development. Children are notably prone to jump at conclusions without sufficient facts to substantiate them. The child sees its mother don a hat and immediately concludes that she is going "bye-bye." The young city lad has heard much about the "hick" from the country; consequently he despises everyone who comes from a farm as being "dumb." Most of us are guilty of making snap judgments at times.

By experience that is not always pleasant, one learns not to jump at conclusions. One learns that a warm day in April is not always an indication that it is safe to go outdoors without hat or coat, and that filling the gas tank of the family car today is not to be taken as proof that it will not be necessary to do so again tomorrow. The "hunch" of the scientist which often leads to significant findings may appear on the surface to be a snap judgment, but as a matter of fact it is, in all probability, the result of the synthesis of much previous experience and training, being more in the nature of a scientific hypothesis. Making snap judgments is a costly process that often results in misery and suffering. Many of the greatest wars of history can be traced directly to ill-considered decisions. If most of us had more of the "scientific caution" as part of our habit systems, the majority of our cure-alls, personal as well as social, would die a quick and painless death.

The fifth habit is a functioning conviction of the universal operation of the law of cause and effect. Kilpatrick has pointed out that most of our false thinking about getting rich quick is due to failure to appreciate cause and effect relations. A young man who tries to achieve a fortune without working for it, even though he succeed, is going against a fundamental principle of science as well as of life. There is no way by which stocks can be made to increase in value forever, as we were

assured they could be a few years ago. More common examples of such unscientific thinking are to be seen in our store of unfounded beliefs. Is there a rainbow after the thunderstorm? If so, is it a sign of a covenant with Jehovah, or is it the bending of light rays as they pass through droplets of water? Children and people with childlike minds are notably superstitious. Lucky pieces, walking under a ladder, horsehairs turning into snakes, falling stars, black cats, and the myriads of other superstition-ridden phenomena of everyday life are strong evidence of wrong habits of thinking. These, as well as many more harmful ones, may be removed by substituting correct habits of thinking with respect to causes and effects.

Finally there is the habit of criticism, including self-criticism. The habit of looking at suggested explanations, natural occurrences, proposed remedies, and the like, with a critical eye is certainly a desirable characteristic. This is not what is commonly known as the habit of fault-finding. It means rather the habit of exercising all the powers of careful judgment and evaluation. It is highly important that this habit be developed to displace the *laissez faire* attitude which exists today. If more of us had the habit of criticism, it seems fairly certain that racketeering, corrupt politics, oil scandals, and all the rest would soon be out of business. We should have, instead of a forty percent vote at elections, twice that much or more.

Self-criticism is a no less desirable habit. Criticizing one's own behavior is perhaps even more fundamental than criticizing that of others. Binet regarded the power of self-criticism as one of the three fundamental attributes of intelligence. We do not propose to demonstrate that the individual's power of self-criticism can be increased. We are here concerned entirely with the matter of increasing his disposition to use the power he has by forming the habit of doing so. From our point of view, it seems better to have individual A, who possesses five units of critical power, form the habit of using all five properly and to the fullest extent, than to have B, who possesses twenty-five such units, use them improperly or not at all.

## THE SUNDAY SCHOOL LESSON

(Continued from page 650.)

pure in heart people are to serve God in establishing The Government.

The Physician of the race knows what is necessary to save his patient. And his judgment is expressed in the command to "Seek first The Kingdom," That means, of course, "to establish its righteousness." That is our task. God waits for us. The voice of The Son entreats us to join hands with him to make Christianity's supreme contribution to the welfare of the race: Zion, The Kingdom Government!

## Church Trials

One of the most difficult things that general church officers meet with in their ministry, is the attempting to reconcile and set right questions of dispute and quarrel in branches; strifes between brethren. And indeed it is not only most difficult, but it is also one of the most unthankful. . . .

Our opinion is, and on this we think we have a portion of inspiration, that if we were as willing to follow the advice and submit to the finding of the judges to whom we appeal for the settlement of our grievances, as we are anxious, willing and certain that others should be, the settlement of troubles would be made much easier than they now are. . . .

Personally the editor thinks that continued wrangling on the part of church members in respect to their rights, is unbecoming, and indicates clearly that those who do so are lacking in the charity that "covereth a multitude of sins." While the right of appeal is granted, we think that in six cases out of every ten the better way of procedure, if brethren go to law before the brethren, is for them both to submit to the decision first had if both sides have been fairly heard and there let the matter drop. If a brother should say, "Well, that may be your notion Mr. Editor; but as for me, I am not made of such soft stuff. The brother wronged me, and if the church cannot compel him to make it right, I want nothing more of the church." We answer; the church cannot compel either of you to do anything, he to make amends, or you to forgive him. It is a question of Christian qualities, that is all. He who is the better follower of Christ will choose the wiser, and more noble part.—*Saints' Herald*, volume 33, page 449.

## God is Not Far!

God is not far from any one of us:  
The wild flower by the wayside speaks  
His love;  
Each blithesome bird bears tidings from  
above;  
Sunshine and shower His tender mercies  
prove,  
And men know not His voice!

God is not far from any one of us:  
He speaks to us in every glad sunrise;  
His glory floods us from the noonday  
skies;  
The stars declare His love when day-  
light dies,  
And men know not his voice!

God is not far from any one of us:  
He watches o'er His children day and  
night;  
On every darkened soul He sheds His  
light;  
Each burdened heart He cheers, and  
lends His might  
To all who know his voice.

—Thomas Curtis Clark, *International Journal of Religious Education*.

## The Readers Say---

### Happiest Hours Reading Herald

The letters and articles in your paper have promoted me to write. I love the *Herald*. Some of my happiest hours are spent reading the good news, and it is a privilege to see the pictures of elders we have seen in days gone by. Their faces recall sweet memories of gospel work.

The few Saints at Caseville are faithfully carrying on the work, and the Lord has blessed us many times. Best wishes to all who have brought us the gospel message in days gone by.

My step is growing slow as I grow older, but my love for the gospel is stronger than ever. Eye has not seen and ear has not heard what God has in store for the faithful.

CASEVILLE, MICHIGAN.

MRS. GEORGE L. HORTON.

### God's Goodness

Not long ago I was at work in the woods cutting poles, getting up my next year's wood supply, when I was suddenly taken quite ill. The pain was so intense that I was unable to stand.

As I sat down on the edge of the pile of poles I had just finished cutting, I felt strongly impressed to pray, so I knelt and at once offered a simple prayer. It was answered immediately and the pain left me, and I began working again.

I had not been working long when the pain came back. I was impressed to start for home. Before I had gone far, the Spirit of God told me to go and be administered to, and so I made my way to the home of Brother Grinnell. Before we were hardly through the ordinance, the pain left me, and has not come back again.

I wish I were able at all times to live and do the things God wants me to do, that I might at least be worthy of part of the blessings he has bestowed upon me.

I have many weaknesses which I wish to overcome. I have enjoyed the presence of the Holy Spirit many times during our meetings in our church, even though we are few in number.

We are God's children and I am thankful that I know for myself that I belong to the church of God.

I wish to thank my heavenly Father for blessing me financially. He has blessed me for paying my tithing.

It is my desire to cling to that rod of iron and be faithful and endure unto the end. If any patriarch passes through here, I hope he will stop to see us.

VASSAR, MICHIGAN.

ARTHUR C. POQUETTE.

### A Singular Blessing

When I read of others' faith in the gospel and of the blessings they have received, my whole being is filled with the Spirit of the Master. I, too, have been healed many times through administration and prayer.

Let me relate one experience. My hands used to grow numb until I used them with difficulty. They grew worse until I could do no sewing, not even sew on buttons. I could not peel the potatoes or other vegetables to prepare the family meals.

One evening I was alone. My husband did not belong to the church and he and the girls were at his church. I was reading some of the hardships and trials through which the

early Saints had passed and what faith they had. The Spirit seemed to tell me to pray about my hands.

They were so bad at that time that when I laid down I could not sleep except for a short time, then I would have to get up and rub them. So I went into the bedroom and bowed in prayer, asking the Lord to give me one night's sleep and rest.

That was ten or twelve years ago and I have been troubled with my hands only two different times since. Then I rubbed them with consecrated oil. I always tried to keep the oil in the house for it has been of great help to me and my family.

I have many things for which to be thankful. I have reared a family of nine and have seen them all come into the church. I am the oldest daughter of Patriarch J. J. Bailey. If Sister Hattie Mast, formerly of Brown City, sees this, I wish she would write to me.

BROWN CITY, MICHIGAN.

ADA M. GREEN

### How We Can Help

I have just read the article, "*Watchman, what of the Night?*" by Brother Davis in the *Herald*, and it is soul inspiring. I have tried to help build our little church spiritually. In a measure we have succeeded in improving, for we have established a church school with good attendance, and since its beginning the first of the year, there is more unity and interest among the members that I have ever seen here before.

In self-improvement we must not forget our church and its needs. We have brought our little church out of debt and have been progressing. We are not clear of personal debts yet, but we have endeavored to pay our tithes and small offerings. I mention the personal debts because to me they are as important as the rest.

But, all this, brothers and sisters, is not enough if we have the strength and courage to help more. Let us get our church out of debt while we have the opportunity to help. Let us pledge our services to God and get to work.

ROBERTSDALE, ALABAMA

MRS. ANNIE MAE PHILLIPS

### "Our Faith Will Increase"

My testimony is that God lives, and if we are observant, we constantly see evidences of his glory. When we see the lightning, we see his power. When we see it, do we not fear him? To fear God is the beginning of wisdom.

I was led into the waters of baptism in 1891. This is my forty-third year in the true way of life, and nowhere have I found a resting place where one can sit down and take it easy. There is no place for the idler in God's kingdom.

David says, "The Lord loveth the gates of Zion." Since I first came into the church, I have longed for the time when we could dwell in Zion, but later, my desire seemed to be less intense; it appeared to me that Zion was not possible in my time.

I love the latter-day cause, and though I have been tested, I still cling to the truth. If we work as we pray, our faith will increase as sure as the grass grows from moisture and sunshine.

ESTHER, MISSOURI.

A. C. RICHARDSON

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Should members of the priesthood lead in prayers and testimonies, or wait for lay members to occupy?*

So far as I recall, there is no rule requiring any particular method, unless one so construe the command for the elders to "take the lead of all meetings." But this evidently refers to supervision of the service rather than to prayer itself. However,

it doubtless would be appropriate for a member of the priesthood to occupy in prayer or testimony at the beginning of a service if members should delay doing so, and he might do so in any event if so led when on one else was occupying. It does not seem inappropriate for the priesthood to set a good example of diligence and promptness in such matters, particularly when others are slow to occupy. It might encourage others to take part.

*Why were three witnesses at first required for the Book of Mormon, instead of eight?*

It was stated that three witnesses were to be provided who should behold the plates by the "power of God," and this may have been pursuant to the general rule that "in the mouth of two or three witnesses shall every word be established." The other eight witnesses did not view the plates under the same miraculous circumstances as did the three, and their testimony did not include this divine aspect of the matter. The eight were permissive witnesses of the actual existence of the plates, but the three witnesses testified to the divine circumstances attending the matter as well.

*In commanding soldiers: "Be content with your wages," did John support war?*

John was doubtless loyal to the government under which he lived, just as are subjects of other governments, so far as laws were equitable and just. All governments must be maintained by the exercise of

proper authority, in order to become effective and beneficial to those governed, and the Roman government had enforced its rule by the use of soldiers under legates, representatives who were made responsible to the Emperor. But John's instructions to the soldiers could hardly be construed as in support of war when he said:

"Do violence to no man, neither accuse any falsely; and be content with your wages."—Luke 3: 14.

In giving this command, John pointed out three chief faults of the soldiers; for they were often given to violence and false witness against those who could not protect themselves, and discontent with their wages was of common notoriety among them. To be content with their wages and to perform honestly their tasks would tend to more equitable government and better social conditions among the governed. John's advice therefore was wise and just.

*What does Lot's wife becoming a pillar of salt mean?*

It is believed that this miracle or remarkable event was designed of God to signify the sterility of all goodness of those who disobey his law. She did not obey the command which forbade looking back while fleeing from the wicked city. It may have been her desire for the things she had left behind which caused her to disobey, but the result was in any event the result of disobedience. Salt was often strewn upon ground by conquerors of a people to make it unproductive, and thus she became a symbol of sterility and barrenness.

*Was the name of Lehi known among the Jews, or only in the Book of Mormon?*

As Lehi was a descendant of one of the tribes of Israel, it might be expected that the name could be found among the Jews or at least be known to them prior to the time when Lehi and his people came to America, as described in the *Book of Mormon*. In the time of Samson (cir. 1100 B. C.) there was a place in Judea named Lehi, and Samson named a place where he cast away a jawbone Ramath-lehi. The name must therefore have been more or less familiar to the Jews.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Calumet, Oklahoma

#### Two Good Sermons

Brother B. A. Howard, and his three sons, of Erick, Oklahoma, attended services at Calumet Branch Sunday, May 6. Brother Howard preached at eleven o'clock and his remarks were based on the lawfulness of science in so far as it coincides with religion.

Pastor A. G. Owings preached Sunday night, and his appeal was chiefly to the young people. He pointed out the opportunities for service and dwelt on the importance of fitting one's self with a strong body, an alert mind, and an untarnished soul.

### Midland District, England

#### Spring Reunion Is Beneficial

Saints of Midland District assembled at Claycross for their reunion April 21 and 22. With them were Bishop A. T. Trapp and two general church appointees, Elder Fred O. Davies, missionary to the British Isles, and Elder Peter S. Whalley, pastor of Birmingham Branch, along with over sixty-five visiting members from Gloucester, Birmingham, Leicester, Sutton-in-Ashfield, and Nuneaton.

Saturday evening brought the first session, and business was attended to.

Prayer service opened Sunday's meetings at 9:30 a. m., Missionary F. O. Davies in charge. A beautiful spirit prevailed, and the day was started well. Then came the local Sunday school until 10:35 a. m.

Bishop A. T. Trapp was the speaker at the morning preaching service, taking for his subject, "*Spiritual Relationship of the Financial Law.*" He particularly emphasized the necessity of each member's regularly paying his tithing to fulfill the financial and spiritual law. For a Scripture lesson he read Luke 10. Sister Ada Davies, wife of Missionary Davies, sang two solos, "*Ivory Palaces,*" and "*Higher Ground.*"

The church school was the next service, and Brother Raymond Holmes read the Psalm 143. After a solo by Sister Kathleen Holmes, Elder Fred Davies was the speaker. His theme thought centered on how the duty of the church is to evangelize the world and zionize the church. He urged the young people to put the Tenth Legion into operation in this mission.

A wonderful spirit of inspiration was present during the fellowship service, and all felt greatly blessed.

The closing session of the day was a preaching service at 6 p. m. The district president was the speaker, and he clearly portrayed the need of the members' living closer to Jesus. Sisters Ethel and Nellie Schofield sang a duet number, "*Guide Me to Thee,*" and Sister Davies sang "*My Mother's Prayer.*" "*O Jesus, I Have Promised*" was the closing hymn, and the benediction was by Bishop Trapp.

### Springfield, Missouri

#### Eager to Go Forward

Springfield members are eager to progress in the gospel work. A new Sunday evening Bible class has been organized with apparent interest.

Brother Sparling, who is just recovering from a long illness is welcomed back once more to church services.

Sisters Hobart, Frye, and Ruth Hobart, of Webb City, were in Springfield, April 25. They were guests of the women's group to dinner, and Sister Hobart gave an interesting talk on "*The Needs of Zionite Homes.*"

Something new for the church school officers' and teachers' meeting was offered in form of a banquet. The women served the meal. Brother Herman Plumb, church school director, acted as master of ceremonies, introducing Brother C. E. Wilson, pastor, Sister Lella Palmer, Brother F. M. Bishop, Sister Maggie Wilson, Sister Janet Bootman, Sister Hattie Bishop, Brother G. P. Palmen; also a reading by Sister Marjorie Boyd, and a duet by Sisters June and Mary Plumb. A few of the main topics discussed were, "*Church Decorum,*" "*Getting to Church School on Time,*" "*Service,*" and "*The Drop of Interest in the Christmas Offering.*"

This congregation was happy to witness the baptism of two candidates into the church Easter Sunday, Miss Blanche Garrett and Mr. Otto Volskay.

Brother Amos T. Higdon has just finished a week's lectures to the priesthood. A spiritual sacrament service was enjoyed the first Sunday in May, Brother Higdon in charge.

Brother O. E. Ensley, of Leeton, Missouri, baptized three into the church, April 29.

### San Antonio, Texas

#### Rockwood Court and South Cherry

A short program was given on Easter Sunday during the church school hour by the children, under the supervision of Mrs. Fay Hall and Zita Rievers. At the close of this service two candidates were baptized, Chorinne and Lorane Kuykendall, daughters of Brother and Sister Andrew Kuykendall. Their uncle, Elder G. R. Kuykendall, officiated.

Immediately following the baptisms, the sacrament service was conducted, at the beginning of which the confirmation took place. E. L. Henson and T. J. Jett, jr, officiated in this ordinance.

On the table from which the emblems were served, was a beautiful white Easter lily, sent by Sister Sophia Ferguson, in memory of her late husband, W. H. Ferguson. Pastor R. W. Jett, who presided over the service, asked E. L. Henson to give a sketch of Brother Ferguson's life. He responded, paying a splendid tribute to the deceased brother's memory. Sister Ferguson fell and broke her knee cap, and for that reason was unable to attend the service.

A cantata, "*Life Eternal,*" was sung by the choir at 5:30 p. m. Miss Emma Jackson directed the choir, and was assisted by Lavon Jackson, accompanist. Those taking special parts were Mrs. Mary Hall, and Mrs. Floyd Jett, sopranos; Mrs. Evva Richardson, contralto; Claude Reaves, tenor; and Glaud Kuykendall, bass. The cantata was repeated at Bandera, April 8, to an appreciative audience.

A kitchen shower was recently given in honor of Erna Mergele Kuykendall and Tymon Kuykendall, a newly-married couple. An enjoyable evening was spent, about thirty-five guests being present.

The delegates who attended General Conference, returned with new zeal. The first Sunday after their return, Sister Robinson was requested to give a brief account of the gathering. During the evening service, Brother Robinson gave a more detailed account of the conference, and of the trip going and returning.

The following Sunday, E. L. Henson was the speaker, presenting an inspiring sermon.

The women's department, under the leadership of Sister Florence Miller, is doing what it can to help the church in a financial way by quilting and giving suppers. The women are happy to welcome Sister Kathryn Eastham once again into their midst. She has been absent because of ill health.

## Progress in Utah District

### Seven Baptisms—Young People's Convention a Step Forward

Pastor R. R. Robertson baptized seven candidates Sunday, April 22, at Salt Lake City. The new members are Brother and Sister Samuel McBride, sons Ralph, fifteen, Keith, thirteen, and a daughter, Marie, nine; Lois Wardle, daughter of Brother and Sister A. C. Wardle, and Roberts R. Robertson, jr. The service was conducted at the chapel. Doreth Conyers Roberts and Bessie Robertson sang a duet, "The Old Rugged Cross," accompanied by Sister Jennie Winholtz, of Ogden Branch.

The confirmation service was held in the evening, Elder Robertson presiding. He was assisted by Elders John Hall, A. C. Wardle, J. C. Conyers, and E. H. Lohmolder. A number of nonmembers were present and were much impressed with the service.

The young people of Utah District met April 28 and 29, for a rally day at Malad, Idaho. On Saturday night a district program served to make the young people better acquainted with each other. Miriam Winholtz, president of the district young people, was in charge of this event. Brother Jones, of Malad, greeted everyone and gave all a welcome. Solos, chorus numbers, readings, and talks were contributed by the young people.

Sunday morning at eight-thirty the adults met in the class rooms for prayer meeting, and the young people assembled in the chapel for a worship service of their own. The latter group was in charge of Elder Edward Moe, of Provo, assisted by Silas Egan, priest, of Salt Lake City, and Gerald Winholtz, priest, of Ogden. Utah District is proud of these three young men. The service was uplifting, and the Spirit of God was given them.

Sunday school at 10 a. m. was followed by preaching at eleven by Elder R. R. Robertson whose subject was "Youth." The Malad Young People's Chorus sang "Take up Thy Cross."

The young people are grateful to Malad women who served the lunch. Indeed all Saints of that city are to be thanked for their hospitality.

At 1:30 p. m. the young people's council met with the pastors of the district and the district president, to organize the district's young people. Miriam Winholtz was elected president of Utah District young people at the district conference held March 11. The officers' council is composed as follows: Miriam Winholtz, of Ogden president; Silas Egans, of Salt Lake City, vice president; Elmer Lohmolder, of Salt Lake City, secretary; Genevieve Chase, of Ogden, treasurer and Edward Moe, of Provo, director of all recreation of young people's gatherings.

The Utah young people's motto is "Youth will carry on."

At 3:15 p. m. everyone assembled. "One Day When Fell the Spirit's Whisper" was the opening song, and Elder R. R. Robertson offered the invocation. Sister Robertson talked about the General Conference, then Theda Jones, of Malad, sang "Somewhere a Voice is Calling." "Prayer in the Home," a talk was given by Silas Egans, Ann Thomas, of Malad, sang "Teach Me to Pray," and Gerald Winholtz talked on "Faith." Then Adda and Farrell Lusk, of Malad, sang "I Can Never Forget," and Madonna Herbert, also of Malad, played a piano solo. A reading, "The Challenge of Youth," by Genevieve Chase, preceded a talk, "Discover God," by Elder Edward Moe. A solo, "Heed the Voice," by Miriam Winholtz, was followed by a solo by Mrs. S. G. Winholtz, of Ogden, one of her own composition. Elder R. R. Robertson talked on "Go to God in Prayer." Before the closing song the young people sang "Youth's Prayer."

That evening Elder Edward Moe spoke to the Saints.

Everyone is looking forward to the next young people's gathering to be held at Ogden in June.

Last week Salt Lake City Branch was favored with a visit from Elder Arthur Oakman, who was returning to his field of labor in California. His inspiring sermon was well received.

## Baltimore, Maryland

### Branch is Growing

Mrs. Grace Edwards was baptized at the recent district conference at Philadelphia, by Elder Adolphus Edwards, pastor of Baltimore Branch. Sister Edwards has become a loyal worker for the Master, and this congregation is happy to welcome her into their membership.

Miss Ellen Germon and Mr. Edward F. Goetz were united in marriage Sunday, April 15. The ceremony was read at the church by Elder Adolphus Edwards. Grace Edwards attended the bride, and Bundy White, the bridegroom. Sister Vedik played the wedding march. Miss Germon was given away by her father, Elder Clarence W. Germon. Both the bride and bridegroom are members of the church, the latter being baptized just a few months ago. They are making their home in Baltimore.

A shower was given the bride by the women's department at a recent meeting. She received many useful articles for her home.

Three candidates have asked for baptism, Mrs. Lucille Powell, wife of Brother A. W. Powell; Emma Givens, age nine, and Gloria Germon, eight. While this congregation is happy to have these new members, they are sorry to lose two of their workers, as Brother and Sister Powell are moving to Washington. They have the best wishes of Baltimore Saints.

## Spring River Young People Meet

The young people of Spring River District met at Carthage, Missouri, the evening of April 24. The meeting was in the form of a prayer service, and many inspiring thoughts were expressed.

Games followed and refreshments were served. Further plans are being made to promote a better acquaintance and a better feeling of good fellowship among the young people.

## Pueblo, Colorado

### Three Weddings This Spring

Saints of this branch were happy to hear that Elder Glaude A. Smith is to continue his work as president of Eastern Colorado District. They have learned to love him through his visits with them in the past.

A good interest prevails in church school classes. The Zion Boosters, a class of women, meet each Thursday afternoon for study of the *Book of Mormon*. They also help the branch in way of finances, by supporting plays and sales.

Easter Sunday, Miss Cleo Copeland and Edmond Johnston were united in marriage at Colorado Springs, Elder Joseph Ebeling officiating.

March 5, Miss Violet Kenyon and Fred Davis, of Crowley, Colorado, were married. They spent the week-end in Pueblo, and attended the services at the church Sunday.

Two more leading young people, Miss Virginia Day and Merle Mapes, were united in marriage March 5, at the home of the bride's parents, Brother and Sister Lesley Day. The bridal couple are active in church work. Mrs. Mapes is pianist of the branch.

Elder Joseph Ebeling motored from Colorado Springs Sunday, May 6, for the services of the day. The women brought basket lunches, and at noon, a picnic lunch was enjoyed by all. At 2:30 p. m. Brother Ebeling preached, the theme of his sermon being, "Our Talents."

On Mother's Day, the young people of the church gave a program in honor of their mothers and also the mothers of the nation.

## Holden Stake

### Knobnoster, Missouri

This congregation deeply regrets the loss of two members, Ben Kramer, church school director, who has secured work in Independence, Missouri, with his uncle, and Bennet Enfield, who has found employment in Kansas City.

Sister Viola Chick, one of the faithful members, suffered a stroke of paralysis March 17, and passed away May 3. Pastor T. J. Nutt conducted the funeral service. The large attendance and the beautiful floral offerings testify of the respect of those who knew her.

## Independence

At the annual commencement exercises for the senior class of William Chrisman High School, May 17, awards were given to the following Latter Day Saint young people: Scholarship medal, Joy Harder; English essay medal, first, Mary Elizabeth Gooch, second, La Von Budd; mathematics prize, second, Gordon Moore; Mary Sturges Art Memorial, second, Joy Harder; Laura Mercer prize, second, Mary Elizabeth Gooch; Women's Christian Temperance Union, first in the junior class, Virginia Phillips; first in freshman class, Marvin Hershey; and first in sophomore class, Frances Constance; Business and Professional Women's Club, second, Margery Sheehy.

Out of the thirty-seven members of the National Honor Society, fifteen are Latter Day Saint young people. They are: Benson Brown, Frances Bryant, La Von Budd, Anita Gillen, Mary Elizabeth Gooch, Joy Harder, G. L. Harrington, Florence Hodges, Gordon Moore, Willa Mae Redfield, Margery Sheehy, Marguerite Walker, Phil Weeks, Robert Wenholz, and Wayne Zion.

At a special Honor Assembly held May 16, at the school the following young members of the church were among those who were rewarded for their achievements of the year: Joy Harder and Onalea Sherman received their Super "M." In the contests held at Warrensburg, Missouri, Mary Elizabeth Gooch won second place in fourth year Latin; Margery Sheehy received a bronze medal for winning third place in fourth year Latin. Edmund Allen won first place in the baritone solo. Willa Mae Redfield won first in piano, and Myrelle McClain, second, in soprano. In public speaking La Von Budd won second in the girl's declamation. Maynard Redfield won second in extemporaneous speaking.

At this assembly also a number of other girls of the church received their State letter "M." A group of boys, too, received letters for football, basket ball, and for track.

At a mass meeting the afternoon of May 14, the women of the church in Independence voted to take over the Institute Building at the Campus as their headquarters. The motion included taking over the Campus indebtedness and the use and maintenance of the building for a period of five years. This movement is in accord with general and local officers of the church. Bishop G. L. DeLapp, Pastor John F. Sheehy, and J. S. Kelley, local bishop, were present and spoke regarding the undertaking.

The women will renovate, equip, and maintain the building as headquarters not only for themselves but for various church clubs and for the girls. Having proved their ability to raise money through sacrifice, these workers are eager to relieve the church of the Campus financial burden, and led by their supervisor, Sister Charlotte Koehler,

they are busy formulating plans to help pay off the mortgage principal and interest and to maintain the building. This is a big undertaking, but the women of Independence want no small task.

At the meeting of the White Masque Players the evening of May 14, the following new officers were elected for the coming club year: President, Miss Margaret Sturges; vice president, Henry Stahl; secretary, Opal Goode Doty; treasurer, J. Adelbert Withee, and membership chairman, Miss Opal Williams.

Miss Virgie McCray, domestic science teacher of William Chrisman High School, was elected president of the Business and Professional Women's Club May 14, at their annual election of officers.

Zane Grey's "Thundering Herd" is the opening show at the Campus the evening of May 25.

## Stone Church

"Follow Jesus" was the theme of Pastor John F. Sheehy's talk to the Boy Scouts of Troop 223, at their special Court of Honor, held Sunday morning at eleven o'clock. Tenderfoot, second class and first class ranks were awarded to the boys, and merit badges were presented by E. D. Modlin, executive of scouting in Independence. Donald Harder was honored because of having won his Eagle Badge some time ago. Eldron Robison was awarded his Life Scout rank. E. D. Modlin also presented membership committee certificates to John Blackmore, Sam Thiel, Doctor Charles F. Grabske Howard Harder, Ronald Carmichael, and Paul Tandy.

Music for the morning service was presented by the Stone Church Choir, directed by Paul N. Craig.

The unusual evening service honored Latter Day Saint members of William Chrisman High School's graduating class. A quartet number was sung by Marjorie Spahr, Anita Gillen, Kathryn Cato, and Cora Brown, accompanied by Erma Quick at the piano, all these girls being 1934 graduates of the school. Professor Roy Cheville of the Graceland College faculty, was the speaker, and his subject was "Integrated Education." Principal J. N. Hanthorn gave a short talk, and introduced the members of the class who had won special honors.

Then Superintendent of Schools E. B. Street presented the members of the class to their pastor. Pastor John F. Sheehy introduced La Von Budd, who won the sixty-five-dollar scholarship to Graceland College by reviewing the radio sermons of the recent Graceland broadcast series over KMBC. All alumni were called to the front, and joined with this year's graduates in singing the high school song. Apostle J. F. Curtis was the oldest alumnus present.

Immediately following the evening service, a reception was held for the graduates and alumni in the Dining Hall.

## Briefs

### Lamoni Women Sponsor Health Campaign

The Lamoni, Iowa, women's department launched a Child Health campaign May 17, with an illustrated talk in the stake rooms, by Mrs. R. A. Cheville. This lecture was designed to be of especial interest to all parents of young children, and it was free to the public.

### Friends

Friends are like the soul's nuggets and pearls. They make life rich and lovely.—Frank B. Fagerburg.

### Five Baptized in Ontario Branch

Five people were baptized into the church at Niagara Falls, Ontario, April 22, Branch President Martin Ware officiating. They were confirmed by Brother Ware, Elder George Towers, of Niagara Falls, and Elder D. Clatworthy, pastor of Lowbanks Branch.

### Success for Every Man

The great thing that strikes you on looking back is how quickly you have come—how very brief is the span of life on this earth. The warning that one would give therefore, is that it is well not to fritter it away on things that don't count in the end; nor on the other hand is it good to take life too seriously as some seem to do. Make it a happy life while you have it. That is where success is possible to every man.—Lord Baden-Powell

### Amos T. Higdon at Springfield

Elder Amos T. Higdon has recently finished a week of lectures to the priesthood of Springfield, Missouri. This series has proved most helpful.

### Seven Baptisms at Salt Lake City

Seven candidates were baptized at Salt Lake City, Utah, by Pastor R. R. Robertson April 22. These new members will undoubtedly prove themselves to be good helpers in the branch of the Reorganized Church there.

A large crowd attended, and there was harp music by Elizabeth Smith. Refreshments were served.

Joseph H. Brown, for thirty-five years a resident of Independence and a member of the church since boyhood, died at the Independence Sanitarium at three o'clock the morning of May 15, as the result of a paralytic stroke which he suffered the preceding Saturday night. He is survived by his wife, Mrs. Grace Drown, his daughter, Miss Marianne Drown, of the home address; one sister, and two brothers. The funeral was held from the Stahl Funeral Home May 17, Elder John F. Sheehy preaching the sermon. Interment was in Mound Grove Cemetery.

Miss Doris Blake and Mr. Fred Gooch were married the evening of May 15, at the home of Pastor John F. Sheehy who officiated in the ceremony. The bride formerly attended Graceland College, and has lately been a worker in the church school. Mr. and Mrs. Gooch will make their home in Independence.

### Second Church

Elder Sam Inman was the morning speaker last Sunday, and his text was taken from John 1:16, 17. The choir sang the anthem, "O Come to My Heart, Lord Jesus."

Elder T. A. Beck spoke to the juniors on "Repentance." Letha Hershey told a story.

Patriarch Ammon White was the evening speaker.

Elder Roy Hopkins chose "Mother" for the theme of his sermon the morning of May 13, and the choir sang the anthem "His Light Shines On." A vocal solo, "Mother Machree," by John Devereau, added to the program.

Gordon Cable talked to the juniors at the same hour, and there was a reading by Betty Carroll. A vocal duet was given by Patty Dean and Shirley Davis, and Catherine Warnock and Marie Knight sang "Mother Machree." Mrs. Totty told a story.

Apostle E. J. Gleazer preached his farewell sermon to this congregation that evening before his departure from Independence. His missionary work takes him to the West Coast. His theme was "Shall the Righteous Perish With the Wicked?"

Members of this district are still rejoicing over the two weeks of services in January when Brother Gleazer was the speaker. After this series six adults were baptized and all members were strengthened and encouraged. Brother Gleazer and the local priesthood are to be commended for their good works.

A son was born to Mr. and Mrs. Daniel Edmunds May 12.

The funeral of Aubrey Collins, who was killed in an automobile accident the night of May 12, was held at the church last Tuesday afternoon, Apostle J. F. Curtis in charge.

### Liberty Street Church

Two plays, "Dorcas" and "Ruth and Naomi," were given by the women's department the evening of Mother's Day. These were preceded by a forty-five minute religio program dedicated to the mothers of Liberty Street Church. Sister John R. Lentell directed the plays, assisted by Sister Gertrude Davis. Sister Lena Beck is in charge of the women's department of this congregation.

The boys' and girls' volley ball teams have started practicing for summer play. Last year the girls' team, known as the "Liberty Belles," won the city championship. This team was managed and coached by Mayble Tignor.

At the eleven o'clock service last Sunday, preaching was by Elder M. A. Smith, assistant pastor. Elders James A. Gillen delivered an inspiring sermon at the seven-thirty service. Special music was furnished by Sister Lentell's Las Favoritas Chorus. Immediately after this service the chorus went to the home of Brother John Davis, who lives near Second Church, and sang several numbers for his wife who has been ill for some time.

### Enoch Hill Church

Elder Joseph E. Martin was in charge of the early morning prayer service Sunday, held in the upper auditorium, which was well attended. At the same hour, the priesthood held a special prayer service in the basement of the church.

During the morning worship period, a quartet composed of Hubert Whitehead, Pauline Alexander, and Brother and Sister Alfred Waters, sangs "For You and For Me."

Elder Charles Warren gave a talk, "Friendship."

Elder R. V. Hopkins was the eleven o'clock speaker, and used for his subject, "Spiritual Gifts." David Allen sang, "The King of the Deep."

At six o'clock, the priesthood met for a period of study. At the same time, the young people went as minute-men to Englewood Church and gave a program for that congregation. There is an abundance of talent among the young people on Enoch Hill, and they are always willing to do their part when needed.

Bishop G. W. Eastwood was the evening speaker. Brothers Charles Warren and Dick Bullard sang a duet.

The north group of women met last week, under the direction of Mrs. Don Cox. They are much encouraged.

### Spring Branch Church

Monday night, May 14, the heads of the departments and the priesthood assembled at the church for a business meeting.

On Wednesday there were seventy-five present at the two prayer services. One was at the home of Sister Florence Smith and in charge of T. Nord and

E. C. Peer. The other was in charge of J. Andes and Brother Moran.

The young people had a prayer service in charge of the pastor and Cecil Walker, president of the Independence Young People's Council, on Sunday morning. Forty-two young men and women were present and many older ones.

The Boy Scouts had charge of the Sunday school hour.

Jesse Smith was the eleven o'clock speaker and his theme was "Baptism." He read for a basis of his sermon part of Acts 2. Ira Weeks sang "In the Garden of Our God."

The program of the night church school was by the primary department, Grace Smith the leader.

The Orioles put on a program at the preaching hour, and Sister C. B. Woodstock addressed them on the work of the Orioles. Milford Nace played a bass viol solo, accompanied by Delta Nace.

### Englewood Church

Sacrament Sunday, May 6, Elders Arthur Welch and A. G. Hougas were in charge. Bishop Eastwood gave the talk on the oblation, and Elder Earl Moore gave the pre-communion talk. Elder A. M. Chase delivered an interesting sermon at seven-thirty.

Sunday, May 13, during the latter part of the church school period, a program was given in honor of Mother's Day. Flowers were pinned on all of the mothers present. Those contributing to this service were: Sister Grace Moore, Brother A. G. Hougas, Shirley Ann Clow, George Stowell, Sister Stella Howery, Patricia Donaldson, J. R. Closson, Delmar Goode, Cedric Hougas, Kenneth Stowbaugh, Dickie Jurden, and Carl Hynden.

At the eleven o'clock hour, Patriarch Ammon White preached an inspiring and helpful sermon. Elder J. W. A. Bailey was the speaker at seven-thirty.

May 20, at eleven o'clock, Elder James A. Gillen occupied. Brother Gillen was endowed with the Spirit, and all present were benefited by hearing this sermon, which was based upon the twenty-eighth chapter of Deuteronomy, using a present-day application to the promises contained therein. At seven-thirty the Y. P. A. was in charge of the service, Brother A. G. Hougas being the speaker.

May 12, the Y. P. A. gave a banquet in honor of their mothers. There were forty-nine present. Those taking part in the program were: Address of welcome, Lucile Middleton; response, Sister Hazel McConnell; violin solo, George Stowell; trumpet solo, Elbert McConnell; vocal duet, Delmar Goode, and J. R. Closson; address, Sister Mary Hiles.

Friday night, May 18, both group 36-E, and 35-W. held social evenings. They were at the homes of Brother and Sister George Willis, and Brother and Sister George Anway, respectively. The speaker at the first place was Brother Swen Swenson, and at the second, Brother James A. Gillen.

## Kansas City Stake

Stake conference was held May 18 to 20. There was a reversal of the usual order of meetings, business meeting being held on Friday evening at 7:45 instead of on Monday following the devotional Sunday services. The morning speaker on Sunday was Stake President C. E. Wight, and at 7:45 p. m. President Floyd M. McDowell occupied the sacred desk. Luncheon was served shortly after the morning service and at six in the evening. A dedication service at 2:30 p. m. and a concert at four-thirty occupied the afternoon.

On Friday, May 11, the A Cappella Chorus of Graceland College, under the direction of Miss Mabel Carlile journeyed to Kansas City and gave a splendid concert at Central Church. The performance was sponsored by the Heart of America Chapter of the Alumni Association in their endeavor to boost and advertise Graceland, and raise a yearly scholarship for a worthy Kansas Citian. Miss Carlile is head of the music department at Graceland and most proficient in her field. Recently the chorus won in a contest at Creston, Iowa, with colleges of Southwestern Iowa participating, and it was acclaimed the outstanding performance of the entire event which included all types of instrumental and vocal music.

As is customary the program was divided into two parts, the sacred and secular. Linna Timmerman Hunt, head of the voice department, and the male quartet charmed the audience with their special numbers. Between the groups, Bill Gould, one of the choir, read two entertaining selections. The superior precision, shading, quality, and absolute blend of this chorus, under the guidance of their skillful director, make it one of the finest a cappella choirs of the Middle West. This was one of the best performances the A Cappellas have ever given in Kansas City, and the audience was most appreciative. Kansas City was delighted and honored to have them make this special trip to sing here.

### Central Church

Central members commemorated Mother's Day at the church period. Under the direction of Eugene Christy the choir sang, "*Mother—Angel and Queen*," with Elizabeth Hitchcock, soloist. As a special Mother's Day tribute Charles Siltens, tenor, sang "*Mother O'Mine*." The morning speaker was the pastor, C. E. Wight. He gave an impressive talk, inspiring a greater mother appreciation.

At the evening service Elder J. A. Gardner chose for his theme, "*The Sin of Being Ordinary*." He presented in his informal manner such thoughts and illustrations as would kindle a desire for increased individual development. As her solo, Jean Dunn, youthful soprano,

used "*The Stars Sang in God's Garden*," and then at the request of Brother Gardner, she sang at the closing, "*Pass Me Not, O Gentle Savior*."

The church decorations are always lovely and much above the ordinary due to the thoughtful and earnest efforts of Brother Fred Furness.

Attendance was unusually large at the May sacrament service. The peaceful spirit of unity and brotherhood present at this meeting was most enjoyable. A sincere desire to serve more earnestly was the expression of many.

### Heathwood Church

Mother's Day was observed at Heathwood Church with a pageant, "*Mother Love*." Eighteen young women took part. Sister Virginia Cummings took the part of mother. The pageant was directed by Sister Lela Eskridge.

The young people presented an interesting Easter play entitled "*The Alabaster Box*," also directed by Lela Eskridge.

Recent Sunday night speakers have been Elders Ammon White, John Tucker, and Lester A. Fowler.

### Argentine Church

There was an attendance of forty-eight at the church school on a recent Sunday. Forty-two partook of the sacrament on the first Sunday of the month, and felt the sweet influence of God's Spirit.

In the evening the services were in charge of the O. B. K.'s who were assisted by the Armourdale Church Orchestra. The orchestra is composed of twelve pieces and is led by Brother James Hawkins. Brother Vernon McCann, the speaker, chose for a lesson, 1 Kings 19. Brother William Browe was master of ceremonies.

How to interest children in a sermon has been the problem of many local churches. This is the way Argentine does it. The Sunday morning study hour at 9:45, forty-five minutes long, is followed by a worship period which includes a story for smaller ones. The worship period is also forty-five minutes long, and this, in turn, is followed by a thirty-minute sermonet. Thus in a two-hour service are incorporated three services without intermission. The needs of the young are nicely taken care of in a session of this kind. They hear the gospel story told so that they can understand. There is no confusion or visiting between services, and only a few leave to go home; a number come in for the sermonet. All this is cared for in a single room twenty-two by thirty-five feet.

Today the country is bathed in the radiance of the sun, moon, and stars. Heaven favors only those who are virtuous.—Emperor Kang Teh of Manchukuo.

## Far West Stake

### Stewartsville Branch

Thirty-five young people were given a party in the church basement April 23, by their supervisor, L. G. Ehlers. Inside games were enjoyed as well as volley ball on the lawn. The young people's choir gave two anthems for the morning service April 22.

The branch was disappointed April 29, when Elder Ward A. Hougas, stake president, was unable to fill his appointment on account of illness. That night at eight o'clock the congregation joined with other churches in the town in a union service sponsored by the Better Homes Movement, of which Sister Madge Head has been local chairman for the past six years.

May 6 was the regular communion service. Attendance was not large because of a number of cases of whooping cough and measles. In the evening the young people gave a religious drama, "*The Half of My Goods*." The leading parts were played by Emerson McCord and Mona Armstrong. They gave the play at Cameron, May 20.

The monthly educational meeting of the women was held Thursday, May 3. The program was arranged by Sister Anna McCord. Brother A. E. McCord conducted the lesson study on the *Book of Mormon*. The women served the junior-senior banquet of the high school in the church basement Saturday night, April 27. They will serve the Sunday dinner for the Stake O. T. Z. Convention to be held here, June 3.

Mother's Day, May 13, was appropriately observed. A tribute to mothers was given by Miss Bernice Worden. Mrs. Z. J. Lewis and E. J. Armstrong gave two beautiful duet numbers, "*My Mother's Prayer*" and "*Mother's Prayers Have Followed Me*." Elder A. E. McCord presented an impressive sermon, using for his theme thought this Mother's Day prayer, "Dear God, there are so many things I ought to do and be—but please now, make me do what's right, so she'll be proud of me." Pastor Z. J. Lewis was in charge and gave a beautiful prayer.

At night the congregation joined with the other churches in the baccalaureate service at the Presbyterian Church. President F. M. McDowell gave the address which was forceful and inspirational. His theme was, "*As a Man Thinketh, So Is History*." Brother McDowell has been invited repeatedly for a number of years to give the baccalaureate sermon. He always leaves a message for thought and for constructive building.

### Guilford Branch

Church members at Guilford were made happy over the ordination of Brother Dewey Anderson to the office of deacon which took place at the special

ordination service at Second Church in Saint Joseph, on Easter Sunday afternoon. Brother Dewey is the church director and an efficient helper in every way.

The O. T. Z. Class under the direction of Miss Neva Ross, presented the play, "Paying the Fiddler," in the I. O. O. F. Hall on March 17 and 24. The proceeds were used to pay the expenses of a trip to General Conference. On the first Sunday of conference, a group of twenty-four were permitted to attend. This was a wonderful experience and, for the majority of the group, was their first General Conference. Miss Neva Ross was the official delegate and Mrs. Emma Nelson was also in attendance most of the time.

During the month of April, Elder L. A. Keck, of Saint Joseph, and Elder John Hovenga, of Stewartville, visited the Guilford Branch and preached.

On April 29 a girls' chorus, under the direction of Miss Oma Ross, assisted by Harold Jobe, tenor, and Miss Wilma Lewis, violinist, broadcasted from KMBC from 10 p. m. to 11 p. m. They also sang at the Stone Church, in Independence, at 7:30 p. m. The group attended the eleven o'clock service at Central Church, in Kansas City, and visited the Nelson Memorial Art Gallery.

On Mother's Day a program was given following the church school and Elder Ross, the pastor, gave the sermonet. On account of rain a number were not permitted to attend.

Children's Day exercises will be held Sunday evening, May 27. The program is in charge of Mrs. Dewey Anderson, Lavota Jobe, and Neva Ross. On Saturday night, May 26, the women of the adult department will serve the Guilford High School alumni banquet. The young people are looking forward to the O. T. Z. Convention to be held at Stewartville, June 2 and 3.

### Saint Joseph Branch

#### First Church

May 6, the young people held an early morning prayer service at Bartlett Park. Elder H. C. Timm, supervisor of the young people, was in charge, assisted by J. Gilbert Bowser and Donald Hale. It was decided to hold the prayer services out of doors during the summer months.

The sacrament service was well attended and a splendid service was enjoyed. Elder H. C. Timm gave the theme talk. At the vesper service Elder Timm gave an inspiring sermon.

On Tuesday evening the O. T. Z.'s gave a scavenger party which proved popular and interesting. The children's division of the church school gave a banquet for the mothers and fathers Friday night, May 11. About one hundred twenty-five were served and an interesting program was given by the children.

Mother's Day was observed May 13, and a good program was carried out all day. A special worship period and spe-

cial music added to the services in the morning. Evangelist Milo Burnett delivered a practical and impressive Mother's Day sermon at the morning hour. In the evening the UI-Lik-Us Players presented a pageant, "Women of the Bible." They were assisted by other women and a children's chorus. Mrs. Olive McLean directed the production.

#### Second Church

Second Church reports seven baptisms since the first of April. Brother A. J. Moffet was ordained an elder on Easter Sunday afternoon and baptized his twin boys that evening together with several other candidates. Brother H. W. Felch was ordained to the office of deacon at the same service.

A special Easter program was given in the evening with a sermonet by the pastor, Elder O. Salisbury. The program was arranged by Mrs. Mae Goben.

Second Church is enjoying the church school hour. Special numbers are arranged each week by Mrs. Eva Erler.

The women's department meets each Thursday at the church. A depression supper was given in April by the women and they cleared about twenty-two dollars.

One night a week the priesthood meets and visits the Saints and friends. They are spreading the gospel whenever the opportunity is presented. The Saints have enjoyed special sermons by Carl Ruoff and Brother Lennox, of Omaha, Nebraska.

### Oklahoma City, Oklahoma

#### To Dedicate Church Soon

Under the leadership of Pastor E. L. Kemp, the Saints of this congregation are growing in attendance and interest. A deeper spirituality is evidenced by the growing attendance at prayer and communion services.

Members of the church here, as well as old friends, were happy to welcome Elder Dan Sorden and family, of Los Angeles, California. Brother Sorden made the stop to visit with his mother and father before returning to the West Coast after attending General Conference at Independence. He spoke to the Saints on Wednesday and Friday nights and both morning and evening on Sunday.

The services for the dedication of the church building are outlined, and the dedication is planned to be held June 24, pending the sanction of the church officials in Independence.

Saints of Oklahoma City are happy in the addition of a new member to its priesthood, as well as the recent general church ordinations. Ralph E. Vickrey, who was called to the office of priest, and Elder R. L. Kemp, to the office of high priest, will be ordained during the dedication services, June 24. Brother Vickrey has also been elected as branch

solicitor, to fill the vacancy created by the ordination of Brother F. E. Dillon to the office of patriarch.

There is still serious sickness among the Saints here. Russell Rough is still in the hospital, recovering from severe burns, and Sister Ed Dillon is in the Independence Sanitarium where she recently underwent a serious operation. They desire the prayers of the Saints.

Members of this congregation were saddened to hear of the sudden death of Brother H. K. Rowland. For many years he was a resident of El Reno and Piedmont, Oklahoma, moving to Oklahoma City about a year ago. He spent the greater part of his life in the service of the church, and gave unstintingly of his time, efforts, and money to the spreading of the gospel in Oklahoma. At the close of an inspiring sermon, the morning of Sunday, April 8, he collapsed and suffered a stroke of paralysis, from which he never recovered. Funeral services were held at Piedmont, and the sermon was by Pastor E. L. Kemp. The sympathy of the Saints is extended to Sister Rowland and son, Rex, and family in their sorrow.

### Rock Island, Illinois

#### Growth in Young People's Organization Stimulates Interest of This Branch

With steadily growing attendance, Rock Island has enjoyed many interesting services during the past month. They have also entertained several visitors from neighboring branches.

The last Sunday in April was a memorable day for many of the young people. Following the regular Sunday school service, the Zion Order of Noblemen held their quarterly Court of Honor to which six new members were presented. This makes a total of forty-four who have been admitted into the organization since November. The service was doubly impressive because twelve of these young people have completed the work required for the first degree, and were honored for their attainments. Pastor L. W. Stiegel, L. A. White, superintendent of religious education, and Sister Nellie White, general sponsor of student Noblemen, presided at the Court of Honor.

"Working for the Endowment" was the theme under which Elder L. W. Stiegel presented the charge to the young people.

Sister Nellie White presented each graduate to the Court of Honor with due commendation, and a certificate of graduation and a charge were given the new student Noblemen. They are now privileged to wear the SN pin which will be awarded for completion of the first degree. To earn this honor one hundred and seventy questions from the Bible, *Book of Mormon, Church History, Doctrine and Covenants*, etc., were correctly answered, and a minimum of fifty credits

were earned in social activities. The next degree will include more questions and other social requirements.

The men's club enjoyed a fine evening a few days ago. More than thirty men were present, and Brother Albert Sackfield was chosen president for the coming term. Harry Lindley was chosen vice president and Harold O'Brien, secretary-treasurer.

At a special priesthood meeting on Sunday afternoon Wesley Richards gave an interesting resume of his observations at General Conference. He was happy to report excellent services and the spirit of forward-looking enthusiasm. Brother Richards also conducts a *Book of Mormon* Class each Sunday evening which is given good attendance and interest.

On a recent Thursday afternoon a double post-nuptial shower was held in honor of Sister Florence Lindley Golosky and Sister Marcene Jacobs Kirby. A pleasant time was enjoyed, and the two brides received many pretty and useful gifts.

At the regular Noblemen meeting last week the following officers were elected: Mildred Willets, president; Harold O'Brien, vice president, and Orville Short, secretary-treasurer. A talk on "Appreciation of Mother" was given by Sister Ada Williamson, of Moline, and program numbers carried out the Mother's Day theme. Refreshments were served in banquet style at a long table with candles for lights. About forty-five young people were present.

A few evenings preceding this meeting young people met at the church at six o'clock and did a fine piece of work. They cleaned the lawn and planted grass seed, and greatly improved the appearance of the place. All of this was received as credit on their Noblemen achievement score. The boys and girls are having a paper-gathering contest to earn money for the treasury.

District President E. R. Davis was here a short time ago, and gave a splendid talk on Sunday evening. He expects to be back in the district some time in June.

Plans are being made for a Memorial Day picnic which is to be sponsored by the Rock Island Branch of the Zionie Order of Noblemen. All the young people of the district and all the adults, who feel young, are cordially invited to spend the day with local Saints at Gen's Grove, at Thirty-first Avenue and Fifth Street, Rock Island.

### Goodland, Kansas

#### Their Friends Are Interested, Too

Saints at Goodland are feeling encouraged, and are striving to build up the latter-day work in this little city. Many of their friends are interested, and workers hope to accomplish much good in the near future.

Among recent events was a surprise

pound party given in honor of Brother and Sister J. R. Sutton, a large quantity of goods being presented to them on this occasion.

A fine program on Mother's Day was enjoyed by more than one hundred. On the Sunday previous, seventy-five attended Sunday school, Brother Clarence Young, superintendent. Elder J. R. Sutton usually preaches Sunday morning and evening, being greatly aided by local men.

Saints driving through Goodland are invited to worship with this congregation at the Park Shelter House or at the home of Brother J. R. Sutton, 514 West Eleventh Street.

### Niagara Falls, Ontario

#### Rejoice Over Five New Members

Members of the priesthood of this congregation are showing themselves approved. They are studying to carry on the work intrusted to them.

The young people are also active. Recently they organized their group. They realize the responsibility that will soon be theirs.

Sunday, April 22, five candidates were baptized into the church, Branch President Martin Ware officiating. Elder George Towers, of this congregation, and Elder D. Clatworthy, of Fort Erie, pastor of Lowbanks Branch, assisted in the confirmation. A little girl was also blessed.

There is not room enough for self and Jesus in the same heart. He himself said that if we are to come after him, we must deny our self-life.—Thomas H. Lawson, in *Christian Standard*.

### Heroic Goodness

On Captain Scott's last expedition to the Antarctic, he and two companions set out on a final dash to the Pole. One of these companions, an officer in the Dragoons, Captain Oates, finding himself exhausted and with one foot so swollen and constantly frost-bitten that he could not hope to go on, in order to spare his companions any further trouble with him said to them, "Well, I am just going outside, and I may be sometime," and walked out of their tent into the blizzard and was seen no more. That was calm self-sacrifice, with no applauding public, prompted by something to which he bowed as supreme. We cannot withhold our admiration. His act was heroically good. Courage, loyalty, self-control, love are good—good for us and good for all men.—Henry Sloan Coffin in *What Men Are Asking*; Cokesbury Press.

Envie not greatness; for thou mak'st thereby Thyself the worse, and so the distance greater.

—George Herbert

950 Kilo. KMBC 315.6 Meters

### Church Programs Over KMBC

Devotional service at 6:30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service, Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

## Own a Home in Independence

A number of the residence properties owned by the church in Independence have been sold recently, but there are some good buys left:

3 rooms—about 3/4 acre—four blocks from Auditorium.....	\$1,750
5 rooms—modern—northwest section .....	1,250
5 rooms—modern—close to business section .....	1,500
5 rooms—modern—north of square .....	2,500
8 rooms—modern—north section .....	2,750
7 rooms—modern—south of square .....	3,000
7 rooms—modern—northwest section .....	4,000

#### SEE THESE WHILE ATTENDING CONFERENCE

Church bonds will be accepted in payment of unencumbered properties and of church equities.

CENTRAL DEVELOPMENT ASSOCIATION  
221 West Lexington Street  
Independence, Mo.

or  
THE PRESIDING BISHOPRIC  
The Auditorium  
Independence, Mo.

## THE NEW DEAL IN EDUCATION

(Continued from page 644.)

has created a high level of intelligence. The time has now come and the New Deal in Education requires a still higher level of education with an insistent demand that the people shall have the essential facts necessary to the wise management of their affairs. On this basis our people will be able, through cooperation to solve the problems which they now face.

The New Deal in Education demands an answer to the questions, "What kind of society is it into which the educated person is to fit? What kind of society does America want?" The answer to these questions is fundamental to any reasonable understanding of the place of the educated man or woman in this new program of social planning. The schools must provide the machinery for the interpretation of social facts and statistics of the people. In this New Deal the schools of the country are to assume their share of responsibility for building an ordered society based on such goals as the country sets up for itself.

We are emerging from an era where continuous hard work has been not only an individual virtue, but an effective social means of control. Children were kept hard at work in school, partly, at least to keep them out of mischief. Grown to adulthood, they worked or starved, and in either case gave little cause for trouble. The leisure of the few was considered mere idleness, disparagingly condoned in the case of the wealthy, condemned and berated in the case of the hobo.

It is now increasingly obvious, however great our faith in the curative powers of work, there cannot be enough of it to go around. Either some must be condemned to continuous idleness, or the measure of leisure enjoyed by all must be increased. In decency and common sense the latter course must be chosen.

The New Deal in Education is a challenge to the leaders in our colleges and universities to prepare our youth for this new leisure, so suddenly thrust upon an unprepared generation, so that it will not degenerate into mischievous idleness with great harm to the next civilization.

Will this new deal find us ready to meet the challenge world conditions have placed upon us? The answer to that question determines the future of the race.

The demands to be made upon education by the coming generation are sure to be greater than in the past, and different from anything yet experienced. Whatever we may hope or expect from the new deal or the new day, and whatever may actually come of it, it is evident that, for better or for worse, a new society is in the building. As in all such movements for change, the forces of dis-

intergration and chaos have additional opportunities to set at naught all the efforts for advancement. Regardless of any present attitude towards education, the American people will be compelled to turn to their educational leadership to protect themselves against the disintegration, and to prepare, not the oncoming generation only, but the whole body of citizens, for the richer opportunities that, under proper guidance, may be opened to them.

The people must have new power to choose with enlightened discrimination between new values and old, and to preserve and maintain, with intelligence and authority all values, new and old, that will promote the development of a better society.

For this, the people will demand, and adequately reward, trained, intelligent and courageous leadership in the field of education. The leadership cannot be the function of the few. This problem, as it dimly looms ahead, is too vast, multi-form, complex, to be solved through the efforts of a single master mind or of a limited number of geniuses. It will challenge the intelligence and the understanding of us all. Failure will not be tolerated; those unprepared will of necessity fall by the wayside.

Where will you, my listeners of the air, young or old alike, be found in this new deal, in this new day, the rising sun of which is just beginning to show above the horizon? You must answer the question for yourself and upon that answer hangs the future of society.

## The Price

By Mary E. Gillin

You'd like to be a Milton—  
Have you a pair of eyes  
To barter for his vision—  
To give for such a prize?

Columbus found a New World,  
But paid the price in chains—  
A lifetime's ceaseless longing—  
With loneliness and pain.

Life has no "gifts" to offer—  
What most we prize is ours  
When pain, and loss, and sorrow,  
Have filled our weary hours.

The hungry man stands pleading  
For bread to feed the poor;  
And he that's homeless—singing—  
Longs for the old home's door.

For they whose eyes are "opened"  
Have paid the price with tears—  
Have walked by faith in darkness,  
And companied with fears.

Perfection waits—inviting—  
With increased power and skill;  
The price—a "cross" to carry,  
To plant on Calvary's Hill!

## Zion's Christian Legion

### Notice to District Solicitors

The outstanding appeal of the Zion's Christian Legion is the attention and help given to the individual (regardless of age,) to the end that its members may be assisted and developed to a fuller and more rounded Christian life. As solicitors we are especially concerned with the financial law which is our specific duty in this organization.

The financial objective of this organization is "every member a tithe payer." According to the accepted constitution there are other obligations, namely, that to remain a member in good standing, dues must be paid monthly, the accumulation of these moneys to be used toward the paying off of the Auditorium debt, thus freeing our church from such bondage and giving free reign in its work of establishing Zion.

As we are only one of several agencies interested in such a worthy objective, we urge the closest and most congenial cooperation with all financial agents, local, district and general. In such unity of purpose we can only hope to succeed, as such an undertaking is no task for a weakling, but rather, demands the best that is within us and gives us a challenge as citizens of the kingdom of God.

Tithing cards have been issued representing from \$1.00 to \$25.00, which obligates the holder to pay. These are to be furnished to all members according to their ability and willingness to so obligate themselves. To facilitate this work and to assure regular collections, each district solicitor should keep in close touch with all local solicitors, urging the necessity of weekly visitation to the homes of every member in the various communities. (These visitations not merely for the collecting of tithing, but to also establish friendly relationships, which is far reaching in the good it can accomplish.) We are establishing this system of collection because we feel that the smaller offerings will be a much easier method for all concerned. We too have in mind the advice from the Lord as found in *Doctrine and Covenants* 59: 2: "... Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day . . . but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, . . ." —A weekly offering!

Personal letters will shortly be forwarded to all district solicitors. Also kindly watch the *Herald* for further instructions. Start today on your task. Success is before us. We have pledged ourselves.—Gordon Brown, State Director of Solicitation.

# The Bulletin Board

## O. T. Z. Convention

The Far West Stake O. T. Z. convention will be held at Stewartsville Saturday evening and Sunday, June 2 and 3. The convention opens Saturday at 8 p. m. with an evening of drama. Three one-act plays will be given and musical numbers will complete the program. Sunday's program begins early, and all from a distance are urged to come Saturday and stay over in order to be on hand Sunday morning. Free lodging will be provided by Stewartsville and Maple Grove Saints. A prayer service will be held at 7:30 Sunday morning at the reunion grounds if the weather is favorable. In case of bad weather, it will be held at the church. Breakfast will be served following the service. At 10:30 a. m. the Maple Grove-Stewartsville Young People's Choir will present a cantata, "The Light Everlasting." At eleven Apostle J. W. Rushton will be the speaker. Lunch will be served at noon by the Stewartsville women's department for fifteen cents. A council meeting for local supervisors and presidents is called for one o'clock. At two o'clock there will be a musical prelude and Apostle Rushton will speak at 2:30. This will be the closing service.—Helen Beadnall, secretary.

## Appointment of Missionary Supervisor

Notice is hereby given that Elder A. A. Oakman is appointed missionary supervisor in California and Utah and Arizona. This appointment is in harmony with the policy adopted by the missionary authorities of the church. Under it I expect to use Brother Oakman as my assistant in this area and shall appreciate the cooperation given us by district and branch presidents.

E. J. GLEAZER.

Approved,

THE FIRST PRESIDENCY,  
By F. M. SMITH.

## New Address

Jerome F. Wildermuth, Lamoni, Iowa.

## Notice of Appointment

The First Presidency are in receipt of the resignation of Elder Leonard Houghton, who has to vacate the presidency of the Northern Wisconsin District because of his transfer to the Northern Michigan District. The resignation is accepted with appreciation for the contribution made by Brother Houghton during his term of office as district president. Elder I. H. Bowen, of Alma Center, Wisconsin, is hereby appointed district president subject to the action of the next district conference.

THE FIRST PRESIDENCY,  
May 16, 1934. By F. M. SMITH.

## Conference Notice

The semi-annual conference of the Southern Wisconsin District will be held in Lancaster, Wisconsin, June 9 and 10. A hall, seating one hundred and twenty-five, has been engaged for the meetings. First service and class work will begin Saturday, June 9, at 1:30 p. m., and continue through the afternoon. Services all day Sunday, June 10, beginning at nine o'clock. Elder Roscoe E. Davey will be the principal speaker.—Leda Colbert.

## Our Departed Ones

**KNIGHT.**—Eugenia Elizabeth Knight was born May 23, 1893, at Ellwood, Indiana, and died May 5, 1934, at Abeline, Texas. She married Samuel E. Knight at Akron, Ohio, and to them three children, two sons and a daughter, were born: Paul A. Knight, Ethel Marie Knight, and Donald Elmer Knight. Left to mourn are her husband, three children, two brothers, Clarence Valk and Victor Valk, of Greater Akron, other relatives, and many friends. She united with the church at Akron, and was faithful to the end. The funeral was in charge of A. R. Manchester and the sermon was by J. C. McConnaughy.

**McLEAN.**—Charles McLean was born in Hungerford Township, Hastings County, Ontario, April 15, 1870, and died at Belleville, Ontario, April 28, 1934. He was baptized and confirmed August 7, 1905, by Elder Frederick Gregory. He was isolated from church privileges, but continued his faith in its teachings which he tried to practice in his life. He died very suddenly from a complication of diseases. He leaves one brother, William Francis, Dundalk, Ontario; and two sisters, Mrs. Alma Booker and Mrs. James Pycock, besides numerous other relatives and friends. The funeral sermon was by Elder James Pycock, assisted by Elder Douglas Cameron. Interment was in Thomasburg Cemetery.

**McINTOSH.**—Collie McIntosh, son of Cal and Eliza McIntosh, was born May 1, 1896, at Honey Creek, Pottawattamie County, Iowa. He married Miss Lillie McGookin October 23, 1915, and they went from Crescent, Iowa, to Frazee to live. To them were born seven children, Nancy age 17, Myrtle, 16, Lizzie, 13, Eliza, 11, Almarion, 7, Charles, 3, and Calvin, 14 months, all of whom with his faithful wife, survive him. He also leaves two sisters, Mrs. Edna Mahan, of Fisher, Minnesota; Mrs. Kate Pruett, of Council Bluffs, Iowa; one brother, Riley McIntosh, of Council Bluffs, and a host of friends, who with family mourn his untimely death, April 12, 1934, at Saint James Hospital, Perham, Minnesota. The funeral was conducted on Sunday, April 15, by Harry E. Ratcliffe of Fargo, North Dakota.

**MORTIMORE.**—Sarah Julia Baker, daughter of Henry and Matilda Baker, was born near Hamburg, Iowa, January 4, 1860. She passed from earthly life at her home at Hamburg, March 3, 1934. All of her life was spent in the vicinity of Hamburg, with the exception of one year, which as a young wife, she spent in Otoe County, Nebraska. January 11, 1882, she became the wife of Nathan Lorenzo Mortimore. To them were born ten children, the youngest of whom died at birth, nine grew to maturity. Of them eight survive: four sons, Howard, of Palmyra, Nebraska; Floyd N., Morris E., and R. H., of Lamoni, Iowa, and four daughters, Mrs. Nellie Black, of Canon City, Colorado; Mrs. Arch Claiborne, of Tabor, and Mrs. R. E. Hiatt and Mrs. John Whipple, of Sidney. Another daughter, Grace Ellen, the wife of David Jones, preceded her in death six years ago. The early years of her church life were spent as a member of the Baptist Church. On August 29, 1890, she became affiliated with the Reorganized Church of Jesus Christ of Latter Day Saints, and was a most devoted member throughout her life. With her, religion was not only her daily need; it was the sustaining influence of her life. From it she drew strength to endure many sorrows and hardships. When the deepest sorrow of her life came upon her, she said, "I have it in hand," and those words characterized her life. To meet her troubles and surmount them, to be faithful to every duty, to live as her maker lived, these were her ambitions, and her attainments. She is deeply mourned by those who remain, her husband who has been her

# CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

## REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

## REAL ESTATE

**FOR SALE:** Bates County, Missouri, farms, and suburban acres, easy terms; church and good group Saints. Let us locate you. Charles W. Scofield, Rich Hill, Missouri. 5-11

**WELL LOCATED** Independence residence properties (near Stone Church) offered now bargains for cash to settle estate. Address X, care Herald Publishing House. 20-21

**FOR SALE:** One \$100 and two \$200 church bonds, due January 2, 1936. Will sell for ninety cents on the dollar. Write Mrs. Frank Glassburner, Jr., Dunlap, Iowa. 22-11

**FOR SALE:** One 15-room brick apartment bungalow. One small house on back of lot; Rents \$97 per month; priced to sell or trade immediately. Write M. J. Turner, 118 E. Lexington, Independence, Missouri. 22-21

## MISCELLANEOUS

**HIGH SCHOOL COURSE** in two years; meets all requirements for entrance to college, business, and leading professions. Diploma given. Address Education, Herald Publishing House, Independence, Missouri. 26-25-34

**REPRESENTATIVE,** Wanted in every city except Kansas City and Independence to call on business firms. Must have pleasing personality. The B. A. Co., 300 E. South Ave., Independence, Missouri. 22-21

**WANTED:** Tourists, "especially my church people," Carthage, Illinois. One day's drive from Independence or Kansas City. Modern rooms, two blocks north of Route 9 on 955A. Sister Mary S. Dean, 405 N. Madison Street, Carthage, Illinois. 22-31

**WORLD'S FAIR VISITORS**—Rooms in modern Latter Day Saint home. Direct route to Fair Grounds. One block to street car line. For full details write Mrs. Sarah Batton, 7349 So. Michigan Avenue, Chicago. Telephone Stewart 8165. 5-22-11

daily companion for more than fifty years, her children, thirty-two grandchildren, and one great-grandchild. During the last years of her life, she mothered the children of her daughter Grace. To them, her death is as the death of a second mother. Her last thought was for their welfare. Elder Ray Whiting of Council Bluffs, Iowa, preached the funeral sermon.

# She Loved

Not Wisely « « «



» » » But Too Well!

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*By May Elliott*

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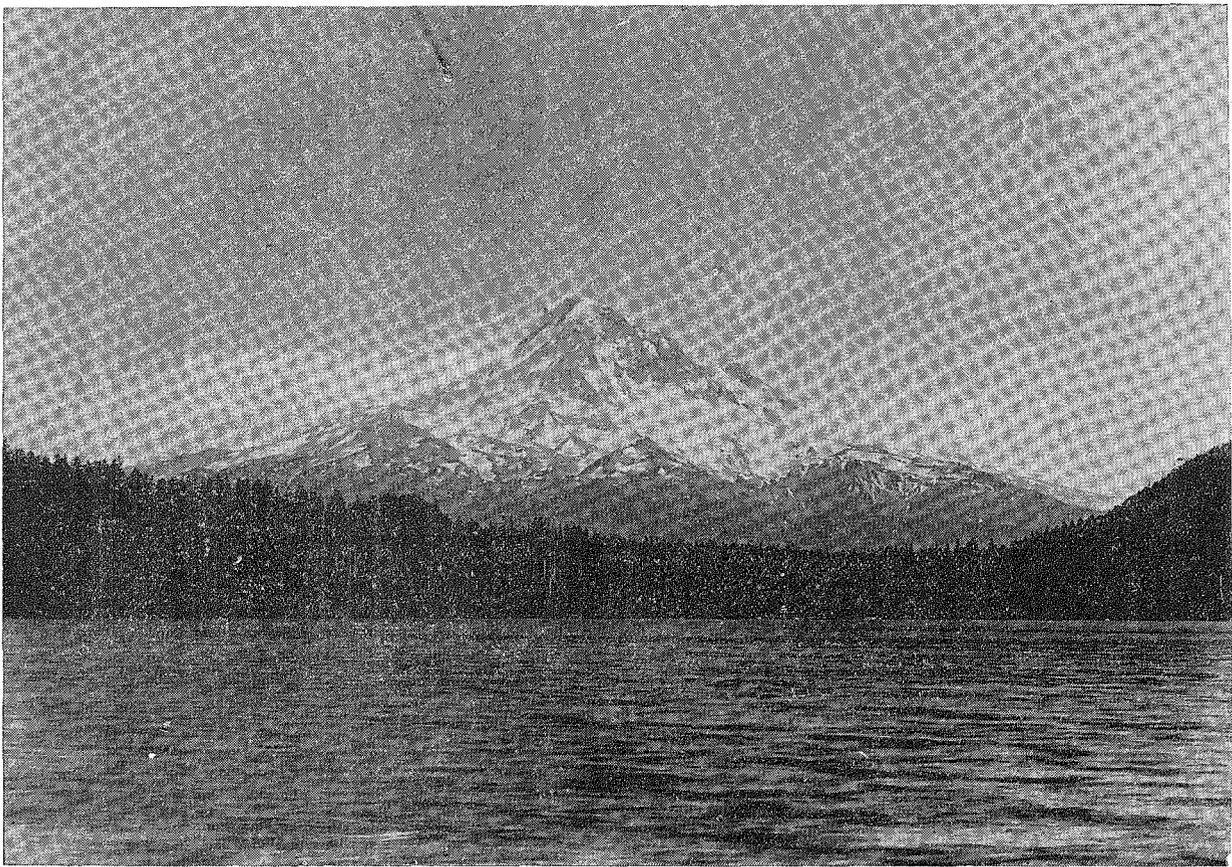
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**HERALD PUBLISHING HOUSE**  
**INDEPENDENCE . . . . MISSOURI**  
**WARD A. HOUGAS, Manager**

# *The* SAINTS' HERALD



*The mountains are the pillars of God's house;  
One noble peak stands higher than the rest  
And holds the sky aloft, a canopy  
Of blue above His household treasure chest.*

# THE SAINTS' HERALD

May 29, 1934

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Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
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Ward A. Hougas, Business Manager

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## The Pigeonhole

### ■ The Pigeon's Own MRA\* Code for Happy Marriage

The Pigeon, viewing with alarm all the current talk and excitement about marriage and the home, submits his own code for the promotion of marital felicity:

#### TRIOS FOR THE MARRIED (And the nearly married)

##### THREE DON'T'S

1. Don't razz or tease.
2. Don't always try to win the argument.
3. Don't both get angry at once.

##### THREE DO'S

1. Speak kindly, smile, and give your partner a kiss first thing every morning.
2. Continue to be as polite as you were when you were trying to catch your partner.
3. Every day go out of your way to do or say something good and kind:

##### THREE RULES FOR QUARRELING

1. Don't quarrel.
2. If you are right, be very careful. You can lose your happiness by being too absolutely right. It is unchivalrous. Better apologize for it and make up.
3. If you are wrong, ask forgiveness before retiring at night. You'll sleep better.

##### THREE THINGS TO REMEMBER

1. Those who give the most love and service to married companionship enjoy the greatest happiness.
2. The tiniest chip of selfishness will grow into a great wedge, which, driven between you, will wreck your home.
3. There is no success of greater importance than the maintaining of your home, no failure more disastrous than losing it. You must determine from the start to make a success of your marriage.

"And," adds the Pigeon, "no matter what others may say, the foundation of a successful home is real and abiding love."

(Note: MRA means Married Relations Accord.)

### "Be Still and Know That I Am God"

All beauty whispers to the listening heart:  
Love does not shout, and ecstasy is still;  
The friendly silence of infinity  
Forever broods above a lifted hill.

A flower leaps to life—the quiet clod  
Has uttered music; noiselessly a tree  
Flings forth green song; the snow breathes  
Soundless prayers;  
And stars are vocal with tranquillity!

—Mary Hallet, *The Christian Century*.

# Editorial

## Priesthood Leadership

**Priesthood and Members** Two principles must be observed in the church: leadership by a qualified priesthood, and a readiness to follow among the members. Neither of these alone can build a great church. Simple docility among the members is not enough; the ability and desire for leadership among the priesthood are not enough. The success of the church and the realization of its ideals depend upon the recognition of the interdependence of these two great powers for success in church work.

**Qualifying of Members** The ablest generals in history could not make great armies immediately out of hords of untrained peasants, even though the principal duties of soldiers are such simple things as marching, shooting and obeying. In the vastly more complex work of the church, where so much greater intelligence is required, and so many more difficult human problems requiring intelligent solutions are met, we must expect that a long period of training will be necessary and that a high degree of skill and proficiency must be attained. One of the first necessities before the church today is to lift the standards of education among our people in order that there may be available a body of people that the priesthood may not only lead, but they may lead them somewhere.

**Qualifying of the Priesthood** It is a special work to which President F. M. McDowell is devoting his time to raise the standards of ability among the priesthood and to increase their devotion to the church and its work. Theirs is a greater task and a heavier burden than are imposed upon the members. They are expected to lead, but the church has been unable, so far, to give them adequate equipment with which to lead. Large numbers of men have accepted the call to the priesthood without doing anything to qualify themselves for the tasks and responsibilities which priesthood imposes. They have conceived of priesthood as an institution conferring upon them a set of special privileges. With this attitude they have made no progress. Properly considered, priesthood is an institution that confers responsibilities and the vision to reach up to them. The church can go forward no farther and no faster than the priesthood are willing and able to lead it. Much depends upon their willingness to learn and readiness to study their duties, to spend themselves not only in service, but in preparation for service.

**Spiritual Qualifications** The highest qualifications of the priestly office are of a spiritual character. There are few who will say that the priesthood have anywhere near approached the high ideals of spiritual power and righteousness. It must be accepted as an unchangeable principle that those who do not follow the ways of righteousness and set a high standard for spirituality for themselves cannot serve God and cannot serve the church. There are many whose lives are blameless and whose energies are dedicated to the church, but there are others who, though called to the tasks of priesthood, have not undertaken their responsibilities nor yielded their lives in service. By these the church is held back. All members admit the necessity of spiritual qualifications. Our problem in this field is one of compliance and performance.

**Intellectual Qualifications** Concerning the matter of training for the priesthood, there has been much doubt and some controversy. The last rumblings of century-old arguments on this question have not yet died away. There are still some in the church who believe that ignorant righteousness is the best righteousness, and who think that God can make better use of an uneducated man than of an educated one. All this, despite the fact that from the very first the church was dedicated to a program of enlightenment and education, and the fact that some of the strongest commandments of latter day inspiration are those which set before us the ideals of education and enlightenment.

The missionaries of the church who went out to convert the world a century ago, were men of fifth grade educations who spoke to a people of fifth grade educations. They were on a level of cultural equality with the world about them. Today the gospel has not changed, but conditions have changed. It would be tragic today to send out men as missionaries equipped with only fifth grade educations to speak to a world in which high school and college educations are the rule. No more severe handicap could be imposed.

**Looking to the Future** The fate of the church for the future rests in the hands of the ministry. Our pastors, our missionaries, our district officers, the whole range of our ministry from the humblest teacher to the highest quorum of the church need to be educated as well as spiritually minded men. The church must carry on with the best officers it can call to its service. Many of those who are now

*(Continued on page 673)*

## Thoughts for Today

THERE ARE many demands, since the advent of the depression, for a new type of education throughout the full range of our school system. Some call for an education that will get the young people jobs. Some call for an education that will make them better citizens. Others want provision for instruction in home-making. Still others demand that education return to its simple original purpose of providing a superior culture. In a large sense all these demands are legitimate, and those who make them should be answered with at least respectful attention. The strongest of all these is, perhaps, that which comes from the rank and file of American citizens. They see children graduated from schools and unable to get jobs, and they want something done about it. Since they pay the bills it is only reasonable to believe that their demands should be respected. The schools are expected to guarantee for their students success in jobs, success in politics, success in love, success in almost everything, but always success.

THIS DEMAND for success arises out of a misconception of the purpose and the possibilities of education. True education can guarantee nothing but personal development for students who have a capacity for it. Today, everything depends upon the individual and his capacity and energy just as it did in the days before there was any such thing as formal school education.

THERE WAS A TIME not very long ago when the great educational theory was, that there was some single course of study that all students could be made to follow that would guarantee them the maximum of cultural and individual development. But as we have entered upon the modern age, it has become more and more apparent that a diversity of instruction is required to make growth possible for an almost infinite variety of minds. We now recognize that no single basic course—outside of those elementary studies dealing with the mechanics of language, which are keys of all learning—that can meet all needs. There can be no such thing as the regimentation of minds. Minds may be crushed into a single mold, but they will not develop there.

VISUAL EDUCATION is recognized as one of the most effective means of imparting knowledge and instruction to young people. Owing to its expense, it has been used in only a limited degree in our present school system. President Elbert A. Smith has already pointed out that every community has a school which is teaching the ideals of Hollywood to our young people. These schools are

the movie theaters. They are open every day, and they have large classes. It is needless to say that young people attend the schools of Hollywood with vastly more interest and appreciation than they do either church or day schools. It is a sad commentary on our civilization that the agencies which are teaching the very worst of ideas and ideals should have the best and the most modern means of education.

One father has his own solution to the problem. It is fortunate for his family that both he and the mother have an unusual educational equipment and great resources for planning the lives of their family. Their children love books. They also love to play. Their leisure time is always well occupied between indoor activities and outdoor sports. They rarely go to the movies, and then only to carefully selected ones. Their lives are consequently clean and wholesome. They are admirable children prepared for a decent and wholesome citizenship which is now before them.

BEFORE THE MOVIES had become so strong an educational influence, before they were teaching their message of low ideals and debased home life, we thought in this country that co-education in schools was a safe and sensible thing. Recent trends in affairs show that the movies have not only corrupted the adult minds of the nations, but they have also corrupted the minds of many of our school children, until it looks today as if moral conditions in the schools would make it necessary for us to abandon the efforts to hold to the co-educational system for students under the college age. Some of these conditions are scandalous. The combination of licentious movies and the freedom of our school grounds is something that is being maintained only at a terrible cost to our young children. Either the movies, as an educational factor, must be closed, or co-education in our secondary schools will have to be admitted a failure, for we are rapidly approaching a condition where the schools provide a setting in which morals are disregarded and character is broken down.

### The Mysterious Present

Man is imprisoned in the external present; and what we call a man's religion is, to a great extent, the thing that offers him a secret and permanent means of escape from that prison, a breaking of the prison walls which leaves him standing, of course, still in the present, but in a present so enlarged and enfranchised that it becomes not a prison, but a free world.—Gilbert Murray.

## Leaves for European Mission



APOSTLE JOHN W. RUSHTON

*Apostle John W. Rushton leaves this country to take charge of the European Mission, departing next June 9 from New York on the "Leviathan." Sister Rushton is accompanying him on the journey, and will be with him in his work for the first time in a number of years. Brother Rushton has been very busy with farewell speaking engagements in recent weeks. His latest sermon, delivered to a packed congregation at the Stone Church, Independence, brought many favorable comments.*

## Glorifying the Commonplace

In his etchings James Whistler drew lime burners at their kilns, rag gatherers on city streets, fish-mongers in their markets and dingy old barges on the river Thames. He seemed to specialize on these deplorable surroundings and found the intrinsic Holy Ground in all of them. Nothing escaped his subtle eye. A smoking old factory chimney by the magic of his artistry became an arresting picture and a mere blank wall breathed a spaciousness the minute its likeness was transferred to his canvas. He could glorify the commonplace in a most unusual manner because there was a charm and loveliness in his soul.—John Luke Gehman, in *The Ceaseless Circle*; Fleming H. Revell Company.

He who is plenteously provided from within, needs but little from without.—Goethe.

# OFFICIAL

## District Changes

By administrative action, with approval of Presidency, Twelve and Presiding Bishopric in council, the following changes have been effected in district organization:

The Eastern Oklahoma District has been discontinued, and the Haileyville, Wilburton and Fanshawe Branches have been attached to the Central Oklahoma District. Shawnee Branch at Dalby Springs, Texas, has been transferred to Central Texas District, and Winthrop Branch in Arkansas has been transferred to the Arkansas District.

The Goodland Branch located at Kanorado, Kansas, in the Northwest Kansas District has been transferred to the Eastern Colorado District.

Changes have been made in the Clinton (Missouri) District, which will hereafter be known as the Rich Hill District, whereby a number of counties in the eastern portion of the district have been eliminated, leaving only Bates and Vernon counties, and the western half of Cedar and Saint Clair counties in Missouri, and Bourbon and Lynn counties in Kansas, comprising the district.

Hammond, Indiana, has been transferred from the Southern Michigan and Northern Indiana District to the Northeast Illinois District.

THE FIRST PRESIDENCY,

By F. M. SMITH

INDEPENDENCE, MO., May 16, 1934.

## 1934 Reunion Schedule

A tentative list of the reunions for 1934 is given in the back of this issue of the *Herald*. All reunion officials are requested to examine this list carefully and to check up on their dates. If any errors are noticed, or if any corrections need to be made, they are further requested to send proper information to the First Presidency so the corrections may be made. We urge promptness in this matter in order that the list may convey accurate information to those who are interested.

## PRIESTHOOD LEADERSHIP

(Continued from page 671)

carrying great burdens have done heroic work under severe handicaps. Their loyalty and service will be needed to the end of their lives. New men coming into the church work will face new conditions and meet different and more difficult problems. They will need the best equipment that we can possibly give them to enable them to withstand the assaults of the world and to maintain the standing and credit of the church.

L. L.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church . . .

## Discussion Topics

### Standards of Recreation

All young people are faced with the necessity of choosing their recreation from a great variety that the world offers. Some of it is good, and some of it is bad; some is harmful, and some is beneficial. The following points suggest a set of standards for choosing recreation.

1. Recreation should be *enjoyable*. If there is no interest and delight in it, one should just as well not do it, but put his time in working. Even if the crowd is doing something and it is not fun, one shouldn't be bothered with it.

2. Recreation should be *beneficial* to both mind and body, and should leave no harmful effects. Games or recreations that keep one cooped up till late hours bent over tables are harmful, no matter what the name of the game may be, whether it is bridge, chess, dominos, or cross word puzzles. Clean, healthy outdoor recreation is best for those whose work keeps them in an office. Moderate sedentary recreations will naturally be chosen by those who must do manual labor.

3. Recreation should be *morally innocent*. It should not lead one into temptation nor expose him to the efforts of designing people to profit by his downfall.

4. It should be *socially harmless*. Drinking and smoking are not only bad for what they do to the person who does them, but also for the bad example that they set to others and for the fact that they make one's company in society in a degree offensive to others and sometimes even harmful.

5. Recreation should *help* and not hinder the realization of one's best *ideals and objectives* in life.

6. It should be *diversified* to include recreations for the mind as well as activities for the body. The intellect needs to play also.

7. Recreation should not occupy too great a proportion of your leisure time; there are other uses for leisure time besides simply having fun.

## Her Turn to Eat

In a Pennsylvania school a little girl fainted. When the child regained consciousness the teacher asked if she were ill. "No," was the reply, "I am hungry." "Why, child," said the teacher, "go right home and get something to eat." "No," replied the child, "today is not my turn to eat, it is my sister's."—Frank B. Fagerburg, in *The Sin of Being Ordinary*.

## Ideals for Young People

1. Personal development.
2. Church service.
3. Creative leisure.
4. Alert citizenship.

## The Spirit of Youth

The spirit of youth is well illustrated by the words of a young hero who visited our country a few years ago. His name was George Leigh Mallory. Somebody said to him, "Mallory, why do you want to scale Mount Everest?" He replied, "Because it is there!" Somewhere on the frozen slopes of Everest are the bodies of Mallory and his brave companion, Irvine, a young Oxford graduate. Youth hears the mountains taunting, "Climb me!" and he is restless until he is answering that challenge. We have today even as decent a world as we do because of a few splendid spirits who kept hearing the taunt of the mountains of difficulty and never rested until they scaled their inhospitable heights.—Frank B. Faberburg, in *The Sin of Being Ordinary*.

## What Makes a Happy Marriage?

As a neglected garden is soon invaded by weeds, so a love carelessly guarded is quickly submerged by unkind feelings. Everything threatens it: ennui, monotony, illness, the spitefulness of third parties. Against these I know of only two remedies. The first is that which makes the very essence of marriage—the vow: "I will not give up; I will defend our union and happiness; I will tie up again every broken thread; I will reconstruct, untiringly, faithfully, each part of the fallen wall." The second is a sincerity without reserve. Mystery may be compatible with transient loves. Marriage must live in confidence and certitude. Treachery has no power against two beings who confide all. Thus only is it possible to form an admirable affection, incomprehensible to those who do not know by experience this strange mixture of love and friendship, of sensuality and respect, of indulgence and admiration, an amazing blending of the human and divine, which constitutes the true marriage.—Andre Maurois, in *Scribners*. (Quoted from the *Readers' Digest* for May, 1934.)

## June—the Month of Weddings

The month of June is significant for two fine things, weddings and flowers. It is appropriate that they should go together for their beauty brings to people so much happiness. Of late years young people have allowed themselves to indulge in secret marriages and elopements, which provide a temporary thrill, but do not make lastingly beautiful memories.

It is not so long ago that a young couple were married secretly. They had a plain little wedding by a justice of the peace, with no ceremony to remember, no particular surroundings of beauty. The time came when they had to announce their marriage to their families and friends. By that time they were very sorry that they did not have a beautiful wedding experience to remember.

The secret marriage is not a happy or wholesome experience. Sudden marriages are likely to be fraught with grave difficulties and dissatisfactions.

A marriage ought to provide some of the happiest memories and experiences in life. It can be made happy only by taking family and friends into confidence, for they furnish much of the atmosphere which makes marriage a happy and memorable occasion.

A new home established by young people is of great interest to the community and the community should be invited to celebrate with those who are married, their happy event. The church affords a fine background for the decorations of flowers, for the processional, and for the ceremony of marriage. The sacred influence of the church, too, is felt to add its sanction to the marriage.

For those who have but few friends in a city, a home wedding may be best, but young people should never resort to a justice of the peace wedding. A wedding is something to remember all your life. So long as your marriage endures—and it should endure through life—you will remember it. Therefore, you should make it as memorable and beautiful an occasion as possible.

The world is in a hole. Inflationists, debt repudiationists, nostrum venders, program builders and civilization planners are deafening the world with advice more or less appropriate. Practically all our advisers tell us how to get out of the hole we are in but they do not show us how to keep out of the next hole which may be ahead of us.—Lyman P. Powell in *The Better Part*.

# Opportunities for Missionary Work in Local Branches

By Ray Whiting

## I OPPORTUNITIES

There perhaps has never been a time attended by more favorable circumstances, at least since the Reorganization, in which to do local missionary work than at the present time. Four or five factors converge to make opportune such endeavor.

First of all, the Depression has jarred many people out of their creed-bound ruts with sufficient shock to make them think seriously about God and His purposes among men.

Second, due to the hardships through which we are and have been passing, many are becoming conscious of the need of an intervening power hitherto unappreciated. With the collapse of our pagan social and economic system the necessity for an order of stability and righteousness is becoming increasingly apparent.

With the helplessness of the churches in the present crisis and their utter lack of any plan or method of establishing a real Christian order upon the earth multitudes of thinking people are awakening to the fact of the futility of much of the religion being promoted by most of the churches. This awakening is causing a falling away from the churches and a searching for something which will meet the needs.

And then, because of this dissatisfaction and unrest, and the evident need for a genuine Christian order our particular message has an appeal which heretofore has not been appreciated.

And lastly, there is a Spiritual unction in our midst and accompanying our preaching that is not commonly felt in other churches. Perhaps this has always been true to some extent, but due to the peculiar conditions of the times and the set of men's minds, the Spirit is making an increasing appeal.

## II METHODS

### *The Church School*

1. Fortunate indeed, is the branch that is conscious of the missionary power of the church school. I fear that throughout the church we have been slow in taking full advantage of this opportunity to reach old and young with the message of this church; for the church not only has contact with people from early childhood to old age, but in practically every school there are children and young people coming from homes where the rest of the family know little or nothing about our work, yet feel kindly enough toward the church to permit their children to attend. If these leads are followed up contacts can be made which ultimately will result in baptisms.

### *The Sunday Service*

2. At least one of the regular Sunday services should be dedicated to missionary endeavor. With a missionary-minded membership, a little advertising and plenty of visiting these meetings can be made a source of continual ingathering.

### *Special Series*

3. With a consistent and intelligent Sunday missionary service the need for a special missionary effort, once or twice a year will become evident.

Again, as in every worth-while endeavor, a lot of real work is required to make the special series successful. Newspaper advertising, distribution of handbills and lots of visiting by members of the priesthood, women's organizations and young people's groups as well as special prayer services and extra council meetings of the branch officers and other leaders all tend to assure interest and good attendance. Having this all begun well in advance of the time for the special series, the minister upon whom will fall the responsibility of delivering the sermon, will find his task made easier and success more abundant.

Another successful method is the use of the cottage missionary service. This is a very fertile field especially for the local priesthood, and one to which the local priesthood could easily adapt himself.

To function well in this capacity the speaker need not be a pulpiteer, nor an experienced public speaker. He must, however, know his material, he must be able to teach, he must adopt a conversational tone of voice and be able to make a good defense of the work when being attacked. There should shine from his very countenance the Love of God.

Thousands of people can be reached in this way that would not be reached in a special series held at the church. Openings can be made in many various ways chief of which is through some church member who will open his home for these meetings and who will invite his neighbors to attend the services. The writer has found it advantageous, however, to move into the home of a nonmember as soon as possible since this ties the nonmember closer to the church by assuming some of the responsibility for the service. This also has a tendency to increase the attendance since people seem more free to come to the house of a nonmember.

Since there are many ways to conduct cottage missionary meetings, (Continued on page 685.)

# The Law of Love

By Charles H. Arven

CENTURIES ago Jesus gave this great commandment Love Thy Neighbor. The commandment endures as long as humanity inherits the earth. The world then, did not appreciate the commandment and hesitated to receive it. As a commandment it was hard to assimilate—Love thyself was the predominant love, and appears to be today.

But after centuries have passed, we find some of the greatest intelligent minds, beginning to see and understand the value of this commandment. They are beginning to see, a life lived for itself alone, no matter how much wealth it may possess must necessarily be a blank and barren one. Love thy neighbor as thyself is next to the greatest commandment, and rightfully placed.

Many of the most intelligent minds whether religious or not, are seeing clearly the world will never enjoy a permanent foundation of successful economics until the great law is accepted. Many of these great minds are reaching out and striving with might and main to improve conditions of their fellow men, and make humanity a better one. The world is beautiful and would respond generously if man applied the law of love. Little by little events are casting shadows, typical of the coming thousand years.

Jesus knew love was the predominant force of the world, even though it had lain dormant for centuries and the world was not ready, and would not receive it. Jesus knew humanity would never make great spiritual progress, nor its economic foundation be stable without observing the great commandment. The selfishness and greed of humanity must be erased, and the law of love be recognized.

The history of humanity has been a stormy one from the time of disobedience in the garden of Eden. The world has refused to obey God's laws, especially the law of love, and is the reason it has brought misery and sorrow upon itself; the reason it is groaning in the tribulations today. Love thy neighbor said Jesus. Do this and the world shall rest in peace.

Next to selfishness and greed, fear predominates in the lack of love for our neighbor. The disregard of love for humanity might be attributed to instinct of self-preservation, but I believe that selfishness, fear, and especially greed, are the main factors, and the hardest to eliminate. The law of love, and the law of hate and greed, cannot cooperate, they are extremely antagonistic; the law of hate and greed has no mercy but is continually tearing down. But the law of love creates life and sustains it, creates

happiness, makes peace and good will to all men, and is continually striving to make a better world. Love is a teacher of spirituality and leads into religious realms of perfect peace and security, creates trust and confidence, and is a maker of great and beautiful characters.

Fear and greed are the greatest obstacles the law of love has to contend with; yet love works quietly is patient and forbearing. Its sweet influence is slowly but surely exerting pressure on many intelligent minds and through their earnest endeavors, love will find its place in the end, and be recognized as a great and supreme law. The universe, and all creation of life is based on the law of love and justice. Greed and hate cannot exist forever, sin must destroy itself in the end, but the law of love is immortal; it cannot die, but will reign supreme when sin exists no more.

If love thy neighbor was properly understood by the world, and it knew the blessings it would bring upon humanity, nations would be friendly; war preparations would cease; brotherly love we talk so much about would be a reality; peace on earth and good will to all men would really exist; mankind would enjoy such peace and contentment as the world has never known. God's laws are immutable and if the law of love is not recognized in this dispensation of time, it will find its place in the great millennium.

Another serious problem confronting the world is our social customs. But to change society, we must first change individualism. The law of love would do this and eliminate vexing problems, for the law would make no mistakes in its function. Rather would it build a stable foundation on which society might rest secure. Jesus was an advocate of love, and taught his disciples they must love one another that they might be one in intent and purpose. He told them of wars, of rumors of war; and the signs that would foretell his second coming. Centuries have passed. Nevertheless, the commandment still stands as a standard law, and only by observing it can humanity hope to live in peace.

And thus the law of love stands patiently waiting to be recognized, waiting for the time when humanity will be free from the curse of greed, fear, and hate; when a child can play on the hill of an asp and receive no hurt; when love has a chance to eliminate the misery, fear, and distrust of the world, then indeed shall there (Continued on page 686)

# Graceland College Extension Lectures

## Saving Our Soils for Future Generations

By Roy H. Mortimore

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THE ECONOMIC STRESSES of our present and immediate past with all their attendant physical and mental distresses are teaching the human family many lessons of basic and far reaching significance. Paramount among these stands out the thesis that the destiny of future generations cannot be left to blind chance, but that their happiness and security will depend to a large extent upon the wisdom of the plans laid down and the programs launched by the present generation. One phase of this program must surely provide means of curtailing the dissipation of our natural resources. With a filling station at every turn in the road and millions of gallons of gasoline burned every year, it is difficult to get the layman to appreciate the fact that not many generations hence our supply of crude oil will have been exhausted. Yet, economic geologists assure us that this is true. Furthermore, with our markets glutted with the products of the soil, it seems difficult to impress upon the average citizen the significance of the devastating effects of soil erosion. Agricultural engineers realize that over one hundred twenty million people depend for their food solely upon the direct or indirect products of the soil. They have been diligently at work during the past few years accumulating data regarding the causes and the extent of soil losses due to erosion and have carefully developed methods of soil preservation.

IT HAS BEEN ESTIMATED that during the year of 1932 three billion tons of soil were removed from the farms of the United States, representing a loss of four hundred million dollars. About one third of the tillable land of the United States has lost all or nearly all of its top soil. Many of the remaining acres have lost much of their fertility. Our present cropping system, hectic and wasteful though it is, removed only one twentieth as much plant food from the soil as does erosion.

In order that we may more fully appreciate the seriousness of such ruthless dissipation of this valuable natural resource, let us consider the nature of soils and the history of their development.

EACH YEAR throughout the countless ages of our earth's existence as a planet, a complicated set of physical and chemical processes have been at work breaking into fragments and taking into solution the solid rocks of its entire. The rate of these soil building processes is a function of many variables. In regions of relatively steep slopes and large rainfall, streams are ever busy with their grinding tools of rock fragments cutting from their channels bits of rock and depositing them as sand and alluvium farther down the stream where the gradient is lower. Where temperature variations are excessive unequal expansion and contraction cause fragments to shatter from the surfaces of massive rocks. As water freezes in the fissures and cracks in rock surfaces, its expansion splits them into smaller and smaller pieces. Many solid rocks crumble to pieces due to the combining of certain of their chemical compounds with the oxygen or carbon dioxide of the air. Some rocks are attacked by the weak acid formed by the combination of rain water with atmospheric carbon dioxide. Still others contain compounds dissolved in water and carried away by ground water or by streams. Many parts of the earth's surface have been covered by a thick layer of pulverized rock by nature's master rock crusher, the glacier. At least five great ice sheets have pushed over the North American continent from the north, grinding great masses of solid rock into fragments ranging in size from boulders weighing several tons to microscopic particles of rock flour. One of the older glaciers moved into Missouri as far south as the Missouri river. Each of the five extended into Iowa. So you see much of the fertile soil of the corn belt is of glacial origin.

Side by side with these processes of rock weathering, which pulverized solid rocks, transportation is also going on. Principal among these agencies of transportation is running water. When rain falls at a rate too great to be absorbed by the accumulated mantle rock, a portion of it must run off to lower levels, carrying with it at times large quantities of rock particles. The wind under favorable conditions is also an effective agent of trans-

portation, as was evidenced a few days ago by the accumulation of soil drifts along certain Iowa highways to such depth that traffic was blocked.

So you see the rate at which inorganic materials for soil building accumulate is a balance between weathering and transportation. On steep slopes transportation keeps pace with weathering, consequently there is no accumulation, so that even in thousands of years nature's processes leave bare rocks still exposed on the sheer cliffs of mountain regions. On gentler slopes weathering exceeds transportation so that soil materials accumulate.

When a sufficient thickness of finely pulverized rock particles have collected so that rain water is held in storage in form of ground water and is fed up to the surface by capillarity, conditions are favorable for plant growth. As plants grow to maturity they leave to decay portions of their roots, stems, and leaves. This residue of organic material mixed with barren rock particles provides favorable conditions for the growth of thousands of soil bacteria favorable to plant growth. These processes continued for many centuries have developed our fertile soils.

You will readily see from the nature of soil building that any estimate of the rate of accumulations is necessarily unreliable since it varies greatly from time to time and place to place. It is sufficient to say that the soils of our tillable lands have surely required millions of years for their building, and that when they are lost due to the thoughtlessness of our farmers, millions more years will be required for their rebuilding, unless expensive artificial methods are employed. It is now definitely known that a field of twenty percent slope plowed up from blue grass sod or timbered land will completely lose its thick fertile top soil in five years continuous corn cropping if the corn rows are parallel to the slopes. The most unfortunate aspect of the whole problem lies in the fact that an excellent corn crop will be raised during the first year and the yearly decrease will be sufficiently gradual that many farmers today cultivating such slopes do not realize the losses they are suffering and the handicaps they are imposing upon future generations.

Under the supervision of the federal government eight erosion control forms distributed throughout the United States have been operated for the past three years. At these experiment stations precise measurements of the exact amounts of soil and water losses have been measured under varying conditions of field cropping. These experiments have yielded some very gratifying results. They have shown that the causes of the greatest soil losses can easily be corrected and that the crop plans and practices which contribute most to the preserving of soils

for future generations also yield greater financial returns for the same amount of labor in relatively short periods of time. They have demonstrated that the greatest soil losses occur on cultivated land when corn is grown for several years in succession: that losses are incredibly less if corn rows follow contour lines than if they run parallel to the direction of the greatest slope; and obviously the steeper the slopes the greater the soil and water loss. They have found that surfaces, although quite steep, well-sodded with blue grass, clover or alfalfa, suffer practically no soil loss and relatively small water loss; that red clover is especially effective as a soil binder; its benefits even carry over to the following year when corn follows clover. In general, it was learned that any crop which covers the surface of the soil fairly completely throughout the rainy months so that the water runs off immediately following a rain, if broken up into very small streams and not allowed to concentrate in larger rivulets, contributes to soil conservation and adds to the soil absorption of water. The water thus absorbed is held in reserve for use in periods of dry weather.

The results of these experiments have been so satisfactory that the federal government has designated a number of experimental areas, of approximately two hundred thousand acres each, distributed throughout the United States, on which government employees will cooperate with the farmers in improving the practices which effect soil erosion.

I shall outline some of the recommended practices. Land areas steeper than twelve percent should be seeded for permanent pasture. Corn should not be planted on areas five to twelve percent slope more than one year out of three. Red clover should be used in rotation with grain crops on cultivated land. Corn rows should follow contour lines and never down slopes. When a hillside is planted to corn, alternate strips of land following contours should be seeded to some grass crop. Where steep land has suffered a large amount of sheet erosion and numerous gullies are starting, terraces and diversion ditches should direct the immediate water run off from these areas so that they may be seeded and further gullying prevented. Larger gullies which are already cut should be plowed in and erosion stopped by sod bog dams, wire dams, brush dams, or rock dams.

The erosion control program does not have as its goal the production of greater quantities of food supplies, but it does aim to produce sufficient amounts to meet the needs of our population and at the same time preserve the remaining fertility of our soils and to gradually rebuild our deleted soils for the use of future generations.

# Our Standards for Leisure Time • • •

By L. S. Wight

THE FOLLOWING STORY is told of some Japanese visitors who had an appointment at a lecture hall in New York City. Their hosts whisked them on the subway, into a surface car, and then into a taxicab. One of the guests at the end of the marathon asked, "Couldn't we have reached our destination by any one of these means?" The host replied, "Oh, yes, but we saved eight minutes." Whereupon the oriental gentleman stoically remarked, "Now what shall we do with the eight minutes?"

Leisure time is a serious problem today. We must find the way to turn spare time to profit. Latter Day Saints have a definite goal. That goal is to build Zion. To build a house the builder must know his materials. He must also know how to put those materials into form to create the house. The church membership is Zion building material. For future building the youth is the most important part of our material. To fashion the younger members into Zion building material we must learn how to help them make the most of their leisure time. Is this problem going to be a stumblingblock to prevent our accomplishing our goal, or is it going to be a stepping stone on which we will get a firmer footing on our way to Zion? That is the question Latter Day Saints must answer. Unemployment, part time work, shortened hours have given the American people hours and days of leisure time. "Now what shall we do with it?" As Saints can we use it for Zion building purposes?

THE STARTING POINT in solving the leisure time problem is to learn how to keep a balance in our life habits. To do that we must follow a program, which takes into consideration the individual and family needs of each one. Such a program must recognize both work and play. Time should be budgeted, not wasted. To budget time wisely one must learn early to determine relative values. We must face the fact that the work of building Zion in this generation must be done under circumstances entirely different from those in existence when the church was first organized. Therefore we must be willing to adjust ourselves to these changed conditions. Although it may be hard to get some people to recognize the necessity of teaching individuals how to play, we must have recreation and if we can learn to apportion our time intelligently and engage in those sports or activities which will actually re-create the body, we can learn how to use every minute of time purposefully.

Obviously it is the younger people who will most readily respond to such teaching and therein lies the hope of developing a generation of Zion builders. The place to start that training is in the home. Our first job is to set up standards for home life that will make for constructive use of leisure time. Parents should set the example by organizing their own lives so the children may get the habit of controlling the use of their time. Before deciding how to do this let us see if history can give us a cue for the best way in which to solve this leisure time problem.

IN THE EARLY DAYS of the nation the problem of getting bare necessities such as food and clothing was solved only by long hours of toil. Each family was forced to produce most of what it used. It took ingenuity and creative energy to properly solve all such problems. The people of that day had their recreation problem too, but it was usually limited to finding a little time for recreation. When they did find the time they also found it necessary to create the plan to use that time. They could not push a button to get light for a meeting room. They did not have access to public libraries for books. They could not drop into a picture show to have a couple of hours of entertainment manufactured for them. They were forced by circumstances to create their own entertainment. The weekly literary society meeting in the little town hall or schoolhouse which included debates on current questions furnished the chief entertainment which many enjoyed. That was the principal reason for the high type of statesmanship found in many of our government leaders of the pioneer days. *A large percentage of the boys and girls of those days learned to be creative. That is the key to our solution of the leisure time problem today.* They learned how to make much out of very little. They learned how to make play of many tasks. They learned how to pool their efforts in solving community problems by organizing "bees" and found that in spite of sore muscles, the completion of such a job left a feeling of exhilaration. They found that social contact in group accomplishment actually re-created the body. Re-creation of the body comes not only from doing something different, but from the spiritual enlightenment which comes with rubbing elbows with a fellow man in working together.

I am not concerned so much about finding things for our youngsters to do as I am about helping them

learn how to so plan their time and energy that they will always be able under any circumstances to find something worth while to do. This does not mean that they should be left without direction, but I am merely trying to emphasize the importance of teaching them the lesson of self-reliance. You say this is a mighty hard job. I know it is. I have heard the youngster say, "But Dad, what is there to do?" when he wanted to go to a picture show and couldn't either because he didn't have the price of admission, or because he had seen the number of shows allotted for a given period of time. That situation gave me as a father the chance to drive home to that boy the importance of learning how to plan and to use his spare time. The easy thing for me to have done would have been to reach for a dime and tell him to go to the show. I would have had more rest and peace at the moment, but I would have been only postponing the time of accounting. I also would have increased the size of the problem. Taking the easiest way will not solve the problem.

If I had yielded to the easiest way I would have defeated the patient efforts of a mother who had tried to direct that boy's ideas and energies all through his childhood. She was depending on my cooperation because she knew that the time would come when that boy would apparently turn from his mother to his father. That is a natural condition and can be met by careful planning. Without cooperation a father may upset all the years of tedious effort which are a mother's lot. By fully cooperating a father can insure success to her patient direction.

Nature has endowed nearly all children with boundless energy. That is their only way of developing. That energy must be expended under proper direction if the child is to grow. If it is merely inhibited it will result in the same thing as trying to hold the steam inside a boiling kettle. There will be an explosion.

EVERY CHILD also has constantly changing new interests. Many times parents have chided the child for not being able to stick to any one thing. Such criticism merely exposes the ignorance of the parents. The condition is natural. The thing for the parent to do is to help the child learn how to get the most out of his existing interest. When the child wants to change let him do so, but cooperate with him by helping him learn to plan the use of his energy in doing what he wants to do.

Let me illustrate. Most boys at some time get the fever to be stamp collectors. We have seen this come and go with our boys. When it developed we suggested the way to account for their activity. While they were using all spare time doing the thing

they wanted to do they were learning the basic lesson of how to plan for and keep a balance in the use of their time and energy. Instead of permitting them to express their desires in a haphazard way, the expression of those desires became a practical opportunity to teach them to be creative and to control their time. When their interest switched to something else we assured them that what they did was their own affair. We had nothing to say about that, but when they did change we helped them use the new interest as a means to keep in practice on basic principles of control.

REGARDLESS of the children's interests our concern was to see that they learned how to use wisdom in planning their time, and that they learned also how to use it constructively. Our efforts have met with varying degrees of success. Sometimes it is very discouraging but that is only part of the game. Success comes only by recognizing as well as planning and preparing for these natural changes in the life of every child. We have seen one reward in a developed ability to make and execute plans, that is at least far ahead of what I was able to do as a boy of the same age. It is apparent that as maturity comes to the trained child, who has been permitted to develop his own ingenuity and self assurance, his only time problem will be to find enough spare time for the constructive things he wants to do.

If such planning can be tied to church problems, those problems become vital to the growing child. As he develops, his interest in church problems will increase. In that way he will become infused with a desire to help solve problems of church work. In other words he will become a Zion builder in a natural way. The time to start such training is when the child is young. All children like to do things of their own choosing. The junior church is the best avenue for the child to learn how to go to church and to become a part of the church service. Let him use his own initiative. Let him feel that it is his service. He will be doing in a natural way the things he will be called on later to do in a larger way. Having had the chance to do them in a natural environment he can easily go from one to the other.

Let me illustrate with a personal experience. I was permitted to think that taking part in a prayer service was so important that it was a big thing. The more I attended services the more I developed a desire to do this "big" thing. However with the increased desire was an increased awe at doing it. In spite of public speaking training I was older than I care to admit before I was able to force myself to take part. And that was accomplished only by taking hold of the back of the seat ahead and pulling myself to the floor. (Continued on page 685.)

# The Sunday School Lesson

The Adult Quarterly

Supplementary Notes on Sunday School Lesson Number Eleven

By J. A. Koehler

## Lesson Eleven—June 10

### The Kingdom: A Community of Free Moral Will

This lesson is concerned with the part men must play in building The Kingdom. The Kingdom is the instrument of the moral will of men who will to do the will of God. The Kingdom must be the outcome of man's conversion to the ways of God. The Kingdom will come, therefore, as soon as enough Kingdom-builders choose to establish its righteousness.

#### PERSONAL EVALUATIONS

Christianity asks men to make their own religious choices with their own eyes open. It laments ignorance and extols intelligence. It says: Come, let us reason together. Be ready to give a reason. The ignorant do not yield themselves to God's service, but go about to establish their own righteousness; which, because it is the choice of ignorance, is not the righteousness of God. The strong meat of The Kingdom belongs to those who by reason of use have their senses exercised to discern both good and evil. Where there is no vision the people perish. (See Proverbs 29:18; 1 Peter 3:15; Hebrews 5:14; Romans 10:1-3; *Doctrine and Covenants* 17:17; 102:3, et al.)

Each man of the Church should have his own opinion about Church affairs. If he has an opinion at all, it must be his own. His conclusion that Zion is The Kingdom should rest on adequate reasons. His reason may not be as good as the reason of another, but at least it may be an adequate reason to him. "Till we all come to the unity of the faith, and of the knowledge of the Son of God" means that. Judgment is true. Sufficient date together with true judgment leads to a common ethical standard. An enlightened moral will leads to The Kingdom.

#### SEEING THE KINGDOM

"Except a man be born again he cannot see The Kingdom." He may see miracles without being born again. He may see the harmony of a church organization that has apostles, prophets, etc., with what is written in the Bible, without being born again; but he cannot see The Kingdom.

Each person must do his own seeing; for how is it possible that another should do his seeing for him? Each man must do his own entering of The Kingdom; for how can another do his entering for him? How can a man choose to be righteous after the manner of Kingdom-building if he himself cannot apprehend what Kingdom-building is?

"Except a man be born again" means that Kingdom builders must come to have *new* concepts of right; and that, having a *new* moral sense, they are capable of *new* moral evaluations. A Kingdom builder must rise above customary morality; his moral code must be higher than the moral code of The World. His righteousness must exceed.

#### OUR PART

The emphasis that has been put upon the part God is to play in the establishment of his Kingdom has blinded us to the part we are to play. While it is God's business to devise The Kingdom code, and to cause that it shall come to our attention for contemplation, it is none the less our business to evaluate that code, for only if we evaluate it can we have a reason for believing it is of God. Only if we evaluate it can it be *our* conviction of right. We cannot make moral choices without making moral evaluations. It is *we* who must choose whom we will serve.

God cannot establish his Kingdom against the will of those who are to be the subjects of that Kingdom. There is only one possibility that Zion may be redeemed before men choose to set up the Zionite mode of government, and that is that men shall first have been reduced to the status of human checkers on a social checker board; that is, having his agency taken away from him. And a society built in that manner by such characters would not be Zion, The Kingdom.

*Doctrine and Covenants* 36:12 and 77:1 clearly imply such a relationship of man's free moral will to the reign of God. They tell the story of man's moral self-discipline in preparation for the reign of Christ. And they mean that he will come to reign whose right it is to reign when, of his own free moral will, man shall "crown him Lord of all."

That is the reason Zion must be redeemed "before" Christ shall come. It is *the* act of redeeming Zion; it is *the* experience in making government godly; it is the preparation that grows out of *this* exercise that prepares the way for the coming of Christ. And those who wait for Christ to come to redeem Zion will never gain the experience that will fit them for his coming. It is *we* who must do something about the coming of The Kingdom.

#### INSPIRED LEADERSHIP

As matters stand, intellectual capacities in men differ. Some have little if any inventive genius. But any normal person can understand the mechanism of an auto and use it for the purposes for which autos are made. There are not

many Edisons; but there are many mechanics with intelligence enough to understand, construct, and put to their proper uses the electrical devices invented by that exceptional brain.

Not all men can think their own way unaided through the problem of The Government. But there are many men who can understand what inspired leaders have to say about The Government. All that is necessary is that those who understand shall take the trouble to rightly divide the word of truth that others may have opportunity to contemplate it. It is the business of those who are called to be ministers for God to "teach"; which means to cause men to know. Inspired leadership does not mean that we have no judgment to pass on the messages it brings us. It means our opportunity to understand and to make choices in the light of our own enlightened understandings. If our Zion is to be The Kingdom, it must arise from an appreciation of inspired and Godlike leadership. (See Ephesians 4:11-16; *Doctrine and Covenants* 44:1; 102:3.)

Leadership sometimes becomes impatient with our slowness in apprehending the truth and with the attitudes of some toward the truth. It seems hard to some to understand why so many men who seem to have more than ordinary intelligence in business matters, or in mechanical affairs, or other situations, are so dull in their perception of the truth of human living together. Is it because they do not *hunger and thirst* for the truth of human living together?

But, even though we may be dull of perception, it is still the right and duty of each man to make his own moral choices. No one can make a moral choice for another. And we defeat the purposes of God in us when our impatience leads us to bring pressure to bear to bring others into *formal* alignment with what leadership conceives to be the purposes of God in relation to man.

This impatience has led to several premature and ill-advised "Zionite" attempts in our church. And nothing so far has come out of such attempts except confusion, disappointment, and doubt about the whole Kingdom-building business. When Zion arises it will be from the free moral-choices of Kingdom-building men. And we muss things up when we try to build Zion's towers with untempered mortar. The reason is that The Kingdom must be men of God governing themselves in accordance with the will of God as they understand it.

Sometimes our dullness of perception has led others to compromise the truth in the hope that some basis of action could be arrived at to which all of us could agree. And some have hoped that

these attempts to make compromise plans work, (which of course they could not) would pave the way for future *Kingdom-building* enterprise. But there is little in the experiences of the church to indicate the wisdom of such a course.

What has happened on the one hand is that experiences have been misapprehended to be The Truth itself. Of course, not being the truth, we could not live by them; and the truth has come to be regarded by not a few as being unworkable.

It is better to hew to the line and to test with the plummet and to use only tempered mortar and hewn stones in trying to build The Temple of God: Zion; The Kingdom. That is to say again that Zion must arise from the free moral willing of enlightened men.

Not to observe this rule is like "planting" good seed in foul ground. In fact, the seed of truth cannot be implanted in unapprehending minds. After all, if there is to be a harvest, the soil of the soul must first be prepared for the seed of The Kingdom; the men who are to redeem Zion must first arise to the level of Kingdom-building moral judgments. (*Doctrine and Covenants* 102: 2, 3, 9; 58: 3; 128: 1.)

#### PRESENT RATIONAL CHOICES

Initial religious choices are supposed to be rational. (*Doctrine and Covenants* 17: 18.) A nonmember has both a right and a duty to judge for himself whether or not the message of the Restored Church is divine. Are the choices of later years to be less rational? Does "coming into the light" make us less capable of Kingdom-building choices? Does it take from us rights to choose that were ours before we came into the light?

#### CULTURE AND MORALITY

Christianity seeks to cause men to know because no people can be highly moral who are low in culture. "Where there is no *vision* the people perish." It was because Israel was ignorant of God's righteousness that she missed the mark when she aimed at The Kingdom. (Romans 10: 1-3.) "Every one that useth milk is unskillful in the word of righteousness . . ." (Hebrews 5: 13.) It is men who exercise their sense of judgment in relation to The Kingdom who come to be able to discern what is good and what is evil in government.

What rights of property are right in Zion? What particular powers should be vested in the organs of government in Zion? What freedom of industrial action may the individual claim in Zion? Why must stewards be accountable in Zion? Why should the surplus be consecrated? Why this? And why that? in Zion. It is obvious that no rational decision can be made on such questions by men who do not know what principles of truth should guide their judg-

ment—what factors must be taken into consideration. If the principle of free moral will is to operate freely in Zion (and it would not be Zion if it did not) then the governmental set-up must be adjusted to the purpose. So it should be apparent that in redeeming Zion there are highly moral judgments to render on the question of what shall be the form, constitution, and method of government. And, further, it should be obvious that the people who are to render these judgments must be a people who know the truth in the field of government. We might have been well along on the road to that cultural level if we had followed the advice of *Doctrine and Covenants* 85: 21.

#### THE WORK ENTRUSTED TO ALL

*Doctrine and Covenants* 119: 8 says that the building of The Kingdom is entrusted to three classes of men: (1) the men of the ministry; (2) the men of business, and (3) the men of work. Does this mean that all citizens share the responsibility of shaping the life of the group so that Zion shall indeed come to be The Kingdom? Does it mean that there are individual responsibilities as well as collective responsibilities? Does it imply anything with regard to the method of determining what shall be public policy in relation to temporal affairs?

If the men of business and of work as well as the men of the ministry are to share jointly and (or) severally the responsibility of making Zion The Kingdom, is there not a duty resting upon each and all of these classes of men to qualify to render enlightened moral judgments on Zion questions? Are not the absolute rights of the individual in social situations limited by his power to act right in these situations? Does a physician have an absolute right to prescribe medicine for a patient whose needs he is not qualified to judge?

Now Latter Day Saints say that the prophets of God are best qualified to say what is right in economic situations. And on this principle Latter Day Saints look to these prophets to teach them the truths of The Kingdom. I say, Latter Day Saints look to inspired leaders for cultural guidance in moral matters. But Latter Day Saints do not look to their leaders to judge for them whether or not the leadership offered them is inspired or not. And in this matter of deciding what shall be public policy in Industrial Zion the free moral will of men of business and of work, as well as the moral will of men of the ministry, is called into active play. All work together at the task of making Zion The Kingdom.

Because the fate of peoples is decided by what men choose to do about their community behavior, the building of Zion must be postponed to the building of Zion-building men. (See *Doctrine and Covenants* 102: 2, 3, 9.)

The populace cannot shift the whole responsibility for its unfortunate economic circumstances to its leaders. Leaders cannot lead where their "followers" are unwilling to go. Finally it is the thoughts, the feelings, and the aims of the individuals who make up society that determine the direction in which leaders may lead. Provided that the ministry of the church has done its part in teaching the membership, and in providing the leadership the membership has been willing to accept, the responsibility for the shameful economic circumstances of the membership of the church rests with them. Always when the peoples of God have been desirous and willing, i. e., *morally* willing, to move toward The Kingdom, God has provided them with leaders to show them the way. The urge to redeem Zion may come from either or both of two directions: either from below (the membership) or from above (the leaders). But only provided the urge comes from below as well as from above, i. e., the "followers" as well as the "leaders," can anything be done effectively about it. The Kingdom is a community of free moral will; and, therefore, it must arise from the free moral willing of those who are to be the subjects of that Kingdom. If that is not true, then the righteousness of God can be established in this world without the righteousness of man. The Kingdom can come whether man wants it or not.

#### MEN. NOT COMMODITIES

God's plans to set up his Kingdom in order that men may be men. Zion's polity is not shaped by considerations of the production and consumption of commodities; it is shaped by considerations of the fulfillment of personality. Zion's first concern is not economic security; it is personal opportunity. The Kingdom is not meat and drink; it is righteousness (which is the truth of human living together), and joy and peace in the Holy Ghost. If Christianity can perform its most fundamental task, which is to shape us into Kingdom-building men, the setting of men in right relations to each other in industry and to the products of industry is assured. Everything depends upon the free moral will of man.

We keep ourselves in such a hurry, such a rush, that we have no time for Christ. We are like Archimedes, who was so intent on his mathematical schemes that, even though all the city was in alarm, and the enemy had taken it by storm, and the streets of the city were filled with the dead, he knew nothing of it until the soldiers had come into his very house and plucked him by the sleeve. Even so are many men and women so engrossed in business that Christ, the Babe or the Man, is left to shift for himself.—Thomas H. Lawson in "Christ Crowded Out," *Christian Standard*.

The Children's Division

## A Call to Junior Stewardship

By Fern Weedmark

*(Junior Stewardship Record Books are provided by the Presiding Bishopric for the use of young people, perhaps from eight to twenty years of age. The books may be purchased from the Department of Religious Education for project use under the direction of a Sponsor, at 15 cents each in quantities of three or more. Single copies, 15 cents each.)*

" . . . It is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, . . ." *(Doctrine and Covenants 101: 2.)*

WE have heard, read and studied much in recent years about "Stewards and Stewardship." In response to the challenge "What is the church going to do about it?" comes the answer clear and sure, "The Youth will carry on! The hope of the church is in her Youth!" The term "Youth" in this instance applies not only to our young people, but includes the great army of children within the church. If our hope is in our youth, we need not be disappointed. Whether we are or not depends entirely upon us, the leaders and parents of boys and girls.

We have learned long ago that the knowledge of an ideal does not help us if we fail to do something about it. We do not expect to wake up some fine morning and discover we are "stewards" in the fullest sense of the word. Stewardship is not something that just happens. Rather is it a process of growth and development. We first will realize that we hold in our possession that which belongs to God; then we will learn to use it according to the way he wishes. This is where the process of development and training comes in.

"Train up a child in the way he should go; and when he is old he will not depart from it." What a promise! The years between eight and twelve are called the formative years. This is the time when habits of a lifetime are forming, good and bad. If only these children can be led to catch the vision of this ideal, stewardship! and be guided into a satisfying, life-centered partnership with God. What an incentive to work with one's might when one realizes he truly is in business with God!

The junior motto in many churches is "Be ye doers of the word and not hearers only." Boys and girls best learn to do by doing. To be doers of the word they will need to know the Word. "Everyone of us shall give account of himself to God." (Romans 14: 12.) *Everyone* includes boys and girls.

Why must this account be rendered? The answer is in the Word: "Do not *all* depend upon the same being, even God, for all the substance we have; for both food and raiment and for gold and silver; and for all the riches which we have of every kind?" (Mosiah 2: 32.) Again, the responsibility is ours, to cause the Word to live and shine in the lives of our children.

Our boys and girls may be only "small" citizens; their world may be only a small world, or at least it may seem so to us who are older, but Jesus said, "He that is faithful in that which is least is faithful also in much." (Luke 16:10.) Small gifts and talents administered with faithfulness may accomplish a great task. We remember that a small lad with five barley loaves and two fishes helped Jesus to feed five thousand people!

The junior stewardship plan *will* work and is working in the church today. Under the junior stewardship movement boys and girls are growing and developing into the kind of characters that will make for consistent, consecrated adult stewards of tomorrow. Reports are coming in from many places telling of junior activities in stewardship. However, there are many children throughout the church who are not participating in the junior stewardship movement. They too should be interested and enlisted as junior stewards.

The strength and extent of the junior stewardship movement will depend much upon the interest and support given it by pastors, leaders and parents throughout the church. It requires, as does any enterprise of worth, much time, work, patience and faith in the rising generation. Is it worth our effort? We think it is.

Leaders, let us wake up to the responsibility and opportunity of our own stewardship, that of guiding and training the lives God has entrusted to our care.

The stewardship program of the church *must* begin with the boys and girls!

The great hunger of the age in which we live is not to live longer, but to live more happily. Suicide statistics and the general spirit of cynicism and disillusionment indicate that a great many would be better satisfied with few years of life. What they want terrifically is to know how to live significantly. —Frank B. Fagerburg in "*The Sin of Being Ordinary.*"

*Department of Religious Education*

# Training for Teaching and Leadership

By C. B. Woodstock

**W**HEN JESUS sought out his ministry to teach the gospel of his kingdom, he taught them himself for three years in preparation for the work they must do. By precept and example and then under watchful supervision the great Master bade them go forth. But the crowning work of their training came at Pentecost when under rich spiritual endowment the disciples caught the burning conviction of the Christ as their risen Lord, and they went forth under the power of the Holy Spirit to declare his message to the world.

In the above illustration we have the cue, if not the detail, suggestion of the training that must serve to qualify us for the teaching task of the church in our day. Jesus' ministry was not alone to the Twelve who later were chosen and ordained as special witnesses. We may well conclude that in his day, as in ours, "all are called according to the gifts of God unto them." His ministry was to all who would hear.

An important emphasis must be placed upon the adequate training of teachers and leaders of the church school. In addition to the extensive educational opportunities provided by our public schools and colleges, there must be further organized the best of facilities at our command, that the teaching work of the church, from the nursery and kindergarten up through the elective adult courses, shall be efficiently done. Supplementing the work of the priesthood there must be an army of earnest, consecrated, trained and efficient workers in the church school. We are challenged by the supreme importance of the work before us. Only the best of our ability, trained and made ready for the Master's use, and under divine guidance and blessing, can answer the demands of our day.

## IMPROVED PERSONALITY

God chooses to use us to carry his message. Our personality, our habits, ideals, attitudes, enhance that message or detract from it. What we *are* colors all we do and say. Our own conversion and loyalty to high ideals is a first requisite in our training for service in the leadership of the church.

## APPRECIATION OF INDIVIDUAL NEEDS

Our primary objective centers in the building of Christlike persons. We seek to encourage, nurture and instruct the members of our classes and through the varied services and activities of the

## Church School Emphases for 1934

### NUMBER TWO

Training for Teaching and Leadership in improved personality, in knowledge of subject matter, in application of principles and methods, in skill in technic and in spiritual vision and vigor.

church and the school to build lives and develop personalities responsive to the will of God. It is highly essential that we understand the nature and needs of human life and the principles under which life responds in its truest and best attitudes. To meet the needs of individuals we must sympathetically understand them, and offer the leadership which will assist them to attain higher ground.

## KNOWLEDGE OF SUBJECT MATTER

It is axiomatic that one must *know* what he would teach. A stream does not rise higher than its source. A clear, appreciative understanding of the message of the church as contained in the three books, the history of the church and its program, is vital to the work of any leader. An important part of one's preparation must be a consistent, earnest, prayerful study of the standard books of the church. It is useless for one to run without tidings. The basis for every lesson is a real message of light and truth and power which we ourselves must first experience in rich measure if we would share it successfully with others.

## THE PRINCIPLES AND METHODS OF TEACHING

The growth of Christian character, the building of worthy ideals and loyalties, the development of a personality motivated by the love of justice, mercy and righteousness, all take place in harmony with the fundamental laws of nature which may be fairly easily understood and controlled. We live and move in a world of cause and effect. The principles involved in teaching lessons of morality and righteousness are not far different from the laws which apply to any other phase of life's activity. If we would make our teaching of religion ef-

fective, we must be masters of the methods and technics, the processes already demonstrated by master teachers of the race.

Any amount of earnestness and zeal, alone, will not accomplish the teaching work of the church. It deserves the best directed effort at our command.

## SKILL IN PROCEDURE

We learn to do by doing. Even in the field of leadership, mere theory without practice evaporates into thin air. It is practical demonstration which counts. The technic of successful teaching must be mastered under skilled supervision. It is well to study theory and method, but the crowning achievement takes place in the actual classroom where skill is gained by the teacher under the adverse and trying circumstances usually to be met. Skill comes only through repeated effort where constantly better results are sought.

## SPIRITUAL VISION AND VIGOR

Above all, in the work of the church school must there be inspired leadership. In addition to the personality, the academic training, the wide study of subject matter, the intensive drill in psychology and the principles of teaching, our effort falls far short of the mark if it lacks the dynamic urge of a soul convinced of the truth and divinity of its message. A salesman must be sold on his own product. The teacher should first feel keenly the message he gives, and teach under the inspiration of a spiritual vision and power which illumines and vitalizes his own life.

And this spiritual growth and confirmation is to be sought by every teacher and leader of the church school. Opportunities for this growth, and participation in the deeper spiritual experiences of the sacraments of the church must become a definite part of the training program through which teachers and leaders are prepared for service in the church.

## OPPORTUNITIES FOR TRAINING

To provide for the above training it is necessary that in every stake, district and branch more provision be made for training opportunities. Branch and district directors, in cooperation with pastors and the district presidency, are responsible for such a program. The best facilities possible should be drawn upon.

A plan of certification, by which credits are assigned for standardized train-

ing units, has been in operation for about eight years. Over six thousand individuals now are accumulating credits toward the general certificates in religious education and leadership. Some three hundred general certificates have been issued on the basis of required hours in preparation.

Training may be had in one of many ways.

General church institute classes are popular at General Conference time and on other occasions. Stake and district institutes are arranged by general officers in cooperation with local officers. Under special arrangement, where leaders of outstanding training and ability are available, institutes may be held in individual branches.

Institute classes uniformly carry one point of credit per class hour, and the credit fee is ten cents per student for the institute.

There are seven courses now available for individual or group study, to be had by correspondence with the Department of Religious Education. A catalog may be had on request.

Any of the adult or older young people's quarterlies may be carried for credit by correspondence, either by individuals or groups. The fee is twenty-five cents per quarter.

Local classes may be approved for credit where a teacher of training and ability may be secured who is recommended by local authorities for approval, and where preparation measures up to the standard. Local credit classes may use regular quarterly courses or texts which may be agreed upon. In all cases credit is given to those only who make consistent preparation (at least one hour per week), who are regular in attendance and who do acceptable work in personal effort in connection with the course. Local credit classes in all cases must be approved by those in charge of training in the general office. The local credit fee is ten cents per student when credits are reported. Local credit classes carry two points per full class hour.

International Council and similar credits are transferred to our files at the rate of two points per class hour for completed work.

At present some credits are allowed for college credits in education, English and social science. Also a limited amount of credit may be claimed by individuals over forty years of age who have had outstandingly successful teaching experience.

For full information concerning credit work and certification address The Department of Religious Education, The Auditorium, Independence, Missouri.

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—William Penn.

## The Boy Joseph

He prays!—the stillness of the forest  
grove  
His Sanctuary;  
The green decked boughs on high where  
breezes rove  
His canopy.

Before him, as he kneels, the scented  
ground  
Lies patched with light,  
Where, glinting through the shaded  
aisles around,  
The sun comes bright.

No mortal eye beholds him as he bows  
Within the glade;  
Only the shy, wild woodland creatures  
rouse,  
And watch afraid.

No human ear attends the words that  
fall  
From one who prays;  
The listening stillness only hears his call,  
And silent stays.

He prays!—Youth's ardent flush upon  
his brow,  
Deep eyes aglow  
With Faith's clear light, (yet somewhat  
troubled now)  
And head bent low—

Bent low as surging thoughts his guile-  
lessness  
To utterance leads.  
In faltering prayer Youth struggles to  
express  
Its urgent need.

"If any man lack wisdom" (thus of old  
Th' apostles said)  
"Then let him ask of Thee, oh God, made  
bold  
By faith and led

"By the glad trust that Thou wilt heed  
and hear,  
Respecting not  
Of persons, but to all wilt lend Thine  
ear,  
And bless their lot.

"So Father, do I come to Thee, in plea  
For counsel kind,  
For guiding power—ah! hearken then to  
me,  
So shak'n of mind!"—

The loving Presence heard—Youth's need  
was told,  
And answer found;  
While Hell's dark terrors vainly strove  
to hold  
Their victim bound.

The Glory of God's Presence lighted  
there,  
And woke to birth  
The Vision, sent to him who knelt in  
prayer,  
To fill the earth.

—Geoffrey Gillard, in *The Dorian* (Australia)

## OUR STANDARDS FOR LEISURE TIME

(Continued from page 680.)

On the other hand I have seen many young people stand up to talk in a social service, easily and naturally because they had the privilege of doing the same thing in their own meetings and had been trained to think of such things as being natural. Most important though they had a chance to develop self-reliance and creative ability.

If we are sincere when we say we want to help build Zion we will want to make every effort count toward that goal. We will make the dominating thought behind every action, a desire to see that action result in a step towards Zion. In other words Zion building will become the controlling thought of our lives. We will want to use every available tool to accomplish our purpose. Time is capital and the use of capital determines growth. We can develop our ingenuity in the use of our time-capital, by first planning individually and then by groups.

Priesthood meetings can be profitably spent in first discussing standards for the men of the priesthood. The pastor of every branch should know how much leisure time each member of the priesthood has. He should if possible help each man learn to use that time constructively, and each man in turn should know the available leisure time of every individual member in his group. He should be able and should make every effort to help each member learn to plan the use of his time to best advantage. As a topic of conversation in visiting, it furnishes a fine avenue through which the members of the priesthood can reach the heart of each member and make Zion building a practical thing for each one. If in this way we of the priesthood can bring Zion to each member we can awaken hope and faith which will put unlimited zionic energy into action.

What shall we tell the members to do with their spare time? That depends on what will give the individual a balanced living. The office man should do physical work for recreation and a garden in the summertime will furnish profitable recreation. The sales girl should be encouraged to do some reading which will fill her mind with constructive thoughts for the moments that might be spent in idle chatter. Everyone should be encouraged to develop a hobby. No less an authority than Dr. Charles Mayo says that a hobby will keep mental development apace with physical growth. He says there is no need permitting the brain to die twenty years before the body. Certainly if our social relationship or contact with each other is needed to build zionic conditions, an active mentality to the physical end will increase each one's opportunity of

service. Zion building should be the hobby of every Latter Day Saint.

Priesthood visiting can be the means of "getting next" to the life habits of each one including the children. The priest who puts his own life in balance and uses his leisure time to help others do the same will make the biggest possible contribution to Zion building. He can help each one learn to be active in constructive work or play; to plan and to do those things in which he can participate. It is not profitable to spend all sports time watching someone else play. He can discuss plans with his people which will help them get real pleasure out of their play, not merely over stimulation. He can show how play can be used to build a well rounded body physically, mentally and spiritually. And he can help them get social contacts with each other that will insure a well rounded citizenship, a citizenship which can be turned into zionic living.

We should not be frightened at this problem of leisure time. If time is capital, leisure time only increases the capital. Many times we have insisted that we could do "this or that" if we only had the "capital." If we cannot use the reserves we do have how could we successfully use the other forms of capital? Leisure time is giving us a reservoir of capital sufficient to zionize the World! It is *opportunity* spelled with capital letters, if we will only make the most of it.

## THE LAW OF LOVE

(Continued from page 674.)

be a millennium, and the commandment given centuries ago be recognized.

The story of the good Samaritan is typical of what Jesus had in mind when he said love thy neighbor. The world is sadly in need of good Samaritans. Too little love is given, too little is offered. Through all the trouble, tribulations, and sorrow of the world, an occasional gleam of love breaks through softening and easing the pain and misery, filling its surroundings with radiant joy and happiness. I believe love is inborn in the human heart, for at times it breaks forth in great brilliancy; but is forced back or smothered by the power of greed which was predominant when Jesus gave the great commandment. Thus will tribulations come upon mankind. For disobedience we must pay the price. The stern law of justice is immutable; it is a law of God's and was recognized by the lowly Nazarene who humbly preached the law of love.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

A sign in the rural cemetery reads: "Persons are prohibited from picking flowers from any but their own graves."

## OPPORTUNITIES AND METHODS FOR MISSIONARY WORK

(Continued from page 675.)

no rule could be laid down except that cold formality should be done away with from the start. To gather around the piano for a short song fest, to be followed by a prayer and then the sermon is a splendid way to break down formality and to get acquainted, but usually the writer opens his cottage meetings by asking the little group to stand for a short prayer then enters at once into the lesson or sermon.

The cottage meeting offers a great opportunity, not only to convert people to the church, but also for the development of the local priesthood. In a large branch where there are many members of the priesthood not all of them can preach in the one pulpit, or if each one takes his turn at preaching their turn comes so seldom that little practical experience is gained. The cottage meeting provides opportunity for every member of the priesthood to preach two or three times a week if he so desires. It is always the lack of time and physical energy rather than the lack of homes in which to preach, that determines the number of sermons the writer preaches each week, for he has discovered many more openings than he has been able to fill.

It is quite evident that when the local priesthood become aware of the thousands of "Open Doors" awaiting them, then are moved with a passion for souls many honest-hearted people will be gathered into the church.

## "We Thank Thee, O Lord"

By Alma M. Coombs

For days filled with pleasure,  
For help without measure,  
For friendships we treasure,  
We thank thee, O Lord.

For fathers and mothers,  
For sisters and brothers,  
For neighbors and others,  
We thank thee, O Lord.

In sadness or sorrow,  
In troubles we borrow,  
What'er comes tomorrow,  
We thank thee, O Lord.

Though sighing or crying,  
For faith to keep trying,  
For courage when dying,  
We thank thee, O Lord.

We thank thee, Lord Jesus,  
Despair cannot seize us,  
Thy sacrifice frees us,  
We thank thee, O Lord.

## Don't Worry!

What is the solution of the problem I have outlined? It would be easy for me to say that the solution is to stop worrying and to avoid things that cause worry, strife and care. But this is impossible for a busy man or woman with responsibilities on his or her shoulders. First, we must teach ourselves to forget our worries and responsibilities for brief periods at least. A sense of responsibility is acquired and may become a habit. I think it is an excellent habit, unless carried so far that we permit it to interfere with our health and the happiness of others. It is good to take oneself seriously, but not so seriously that it interferes with one's health and sense of humor. Now just as we learn or train ourselves to shoulder responsibilities, we can train ourselves to forget them. Second, we must learn how to relax our body muscles at will. When one is worried, the body muscles become tense and may remain tense even when sitting or lying down. When we sit down to eat and even for a brief period before and after eating, we should forget our worries and relax our muscles. While eating, we should think of pleasant things, enjoy the food and chew it thoroughly. During a day fraught with business worry, wrangling, mental or nervous strain, or at times when it is impossible to forget and to relax, we must either postpone the meal until strong emotion has passed, fatigue has lessened, calm has been restored and appetite has returned, or we must eat lightly of foods that are easily digested and emptied from the stomach such as soups, cereals, puree or masked cooked vegetables, etc., or what physicians call a soft diet. In this connection we must bear in mind the fact that raw milk is changed into a solid in the stomach and that it is better for some people to mix the milk with toast or cereal.

Let us remember that our stomach should be a servant and not a master. We should not spoil it by too much attention, neither should it be ruined by willful neglect and abuse. "Better is a dry morsel and quietness therewith than a house full of feasting with strife."—Doctor A. C. Ivy, in "The Effect of Worry on Digestion," *Magazine Digest*.

The weakness of many a local church is manifest. It does not always appear to understand the essential nature of religion. Just as the individual never has religion till he gives it away, so the local church has no religion till it wants, and tries, to pass it on to those who have it not. Every local church traced back far enough originated in this missionary instinct. That is why the church which has no missionary spirit has no life. . . . The missionary spirit—the eagerness to give away in prayer and love and money what it has—registers the survival capacity of the average church.—Lyman P. Powell, in *The Better Part*.

## The Great Physician

By F. A. K.

NINETEEN HUNDRED YEARS AGO, the Master bade adieu to this physical world, possibly like a student leaving home to enter some distant institution of higher learning. After His prolonged absence, He was graduated and headed back to earth to set up a professional practice. If His choice were medicine, He would likely hang out a shingle, reading as follows: Jesus Christ, M. D.

With an office set up, ready for business, office hours would of necessity be posted in a conspicuous place. According to some organized forms of faith, the hours would read as follows: "Open on Sunday only, from 8:30 to 12:00 a. m. and 6:00 to 9:30 p. m.; except on special occasions as advertised." About June thirtieth a sign would be hung upon the door saying: "Off on a vacation, will be back September first." Between office hours, all of our pleas and telephone calls into Glory would go unheeded is more than our hope could believe. Limited hours would never satisfy the person who makes his religion a living experience, in contrast to a routine of prayers or masses. If Jesus responded in a similar way to which he did when he was about to enter Jerusalem, He would send someone on ahead to help himself to the illuminated electric sign before a gas station, then have him return and install it before the doctor's office. Under these conditions the sign would read: "Day and Night Service, Open at All Hours."

THE GREATER the expert or executive, the more difficult it becomes for ordinary patrons to gain access to him. Because of rushed business, special work is assigned to the first, second, or third assistants, in many instances. The private secretary often acts for the employer. While calling to see the Great Physician, we might hear Him say He is too busy, consequently, his assistants would listen to our problems; that is, take care of the overflow of patronage. In ordinary interviews, it is difficult to get beyond secretaries and subordinates, but with Christ I rejoice that there is no second-hand acceptance of personal incense and offerings. Yet when we send letters (prayers) to Him, we have no way of knowing what the disposition of our entreaty is. Maybe the receiver answers it in haste, maybe he pigeonholes it for a future date, and maybe it is cast into the waste basket as worthless.

Clients of Christ hail from all walks of life. A nobleman came to Him to secure healing for his son; Nicodemus, a ruler, came to Him by night; the New Testament cites fifteen instances where the poor were recipients of God's love. In the thirty-fourth Psalm, sixth verse,

we find, "The poor man cried, and the Lord heard him, and saved him out of all his troubles." At different times the masses brought unto Him all that were diseased, that they might be healed. To be sure not a client is overlooked, the Master said, "Come unto me all ye who labor and are heavy laden." (Matthew 11:28.) He healed the lepers, restored sight to the blind, raised the sick, recalled to life those who died, and cast out evil spirits. Works of this kind were done under a hush policy—shssssss—See thou tell no man. His mission was "... preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matthew 9:35.) Unto the twelve He relayed the same mission in totality.

JESUS, the Great Physician, is a specialist in healing the sick, raising the dead, comforting the downcast, and administering forgiveness. He told Peter, concerning forgiveness, not only seven times, but seventy times seven were accepted. Insofar as long-suffering counted acceptance to four hundred and ninety times, surely that love is endless in scope and ever ready to bargain with a repentant.

When a patient enters a doctor's office, the first thing in order is a diagnosis. Likely, as not, the person will be asked to strip off his shirt, or her waist, so with instruments the heart beats and breathing can be tested. At this juncture Jesus needs no equipment. He merely listens to our troubles, then prescribes a strong dose of repentance taken three times a day; then He says, as He said to the woman taken in adultery, "Go and sin no more."

Service demands remuneration, if any other than the Great Physician administered it; with Christ, His services are gratis. The twelve were told, "Freely ye have received, freely give." (Matthew 10:8.) I was once away from home and a lady befriended me by giving me lodging for the night and a hearty breakfast. When I offered to pay her, as expected, she refused payment. As I asked for an explanation, she told me just to pass the good deed on to another. In the light of reciprocity, that would mean: I did you a good deed, now you do a good turn to another; conversely, that would mean: if you want Jesus to forgive you, first become reconciled to thy brother before coming to the altar to solicit forgiveness from the Master. Under the above conditions, services are gratis.

Persons of means and those of high standing in world affairs have personal physicians who trail them about from morning to night endeavoring to preserve the physical man. They have experts check and double-check and then apply the treatment. Those of mediocre means have regular check-ups in hopes of thwarting some unknown ailment or curing some known disorder.

There is wisdom in physical examinations. I know of a young lady who, unannounced, had an optical examination and found that one eye was almost totally blind. In knowing the existing danger, she immediately obtained spectacles so as to preserve the other eye. The Soul Diagnostician perceives our errors and He alone possesses the soul's rejuvenation. He hearkens to our pleas, He diagnoses the cause, and He prescribes a strong dose of repentance, taken three times a day and upon retiring. Then he says, "Go and sin no more."

At last, that His mission may be perpetuated, He chose His successors. We have no record of anyone who raised an interrogation saying, "What is there in it, or what do we get for it?" No, the Master had no fame, no wealth, no, not even a promise of recognition to extend unto His representatives. In part they were told, "the birds of the air have their nests, the foxes have their dens, but the Son of Man hath not where to lay his head." Just prior to his death, Paul summed up his earthly heartaches as beating, stoning, shipwreck, hunger, thirst, cold, nakedness, plus the burden of the church. (2 Corinthians 11:23-28.) Though no tangible compensation is forthcoming from above, there is an invisible presence which is close to us, which beckons us on and on.

## Right to Preside

In no place where the principle stated by Jesus Christ in the words, "Let him that would be greatest among you, become servant of all," prevails, will there be any difficulty in regard to who shall take charge of the meetings, or who shall preside in an organized branch. We are getting tired of hearing of this factious opposition to the order of the church and think it time it should stop. Until such time as the rule is changed it must be observed.

Wisdom and courtesy both indicate that in every case where it is an officer's right to take charge and preside, if there are other officers of the church present, either of the same grade of office as his own, or higher, who may be perchance more able than he is, or whom he may think more able, he should request such a one to take the chair of office, or to lead the meeting, notwithstanding it is his right to do so. Courtesy as well as scriptural teaching require men in the church to honor the injunction "in honor preferring one another." A man loses neither dignity, nor the respect of his fellows and co-workers by being modest and diffident of his own powers. The man who is covetous to rule and tenacious of his priestly authority does not receive the cordial support of his colleagues or his flock, as a rule.

JOSEPH SMITH,  
—*Saints' Herald*, volume 40, page 177.

## The Readers Say---

### Relics From My "Whatnot" of Memories

I have in my home a piece of furniture called a "what-not." Sixty years it has stood in its corner, on its five shelves photographs of dear friends and interesting relics admired by many and now coming back "in style." Today this piece of furniture suggests to me that our minds also contain memories and experiences of the past. Most prominent and oldest of these are the memories of childhood and youth.

In my boyhood we were treated to three church services on Sunday. The old-time preacher lacked liberty unless he could preach nearly two hours. If that kind of a preacher was not present, or if he failed to fill the time, the preacher had a right and left support to give us all the old prophecies. Those good old pioneer preachers had a faith and a way of their own. Limited in study and education, they nevertheless had their particular interests. One of these never finished his sermon without reference to "the valley of dry bones."

One Sunday a mischievous lad said to his brother, "Bet you a nickel, Brother ——— forgets his dry bones today—he's nearly through." The other boy replied, "I take the bet." Soon the preacher remarked, "Before closing I call your attention to the prophecy regarding the valley of dry bones." The second boy grew so excited that he spoke out loud, "There give me my nickel!"

Another good brother filled in the time with a conclusion on the return of the Jews to Jerusalem. One hot Sunday a young man in the congregation grew weary and asked his seatmate, "Is he nearly through?" To this his friend replied, "He won't quit till he gets the Jews back to Jerusalem." And it was so.

We had frequent visits in our branch from an old-time missionary. After a forty-five minute talk he would invariably say, "And now in conclusion." The first few times, I as the branch president, and the choir prepared for the closing, but found that his conclusion was at least thirty minutes long.

Brother James C. Crabb, one hundred and one years of age, preached his last sermon at Magnolia when he was eighty-nine years old. He was our guest during conference. As I did not go to church that evening, I became concerned when he failed to return home at 9:30 p. m. Starting out to find him, I met him near the house, and jokingly said, "James, you must have preached from Genesis to Revelation." Quickly he replied, "Wasn't my commission to preach the *everlasting* gospel?"

In those days elders would report having preached several funeral sermons and having a fine opportunity to get the gospel before the people. To me this seemed an imposition and a cheap way of trying to convert the world, causing tired, grief-stricken mourners, some very old or ill, to listen to a long, long gospel sermon.

Here we have a proof of how some took it. A Mr. Doe died. He was not a church member, nor a churchgoer, but his wife was a member and arrangements for the funeral were made as follows: Methodist Episcopal service in home town 1 p. m., L. D. S. service in another home town at 3 p. m. local lodges of several towns attending. The day was intensely hot and dusty. Many of the lodge members traveled long distances. At the last service which was largely attended, the lodge men were mostly on the church lawn. I was sitting in the shade with a doctor friend. One of the men, a witty fellow, was remarking on the mean advantage taken of the departed one, giving him so much church

when he had no use for it while living. Then as our good Latter Day Saint brother discoursed, evidently trying to give an antidote for the first service he became tedious, and our witty friend would listen at the church window and come back to report progress. "Is he near the end?" asked the doctor, and the wit replied, "No, but there is some encouragement. You see he started with Genesis, and he is now quoting Malachi. That is the last book of the Old Testament. So, of course, he will go through the New Testament too. It not being as long as the Old Testament, however, I promise you that he is a little more than half through."

I resolved then and there that sermons and especially funeral sermons, should be made short and replete with meat in due season.

I was ordained an elder at the age of twenty-two, and the next week was chosen president over a branch of two hundred and fifty members. Criticisms and commendations came to me, also suggestions galore. We had a shrewd but unlettered brother who was always trying to get one into a corner. He had a natural ability to preach and yet was constantly trying to start a controversy. He requested a private conversation with me and this was granted. He asked that I go with him out into the district and preach "all things common." The subject was both new and deep to me. He was a ne'er-do-well, and so I thought to give him a "poser." "Let us assume," I said, "that fifteen men join in a plan of all things common as you suggest. Five have ten thousand dollars each, five have five thousand dollars, and five have nothing. We divide and each has five thousand dollars. At the end of a stated period we meet and the first five have made gains, the second five have held their own, and the third five have nothing. What would you say?" "Why, divide again," he replied.

I did not join him on his mission, but he wanted to do local work in western Iowa, and being in business, I fitted him out in a Prince Albert suit, shoes, and hat, and had the promise he would pay when he had the Saints aroused to their duty. The debt has long been legally worthless, and also forgiven.

One reason we fail to exercise charity (God love) is because we judge others from our point of view. If we judge righteously, we judge in the Christ Spirit which is the all-embracing understanding love of God—God is love.

MAGNOLIA, IOWA.

ALMA M. FYRANDO.

### Truth That Helps Us

I want to pass on to others some of the memory gems which I cherish from my own mother and also from other mothers whom I visited in my childhood days at Shabbona, Sanilac County, and from others whom I knew as I grew older and moved to northern Michigan.

Many of these gems I have tried to put into practice, and I find that they enrich us and make the world pleasant and cheerful.

The first memory gem that I remember was, "Do unto others as you would have them do to you." To me this meant that I should not only be kind to and considerate of people but of dumb animals as well.

Other maxims were: "Make the best of everything." "Take everything for the best." "God will take care of you, trust him for all." This came to me in trials and dark hours of need. It has proved a great comfort to be able to cast my care upon Him who loves us all.

"Every cloud has a silver lining." How true I have found that saying.

## The Readers Say---

My life's experiences have impressed me with the beauty of the Christ-life and our need of following the Savior. He endured trials and persecutions yet he did not complain or argue. We are happier when we try to follow in his steps.

We must not expect sunshine all the year around. There is the blessing of refreshing rain.

Let us learn to love God and our neighbor as ourselves. Then if we feel inclined to censor others for their faults, let us look into our own hearts and lives to see if we are free from faults.

It is not necessary that we worry about what this one or that one says concerning us. We do not need to say harsh words to those who criticize. If we have not done the things of which they have accused us, God knows our hearts, and he blesses the persecuted. We know that he provides for his own. We must work and show our faith by our works for the time comes soon when we will be called to cease from our strenuous labors.

There is another gem for every house and home-keeper: "Have a place for every article, and keep the article in its place."

During my life I have learned many helpful maxims from the good fathers, brothers, sisters, and friends as well as from the mothers along the way.

My own mother died five years ago last February, being eighty-nine years of age. She was a patient, true woman who obeyed the gospel when I was a little girl. Like her I want to be faithful and a guiding light to others.

MRS. ROY A. ORMSBEE.

AFTON, MICHIGAN.

### A Healing

I have belonged to the church many years, and abundant blessings have been mine. But I wish to write chiefly of a blessing given my oldest son.

For a boy of his age he had been working hard in the harvest. It looked like rain, and the men were stacking wheat when the boy pitched a sheaf over his head and blood poured from his mouth. He had three hemorrhages, and the doctor told me that one of the boy's lungs was gone and the other one was going. A few days later the physician told my sister in town that he would give the boy to live only until the trees leafed out the following spring.

I thought I could not endure the blow. One day Jimmie called me to his bed and said, "Mother, do you know where Brother Mort (J. L. Mortimore who had baptized him) is?" "No," I answered, "I haven't the least idea. We have not heard from him for months." "Well," went on the child, "if he were here and administered to me, I know that I should get well." He reasoned that he had obeyed the law of baptism, he had never done anything wicked, and must be a child of God. He recalled the many healings of Jesus, and declared that if the gospel had not changed, blessings of healing and care were due the children of God today. Then he asked me to try to find Brother Mortimore. I assured the lad that God does not change, that he is the same yesterday, today, and forever, and that the signs and blessings of the gospel are for those who believe.

In about a week's time Brother Mortimore arrived. He had had a dream telling him that we were in trouble and that he should come to us.

Jimmie was administered to and was healed. Some years after, he had his lungs tested, and they were sound. To God be the glory and praise.

Another healing to which I was a witness was that of a little girl who was a cripple from birth. She was baptized and healed. Her name was Sarah Ann Laycock, and if she is living and reads this letter, I should like to hear from her. Her testimony in church was that once she was a cripple and now she could walk; once she was blind and now she could see.

I am getting old and my eyes are growing dim. I shall soon be called to meet my loved ones. Pray for me, dear Saints, that I may hold out faithful until the call comes.

BON ACCORD, ALBERTA.

MRS. L. A. JENKINS

### We Need Divine Guidance

I have been a member of the church nearly eleven years, and my deepest regret is that I haven't always lived as God would have us live, and while I have made many blunders and mistakes, He has helped me to see them. I have come to realize how helpless we are without God's guidance. I have also come to the realization that the evil one is continually trying to deceive us. He has tried to deceive me in many ways.

I ask the prayers of the Saints that I may be given the strength to overcome all fear and deception, and endure to the end.

I sometimes long for the companionship of the Saints, as my little daughter and I are the only members of the church in our town, to my knowledge.

At present, I am reading the *Book of Mormon*, and I am sorry I have not read it before now, and urge all to read it who have not.

LUCILLE CAVINESS.

LEADWOOD, MISSOURI.

### Not Alone

I believe my experiences with respect to the Lord's help and answer to prayer will encourage *Herald* readers. My husband being advanced in years, was laid off his work two years ago. Since then very often when I wanted work to meet expenses of the home, I have prayed, and many times in the course of three hours, I had found work. My employment is mostly in the summer and the winter. I have quilted quilts so that we have not wanted for food or clothes.

I am alone thankful that in our hour of need He has not left us alone.

My husband's pension covered the coal bill, but I have met the rest of the expenses. When people ask me how I stand it, I tell them that strength has been given me for my labors. For this I am grateful.

747 NELSON STREET, LONDON, ONTARIO IDA MCADAMS.

### If We Would Live the Gospel

We get much good from reading the *Herald*. It seems to me to grow more interesting as time goes on. It gives us new courage to press on.

I have found that the gospel gives us an insight into the lives of people around us with whom we frequently come in contact. It teaches us to find the good in people and to nourish that good. It is my prayer that I shall find good in all my neighbors, and God has answered that prayer to a great degree.

What a wonderful thing if we would live the gospel to the utmost! Pray for me that I may be more forgiving.

MRS. WILLIAM H. DECHOW.

CASSVILLE, WISCONSIN.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Is there more than one heaven?*

The word heaven, as used in the New Testament, is nearly always from the same Greek term, though two other terms are rarely employed. This word, which is concerned with most of our commonly-used texts on the subject, applies to either the sky above, or to a divine realm and condition, according to the use

implied by the context. It does not of itself indicate more than one realm, except as a different meaning may be implied in certain instances. In 2 Corinthians, however, Paul refers directly to the third heaven (12: 2) as a place of glory to which one was taken by divine power.

Both this text and others indicate that there is more than one heaven. One statement, in fact, found in 1 Kings 8: 27, refers to the "heaven of heavens" as though there were a super-heaven over a number of lesser heavens. This is not an unreasonable concept of the majesty of God as the supreme Ruler of the universe. Isaiah 65: 17 also states that the Lord shall "create new heavens," and the *heavens* as a plural term are spoken of many times. Of Jesus it was said (Ephesians 4: 10) that he "ascended up far above all heavens." I believe this is something more than a figure of speech, which represents degrees of glory and power in the divine realm.

*Who was Mary Magdalene?*

The name of Mary Magdalene is mentioned two or more times by each of the four gospel writers. Luke (8: 2) is the only one who speaks of her near the beginning of Christ's ministry as one out of whom went "seven devils," but Mark refers to the same occurrence when the resurrection was being narrated (16: 9), though he does not say when it took place, as does Luke. The term *Magdalene* means that she was of Magdala, a place situated by Lake Gennesaret in Galilee. Little else is known of her aside from her faith and devotion to Christ.

*Do those who reject Christ in this life have opportunity in the next?*

So far as I know, there is no Scripture that promises salvation to those who in this life refuse the gospel message when presented to them, if by this term is meant celestial glory with God. Rejecters of the gospel must expiate their own sins in the hereafter, for they have refused the terms of forgiveness offered by Christ. For their impenitence they must pay the "uttermost farthing" in penalty for the wrongs they have committed. However, *Doctrine and Covenants* 76: 7 states that those who receive not the gospel, but do not deny the Holy Spirit, shall not be redeemed until the last resurrection when the Lord shall have finished his work, at which time they may turn to the Lord, if they will, and receive telestial (the least) glory.

*If none of the priesthood is present at an appointed prayer meeting, may the members hold the meeting?*

When for any reason it is impossible for a branch officer to be present at a regularly appointed meeting, those members who are present need not go home without a season of united prayer, if they so desire. While there is no law permitting a member to take charge of a regular branch meeting, yet a season of prayer and social communion would be entirely consistent with Christian fellowship whenever occasion properly permits, if done in a quiet and orderly manner. But attempt to manifest prophetic gifts when no officer is presiding might lead to confusion and harm, the law providing for one to discern the spirit being manifested in such cases.

*When was the last revelation on the Sabbath given?*

On April 11, 1887, the late President Joseph Smith gave Section 119, which designated the Lord's day (Sunday) as the day of rest to be observed, though "necessary work" should not be neglected (see paragraph 7).

A. B. PHILLIPS

An age of power in the church has always been an age of testimony.—J. D. Robins.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Plano, Illinois

#### Carry Forward Zion Program

Work in Plano Branch continues to move forward, and those in charge are striving to put forth a zionic program. A workers' meeting is held once each month to plan the program for the following month. Junior worship services are held two Sundays each month, the young people sponsor the evening service the first Sunday, and the adults sponsor the service the third Sunday evening.

Brother and Sister Henry Stahl celebrated their golden wedding anniversary, April 1. Relatives from Independence, Missouri were here for the occasion.

The funeral of Sister Martha Burr was held in March. She lived in Plano for many months.

Appropriate Easter and Mother's Day programs were given.

Sister Vera Sanderson has been ill for the past five weeks, and is missed from services. Her mother, Sister Cretia Sanderson is still in poor health, and has resigned as supervisor of the adult department. Sister Jennie Wildermuth has been appointed to serve in this office.

Elder L. O. Wildermuth, who is a missionary in Montana and Wyoming, came home on his way to the General Conference, held in Independence. Other Plano people in attendance at conference were Sisters Jennie Wildermuth and Aurilla Moore.

Brother and Sister Jerome F. Wildermuth and sons, who have been making their home at Mansfield, Ohio, stopped at Plano on their way to their new home at Lamoni, Iowa, where Brother Wildermuth has taken up his new work as bishop of Lamoni Stake.

A department conference of Northeastern Illinois District was held at Plano, April 28 and 29. The services included class work, youth forum, prayer service, church school, and talks on vital topics by prominent leaders in several lines of activity.

The Sunday afternoon service was in charge of the music department, the two Chicago choirs and Deselm orchestra giving concerts. This conference was one of the most successful of its

kind held in the district in recent years.

Two have recently been added to Plano membership, Sister Bertha Cummings, a young mother, and Sister Viola Reynolds, a member of the Zion Builders Class.

Sister Aurilla Moore has had the misfortune to break her right wrist.

### Lorain, Ohio

#### Priesthood Strengthened by Four New Members

Lorain Branch has been richly blessed during the past few months. Easter Sunday four members were added to the ranks of the priesthood, to assist the presiding officer, Elder C. G. Minkler.

The combined sacrament and ordination service held on Easter Sunday was most impressive. Present at these services, as visiting members of the priesthood, were Patriarch G. W. Robley, Elders F. T. Haynes and J. A. McNeil, and Priest Harvey Spiller, all of Cleveland.

After the administration of the emblems, the ordination service was commenced, Brother J. A. McNeil giving the charge to the candidates. Lee C. Minkler and Earl Crowford were then or-

dained to the office of priest; Joseph Kochis to the office of teacher, and Ira Lee Clement, to the office of deacon, the officiating brothers being Elders G. W. Robley, J. A. McNeil, F. T. Haynes, and C. G. Minkler.

Following the ordinations, came the testimonies of the Saints. A quartet, consisting of newly-ordained men, then sang "I'll Go Where You Want Me to Go."

### Portsmouth, Ohio

#### Fifth and Pool Streets, City View

This congregation held a two-week meeting, beginning April 8, Sunday, with Elder E. E. Williams as the first speaker. Brother Williams used Acts 16:30 for his text.

Monday, April 9, Priest Martin L. Crabtree spoke on "Preparation." Tuesday evening, Elder O. A. Rexroad used for his subject, "The Way of the Cross." James Cheffin, teacher, gave a discourse on "Authority" Wednesday evening. On the following night, Priest Donald Bealor spoke on "The Signs of the Times." Harry Culp, teacher, spoke on "The Gospel of Christ."

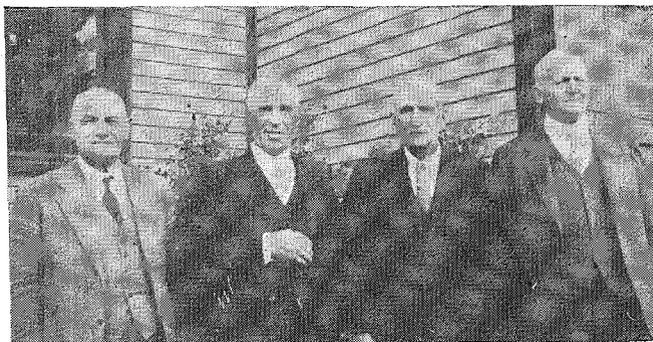
Sunday morning at 10:30, Elder Walter Culp spoke on "Eternal Salvation." Norman Pollock, teacher, was the Sunday evening speaker. Brother Pollock is a member of the Pleasant Valley Branch. April 16, Elder E. E. Williams was the speaker, and was followed on April 17 by James Cheffin. During the entire series the speakers were drawn from the priesthood, and they were allowed to choose their subject. The average attendance at meetings was nearly fifty and there was good interest.

Sunday, May 6, sacrament service was held, and the Spirit of the Master was present.

Portsmouth priesthood are a lively group, and the men are daily preparing to serve the Lord in whatever work they may be called.

A number of this branch have paid their tithing in full, and others are endeavoring to live the letter of the financial law.

### Four Michigan Priesthood Members



This picture was taken at the district conference held at Coleman, Michigan, last fall. From left to right the men are: Elder E. S. White, last year's associate district president with whom Brother Case makes his Michigan home. Elder Hubert Case, Central Michigan's district president. Patriarch George W. Burt, an old-time missionary to whom many in Central and Northern Michigan are indebted for his untiring efforts to take the gospel into isolated districts. He has also acted in the capacity of district president, and as a father in Israel he gives his blessings to many. Superannuated now, he is at his home in Beaverton, but his one desire is to serve his Master with his whole strength. The fourth member in the photograph is Elder M. A. Summerfield, of Tawas City, a spiritual father to all with whom he comes in contact.

## Briefs

### Six Baptized at Phoenix, Arizona

Six candidates were baptized recently in a swimming pool at Phoenix, according to word received from Brother Howard Miller. At the sacrament service following, they were confirmed members of the church.

### Rushtons to Sail on "Leviathan"

The sailing of the S. S. "Minnewaska," June 8, on which Apostle and Mrs. John W. Rushton were booked, has been cancelled. Brother and Sister Rushton will sail for England Saturday, June 9, on the S. S. "Leviathan."

### Nothing Easier

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character is required to set up in the grumbling business.—Earl L. Wolslagel, in "Church Management."

### Priesthood Members Aid Presiding Officer

Four young men, who will assist Elder C. G. Minkler, presiding officer at Lorain, Ohio, were ordained to the priesthood Easter Sunday. A combined ordination and sacrament service was held.

### Great Men

Great men are those who see that spiritual is stronger than any material force.—Ralph Waldo Emerson.

### Mrs. Charles Cox Returns From Europe

Mrs. Charles Cox, church woman of Independence, has returned from a three months' tour of the British Isles and Continental Europe. She visited all of the western countries with the exception of Spain.

Mrs. Cox made the trip in the interest of her work with children of kindergarten age. She made an intensive study of child development, visiting in the homes, schools, and churches, and bringing back an interesting collection of toys, books, and clothing used by the children of other lands.

### Pisgah, Iowa

#### Services Hold the Interest of Members

Services are held each Sunday with local elders in charge. Occasionally Brother Arnold Adams, of Moorhead, Iowa, is present.

Elder Scott Hough, superintendent, has made the Sunday school hour very interesting. The religio service is an hour of study, followed by a short program, in charge of Sister Cleona Watts.

Saints of this congregation were saddened by the death of Sister Bertha Meggers, a faithful worker among them. In her memory, the women of Pisgah Branch wrote a memorial.

The Mother's Day program, May 13, was appropriate and especially interesting.

The women's department is trying to serve well in its place.

Elder C. B. Woodstock's talk Sunday evening, April 29, was a treat, being filled with good thoughts and instruction.

May 13, Elder E. Y. Hunker delivered the baccalaureate address at Pisgah. A large congregation was present to hear his masterly talk.

Elder Frank Hough was the speaker, May 20, using as his text, Revelation 3: 13-20. Elder Hartnell, of Independence, Missouri, occupied the pulpit the evening of May 20.

### Birmingham, Alabama

#### Central Park Masonic Hall

Birmingham Saints are cooperating to do their best to move Zionward. Sunday school is held each Sunday morning at 9:45 at the Central Park Masonic Hall, under the leadership of Elder M. L. Salter. At eleven o'clock each Sunday, Elder V. R. Chandler or Priest C. A. Guinnand give a lecture. Brother and Sister Guinnand are a valuable addition to this group.

Elder V. R. Chandler baptized Sister Erin White, wife of Horace White. She will be a useful member, having investigated the work about two years before she joined the church.

This group has enjoyed short visits from Patriarch Fred A. Smith, Elder George Hall, and Brother W. H. Burwell.

Brother and Sister Chandler were happy to have the privilege of attending the graduation exercises at Graceland College, in Lamoni, Iowa. Their sons, Wilbur and Elbert received their diplomas, Wilbur from the department of music, and Elbert, in engineering.

Brother and Sister Booker's family motored to McKenzie, Alabama for Mother's Day. Sister Booker's mother, Sister J. R. Harper, celebrated her seventy-fifth birthday, May 13.

The women served a dinner May 3, and the proceeds were turned over to local finances.

This group is expecting a visit from Apostle M. A. McConley soon.

### Sioux City, Iowa

#### All Members Participate in Branch Program

The activities of Sioux City Branch disclose a fairly well-balanced program in which workers of all ages have been given opportunity to participate. A definite spirit of willingness to cooperate is being built up between the various groups.

Pastor C. J. Smith has carried out a well planned course of instruction through the sermons which he and the other members of the priesthood have offered. This group, augmented by the newly-ordained priests, Arthur Walbeck and Lloyd McIntyre, and Elder Arthur Thompson, have given their loyal support to the pastor in his work, and to the branch. During the Lenten season, a series of sermons on "The Resurrection" was presented, which proved to be a source of instruction.

Elder E. Y. Hunker visited this congregation May 2, and presented sermons with an inspiring message. He was present again at the sacrament service, at which time he presented a detailed explanation of President F. M. Smith's message to the priesthood regarding the sacrament. He met with the priesthood at an afternoon session, and occupied again at the evening hour when a large crowd welcomed his splendid efforts.

Elder Amos Berve, superannuated missionary and former pastor here, spent a few days at Sioux City, and on Sunday, April 29, occupied both morning and evening preaching hours.

The music department, under the direction of Sister Ferne Thompson, has provided a beautiful and dignified setting for the various services.

The women's department, reorganized into a more unified group under the supervision of the pastor and the superintendent, Sister Genevieve Sands, has been making real progress toward the ends of unity, profitable study, assistance to the branch financial department, and purposeful social activity. Weekly meetings are held alternately by the two groups long with a general meeting once a month. Two of the social events sponsored by this department, have been a Valentine party, February 14, and a mothers' and daughters' banquet, May 11. About one hundred women and girls attended the banquet. The Mother's Day program was under the direction of this group.

The young people have contributed much to the local. Their monthly third Sunday night services have become events to which these Saints look forward. Included in their recent efforts in drama were "The Governor's Shoes," "While Shepherds Watched," "Half Way to Canaan," "Barrabas," and "The Widow's Mite." In completing one of their projects they sponsored an evening of four one-act plays; a soup supper on another, and a Saint Patrick's hot dog

party. Their Sunday morning *Book of Mormon* Class is well attended, and shows a splendid interest. Sister Ramona Burnett is their sponsor.

Both adult and junior church schools offer courses of study which supply the needs of each particular group. A junior stewardship class has been organized.

Saturday, April 28, an evening of reminiscence and appreciation in honor of the pioneers of this branch was enjoyed in the home of Brother and Sister A. Calhoun. It was the occasion of their forty-sixth wedding anniversary.

This congregation was saddened during the winter months by the death of Sister Leona Connell. She leaves three small daughters.

Two young women of this branch chose March as the month for their marriage. Miss Frances Caverly was united in marriage to George Parley, March 9, while Miss Bonnie DeHarty was married to Keith Davis, March 13.

The infant son of Brother and Sister Lester Buck was blessed Sunday, May 6.

### Santa Ana, California More Conscious of Need for Zion Preparation

Three days of special services have recently been enjoyed by Santa Ana Saints. On Friday evening, May 18, Bishop D. B. Carmichael was the speaker; on Saturday evening Elder D. B. Sorden, of Los Angeles Central Branch, preached, and on Sunday three fine services were held.

At the morning preaching hour, Elder Will Teagarden, of San Bernardino, president of Southern California District, spoke on the importance of family life, stressing particularly the marriage covenant. He was preceded by the pastor, Brother Louis J. Ostertag, who gave a brief talk on the lives of three famous women, Clara Barton, Frances Willard, and Emma Smith. He pointed out the fine family lives of these women. Pictured in a life-sized album and dressed in costumes appropriate for the period, were Sister Audra Meyers representing Clara Barton, Sister D. B. Carmichael as Frances Willard, and Sister Mamie Butterfield as Emma Smith.

Brother Teagarden again addressed the Saints in the afternoon after a picnic lunch at the park, many of the members of the Long Beach Branch coming over for this service. In the evening Brother Ostertag gave the last sermon of the series.

Santa Ana Saints paid tribute to all mothers, Sunday evening, May 13, in a beautiful Mother's Day service, which had been arranged by Sister R. P. Mitchell.

The children of the branch have been having their share of good times. On the Saturday before Easter, Sister Charles Calkins, in charge of the junior department of the church school, gave a party for all the children at her home in

Orange. Games, favors, home-made ice cream, and cookies, made this an outstanding occasion for all the youngsters. Sister Taressa Koonce recently took her class of boys to Irvine Park for a steak bake, Brother Clarence Mills driving them up to the park.

The women of the branch also had a party at the home of Sister William Kuhn, their leader. As their hostess is soon to leave on an extended automobile trip, each guest brought a handkerchief as a farewell gift. Branch activities are well attended, under Brother Ostertag's direction, the meetings are planned and his spiritual sermons are building up in the Saints a deeper consciousness of the importance of zionic preparation.

### Traverse City, Michigan

#### Going Forward in Every Department

Attendance on Mother's Day was below the average due to many going to visit their mothers. There were a number of family reunions on that day.

Death has of late crossed the threshold of two homes in this branch. Brother William Sayles passed away after a lingering illness and Ambrose Scott, husband of Sister Martha Scott, of Burdickville, died May 2.

Brother Buell Shelly, of Freesoil, Michigan, president of Western Michigan District, visited this branch May 6. Local workers are always glad to have Brother Shelly with them for he brings words of cheer and encouragement.

The younger members of the Christian Legion with some of the older ones who stay young and enjoy sports of various kinds, meet at certain sand lots on Friday nights and play baseball, volley ball and other games. They also have wiener roasts.

B. H. and H. A. Doty, sr., and Ray Dick motored to South Boardman recently after some maple trees which they have transplanted to the front of the Traverse City church lot. In this task they were assisted by Brother James Davis, one of the trees being taken from his farm. The Saints hope that this tree will grow as a living monument to the work of Brother Davis, and that for many years Traverse City members will be permitted to enjoy its beauty in memory of him.

Workers are looking forward to the district conference which will convene at Cadillac, Michigan, June 9 and 10.

At the request of Traverse City Music Club the Saints' choir participated in the annual choir event at the Senior High School during National Music Week. The choir sang "*Judge Me, O God*" and a male quartet sang "*Blue Galilee*," which was illustrated by colored slides of that historic sea. This seemed to be an outstanding part of the evening's program. Sister Florence Richardson, superintendent of the music department, directs the choir.

## Briefs

### Evangelist Richard Baldwin Honored

Evangelist and Sister Richard Baldwin were honor guests at the home-coming of Baldwin Branch, near New Hamburg, Pennsylvania, May 19 and 20. Thirty years ago Brother Baldwin went into that community taking with him the gospel message. Later he organized the branch which was named in his honor, and witnessed the erection of its chapel.

At this home-coming Elder Lamont McDowell, president of the branch, baptized two of his grandchildren. Elder M. H. Headley, first president of the branch, was there to help in the day's celebration.

### Sunday School Pupil Brings Three into Church

Through the missionary efforts of a Sunday school pupil three fine young people were added to the church at West Pullman, Chicago. They are Andrea and Marjorie May and their brother, Clyde May. These are the first of their family to join the church, but others are interested and are attending regularly. The three were baptized by C. E. Evans.

### Your Worth

"You are worth the difference between the happiness you bring to the world and the happiness you take out of the world."

### Graceland's Peace Essay Contest

Eighty essays expressing the Graceland College students' attitude toward peace and war were entered in the contest sponsored by the Peace Club, and the winning essays have been announced. First place went to Dale Briggs who satirically attacked "Honor, the Infamous Virtue of Every Nation." "War Is Hell" won second place for William Graves, and Elbert Johnson placed third.

### Discover the Good

If you go forth to find the faults of humanity you will not be disappointed. They are all there. But why major in faults? Go out to discover the good in the men and women about you, and lo! you will be surprised at what a host of heroes and saints live in your homes and shops and streets.—Frank B. Fagerburg in "The Sin of Being Ordinary."

## Briefs

### Participate in National Music Week

The choir of Traverse City Branch, Michigan, accepted the invitation of the local Music Club to participate in the annual choir event at the Senior High School during National Music Week. The choir sang "Judge Me, O God," and the male quartet sang "Blue Galilee" while colored slide pictures of that historic sea were flashed on the screen. Sister Florence Richardson is director of the choir.

### True Greatness

Not wealth nor ancestry, but honorable conduct and a noble disposition make men great.—Ovid.

### Stake Reporter for Sixteen Years, Resigns

After sixteen year of faithful and continuous service as reporter to the "Herald" for Kansas City Stake, Elder W. S. Brown, the stake historian, finds that his time will not permit him to continue reportorial activities, and so he resigns his office.

During his period of service Brother Brown who is a member of the Argentine, Kansas, congregation, has seen the church thrive and flourish in his stake. From a membership of a few hundred, the number has grown to almost seventy-two hundred Saints who meet in fifteen congregations.

"Herald" editors and readers are grateful to Brother Brown for the service he has rendered as a reporter. Many times he has worked against great odds.

### Special Speakers for Santa Ana Branch

During three days of special services for Santa Ana, California, Branch, May 18-20, speakers came from over the district to enlighten and enrich the minds and spirits of the members: Bishop D. B. Carmichael, Elder D. B. Sorden, pastor of Central Church, Los Angeles; Elder Will Teagarden, of San Bernardino, president of Southern California District, and Elder Louis J. Ostertag, pastor at Santa Ana.

### Evidences of God

The entire universe is full of evidences calling attention to God.—J. A. Gillen.

## Kansas City Stake

### Central Church

The marriage of Miss La Rena Mae Bullard and Mr. Glen O. Faler, son of Mr. and Mrs. Orra Faler, took place at 8:30 p. m., May 4, at the church. Ferns, palms and large hampers of bridal wreath with pink and blue larkspur decorated the church. Pastor C. E. Wight read the ceremony. Mrs. Hazel Scott Withee gave a short program of organ music before the ceremony and accompanied Mrs. Madge Nesbitt Hoskins who sang "Because" and "Beloved, It Is Morn." Mrs. Withee played the bridal chorus from "Lohengrin." The bride was given in marriage by her uncle, Mr. James B. Gunder. Mrs. Helen Louise Scott Harrington was matron of honor. Mrs. Aileen Hutchins Smith and Miss Elizabeth Smith were the bridesmaids. Mr. Neal M. Faler acted as best man for his brother, and the groomsmen were Doctor Edward P. Nelson and Mr. George Bowser.

Mr. and Mrs. James B. Gunder were hosts at a reception following the ceremony for their niece and Mr. Faler. Mr. and Mrs. Faler left for a short wedding trip and after May 25, will be at home in Dallas, Texas. Central friends will miss this fine young couple. They wish them many years of happiness.

### Quindaro Church

Pastor H. A. Higgins, seeing the necessity of a more thorough program for the young people of this congregation between the ages of thirteen to twenty, has added to his arduous tasks the responsibility of sponsoring and directing, with the assistance of some of the younger leaders, a group that is to function within the O. B. K. organization. The purpose of this organization is to provide a more rounded out field of activities for these young people for the summer in order that their lives might be builded and molded within the church.

Sunday evening, May 6, the O. B. K.'s were in charge of the evening service, assisted by Ernest Hawkins. Otis Swart was in charge of the music. Mona Gross gave a solo. The speaker, B. O. Lungwitz, young people's director at Quindaro, gave an instructive sermon on "Home Building and Responsibilities."

Friday evening, May 4, the men's organization of the church, headed by John Gross, had a get-together in the church basement. Ernest Hawkins, Joe Davis, and Charles Graham were in charge of the entertainment. Rainshine baseball was played with Brothers Gross, Hallier and Luke starring as expert players. Brother Hallier had as his assistant on the refreshment committee, Brother Frank Murrah, who displayed his kitchen skill in making sandwiches and punch.

Sunday evening, May 13, the Orioles, directed by Thelma Carmichael and

Dorothy Bland, entertained the congregation with an initiation service. The young ladies initiated were: Nancy Lee Penticuff, Terrill Southerd, Ruth Carmichael, Anna Mae Rider, Dorothy James, Olive Hamilton, and Gladys Hawkins. The guest speaker was Mrs. C. D. Jellings, of Grandview Church. Her topic, "Mothers," was beautifully presented. Duets were sung by Gladys and Marjorie Hawkins, and Mona Gross and Vivian Palmer. Solos were sung by Victor Hill and Vivian Palmer. The choir gave special numbers. Mrs. H. A. Higgins offered prayer.

### Argentine Church

The services for Mother's Day, May 13, were well attended. Much was done and said in honor of mother. The church school sermon Sunday morning was by Elder W. S. Brown, and at 7:45 p. m., Elder Leonard Lea, of Independence, discoursed on the theme, "Mother," calling attention to the mothers who are not mentioned in history, yet who have sacrificed and courageously carried on a noble work as good mothers do.

## Home-coming for Baldwin Branch

### Near New Hamburg, Pennsylvania

Over thirty years ago, Elder Richard Baldwin took the gospel message to a community near New Hamburg, Pennsylvania. He organized a branch and witnessed the erection of the chapel, which is still standing. This branch was named in honor of its founder, and May 19 and 20, at a home-coming held there, Elder and Sister Richard Baldwin were guests of honor, the former preaching two forceful sermons. Sister Baldwin prepared a beautiful program for Sunday morning, at which time several of the children were blessed.

Between services, a basket dinner was served on the picnic grounds.

Elder Lamont McDowell, president of Baldwin Branch, baptized two of his grandchildren, who were confirmed during the afternoon service. Also at that time, speeches were made by Elders James E. Bishop, Richard Baldwin, M. H. Headley, and Lamont McDowell. Elder M. H. Headley was the first president of the branch, officiating in that office faithfully until he moved to Pittsburgh. Special music for this service a solo, was rendered by Sister Amy Glassford, and Donald and Agnes White, a duet. The Youngstown Choir sang two numbers. At the close of this service, Sister Glassford announced her plans for the music for the forthcoming Kirtland reunion.

Elder James E. Bishop preached the closing sermon. All services were well attended by the Saints from the surrounding county.

## Myrtle Point, Oregon

### Church School Rapidly Increasing

The visit of Elder Harold I. Velt this spring, greatly encouraged members of this congregation. Work was begun with new interest and zeal, and the church school has increased from nine to twenty-eight members. Inducements are offered to the primary and young people's classes to get more members, and these are creating much enthusiasm.

Myrtle Point Saints have caught the spirit of the latter-day work, and under the leadership of Pastor Walter Dancer, who is also busy with Saints at Bandon, Oregon, are anxious to build up their group.

## Young Joplin Officer Believes in Goals

### Raymond Troyer Active in Branch and District

Ambition colors and gives zest and interest to life. It pays to have a goal toward which to work and climb. These are beliefs of Brother Raymond Troyer, the young deacon who holds a multiplicity of offices in the branch at Joplin, Missouri. He believes—more than that he *knows*—that if a person wants to attain a certain goal intensely enough that he will work for it night and day, often foregoing some activity that he would greatly enjoy, he will eventually reach that goal. Raymond has proved and is yet proving that.

He now holds a position on the *Joplin Globe and News Herald*. He is interested in journalism. More than that he has an active and growing interest in the church. He is serving as church school director of the local branch and also as solicitor and bishop's agent. He is, in addition to these offices, the publicity agent of the district.

At the age of twelve years Raymond began to sell papers on the street to help with the family expenses. His father was not physically able to provide for the large family of boys and girls. Because people saw that the boy was a dependable youngster, always on his corner and on the job, they began to give him other work. After a year's time he was working on Saturday night in the mailing room, and sometimes he worked from one to four mornings during the week.

When he finished the eighth grade, Raymond's friends supposed that he would quit school and go to work. They knew that his parents would be unable to help him through high school. But the lad had other ideas. With boyish determination and resolution he entered high school and put himself through the four years, sometimes helping with home expenses. When a junior, he refused a whole-time remunerative job, maintaining that he must finish school.

As he could he was laying aside a small sum each week toward helping

him in college. He had a desire to qualify for efficient and trained service.

Raymond graduated from high school in 1927. He was a member of the Na-



RAYMOND TROYER

tional Honor Society. At that time he was offered a free trip to Europe, but he remained at home to work in order that in the fall he might enter Graceland.

Three years at Graceland College, all on his own, go also to this young man's credit. He was a diligent worker and student. There he made himself known as a journalist. He served as editor of the *Graceland Record* now called *Graceland Tower*, and, using his nickname, "Duke," as a pen name, he contributed several stories to *Stepping Stones*.

## District Officers Visit Marlin, Texas

### C. W. Tischer and A. V. Arnold Hold Week-end Services

Elder C. W. Tischer, president of Central Texas District, and A. V. Arnold, district treasurer, of Houston, went to Marlin, Texas, May 19, to visit Saints in that locality.

Preaching services were held by Brother Tischer Saturday evening in the home of Brother J. R. Allen, branch president at Marlin, and there were church school and preaching services Sunday morning. All meetings were well attended, and good interest was shown.

Brother Allen is arranging a harbor in the woods near his home where church school and preaching services can be held. It is difficult, on account of distance, for some of the members to attend when services are held at the schoolhouse. These good people are trying hard to keep up interest and uphold the gospel banner in this vicinity, and were very hospitable to and appreciative of the visit from district officers.

## Independence

### Stone Church

Apostle John W. Rushton's farewell sermon to the Stone Church congregation Sunday night was a powerful discourse based on the Scripture reading from Luke 12:1-21. Taking the rich man to whom God said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" as an example, the speaker presented a clear analysis of human folly. First, the man measured life's values in terms of the material; second, he forgot that he only held a life's interest in what he had and he was unfaithful to his stewardship; and third, he left God out of the picture.

Speaking to a large congregation of Saints and their neighbors and friends, Brother Rushton applied this man's folly to the folly of the average individual of today. More than that, he named and applied to our nation today the five fundamental causes of Rome's fall as they are given by the historian, Lecky.

Music by the Stone Church Choir, directed by Paul N. Craig, gave the sermon an appropriate setting. Mrs. Hazel Scott Withee was the organist, and Mrs. Jeannette Craig the pianist. There was a baritone solo by Virgil Woodside.

Brother Rushton is a popular speaker in Independence both with church people and with high school boys and girls. All wish him Godspeed as with Mrs. Rushton, he sails for England on the *S. S. Leviathan*, June 9.

Violin music played by Gomer Cool, and accompanied by Robert Miller, organist, opened the morning service Sunday. The musical program which followed fitted into an inspirational background for the sermon. LeRoy Smith sang "*Ave Maria*," and the choir, led by Paul N. Craig, sang "*The Heavens Are Telling*," with piano and organ accompaniment. The soloists of the anthem were Mrs. Nina G. Smith, Albert Brackenbury, and Elbert Dempsey.

Elder J. A. Gillen, the morning speaker, was assisted during the service by Elders H. G. Barto and Israel A. Smith.

Miss Faye Van Trump and Guinn Bronson, a popular young couple of this congregation, were united in marriage May 26, at 3 p. m., by President Elbert A. Smith, in the presence of about forty relatives and close friends at the home of the bride's parents, Mr. and Mrs. David Van Trump. The bridal pair were attended during the ceremony by Miss Fern Van Trump, sister of the bride, and Clay Bronson, brother of the bridegroom. For several years the bride has been a faithful worker in the junior department. The bridegroom, son of Mrs. W. G. Bronson, is president of both the Y. P. R. and the To-Ko-Lon classes, a dependable helper in the young people's division. Mr. and Mrs. Bronson took a

week-end wedding trip to the Ozarks. They will make Independence their home.

The five Independence young people who graduated in the thirty-eighth annual commencement of Graceland College, May 24, have come home laden with honors and happy memories. They are Anita May, public school music, voice, and piano; Vida E. Butterworth, science; Alice Olena Plain, home economics; Cecil Parrish, teacher training, and William Howard Snead, pre-medic. Miss May, Miss Butterworth, and Miss Plain are all members of the Lambda Delta Sigma Honor Society. Miss May received one of the three gold seal Graceland scholarship awards given to members of the graduating class. She gave two graduate recitals, and received three diplomas.

Mrs. H. E. Wilke, of Dallas, Texas, who has been in Research Hospital, Kansas City, Missouri, for some time, returned to her home May 24.

### Second Church

Elder A. W. Whiting was the Sunday morning speaker, and his topic was "*The Prophetic Mission of Joseph Smith.*" The choir sang as a special number the hymn "*Tenderly, Tenderly, Lead Thou Me On.*"

"*The Value of Prayer,*" was the theme of Gordon Cable at the junior service. A story, "*How Prayer Helped a Sick Child,*" was told by Geneva Edmunds.

An organ prelude by Mrs. Sam Inman opened the evening service, Pastor Will Inman in charge. Elder T. A. Beck, the speaker, used for his subject, "*The Vision of Opportunity.*" Special music was furnished by the ladies' quartet from the Stone Church.

At two-thirty Sunday afternoon a meeting was held for all the women of Second Church District.

### Walnut Park Church

Sunday, May 20, the church school program period was given over to exercised honoring Walnut Park young people who had completed the four-year high school course. Those graduating from William Chrisman High School in Independence were Alice Brown, Leona Hartman, Edgar Lanpher, Louis Herbst, Drexel Mollison, Fae Gordon, Frances Bryant, Clara Reed, Bethene Barnhardt, Vivian Sackman, Robert Wenzholz and Ruth Bricker. In addition to these Lois Barwise completed the course at the Bonner Springs, Kansas, High School, and Jessie Anderson at St. Mary's Academy.

On Sunday, May 27, the assistant superintendent, Odess Athey, read to the church school the history of the hymn, "*Rock of Ages,*" giving a short biography of the composer and the author of the words of the familiar old hymn. Following this the hymn was sung by a mixed quartet composed of Arlon Chapman, Dorothy Phillips, Evelyn Phillips and Milford Nace.

A patriotic program was given at the eleven o'clock hour Sunday morning, members of the local chapter of Spanish War Veterans and the ladies' auxiliary occupying seats on the platform. The service opened with a march by the orchestra, followed by prayer by Brother W. B. Haskins, a member of the war veterans' organization. The choir sang "*America, the Beautiful,*" and the orchestra played "*Faith of Our Fathers.*" Elder J. W. A. Bailey spoke along patriotic lines, and the service ended with the singing of two verses to the tune of "*America.*" Before the talk by Brother Bailey, Frederick Franklin, infant son of Brother and Sister C. W. Beaver, was blessed by Elders W. T. Gard and Royden Barnhardt.

Pastor Frank McDonald is out of the city for about three weeks, and C. G. Closson, church school superintendent, with the aid of other members of the local priesthood, is taking care of the pastoral work in his absence.

The matter of meetings for the summer was brought up at the morning service and the congregation voted that no meetings should be held at the church on Sunday evenings during the summer but that they would unite with the other churches in Zion in supporting the services to be held on the Campus.

Due to the fact that Margaret Chapman, vice-president of the A. W. Z. Class, has left the city, an election was held to fill the vacancy and Joseph Price was chosen. At this time also Fay Brown was elected captain of the girls' playground ball team for this class.

While attendance at religio is falling off some as usual during the summer months, approximately one hundred are attending classes and many more are present when the program period arrives. Sunday evening numbers on the program were a violin solo by Bethene Barnhardt, a vocal duet by Frances Bullard and Virginia Lee Taylor, and the reading of three poems by Kenneth Morford.

The speaker at seven-thirty Sunday evening was Patriarch Ammon White.

Tuesday evening, May 22, twenty members of the Swastika Class met at the home of Audrey Horn and went in a group to the home of Grace Wille to surprise her on the occasion of her eighteenth birthday. The evening was spent in consuming refreshments and playing games.

Preparations have been made for the formation of a playground ball league in the Walnut Park congregation. Captains have been chosen and the schedule will open with two games on Thursday evenings, May 31.

### Enoch Hill Church

The women's department have chosen Elder George Jenkins for their teacher each Thursday afternoon in the study of the *Doctrine and Covenants*. Their former teacher, Elder William Shake-

spere, will be at Lamoni, Iowa, for sometime.

The young people have re-surfaced their volley ball court, and are ready to begin their tournament this week, meeting with East Independence.

A troop of Girl Scouts have been organized under the supervision of Sister Alberta Cox, and are making rapid progress.

The deacons meet for a study class each Monday evening.

At the church school worship period, Brother Richard Maloney played a piano solo. Marjory Thomas and Pearl Christensen sang "*A Bird With a Broken Pinion.*" This congregation was happy to have Brother Millard Pace with them once again. Brother Pace is their assistant church school director.

Elder C. A. Kress was the Sunday morning speaker, taking his text from Matthew 21. At the morning service, Sisters Charles Warren and Millard Pace sang "*Have You Counted the Cost?*"

A quartet composed of Ruth Hayes, Ruby Johnson, Rilla Johnson, and May Worth sang "*Grateful, O Lord, Am I.*" Elder H. E. Winegar was the evening speaker.

J. W. Woods is able to be about again. He hurt his back while at work at the Sanitarium.

### Spring Branch Church

Pastor M. C. Jacobsen, the Sunday morning speaker, chose his text from John 10:10 and the theme, "*The More Abundant Life.*" The choir sang "*He Came to Redeem the World.*"

Sister Jalmer Nelson presented the program for the evening church school. There were two numbers by Shirley Good. Wilda Nelson played an organ number. Francis Tankard played "*Minuet in G,*" and Mrs. O. K. Peters played a Russian number.

Elder D. S. McNamara was the evening speaker, and his discourse presented the desirability of righteousness and told the story of some who have given their lives that our nation might live. For a text he chose Proverbs 14:34. Boy Scouts marched to the platform and assisted in the program.

On Monday night there was a farewell party for Arthur Peer and family who are moving soon to East Independence and for Rose Murdock who will make her home in Independence.

### Gudgell Park Church

Elder C. K. Green, of Walnut Park, was here for the Sacrament service May 7, and made the opening talk. In the evening Elder A. K. Dillie spoke on "*Building Lives.*"

There was fine attendance at Sunday school on the thirteenth and throughout the day in spite of the rain. Brother M. Cleland gave the Mother's Day address at eleven o'clock. Elder C. A. Kress was the speaker at seven-thirty.

In the morning on May 20, Walter Chapman, pastor, occupied the stand. The burden of his talk was "Awake and prepare yourselves for the tasks of tomorrow." He urged that not one in the congregation should rest until he has obtained for himself those spiritual experiences which will help him at all times to stand steadfastly for the right.

In place of the usual religio program, Brother B. E. Blodgett, from Second Church, used the time in recounting some of the many spiritual experiences he has had during his sixty-eight years of service in the church. They were strengthening to the faith of old and young.

At night Doctor F. J. Lewis brought an inspiring sermon showing the Saints' need of approaching God with a greater degree of sincerity if the church is ever able to go out and convey its message to a dying world.

The morning speaker on the twenty-seventh was Elder J. D. Gault and he announced his subject as "The Church." He spoke of the high ideals for which the church stands, and said that if the members are to stand by the church they must live up to the high ideals for which it stands.

Gomer Wells spoke interestingly to the religio class and also at seven-thirty.

## "The Key"

By C. J. Lant

In everything in this life, we have learned to believe that there is a "Key" and unless we have this key or find it in our search for "More Light" we will no doubt struggle on forever without reaching any definite goal; because we do not know what it is that we are searching for.

Christ is the "Key" to the Christian religion, and you and I are the instruments through which Christ is to manifest himself to humankind in spreading his gospel and building his kingdom.

In every walk of life and in every community there are "Key" men and "Key" positions, held by responsible men and women; and it is through these individuals that the success of any given work or promotion of a plan and its development finds its ultimate establishment.

These men and women must be stable individuals; not given to running hither and yon; here today and in New York tomorrow; men and women who are not only willing to give a tenth, but who stand willing and ready to give their all that the cause may be a success.

A true Latter Day Saint family should be just such a family; and the establishment of a home, no matter how humble, should be the chief aim of every church family—a home wherein cleanliness should link arms with the Godliness.

Then like a jewel, though in a crude setting, this or these families; will prove

themselves the "Backbone or the Key" that will produce the material that will ultimately establish the Kingdom.

## Zion's Christian Legion

### THE WORK OF THE DIRECTOR OF PUBLICITY

By D. T. Williams

We would like first of all to point out what significance attaches to this office through the avenue of an illustration. Just preceding the General Convention held at Saginaw, March 25, the author of these lines sat down to the typewriter and sketched off a news story having to do with the high points of the coming event and sent it out to fifty branch presidents requesting them to get the matter into their local papers.

As far as I have been informed this article, taking ten inches space, was printed full length in almost all these papers. For the sake of the illustration let us say that the fifty newspapers printed the full ten inches. Ten inches, time fifty newspapers, would amount to five hundred inches of space used for this story. Many of the medium size papers charge \$1.00 an inch for advertising space. Therefore, because someone took the trouble to write this item and because we had an organization to handle it we were able to get \$500 worth of advertising free.

And the advantage we get through this kind of work is that we are allowed to write our own copy. Otherwise the world writes it for us and in the past they have not given us a very fair representation. We find, too, that newspaper men are almost always ready to accept a story when it is well written and when it is backed by the facts.

It is anticipated that the Director of Publicity will have his representatives in every branch and district in this regional territory and that he will get out a story that will attract the public eye at least once a quarter and oftener when possible. Then, too, all district and local directors of publicity will be expected to watch for the opportunity to get news into the local papers having to do with the work of the church as well as with the activities of the Legion.

We are in the act now of creating a credit system in the organization which will indicate when any officer is falling down on the job and through this system every publicity director will be given the privilege of judging his efficiency or lack of efficiency by contrasting his work with that of others. We must have efficiency in service if this organization is to succeed. We will have more to say concerning this matter of credits later.

Today is your opportunity—Tomorrow, some other fellow's.

## The Bulletin Board

### Pastoral

*Branch presidents and members of Rock Island District, greetings:* The annual young people's convention and district conference will be held at Rock Island, Illinois, June 15-17. This date has been chosen to accommodate the principal speakers who are to be present. The convention will open with a program Friday night sponsored by the local branch. The usual order of meetings will be had Saturday and Sunday. The conference business session will be held at 2 p. m. Saturday and a district priesthood meeting will be provided for at 2:30 p. m. Sunday. Missionary R. E. Davey will be present to conduct the class work and other activities for the young people, and Apostle J. F. Garver will conduct district activities. It is desired that as many young people and priesthood as possible be present. All district officers are requested to have their written reports in the hands of the secretary in time for the business session. The general officers are asking district presidents to make a personal visit in the home of every member of the priesthood in the district, and every branch president to visit the home of every member of the priesthood in his branch as soon as convenient. The district president will give most of his attention during the summer to the priesthood. Regular priesthood study classes are recommended in every branch where we have the material for such work. We shall perhaps arrange for regional meetings of the priesthood, branch presidents, church school directors, solicitors and branch clerks during the summer.—E. R. Davis, district president.

### Conference Notices

New York District will meet in conference with Buffalo Branch, June 2 and 3. The opening meeting will be one for the priesthood at 2 p. m. Saturday, Apostle Paul M. Hanson in charge. Business meeting will come at 3 p. m.; cafeteria supper, served by the women's department, from 5:30 to 6:30; program, 7 p. m. On Sunday the first meeting, sacrament, will be at 9 a. m.; unified service at 10:45; a playlet and program at 2:30 p. m., and vespers and musical program at 4 p. m. All members of the Melchisedec priesthood, please make report to District President P. L. Weegar, 1721 Main Street, Buffalo.—Anna M. Lloyd, secretary, 387 Lafayette Avenue, Buffalo, New York.

### Conference-Reunion Notice

The conference and reunion of Central Texas District will convene at Hearne, Texas, at the permanent reunion grounds four miles east of Hearne, July 13 to 22, inclusive. Business meeting Saturday,

July 14, and the balance of the time will be spent as profitably as a reunion can be made. It will be well worth the while of the Saints and their friends to attend this meeting throughout the time. Let everyone come duly prepared for a spiritual uplift.—C. M. Mitchell, district secretary, Route 4, Bryan, Texas.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

- | District                     | Place               | Time             |
|------------------------------|---------------------|------------------|
| North Dakota,                | Minot,              | June 23-July 1.  |
| Minnesota and No. Wisconsin, | Chetek,             | June 30-July 4.  |
| Owen Sound,                  | Port Elgin,         | July 1-8.        |
| Southern California,         | Laguna Beach,       | July 6-15.       |
| Alberta,                     | Calgary,            | July 13-15.      |
| Central Texas,               | Hearne,             | July 13-22.      |
| No. Saskatchewan,            | Shellbrook,         | July 19-22.      |
| No. California,              | Irrington,          | July 20-29.      |
| S. W. Texas,                 | Bandera, Texas,     | July 20-29.      |
| Kentucky and Tennessee,      | Puryear, Tennessee, | July 21-29.      |
| Lamoni,                      | Lamoni,             | July 27-Aug. 5.  |
| Western Montana,             | Race Track,         | July 27-Aug. 5.  |
| Nauvoo,                      | Nauvoo,             | July 27-Aug. 5.  |
| Southern New England,        | Onset,              | July 28-Aug. 12. |
| Toronto,                     | Lowbanks,           | July 28-Aug. 13. |
| Northwestern,                | Silver Lake,        | Aug. 3-12.       |
| Northwestern Michigan,       | Park of Pines,      | Aug. 3-12.       |
| Western Oklahoma,            | Canton, Oklahoma,   | Aug. 3-12.       |
| Spring River,                | Columbus, Kansas,   | Aug. 3-12.       |
| Kirtland,                    | Kirtland,           | Aug. 9-19.       |
| Des Moines,                  | Des Moines,         | Aug. 10-19.      |
| Northwest Iowa,              | Woodbine,           | Aug. 10-19.      |
| S. E. Illinois,              | Brush Creek,        | Aug. 10-19.      |
| Far West,                    | Stewartsville,      | Aug. 16-26.      |
| Eastern Colorado,            | Colorado Springs,   | Aug. 16-26.      |
| Central Michigan,            | Midland,            | Aug. 17-26.      |
| Idaho,                       | Hagerman,           | Aug. 17-26.      |
| Maine,                       | Brooksville,        | Aug. 18-26.      |
| Southwest Iowa,              | Council Bluffs,     | Aug. 24-Sept. 2. |
| Eastern Montana,             | Fairview,           | Aug. 30-Sept. 2. |

**Conference Notice**

Nauvoo district conference will meet at the Saints' church, 2929 Avenue "L," Fort Madison, Iowa, June 16, and 17. First meeting will be 2 p. m., June 26. Services all day Sunday. Basket dinner at noon. We expect a general church officer to be with us.—F. T. Mussell, district president; W. H. Gunn, district secretary.

**Our Departed Ones**

LAMONT.—Stewart Lamont was born at Dunnville, Ontario, September 7, 1860, and moved when a child with his parents, to

Strathroy, Ontario. In young manhood he moved to Chatham, where for many years he worked for the Chatham Wagon Workers. Later he worked for the Canadian Government in the Excise Department. From that position he retired four years ago with a pension. He was active in social, temperance, political, and fraternal circles in his home city, and was honored by them on different occasions by being chosen an active officer. He was baptized into the church July 10, 1902. Was ordained a priest October 12, 1902, an elder, October 25, 1903, and a high priest, October 8, 1910. In 1902, Chatham Branch chose him to act as president, an office he held twenty years. For several of those years he also served as vice president of Chatham District. Possibly his greatest activity was as president of Chatham District reunion which office he held a dozen years building the gathering from one of twenty-two small tents in 1911, to one of the largest and best known reunions in the church. The attendance there on one Sunday was estimated to be about ten thousand. He passed away January 15, 1934, quite suddenly. Left to mourn are his wife, a daughter, Mrs. Verilyn Clark, and three grandchildren. The funeral at his late residence was largely attended. Elder A. R. Hewitt was in charge and Elder Robert F. Brown preached the sermon, Elder D. J. Williams assisting. A. R. Hewitt conducted the grave-side service, followed by the Masonic service of which society he was a member for years.

PHILLIPS.—John Phillips, son of Joseph and Martha Phillips, was born near Xenia, Illinois, May 12, 1859. He was united in marriage January 16, 1883 to Lucy Stonecipher. Two children were born to this union. His wife preceded him in death August 17, 1903. He and his wife were baptized into the Latter Day Saint Church in 1900, by Elder F. M. Slover. He was always noted for his punctuality in keeping any promise; he was honest and fair in all his transactions and served in many positions of trust and responsibility. For a number of years he was secretary of the Farmers' Mutual Insurance Company and more recently was connected with the First National Bank of Xenia, Illinois, where he was supervisor of loans. In all his various trusts he discharged his duties with ability and efficiency. His home was noted for its hospitality and no one who came to claim the hospitality it afforded was ever turned away. On account of failing health he retired from active duties about two years ago and since that time had made his home at Cisne. For the past eight weeks he has been confined to his bed at the home of his son, where he passed peacefully away April 16, 1934. He is survived by his son, Dr. W. E. Phillips, of Cisne; a daughter Mrs. Maud Majors, of near Xenia, five granddaughters, and one great-

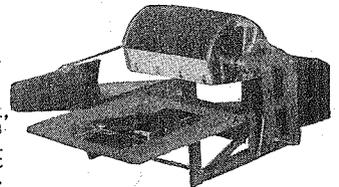
grandson. Funeral services were conducted from the Saints' church at Brush Creek by Elder R. H. Henson assisted by Elder Wm. Clements Wednesday afternoon. Interment was in the Mount Pleasant Cemetery.

CHEZEM.—Steve Chezem was born near Perrysville, Indiana, April 8, 1852. Passed away at his home April 9, 1934. On October 1, 1871, he married Miss Lydia Snelsow, and to them six children were born. Four preceded him in death. His companion having passed away, he was married to Mrs. Emma Pierson February 23, 1892. Brother Chezem first united with the Christian Church August 9, 1896. Later he united with the Reorganized Church of Jesus Christ of Latter Day Saints, and was a firm believer of the gospel. In 1903, he and his wife, who also was a member, moved to their farm near Hepler, Kansas, where he died. Always he exerted his influence to bring missionaries to his community. Meetings were held in his home, in the town and in nearby schoolhouses, and some twenty or twenty-five people came into the church. Brother Chezem was an honest and upright man; he paid his tithing and lived the law to the best of his ability. The funeral was conducted from the Methodist Church at Hepler April 11, Elder Lee Quick preaching the sermon. Interment was in the Hepler Cemetery.

DUNCAN.—Mary Maxine Duncan was born March 23, 1923, and departed this life March 31, 1934, at Maryland Heights, Missouri. She became a member of the church June 13, 1933. Left to mourn are her mother, father, one sister, two half-sisters, and two half-brothers. The funeral was held at Overland, Missouri, Elder T. J. Elliott officiating.

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**SHERRILL.**—John William Sherrill was born at Cat Springs, Texas, February 11, 1868. Died April 4, 1934, following a short illness. He moved to the Cooks Point community, near Caldwell, Texas, at the age of three years with his parents, William M. and Elizabeth Sherrill, where his life was spent. He became a member of the church January 14, 1889, and lived his convictions consistently throughout his life. His religion was truly to "do unto others as you would have them do unto you." In November 1889, he married Miss Frances Nunley and to them were born two sons and one daughter: Emery M., of Austin, Texas; Mrs. J. W. Mitchell, and Thomas O., of Caldwell, Texas, all living. Besides his wife and children he is survived by two brothers, Doctor Carl A. Sherrill, of Medina, Texas, and Doctor Ethan A. Sherrill, of Houston, Texas, and numerous other relatives. The funeral service was held from his late residence at four o'clock the afternoon, April 5, Brother Ira L. Snedeker, of Houston, Texas, was in charge. Burial was in the Draper Cemetery, nearby, near his father and mother.

**HUGHES.**—Julia Hughes was born in Mississippi, June 10, 1869, and departed this life May 7, 1934, at her home near Fisher, Arkansas. She united with the Reorganized Church of Jesus Christ of Latter Day Saints August 2, 1916, and lived a faithful life. She leaves her husband, one son, Wesley Eubanks, three grandchildren, and many relatives and friends. Services were held in Hickory Ridge Baptist Church, the sermon was by Elder A. M. Baker, assisted by A. Ziegenhorn.

**DROWN.**—Joseph H. Drown, for thirty-five years a resident of Independence, Missouri, and a member of the church since boyhood, died at the Independence Sanitarium, May 15, as the result of a paralytic stroke which he suffered the preceding Saturday night. For many years he engaged in the land development business in Kansas City, but for the past five years he has been inactive because of ill health. He was born at White Rock, Michigan. Surviving him are his wife, Mrs. Grace Drown, his daughter, Mariamne Drown, both of the home address; a sister, Mrs. Orpha Snail, of Kansas City; two brothers, George Drown, of Kansas City, and A. H. Drown, of Los Angeles, California. The funeral was conducted from the Stahl Funeral Home, May 17, Elder John F. Sheehy preaching the sermon. Interment was in Mound Grove Cemetery.

**ROWLAND.**—Havord K. Rowland was born January 25, 1860, in Kentucky, and passed away April 25, 1934. He moved to Oklahoma in 1889, taking a homestead at Piedmont, a little town about thirty miles from Oklahoma City. He lived there until last summer, when he moved with his wife to Oklahoma City, there making his home. He became a member of the church August 12, 1894; was ordained a priest February 21, 1895, and an elder, August 30, 1908. He was united in marriage to Anna Ratcliff, March 31, 1897. Left to mourn are his wife; one son Rex; a sister Mrs. W. M. True, of El Reno, Oklahoma, and two grandchildren. The sermon was preached from the Baptist church at Piedmont, to a group of over three hundred friends, by Elder E. L. Kemp, pastor of the Oklahoma City branch, assisted by Elder H. V. Piatt, of El Reno. Interment was in Piedmont, Oklahoma.

**HOFSTETTER.**—Joseph C. Hofstetter, son of August and Hannah Fuller Hofstetter, was born June 6, 1894, at Peoria, Illinois, and departed this life May 13, 1934, at the Peoria Municipal Tuberculosis Sanatorium, where he had been a month. He united with the church November 8, 1914, and remained a faithful member until his death. He is survived by a daughter, Mrs. C. E. Smith, of Buckner, Illinois; three sons, Carl, Robert, and Vincent, of Benton, Illinois; a granddaughter, Betty J. Smith, of Buckner Illinois; three brothers, William A., of Ottumwa, Iowa; and Louis F. Runge and Leonard Hofstetter, of Peoria; three sisters, Mrs. Henry Dozard and Mrs. E. J. Dudden, of Peoria, and Mrs. G. B. Boon, of Berwyn, Illinois. Interment was in the Spring Dale Cemetery, Peoria.

**LESLIE.**—Isabella McInnis was born March 8, 1862, in Grey County, Ontario, and departed this life in Saint Joseph's hospital, May 20, 1934. She was united in marriage to Albert J. Leslie, December 9, 1891, who died seven years ago. She became a member of the church July 11, 1914, and took real interest in all the activities of the church up to the day of her fatal illness. Her son, Roy, of Walk-

erville, Ontario, with his wife and daughter, are left to mourn, also her only surviving brother, Donald, of Toronto, and many friends. The largely attended funeral service was held in the Toronto church, in charge of Elder James Pycock. Interment was in Park Lawn Cemetery.

**WILLIAMS.**—Anna Izatt F. Williams was born at Clonghmanan, Scotland, October 6, 1843, and departed this life May 14, 1934, at her home at Caseyville, Illinois, after an illness of several months. She became a member of the Church of Jesus Christ of Latter Day Saints in Scotland, when a child in her father's home, but later in July, 1865, she was rebaptized into the Reorganization at Saint Louis, Missouri. Her long life was one of earnest and devoted service, not only to her faith, but to her family and those with whom she associated. She leaves to mourn, one son, two daughters, seven grandchildren, one great-grandchild, other relatives, and many friends. Funeral services were held from the home at Caseyville, May 16, 1934, Elder George F. Barraclough, officiating. Interment was in the Caseyville Cemetery.

**COUEY.**—Hazel Viola Lindsey was born May 29, 1902, at Grant Center, Iowa. When a child of six, she moved with her parents to Sentinel Butte, North Dakota, and later graduated from the high school there. In 1919, she with her parents moved to Fargo. April 25, 1923, she was united in marriage to Ralph E. Couey. Theirs was a happy union; four small children are left to mourn the loss of a good mother. She passed away in a Milwaukee, Wisconsin, hospital, May 19, 1934. Funeral services were held at Milwaukee, May 22, the sermon being by Elder Leonard Houghton, assisted by F. V. Dreyer. Interment was in Pinelawn Cemetery, a large number of friends and relatives attending. Besides her husband and children, Mrs. Couey is survived by other relatives and many friends. She was baptized into the church in 1914, near Sentinel Butte. Lived a beautiful Christian life being active in church work, and loved and admired by all who knew her. She filled her years with the best service she was able to render to her parents, husband, children and her Master.

**SAUNDERS.**—Frances Derschell, daughter of Michael and Sarah Miller Derschell, was born at Elma, Erie County, New York, June 15, 1859, and departed this life April 3, 1934. At the age of nine years, she moved with her parents to Lake County, where the family lived on their homestead two miles north of what later became the village of Chase. She was united in marriage to George W. Saunders, September 12, 1876, and lived on the farm that was her late home for forty-three years. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, October 4, 1888, at Chase, Michigan, by Elder J. J. Cornish, and remained a faithful Saint throughout her life. She leaves to mourn, two children, Howard E. Saunders and Hazel H. Saunders; a foster-son, James Sutherland; one granddaughter; one adopted grandson; four great-grandchildren; other relatives, and friends. Funeral services were held April 6, James Sutherland officiating. Interment was in Chase Township Cemetery.

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Sunday, 5:00 p. m., Vesper Service, Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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# *The* SAINTS' HERALD

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## Is Democracy About to End?

By G. N. Briggs

President of Graceland College

## On Contemplating Pain

By Geoffrey Gillard

## More Travel Notes

By John W. Rushton

## The Problem of the Ages

By Berwyn O. Lungwitz

# THE SAINTS' HERALD

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Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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## The Pigeonhole

### ■ A Parent's Prayer

I have a boy to bring up.

Help me to perform my task with wisdom and kindness and good cheer.

Help me always to see him clearly as he is. Let not my pride in him hide his faults. Let not my fear for him magnify my doubts and fears until I make him doubting and fearful in his turn.

I have a boy to bring up.

Give me great patience and a long memory. Let me remember the hard places in my own youth, so that I may help when I see him struggling as I struggled then.

Let me remember the things that made me glad, lest I sweating in the toil and strain of life, forget a little child's laughter is the light of life.

So guide and direct me that I may do this service to the Glory of God, the service of my country and to my son's happiness. (From the Del Monte radio program.)

### ■ The New Freedom

The story of one of our own young church men forms an interesting parallel with the paragraphs entitled "Back to the Land" that recently appeared in this column.

Ralph (that is not his real name) just lost his job. At the factory where he worked there has been a fight to unionize the employees, and Ralph stayed faithful to the company, running risk of injuries during the strike. The strikers won, and now Ralph has been let out. Yes, he received a nice letter that will recommend him to an employer, but it won't buy groceries or pay rent.

If he were still living in town in a furnished apartment, the situation would be dangerous; but he doesn't. At an earlier crisis in the Depression he left town and went on a little farm. Since then he has been raising his own food in all spare time, and earning wages whenever he could get a job. When the job failed him, he had his winter's food practically all put up in jars in his cellar, and he had grown it in his own garden.

Some day Ralph is going to own a piece of land, and he will know by that time how best to manage it. He will be able to give up factory slavery entirely, and nobody will be able to fire him or reduce his wages. His break for freedom is a new kind of pioneering and there are many young people starving and hoping for city jobs who might do better in the country.

### ■ The Other Half

Pigeon (sententiously): "One half the world doesn't know how the other half lives."

Pigeonette: "And the worst of it is, they don't care."

Pigeon: "But they suspect that it is by graft."

Pigeonette: "And they are probably half right."

Pigeon: "I wonder, who *are* the other half?"

Pigeonette: "The other half includes anybody who drives a cheaper car than you do."

# Editorial

## Graceland College Completes Thirty-ninth Year

GRACELAND COLLEGE has just completed its thirty-ninth academic year. In all this time it has been developing in its ability to furnish training under steadily improving conditions for young men and women of the church. Graceland has tied the loyalty of many young people to the church and its program, and has contributed much leadership material through its training of young men for the ministry and young women for other services. Because the emphasis has been equally divided between the building of character and the imparting of instruction, it has performed a superior service for the church not obtainable in any other institution.

**A Tribute** From its earliest beginnings, Graceland has survived because of the loyalty and service of men and women who believe in the cause of education. The vision of Marietta Walker, the practical support of Bishop E. L. Kelley, and the steady encouragement of President Joseph Smith made Graceland possible. Many other fine men and women of an earlier day contributed generously in both work and money to the growth and security of the college. Presidents, instructors, business managers, and friends have all sacrificed to keep Graceland going in difficult times.

**President Briggs** It was in the fall of 1915 that George N. Briggs, with a fine record of educational experience, came to be president of the college. He has just completed his nineteenth year as president. Twelve months hence, Graceland will have completed its fortieth year, and President Briggs, his twentieth at the head of the institution. Under his administration, Graceland has obtained her fine new buildings, has received recognition and scholastic standing of which we may be proud, has greatly improved the beautiful campus, and has increased its service to the church. President Briggs will gladly divide credit with the loyal and faithful helpers who have assisted him in these accomplishments. In this issue of the *Herald* we present one of his articles and a tribute to him by a former Graceland student. We are proud to honor President Briggs for his long years of service.

**Graceland Contribution** Graceland is better appreciated today than ever before, and I believe there is a growth of affection and understanding among church people for the college. We believe that this

understanding has been improved by the fine educational articles contributed to our columns by the Graceland faculty. There is a closer sympathy between the college and the intellectual life of the church.

**Where Will They Go?** This fall our boys and girls will be choosing a place to go to continue their education. There is no better place than Graceland for parents to send them. There is no place where their moral integrity will be better protected, nor where character and spirituality will receive greater opportunities for growth. Graceland offers splendid advantages for giving to our young people the very best that parents could want for them.

L. L.

## Patriarch W. A. McDowell Passes

In the passing of Patriarch Willis A. McDowell the church suffers again the loss of a stalwart worker in the Cause. His record as a churchman and representative covers many years of active service, always cheerfully given and efficiently rendered. His faithfulness, unswerving devotion and unflinching loyalty, won for him the friendship and love of hundreds of Saints, especially among those to whom his ministry of service was rendered. Those who mourn with the family of our departed brother are legion; but in the midst of our sorrow we feel a sense of pride in our recollection of the saintly life of religious devotion led by our brother, and are thankful that he was permitted of God to have labored among and for us.

The *Herald* extends greetings of sympathy to the widow and family.

F. M. SMITH

The difference in two men is not so much that one has suffered and the other has not. A certain amount of suffering must come to every man. The difference is rather in the ends for which they suffer. Even the so-called neutrals, who choose no certain end, must bear their load like Simon of Cyrene, who on that day when Jesus was walking to Calvary just happened along and was compelled to help carry the cross. He was neither good nor bad, so far as we know; he had no connection with Jesus; but he had to carry the cross just the same. In fact, most of the suffering I witness is by such people, suffering not for evil or for good, but simply taking their share of the world's pain.—Frank B. Fagerburg, in *The Sin of Being Ordinary*.

## ACROSS THE DESK

By F. M. S.

— Informal Chats From the Office of the President —



THE LETTERS coming to my desk telling of the fine effects from the last General Conference are numerous and we are not likely to be able to use all of them, but we do appreciate the fine attitude manifested by many of the brethren on returning to their fields determined to carry into their own localities the fine spirit and helpful work of the General Conference.

In one recently received from Brother Ray Whiting he says:

"First, I can assure you that the General Conference did tend to enliven the people and increase our activity. A very fine spirit prevails in both of these branches and I am getting the best response from the priesthood I have ever received since laboring in this field. We are attempting to push ourselves forward in both local and missionary work. The men are doing some fine work in visiting among the Saints and at the same time we are holding cottage missionary meetings as opportunity and time will permit. I have one fine opening in Omaha at the present time and there are many other possibilities as soon as we can get to them. In the Bluffs we have two or three services going each week at various places. We have secured Bayliss Park, which is in the heart of the city of Council Bluffs, and will conduct Sunday evening services there during the entire summer. We will use an orchestra, a good choir and plenty of congregational singing and I expect to do most of the preaching, except when I can get help from Independence, which I hope to do occasionally. We want to make this park service lead up to the climax in a joint reunion to be held here by the Northeastern Nebraska and Southwestern Iowa Districts. This reunion will be held the latter part of August."

He goes on to tell of the record of baptisms in Council Bluffs for a number of years past and also makes comments relative to the average age of the ministry both in Omaha and Council Bluffs. Indi-

cations are that Brother Whiting is on the job, determined to carry to his people all the good he possibly can.

A FEW DAYS AGO I received a letter from Brother J. A. Morrison of Owen Sound in which he writes:

"Dear Brother Smith: *Herald* for April 10, in your page 'Across the Desk' you quoted from letter from Brother H. E. C. Muir, Presiding Elder of Valley Center Branch, Michigan, in which he states he was reelected as pastor for the twenty-fourth consecutive year, and you state, 'I am wondering how many presiding elders have had a longer continuous record.' Brother Muir's record is a very creditable one, but he is only an infant of days as compared with some of our veterans of the Cause in the Owen Sound District.

"Elder James McLean, President of Proton Branch, was ordained an elder June 20, 1887, and placed in charge of the branch the same month. He has held office continuously since then, making a service of forty-seven years. Brother McLean states, 'The gospel is the day star of my soul.' Bishop A. F. McLean of Toronto District is a brother. Elder John H. Taylor, a brother-in-law of Elder McLean's, is the veteran pastor of Grand Valley Branch. Brother Taylor has been branch president continuously since 1889, making a record of forty-five years. This is the home branch of the late Sister Ada Clarke Smith, wife of Joseph the Beloved. Elders McLean and Taylor have been faithful pastors and overseers to God's flock. They have not shunned to declare unto them God's counsel and His law. They have been a tower of strength to the Saints in their territory."

We appreciate Brother Morrison's writing us of the long service of Brother James McLean and we congratulate the good brother on the long record he has made in continuous service as branch president. We also congratulate Brother Taylor on his long record of forty-five years as president of the Grand Valley Branch.

J. R. EPPERSON writing from Shenandoah recently says that while he was not able to attend the General Conference in person he did enjoy it very much through the daily *Herald* and felt the spirit of it to a marked degree. He senses keenly his responsibility as president of the branch and has begun activity among the priesthood looking to improvement of their qualifications. They have been holding services in Clarinda and have recently baptized a number, while the priesthood are planning a more intensive campaign not only in Shenandoah but in nearby towns. He writes that the spirituality of the meetings in Shenandoah is improved and he is alert to his responsibilities and the necessity of doing all he can for the good of the men with whom he is associated.

F. M. S.

## Patriarch W. A. McDowell Passes



PATRIARCH W. A. MCDOWELL

After a relatively short decline and illness, Patriarch W. A. McDowell passed from this life Thursday, May 31, at 9:45 a. m., just three weeks short of reaching his seventy-eighth birthday. His mental and physical powers were retained till near the end, and he passed quietly and peacefully with all the members of his immediate family around him. He is known to the church for his fifty-two active years in the priesthood as elder, seventy, high priest, member of the Standing High Council, and Patriarch. He is also known as the father of President F. M. McDowell. Superannuated at the conference of 1932, he continued to serve as his strength permitted the cause he loved so well. His end was bravely met, and he has attained the peace and rest so well deserved after a life of labor and sacrifice. His name is honored as that of one who served faithfully and well in the Master's cause.

## Letters Wanted

Whether the weather is responsible, we do not know, but of late there has been a scant supply of material for our "Readers Say" department. Many *Herald* subscribers have expressed their appreciation of this department, and we are sure that they will write when they realize that its continuation depends upon their letters. Much good has been done by this department and we are sorry when those weeks come when there is only sufficient material for one page or less. Have you written lately?

## A Career for Young Women

The 1934 Class of the Independence Sanitarium Hospital School for Nurses is now being formed. We are desirous of getting in touch with young women who have had one year of college or its equivalent. For further information communicate with Miss Gertrude E. Copeland, R. N., Superintendent Independence Sanitarium and Hospital, Independence, Missouri.

## Order Quarterlies Now

(Please Order by Number)

The new quarterlies will be ready for distribution in a short time. The work of getting them into the mails is becoming increasingly heavy, and our office earnestly requests the schools to get their orders in early.

Early orders are filled first, and those who wait until the last minute are sometimes forced to wait because of the rush.

Please order by number. The right numbers will bring you the right quarterlies. We cannot take the responsibility for mistakes in ordering, although we do our best to correct them.

### THE NUMBERS FOR NEXT QUARTER

- Q-724 Adult Grade
- Q-644 Older Young People
- Q-514 Senior Grade
- Q-414 Intermediate Grade
- Q-314 Junior Grade
- Q-214 Primary Grade
- Q-124 Kindergarden Grade

Most schools are finding it a great convenience to "keep in step" with the curriculum, and follow the numbers straight through the courses. Thus nothing is omitted, and nothing is duplicated.

HERALD PUBLISHING HOUSE  
Independence, Missouri

Every great spiritual epoch has been prophesied by conditions which have preceded it.

First, there has come a consciousness of the need.

Second, the realization of the need has crystallized into an actual hunger and thirsting for the things of righteousness.

Third, there has been the casting around to find some agency or individual to whom the task of evangelism could be committed.

Fourth, there has to come a consciousness of a personal task, "Here am I, Lord, send me."

When one reaches this state of mind evangelism becomes a reality.—William H. Leach in *Church Management*.

# Youth's Forum

## Discussion Topics

### Personal Development

Leisure time is only as good as the use we make of it. If all of it is frittered away in having a good time, we can never expect to improve our situation in life.

Every person should look ahead with this determination: "Next year I will be better in every way than I am now, and I will do everything in my power to realize that improvement."

One important use of leisure time is to secure professional advancement. Study your job, or some other job that you want. Learn all about it that you can, both by inquiry and study of books. Thus, you will be able to improve your economic condition, your general information, and your power to purchase and realize the benefits of a civilized existence. Financial prosperity depends upon ability and energy. Nobody can get any where in this life unless he can take care of himself, and have something left over with which to improve his existence and help others.

Another part of leisure time should be used for the extension of one's knowledge of other fields of knowledge, especially those related to your own. One can never know too much, or have too many kinds of skill at his command. The knowledge of one job is not enough. The man who knows only one job is likely to lose it and then be destitute. One's resources should be as wide as possible.

One's efforts at self-improvement should also extend into cultural and religious fields. We should be willing to study and anxious to know something about the church, its history, its doctrine and its program.

For the many young people these days who are employed only part of the time or not at all, the problem of what to do with themselves is a serious one. To such young people we say, do not be idle, for that breeds discouragement. Keep busy at something. Learn, prepare yourself for better things. Lincoln is reported to have said, "I will study and prepare, and someday my chance will come." It did come and he was ready for it. Anybody who studies and prepares will some day find the chance coming to him. Those who quit and give up will always fail. Those who work and train are bound to succeed. No leisure time should be wasted. Recreation is a good thing, but the young person who is working for development and a happy future state must do something besides play baseball, attend parties, and gossip.

Better an open enemy than a false friend.—Selected

## Ideals for Young People

1. Personal development.
2. Church service.
3. Creative leisure.
4. Alert citizenship.

The family is the setting in which childhood is spent, in which all the important starts are made, and in which the habits are set and the interests in control are acquired. We are molded for life by our early training. Especially in those important emotional relations that make for happiness does much depend upon finding the happy atmosphere of a well-adjusted family life. That is the real working unit of human nature, the most intimate world we live in. If we could give every child a happy childhood, half the problems of life would be solved—and the other half would assume a less serious form.

But family ties, however strong, must be broken, and the preparation for it must be started long in advance. It is when the break is near that the conflict of parents and children reaches an acute stage. It is hard for a young man or a young girl in this position to know to whom to turn when the natural adviser offers the problem.

Like all human institutions, the family has its great assets and its great liabilities.

Perhaps the most critical test of family psychology is the preparation it gives for leaving its sheltering guidance, unless it be that this sheltering guidance shall never seem a prison.—Joseph Jastrow, in *Keeping Mentally Fit*.

## Can You Answer These?

1. When was Joseph Smith, the founder of the church, born, and where?
2. When and where did he have his first vision?
3. What date was the church organized?
4. How many members were there?
5. Who were they?

(The answers will be given in next week's *Herald*.)

This is youth's church. It was so established. The dreams, the vitality, the progressiveness, the enthusiasm, and the faith of youth, tempered with inspiration and fortified by the devotion of our forefathers, demands the challenge—we will not fail.—N. Ray Carmichael.

## Ideas, Discussion and News for the Young People of the Church

### The Summer Job

Some time ago, a young woman was looking for a job. Finally an opportunity came for her to work in one of the places where motorists drive up in their cars and order lunches and refreshments. "But they serve beer there," the young lady said to us, "and I don't know whether I want to handle it or not."

Certainly there was a problem for her. She needed a job, and wanted to take it badly. On the other hand, she knew very well what she would have to submit to in a place where beer was served, the kind of talk she would have to listen to, and the character of many patrons who would come. Should she risk these dangers for the little money that would be involved? Was it worth while? Would working at such a job drag her down so that when the chance came for a better job, would she be able to take it?

It is our opinion that young people gain little by taking jobs such as this. The experience can be of little help to their development of ability. The constant association with liquor and with people who drink it is likely to be bad. While we cannot say absolutely that the young person should not take such work, we would advise strongly against it. Young people should look ahead to something better in life than the cheapest and worst jobs that the world offers.

### Let's Go On a Picnic

Nothing is any more fun than calling up your friends or the members of your Sunday school class and asking them to go on a picnic. When you have decided on the place and figured the transportation that is necessary, ask each one to bring something that will contribute to the picnic. A gallon jug of lemonade with plenty of ice in it, a few pounds of frankfurters or some small thin cut steaks to roast over the fire. Buns, butter, pickles, and potato chips—and don't forget to throw in a bat and a soft ball for a game afterwards. Or, if you are near the water, take along your bathing suits for swimming.

On occasions like these, it is a very good thing to invite some young friends along who are not members of the church. When they see the happy time you are having, they will want to come again and you can later invite them to your Sunday school class and to church services. Thus, you will help provide social life for your own young people and also extend the privilege of membership to others. A summer picnic is a great deal of fun, and if it is rightly managed, it can also do some good.

# On Contemplating Pain

By Geoffrey Gillard



GEOFFREY GILLARD  
Sidney, Australia

THE WORLD we know today exhibits a supreme consciousness of the fact of pain. In hospital and surgery, on battlefield and in the hazardous enterprises of industry, abundant evidence of its actuality exists. And amid all the devices and institutions which recognition of the fact has called into being for the mitigation of human (and animal) suffering, there resounds a questioning "Why?" The modern problem of pain is new only in the magnitude of its scope and the intensity to which latter-day world conditions have concentrated it. With timeless insistence pain-stricken humanity has questioned the surrounding mystery, "Why?"

It was the contemplation of this mystery that gave birth to Buddhism, one of the three great world religions; ancient Greek drama broods continually upon it. It supplies the theme for the Book of Job, the sole great poetic drama that the Hebrews produced.

The Psalmist enunciated perhaps the most telling expression of the problem in the line: "I cried unto Thee, oh Lord, and unto the Lord I made supplication. What profit is there in my blood?" What a poignant utterance in the light of these modern days of warfare, oppression, and chaos, when men are acutely aware of the presence of pain, and are disturbed by it as never before. It was near the middle of the last century that a significant awakening stirred the world as never before to a realization of the fact of pain, and to the horror of it. That school of thought of which Darwin was the first celebrated exponent, promulgated a thesis staggering alike to the heart and the intellect of humanity. It was a

startling concept that he propounded; an appalling revelation of misery, through which creation had already struggled for numberless æons of blood and terror!

The whole realm of Nature, from a planet to a drop of pond-water was shown to be a battlefield of struggling, selfish forces. It was given to Huxley to pronounce what seemed almost the ultimate word when he declared that "He could conceive of no sadder story than the history of sentient life upon this earth." Strife seemed the law that governed the world, and suffering the expression of its operation—a sentiment which Tennyson summarized in his phrase: "Nature red in tooth and claw." What the wide-spread declaration of the Darwinian concept meant as a shock to religious faith, we of the present age, to whom such views have become more familiar can scarcely estimate. Fortunately a deeper knowledge of the ways of Nature has largely brought about a happier outlook for the world at large, but even so the shadow cast has not been entirely dispersed, and still looms black, obscuring the vision of many an agnostic, atheist, and free thinker today.

It is generally conceded that the men of today are more highly developed as regards nerve structure, and sensibility, and hence are more responsive to the probings of pain than were the men of earlier day. Even in such comparatively recent times as the Middle Ages the investigator is confronted on every hand by appalling instances of the brutality, insensibility, and callousness of the then civilized (?) races. Should a feudal baron be suspected of having conspired against his liege, or overlord, not he himself, but all his retainers and serfs were seized, and subjected to the most fiendish tortures perverted ingenuity could devise, in the endeavor to extract from them evidence of his guilt. If when the shrieks of the last poor wretch had faded into the merciful oblivion of death no evidence had been obtained, the fortunate baron was joyfully congratulated by his equals in rank, and duly restored in the favor of his liege-lord.

History records that James I of England sat as president on a tribunal which tried a reputed case of witchcraft with tortures too revolting to specify, some of which the King himself devised. Conceive of the attitude that would greet such a procedure today, when nearly all educated minds at least feel somewhat like Mark Twain, who said that "he doubted whether he had (Continued on page 728.)



## *The President*

*By Arthur Wellman*

He sat in a swivel-chair between two desks,  
He sat in a swivel-chair between two desks eight hours a  
day,  
He sat in a swivel-chair between two desks eight hours a  
day and talked to people.

To the one desk came students, instructors, deans of an  
institution,

- Always with a problem.
- Always he saw them come to the desk;
- Always he was busy seeing other people or shuffling papers  
or thumbing a catalog;
- But always he saw them come to the desk,
- And always he smiled or drew his lips tightly together  
and asked them what they wanted;
- Always, he talked to them when they came.

He sat in a swivel-chair between two desks and used both  
of them.

He worked his problems at the one and turned to talk to  
people at the other;

He talked to two or three people;  
He settled two or three problems;  
He stopped in the middle of each  
Remembering where he had stopped  
When he was ready to continue.

He sat in a swivel-chair between two desks eight hours a  
day and solved problems and talked to people;

His hair was thin; it was turning white; but he always  
smiled or drew his lips tightly together when people came  
in, and asked them what they wanted.



Graceland College



Extension Lectures

## Is Democracy About to End?

By G. N. Briggs

President of Graceland College

A DISTINGUISHED ENGLISHMAN is quoted as saying: "I believe that in one hundred or two hundred years there will be no more democracies in existence. We do not know enough to govern ourselves."

With Mussolini in Italy, Hitler in Germany, Pilsudski in Poland, Stalin in Russia, Dollfus in Austria, and other so called dictatorships set up throughout the world one may be justified in wondering whether this Englishman may not be right. In the light of events since March, 1933, there is a school of thought even in this country wondering if we are certain as to our own prided Democracy.

Here, there, and everywhere, so far as government is concerned, we see autocratic rule, dictatorial power, supplanting the rule of the people.

A German writer in a book just off the press tells us "The end of a state is chaos if it follows the road of democracy and representative government."

We have always valued democracy as one of our finest institutions and probably the choicest fruit of American civilization.

If Democracy is failing and soon to be a thing of the past there must be some cause for it. Some think it is not difficult to find the cause or causes.

In 2 Timothy 3: 1-5 we read: "But know this, that in the last days *greivous times* shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without-self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away."

In these nineteen personal, motivating sins of the world in these last days we may find the individual failure which will cause democracy to fail if and when it does fail.

The history of Rome has great significance for us and if the citizens of our democracy allow themselves to become effeminate, weak, characterless, given to the divorce court and to commercialized amusement including crime and every orgy of sin and iniquity we will go on the rocks as imperial Rome did. The very word democracy means rule of the people and with the people slipping daily from

the moral, political and social force and stamina to rule there is but one inevitable result.

A recent survey made among the 550 voters in a small Iowa town just two weeks before a state primary for the nomination of candidates is very typical of our boasted democracy. One question was:

Do you know the names of one or more candidates for the following offices: (a) Secretary of State, (b) State Auditor, (c) State Treasurer, (d) Attorney General, (e) Railroad Commissioner?

Of the 550 voters canvassed only 302 answered this question and the results showed that 55 to 88 percent of the 302 voters did not know even the name of a single candidate for these important state offices—the highest percent not knowing being for Railroad Commissioner, the lowest for Secretary of State.

The second question was:

Can you express a preference from among candidates for these offices based on your knowledge of their qualifications for the duties of the office?

The percentages, of course, were still higher, ranging from 82% to 92% of the voters who knew nothing of the qualifications of the candidates. On the question of their attitude as to some appointive system of selection of subordinate officers rather than election only 25% of the voters favored appointment even in the face of their acknowledged lack of information about candidates and qualifications. One of the astounding results of this survey was that of the voters who admitted they knew not a single name of a candidate much less anything about their qualifications, 95% favored popular election rather than any form of appointment. The selection of county officers under a selective merit system rather than by election was disfavored by a vote of ten to one.

The 550 voters in this typical American town surveyed probably represent a fair cross section of our prided citizenry. Can any one fail to see the significance of these facts for democracy?

We read in Holy Writ: "Who can bring a clean thing of an unclean?" "Can the Ethiopian change his skin, or the leopard his spots?" If democracy has failed it is because the men and women who have trusted it are failures. If we are surrounded by sin and corruption how can we expect a righteous state?

To the extent to which (*Continued on page 717.*)

# The Problem of the Ages

An Oration

By Berwyn O. Lungwitz

IT IS DIFFICULT for you and me, or for any man, to gain a clear, definite, and comprehensive outlook on the social problem of the entire civilization of the world today. Our own personal world is small; bounded, most generally by the limits of our city, state, or nation. 'Tis true that today distances have been practically done away, due to the marvelous strides made by men of science in the past few years. But even with the radios, telephones, and newspapers, the old adage that "One half the people of the world wonders how the other half lives," is as true today as ever. The peoples of the world are strangely ignorant as to what problems their neighbors must meet in order to eke out an existence. This problem of living together, the problem of the ages, is one that is of tremendous importance. As time has continued its relentless sweep, the problems of man's relations to his fellow men have continued to grow until we are faced with finding a solution to those problems or perish.

The crisis that the world faces today is not primarily a financial or economic one. It is the result of a breakdown in the moral fabric of the people as a whole. Too long have we followed the dictates of our conscience. Too long have we plunged along, heads downward, hands in our pockets, thinking of ourselves and of ourselves alone. The breakdown has been so gradual that it has passed through its various stages without notice. The minds of our scientists have turned out invention after invention, machines that are almost human in their operations, machines that have replaced man in the positions of industry, machines that have speeded man from place to place with but the least degree of exertion on his part, machines for this, machines for that, all designed to make life more simple, easy, and pleasurable. Unfortunately the result has not been as intended. Under the influence of the mechanical age mankind has weakened and softened. With the general let-down in work came also the let-down in morals. The era of recreation and play entered, and with less labor came more leisure, more dissipation, a freer attitude on sex problems, a loosening of the marriage vows, easier divorce, a relaxation on child welfare, more juvenile delinquency, less law enforcement, more crime.

When we pause, in a more serious frame of mind, to weigh the problems that are before us, to reflect on the road we have traveled, our eyes open in wonder at the distance we have come. Civilization has progressed in a multiplicity of endeavors; in government, in science, in knowledge, in health, in religion. Yet

today the world is sick. We are dissatisfied, restless, revolting. We are prone to fix the blame on others, on the present generation, on the last generation, on anyone but ourselves. Individuals, cities, corporations, and nations are bankrupt, financially, socially, morally. Corruption, vice, violence, and murder are rampant. One marvels how far downward one can slide when the slope is gradual and prolonged. The curse of the age is the utter disregard for authority and the growing disregard for all law. That such conditions as these cannot continue we will all admit.

Whither are we drifting? What will the end be? What is to be done regarding these conditions involving our social intercourse man to man and nation to nation? Where can we go for information regarding these problems? Has a precedent been established that will furnish light and knowledge? Who will lead the human family out of the present-day wilderness? Who will guide in the work of reconstruction? What body of people will concentrate and consecrate of their time, their energy, their insight, their learning, for the bringing of all peoples into that unity and that perfect social order wherein all are brothers that they may share and share alike?

FOR NINETEEN HUNDRED YEARS the doctrine of "Thy Kingdom Come" has been preached and prayed for, but only during the last one hundred years has that doctrine been so defined, so clarified, made so practical that men have been able to see and realize that it was meant for this earth, this people, when they should qualify. It was through Joseph Smith, then a lad of fifteen, that God chose to work. For nine years he was schooled in the way of the Lord; taught concerning his will; led, counseled, directed, in the work he was to do. Then through him God gave to this dispensation the solution to the perplexing problem that we face today; the problem of living together in peace, harmony, and love. It was through this servant of God that instruction and rules were given to the church of which you and I are members; the church that was organized through divine revelation; the church unique which has but one reason for its existence. That reason is made plain to us by Joseph Smith himself, wherein he states, "The Church of Jesus Christ was founded upon direct revelation, as the true church of God has ever been, according to the Scriptures. And through the will and blessings of God I have been the instrument in his hands, thus far, to move forward *the cause of Zion.*"

The call of the church is to build Zion. "Zion is in very deed, the kingdom of

God and his Christ." (*Doctrine and Covenants* 102: 9.) Zion is in truth the eternal, ideal city, wherein God himself dwells and which is the home of angels and saints. You ask, "What must we do to build Zion?" We must reconstruct our manner of living and shape it to conform to the will of God. "Living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, so that the place where they occupy may shine as Zion, the redeemed of the Lord." (*Doctrine and Covenants* 128: 8.) How shall we reconstruct our manner of living? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment." How truly did the Christ read our hearts! How well he knew we would wander away from our God! Oh!! how urgent is the need that we put away the idols that we worship daily; how great the need that we place ourselves in proper correspondence with God, to know how to approach him, to worship him correctly, intelligently! The Master puts this relationship first. "The second is like unto it, Thou shalt love thy neighbor as thyself." "Bear ye one another's burden and so fulfill the law of Christ." (Galatians 6: 2.) "Every man seeking the interest of his neighbor." (*Doctrine and Covenants* 81: 4.) We have no other way to show our love for God whom we have not seen except by showing our love to our brother whom we have seen. "I am my brother's keeper," must be our new creed. How true it is that on "These two commandments hang all the law and the prophets."

Zion is the ideals of Christianity summed up and expressed in the uses made of land, talent, and opportunity. Zion is a life, a divine social order, a Christian civilization. It is God's way of satisfying human needs, of building Christian men. The Kingdom of God, Zion, brought in and established in the earth, is the highest conception of social progress possible to the human mind. This Kingdom holds in it the ideals of individual attainment and the perfection of society. Personal purity, just government, the mutual helpfulness of real brotherhood, are conceptions which are wrapped up in the one thought and aim of the Kingdom realized. Zion is all reforms in one. It is more than Plato's Republic; more than More's Utopia; more than Jefferson's Democracy; it is God dwelling in all hearts and controlling all deeds and laws and customs. It is the rule of heaven followed here on earth. It is the message of Christ—He

(Continued on page 718.)

# "More Travel Notes"

By John W. Rushton  
Of the Quorum of Twelve



JOHN W. RUSHTON

ON SATURDAY EVENING, December 2, the special boat-train pulled out of Waterloo station, London, where I said "good-by" to Will Goulee, who had come to see me away. Two hours riding through the murky night brought me to Southampton. Embarking on the waiting tender, after a short stay at the docks we were soon on our way to the S. S. "Westernland" which was lying in the stream. Illuminated from stem to stern, she made a pretty picture. At this season of the year, the number of voyagers being small, the big ship seemed peculiarly quiet and empty. We only had 26 cabin passengers and about the same number in the third class; so were assured of comfort and attention on the voyage. Shortly after midnight the anchor was weighed and through the foggy night we steamed down the English Channel westward for home.

A year and a half had elapsed since I left my home for Europe. The time had passed very quickly being filled with happy experiences and with profit (I hope), to the work in Norway, Sweden, Denmark, Germany and Holland; besides renewing associations with many friends and making new friendships in England, Scotland, Wales and Ireland. Though in the almost quarter of a century which had passed between my leaving in 1910 and this visit, many who had been in the forefront of the work are no longer with us, and many of those who are now carrying the responsibility as leaders were but young and unknown in those days. However, while we hold in reverence and esteem the names and contributions of the many noble men and women who have left us and are now in heaven it is encouraging to find that the work is being ably maintained and carried forward by their successors who are filling their places with honor and devotion.

THE CHURCH WORK in England comprises three districts—the Northern, Midland and Southern; the latter includes temporarily what is left of the two Welsh Districts, which we hope some day will be revived and once again the little principality will take her place and resume the happy fellowships which in the past have been associated with it. The contribution to the latter-day work Wales has made cannot be forgotten; in fervid emotionalism, prophetic afflatus, appealing music, contagious enthusiasm, all have made up a rich inheritance. It is our earnest hope that again the hills and valleys of this land shall resound with the songs and testimonies of a happy and faithful church.

In all of these districts the church has a corps of efficient and qualified workers. In the North District Brother W. H. Chandler, of Warrington, assisted by George W. Leggott, of North Manchester, and James Baty, Beresford Road, Manchester, constitutes the presidency. The Midland District is presided over by Joseph Holmes, of Langwith, Notts, and he is assisted by Brethren Will Bailey and Frank Schofield, both of Birmingham. The Southern District is presided over by John A. Judd, assisted by John Worth, of London, and T. Hailstone, of Basingstoke. All of these brethren are tried servants of the church who in my experiences with them have proved capable and loyal in their work. It is a joy to meet with these brethren and renew association in the cause to which we are pledged. While we feel saddened because some are declining in physical power and are not so vigorous as they used to be, their hope, courage and unwaning faith stimulate the younger men and women who are following in their footsteps.

The thinning of the ranks of these good men and women, truly the fathers and mothers in this realm, who are now standing in the westering light of their life's sun, but whose interest and zeal in and for the work strong as of yore, fill us with deep gratitude and stimulate to emulation. Shortly after my arrival two of these veterans were called to go down the "valley of shadows," William Maddox, of the Beresford Road Church in Manchester, and John Austin, of Sheffield. I met Brother Austin in Clay Cross shortly after my arrival, when at a special meeting he was in attendance and enjoyed the spirit of the service and gave me cordial greeting as he had done when I first met him, (forty years ago), attending the mission conference in 1896. Then he carried the burden and responsibility of presiding over the branch in Sheffield. Brother

Maddox, whose emaciated form lay upon the bed, recognized me and called me by name on my entrance in his room. It was very clear that his days were very few; and looking up from the bed my eyes rested upon the photograph in oil painting of our brother dressed in the gorgeous uniform of Queen Victoria's "First Life-guards," and I thought of the long years through which our brother had lived austere, disciplining himself as a soldier of the cross without question or complaint to do what he believed was the will of his Master. Many others "whose names are in the Book of Life" with whom we had worked and ministered and whose kindly hospitality we had enjoyed in past years are enshrined in our heart and were it possible, we would like to have them immortalized by putting them into imperishable letters as Saint Paul did many of his friends.

It was one of the rare joys of ministerial experience which only the multiplying years can bring, to have many come and speak of incidents and messages which had remained in memory through all these years; and it was ample reward for service and sacrifice to witness the talents and educated powers which the rising generation brings to the work of the church in the several departments of service.

Throughout the mission the names of those who had come as missionaries from America are often mentioned with appreciation and gratitude—Gomer Griffiths, William Lewis, F. G. Pitt, J. Caffall, H. C. Smith, W. Newton, G. Thorburn, J. Davis, and others of later years. This speaks well for the church of the future. Truly "A grateful disposition is not associated with that which is vulgar." With Saint Paul we may say, "I have you in my heart always." This reveals the Spiritual dividends of the ministerial service he had invested. One can also sense a deeper meaning to "stewardship"; for, the linking of the yesterdays with today implies how truly we are "our brother's keeper."

WE ARE EACH the guardian of the past, of the reputation and good name of all who have done what they could for the Cause; and the guardians of the future. In Farnworth this was dramatized very effectively. A little group of people representing the oldest branch in the Northern District, children of those whose names must always be included in the history of the work in Great Britain—Spargo, Hope, Harper and Fenney have carried on through the trying years of the war and the economic depression, saving what little

money they could in a branch building fund, besides continuing to pay rent for the little hall which for more than forty years had been their church home. Opportunity came to them to purchase one of the landmarks of the town, the Old Grammar school situated on one of the main streets adjoining a public park. It is free-hold property with a six-room house and an auditorium which will seat comfortably one hundred and fifty. This group has saved £300 (approximately \$1,500) and supplemented by loans from the North East Manchester and Wigan Branches they secured the necessary amount from one of the Building and Loan Associations to purchase this property. Their payments will not be much more than the rent they had to pay for their old building. After some very hard work by the members themselves, the premises were renovated and the date set for the opening services. From various parts of the district Saints and friends gathered to this place for special services in commemoration of the opening, which was last November. The news received since the opening is encouraging indeed, the services being attended by many friends. We have two fine brick buildings in Manchester, one located in James Street which is a nicely equipped plant, including a sweet-toned pipe organ, housing the congregation over which Brother G. W. Leggott presides.

Last October this congregation celebrated the fortieth year of our brother's pastorate of the North East Manchester Branch and presented to him a beautiful, illuminated address, expressing the affection and gratitude of the congregation. To our brother, now in his seventy-fourth year, this was the joyous event. I remember being present in the infancy of this movement when the few faithful souls were meeting in an attic, very poorly furnished, of a dwelling house in a nearby street, to which we ascended by climbing up some winding, narrow stairs. Then they moved to the wooden tent which occupied the present site and as the years passed, and the congregation grew, this gave place to the present substantial brick structure. Under wise leadership, economic planning, and loyal sacrifice this building has long since been paid for, and always whenever any other congregation in the mission has needed help this branch has been able and willing to cheerfully help further development. The Beresford Road congregation (a union of the South and East Churches), through great trial and sacrifice but undeviating persistence has built one of the most complete places of worship we have anywhere in the mission. One looks upon these efforts with great appreciation when we realize what it means for the loyal few to undertake such an enterprise and carry it through to final achievement. The burden of this branch is still heavy but there is no flagging in the determination of this congregation to win through. Brethren

William R. Armstrong, Samuel F. Mather and George Towers have spent themselves unstintingly for the work's sake and in association with others, of whom not least are Brother and Sister John W. Green (now of Blackpool). This church and school will be a monument to the love and fidelity of many good Saints. The brethren who have carried this burden for many years are happy to see the younger generation coming forward to relieve them, in a measure, and we feel sure that they may be trusted to carry on the struggle to final success under the leadership of James Baty, the new pastor, and his associates. It is a great joy to see these brethren now aged being given the tender regard by the children who "rise up and call them blessed." In Warrington, also, we have a church building of our own, and the debt paid off. Here Brother Chandler presides over a happy and devoted group. It was my pleasure to be present and preach to fine congregations which filled to overflowing the church. With thankfulness we remembered the work of Brother and Sister John Schofield, now of Birmingham, who planted the seed there many years ago, and with others, some now with the "church triumphant," gave their all to build up the work here. In Clay Cross the church group still worships in the sturdy, brick church, which was erected in the beginning of my ministry there and is now the oldest building in possession of our communion in Britain. This also stands as a monument to the fidelity and sacrifice of the Saints in this place. Brother C. Cousins is pastor and is supported by many faithful people. Here also is the home of Brother and Sister Simon Holmes, parents of Frank Holmes, who was a missionary in Los Angeles, California. Not many miles away at Sutton-in-Ashfield, Nottinghamshire, the little band of Saints under the leadership of Brother George Willis is engaged in building a new church. It was my privilege to join with the Saints here in the ceremony of laying one of the foundation stones and watching the development of the dream which they have cherished for many years. In spite of the unemployment and limited means this congregation has the distinction of seeing their church go up with every piece paid for before it is put into the building. The story of this enterprise, with pardonable pride, can be spoken of as a real epic of "faith and works." Then in Enfield, Middlesex, thirteen miles away from London, from whence comes Brother Arthur Oakman, now of the Bay Cities, California, we have another beautiful little church, finely furnished, surrounded by shrubbery, garden plots, fish pool, running fountain and so arranged that in the summer time the tea parties and banquets are held there. Brother John A. Judd, who this year celebrates his thirtieth year as pastor of this congregation, is supported in the faith and esteem of the people for his faithful

guidance of this little flock. It was my privilege to witness the organization of this church thirty years ago and to see it develop to its present dimensions. I take pleasure in congratulating them on their laudable achievement, and Brother Judd on completing his long term as pastor.

WE HAVE CONGREGATIONS in other cities and towns where as yet we do not own our church building, but among them the hope of doing so is bright. We mention Wigan where we enjoyed a young people's convention managed by Brother Nephi Dewsnup, at the time supervisor of the Department of Religious Education. This was a revelation of the splendid talent and ability which the youth of this section possesses and will be available in the future. Here the families of the William and James Spargo still carry on the work begun by these good men.

Brother Fawcett is pastor here and Brother F. O. Davies, missionary, makes his home in this town, Stockport, where the seed sown by our friends, the late George and Jane Baty, who recently passed away in Brooklyn, New York, produced fruit. Largely, now, the work is carried on by young people who were boys and girls when I left England in 1910. Brother William Black is president and supported by talented and devoted young men and women, as well as some of those who were valiant twenty-five years ago. In North Manchester the work once so flourishing now is but flickering, being beset with many difficulties. Brother W. H. Greenwood (now deceased), for the present is faithfully trying to hold the little band together. In Eccles, Brother William Heywood is conducting a mission, which it is hoped may some day develop into an organized branch. In the Yorkshire end of this district, we have branches in Leeds and Bradford. The former was organized many years ago as a result of the work of Brother Heywood, a son of one of the most remarkable characters the church in England has had. This man as a result of some accident did not have the use of his legs which were paralyzed from the knees down and he had to shuffle around on specially made boots and for longer journeys he used a specially made tricycle. On joining the church and having faith in the well-known promise recorded by Saint James he was administered to and completely restored. His experience, amazing the many friends and neighbors who had known him became an inspiration to some who joined the church; and, the work in Leeds, through his son's testimony, was the almost direct result of this manifestation of Divine Grace. The shoes which Brother Heywood had worn during the days of his affliction for many years were in the possession of the late Brother and Sister Will Holmes of Clay Cross and were often exhibited and the remarkable story recited. This branch

of Leeds was the one into which my mother and father, two sisters and myself, were baptized in 1888 and in which we experienced the joys and sorrows incident to life and from which in the year 1900, responsive to the appointment of the church, I left for the mission in Scotland. Today this branch is presided over by Brother Thomas Taylor whose remarkable ability as a pioneer missionary has made his name famous throughout the British Mission; and, at seventy-one years of age, is holding forth vigorously and triumphantly in Belfast, Ireland, bringing souls into the kingdom. Bradford, which is the center of the woolen industry of Great Britain has a congregation composed of some faithful members including Misses Wormald and Schofield whom I had the privilege of baptising before leaving the mission in 1910. As a result of the fidelity and spiritual quality of the lives of these good women others have responded to the gospel call and the little group under the pastorate of Brother George Aldridge and the faithful support of others (ministry and laity) maintains slow but sure progress.

In the Midland District there are organized branches in Clay Cross, Sutton-in-Ashfield, Leicester, and Birmingham, where Brother Peter Whalley is pastor and the many friends in the United States and Canada will be pleased to know that Brother and Sister Whalley are carrying on their work in their characteristic way and have done splendid service.

It was a great joy to be in Priestly Road Church and see it filled with worshippers and many of the children of the former ministers and members, now sharing in the work and its responsibilities.

**D**URING MY EARLY YEARS there were those then living who remembered the ministry of Charles Derry and Mark H. Forscutt, whose contributions to the work of this mission are now historic. Many also listened to the late Bishop Thomas Taylor whose thrilling experiences in Utah and testimony gave them strength and encouragement and did much to build up the work in this branch and resulted in the conversion of many who in years past valiantly carried forward the work. Today, the church is fortunate in having a large group of talented young people, children and grandchildren of the pioneers, who bring to the work optimism, cultured service, and the romance of youth to their work, which under the experience of faithful leadership of Brother Whalley and his associates enriches this branch. Birmingham is the home of others whose names are enshrined in the affections of the people, of whom it can be said "they being dead yet speak." Charles Caton, Charles Walton, J. E. Meredith, Ephraim Webb, and others whose names are well known, laid the foundations on which the present generation is now building.

The parents of Brother F. Henry Edwards, secretary of the Quorum of Twelve, and Mrs. Blanche Edwards Mesley, who are well known to the church, are of this city and despite age and infirmity enjoy their church associations. Brother Frank Swan, Brother T. Anderson and Brother Walter Munslow, whose contributions to the work are also remembered with appreciation, though age and ill health have curtailed their active participation in the work they give support in prayers and finance. We cannot overlook the services of Sister J. E. Meredith, who still continues an active interest in the church and serves as the bishop's agent in this branch as she has done for many years.

**T**O VISIT BIRMINGHAM recalls many famous men and incidents in connection with British history for in politics, industry, religion, and education this city has contributed much. The world-famous physicist, Sir Oliver Lodge, who made the Birmingham University well known as a center of education. The firm of Cadbury, a family of Quakers, established the Cocoa and Chocolate plant which with its beautiful grounds at Bourneville, is an example of what can be done to make industry artistic and industrialists happy in the joy of life. In town planning this is one of several giving a practical interpretation of the Christian ethics to the social, industrial and moral welfare of the people; a real working model of the stewardship of wealth, business, privilege and talent.

Stratford-on-Avon is but a few miles away and soon reached in the swiftly moving, comfortable motor buses which ply between these cities. This, is the shrine of Shakespeare, which is visited by many American tourists. The town is attractive to those who are interested in Shakespearean lore, not only because of the home and museum of the famous bard, the romance of Ann Hathaway and her beautiful cottage, but because of the Memorial Theater to which practically all nations of civilization contributed and the impressive monument built by American admirers of Shakespeare and his genius.

Kennilworth and Warwick Castles, the Worcester Cathedral, and many other historic places of interest are within easy reach and bring to the imagination many famous persons and historic events but we cannot linger too long.

Adjacent to Clay Cross which is close to Chesterfield where the old church going back well into the eleventh century has its spire piercing the heavens and is seen for miles around. It is a curiosity because the spire is peculiarly twisted. No one knows the reason why, but some think that the wood of which it is built was green and through the weight of the lead sheathing it became warped. This neighborhood has many historical places, romances and memories. The Peak District of Derbyshire is regarded by anti-

quarians as being the cradle of British civilization and is full of historical lore. The famous "Blue-John-mine," the only one known in the world, is still being worked though only for ornamental purposes. Before the Legions of Rome conquered the country Blue John was sent to Italy, and in the ruins of Pompeii a Blue-John vase was found which was afterwards sent to the British museum where it is still on exhibit. Blue John is a beautiful, fibrous variety of Fluor Spar which gets its color from manganese.

Dovedale is a quaint little village in which is found one of the oldest churches in the country still in use for worship, its origin being lost in antiquity but it was in existence in the days of the heptarchy, being built by the Saxons. After King Egbert by defeating the rival kings, had established his supremacy by having the vanquished kings row his barge up the River Dee, the nation was unified and began its real history.

Bertram, a son of one of these vanquished kings, became a missionary and went to Ireand. He died and his tomb is in the chancel of a little chapel in this ancient church and has since been canonized. Altogether there seems to be evidence to show that this church at least goes back to the ninth century. Also, there are two old Saxon crosses, one in a good state of preservation. We were fortunate in having the old vicar (the minister) show us around the church and the yard, and he pointed out many interesting features. The River Dove at this point flows through some of the most beautiful scenery in England and this river is famous because Izaak Walton fished in it. One can see the hotel where he used to lodge; it is still entertaining guests.

Besides the ruins of the old Castles, such as Bolsover and Winfield, in which Mary, the Queen of Scots, stayed on her journey to London as the prisoner of her cousin, Queen Elizabeth of England, there are others still occupied such as Chatsworth House, Haddon Hall and Welbeck Castle, and much of the surrounding lands is owned by some of England's well known aristocracy. The "Dukeries" is a veritable fairyland and no one who would know of England's real beauty should miss this source of romance, history and legends from which immortal treasures in art and literature and music have been produced.

One place which should not be missed is Ashover. From an elevation one looks across a most beautiful valley, where the fields are divided by hedges making the whole like a huge checkerboard. Here again we find a singular blending of the ancient and modern. There stands an old tavern or inn which was the rallying place for the stout bowmen of Ashover who were recruited under the Black Prince, and helped to win the classic battle of Crecy against the French.

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# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Twelve

### Ecclesiastical Institutions in Relation to Economic Institutions

The position taken in this lesson is that there are two sets of related institutions in The Kingdom in this age: first, its ecclesiastical institutions; and second, its economic institutions. The latter are sometimes referred to as Zion; sometimes as the organization of the people; sometimes as associations or colonizations. The belief is that the goal of the ecclesia in this age is to establish these institutions—i. e., to ground its economic behavior in the will of God; to make Zion The Kingdom.

The necessity for the devotion of the ecclesia to this task, as intimated above, grows out of the fact that the Church has a moral code to which it is either impolitic or impracticable or impossible to give governing force in present society without setting up an economic commonwealth which in its very nature is the embodiment of that code.

At least in the present stage of personal development and of social evolution, distinctively economic affairs and distinctively ecclesiastical affairs should be governed somewhat separately. The state is the guardian of the property rights of its citizens. The Church is the guardian of the spiritual interests of its own members. The authority of The State is supreme in the field of economic institutions. The authority of the Church is subordinate and limited (see *Doctrine and Covenants* 58: 5). And the manner in which The Church separates its economic administrative jurisdictions from its ecclesiastical administrative jurisdictions accords (1) with the laws of The Nation, (2) with the sentiment and customs of the time, and (3) with the distinct uses to which ecclesiastical properties and economic properties severally are put.

#### LAYING THE FOUNDATION

The foundation of Zion is certain newborn convictions, sentiments, and attitudes of men. The essential function of The Ecclesia is to lay that foundation. Subsequently it employs its offices to build upon that foundation. And in this building the Church is instructed (as it is obliged) not to violate the law of the land. (*Doctrine and Covenants* 58: 1, 3, 5.)

What the foundation-laying of Zion consists in is determined by the nature of the enterprise. (1) It is the winning of men to the economic code of The Kingdom. (2) It is the gaining of experiences and skills that will fit men for

this special task. And (3) it is the employment of the offices of the Church to set up the machinery of Zion's Government. (*Doctrine and Covenants* 102: 3, 9; 85: 21, et al.)

Social institutions arise from and must be sustained by the spirit of the people. The Church seeks to engender in us a spirit of reverence for God and of devotion to the right, and to inspire us to behavior that is worthy in the sight of God—or which witness our conviction that God is worthy and should be glorified in our behavior touching the well-being and happiness of mankind.

This is the business of The Ecclesia; and it is the most convenient instrument, if not the only effectively usable instrument, for mobilizing The Kingdom-building man power of the world, and for shaping its every-day life into a Zion: The Kingdom of God.

#### ANTI-ZIONIC TRADITIONS

One of the bad traditions that has taken root in the Latter Day Saint Church is that the Church exists only for the purpose of influencing *personal* behavior. There are still some who feel that the pulpit is desecrated when it is used to promote right political and industrial relations. They say that when the Church attempts to use its offices to set up An Economic Commonwealth it lowers its dignity, diverts the thoughts of its devotees to "worldly" questions, and robs itself of its spiritual power. On this account we need to elaborate and enforce the argument that our ecclesiastical institutions have a duty to bring forth a set of economic institutions.

#### THE ECCLESIASTICAL FOR THE SAKE OF THE ECONOMIC

The Ecclesia was set up on April 6, 1830. In 1831 the prediction was made that ecclesiastical activities would result in the conversion of a company of believers so large that "you may be enabled to keep my laws." (*Doctrine and Covenants* 44: 2.) Certainly this does not refer to what are commonly called *ecclesiastical* laws.

One month later instruction was given to save moneys with which to purchase lands for an inheritance, "even The City," to which the people were to gather by appointment. (*Doctrine and Covenants* 48: 2.) And two months later there was given to the Church, Section 51, which can leave no doubt that The Ecclesia exists for the very purpose of bringing into being An Economic Commonwealth; we call it Zion.

Section 51 should be analyzed carefully. Here is work to be done by the bishopric in the field of Economic Or-

ganization. The offices of The Ecclesia are to be invoked and honored in organizing the economic life of this people.

Now, don't forget; this people was organized for *ecclesiastical* purposes on April 6, 1803. And yet, over and over again, until the year 1909, the command given to the Church was, *this people must be organized*. Another set of institutions, in addition to The Ecclesia, is to be brought into being.

#### ECONOMIC ORGANIZATION

Section 51 is devoted exclusively to *economic* organization. It has nothing to do with ecclesiastical organization except to indicate that it is *through the functioning* of The Ecclesia that the Economic Commonwealth is to be brought into being.

Section 51 deals with the question of property organization; the nature and conditions of the individual's claim to the possession and use of common properties; and such like. Verses 3, 4 and 5 deal with the question of the separate property holdings of the several units of economic organization (or communities), and with the administrative jurisdictions of the several bishops appointed to administer the economic affairs of the several communities. All of which establishes the argument that through the functioning of the ecclesiastical institutions there is to arise a distinct and partially separate set of economic institutions.

The provisions of Section 51 are restated in Section 77, and elsewhere. "It must needs be that there be *an organization of my people*, in regulating and establishing the *affairs of the storehouse* . . ." And then follows this enlightening phrase: "For a permanent and everlasting establishment and order *unto my Church*." That is to say that these economic institutions have to do with the accomplishment of the purposes for which the Church exists—a truth clearly stated in the following phrase and clause: "To advance the cause which you have espoused." And then, as if to make the meaning doubly sure, there follow these commandments: "To prepare and organize yourselves by a bond and everlasting covenant which cannot be broken." And all this in relation to economic concerns.

That "bond and covenant" idea in relation to economic concerns is expressed several times in the revelations to the Church. In Section 81: 4 it is stated twice: "Bound together by a bond and everlasting covenant that cannot be broken . . . in your several stewardships." "I give unto you a commandment, that you bind yourselves together

by this covenant." That this refers to economic organization is evident from the instruction concerning property organization which follows.

Bring to bear now upon this question, Section 101. This is "counsel and a commandment concerning the order, which I have commanded to be organized and established. . . ." Here we have an expansive statement of principles in which these economic institutions are to be grounded.

In Section 102, the cause of the miscarriage of our ecclesiastical purposes is said to be the failure to become "united according to the union required by the law of the celestial kingdom." This means what has been stated in other forms in other places, that the ecclesia cannot fulfill its purposes without bringing its peoples into right economic relations. Failing to establish the economic institutions, the ecclesiastical institutions will fail.

And so the story runs throughout the whole book of *Doctrine and Covenants*. A second set of institutions is to be established. Zion, the economic commonwealth, is to be "redeemed."

#### THE COMMONWEALTH OF ISRAEL

This idea of economic institutions through which to work out ecclesiastical purposes is not new. It is as old as Jesus, and Isaiah, and Moses. Only the circumstances and the methods of working out these ecclesiastical purposes have changed. Even in the time of Moses, when there was no separation of civil authority from ecclesiastical authority such as there is today, the chief responsibility of the prophet was to establish that economic commonwealth, The Kingdom of Israel.

In the days of Jesus (i. e., in New Testament times), seven men were appointed to look after the business of making distribution of economic goods accord with the ecclesiastical doctrine of "fellowship." That was as far as they could venture in the field of economic institutions under the rule of Rome. But it was a prophecy of what Christian peoples were to do in other times and places.

#### WHY NO NEW TESTAMENT ZION

Walter Rauschenbusch, in *Christianity and the Social Crises*, sets out the reasons why Christianity did not undertake to establish a set of economic institutions in New Testament Times, as he apprehended them. They are these: (1) "By the time the Church had gained sufficient power to exercise a controlling influence (in economic life), the process of social decay, like the breakdown of a physical organism in a wasting disease, was beyond remedy.

(2) "The right of public agitation was very limited in the Roman Empire." "Any attempt to arouse the people against the oppression of the government (which allowed no such privileges

to the Church as it enjoys today) . . . would have been choked off with relentless promptness." (3) "The expectation of the speedy or early return of the Lord with His Kingdom."

(4) "A clouded atmosphere of fear and distrust through which imperial Rome loomed threatening and detestable." "How could the ideals of life which they carried in their hearts (the governmental implications of which they little understood in their heads) be realized in a world so incompatible with them?"

(5) The limitations of human nature. "The early Christians were subject to the same limitations of human nature to which we are all prone. They, too, (like we Latter Day Saints) were all creatures of custom." The customs and practices which lead to economic slavery were not distasteful to them.

(6) "An intense desire for the future life which obscured the truths of Christianity with respect to the present life.

(7) "The ascetic tendencies of early Christians." Their ascetic piety turned their faces away from the present world of practical problems to a world which was "in the clouds"—so far away as to leave them morally comfortable for the present, even in the midst of all the existing economic evil.

(8) The lack of scientific comprehension of social development. The building of Zion, The Kingdom, required more of a background of studies in the social sciences than was possible in that early day. And so on.

But the whole setting of The *Ecclesia* has been changed since Jesus' day. Early political prohibitions have been removed. Industrial evolution is making demands upon the Church that were never made before. Today, we find that The Church cannot save its own life, even, if it will not devote its energies to the creation of economic institutions adapted to the demands of this age. It must free its people from the moral limitations of this industrial age if it is to promote its spiritual purposes.

#### WHY SEPARATE ADMINISTRATIVE JURISDICTIONS

The reason for the Latter Day Saint plan of a partial separation of economic administrative jurisdictions from ecclesiastical jurisdictions should be sought out. One reason is the absolute right of The Church, through the hierarchy (priesthood), to shape its own philosophy of life, as against the equal rights of both persons and peoples to make moral choices in economic situations and to promote their economic interests by their own industry, thrift, ingenuity, etc., unhampered and unrestrained.

Ecclesiastical authority may need to be dogmatic in certain situations. At all hazards, it needs to dominate the spiritual affairs of The Church. A prophet is called of God to deliver a message for

God; and to bring together in one body all who are willing to heed the prophetic voice. The principle of prophetic control in ecclesiastical situations is fundamental to Latter Day Saintism. The hierarchy should have the right of way in distinctively and peculiarly ecclesiastical concerns.

On the other hand there is no reason why peoples everywhere should not have control of the economic affairs in which they alone are concerned. To take away this control would be to defeat the central purpose of religion, which is that each person of his own free moral will shall devote himself to the service of God. Both persons and peoples have a right to reap what they sow. So say all the prophets of God. And that means that economic goods belong to the producers for disposal. The principles of the consecration of the surplus and of property organization and of economic organization in general which our prophet has brought to us are a declaration of such rights.

The reasons, then, for the partial separation of economic administrative jurisdictions from ecclesiastical administrative jurisdictions provided for in the plan of social organization of the Latter Day Saint Church, in part, are these:

(1) The right of the hierarchy to dominate purely ecclesiastical situations.

(2) The rights of persons and of peoples (i. e., of individuals and of communities) to pursue their own economic interests unhampered and unrestrained by any imperialistic influence.

(3) The fulfillment of personality that grows out of personal and positive participation in the business of society.

(4) Respect for both civil law and current moral sentiment.

(5) The dependence of economic organization upon the willing and intelligent economic self-discipline of both individuals and groups.

#### WHY THE TIE-UP

Latter Day Saintism says that some of the authority of the hierarchy should carry over from The *Ecclesia* to the Economic Commonwealth of Zion—of "Zion," mind—for the following reasons:

(1) Zion is an ecclesiastical goal; it is a representative enterprise; therefore, its development should be guided by men whose official acts represent The Church.

(2) Public control of the common properties of Latter Day Saints should be exercised only by men who are competent to be entrusted with their economic interests.

(3) Any authority in economic "Zion" that is out from under ecclesiastical control would leave the whole government in "Zion" ecclesiastically irresponsible. And

(4) It is common sentiment among Latter Day Saint churchmen that economic duties are duties to God, and that

(Continued on page 718.)

## The Colorful Story of an Old Hymn and Its Author

By L. B. M.

"Praise God from whom all blessings flow,  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

Everyone knows the "*Doxology*" or "*Old Hundred*." We have sung it many times. But other than the words what do we actually know about the hymn?

"*Praise God From Whom All Blessings Flow*" is a composition of Thomas Ken who was born at Berkhamstead, Hertfordshire, England, in 1637, and became a prelate in the Church of England. The hymn has been translated into a number of different languages, and is sung the world around. One authority says that it has been printed in more hymnbook than any other hymn written. In our *Hymnal* we have it and also Ken's "*Morning Hymn*," ("*Awake, My Soul, and With the Sun*"). Both were written in 1695.

Ken was educated at Winchester and New College, Oxford, and early served in various offices in the church. In 1675, he visited Rome, and returned to England, after five years' absence, to accompany Mary, Princess of Orange, as her chaplain, to Holland. He was chaplain to Charles II, whom he attended at his last illness.

History tells us that shortly before his death the King nominated Ken to the bishopric of Bath and Wells (1684), but he was not fully invested till James II became King of England. Then for refusing to obey the King's order to read the declaration of indulgence, he and six other bishops were sent to the Tower in 1688. Nevertheless, when the Prince of Orange ascended the throne as William III, Bishop Ken, considering James still his lawful sovereign, refused to transfer his allegiance to the new King. For this refusal his bishopric was taken from him.

Thomas Ken was a man of extensive learning, good tastes, and wide sympathies. He was a zealous churchman and loyal to his King. He wrote voluminously—sermons, treatises, devotional writings. His "*Morning Hymn*" and "*Evening Hymn*," are said to be surpassed by none in the language.

The familiar melody to which we sing the "*Doxology*," is one composed by Louis Bourgeois in 1551.

Grieve not over the past, for the endless future is but past given back, for preparation.—Selected.

## Stewardship in the Church

Christian stewardship has come to stay. The wonder is that it has been so long on the way. It is so natural, so logical, so scriptural, so altogether reasonable, that someone should have brought it forward long before this. Likewise, it seems strange that, having now been brought forward, it does not meet with more eager acceptance on the part of honest, earnest-minded Christian men and women. It bears the marks of answered prayer, and offers a solution of many vexing problems in kingdom service.

It is not another organization to divide the energies of the workers, but it is a vitalizing agency that, because it is related to every phase of Christian life, stimulates and greatly increases the efficiency of all.

Tithing is the solution of many problems. When the church once adopts it there is no limit to the working possibilities. The Bible school would become in practice what it is in theory—the whole church at work studying the Bible. The stewardship of possessions would enable the church to carry out its entire program without embarrassment and provide its quota for the larger work of the kingdom. It is easily demonstrable that if the whole church were faithful in the giving of the tithe, then every present call for church and missionary outlay could be easily financed.—*Detroit's Beacon Light*

## Have You Earned Tomorrow?

Is anybody happier because you passed his way? Does anyone remember that you spoke to him today? When this day is over and its toiling time is through, is there anyone to offer a kindly word of you?

Did you give a friendly greeting to the friend who came along or a churlish sort of "Howdy" and then vanish in the throng? Were you selfish, pure and simple, as you rushed along your way, or is some one mighty grateful for a deed you did today?

Can you say tonight in parting with the day that's slipping fast, that you helped a single brother of the many that you passed? Is a single heart rejoicing over what you did or said? Does a man whose hopes were fading, now with courage look ahead?

Did you waste the day or lose it, was it well or poorly spent? Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber do you think that God would say, you have earned one more tomorrow by the works you did today?—(From the Bulletin of the Central Presbyterian Church, Kansas City, Missouri.)

## In the Future

By C. J. Lant

When we stop to consider the rapid changes in the social order of the past fifty or one hundred years, and look into the future for the solution of the problem, we cannot help visioning the magnitude of the possibilities of the range of work to be accomplished within the church and the realms of "Latter-day-Saintism."

Yet, should we forget the very thing that this nation has been builded upon, "the sacredness and chastity of the home?" One can scarcely pick up a paper today without reading of a suicide, a murder or a lynching somewhere. But the loss of the person's life has not remedied the cause or causes.

The system, just prior to the collapse of the so-called capitalistic system of government, that was used when boys and girls came into the toils of the law, was to crush the very life and spirit out of them in order to attempt to cure them. But in reality the brutality of the third degree methods used by the law tended to ruin rather than to cure the individual.

The other day I read in a paper where a judge in Canada said, in sentencing a young fellow fifteen years of age for counterfeiting five dollar bills, that if any school would take the young fellow and develop the talent that he had, he would parole him to that institution, rather than send him to jail.

Isn't this the very thing that should be done with adolescence? How much finer would it be to see this young man trained as an asset to his home, his country and to humanity? The criminal is not the result of the stubborn will of an individual so much as it is the result of possibly many years of privation and suffering on the part of his forebears.

A few days ago, I saw in an open vision a scene that should be of interest to every person. I seemed to be standing in the center of a parade ground on a military reservation and all around this beautiful spot there were houses and barracks; but it was not being used for a rendezvous for soldiers for war, but a gathering place for young Latter Day Saint boys and girls.

There were seven or eight thousand of them gathered there and the girls were beautiful and dressed in spotless white and purity; while the boys and young men were tall and strong and handsome; with faces radiant with life and love. What makes me feel that there is something to this vision is the fact that I also had the vision in a dream exactly as I have since witnessed it in a vision.

Everywhere we find men, women, and children crying for bread in a land where food stuffs are ordered to be curtailed in production, homeless in a land that gives every man and woman as a birth right a homestead privilege. But how are they

to acquire such a homestead even if they are willing to take advantage of such an opportunity?

Everywhere we find men and women already driven by desperation through want and privation into hysterics, and their children given to the easiest way, the line of least resistance. Home life is all but destroyed. Few are held intact by these old-fashioned sentiments of love and chastity.

Rather we find a camaraderie of free love existing between many of the young people of what were at one time considered the best families; and we know of a surety that some schools and universities are teaching that there is nothing in the old-fashioned union of man and wife, and still other universities are teaching that there is no "God."

We have personally witnessed an exchange of wives by some of our modern youth. And when you remonstrate with them they will tell you to use your imagination, and other things too vulgar to put into print, even if you had a desire to do so.

But are the present day youth to blame for the circumstances in which they find themselves? I would say not, because of the conditions of their early home life. It is there that the seed of chastity and righteousness must be sown if we are ever to have a moral civilization.

Mothers and fathers are the foundation of any civilization and upon them rests the responsibility for the children that they bring into the world; if they produce them they should feel that it is theirs rather than their neighbor's responsibility.

In the gathered condition that I cited in my dream and vision is the solution; not only to the crime situation, but also to the rehabilitation of humanity toward a better race of people, with a gradual elimination of the human suffering present today in every land.

One generation cannot do it, neither will two; but after two or three perhaps there can be such a change in the people that they will truly be free from the taint and blemish of the every-day world; but it will take a gathering of people who are truly converted to this plan of salvation.

It may succeed where every person is willing to live and die for the realization of the plan's success; it cannot be accomplished where we have one family trying to do it and a thousand going in the opposite direction.

How much better would it be for the judge of a court to send boys and girls to a school of some kind if they are delinquent; where they would have the proper love and care which they possibly have never known in their home; perhaps because the father and mother were unable to provide properly for them.

How much better would it be for us as a church and as a people to live in groups of this sort; where we all would

be living for the good of humanity and the generations to come, where love and purity would be the foundation upon which their lives were based.

How much better would it be to convert the military reservation into a school for both the aged and the youth to change the cannon into the plowshare and the shovel and the hoe, and the time spent in the idleness and wasted hours at night, where young womanhood is ruined and the young manhood is converted into the future criminal and degenerate.

We Americans seem to be among the most stupid people on earth; I presume, because we do not know how to live. There is much for us to learn from the old world in this respect; we are running a mad race with death and seem to be trying to beat death in the race to the place of burial.

The collapse of the old system was necessary for us all to be made to realize the facts in the case, and out of the tangled web begin to build a new race and a new nation; dedicated to God and humanity.

## IS DEMOCRACY ABOUT TO END?

(Continued from page 709.)

we give ourselves over to the divorce court, to the apparent growing use of liquor, to indulgence in lax and immoral motion pictures and other forms of low commercialized amusements we will continue to renounce our claims to self-governing abilities.

Mark Sullivan, one of America's keenest political analysts, has only recently warned us that, "It would be impossible to overstate the depth of the issue which is being developed by the administration program, or the degree of tension which seems certain to arise over it. It involves not only two directly conflicting philosophies of society. It involves also ultimately a lining up of two types of human nature, on one side those who prize the maximum of individual freedom and self-responsibility and on the other side that large class of human beings who take kindly to authority and to fixed ways of life handed down by authority."

The so-called "authoritarian state" is well recognized in Europe and our very candid Secretary of Agriculture, Henry A. Wallace in his new book, *America Must Choose*, clearly sets forth the fact that the United States is now at the crossroads. What the outcome will be depends on the God-fearing and liberty-loving citizenry of this country.

Someone recently has said that we do not so much need an N. R. A. as we do an N. U. A.—a National Uncovery Act—to uncover crime and political corruption, to get rid of the buzzard so that the blue eagle can fly unobstructed.

Graceland College is making her contribution to the lives of many of our future voters in a way which will enable them to see clearly and act conclusively on the questions our complicated modern civilization raises.

## THE SUNDAY SCHOOL LESSON

(Continued from page 715.)

in discharging these duties they should invoke the offices of the priesthood.

## THE MOUNTAIN OF THE LORD'S HOUSE

Isaiah 2: 1-4 means that The *Ecclesia* is to be the source of an economic commonwealth; that is, that a set of economic institutions is to grow out of the activities of The Church in the latter days. The daughters of Zion are to cast up a highway. "The government shall be upon his shoulder." And since it is to be a scheme of economic institutions to which all peoples may make their corporate behavior conform, certainly it must be at once a mode of economic life which the peoples of The Church, too, in their rights as men, may set up for their own government.

## AN IMPERATIVE

The Church can enrich its life only by its normal functioning. "If Zion (i. e., the peoples who are called to be Zion) do these things she shall prosper. . . ." (*Doctrine and Covenants* 94: 5.) If she direct not her energies to this end she shall make herself thenceforth "good for nothing but to be cast out and trodden under the foot of men." (*Doctrine and Covenants* 100: 2.)

Normal functioning. Not condiments. Not stimulants. But just normal functioning. This is an age in which, whether it wants to or not, the *Ecclesia* can save itself only by building that set of economic institutions Latter Day Saints call "ZION."

## "MORE TRAVEL NOTES"

(Continued from page 713.)

Not far away is Sutton-in-Ashfield in Nottinghamshire, and close at hand is Sherwood Forest the haunt of Robin Hood and his merry men in green.

Brother George Willis took me one evening to Newstead Abbey, the home of Lord Byron. We walked through the grounds and by the black waters of the lake, so foreboding, and were privileged by the caretaker to go through the house and travel along the corridors and cloisters where the strange genius of the poet had been nurtured by his stern and eccentric mother. It was easy to appreciate the lambent fires of this singular man as we became acquainted with these surroundings.

In the city of Leicester a small branch of the church is struggling for its life under the faithful support of some devoted members shepherded by Brother Arthur Norton. The names and services of some who were faithful and are now dead, are remembered among them, Brothers Norton (father and son), Pierce, Dawkins, now passed on, and Brother William Ecclestone and family,

now of Independence, Missouri, whose faith and courage in church work in many places, seemed to have reached its peak here.

Close to Leicester, also a rich field for the antiquarian, where many relics of age and beauty are to be seen including some fine specimens of Roman mosaics, is the little town of Luttenworth. In 1903 the late Brethren Joseph Smith and R. C. Evans, and I were there and spent an interesting day looking through John Wycliffe's church. This good and sainted man gave to England the Bible in common tongue, and because of his attempts at reform of church conditions, was known as "the Morning Star of the Reformation." Here are the pulpit, communion table and chair which were used by Wycliffe.

Nuneaton, another old midland town, has a few church people, where Brother F. O. Davies has done some good work, assisted by the excellent families who live there. This town was the home of Mary Ann Evans (George Eliot) and the scene of several of her well-known books, including *Scenes in Clerical Life*, and *The Mill on the Floss*.

Along the roads one can travel in comfortable busses as well as by train and every turn in the road brings some new and enchanting view, and the pages of history turn backwards like a reversed movie film. We travel southwards passing through Oxford and many other interesting places, onward to London and the southwest. Of this we write later.

## THE PROBLEM OF THE AGES

(Continued from page 710.)

wants individuals—all individuals in all lands of all races—to come into line with Him and acknowledge the Fatherhood of God, the Sonship of Christ, the brotherhood of man. He wants society—reconstructed and placed on a basis of love and righteousness.

The challenge has been sounded! The hour has come! The cry of the downtrodden and oppressed comes ringing to our ears! The world needs what we can bring them! Our God is waiting for us to heed the call! Christ, himself, dealt vigorously and unsparingly with error. His teachings, impregnable in defense, glowed with power and purpose in attack. He never tampered nor qualified the truth. His blows were sledge-hammer blows; his inspiration fearless. The call is for men whose souls are athirst for God, whose hearts are attuned to hear His commands, whose very lives are dedicated to *The Cause of Zion*. The establishment of Zion is the only possible solution to the problem of the ages. Knowing that the zionic program is the only hope for the salvation of the race, will you catch the vision of this latter day work, and aid in its fulfillment?

## Judgment

(Revelation by Saint John)

By Alma M. Coombs

Behold! a great white throne,  
And he who sits upon it;  
The earth, away has flown,  
And Satan, from his pit,  
Has tried in vain,  
Once more to gain  
A victory over heaven.

And now, I see the dead,  
They stand before their Lord,  
Hoping, yet some with dread;  
Look ever heavenward,  
As books are brought,  
And records sought  
Concerning man's probation.

Once more, a book appears,  
The Book of Life I see;  
For them there are no fears,  
Whose name and history,  
Within this book,  
(This precious book)  
Stand out in letters golden.

Yet God, from every eye,  
Shall wipe away all tears;  
No more shall men's faith die,  
For death, and all men's fears  
Shall pass away;  
A greater day  
Shall dawn upon our vision.

## No Matter

By Gladys McKim Redding

No matter how hard the task may seem  
We do not labor in vain.  
No matter how far off the dream  
We do not dream in vain.

No matter how distant the goal  
We do not strive in vain.  
No matter how sinful the soul  
It has not lived in vain.

Life is a journey with many turns,  
Pitfalls at every bend.  
Within us all the desire burns  
To make it to the end.

There is an All-seeing Eye  
That helps the pilgrims on:  
Who guides our footsteps from on high;  
Receives us when we're done.

No matter how few the victories  
We have not tried in vain.  
We count the victories, forget the strife  
And onward press again.

Because of One who lived and tried  
We must not live in vain;  
That loving One who suffered and died  
That man might rise again.

## Victory!

By Margaret W. Gibson

### I.

Mars, thou art doomed! This conflict  
nearing  
For which thou gird'st thyself in armor  
hideous  
Shall be thy last. Thou knowest it full  
well.  
And therefore, for the fight, thou callest  
legions,  
Rulers and monarchs, captains of the  
deep,  
Engines of war, foul gases, winged  
death,  
Lead, iron, brass and steel, and raw, red  
fire,  
Pestilence, disease and plague—hell  
following  
To fight thy battle.

### II.

Mars, thou art doomed! Thy Conquer-  
or's army  
Stands at the gate of heaven in shining  
armor  
Amassed and ready, waiting but the  
signal.  
And He their Leader, God's own Son  
incarnate,  
On white steed mounted, sits, poised in  
the saddle  
Bearing one weapon only—that invin-  
cible—  
The sword of God, two-edged and flash-  
ing.  
And in his lifted hand, a trumpet, poised  
To herald victory!

### III.

Mars, it is over. Earth from your  
grasp release!  
His lips are on the trump! Hail, Prince  
of Peace!

## Memorial Day

By J. F. Sheehy

Every nation, every institution and  
every family has its memorial day.  
True, some have more than one.

It was a day long to be remembered  
by ancient Israel when they were freed  
from Egyptian bondage. They had been  
slaves for several centuries. Now they  
were free men. Two great memorial  
days were given to them that they  
might remember their deliverance. One  
day to be an annual event, the other to  
be a weekly reminder.

The passover Feast! To be observed  
once a year with strict ritual devotion.

The Sabbath Day! A day to remind  
them once a week of their freedom.

As one reviews the past history of na-  
tions and realizes what a terrible price  
was paid for Memorial Days in death  
and pain, untold suffering, heartaches,  
life-long cripples, broken homes and  
bankrupt nations, we wonder if the day

Sunshine.

Spring.

Violets upspringing in the woods.

Fruit trees in bloom.

Many things to do. Enough to fill one's  
time and more.

The privilege of riding and rambling  
over the country-side.

Home—a place to rest and re-create as  
well as work and plan.

Prospect of a summer vacation.

Friends, a few of them, the comfortable  
sort that don't have too many com-  
plexes, self-centers or troubles.

Sewing to pick up when the impulse  
strikes one.

Books—a variety; those to laugh with,  
those to cry over, and some of the very  
unusual, others deeply thoughtful.

Color—in landscape, in nature, at home,  
in clothing, and everywhere.

Food, a little now and then.

A chance to think and pray.

Opportunities to serve—opening in  
every direction.

Dreams.

should not be spent in sackcloth and  
ashes.

As we remember our heroic dead to-  
day—as we recall the gory battle fields  
of the Civil War, as we are conscious  
that all the hatred of 1860-1865 is not  
yet wiped away, let us resolve as never  
before that "war shall be no more."

As we go from grave to grave this  
Memorial Day placing beautiful flowers  
where our loved ones sleep let us not be  
unmindful of Him who died to make us  
free from the bondage of sin and death.

The Christian world is not without its  
Memorial Day. We gather around the  
Lord's Table each month and eat and  
drink in remembrance of Him! We re-  
member his betrayal, humiliation, rejec-  
tion, suffering, pain and death on the  
cross. Every Sunday is a constant re-  
minder of his resurrection. Let the  
words of Christ ring in our ears today—  
"Put up thy sword!"

It is the ringing challenge of the man  
of Galilee to all the world to be brothers.  
Let us sing with the modern psalmist:

"Let us all be brothers,  
Brothers of the world,  
With the flag of friendship  
From our hearts unfurled.  
Smile, and keep on smiling,  
Over land and sea,  
Make the whole world brothers,  
Brothers, you and me."

## A Motto

The Elevator to Success is Not Run-  
ning; Take the Stairs.

## Un-Blessings

People that are not honest.

People that are too sanctimonious.

People who will never grow up.

People afflicted with complexes of  
every sort.

People who want to tend to your busi-  
ness.

People with no ambition.

People with too much ambition.

People with no sense of proportion or  
appreciation.

Selfish parents.

Ill-reared children.

People that are lazy.

People that are crabby or fussy.

Cushion smotherers.

People that gossip and lie.

## Money

Money is power: so said one.

Money is a cushion: so said another.

Money is the root of evil: so said still an-  
other.

Money means freedom: so runs an old  
saying.

And money is all of these—and more.

Money pays for whatever you want—if  
you have the money.

Money buys food, clothes, houses, lands,  
guns, jewels, men, women, time to  
be lazy and listen to music.

Money buys everything except love, per-  
sonality, freedom, immortality, sil-  
ence, peace.

Therefore men fight for money.

Therefore men steal, kill, swindle, walk  
as hypocrites and whited sepulchers.

Therefore men speak softly, carrying  
plans, poisons, weapons, each in the  
design: The words of his mouth were  
as butter but war was in his heart.

Therefore nations lay strangleholds on  
each other; bombardments open,  
tanks advance, salients are seized,  
aviators walk on air; truckloads of  
amputated arms and legs are hauled  
away.

Money is power, freedom, a cushion, the  
root of all evil, the sum of blessings.

Tell us what is money.

For we are ignorant of money, its ways  
and meanings.

We are children in the dark storm where  
people cry for money.

—Carl Sandburg, in *Today*.

## The Readers Say---

### Precious Memories of "Uncle Mark" H. Forscutt

May we do our bit in doing honor to the character and work of "Uncle Mark"? True friends, and pleasing memories are two of the most worth-while things this life gives to us. Our first recollection of Uncle Mark was in 1875. He came to Magnolia with President Joseph Smith, the latter to preach the sermon of dedication of the newly built church, and Brother Forscutt to follow up with a series of meetings. He was assigned to our humble three-room home as our guest for the time. Father was in Sweden as first missionary of the Reorganization. We were very poor. Mother and I were timid as our guest appeared so imposing in appearance, talented withal, but the noble man sensed our feelings and soon had us at ease. He got down on "all fours," bid me get astride his back, to play horse, then he playfully dumped the rider, and gleefully clapped his hands.

The church had no organ, but his singing stirred us all into readiness for his eloquent, inspiring sermons. He visited our branch annually for several years and baptized by tens and twenties. One evening we were walking hand in hand from church. He noted old Mother Shaw, eighty-five years of age and deficient in sight, walking some distance ahead. He hurried forward, offered his arm, and tenderly guided her steps, praising her the while. Following a series of meetings here he left on Saturday to begin another at Little Sioux. Mother and I rode in the rear of a lumber wagon, in a bit of hay, with extremely cold weather, assigned to the home of Sister Alice Cobb, where also others of the three wagon loads of Saints were assigned. All were anxious to be with Uncle Mark as long as possible. At Sunday noon, Uncle Mark, my mother and I, with others, were invited to dinner at the home of good Brother Prior L. Stevenson, a brother-in-law of Davis H. Bays. The home was of boards set on end, with slab batts, one room, a long pine home-made table, a large kettle of potatoes with jackets on graced the center, corn bread, and a bit of salt pork. Uncle Mark's tearful "saying grace" made us all one, and the dinner a feast. Then to the Sioux River, and our loved "Uncle" in borrowed overalls, baptized several, and coming up out of the water, his clothing was soon a coating of ice. But happy and unafraid was he in humble service. On one of his visits in Magnolia, he said, "Alma, I expect one of my dear girls to be here for a visit, her name is Ruby Celeste." I said, "Isn't that a pretty name?" He feeling said, "I believe the Lord named her." I never quite understood, until in the present biography by that same daughter, mention is made of how "Uncle Mark" was led. We kept in close touch with him to the last, his appearance and manners, his eloquence, his rare gifts made him outstanding but finely humble and sacrificing withal. On his last visit at our home, broken in health, he spoke feelingly of past work and memories and a hope to go to California for health. We asked him to write in our autograph album. After a brief prayer, he took pen, and composed as he wrote, the following, which we have prized as a gifted word. The penmanship is beautiful, almost perfect.

TO ALMA FROM UNCLE MARK

I knew thee in thy boyhood days, and then I loved thee.  
With joy I watched thine upward march, and then approved thee.  
I marked thy progress towards the heights above thee,  
And thank the Lord for all.

Thy father in meridian life was taken from thee;  
Thy mother and the cares of life fell on thee,  
And bravely did'st thou bear the burden cast upon thee  
And trust the Lord in all.

Thy seniors soon perceived the Lord had qualified thee  
For higher than earthly work in which his hand would guide thee,  
Then the Holy Spirit's grace and wisdom did decide thee,  
To serve the Lord in all.

And now, dear Alma, may the Lord of hosts befriend thee,  
His angels as His ministrants most lovingly attend thee,  
Remove affliction hence, and from every foe defend thee  
To praise the Lord in all.

February 19, 1900, Nebraska City, Nebraska.

Through all the years we have had, and still have, his photograph on a "Whatnot," but best of all, blessed memories of the man, and his noble worth. We give this sketch, as a bit of outside information on his nature, and to awaken memories of those privileged to know him, and information to the younger generation, on the humility of one of the most talented men of the Reorganization.

ALMA M. FYRANDO.

MAGNOLIA, IOWA.

### God Manifests His Marvelous Power

It gives me strength and courage to go on in this work when I read the glorious testimonies of the Saints, telling what God has done for them in various ways. It is like food for the soul when we can speak of the spiritual blessings we have received. We know he is the God of love.

I would that we could read more of these letters of experiences in this true latter-day work; these testimonies are a great help to each of us as we go struggling on in these trying times. We know that we are striving for the building of God's kingdom.

It was through the teaching and guiding power of my father, who passed away thirty-three years ago, that I have learned the truth.

For the benefit of *Herald* readers I want to relate an experience through which I passed. It was five years ago May 19, since we lost our son-in-law through an accident caused by pouring kerosene on a heating stove fire; it exploded burning him so badly that he died within a few hours. My daughter was so terribly burned on her back by the explosion that for weeks there was little hope for her recovery. While we sat in the funeral home which was crowded with friends and relatives, the thought came to me, "If I only could get in touch with Elder F. T. Mussell, I would ask him to come and administer to my daughter." I felt that only in this manner would she receive a blessing. At this time something prompted me to look up; and there among the rest was Elder Mussell. He had arrived in our city only a few hours before and had read the death notice in one of the local newspapers. After the services were over, Elder Mussell came out to our home and later he went with me to the hospital and administered to my daughter. She received a wonderful blessing through the divine power of administration.

Why shouldn't we Saints be proud to testify to God's goodness, after we have received such marvelous blessings? It

## The Readers Say---

is with deep gratitude that I give the above testimony, and my prayer is that we will all be faithful in discharging our duties in the glorious work of God.

MRS. JOHN SHARP.

SPRINGFIELD, ILLINOIS.

### A Blessing in Disguise

During the fall of 1908, I was overcome with a serious attack of typhoid fever, which lasted about three weeks. After I was confined to the bed for about two weeks, Patriarch Henry Kemp called at our home to see how I was getting along and to have prayer for me.

I shall always remember this visit, Brother Kemp's encouraging words, his desire to relieve me in every possible way, and his fervent prayer in my behalf. As he arose from his kneeling posture by the bedside, he stretched forth his hands over me, and speaking to me under the influence of the Spirit said that my sickness would prove to be a blessing in disguise, and that it would prepare me physically for a missionary work that I would soon be called upon to do for the church.

During the summer just preceding, I noticed that even swinging to and fro in a swing would create within me sickness,—a dizziness, and a condition of such a nature as I had always thought seasickness to be, and I came to the conclusion that should I ever venture out upon the sea, I would most likely be among the first to get seasick.

I had no thought at the time of Brother Kemp's visit that within a year I would be doing missionary work in the South Sea Islands, following a voyage of twelve days on the sea out of the sight of land.

I had been told by a friend before I left on this long voyage to the southern tropics that if I didn't get seasick it would be an uneventful trip. A message from Brother D. J. Krahl reached me at the wharf just as the boat was about to leave. Among other things, Brother Krahl said, "I wish you a safe trip, and while I do not wish you any ill luck, I do hope that you will have one little 'sign of springtime' at least on your journey to the islands." This puzzled me. I wondered often what he meant by "a sign of spring." After thinking it over time and again, I finally dismissed it from my mind. Upon reaching the islands, however, a letter was handed to me that had been mailed to me by Brother Krahl and among other things, he said, "Did you get it? When I said that I wished you no ill luck, but hoped you would have a little 'sign of springtime' on your way to the islands, I meant by the sign of springtime 'the return of the swallow,' in other words, a little touch of seasickness."

I heard a man say one time while undergoing the experience, "I don't see why they call this seasickness, I am so sick I can't see!" When I told a friend one time that I had traveled something like thirty-thousand miles at sea in voyages to and from the South Sea Islands and the British West Indies, and had never yet had a sign of seasickness, he said, "No wonder! you are of Scotch descent and you know the Scotch are seldom found wanting to 'give anything up.'"

From what I have seen and heard, and the way I have been made to feel for others. I am glad that my voyages upon the sea have been "uneventful!" The natives called me a *Mataro Maitai*, a good sailor. I would often climb up to the top of the masts while approaching an island in order to be the first to sight land in the distance. There is more motion at the top of the mast than down on deck. While sailing on the small boats with natives and others seasick all around

me, I would frequently go down in the cabin or "hold" and get my guitar and sing. I do not say this boastfully for this is one blessing for which I am very thankful, and, according to the blessing received under the hands of Brother Kemp, my illness proved to be a "blessing in disguise."

INDEPENDENCE, MISSOURI.

J. CHARLES MAY.

### Thankful for Blessings

I very much enjoy reading the letters and sermons in the *Herald* each week. I have many things for which to be thankful, and while I do not always thank my heavenly Father verbally, I am always thinking my thanks. He has given me health and strength to raise my family, and I am happy that I can say that they all belong to the church I love so well.

I have three sons and three daughters who are married, and one boy and girl at home with me. I ask an interest in your prayers that I may be faithful to them. I lost my husband in December, 1932. I am thankful that I am a Latter Day Saint.

KENNETT, MISSOURI.

MRS. W. A. HAWKINS.

### Letters Wanted

If you have enjoyed the letters in these columns, perhaps you should also write a word of testimony for others to enjoy. Through many months there have been sufficient letters to fill the two pages devoted to this department, but in recent weeks the supply has run low, and sometimes there has been barely enough to fill one page. Perhaps the coming of warm weather has affected the desire to write and thus reduced our supply.

Please remember that this is your department, and that it depends in part upon you. Letters of general interest will be very welcome. Remember also that we can now use pictures of those who have a real story to tell.—The Editors.

### A Few Short Words of Prayer

By Amanda Freed

When our lives seem sad and lonely  
And we feel the weight of care,  
We may lighten all our burdens  
With a few short words of prayer.

When our plans seem to have failed us,  
Hopes have vanished into the air,  
Peace may be our dearest portion  
Through a few short words of prayer.

We may see the storm clouds gather,  
Spreading darkness everywhere,  
But may find a joy that's lasting  
By a few short words of prayer.

When at last we cross yon river,  
And we view the wonders there,  
We may have the joy of knowing  
That our Father answered prayer.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*If I have no net income, should I file an inventory?*

To keep an account of income and expenditures is necessary to efficient business procedure. To render an accounting to God, through the church, is a principle of good stewardship,—and we are all stewards of our temporal possessions, which He has entrusted to our use. Therefore the filing of an inventory is not dependent upon the degree of success or lack of success that we have had in any given year. The church has expressed its conviction that one should file his inventory regardless of what the inventory may show as to profits or losses, thus complying with the law concerning the matter.

One reason for this, in addition to that mentioned, is that tithes are to be paid on the *annual* increase (net), hence the inventory shows each year whether or not tithing is due for the year reported, and it forms the basis of computing the account of the next year.

*Is it right to join the Odd Fellows or the Rebekahs?*

I believe the church has never expressed itself concerning these societies, but it has disapproved of joining secret societies which require oaths of secrecy to "guard the secrets, purposes, or doings of its organization" (Conference Resolution 593). On the other hand, the church has declared that it has no right to "subvert the liberties of its members by prohibiting" membership in a secret society, unless it shall first be condemned by a General Assembly of the church or by the law of the land. No General Assembly of the church has ever yet expressed itself on this subject, which therefore is a matter left to the conscience and judgment of members to determine.

Some hold that the command of Jesus and the Apostle James to "swear not" by any oath, covers

this question. The Quakers have for many years so held. Others do not believe this refers to such matters, but rather to the custom anciently had of taking oaths to perform some act that was often beyond control. An instance of such an oath is recorded of those who bound themselves under a curse to "eat nothing" until they had slain Paul (Acts 23: 14).

*Does the church uphold picture shows?*

I do not recall any action covering this question directly, but motion pictures have been shown under church auspices at Independence on the "campus" for several years. There is no question that motion pictures might be of great benefit if they should teach correct morals and habits or maintain an influence in this direction. But unfortunately the general trend has not been thus, and many public officials and others of high standing in our nation are greatly concerned because of the low moral tone of the movie business. There is a movement now contemplated to boycott motion picture concerns that cater to low moral standards, and to unite the churches of this country in a movement to express the disapproval of the Christian world, until a decided change for the better takes place.

*Why does Revelation 7:1 mention "four corners," if the earth is round?*

The term "corner" as used in Scripture and in common usage also has several meanings. Webster's dictionary gives six meanings, one of which is "direction; quarter." Another is "remote or out-of-the-way place", and "the part farthest from the center." The text cited probably means the four directions of the compass far removed from the center, or the four parts of the earth. It does not really concern a question of the shape of the earth, whether round, flat, or otherwise. Too literal renderings of the English terms used to translate the scriptural languages will often mislead and actually misrepresent the meanings intended by the ancient writers, as it is often not possible to express completely or in exactness the whole concept of one who expressed himself in ancient times in another tongue.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Stockton, California

#### Clay and Sutter Street

Stockton members are grateful to visiting members who have generously assisted in preaching and in other ways. Among these visitors were Elders A. E. Frazier and John C. Howe, of Modesto; W. H. Dawson, E. C. Burdick, Joseph Ensley, J. L. Bussell, and Sister Blohm, of Sacramento.

Sister Gladys Carmichael and others from the Bay Cities have also rendered valuable assistance in the young people's class work. These activities, under the supervision of Sister Petz, are creating a new interest among the young folks.

During the winter and spring the women have conducted what is known as a vanishing dinner. From the proceeds together with a liberal cash contribution from Sister Elva Petz, they purchased a supply of *Saints' Hymnals*.

These sisters held their first picnic at Lewis Park, May 24, there being a good attendance. Sister Eva Greer, president of the women's group last year, who moved away last spring, was with them, and was surprised with a large birthday cake and cake dish.

A baby girl was born to Victor and Ermina Tinkess, February 23. She is the first grandchild of Sister Estell Tinkess, one of the pillars of Stockton Branch. The baby was blessed Easter Sunday.

During the first week in March the home of Sister Evelyn Delarm was saddened by the loss of her infant son who died at birth.

A few days ago Sister Laura Mallory was called to the bedside of her eldest daughter in Oakland. Death claimed its victim shortly afterwards.

Sister Mae Brokaw who has enjoyed improved health for several months recently suffered a reverse and is now under the doctor's care.

The sympathy of the whole congregation goes out to those who have been overtaken by sickness and sorrow.

Beginning Sunday, May 13, and continuing each night except Saturday through Sunday, May 20, Elders W. H. Dawson and J. L. Bussell, of Sacramento, conducted revival meetings at the church at Stockton.

The choir from Sacramento Branch, directed by Sister Birdie Clark, attended May 18, and gave several beautiful numbers. Not the least of the Friday night program was an ice cream social sponsored by the young people's class, which netted almost nine dollars. This sum is

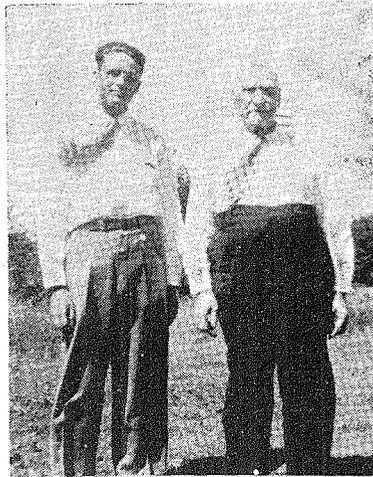
to be turned over to the reunion committee and will be used in cleaning the grounds at Irvington.

While the series of meetings was in progress, Brothers Dawson and Bussell journeyed each night from Sacramento making a one-hundred-mile drive, and worked at their regular jobs during the day. Attendance was good and many friends were made for the cause.

### Oldest and Youngest Elders

#### C. B. Brown and E. E. Crownover

In 1930 Elder E. E. Crownover, of Oklahoma, was an appointee of the church in Des Moines District. At that time he was the youngest elder in the district and Elder C. B. Brown was the oldest. This picture presents them.



Elder C. B. Brown was baptized into the church at Oskaloosa, Iowa, in June, 1862, and was a member of the Oskaloosa Branch, which a few years later was disorganized. In 1893, another branch was organized and Brother Brown was ordained a teacher. He served as branch teacher, then as presiding priest and branch president for a number of years. He was ordained an elder in 1903, and at present is deputy of the Oskaloosa group. Now eighty-six years of age, Brother Brown looks back over a life of sincere and hard work for the Master.

Brother Ernest E. Crownover is one of the church's young men who was ordained an elder in 1930, and appointed to serve as missionary in Des Moines District by the Centennial Conference. Though released from appointment with many other worthy missionaries when

the church financial condition became critical, Brother Crownover has continued to serve the church in local and district offices.

### Hagerman, Idaho

#### Prepare Reunion Grounds

Saints of this congregation have done considerable work on the reunion grounds this spring, leveling the ground, planting shade trees, and weeding. Water has been piped to the church lot, and many other improvements have been made. However, they find it hard to get donation help, as all are busy with home work.

An appropriate Mother's Day program was given by the young people on the evening of May 13, to a well-filled house. Mr. and Mrs. Hopinks, from Ruby Valley, Nevada, were in attendance, having motored to Hagerman to spend the day with Mrs. Hopinks' mother, Sister Alice Parks.

These Saints are looking forward to the reunion to be held there in August and the visits and associations of members from various branches.

The church school is progressing, and all departments are functioning. All have the work at heart in this locality and hope for future growth.

### Wichita, Kansas

#### Water and Osie

Saints of Wichita were made to rejoice Sunday morning as Elder Arthur E. Stoft led six young men into the waters of baptism. The font and the entire rostrum were tastefully decorated with bouquets and baskets of spring flowers. Additional beauty and dignity were given this service by short talks, prayer and appropriate music.

The eleven o'clock service period was used for confirmation of the new members; Brothers Ira G. Whipple, R. Melvin Russell, and Arthur E. Stoft officiated. It was a wonderful service, well arranged, and made doubly impressive by the beautiful spirit present.

The boys who were baptized are all between the ages of fourteen and twenty. They are Lindon Robinson, Robert Boltjes, Clare VanBiber, Alfred Shannon, Keith Coplen, and James VanBiber.

Members are looking forward to meeting Brother Tickemyer next Sunday. He is to be Wichita's new pastor, and has been previously laboring in the Fourth

## Briefs

### Gleazer Family to Northwest

Apostle E. J. Gleazer and family, recently of Independence, stopped at Salt Lake City, Utah, to visit with the Saints of the Reorganized Church the week-end of May 26 and 27. They are on their way to their new home in Seattle, Washington, Brother Gleazer having been assigned to the Pacific Slope Mission by the late General Conference. On their way West, the Gleazers are visiting a number of branches of the church.

With Brother Gleazer go Sister Gleazer, their son, Edmund, who graduated from high school this spring, and their two daughters, Eleanor and Ruth.

### Stamp of Greatness

The people are great who have great souls, great sympathies, great hearts, and great characters. It is what you are that stamps you as an asset or a liability in the world of today.—Dr. William H. Mansfield.

### Thousands of Miles to Visit Saints

John A. Judd, president of Southern District, England, has planned a year's visiting which will take him some thousands of miles through the countryside of southern England and Wales. According to "The Southern England and Wales District Herald" some of these trips are over four hundred miles but Brother Judd wishes to meet as many Saints as possible, especially the priesthood.

### Presiding Bishopric Meet at Independence

The three members of the Presiding Bishopric met at Independence Sunday, May 27, for counsel and consultation regarding business of the church. Presiding Bishop L. F. P. Curry came from his home in Dallas, Texas, and Bishop N. Ray Carmichael, ordained at the late General Conference, came from Lamoni, Iowa, to meet with Bishop G. L. DeLapp at the Auditorium.

### "Then Shall Come Power"—

I am persuaded beyond a doubt, that this church will eventually succeed, but I am also persuaded that before that time, we shall pass through trials and difficulties, hard to endure, which shall burn away the dross, the selfish, and the impure. Then shall come power from Jesus Christ our Lord.—J. A. Gillen.

Kansas City Church. They also expect to have present their supervising apostle, R. S. Budd.

Wichita Branch is able to report an increase in attendance at all meetings and is rejoicing over the interest taken by the young people in midweek prayer meeting.

Members of the choir, under the leadership of Sister Hazel Booth, enjoyed an evening of fun in one of the parks, Thursday. Well-filled baskets were quickly disposed of and then a big play was enjoyed by all.

They miss Brother and Sister Paul E. Nelson who have recently moved to Independence. Sister Nelson has been the choir director for four years, and she is especially missed by that group.

The young people's division enjoyed a picnic and treasure hunt for Decoration Day. There are about thirty in this group and under the capable leadership of Sister Lena Curtis, they have many good times and are the source of much inspiration and help in the branch.

### Joint Meetings of Douglas and Bisbee Branches

#### Prospects More Hopeful for Arizona Members

Joint Easter services were held by Douglas and Bisbee Branches. Sunrise services were held halfway between the two places. An egg hunt and picnic lunch were enjoyed in the afternoon at the home of Brother and Sister William Davis.

An Easter program was given by the Sunday school department of Douglas, Sunday evening, under the supervision of Sister Simpson. It was gratifying to see the younger generation take real interest in displaying their talents and helpfulness.

An appropriate Mother's Day program was jointly given by Douglas and Bisbee Branches.

Bisbee Saints regret to lose the following Saints from their midst, Elder R. C. Smith and family, Ira Cunningham, and Elder H. L. Cunningham and family, who have moved to Independence, Missouri. Members of these families occupied in the priesthood.

Elder Raymond Ratterree gave a splendid sermon on "Duty" not long ago. Brother Puckett delivered a timely and instructive talk about Christ and his mission.

Children's Day programs will be enjoyed in the evening.

A joint meeting of Bisbee and Douglas Branches, to include all-day Sunday services up in the mountains, is being considered.

Working conditions have improved at Bisbee of late. Wage earners have been raised about twelve percent in wages.

The Saints hope this fall to arrange a missionary program to arouse much interest in this district.

### Progress in New Oklahoma Community

#### Seven Baptized—Others Interested— Sunday School Organized

Isolated Saints near Bristow, Oklahoma, have had the privilege of hearing the gospel message during the past winter. Due to the kindness of Elder and Sister C. W. Couser, a way was provided for transportation and Brother Falls Cunningham, of Tulsa, held services in a little country schoolhouse five miles east of Bristow.

Elder and Sister Couser, and Elder and Sister Cunningham and children, Iris, Frances, and Roberta, and others from Tulsa drove to Bristow at first every other Sunday, and now they come each week.

Saints from Mounds, Tuskegee, Kellyville, Sapulpa, Depew, Oilton, and Bristow have attended. Much good has been accomplished, seven having been baptized and a Sunday school organized. Other nonmembers are interested.

Elder Lancaster, pastor of the church at Tulsa, has met with these Saints twice bringing them the message of the latter days, as also have Elders O. A. McDowell and Ellis Rathburn.

Work in this community was started in 1929, by Elder T. E. Fitzwater, who held a three-week series of meetings, and baptized several. Since that time no services had been held until Brother Cunningham started his preaching.

### Lansing, Michigan

#### Organize Zion's Christian Legion

Lansing young people are happy to announce that the Zion's Christian Legion has been organized in their branch. It is well on its way to bigger and better things. Elder Albert Stanke has been chosen as legion commander; Eugene Page, director of socialization; Jennie Page, director of solicitation; Alex Dudley, treasurer; Donna Manning, secretary, and Alice Dudley, publicity agent.

Nine captains have been chosen as follows: Earl Premoe, LeRoy Andrews, Emaline Andrews, Paul Baker, Myrtle Mae Brown, Frances Dudley, Helen Weaver, John Malinowsky, and Clarence Dudley. Each group is allowed ten members; captains are to be chosen as needed.

Sunday evening services are to be in charge of the legion, and much interest is being shown.

A wiener roast will be held soon, given by Elder Stanke when the first group is completed and dues for the first month are collected.

It is the desire of the legion to go forward in this endeavor to accomplish the purpose outlined and hoped for by Apostle D. T. Williams, the leader of the Zion's Christian Legion.

## Beaverton, Michigan

### Local Program Spurs Saints to Many Activities

On the evening of May 23, Elder G. W. Burt was pleasantly surprised with a get-together meeting, celebrating his eighty-second birthday. Light refreshments were served and a few talks were given. He was presented a large cake decorated beautifully and bearing eighty-two lighted candles. Elder Hubert Case made the presentation speech. Tables were set for eighty-two and every place was taken. Ray Rosevear, company commander of the Beaverton Zion's Christian Legion, was master of ceremonies.

The Zion's Christian Legion members of Central Michigan are meeting here for a banquet soon. This banquet and meeting are in honor of the district president, Elder Hubert Case, celebrating the culmination of forty years of missionary work.

The choir rendered an Easter Cantata on the evening of Easter day, and Elder G. W. Burt gave a short talk which made a perfect close to another Easter-tide.

The Mother's Day service was sponsored by Miss Elaine Rosevear. It was a beautiful service; the tones of the sweet-toned reed organ blended with those of the piano in a pretty background for some of the readings.

On the evening of May 27, Pastor Willis Schrock delivered the baccalaureate address to the seniors of the high school. The president of the class, Lorraine McDonald, is one of the Latter Day Saint young people.

Once a month the women's department serves a ten cent supper.

The interior of the church has been redecorated. Young trees have been transplanted on the church grounds and help in beautifying and making the church attractive and inviting.

Elder E. N. Burt, of Onaway, was here May 17, and delivered two instructive sermons to an appreciative audience. He came to Beaverton to visit his father.

Several of our young people play in the high school band and on June 17 this band expects to meet with the other bands of Northeastern Michigan at Mio.

Members are happy to have Miss Edith Rosevear who is a student nurse at the Independence Sanitarium, with them for a short time. She has been ill for the past two months and is home for a rest and to recuperate. She expects to return to Independence and resume her work by July 1.

One of our young men, Leon Methner, who is studying music at a nearby teachers' college, possesses a beautiful tenor voice, and is becoming a capable musical director.

The Saints are glad to have Brother Case back with them again.

## Spring River District Enjoys Excellent Conference

### Gathering Is Spiritually Blessed

A conference at which the hallowed influence of the Spirit was felt and manifested to a marked degree was held by Spring River District Saints at Miami, Oklahoma, on May 25, 26 and 27. Elder George Harrington said at the closing prayer meeting that he could see the very nature of God growing within the Saints of the district. Others of the leaders expressed themselves as being highly encouraged by the good cheer, fellowship, and humble spirit which was prevalent, and which was used in seeking closer contact with the Holy Spirit.

The Saints rejoiced exceedingly that Elder Amos T. Higdon was again permitted to return to them as district president and that he was called to the office of high priest by the past General Conference. The Saints throughout the entire district felt blessed by the higher office in which their leader now has been called to occupy.

At the Friday night session of the conference a play was given by Miami young people at which time the young people's director, Frank Shanks, of Carthage, Missouri, gave an address of welcome. Following the program a period of recreation was held and refreshments were served.

Brother Higdon, assisted by Ira O. Waldrom, of Webb City, and C. D. Wilson, of Miami, was in charge of the prayer meeting at nine o'clock Saturday morning. The address of the president to the conference was given at the tenthirty o'clock session after which the morning was taken up with short talks by missionaries and branch presidents. Elders Lee Quick, former district missionary and George Harrington, former district president were among the visitors who were given a hearty reception by the conference.

At the business session in the afternoon, recommendations of the following men for ordination were approved: C. D. Wilson, of Miami; Herman Plumb, of Springfield, and Francis Bishop, of Springfield, to the office of elder; Claud Fry, of Webb City, and Glen Yoeman, of Springfield, to the office of priest, and E. H. Campbell, of Carterville, to the office of deacon.

The following officers were elected to serve during the next year: District president, Amos T. Higdon, of Independence; counselors, A. J. Jones, of Columbus, and C. D. Wilson, of Miami; secretary, Mrs. C. E. Wilson, of Springfield; bishop's agent and treasurer, Norman W. Gray, of Parsons; church school director, Doctor Ronald G. Smith, of Pittsburg; publicity agent, Raymond E. Troyer, of Joplin; historian, Mrs. A. M. Hogan, of Carthage; director of adult division, Mrs. C. H. Hobart, of Webb City; director of music, Victor L. Krucker, of Miami. Springfield, Missouri, was chosen as the

## Briefs

### California Ministers Drive Long Distance to Conduct Series

Elders W. H. Dawson and J. L. Busseil, of Sacramento, California, conducted a week of missionary services at Stockton in May. Each evening they drove a distance of one hundred miles to present the gospel to members and friends in their neighboring branch, and during the day worked at their regular employment.

### Life is Unfoldment

Life is an unfoldment, and the farther we travel, the more truth we can comprehend. To understand the things that are at our doors is the best preparation for understanding those that lie beyond.—Hypatia

### Beaverton Remembers Anniversaries

Saints and friends of Beaverton, Michigan, surprised Elder G. W. Burt the evening of May 23, and helped him celebrate his eighty-second birthday. Tables were set for eighty-two and every place was taken. Brother Burt was presented a large cake bearing eighty-two candles.

The Zion's Christian Legion members of Central Michigan will meet soon at Beaverton for a banquet honoring Elder Hubert Case, and celebrating the culmination of his forty years of missionary work.

### Six Baptized at Wichita, Kansas

Wichita Saints are happy over the baptism of six young men between the ages of fourteen and twenty, on a recent Sunday. Elder Arthur E. Stoff officiated, and was assisted in the confirmation ceremony by Elders Ira G. Whipple and R. Melvin Russell.

### Knowledge

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Sam Johnson.

### Measurable Security

We cannot live together with any measurable security until we develop a common moral sense which is outraged by the individual or corporation which seeks profits with ruthless unconcern for the social consequences of its action.—Charles H. Heimsath in "The Christian Century."

place for the next conference which will be held November 24, 25 and 26.

The Sunday morning worship began with an inspiring young people's prayer meeting in charge of Brother Higdon, assisted by Apostle J. F. Garver, Albert Cobb, and Frank Shanks. The Spirit of God, felt in abundance at this meeting, continued in all of the services throughout the day.

After the ordination service in the afternoon, a prayer meeting was held which was the climax to the conference. Admonition and prophecy were delivered by the Holy Spirit through Elder Lee Quick and Apostle Garver. The conference adjourned at five o'clock.

## Independence

Memorial Day was observed with family picnics, a baseball game, and other out-door sports at the Campus. The day's intense heat caused many to seek the Campus grounds for entertainment and relaxation in the evening. A movie comedy was the opening screen feature of the summer.

The second movie was shown Friday night, June 1, "*The Thundering Herd*." This had been scheduled for the previous Friday but the entertainment was called off because of cold weather.

## Stone Church

Saints of the Stone Church congregation were saddened by the death of Brother Willis A. McDowell who passed quietly away at his Independence home May 31. Fifty-six years ago Brother and Sister McDowell accepted the restored gospel, and for many years Brother McDowell was a valiant and faithful missionary for Christ's cause. He leaves to mourn, his wife, Sister Elizabeth McDowell; three sons, Oliver A., of Tulsa, Oklahoma; Floyd M., of Lamoni, Iowa, and James A., of Saranac, Michigan; a daughter, Mrs. F. A. Ball, of Los Angeles, grandchildren, other relatives and many friends. The funeral was held from the Stone Church Saturday afternoon, President Elbert A. Smith preaching the sermon. Interment was in Mound Grove Cemetery.

A short selection of organ music played by Robert Miller, opened the June sacrament service. Ferns banked around the rostrum furnished a beautiful background for this sacred ordinance.

The following men were in charge of the service, Bishop R. T. Cooper, Pastor John F. Sheehy, Bishop G. Leslie DeLapp, President Elbert A. Smith, Patriarch Frederick A. Smith, Bishop J. S. Kelley and Elder H. L. Barto.

Patriarch F. A. Smith, the father of the church, gave the sacrament talk and President Elbert A. Smith talked briefly preceding the period of silent meditation and prayer. A large congregation was there to enjoy the Spirit present.

In the afternoon the regular sacra-

ment Sunday priesthood meetings were held.

Patriarch Ammon White delivered a sermon Sunday evening which carried with it the faith, assurance, and authority of one who for thirty-three years has served the church as a minister. For a Scripture reading he chose a portion of John 15, and his theme was "*The Responsibility of Our Service to Christ*."

Music for this service was furnished by the Stone Church Choir, Paul N. Craig directing, Robert Miller at the organ. Nelle Kelley, soprano, was the evening's soloist.

Two weddings of interest to many in this district were solemnized at Liberty Street Church last Friday and Sunday.

Miss Wilma Stafford, daughter of Mr. and Mrs. W. S. Stafford, and Orrin Russell, son of Mrs. Ethel Russell, were married the evening of June 1. Elder John F. Sheehy reading the service. The bride was attended by Miss Martha Jane Mallette as maid of honor, and by Miss Virginia Ruth Winters as bridesmaid. Earl Audet, jr., acted as best man for Mr. Russell. Candles were lighted by Miss La Von Budd, Miss Frances Bryant, and Gene Bandel. Mr. and Mrs. Russell will be at home on the T. C. Lea Road.

The marriage of Miss Frances Anderson, daughter of Mr. and Mrs. William Anderson, of Independence, and Wendell Luff, son of Mr. and Mrs. John Luff, also of Independence, was solemnized in a pretty service at Liberty Street Church Sunday afternoon, June 3, Pastor John F. Sheehy officiating. A large crowd of friends witnessed the ceremony uniting this popular young couple. The bride was attended by her cousin as maid of honor, Miss Marjorie Nelle Butler, and bridesmaids, Miss Dolly Anderson and Miss Ellen McCrory. The bridegroom was attended by his brother, Elvin K. Luff, as best man, and Earl Peterson and Bernard Fisher were groomsmen. Little Gloria June Ettenger lighted the candles, and Janet Luff, niece of the bridegroom, was the flower girl. The bridal pair will make their home at 1901 Arlington, South Englewood.

## Liberty Street Church

Brother and Sister J. N. Sherwin have moved to the Ozarks, near Thayer, Missouri. Brother Sherwin, with his family, came to Independence in 1930, and has been in the garage business here. He is a priest, and worked in Group 30. Sister Sherwin is just recovering from a severe illness and a major operation. She was confined to her bed for a period of ten weeks. Brother and Sister Sherwin will be greatly missed by their many friends. A farewell party was given in their honor, Friday night, June 1, by the members of the women's department.

A picnic was held at the Campus Tuesday night, May 29, by the members of Group 30. Elder J. E. Cleveland was in charge. Sisters C. J. Bridges and Grace Smith had charge of the basket

dinner and a program was given by the young people.

Elder J. A. Gillen has been the evening speaker at this church for the last three Sundays. His sermons are well liked by this congregation and he is popular among the young people. Last Sunday evening, special music was furnished by the choir.

Pastor John R. Lentell has moved from his home at 904 West Van Horn, in the Stone Church district, and now resides at 215 South Osage, in Group 13, of the Liberty Street district. He has sold his grocery business located at Spring Street and 24 Highway.

This congregation has advanced rapidly, since the first of the year as far as good will, fellowship, and cooperation are concerned. There are more friendly greetings, more interest is taken in the ill and the unfortunate, more individual sacrifice by the members. And there seems to be a greater degree of the divine Spirit in the sermons, prayer meetings, sacrament services, and in the many activities of the church school and other departments.

The choir gave a surprise party for its director, Fred Friend, last Thursday night, at his home. The party was given in appreciation of the diligent work and dependable service of Brother Friend. Twenty-five members were present. The Misses Mary Arterburn, Mayble Tignor, and Inez Davis arranged the games and Mrs. Gertrude Davis had charge of the refreshments. A music emblem of gold was given to Brother Friend by the choir. The pin was presented by Joseph Frick, the choir president. Missionary trips to the outlying branches have been planned, and Bernard Hurshman has been elected as business manager of the choir.

## Walnut Park Church

For the first time in many months the Saints at Walnut Park celebrated communion service Sunday with their pastor absent. Pastor Frank McDonald being out of town, the meeting was in charge of Elder Royden Barnhardt, assisted by Elders George Jenkins and Amos Berve. The opening remarks were by Brother Jenkins, and following the serving of the emblems, Brother Berve spoke encouragingly to the Saints for a few minutes.

Special music at the church school session was by the orchestra, which played "*King Rose Overture*," under the direction of Brother Orlando Nace. Four hundred twenty-one were present at the church school.

The funeral of Roy Earl Williams, three-month-old son of Brother and Sister Roy H. Williams, who live near Atherton, was held from the Walnut Park Church at one-thirty Sunday afternoon. The child died Friday at Mercy Hospital in Kansas City.

The local young people's council met at two-thirty Sunday afternoon, and playground ball rules and schedule were discussed. Plans were made for an ice

cream social to be held in the near future, proceeds to be divided equally between the council and the local expense fund of the church.

The religio is still meeting at six o'clock each Sunday evening, under the leadership of Duane Fish, president. The program Sunday consisted of a debate on the desirability of card playing, opposing debaters being Ben Kramer and Imal Burke. There were no judges and no decision was rendered. A considerable number of Englewood young people, under the supervision of their leader, Sister Mary Hiles, pleasantly surprised the Walnut Park young people by walking in on them shortly after classes had convened, to visit the local religio.

Elder Thomas Newton spoke to the Saints at the seven-thirty service in the evening.

About two hundred members of the Walnut Park congregation went to Hill Memorial Park Thursday evening, May 31, for an outing and basket dinner. Besides the food, entertainment was furnished in the form of two baseball games, one for the girls and one for the men and boys, and games of other types played later in the evening. The affair was sponsored by the local young people's council for all ages.

Girl Scout Troop No. 10, the local group, the oldest Girl Scout troop in Independence, has recently reorganized under the leadership of Fern Price. Renewed activity is promised for the near future.

### Enoch Hill Church

Saints and friends of this congregation will greatly feel the loss of Elder W. J. Brewer, who passed away May 29, after a long illness. Brother Brewer was a high priest, loved and respected by all who knew him for his desire to be of service. Funeral services were held May 31, at 2:30 p. m. at the church. Evangelist Ammon White preached the sermon.

For a number of months, Enoch Hill members, under the supervision of Sister Charles Warren, have been calling on Mrs. Boston, a nonmember, who has been in poor health, singing for her and doing other little deeds of kindness. Mrs. Boston passed away last week, and to show her appreciation for the kind service rendered to her, she asked local members to sing at her funeral, Friday morning, June 1.

The early Sunday morning prayer service was well attended, as were all other meetings during the day.

Pastor E. A. Thomas, and Elders C. E. Beal, and C. S. Warren, were in charge of the sacrament service, June 3. Edmund Allen sang, "Oh Sacred Head."

Elder Chester Constance, the evening speaker Sunday, gave splendid advice to parents and future parents of the church. Hubert Whithead and Richard Maloney sang "Nearer, Still Nearer." Other music was furnished by the Enoch

Hill Choir, under the supervision of Sister Amos Allen.

### Englewood Church

Sunday, May 27, Elder John Sheehy delivered the eleven o'clock sermon. In the evening, the pastor, Brother R. W. Howery, preached. Also at seven-thirty, about thirty of Englewood's young people attended Bennington Heights where they conducted the evening worship service. They chose as their representative speaker Brother A. G. Hougas.

Communion Sunday was begun with a young people's prayer service, held at eight o'clock. R. W. Howery and Arthur Welch were in charge.

At the sacrament service, Elders R. W. Howery and Thomas Richardson were in charge. The talk on the oblation was given by Elder D. S. McNamara, and the precommunion address was delivered by George Hiles. The speaker at seven-thirty was Elder A. M. Chase.

The membership of Englewood Church extend a welcome to Brother Wallace Fike, who has recently returned from Florida.

Friday night, May 25, Group 35-E, held a social gathering at the home of Brother and Sister D. S. McNamara. Brother James A. Gillen gave a short talk, after which a program was given.

The marriage ceremony of Inez Rothwell and Herbert A. Simmons was solemnized by Elder Arthur Welch at his home Saturday night, June 2. Brother and Sister Simmons will make their home at 323 South Wheeling, Kansas City, Missouri.

The young people have been devoting a part of their time to volley ball practice, and Monday night will mark the start of their schedule games.

Thursday night, June 1, the Y. P. A. gave a skating party at the Wings Rink.

### Spring Branch Church

The farewell party the night of May 28, for Rose Murdock and Arthur Peer and family proved to be an attractive social event. Robert and Ethel Fish and Bertha Miller gave talks; Alma Dixon and Evelyn Howe sang solos. Jesse Smith and Leonard Roberts gave talks, then all sang two gesture songs. Evelyn Roberts gave a piano solo; the Oriole Girls sang their song; the Boy Scouts gave a stunt, and Otis and Benson Brown contributed a dialogue. Talks by Ethel and Arthur Peer followed a brief address by Pastor M. C. Jacobsen.

Alma Tankard talked to the Sunday school. The sacrament service was in charge of the pastor, assisted by local priesthood members.

In the evening the second session of church school was concluded with a program of musical numbers and readings.

Elder Swen Swenson, the evening speaker, gave good advice and encouragement to the members. The Saints delight to hear this veteran of the gospel. The choir sang, "There Is a Land."

## Philadelphia, Pennsylvania

### Young People Take Prominent Part in Branch

Saturday, May 12, the Latter Day Saint Dramatic Club of Philadelphia Branch presented two plays. The first was called the "Bedtime Story," and the second, "Menfolk." The latter was the play that won the championship in one-act plays for Graceland in the Iowa contest.

On Mother's Day the young people of the branch had a vesper service in which Sister Viola Boerner's Sunday class took a large part. They then gave a Pantomime of the life of one of the sisters.

Sunday, May 20, was set a part as young people's day. The morning sermon was preached by one of the young men of the priesthood, Harley Butler, with Brother Ace Fowler giving the invocation and benediction. Brother Fowler is one of the assistant scoutmasters. The Boy Scouts acted as ushers.

The evening sermon was preached by another of the young men of the priesthood, Brother Louie Kuhn, Brother Henry Shaffer giving the invocation and benediction. The Boy Scouts again acted as ushers. All who attended services were much enthused.

## Columbus, Ohio

### Second Church—Rinehard and Twenty-second Streets

The Spirit of the Master was present at the sacrament service, May 6, and Saints of this congregation feel greatly encouraged to press onward.

The women's department met, May 10, in the social room of the church. Sister Mina Turvey read a splendid paper on "Godliness." A beautiful memorial service was held for these departed sisters, Cora Woods, Frances Turvey, and Metta Bierly.

A mothers' and daughters' banquet, May 11, was sponsored by the Temple Builders, in the social room of the church. A program was given by the girls. Each mother was presented a pink rose. Sister Lucinda Madden is leader of the Temple Builders, and is to be commended for her work.

The primary department gave a Mother's Day program. Each mother was presented a bouquet of flowers.

Apostle D. T. Williams preached an instructive sermon using for a text the latter part of Mark 15: 31.

Other speakers have been Elders G. H. Kirkendall, A. E. Anderton, A. H. Nie-man, Patriarch J. E. Matthews, Bishop H. E. French, and Priest Harry J. Hoffman.

During the month of May the choir rendered several beautiful anthems. Solos were sung by Hazel Gribbon and Lucinda Madden. A duet was sung by Lucinda Madden and Ethel Kirkendall.

Brother and Sister William Standard are the proud parents of twin boys, born May 25.

## Holden Stake

### Blue Springs, Missouri

The May sacrament service was largely attended by Saints of this congregation. A spiritual meeting was enjoyed.

Elder Gerald G. Philips was the speaker at the evening service, May 6, using for his subject, "Take Heed to What Ye Hear."

On the following Sunday, Elder R. J. Stark occupied the pulpit. As it was Mother's Day, he chose "Mother" for his sermon. Lawrence Martin, of Independence, was the evening speaker, preaching on "Love."

May 14, a priesthood meeting was held. President Floyd M. McDowell and Elder Amos E. Allen, of Independence, met with them.

May 20, Pastor O. W. Sarratt called for a special prayer service. Brother Sarratt was in charge, assisted by Elder R. J. Stark. The evening service was opened with special music by the Blue Springs orchestra, which plays before each Sunday evening service. Alma Campbell was in charge. A special number, "Silver Brooklet," guitar and piano duet, was rendered by Josephine and Helene Stark, also a duet, "Our Yesterdays," was sung by Clarice and Bernice Oglevie, accompanied by Sister H. L. Shippy. Elder Amos Allen was present, and a business meeting was held. O. W. Sarratt resigned as pastor, and J. T. Smith, pastor of Lees Summit Branch, was presented to succeed Brother Sarratt. Gomer Wells preached, following the business meeting, on "Christ's Good-bye."

On the last Sunday of the month, Ed Oglevie was the speaker. His subject was "Tithing, Time and Talent."

George Hathaway, who is with the C. C. C. camp, recently met with an accident. He was taken to Excelsior Springs to the hospital.

T. J. Butler, of Independence, was the evening speaker, May 27, choosing for his subject, "Obedience." Three non-members were present at this service.

Frank Pierce, Andy Oglevie and Levi Gore passed away from this congregation in death. They are missed by all who knew them.

## Five Baptized in the Illinois-Mississippi Canal

### Much Interest at Rock Falls, Illinois

Elder C. A. Beil, of Clinton, Iowa, has been holding cottage preaching services in the communities of Deer Grove, Tampico, and Rock Falls, Illinois, for the past two years, creating quite an interest among the people in these communities.

May 20, a large congregation gathered at the Illinois-Mississippi Canal near Rock Falls, to witness a baptismal serv-

ice, at six-thirty o'clock. Five candidates were baptized. Elder Beil officiating.

Immediately following the service at the canal, the Saints went to the home of Brother and Sister Noble Henson, where a congregation of sixty-five members had gathered to witness the confirmation of the candidates. Following the confirmation, Elder Beil preached an inspiring sermon.

## Lima, Ohio

### Growing in Number and Spirituality

Saints at Lima are earnestly attempting to carry on the work in their branch. Although their number is small, it is rapidly growing. May 19, two candidates were baptized into the church. Harold F. Symonds, and his wife, Mrs. Symonds. Others are near the kingdom.

Regular services are now being held, including Wednesday evening prayer meeting, a class on Friday, and church school and preaching in the morning, and preaching in the evening.

Saints of this congregation have enjoyed rich spiritual blessings which accompany the work of the latter days.

Sunday, May 20, Brother and Sister Vergil Hadsell, and daughters, Helen and Marian, visited this branch.

The fatherly advice of Patriarch Gomer T. Griffiths is always appreciated by these Saints, and they are happy to know that he will be working with them and assisting them at times in the future. Elder J. M. Bartley, of Saint Marys, Ohio, has also promised to assist these Saints at various times.

Under the leadership of Pastor Chauncey E. Cottrell, these members are looking forward to many spiritual meetings.

If I had only one sermon to preach it seems that the best I could do with it would be to entreat those who have, not one, but many sermons to preach, to make better use of their opportunities. There is no field in which ignorance is less blissful than the field of religion. Ignorance inevitably means loss. I have been impressed by the fact that every attack on Christianity that I have been able personally to examine has been based on a misconception. Clear teaching would have made it abortive and unnecessary. If only our teachers would abandon the moral and scientific cliches of the newspaper or the complications of *Huppim and Muppim and Ard*, if only they would give us instruction in the history and philosophy of our religion, in the technique of our art—religious art, the art of our intercourse with the unseen—then there is a chance that we should pass from these vain struggles in the sand to the peace and opportunity of the house built upon the rock.—Sheila Kaye-Smith, in *If I Could Preach Just Once*.

It is better to receive than do a wrong.—Cicero.

## ON CONTEMPLATING PAIN

### —AN ESSAY

(Continued from page 707.)

the ability to see even a vivisector vivisected, because his own feelings would not allow him to get all the joy out of it that he felt he was entitled to."

It is only natural then, that with this increased sensitiveness to pain on the part of the human race, its problems in regard to religious faith have grown proportionately. It was the mystery of suffering, weighing heavily upon sensitive natures that produced much at least of the scepticism of the nineteenth century. The classic example is John Stuart Mill's awful indictment of the "cruelty of nature." It is possible also that here, in the reaction of a deeply feeling heart, we have the source of what has been called, inaccurately perhaps, the "pessimism" of Thomas Hardy. In any event, there are many lives today, where faith has withered at the searing contact of suffering.

If we turn to science, we find that she has something to tell us. For one thing science warns us not to endow the lower forms of life with the highly sensitive attributes we ourselves possess. Again she reminds us that nature's methods are never really wasteful whatever she may do with, or to her materials, so that we may logically assume that pain has a definite purpose in the order of things. Suffering is the birth-pang of progress, and without it the race would have perished æons since.

Nor is that all. Science is emphatic that sensibility to pain is never developed beyond the point where it is needed, and ceases when the end is served. May we not find food for thought in these suggestions? May it not be that the increased sensitiveness to pain found in our age is needful for the development of qualities that can be produced in no other way? James Hinton, an English doctor of the last century, who possessed a seerlike, mystic quality of mind once wrote: "My thought was that all which we feel as painful is really giving something that our fellows are better for, even though we cannot trace it." And indeed there is much evidence to show that suffering does sometimes, at least, possess a value that extends beyond the one who suffers. Much of course depends on the way in which pain is endured, whether selfishly or not, since man has within him the power to transfigure suffering by fortitude, as he will.

When Faith cries out of its sensitiveness to the lives of those who have suffered greatly, wonderful is the answer that comes back. For the world's great sufferers have been, for the most part, the world's great believers in the un-failing law of love. They have learned to interpret pain as a fact that stabilizes faith. George Eliot found a secret un-guessed joy at the heart of pain, and her testimony is echoed by a host of

noble souls. Stevenson was one, and his brave, cheerful spirit has made the world braver, and more hopeful by what he has written. Another, Elizabeth Barrett Browning, "never regretted having learned in suffering what she taught in song." Anguish instructed her in joy, and solitude in the value of society. The great sufferers have not desired pain—nor have they sought it—but when it has come their way they have mastered it, and thereby forced it to enrich their souls.

A French thinker, Lacordaine, once used words fraught with an awful depth of meaning, calling the countless suffering ones of the earth the "obscure victims of the Cross that has saved them." Here we touch a tremendous mystery, beyond the grasp of human comprehension, mortal thought may not dwell in that rarefied atmosphere, and farther we cannot penetrate into the problem of pain.

Do we not all realize that the revelation of our religion was made through it, and of that realization is born the consciousness that there is One who knows, One who feels, One who suffers with all who endure the pain He was once charged to bear!

Of this consciousness, this more than faith, was engendered the sublime vision that flashed athwart the barren waste of Patmos' Isle to fill the mind of the exiled Christian seer, and call from his lips the glorious prophecy: "God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow, nor crying, *neither shall there be any more pain;* for the former things are passed away."

We stand, it seems to me, about where Abraham Lincoln stood in the little town of Freeport, Illinois, on the night of August 26, 1858. The Springfield lawyer was next day to meet his rival candidates for the United States Senate in debate, and Lincoln was proposing to propound to Douglas a certain question touching the subject of slavery. This Lincoln made known that night in a council of his party friends. They were unanimously against him. "If you ask Douglas that question," they warned him, "you can never be senator." "But," calmly replied Lincoln, "I am killing larger game; if Douglas answers, he can never be President, and the battle of 1860 is worth a hundred of this."

So the battle of immediate economic recovery, of immediate ecclesiastical rehabilitation, may be worth winning. But there is another battle worth a hundred of these. Shall we, who claim to belong to eternity, sell our birthright for temporalities, or shall we bring into time the meaning of eternity? Shall we allow even a generous concern for those within our immediate reach to tempt us to deal unfaithfully with all who are to come after us?—Jesse S. Dancy, "*Contributions Not Controversy,*" in the *Christian Century*.

## Zion's Christian Legion

### SHALL WE STAND OR FALL?

By D. T. Williams

If there is one thing above another that justifies the creation of Zion's Legion in the Great Lakes Regional Territory it is the fact that it sets before our young people an objective of such imposing value as challenges the very best mettle there is in them. An army of such imposing power is not to be inspired to engage itself in a small and unworthy task.

We wonder if some of our difficulties of the past have not risen from the fact that we have tried to inveigle the coming generation into doing something for themselves rather than engaging themselves in the task of unselfish service for others. If so we have ignored one of the fundamentals of our Christian religion as well as one of the important laws of life itself. Our suggestions must not take the form of glittering generalities, but rather a definition of service interpreted in forms of actual accomplishments—or possible achievements.

For this reason we have definitized our program in certain clearly suggested lines of endeavor. This outline has been accepted avidly by the young people of the church in this section of the country and from all quarters comes the encouraging word that the general church income is being markedly increased as a result of its inclusion in the program of the branches where it has been initiated.

The tithing card system which is being sponsored by the organization is proving all that we had hoped for it. Hundreds who previously were paying no

tithing are now paying systematically in small sums, thus meeting their obligation to the Lord as well as helping the church in its serious task of paying off the church debt. A like result is shown in the collection of dues through which our young people are making a definite contribution to the elimination of the obligation on the Auditorium.

To the ideal of a church freed from the bondage of the world Zion's Legion applies itself with vitality and vision. To such a program it invites others of the young people of this regional territory in the hope that in a unity of effort we may find the ultimate salvation promised of God to his people. "United we stand, divided we fall." Shall we stand or fall? The answer is one that lies in our power to make. May God help us answer wisely.

*We are not tempted where we are weak, but where we are strong*

"We commonly deceive ourselves by supposing that we are tempted where we are weak," declares Doctor Fosdick. "The fact is that temptation swirls around power, and, in consequence, the more strength we have, the more we are tempted.

"I have before me a letter from a student. 'This week,' she says, 'has been sensational in the extreme—ending last night with an orgy so bad that I am a wreck today. . . . It's like tearing along on a toboggan, getting up more speed every moment, not knowing if you can ever stop.' . . .

"A generation which must handle more power than any generation ever got within reaching distance of before has no business to run wild in such aimless license."

## Some Good Homes in Independence

Central Development Association (the holding corporation for church real estate in Independence) offers for sale the following desirable properties. Call at office or write for further information. Sales will be made only upon personal inspection.

8 Rooms—modern—west section .....	\$4,750.00
7 Rooms—modern—northwest section.....	4,500.00
7 Rooms and sleeping porch—north section . . . .	4,000.00
7 Rooms—modern—west end of Independence .....	3,500.00
6 Rooms—modern—south of Square .....	3,000.00

Church bonds will be accepted for church equities or for payment in full of unincumbered properties.

**CENTRAL DEVELOPMENT  
ASSOCIATION**  
221 West Lexington Street  
Independence, Mo.

or  
**THE PRESIDING BISHOPRIC**  
The Auditorium  
Independence, Mo.

# The Bulletin Board

## Conference Notice

The semiannual conference of the Northeastern Kansas District will convene at Fanning, Kansas, July 7 and 8. Apostle Roy S. Budd and District Missionary Charles Fry will be present. Branch presidents will send their reports to District President Charles Fry, 1264 Lincoln Street, Topeka, Kansas. Statistical reports will be sent to Mrs. H. C. Pitsenburger. The first session will be held at eleven o'clock, Saturday morning, July 7. The election of district officers will take place at the business meeting in the afternoon. All members are urged to attend.—Mrs. H. C. Pitsenburger, 2331 Buchanan Street, Topeka, district secretary.

## Young People's Rally

Eastern Montana District young people's rally will be held at Fairview, Montana, June 23 and 24. Full schedule from the opening meeting on Saturday at one-thirty till Sunday evening, including musical program Saturday evening, early morning prayer service, Sunday, children and decision day program, 10:30 a. m., baptism and confirmation, two-thirty o'clock. Sermons by District Missionary L. O. Wildermuth. Special attention to matters of interest to young people. All urged to come. Bring musical instruments, and come prepared to camp if necessary. For further particulars write W. R. Hillman, Fairview, Montana.—A. R. Ritter, district president.

## All-day Meetings

Racine Mission, in Southern Ohio, will be the scene of an all-day meeting Sunday, June 17. This mission is very active and its organization was brought about by the consecrated work of Elder J. G. Halb. There will also be preaching Saturday evening, June 16. The services are held at a schoolhouse on a dirt road. In order to reach the meeting place, follow Route 124 from Pomeroy through Racine and Dorcas. Anyone will then direct you to where the services are held. Come and spend a good time with these Saints who will make you welcome. Services on Sunday will commence at 9 a. m. with a prayer service.—A. E. Anderton, district president.

Lancaster, Ohio, Branch invites all who can attend to its all-day meeting to be held June 10. There will be preaching on Saturday evening, June 9, and the services on Sunday will start at 9 a. m. with a prayer service. Lancaster Saints are moving along well, and they ask that you join them and bring your baskets for Sunday.—A. E. Anderton, district president.

An all-day meeting will be held at the Park of the Pines, Sunday, June 17. As this is the first get-together for the district we are expecting a large crowd. No meals will be served; everyone bring a basket dinner. Sunday, June 24, an all-day meeting will be held at the Gladstone Branch, first meeting at nine o'clock. This meeting is held especially for the members in the upper peninsula.—Allen Schreur, Gaylord, Michigan.

## Annual Home-coming

Aitchison, Kansas, Branch will hold its annual home-coming, June 17, with a program at the church at 9.30 a. m., a sermon by J. W. A. Bailey, of Independence, at 10:30, and basket dinner in Jackson Park. All former members and friends of the branch are cordially invited to meet with us.—Frank G. Hedrick, pastor.

## Two-day Meetings

Azalia Branch, Azalia, Michigan, announces a two-day meeting, June 23 and 24. The visiting speakers will be Elders David Dowker, Kenneth Green, and A. B. Smith. Everyone is invited to attend.—Lewata Helmich, secretary.

## Reunion Notice

The Southern California district reunion will be held at Huntington Beach, California, beginning Friday noon, July 6, and continuing until Sunday evening, July 15. A large crowd is expected to attend, and a favorable and comfortable camp ground has been obtained, where tents may be placed, together with a parking space for autos for a nominal cost. Cabins may be had for those not wishing to bring their tent. Numerous activities are being planned for the young people, and the grounds afford a number of fine sports. Brothers E. J. Gleazer, D. B. Sorden, and Arthur Oakman are expected to be in attendance, as well as the local district leaders in all departments. A special appeal is made to the Saints in outlying sections, and information will be given to those interested, if you will write D. B. Carmichael, bishop, 1311 North Garnsey, Santa Ana, California, or to W. A. Teagarden, district president, 595 Third Street, San Bernardino, California.

## 1934 Reunions

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
North Dakota	Minot	June 23-July 1.
Minnesota and No. Wisconsin	Chetek	June 30-July 4.
Owen Sound	Port Elgin	July 1-8.
Southern California	Huntington Beach	July 6-15.
Alberta	Calgary	July 13-15.
Central Texas	Hearne	July 13-22.

No. Saskatchewan, Shellbrook, July 19-22.  
 No. California, Irvington, July 20-29.  
 S. W. Texas, Bandera, Texas, July 20-29.  
 Kentucky and Tennessee, Puryear, Tennessee, July 21-29.  
 Lamoni, Lamoni, July 27-Aug. 5.  
 Western Montana, Race Track, July 27-Aug. 5.  
 Nauvoo, Nauvoo, July 27-Aug. 5.  
 Southern New England, Onset, July 28-Aug. 12.  
 Toronto, Lowbanks, July 28-Aug. 13.  
 Northwestern, Silver Lake, Aug. 3-12.  
 Northern Michigan, Park of Pines, Aug. 3-12.  
 Western Oklahoma, Canton, Oklahoma, Aug. 3-12.  
 Spring River, Columbus, Kansas, Aug. 3-12.  
 Kirtland, Kirtland, Aug. 9-19.  
 Des Moines, Des Moines, Aug. 10-19.  
 Northwest Iowa, Woodbine, Aug. 10-19.  
 S. E. Illinois, Brush Creek, Aug. 10-19.  
 Far West, Stewartsville, Aug. 16-26.  
 Eastern Colorado, Colorado Springs, Aug. 16-26.  
 Central Michigan, Edenville, Aug. 17-26.  
 Idaho, Hagerman, Aug. 17-26.  
 Maine, Brooksville, Aug. 18-26.  
 Southwest Iowa, Council Bluffs, Aug. 24-Sept. 2.  
 Eastern Montana, Fairview, Aug. 30-Sept. 2.

## Our Departed Ones

McDOWELL.—Willis A. McDowell was born at Newark, Wisconsin, June 21, 1856, and lived in that vicinity until young manhood, engaging in farm work with his father. July 4, 1875, he married Miss Elizabeth E. Squire in Crawford County, Wisconsin. They first settled in this unimproved section of Wisconsin, purchasing eighty acres of timbered land and living in a little log house. While clearing this land Brother McDowell and his wife heard some preaching at a neighbor's home, and were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, January 9, 1878. A short time after this he was ordained to the office of priest, and began a ministry of more than half a century in the cause of Christ, serving loyally and intelligently. To this worthy pair were born three sons and one daughter, Oliver A., Floyd M., James A., and Laura. Brother McDowell was ordained an elder January 20, 1883, at North Freedom, Wisconsin. For a time he labored in the interests of the local church in connection with his secular work. The following years found him under General Conference appointment and associated with such early missionaries to that section as J. W. Peterson, W. S. Pender, A. L. Whitaker, and others. He was ordained a seventy in 1892 at Valley Junction, Wisconsin, and later was called to the office of high priest, being ordained by J. W. Wight and Gomer Griffiths at Lamoni, April 19, 1900. In this office he presided over the Southern Wisconsin District, the Chicago churches, Kewanee, Illinois, branch and district, and other local branches. He opened up the work in new places, using the district tent. In 1893, he moved his family to East Delavan, Wisconsin, then a thriving small branch near Lake Geneva, and continued in his missionary work in Wisconsin. Later appointments took him to Kewanee and Northeastern Illinois Districts, the Pacific Slope Mission, and Far West Stake. He was ordained a patriarch July 3, 1913, at Chetek, Wisconsin, and served in this office for twenty years. He was superannuated April 12, 1932. For the past few months his health has failed rapidly, and he passed away at his Independence home Thursday, May 31, 1934. He is survived by his wife, Mrs. Elizabeth McDowell, three sons: Oliver A., of Tulsa, Oklahoma; Floyd M., Lamoni, Iowa, and James A., Saranac, Michigan; a daughter, Mrs. F. A. Ball, Los Angeles, one sister, Mrs. M. A. Rice, Mount Sterling, Wisconsin, and

two brothers, Doctor A. J. McDowell, Soldiers' Grove, Wisconsin, and George McDowell, Spokane, Washington, a number of grandchildren, other relatives, and many friends. The funeral occurred at Independence, June 2, at 2:30 p. m., President Elbert A. Smith delivering the sermon, Pastor John F. Sheehy in charge.

**MANTLE.**—James W. Mantle was born at Linn, Missouri, January 30, 1862, and departed this life May 16, 1934, spending his entire life in the community where he was born. When a young man he united with the church, being baptized by John Mantle, January 29, 1879. He was ordained to the priesthood June 1, 1902, remaining a faithful worker until his death. He was united in marriage to Mary Kemple, and leaves to mourn, his aged companion; six children, Elizabeth Litton, Mary Smith, Frank T. Mantle, Bertha Lavada Butler, and Flossie Pearl Hicks, all of Linn, Missouri; and Everett James Mantle, of Jefferson City, Missouri; nine brothers and sisters, David and Charles Mantle, of Voshol, Missouri; Mrs. Marie Kemple, of Electra, Texas; John Mantle, of Isabelle Station, Missouri; Mrs. Rebecca Armor, of Belle, Missouri; Mrs. Hary Hout, Linn, Missouri; Mrs. Lucinda Siges and Joseph Mantle, Bonnots Mill, Missouri; besides other relatives and friends. Funeral services and interment were at Linn, Missouri, Elder A. H. Wintermeyer, of Jefferson City, officiating.

**COATES.**—Helen Coates was born October 22, 1858, at Scrantona, Lacawanna County, Pennsylvania, and departed this life May 7, 1934, at the Youngstown, Ohio, hospital, after a three months' illness. She united with the church May 29, 1910, Elder George Morris officiating. She is survived by her son and daughter-in-law, Mr. and Mrs. Clyde Coates, of Youngstown, Ohio, and two grandchildren, Dora and Clyde Coates, junior. Funeral services were held May 9, at the Schriener Funeral Home, presided over by Elder T. U. Thomas. Interment was in Todd Cemetery. Mrs. Coates was a faithful and devoted member of the church.

**BREWER.**—William Joseph Brewer, son of John W. and Mary G. Brewer, was born at Brookfield, Missouri, February 11, 1875, and passed from this life May 29, 1934, at Independence, Missouri. He spent about ten years of his early life in Nevada, Missouri, where he received his schooling. October 16, 1900, he was baptized into the church by Elder John Harp, and confirmed by Elder E. D. Bailey. September 5, 1901, he was united in marriage to Miss Minnie M. Harris, and to this union were born nine children, seven sons and two daughters, four of the sons dying in infancy. In 1917, he, with his family came to Independence, and had been a member of the Enoch Hill congregation almost continuously. He was called to the priesthood in 1904. June 14, 1908, he was ordained an elder at Spokane, Washington, under the hands of Elders I. M. Smith and F. J. Chaburn. October 13, 1922, he was ordained a high priest at Independence, under the hands of Apostles Roy S. Budd and J. A. Gillen. During his life in Independence, Brother Brewer served faithfully and diligently as a servant of the Master, ministering to the needs of the Saints of Enoch Hill as pastor, group elder, teacher, counselor and friend, never too tired to answer a call for help. He leaves to mourn, his wife, Mrs. Minnie M. Brewer; three sons, Lawrence L., David H., and Lloyd M., two daughters, Mrs. Mary M. Minton and Wilma J. Brewer; one brother, one sister, three grandchildren, other relatives, and many friends. Funeral services were held Thursday, May 31, Elder C. S. Warren in charge, assisted by J. E. Martin. Elder Ammon White preached the sermon.

**OGLEVIE.**—Andrew Jackson Oglevie, son of John and Lydia Oglevie, was born at Ballard Grove, Polk County, Iowa, January 7, 1861, and departed this life after an illness of several months, March 3, 1934. He married Charlotte Carry in 1880, at Burr Oak, Kansas, where they united with the church, being baptized March 4, 1888, by Elder George W. Beebe, senior. He was ordained a deacon, October 22, of the same year, and served faithfully in that office during the remainder of his life. He moved to Cedar Springs, Missouri, in 1889, where his wife died November 18, 1904, leaving five sons and six daughters. He then moved with his family to Freedom, Oklahoma, where in 1915, he married Mrs. Edna Sample. While living at this place his youngest child, wife, and stepson united with the church, thus bringing every member of his family into the church of his choice. In

1928, he with his wife moved to Blue Springs, Missouri. His forty-six years of membership in the church were marked by his faithfulness in office and his hospitality. Many times during gatherings of the church people, his house was filled to overflowing. In August, 1933, accompanied by his wife, he went to Oklahoma for a visit with several of his children who live there. A few days following his arrival he was stricken with paralysis. He leaves to mourn, his wife, four sons, five daughters, three brothers, two step-children, thirty-five grandchildren, and fourteen great-grandchildren, besides a host of other relatives and friends. Funeral services were in charge of Elder O. W. Sarratt. Sermon was by Elder George Beebe, of Atherton, Missouri.

**FEWELL.**—Mariam Rebecca Short was born November 20, 1853, in Jefferson County, Indiana, and died May 4, 1934, at Greenwood, Indiana. She married William H. Fewell, October 21, 1877, and to this union were born ten children, three of whom preceded her in death. She united with the church in early married life, to which she remained faithful to the end. Left to mourn are her husband, five sons; Charles T., of Bloomington, Indiana; Lewis, of Manchester, Iowa; Riley, of Needham, Indiana; George, of Illinois; Chester, of Greenwood, Indiana, and two daughters, Mrs. Erta Judkins, of Hanover, Indiana, and Ivy Waltz, of Greenwood, Indiana. Funeral services were held at the home at Greenwood, Pastor A. W. Gage, of Indianapolis Branch, preaching the sermon.

**HEMMERLY.**—Clara Howard Winsor was born at Kingston, adjoining Plymouth, Massachusetts, in January, 1855, and departed this life near Boston, February 11, 1934. She was a direct descendant of the Mayflower Pilgrim fathers. She was united in marriage to Henry E. Hemmerly, and they made their home at Plymouth. To this union three children were born, two of whom are living; Helen, with whom she made her home in the declining years of her life, and a son, William, who resides at Plymouth. She was baptized into the church by Elder John Gilbert in 1883, and remained a faithful devoted Saint. Her home was always open to the elders and traveling missionaries. Her husband passed on several years ago. Funeral services were conducted by Bishop M. C. Fisher; burial was at Plymouth. She was a good woman, leaving to her children, grandchildren, and friends a fine example of saintly life.

**GERRISH.**—Clara Dell Fogg was born in March, 1854, at Bucksport, Maine, and departed this life May 12, 1934. She was united in marriage with Henry D. Gerrish about 1874, and to this union were born two children, Josie, who is now Mrs. A. B. Phillips, of Independence, Missouri, and Mrs. Chester Klavs, who lived with her mother and cared for her in her last illness. She became a member of the church nearly fifty years ago, being baptized by Elder U. W. Greene, and remained a loyal and devoted member. The family removed to Massachusetts soon after uniting with the church, and for many years was actively identified with the Boston Branch. Bishop M. C. Fisher was in charge of her funeral service, assisted by the local Baptist minister who offered prayer. She was laid to rest beside her husband.

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Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service,  
Sunday, 10:00 p. m., Doctrine Hour,  
A. B. Phillips, speaker.

**Collect for Club Women**

Keep us, O God, from pettiness; let us be large in thought, in word, in deed. Let us be done with fault finding, and leave off self-seeking. Let us put away all pretense and meet each other face to face, without self-pity and without prejudice. Let us never be hasty in judgment and always generous. Teach us to put into action our better impulses, to be straight forward and unafraid. Let us take time for all things; make us to grow calm, serene, gentle. Grant that we may realize it is the little things that create differences; that in the big things of life we are as one. And may we strive to touch and to know the great common heart of us all; and O Lord God, let us not forget to be kind.

—Mary Stuart

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WARD A. HOUGAS  
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# Attend Reunion

## Reunions are the Summer Schools of the Church...

"The big reunions of the church offer our people one of the finest educational opportunities of the year," says Brother Hougas, who has made his own reunion in Far West Stake a fine example of his statement.

"They give to scattered and isolated members the chance to participate in the spiritual blessings of the church, and to brush up on the best ideas and thoughts that the church has to offer.

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"The Herald Publishing House desires to do all in its power to aid the realization of the church program by putting into the hand of all members the necessary educational literature. Your cooperation with our reunion representatives is earnestly solicited."

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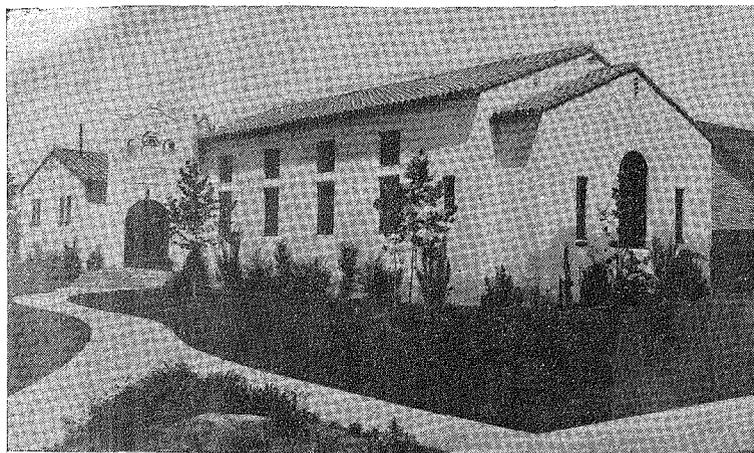
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**INDEPENDENCE . . . . MISSOURI**

# *The* SAINTS' HERALD

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*Church at San Bernardino, California*

# THE SAINTS' HERALD

June 12, 1934

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Frederick M. Smith, Editor in Chief  
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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ A Poor Representative

The other day a man stopped and complained that he had been given very little work during the past year, and that others in the company for which he worked were being favored.

We looked at him, and understood why. He had not shaved for three days at least. His clothes were dirty. Souvenirs of ancient breakfasts remained on his vest; antique grime lay on his shirt, and his other clothing.

No employer wants a filthy worker about his plant. Such people give your business a bad reputation.

It is no sin to wear old or patched clothing. One may be honest in spite of them. But it is bestial to be dirty.

This man is a church member, too. He is one of those who are "not ashamed to tell people what church I belong to." He is a walking advertisement for the church, and a bad one. People judge the church partly by his appearance.

He may have a heart of gold; he may be exceedingly precious in the Lord's sight; he may be intelligent in some ways. But as a citizen and a church member he is a failure.

Every man in the church should carefully attend to the following duties: shave every day, keep his shoes polished, get frequent haircuts, wear clean clothing, especially when on the streets, and take general thought as to his appearance.

The "white collar" is no sign of nobility. Personal tidiness is no sure ticket to earthly goodness or heavenly grace; but it does make a person a more agreeable companion for his fellows and a better representative of his business and his religion. There are some men who need to be told, quite shortly, to "Clean up!"

### ■ Friendly Robin

The robin had spent the better part of the morning clearing insects out of the garden. Towards noon the sun was beating down unmercifully hot, and he was panting for breath. A happy thought struck him and he went over to the bird bath, but after stirring twice in its depth with his beak, he came up with a disgusted expression, and looked at us in frank disapproval. "Here I've worked for you all morning," he seemed to say, "and you don't even give me a decent drink!" We looked at the bird bath—the water was gone and there was only a little scum in the bottom. Ashamed, we filled the bowl, and the robin returned to drink and indulge in a glorious bath. He visits the garden every little while now to give it his personal attention.

In these times of drouth our bird friends often find it difficult to locate water. We can help them by placing water containers where they can drink without danger of being caught and eaten by the cats—preferably at the top of a post and not too near the shrubs.

# Editorial

## Attend Reunion

**Summer School** Nearly all public school teachers go somewhere each summer to take courses in order to improve their qualifications for their work and secure credit towards their higher degrees. The summer school idea also extends to other lines. Short courses are offered for students of agriculture and for skilled mechanics in the management of complex machines. Large companies are now offering summer courses for their salesmen. Everywhere the idea of training for one's tasks is taking a strong hold. The summer school idea has been found a practical one. Work is slack and business is slow. It is easy to travel. People normally take their vacations in the summer, and many of them devote a part of their time to travel or study of some kind.

**And Now The Church** The reunion is the summer school of the church. It offers the church workers and the membership all of the advantages that regular summer school offers to other people. It offers to most of us a chance to travel a little, to rest a little, and to learn. The serious purpose of reunion should never be forgotten. It offers improvement as well as enjoyment. If the serious purpose of reunion should be forgotten, the reunion itself would soon be neglected.

**Five Purposes** The first purpose of a reunion is religious experience or inspiration. To many people who are isolated from church privileges, the reunion is a feast of spiritual blessings at which they gather strength for the life of another year. Most reunions also provide classes and courses of instruction. They help in the training of workers in the understanding of the church program. Not the least important of the benefits of reunions are the friendships that are formed there. No money value can be attached to these, but life is greatly enlarged by contact with other worth-while personalities. Another benefit at the reunion is cultural development. While the opportunity for this is limited, the presentation of good music, of well organized worship, of interest in books and higher things makes a definite addition to the value of reunion. The culmination of every reunion is the act of re-dedication to the service of the church which is an outgrowth of all the other experiences and activities.

**Stay Through The Season** Those who profit most by a reunion are those who go at the beginning and stay to the end. There is a distressing tendency

for many to neglect the reunion in the week and attend the Sunday services only. While the week-end guests are very welcome, they present a problem to the officers and also to those who have been steady in their attendance. In both study and inspiration, those who stay have been making progress all through the week. And then the Sunday crowds come and both speakers and audiences must make an entire readjustment. It is desirable for the effective reunion work to have as many as possible stay through. They receive the most benefit.

**Attend Reunion** Reunions are meant for those who have the privileges of regular branch membership as well as for those who are isolated. In fact, reunion is for everybody. And everybody who can attend without detriment to his work should do so. In these times of economic stress and difficulty, certainly no one would advise a person to jeopardize his employment to attend reunion, but for those who can, attendance at the reunion is very desirable. It is good for them and it is good for the church. Attend reunion somewhere this summer.

## "Check Up"

The Master once said to his disciples, "By their fruits ye shall know them." It is also possible that we can know ourselves better by the fruits that we have produced. When we are testing the world of faith by its practical effectiveness, perhaps we should also look in the mirror and examine our own faith for its effectiveness.

Elsewhere in this issue, Brother Curry, writing for the Presiding Bishopric, asks us to check up on our performances in obedience to the articles of our faith. Have we kept the law? Have we filed our inventories? Have we paid our tithing? Have we contributed to aid the church in facing its financial problems?

There are other obligations, as Brother Curry points out, than the financial ones. Have we maintained the quality of our faith and devotion? Are our homes of a spiritualized character? Every business man takes an inventory of his stock and checks up on his records to ascertain profits and losses, outstanding obligations, and net worth. Without this inventory he could never know whether he is gaining or losing ground. Our religious life is like that. We need to check up and see whether our

(Continued on page 737.)

# Thoughts for Today

**A**TORNEY GENERAL CUMMINGS recently stated that the criminal army in America is bigger than the combined United States army and navy. This means that our police are endeavoring to combat forces that greatly outnumber them and that are working towards the destruction of our country. Often the police must work with antiquated weapons, insufficient training for their tasks, and defenses that are too weak to protect them against the highly modern arsenals employed by gangsters. Add to these handicaps the fact that police are continually badgered with political interference, and one can understand how difficult it is for even the most conscientious of them to maintain their morale.

**T**HE RESPONSIBILITY for political corruption in America must be placed upon the large number of persons who enjoy the privileges of citizenship and refuse to accept its moral responsibilities. The Tammanys, big and little, the machines both Republican and Democratic, that have made a great industry of pillaging the public treasuries and grafting upon legitimate trade and manufacture, can survive only because they can get enough votes from citizens to keep their henchmen in office. Those votes are purchased, directly and indirectly, with money, the spoils of graft, jobs, favors, and patronage. As long as there are people low enough to sell their votes for these things, there will be the machines that are low enough to buy them, while the purposes of representative government are frustrated, and honest citizens are betrayed. When the majority of citizens become honest and really want clean government, they can get it. As long as they want the personal opportunity for graft and special privilege, no amount of howling against graft in general will do any good.

**L**OYAL CITIZENS cannot help being concerned for the future of their country. There is a false patriotism being taught in this country which is developing in the hands of a closely organized set of itchy-palmed graft seeking professionals who make patriotism to appear a servile boot-licking approval of all that is done. They leave no room for honest and intelligent criticism, and they make party loyalty more important than citizenship.

**T**HE HIGHEST LOYALTY is not motivated by the purposes of party success, but by the desire for the best and most enduring good of the country. The highest loyalty will criticize when wrongs are detected and fight corruption wherever it is found.

**D**EMOCRATIC GOVERNMENT has been severely criticized of late years for its clumsiness and incompetence. Some people have looked with favor upon the dictatorships and military governments of Italy and other countries. It was supposed that a dictatorship would be more capable of managing a government than the democratic type. Now it appears that Italy, where Mussolini is supreme, has fared no better in the depression than any other government. It has lost trade, and suffered unemployment and all the other ills to which our democracies have been subjected. The Italian people bargained away their freedom for a dictatorship that promised them great national power. They have lost their freedom, but they have not obtained their coveted objectives.

**F**REEDOM is too precious a thing to be thrown lightly away, even in a depression. Democratic governments admittedly have many defects, and in them the human faults of avarice, dishonesty, and corruption have been revealed at their worst. For a democracy reflects faults as well as the virtues of its people, and when it becomes honest, its democratic government must be honest. Democracy may appear to cost more than other types of government, but it is worth the price; and let us say in the words of one advertiser recommending his product, "accept no substitute."

**R**ATHER THAN FACE English law against carrying fire arms and the severe penalty for shooting a policeman, an English criminal committed suicide when he was located by the use of blood hounds. In England, the penalty for carrying a pistol is so very severe that it is almost unheard of for criminals to carry them. Contrast the conditions in England with those in America. In America the only man who may not carry a pistol is the ordinary citizen who needs to protect his own person and property. Our laws are so designed that the average citizen does not dare carry fire arms without permission that he finds difficult to secure. But with light penalties, all criminals go fully armed. If criminals are permitted to carry weapons, honest citizens should be permitted to do so. But it would be far better to make laws so strict and penalties so severe that no one would be found bearing a weapon except the police. In England the police do not carry fire arms except on the most hazardous tasks.

"Some men are thrown in the shade and others stand in their light."

# OFFICIAL

## The Church "Checks Up"

A mark of greatness is to hold tenaciously the vision of the goal while taking part in the struggle its attainment requires. Edison did this during the long, weary days in which he sought a way to use electricity for light. So the English barons clung to their ideal of human rights in the protracted struggle which gave them the Magna Charta.

The stresses of any struggle, whether about a small or large matter, constantly tend to distract and divert the participants. It is therefore highly necessary that every tendency be studied in the light of the goal, and each deviation instantly be checked. To do otherwise is to invite disaster.

In conformity with these thoughts the "Keep the Law" campaign of last fall was inaugurated, because the reaching of our goal as a church wholly depends upon obedience to God's law. There was instant recognition and approval of this endeavor, and the response was wide-spread. The eager willingness with which our people studied their lives in comparison with the requirements of our goal, and their efforts to make adjustments found to be needed, was evidence of their desire to reach zionic standards.

Now, six months have passed, and we deem it highly expedient to take stock to see whether we are truly keeping the law as we determined last fall to do. We, as officials of the church, whatever our function may be, should review our record to see whether it approximates the standard set by our Lord; likewise, every member should study his life to see whether he has kept the law. For there is a two-fold responsibility for success in the work of the church: one rests upon the ministry, both general and local, to provide an enlightened spiritual leadership in harmony with the law; the other rests upon each member to do the works of godliness for which such a leadership calls.

If your inventory has not been filed, prepare and file it at once; if your tithing in any part remains unpaid, pay it. If you have fallen short in prayer, in the study of the Word of God, or in any of the duties of a churchman and Christian, remedy these defects. If you think that somehow you have lost touch with God, seek Him anew in humility and contrition of heart. To become or remain a sincere, loyal, law-abiding people, we must see to it that the tides of the struggle of everyday life do not sweep us from our goal.

Will you make this "checking up" your serious part in the Lord's business from June 24 to and including July 1?

May God bless you in this task.

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

## New Herald Story Begins July 3

Our new *Herald* story, "*The Nomads*," by May Elliott, will begin in the issue of July 3. The author is the wife of a former missionary and her story embraces scenes and personalities both in the United States and abroad. It represents a development of character and a struggle for the finding of faith. You will want to read it. Be sure that your *Herald* subscription is paid up so that you get all of the issues.

## Quarterlies in the Mail

In the hope of sending out all quarterlies together, the Herald Publishing House has held up the others waiting for the adult quarterly copy.

Now it is impossible to wait any longer and we are mailing all other quarterlies immediately. Up to this writing, no copy for the adult quarterly has been received, and we have no idea when it will be in our hands. We assure our subscribers that we will mail this quarterly as soon as possible after receiving copy.

We print this note to save a great deal of correspondence for our subscribers and for ourselves. It is a situation that we deeply regret but for which we are not responsible.

WARD A. HOUGAS, MANAGER  
HERALD PUBLISHING HOUSE  
Independence, Missouri

## "CHECK UP"

(Continued from page 735.)

faith is producing results. The world is measuring us by the fruits we produce. The church, too, can look on the records and see how far we have complied with the law; and God knows our hearts. We cannot keep our lives and works hidden. They are known and recorded. In view of this, it behooves every church member to check up and see how he stands and what he has done.

**All that is great in man comes through work, and civilization is its product.—Smiles.**

# Youth's Forum

## Discussion Topics

### Worship

Worship is one of the very important experiences in human life. People may live without it, but they do not live their best. One needs to have some sense of relation to the great Creator who made us all, and we attain a sense of this relation through worship.

There are three kinds of worship. Private worship, family worship, and church worship. Each of these has its place, and all of them are indispensable to a spiritual way of living.

Every person's daily program should include private worship. There are sometimes things that we cannot tell to anyone, secrets of the heart that must be shared by us and God, longings and ambitions that spring from the deepest recesses of our souls. Sometimes when we are alone, thoughts come to us which we ought to record and which we ought to pray about. If we could all find some time each day when we could go along to think and pray and plan the day's activities and then our future lives, we would all be better and happier. At such a time we could seriously consider what is best for our careers. Worship is taking God into our confidence and calling upon him for the help that only he can give. It is a source of strength and inspiration for all times, as well as for times of trouble.

Then there is family worship. Almost every family can gather at the table at one time while the blessing is asked upon the food. This is the simplest form of family worship and it ought to be a daily practice. Gratitude for God's love and a petition for his blessing should be in the hearts of each one. If the family can truly have in the home an altar where they gather to worship and to think things out together, they will have a strength that will hold them together in all times of trouble. The family altar is much talked about, much needed, and much neglected. At the family altar all should be equal because they are equal in the sight of God. There should be no domination on the part of anyone, even the head of the family, but they should be unified in the charity and kindness and Christian love which must hold them together. Perfect love and trust depend upon absolute kindness and consideration.

Church worship is the kind most all of us experience. Each should do his part to aid the officers in preserving good decorum in the church during worship services. It should be our aim to make church worship services as beautiful, as dignified, and as reverent as possible. Our own churches are inclined to informality sometimes to excess, and we do

## Can You Answer These?

### (Answers to Last Week's Questions)

1. Joseph Smith, founder of the church, was born at Sharon, Vermont, December 23, 1805.
2. He received his first vision at Manchester, New York, in the spring of 1820.
3. The church was organized April 6, 1830.
4. There were six members present.
5. Those present were Joseph Smith, Hyrum Smith, Peter Whitmer, jr., Oliver Cowdery, Samuel H. Smith, and David Whitmer.

### (Questions for This Week)

1. When were the first missionaries sent to the West?
2. What were their names?
3. Who was the first bishop of the church?
4. When was he appointed?

not realize that we shock the strangers who come to visit us. For that reason we should try to make the church services better. Each of us can contribute his part.

## A Wish

By Molly Richmond

When I watch the silvery white moon  
Rise out of its bed of twilight's soft  
gloom,  
And wend its way across the great blue  
sky;  
Calmly undisturbed by clouds passing  
by,  
But, lulled by the sound of the wind's  
soft lays,  
Serenely sailing through the deep starry  
blue,  
Ere sinking gently from the harbor of  
view.

Then when my soul rises and sails away,  
Rises from out its bed of dust crumbling  
clay,  
And across the infinite space will go;  
Across strange skies, whose paths I do  
not know;  
Oh! let me, like the moon, be just as un-  
disturbed,  
And leave on earth, the beauty of a deed  
or word  
To thrill the heart with gladness, when  
skies are gray,  
To live in memory, though I've gone  
away.

## Ideas, Discussion and News for the Young People of the Church

### "Have a Smoke?"

("No, Thank You.")

"No, thank you," is the perfect answer when in a crowd somebody passes the cigarettes. You don't need to be offensive; you don't need to be priggish or self-righteous; you don't need to try to make the other person feel that he is doing wrong if he is not a member of your church, but you can say simply and quietly, as a matter of your own preference, "No, thank you." Some years ago the writer was surprised when in a crowd of university men somebody passed the cigarettes. None of the others there were church members. They had no religious scruples against smoking, but when the cigarettes were passed some of them said, "No, thank you." They didn't care to smoke because they knew it would interfere with their studies. They did not care for tobacco. It was not that they meant to be censorious towards the others. They simply stated their preference and their preference was respected.

When somebody offers you a cigarette, there is a way to say, "No, thank you." When somebody offers you a drink, there is a way to say, "No, thank you." When somebody asks you to gamble, there is a way to say, "No, thank you." It won't offend, and you have a perfect right to say it. You had better get out of the company that tries to force you against your will when you say, "No, thank you." Why don't more of us say it?

I once read about a man who took a boat trip and during his whole journey lived abstemiously on cheese and crackers. But behold, at the end of his travels he learned that the ticket he had bought and paid for called for three full meals a day, at no extra charge. There we are, living on cheese and crackers when our tickets call for rich, fine food. We are satisfied with a fraction of what is coming to us.

... This is the life-motto of thousands: "Eat, drink and try to be merry." I know a wealthy woman whose days hold no greater attraction than good hotels in which to dine and a fine car in which to ride. Such a life is a cross between a pig at its trough and a squirrel in its revolving cage. It is a cheese-and-cracker existence—when the ticket calls for so much more!—Frank B. Fagerburg, in *The Sin of Being Ordinary*.

Never take advice from a person who is financially interested in the decision you make. He may be ever so good a man, but he will be human enough that his judgment will be influenced by his desires.

# The Sunday School Lesson

The Adult Quarterly

Supplementary Material for Study

By J. A. Koehler

## Lesson Thirteen—June 24

### The Call of Zion

To reconstruct economic society or to constitute it anew, or to institute a new mode of governing economic life—that is the call of Zion. It is a call to “peoples”; that is to say, to whole masses or bodies of persons who live within given areas and either have or may set up some form of economic self-government; it is a call to “nations.” It is a call to a new economic regime; a new form, constitution, and method of economic self-government.

It is not a call to this Latter Day Saint and that to shift his place of residence from one part of the country to another, however much a certain kind of shift may be necessary in order to bring like-minded people together under circumstances which make economic self-government in accordance with the will of God possible. It is not a call to a new position in space; it is a call to a new mode of community life; a new mode of society; a new mode of corporate behavior.

#### THE COMING OUT AGE

This is the coming-out-of-Babylon age. It is in the air. Peoples are planning to quit Babylon. More than one hundred attempts have been made in the United States alone in the last hundred and fifty years to come out of Babylon, and to be separate. Every Utopian society that was instituted in America was an attempt to come out of Babylon.

The idea of coming out of Babylon will not down, however her “merchants” may seek to shame her enemies. Technocracy is the latest foe to sound the battle cry: Babylon must fall.

That Utopia after Utopia has risen and passed away; that neither this ism nor that has succeeded in instituting an economic society which fulfills the conditions of peace, prosperity, and happiness for peoples means nothing except, perchance, that we have yet to learn the ways of God; we have yet to envision The Kingdom; the form, constitution and method of government in Zion has yet to be understood.

So far as Latter Day Saints are concerned, what has come out of our attempts to “Redeem Zion” means that more intelligence must be brought to bear upon the question of economic self-government than has yet characterized this people. We have yet to learn the way.

#### A GLORIOUS ACHIEVEMENT

The task is great that lies before us. The call of Zion is a call to a glorious



BISHOP J. A. KOEHLER

governmental adventure; A Marvelous and a Wonderful Work; the Sought Out, a city not forsaken. No one can help feeling something of the ecstasy of the prophets, once, with the eye of understanding, he transfixes Zion's towers of glittering truth: What a shame that Latter Day Saints should have imagined their puerile private Babylonian business adventures to be the essence of redeeming Zion. No wonder their souls have not been set on fire by the prophecy of Zion.

#### CAST UP THE HIGHWAY

The crux of an economic society is property—that is to say, the right of possession, use, enjoyment and (or) disposal of things. The call of Zion, therefore, is a call to a new set of rules governing the possession, use, enjoyment, and (or) disposal of things. It is wrong economic RELATIONS that distress us. The only way out is to institute right economic RELATIONS. And this is the essential nature of the call of Zion. “You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships. . . .” This, together with the other stipulations of like nature which make up Zion's code, is the only way out. And he who does not apprehend these truths in relation to the needs and problems of man, has not yet heard with hearing ears the call to come out of Babylon.

To “cast up the highway” is to inaugurate a new economic code. It is not to do things the way they have always

been done. It is to blaze new trails. It is not to follow the paths which others have trod. Zion-builders do not look backward to make economic behavior conform to precedent. They do look backward to understand what is in store in the future or to explain the present.

That does not mean that there is nothing good in the economic codes of the past or in the isms of the present. The principle of “a planned economy” which is the groundwork of Technocracy, is good, whatever may be said of Technocracy's method of applying it. And so it is with other isms. There is hardly an ism that does not revolve around a principle of truth in which economic government in Zion must be grounded. Carbon and oxygen are the elements, and the only elements, in both carbon monoxide and carbon dioxide. But in one they are combined in one ratio, and in the other in another ratio. And that difference of the ratio in which they are combined determines the fact that one will promote life, whereas the other will destroy life.

An ism is not The Government because it embodies certain features of The Kingdom Code. A mode of behavior does not constitute Latter Day Saints Zion because it is like the Zion way of behaving in some of its particulars. It is The Code; it is the complete system of rules, the whole body of laws by which peoples govern their affairs that determines whether or not their Zion is in very deed The Kingdom. The call of Zion is not a call to do SOME of the things PERSONS should do; it is a call to do all of the things peoples should do.

#### ONWARD TO ZION

On! On! And we have gone on in one direction or another. But whether or not it has truly been “Zion” which beckoned us on may be judged only by the changes which have taken place in our mode of behavior as a people. What institutional building have we done? And what is the character of the economic institutions we have builded? Have we builded upon Babylon's foundations? or have we builded on Zion's foundation? Has custom been our guide? Or has the new concept of the righteousness of The Kingdom been our guide?

Our coming out of Babylon must be measured by the progress we have made toward the inauguration of a new economic code grounded in the principles set out in *Doctrine and Covenants* 42, 51, 81, 101, and the rest. For this without doubt is the call of Zion: the call to inaugurate this economic code.

Draw the picture, then, of our economic institutional building. Compare

or contrast the economic institutions of our building with the economic institutions others have builded. And if we do this understandingly, we will have the measure of our departure from Babylon. If we do this we will have the answer to the oft-repeated question: How is stewardships progressing? And we will not need to look at land or houses or corn or cribs to see the answer. The answer is not to be seen there; but only in the new social institutions we have builded as a people.

#### THE GATHERING

"Gather together unto the places which I have appointed." Why? What is the reason for this "gathering" doctrine? Is it not to make possible "the organization" of the economic life of this people in accordance with the will of God? Is it not that they may govern their own economic life in accordance with their own concepts of what is right? How shall we answer the call of Zion unless we gather to centers of a mode of community life of our own instituting?

And is it not forth from such social nuclei that the testimony shall go which will cause The World to confess that "With you God has residence below"?

#### GOD AND MAMMON

God and Mammon won't mix. "Ye cannot serve God and Mammon." There is an interesting admixture of elements in present economic society: pecuniary elements; acquisitive elements, rival elements; elements of personal liberty, and of group control; private property and public property; and all the rest. Some of these elements are introduced to compromise the truth. And the effects of combining these elements in this way, everyone should know.

But there can be no compromising of The Truth by the builders of The Kingdom. The righteousness of Zion can gain no force by mixing in some of the unrighteousness of Babylon.

Let other isms content themselves, if they can, by reducing graft 10% or 50% or 90%; the builders of Zion must tear up this evil by its roots. Let other isms exact 5% or 50% of what some profit by the labors of others, if that is their concept of equity; but builders of Zion must socialize the entire surplus arising from the mixed labors of many men. Let those who will dispense their charities to those who have been denied economic opportunity; the building of Zion must make the economic opportunities of its men equal, and the wages of their labor just. And no people shall have answered the call of Zion until all these and other similar rights of persons and of peoples have been honored in their form, constitution, and method of government.

#### A HIGH MORAL SENSE

To answer the call of Zion the individual must perceive both the injustices

arising from present modes of behavior and the equities which will arise from the code of The Kingdom. And that means that those who answer the call of Zion must arise above the level of customary morality to the Kingdom-building level of reflective morality; they must be capable of high moral discriminations in economic situations. That is to say, they must be "born again." Some things which appear proper to most men must appear improper to them. This is a "personal" change: the first sign that our ears have heard the call of Zion.

The second sign that we have heard the call of Zion is a "social" change; it is the people embodying their spirit in economic institutions of their own building. And the test of "personal" regeneration is "social" reconstruction. The test of the spirit of a people is its social institutions. No Kingdom-building man can be content with an economic set-up that does not positively promote the ends of justice. And the outcome of such discontent must be an endeavor to inaugurate The Kingdom code.

#### THE GOOD NEWS

The call of Zion is a call to carry the good news, the glad tidings that The Kingdom has come to all the nations of the world. The call of Zion is a call to teach by example the way of truth, that peoples may learn the ways of God, and walk therein, and live. The call of Zion is to establish The Government; to cast up The Highway; to lift up A Standard; to establish the righteousness of The Kingdom.

#### I SAW JESUS

I close this discussion of The Prophecy of Zion: The Kingdom, with this bit of inspiration that came to me one day as I sat in meditation at an Easter prayer meeting in the Stone Church in Independence, Missouri:

#### I Saw Jesus

Not Jesus the Man, but Jesus, the Way, the Truth, and the Life, crucified upon a cross of gold.

I saw Jesus lying in a tomb of acquisitive institutions and wrapped in cloths of exploitative customs.

I saw the sepulcher closed with the stone of selfishness and sealed with the authority of private interests.

I saw Saints turning their faces to the world and their backs to The Church—saddened, grief-stricken, and dismayed—for this Jesus had been to them the hope of salvation.

And then I heard a great commotion, and I saw the Angel of God in the person of men of the ministry come to the tomb and roll the stone of selfishness away.

And again I saw Jesus, embodied in institutions of mutual helpfulness, and clothed with the authority of Divine understanding.

I saw The Word made flesh in the City of Zion.

And then I heard THE PROCLAMATION: "He is RISEN!"

And I saw the eyes of the Nations turn toward Zion; and, transfixing her towers of glittering TRUTH, beholding her ramparts of JUSTICE, and marveling at her GLORY,

I heard their Hallelujahs! saying:

"He IS risen!" "He IS risen!"

"And because HE lives, WE TOO shall live!"

### Jesus Unchanged

We live in a changing world. There comes seasons when everything seems to be in transition. Old landmarks crumble and fall. Guiding buoys snap their moorings and go floating down the stream. Institutions that promise to outlast the years collapse like stricken tents. Assumptions in which everybody trusted burst like toy balloons. Everything seems to lose its base, and begins to tremble in uncertainty and confusion. Such, in a few words, describes the present hour. Conventional standards which seemed to have the fixedness of the stars have been blown to the four winds. Political and economic safeguards have gone down like wooden fences before the rush of the swollen rivers. We are looking today for things that cannot be shaken, for things that remain unchanged. How reassuring, then, are the words of the text: "Jesus Christ, the same yesterday and today, and forever."

Jesus Christ is the greatest fact in history. Not only is He the greatest fact, but He is the one inescapable fact. He cannot be escaped, no matter in what realm we may search. Go to the realm of art, He is pre-eminent there. Turn to literature, He is the greatest there. In music He is supreme. Turn to the realm of morals, He is the ultimate in all that pertains to that. When we think of purity, of love, of goodness, of mercy, of self-sacrifice, we confront Him who was altogether pure, whose love expressed itself in sacrificing Himself for the life of the world. Down the ages He has marched, and every age has been forced to admit His superiority! This age can be no exception to the rule. Jesus Christ remains unchanged.—M. B. Pringle, in "The Unchanging Christ," *Christian Standard*.

Our people should be taught that tithing is not giving. Certainly the rich should give more than the poor, but giving comes in after the tithe has been paid. Tithing does not meet the requirements of stewardship. The very poor will pay the tithe, but the wealthy must go far beyond it. The rich man should pay his Lord the debt in acknowledgment of His ownership, and then make gifts.—George F. Bradford, "Tithing and Spiritual Development," in *Christian Standard*.

# Seeking After Truth

By S. A. Burgess  
Church Historian

*(Author's Note: The vital part of this article for us is the latter half. The first part tries to show very briefly some of the ideas advanced today. But the latter half gives the answers.)*

RECENTLY a request was made for one or more articles concerning the Rosicrucians. Not long afterwards someone showed us a pamphlet or quarterly and expressed surprise at it being so much like the teachings of our church.

### THREE EXPLANATIONS

Now as to the latter question, there are three possible explanations, any one or more of which may apply. First, Joseph Smith, in 1844 when the suggestion was made that the church be moved to the west, to the Oregon country, wrote Henry Clay, "What, move 250,000 people?" He gave similar figures at different times. The statements of others also agree in making the number of members in 1844 relatively high and this has caused us to reach the conclusion that there were about 200,000 members in the church, and that the larger number included children not yet baptized. Of these, at the most, 10,000 have been claimed as going to Utah. To the Reorganization, W. W. Blair stated in the Temple Lot Suit, a few thousand had come. When allowance is made for all existing groups it still would leave the bulk of the above membership unaccounted for. There are, in other words, many thousands, if not millions, of descendants of former members of the church and other millions who have belonged to their families and learned much of our doctrine.

Further than this, the teachings of the Restoration were preached widely across the country. Addresses were made to leading men and governments. There can be no question but that the restored truth has been a leaven in the world, for there is not a single creed but has been modified more nearly in harmony with the truth. Objectionable ideas held in 1830 are now quite generally rejected. Whatever may be the source, the fact remains, and we rejoice that this is true.

We rejoice also to note the increased teaching in regard to tithing, consecration, modern revelation, and the coming of the Son of Man, which is to be found in other organizations than those immediately connected with the Restoration.

A second source is the sincere desire for a return to the blessings and glory of the New Testament church. Men earnestly seeking the truth have found a larger measure of truth.

A third explanation is the greatly increased interest in the last sixty years in the traditions, stories, and sacred books of ancient times. That brings in the first question with regard to the Rosicrucians.

It is difficult to condense adequately the reading of many hundreds of books into a short article. The general field of research includes Theosophy, Neoplatonism, Mysticism, Free Masonry, Symbolism, Histories of religion and comparative religion, including in that the sacred records of the past. In fact the above is only a part of the initial outline or fields of possible study if we include within them the ancient mysteries: Illuminati, symbolism of numbers, astrology, magic, which includes demonology, vedanta, new thought, and others which could be listed.

### THE KERNEL OF TRUTH

To make this approach we need to examine the religion of ancient times with an open mind in an attempt to summarize briefly. It may be stated that in the religions of antiquity there are found many stories of a crucified mediator or savior. The sign of the cross is quite universally found. The religion of the common people and that ordinarily studied as Paganism possess a number of very crass and disagreeable features, of bloody and even human sacrifices, of polytheism, of the actual worship of images. But it is surprising how often a further search will find that there was a group of initiate priests, who claimed to hold the real truth, and that is, There is but one God, that the Son of God would come into the world, that the cross is his sign or symbol, that he would descend into the place of the dead and that he would arise triumphant to sit on the right hand of God on high, that there was an early revelation in primeval days of the will of God and that all the religions in the world are but offshoots of that first divine manifestation.

These writings of modern esotericists would make of Paul an initiate. In fact would make Jesus himself to belong to a secret order among the Jews, the Essenes. They hold that in these secret orders of antiquity is to be found the residue of truth which is given to humanity as often and as rapidly as they are able to receive it.

### POSSIBLE ORIGINS

As to the nature of this early religion there is dispute. In "*The Signs and Symbols of Primordial Man*," Albert Churchward, a thirty-second degree Mason, claims that 250,000 years before Christ Free Masonry was on earth, and that it is the source of

all divine revelation or religion, that it has passed through the star, solar, and lunar mythos. Incidentally, other writers, apparently not Masonic, comment that while these secret orders of ancient times made for civilization and were lifting up humanity, yet among the most depraved and lowest class of humanity there are to be found Masonic symbols with a grasp of their meaning.

Other writers, while agreeing on the general fact of a primeval revelation, claim a different origin, of which they claim to possess the key. Some agree in placing this origin in Egypt, others claim to find it in India, still others among the Chaldeans.

The subject is not at all easy for general discussion because of the very clear fact that the common people seem to have worshiped a great variety of images as gods—polytheism, while the inner circle claims to possess the knowledge that these are only the attributes of the one supreme God and the images are only to illustrate his different properties.

There are evident signs of a worship of the stars, again a worship of the moon. Again the worship of the sun was very widely spread, especially in the latter antiquity, so we find the day of the coming of the Son of God placed just at the vernal equinox. It was so with the rites of Bacchus, and there are many things of peculiar interest to be found in considering that ritual and the teaching, among others, that the Master or Lord waits upon the servant, evidently indicating that in the golden age there would be an equality brought about of humanity, and a share and share alike.

Such study is a case of continual seeking without the assurance of finding the truth, where cloud after cloud is thrown over the truth to conceal or mislead not only the outsider but even the sincere neophyte. Thus it is very apparent that whatever may have been the inherent high purpose of the rites of Bacchus of Tammuz, of Mithra, and of Isis, there was a descent into most unseemly immorality in practice in the later days of antiquity.

Now, while we suggest this we do not thereby mean for a moment to conceal or avoid the truth that is to be found if we seek deeply enough. We note that in our time, while we celebrate Christmas, it is not the time of the actual birth of Jesus, for that is the rainy season in Judea, also the Christmas tree and much of the paraphernalia of Christmas and of Easter have their pagan similitude. The days of our week are based upon early astrological observation at a time when the five planets and the sun and moon were worshiped and were held to rule each hour of the day in order.

But many writers claim a still earlier origin, that the source is to be found in either Atlantis or Lemuria. That the great pyramid is really an Atlantlan temple in which neophytes were initiated into the

greater truth; also that the earlier initiations were at first very real and that their purpose was to bring men into contact with the divine. It is, in other words, a relic of ancient revelation.

#### THEOSOPHY

Several years ago three articles were published in the *Saints' Herald* on Theosophy. These were concerned only with some of the outer aspects of that subject. At this time we intend to go into it more deeply and consider its possible significance and value to us as a people. The reason for this is that a number have been affected and are being by the New Thought, Theosophy, Rosicrucianism and various other aspects which have become apparent within recent years. The purpose in presenting these ancient aspects is not an end in itself, but it is to consider how much we can ascertain of the truth, and what opportunity lies before us as a people, and what progress we can really hope for in these various other organizations. It is a deep and very interesting question and a very wonderful one when we consider some of the things that lie before us as a possibility as a church.

It will be seen that the study of philosophy comes within the scope of our present problem. In fact all human knowledge has its bearing on this particular problem. These various factors claim that the revival of learning after the dark ages, that all of the truth that has been discovered, comes out of these mysteries or from those adepts who are especially so trained.

The Theosophists claim to have the only true link with the truth of these ancient mysteries, that the ancient Neophyte actually went through such severe spiritual experiences, that only the pure could survive. They and others claim to connect up with the magicians and astrologists of ancient times and those of the medieval age, that there is a possibility of coming in contact with divine power, but there is also the danger, if the veil be loosed, of demoniacal power, that there is also a mystery of magic in the control of earth powers. Theosophy claims continuity through the great brethren somewhere in the Himalayas, who do not make themselves manifest to humanity, but who send out and release truth from time to time. They teach the law of transmigration of souls which involves frequent returns to earth, the danger there is in one surrendering to his lowest powers, the necessity that the higher or spiritual and mental powers shall rise supreme over the physical nature.

#### ROSIKRUCIANISM

As to the Rosicrucians there is no clear history apparent or known that is made public. By its very nature they claim to (Continued on page 744.)

# "And Five Were Wise"

By David H. Johnson

One of the most striking characteristics of the parables of Jesus is their adaptability to varied conditions and occasions. While Latter Day Saints usually have one favorite interpretation of each parable there often arise interpretations which though they conform somewhat to the general ideas that are prevalent, yet throw new light on an aspect of the gospel to which they have not generally been applied. A case in point is the parable of the Ten Virgins, found in the 25th chapter of Saint Matthew.

In his dissertation upon his second coming, Jesus likened the church to ten virgins who were awaiting the coming of the bridegroom. His appearance at an unexpected hour found half of them unprepared to receive him, and by the time the necessary preparations were made, it was too late for them to enter into the joys they had anticipated. It is unnecessary in this article to enlarge upon the interpretation which has found currency among Latter Day Saints. However it is the writer's intention to use the salient points in the story in connection with that aspect of our philosophy which treats of the financial law, and kindred topics.

It would probably be tedious to the reader to elaborate upon the necessity for Zion as a place of refuge, but a brief survey of world conditions as they are today and as they appear to be heading will be a background for the points that follow. The crisis through which the world is passing is unprecedented; conditions of life for very many people are almost intolerable. However it seems that in many countries the worst is past and we are gradually returning to times of so-called prosperity when the number of people on the breadline will not be so appalling as at present. But such a parlous "prosperity" cannot long continue. At the risk of incurring the epithet "Jeremiah" we cannot blind ourselves to the fact that there will be another depression, and that worse than any yet experienced. This is the opinion of economists and world-thinkers; it is foretold in Scripture and it is testified today by numbers under Divine inspiration. What the future will bring is beyond our imagination.

One thing is apparent, the need for Zion. For instance, there is the well known statement in *Doctrine and Covenants* 45:13 "that every man that will not take up his sword against his neighbor must flee to Zion for safety." Today, in Europe, men are forced to take the sword against their neighbors the Jews. Such a state of affairs might seem remote from other countries, but the strongest nations are even now in process of disintegration. It may not

be long before the whole fabric of government will collapse, leaving countries and states in a condition of anarchy and civil war and at the mercy of the first autocratic adventurer who happens along. Then again, one's neighbor does not always live in the same town or country, and it is evident that malignant powers are forcing nations to take up the sword against their neighbors on the other side of political boundary-lines or across the seas. We cannot afford to ignore the inspired warnings we have received; we need to face facts.

Thus the need for an "Ark of Refuge" is plain. What is our response? our preparation? Before a person can become part of the zionic order he must comply with certain requirements. Those relating to temporal affairs are summarized in the filing of an annual inventory, payment of tithe and surplus, and if the steward desires, the giving of an offering. These acts must be certificated by the bishopric or its representatives.

Herein is the said application of the parable. The church members today are awaiting the establishment of Zion. We hope to participate in its benefits. At the present moment we cannot tell just how far-off is the crisis which will necessitate the gathering, but we believe that it is imminent. Some few are making the necessary preparations to enter in. They have complied with the requirements of stewardship. They are wise. On the other hand many of us are waiting unprepared. We expect that at the crucial moment the Lord will gather us in his arms irrespective of whether we have squandered our possessions in the past, or whether we have kept the law, and will land us safely in ready-made homes in the Promised Land.

It seems to the writer that the gathering will present difficult problems in organization. One of the biggest, no doubt, will be the selection of stewards. Necessity will drive many to seek the assistance of the church, who in prosperous times gave no thought to assisting it in its need. And for all that we might say concerning the church's duty in assisting everyone who solicits its aid, the fact remains that it can go only so far as resources allow. In that case it is self-evident that those to be assisted, would in all fairness, be those who had supported the church consistently and made the necessary preparations, in short, were wise enough to have "oil in their lamps."

The parable states that the foolish virgins went to buy oil at the last minute and when they came again their opportunity had gone. It may be that

those who wait for the last warning before complying with stewardship principles will find that Zion cannot absorb them and the voice of the Bridegroom will sound their doom, "Verily, I say unto you, you know me not."

## Notes on Conversation

A first rule for behavior in society is "Try to do and say only that which will be agreeable to others." Yet how many people who really know better, people who would be perfectly capable of intelligent understanding if they didn't let their brains remain asleep or locked tight, go night after night to dinner parties, day after day to other social gatherings, and absent-mindedly chatter about this or that without ever taking the trouble to *think* what they are saying and to whom they are saying it!

The cynics say that those who take part in social conversation are bound to be either the bores or the bored; and that which you choose to be is a mere matter of selection. And there must be occasions in the life of everyone when the cynics seem to be right.

People who talk too easily are apt to talk too much, and at times imprudently, and those with vivid imagination are often unreliable in their statements. On the other hand the "man of silence," who never speaks except when he has something "worth while" to say, is apt to wear well among his intimates, but is not likely to add much to the gaiety of a party.

Certain subjects, unless you are very sure of the ground upon which you are standing, had best be shunned. One is, the criticism of a religious creed. Also be careful not to let amiable discussion turn into contradiction and argument. The tactful person keeps his prejudices to himself and even when involved in a discussion says quietly, "No. I don't think I agree with you," or, "It seems to me thus and so." One who is well-bred never says, "You are wrong!" or "Nothing of the kind!"

The joy of joys is the person of light but unmalicious humor. If you know anyone who is gay, beguiling and amusing, you will, if you are wise, do everything you can to make him prefer your house and your table to any other; for where he is, the successful party is also.

Conversation is not a race that must be continued at break-neck pace lest the prize be lost. Far, far worse than the longest, most awkward pause, is the tongue which, without a thought to urge it, rattles ceaselessly.—Emily Post, in *Etiquette*.

## SEEKING AFTER TRUTH

(Continued from page 742.)

hold it all very sacred and that the real initiates were and are never known. Some claim to connect it entirely with the ancient wisdom, and that its modern manifestation was from one Christian Rosenkreuz who visited Arabia in the 15th century and there learned mysteries concerning the healing of the sick and many other wonderful things, that later he called four brethren and then four more and that they formed the first society, but those to whom these secrets were revealed were sworn to keep them for at least one hundred years; that he died when over one hundred years old, and his grave was opened one hundred and twenty years later, about 1704.

Others claim that this story is only a myth or an allegory and Rosicrucianism really originated early in the 18th century and that the Rosenkreuz is doubtless taken from the seal or signia of the real author, as there appears in his family crest a white cross and four red roses. Others claim, as indicated, a very ancient order and that it has continued down to the present time. They suggest that these brethren of the Rosy Cross were the revivers and organizers of Free Masonry. It is scarcely worth while discussing this in detail since frankly there are many false leads given and no true history, though the claim is made that there existed and still exists a secret inner circle of true brethren of the Rosy Cross. Outside of this is the external aspect, for with its popularity in the 18th century and probably with its popularity in the 20th century there arose many factions or false organizations, which have taken the name for financial or other reasons. This is what they themselves have stated. We are informed that in Kansas City there are at least two organizations that are distinctly antagonistic and that one is trying to raise means for a suit against the other, doubtless to enjoin the use of the name.

## FREE MASONRY

As to Free Masonry, many books are written and very contradictory. Many will insist that Free Masonry started in 1717 in Great Britain, but Singleton and Mackay in a seven-volume work make reference to Tubal Cain and King Solomon and King Alfred of England, and have lists published of masters leading back to the time of Alfred the Great. Two things appear clear: that the basis for Free Masonry goes very far back, and that similar organizations held forth in most ancient times in Asia and America, in Africa and in Europe. At the same time there was a revival or reorganization, a formation of a grand lodge in England in 1717, that among those so active there were men also active as Rosicrucians. The number of degrees have differed from one to three, and then up to as high as 100 and 150. But the general basis is that of the York rite and also of the Scottish rite which

now ends in the thirty-third degree, though all rest on the first three degrees. The York rite adds the chapter of the Royal Arch, Knights Templars and other degrees; the Scottish rite is taken up from the fourth to the thirtieth. Both again unite in the thirty-first to thirty-third degrees.

Some have insisted that Free Masonry is primarily British. However, today there are more Masons of every degree in the United States than in all the rest of the world put together. They possess a number of ancient symbols, though many insist that they have lost the real understanding of these symbols, so that there is only an outer similarity today. There is a dispute as to whether they are a religion or not. Some, like Churchward, Oliver, et al, insist that the sacred mysteries are Masonic and have continued for hundreds or thousands of years and are the source of all religion and the repository of all truth. Others, insist that Masonry is not a religion and object to the inclusion of the Knights Templars degree in the York rite.

The simple facts appear to be that whatever they may have been in antiquity or whatever may have been the ancient mysteries the lodges of today do not possess nor offer any approach to the divine, nor attempt to practice such mysticism. They are fraternal and social. Still the bases or landmarks are: Belief in a supreme being, the open Bible on the altar, non-interference in politics, and non-sectarianism.

Yet this interest in history demands we note that in the Scottish Rite four degrees, the fifteenth to the eighteenth are called Rose Croix Chapter. These are stated to be the most beautiful and religious in that ritual. It is certain at least that each Thursday night before Easter they celebrate Maundy Thursday, the Lord's Supper, in which they partake "The Hallowed Feast of the Paschal Lamb," then listen to an address on the Last Supper. The lights are extinguished, to be relighted at the Easter Service on Sunday. Whatever there may have been of the mysteries of the past, it is also safe to say that the Masonic Order today does not attempt to practice demonology, but it does attempt to be a gathering of brethren for their mutual help. It is, however, related by tradition with many things of the past. Early histories, such as that by Anderson, are frankly admitted today to be misleading and deliberately so. Of recent years the attitude on the part of Masonic historians is to try to present more nearly the truth, without disclosing any peculiar rituals and ceremonies and secrets which have been handed down possibly from remote antiquity.

The subject is not an easy one, because the "landmarks" taken in America and England as fundamental are not accepted in France and other European states, and hence that organization, though Masonic in form, is not recognized. Within the past fifty years we are informed that there have been

pseudo-Masonic bodies and two grand lodges to a State in the United States. There have been within one hundred and fifty years many peculiar developments in America. Today in the United States the rite is divided into the two jurisdictions, the Northern and the Southern, but these are no longer antagonistic, but are harmonious, the Southern taking in all south of the Ohio River and west of the Mississippi and having its headquarters at Washington.

## MYSTERIES

Now the readers may wonder why we enter into so many ramifications. In fact only a few have been presented. In a book which was strongly recommended to us as presenting the Rosicrucian view, we find a discussion of the Hermetic, the Masonic, and others, as well as the Rosicrucians, and presenting in large part much of what is stated above. This book is by M. P. Hall, is profusely illustrated, and includes a picture of an hierophant raising Mephistopheles.

A study of hundreds of volumes shows in the end no real connection or relation between any modern society and the ancient mysteries, even though the latter are predecessors and may even be prototypes, though not progenitors of the latter societies, as William J. Hughansa suggests in a short article on Free Masonry.

It is only fair to state that many excellent truths are presented in various forms by these various organizations, and the true origin is hidden in mystery and some confusion, even to the extent that they repeatedly present to a neophyte, a mystery and then deny it by claiming to present the true mystery which in turn is found again to be incorrect. A passing illustration might be the Master Mason's word, which is lost and another substituted. Then in the Royal Arch one is presumed to find it, only to learn later that the word has not yet been given. But these mysteries lead one even more astray than their real contradiction at times.

There is much presented to entice and interest those who wish to study and to learn the truth. We have found under several of these headings a promise of approach to the divine, also the power to control the spirits of nature, of land and water and of fire, and that in these earlier initiations one had to go out to sea in an open boat, to pass through a line of fire and through other ordeals to prove his fitness before he became an adept to utilize such supernal forces. There is also present the idea of magic. We have received within the past few months an invitation to join a mystic brotherhood of the western traditions with the affirmation that those in the Himalayas are of a lower status. This promises with the third degree a knowledge of magic. White magic naturally leads to a discussion of black magic and is presented in all seriousness as those who have sold themselves to the

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# Autobiography of William Lewis

*Among the church stalwarts of the generation just gone none stood more valiantly for Christ and his cause than William Lewis. Strong in the faith, and full of good works, this man served the church as missionary at home and abroad for many years. He died March 29, 1919, and his youngest daughter, now Mrs. Ruth L. Holman, of Independence, Missouri, has gathered together and edited the manuscript of his autobiography which she says he began writing in August of 1907. Sister Holman when a little girl accompanied her father and mother to foreign shores on two different missions.—Editors.*

## MY PROGENITORS IN SOUTH WALES

My father, David M. Lewis, the second son of Joseph and Jane Lewis, was born at Llandovery, South Wales, September 22, 1822. He had four brothers, Lewis, the oldest, Morgan, John, and Daniel; three sisters, Mary, Sarah, and Jane. Two brothers of my grandfather went to Australia when quite young. I was informed by Uncle Daniel that there were more than two hundred descendants on the Lewis side living in that country in 1901. David Lewis, a brother to grandfather, lived and died at Llandovery. For over fifty years he led singing in one of the churches in that little village. Grandmother died when some of the children were young. Grandfather married the second time and had two daughters by this wife. When I was in Wales in 1901, I called on these daughters. They were living at Llandovery, both old maids.

On a little farm five miles from Llandovery, my progenitors had lived for over three hundred years, (prior to 1856). There was a slate quarry on the farm from which part of the country was supplied with slate for roofing. The name of the farm I have forgotten. It was leased by our progenitors. In 1901, there were none of our people on the old homestead.

My mother was the daughter of William and Elizabeth Roberts. She was born at Dowlais, South Wales, in 1823. The day and month I do not know. She was named after her mother, Elizabeth, but called Betsy for short. Grandfather Roberts was a shoemaker by trade, and grandmother was called the "bakery woman." She had a large oven and baked bread for the neighborhood for one cent (half-penny) a loaf, small or large. Some loaves weighed nine pounds and the bread of a good quality. These ovens are still to be found in Wales, but one fault I found with the bread was that the crust was too thick and hard.

Mother had two brothers, Reese and

John. Uncle Reese learned the shoe trade. He also taught and led singing for fifty years in Bryn Zion Chapel (Congregational Church) at Dowlais. He was considered one of the leading teachers in sacred music, besides being the composer of some excellent music. During all the years he had charge of the singing he never set a salary for his faithful services. The congregation, however, was good to him. He married and rented a small house in the same yard as the chapel. There he spent all his married life. He had several children. In 1901, when I was in Wales, I called at the old home, and saw on the wall of the small house a neat, framed memorial card: "In memory of one we loved, Reese Roberts." There were some six long verses of poetry which spoke highly of his Christian works. The lady of the house gave me quite a pleasant history of my uncle whom I had not seen for over forty-eight years. She said he had lived in that house for over fifty years. He had then been dead seventeen years. His four children were living, two of them in the United States, one in Southern England, and one in Wales.

## A BIT OF "HEAVEN ON EARTH"

In 1845, mother and father were married at Dowlais, South Wales. To this union were born eight children. Mary, the first, died when two years old; Sarah, the seventh, died when about three years old. The other six lived to grow up and have families of their own. Elizabeth, the fourth child, married John J. Morgan, in Brookfield, Ohio, in 1867. She died at Cleveland, Iowa, February 8, 1903, leaving her husband, two sons, John L., and David L., five daughters, Margaret, Mary Jane, Mattie, Sarah Ann, and Elizabeth. In March, 1904, the husband died.

Sarahann, my younger sister, married the nephew to John J. Morgan; his name was John W. Morgan. He died from an accident received in the mines at Bevier, Missouri, 1900. Sarahann died February 8, 1904, in Bevier, Missouri, leaving three children, David John, Thomas, and Lizzie.

My brother, Joseph R., the third child, and second son, married Susann Price in Brookfield, Ohio, and they are at this writing still living in Kansas City, Missouri; they have a large family of children.

My sister Jane, married Howell Price in Brookfield, Ohio. They have a family of five daughters and one son, living.

Brother John, the sixth child and third son, married Mattie Marion at Stewartsville, Missouri. She died within one

year at Bevier. He went West to Montana; married the second time and again to a Mattie. He was gone ten years that we did not hear from him. He returned, then left in 1894, and we have not heard from him since.

I was the second child and oldest son, born November 23, 1847, on the old homestead, near Dowlais.

My father and mother united with the Church of Jesus Christ of Latter Day Saints in Wales at a date early in the forties. At the time they became members, the church in Wales was in good spiritual condition, and using their words, "It was a heaven on earth!" Shortly after the death of Joseph Smith in America, the evils of Brighamism began to appear in Wales, and the Saints became discouraged. Many withdrew from the church.

Father was an elder and active in church work. He was president of the branch at Glen Neath. One of the missionaries from Salt Lake asked him to preach in favor of polygamy. He replied that he could not teach that which the law condemned. From that time on my parents had nothing to do with that faction of the church.

## WESTWARD TO THE UNITED STATES

In the latter part of May, 1856, my parents left Wales for the United States. I was in my ninth year, and there were four of us children. We sailed from Swansea to Liverpool and had a very rough passage.

After arriving at Liverpool, my parents became much discouraged and would have returned home if they had not paid their passage to this country. An old sailor encouraged them to go on saying that they would not have another storm as severe as the one encountered on the way from Swansea to Liverpool. So after staying in Liverpool some three days, we took passage on the sailing vessel, "City of Mobile." After a pleasant five weeks' voyage, we arrived at Scranton, Pennsylvania, in July, 1856. My uncles, Morgan and John Lewis, had been here for two years, and they had sent us passes.

There were quite a number of Saints at Scranton and at Hyde Park who had come from Wales and who were still in the faith, not endorsing polygamy but hoping that the dark cloud which had come over the church would soon pass away. Uncle Morgan left shortly for Salt Lake hoping to find conditions there much better than had been reported. He was to meet Uncle Daniel who had been on a mission in North Wales, but who had already started for "Zion of the Mountains" as he called it. They were to meet near Council Bluffs, Iowa, and

travel together over the plains. Prior to his leaving, Uncle Morgan had an understanding with father that he would write from Salt Lake and advise father what to do. In due time a letter came advising father to stop where he was, that conditions in "Zion" were at a very low standard. This was in 1857.

#### HARD TIMES OF 1856 AND '57

Times were very hard at this time: not much work and little pay for what was done. Father had four months' pay coming to him from the Diamond Coal Company. He could not get any cash nor groceries from the stores. Young as I was—ten years old—I well remember going with father from one store to another trying vainly to get someone of them to cash his "due bill" at a discount or to credit him for a barrel of flour. This was in the days of President James Buchanan, the great panic of 1856, 1857. We lived that winter on buckwheat and molasses, a little bread and potatoes; no butter, cheese or meat for months. At last the company paid part of the wages due their men and later on paid all.

I was only a boy of ten years, but I worked the whole winter of 1856 and part of the winter of 1857 for twenty-five cents a day picking slate in the breaker. Not having any shoes, nor money to buy them, I wore a pair of old boots, man size. My mother put two pairs of stockings on my feet and then took straw and filled in so as to keep the boots from falling off. I had to sit on the soft side of a two-inch board in the cold and coal dust from 7 a. m. to 6 p. m. for twenty-five cents with the promise of pay. Think of working six days, sixty-six hours, for \$1.50 and having a cross old boss who sometimes stood over you with a twelve-foot rod in his hand so that if you let some stone or slate pass you he could hit your almost frozen fingers with that rod!

There would be from fifty to seventy-five boys working in one breaker, picking out the slate and sulphur and stone that would pass in front of them in the coal going down the narrow shoots about eighteen inches wide. These shoots received the various sizes of coal after it was crushed in the breakers or rolls and came out of a large revolving screen; the opening of which were from a half inch to two inches.

Those days are gone forever, and I am glad today that none under the age of fourteen can work in the breakers and that they get sixty-five and eighty-five cents a day and work from 7 to 5 p. m. The ventilation is much improved and in the winter time the rooms are warmer. Besides, fewer boys are needed today as machinery does much of the work. In my time, after the company became able to pay monthly, we were paid on the twentieth for the preceding month. Now they pay every two weeks.

#### FIRE OF FAITH REKINDLED

At the outbreak of the Civil War the Saints would come together and read the prophecy concerning it by the Prophet Joseph Smith, dated December 25, 1832. This remarkable prophecy seemed to rekindle the love they had once had, but which had now become cold in fulfillment of the Savior's words, "And because iniquity shall abound, the love of many shall wax cold." (Matthew 24:12.) At this time John W. Jones, editor of the *Drich*, a Welsh paper, in his editorial, made a special appeal to the Welsh people to volunteer their services in harmony with the call of President Lincoln, for three months' service to put down the Rebellion and prove that the prophecy of Joseph Smith was false, "For he has predicted that the war should terminate in the death and misery of many souls and that the South should call on other nations for help, even Great Britain, and after many days the slaves shall be disciplined for war. "Come," said the editor, "the picture by the false prophet is too dark. In three months we shall have peace."

But it took nearly five years to end that war so plainly foretold by the Prophet Joseph—even the very place where it should begin. This prophecy contains approximately three hundred words and there are about fourteen distinct predictions which had their fulfillment. This brought to the minds of the Saints the angel message to the Prophet and their pleasant experiences in the work before the evils of Brighamism arose.

With the breaking out of the war young Joseph Smith came to take his father's place. My parents were ready to receive him as the lawful successor to the Presidency, for after the martyrdom of Joseph and Hyrum, my parents, in Wales, had been taught that young Joseph would come and take his father's place. Well do I remember my father speaking of this, and he corresponded with Reese Price of near Council Bluffs, Iowa, about the Reorganized Church.

In April, 1865, my parents moved to Youngstown, Ohio, later to Brookfield, a short distance away. At this mining camp there were several families of Saints. They were like sheep wandering without a shepherd. Elder William Anderson, an elder in the Reorganized Church, came there. Later W. W. Blair arrived, but he stayed only one night. My father found fault with his short visit. Shortly after, Elder J. T. Phillips was sent there by W. W. Blair. He preached much at the firesides, and baptized a number of people. Father and mother gave their names, but prior to their baptism father inquired of Brother Phillips if he could promise the same blessings to them that they had enjoyed in the early days of the church in Wales. Brother Phillips said, "Yes."

At the confirmation meeting the Holy Spirit was enjoyed to a marked degree. Father spoke in tongues, and gave the interpretation. I was informed by mother that they had a Pentecostal shower of the Holy Spirit. In the countenances of my parents I could see true happiness, and in the home also there was a change.

My parents had not drifted into bad habits during the dark and cloudy day, although they had been cold and indifferent. They never attended religious services after our leaving the church in Wales. They said little to us children about religion. I remember one Sunday afternoon one of the neighbors called at our home and urged mother to go with her to hear some noted minister who had come from Wales. I was surprised to hear mother say she had been a member of that church from childhood and heard some of the leading ministers, but that she never had received the Holy Spirit, and that she had been years in the corner trying to console herself with the thought that soon that blessed and happy time, such as she enjoyed with the Saints in Wales, would come again. The good woman replied, "Come, Mrs. Lewis, you can have just as good with us." To this mother said, "No. No; you have nothing there that I can feast on." I thought mother was harsh and mistaken in her statements for I, boylike, was of the opinion that all sects and parties were right. Having said so much about my parents I shall now try to give some of my own experiences.

#### RELIGIOUS IMPRESSIONS OF MY BOYHOOD

I was born at Rhymney, near Dowlais-Top, in South Wales, November 23, 1847. When my parents moved from Scranton, Pennsylvania, 1863, to Ohio, I was very much disappointed. I was then in my sixteenth year, and I had some dear chums in Scranton. I attended the Baptist Sunday School and went to preaching services at the Congregational Church. I had good company. After reaching Ohio I could not find new friends to take the place of those I had left behind me. I became low spirited, and if I had had the means I would have gone back. I found fault with my parents for moving from such a pleasant, lively town as Scranton to Crab Creek, a little suburb of Youngstown.

I became so despondent it affected my health. We children had not been troubled with poor health, for while mother was not a strong woman her children were all healthy and fat. It was my heart that gave me trouble. I could not breathe as I should. I believe that it was worrying about my playmates and chums which brought this on. My brother, Joseph, two years younger than me, was enjoying the new company and conditions. My two sisters were also enjoying themselves.

(Continued on page 752.)

The Children's Division

## How Parents Can Help

In the Junior Stewardship Movement

By Fern Weedmark

*Junior stewardship is planned for the use of all juniors as contrasted with adults in the membership of the church. Record keeping makes a splendid project for all young people in connection with consistent tithe paying. It is an especially good project for juniors in the church school. This series of articles is prepared by one of the supervisors of the children's division.*

*The Record Books are supplied through the Department of Religious Education for project use at ten cents each in quantities of three or more. Single copies fifteen cents each.*

Parents should be interested in the junior stewardship movement. You especially should be interested because it affords your child definite training in Christian living. It is the specific purpose of junior stewardship to develop in your child a church consciousness, a feeling of responsibility, a knowledge of financial ideals, and habits of systematic, unselfish giving. We who are parents share with the church this opportunity of training youth with the object in mind of producing men and women who will be faithful, consecrated stewards.

How may parents help? First, by encouraging your boy or girl to become a junior steward. If the plan is being developed in your branch, encourage your child in the idea that it is truly an important opportunity for him to serve. Encourage the junior stewardship sponsor by helping your child keep his Record Book. Juniors need help in getting started in their record keeping and they will often need to be encouraged and reminded as the weeks pass. Faithful stewardship calls for faithful accounting. Help your child to be faithful and businesslike in his record keeping.

If the junior stewardship plan is not being used in your branch, or if you are an isolated member, your child can and should have the opportunity to practice stewardship. You may write to the Department of Religious Education, Independence, Missouri, in care of The Auditorium, for information and helps. For fifteen cents they will be glad to mail you one of the Junior Stewardship Record Books and with your help and guidance your child may become a busy, happy, junior steward.

Another very important way in which you may help, is by giving your child an allowance. It may be very small, but it should be regular. The junior must have money to handle if he is to keep a Record Book. When you find how nicely the plan works, you will be glad to give him in one special allowance at an expected time, the pennies, nickels and dimes

that you give him at odd times for candy, offering, and other pleasures. The child who receives a definite amount of money at a definite time will soon learn that when it is gone there will be no more until the next allowance is due. He will plan his money, remembering his offering and tithing. One child we know receives ten cents each week, another twenty-five cents. Each one keeps a Junior Stewardship Record Book.

If we allow the child to handle no money, he has no way to learn its value. Wise expenditure can be learned only by anticipating one's needs and learning to exercise self-control in spending. A parent may specify certain types of purchases, as school supplies or "extras," which must come out of the allowance. But there should still be some opportunity for choice in making purchases, saving, paying the tithe, offering, etc. We must not rob our children of the chance to grow.

(To be continued.)

The church of Christ does not necessarily need to be bigger. It is big enough, big enough to lift this country off its feet and change it overnight. There are some who think it is too big, that we have sacrificed spiritual quality for statistical quantity. The church does not need to be bigger, but it needs to be better, nobler, more like the Master, witnessing with his kind of *extraordinary* life. And the glorious thing is that, when the church gets better it will get bigger; when the quality is improved the quantity will leap up by bounds, for the true Christian life has the same power which it possessed nineteen hundred years ago.

It is a sin to live "like ordinary men" when we have such an *extraordinary* Christ, and when genuine, *extraordinary* Christian life has such power for good and for God.—Frank B. Fagerburg, in *The Sin of Being Ordinary*

If happiness is one's sole aim then I doubt if one will continue long to be happy.—J. D. Robins.

The deepest problem is not to add years to our life, but life to our years.—Halford Luccock

# Worship Suggestions for July

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "THE HOPE OF ZION."

FIRST SUNDAY, JULY 1

Theme: "What Say the Prophets?"

Instrumental Prelude: "We thank thee O God," S. H., 415; old S. H., 353.

Call to Worship: (Revelation 14: 6, 7.)

"... I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice,

The People Respond: (Revelation 14: 7.)

"... Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

(S) Hymn: "I saw a mighty angel fly," S. H., 412, verses 1, 3 and 5; old S. H., 161.

(S) Prayer: A petition that we might see the meaning of the gospel, ending with the Lord's Prayer.

Period of Meditation:

Leader: (Amos 3: 7.)

"Surely the Lord God will do nothing until he revealeth his secrets unto his servants the prophets."

Let us meditate on what certain of the prophets have said about the days in which we live:

On the prophecy of Daniel which says at "the time of the end many shall run to and fro, and knowledge shall be increased." (12: 4.)

On the prediction of Amos: "Behold, saith the Lord God, . . . I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, and shall run to and fro to seek the word of the Lord, and shall not find it." (8: 11, 12.)

On the words of Jesus: "There shall be wars and rumors of wars."

"Eating and drinking, marrying and giving in marriage."

"And because iniquity shall abound, the love of men shall wax cold."

"And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." (Matthew 24: 22ff.)

Of the promise made through Nephi: "Blessed are they who seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost." (1 Nephi 3: 187.)

And the Lord, through the latter-day prophet, Joseph Smith, challenges us: "Were it not for the transgressions of my people . . . they might have been redeemed even now." (Doctrine and Covenants 102: 2.)

(S) Hymn: "Let us shake off the coals," S. H., 188; old S. H., 377.

(S) Benediction.

SECOND SUNDAY, JULY 8

Theme: "Hope as the Fathers."

Instrumental Prelude: "Come to Zion," S. H.

Call to Worship: (Church History, volume 1, page 13.)

"Behold, I will reveal unto you the priesthood by the hand of Elijah the prophets before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers;

(S) Hymn Response: "Father when in love," S. H., 151; old S. H., 135.

(S) Prayer.

Scripture Reading: (Hebrews 11: 8-16, Inspired Version.)

Hymn: "Faith of our Fathers," S. H., 291, verses 1 and 2.

Talk:

The hope of Zion has been shared by countless people who have preceded us. From Adam down through Enoch until Noah—Abraham, Isaac, and Jacob, Elijah to John the Baptist, until now men have been awakened to their own best possibilities in this endeavor. Zion is the one hope which binds all history together, and makes life worth living. God made definite promises to these men long ago, and confirmed these promises by an oath, swearing by himself because there was no other greater. "As I live, even so will I come in the last days," he says to Enoch. (Genesis 7: 67.) All these promises find their fulfillment in the coming kingdom of God; the hope of Zion.

We are not alone in our task of building Zion, because the hearts of these men are still longing for the kingdom of God. Further than this, without our contribution they cannot be made perfect, because their longing remains unsatisfied. As we apply ourselves with increasing devotion to the building of Zion, so their hearts will be turned more and more toward us, and our love for them will grow as we appreciate the tasks for which they spent themselves. This is not an idle phantasy, it is the only real hope there is. God has moved to plant the promises he made to our fathers, into our hearts also. Our task is to cultivate the spirit of these promises so they will grow and fill our whole lives. Responding to these promises means working for Zion. It means filling our lives with the doing of good. It means ridding our lives of the small and petty loves which characterize most of us.

What hopes fill your life? Are they worthy of your best? Are they worth dying for? Do they bring you lasting happiness as you pursue them?

Commission: (Genesis 9: 21, 23.)

"... remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should come again upon the earth, the city of Enoch which I have caught up unto myself. . . ."

"And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. . . ."

(S) Hymn: "Faith of our fathers," S. H., 291, verses 3 and 4.

(S) Benediction.

THIRD SUNDAY, JULY 15

Theme: "Seek That Which Is Lost."

Instrumental Prelude: "We've a story to tell," S. H., 397.

Call to Worship: (Doctrine and Covenants 108: 1, and 2 Nephi 1: 73.)

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know there is no flesh can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah."

(S) Hymn: "Yes, we trust the day is breaking," S. H., 395; old S. H., 211.

Scripture Reading: (Luke 15: 1-7.)

Hymn: "Christ for the world," S. H., 394, verses 1 and 2.

Talk:

It is wrong to suppose that the only people God has chosen or will choose, are in this church. It is equally

erroneous to suppose that our membership is composed only of chosen people. There are some of us who may never be chosen, while thousands of others, now outside our communion, will be selected to share in the task of building. The task of seeking these potential Zion-builders, is one in which we all share equally. It is not only the work of the traveling ministry to convert people to Zion, it is our work also. Many of our most devoted and able churchmen were won through the personal evangelism of members of the church.

As a church we are not yet missionary-minded enough. This is because our own message does not mean to us what it should mean. Were we fully converted to the hope of Zion, each of us would be impelled to tell others of what God has done and will do for them. Surely we do not need to apologize for the gospel—neither do we need to keep still about it. The commandment is, “. . . and it cometh every man who hath been warned, to warn his neighbor.” (Doctrine and Covenants 85: 22.)

(S) Hymn: “Christ for the world,” S. H., 394, verses 3 and 4.

(S) Commission: (Doctrine and Covenants 16: 3.)

Beginning “. . . Remember the worth of souls is great in the sight of God. . . .” down to “. . . how great shall be your joy with him in the kingdom of my Father.”

(S) Prayer.

#### FOURTH SUNDAY, JULY 22

*Theme: “Hasten to Obey.”*

Instrumental Prelude: “O reapers of life’s harvest,” S. H., 387; old S. H., 98.

Call to Worship: (Doctrine and Covenants 76: 1.)

(S) Hymn Response: “The Lord Jehovah reigns,” S. H., 120; old S. H., 142.

(S) Prayer.

Scriptural Meditation: (Doctrine and Covenants 56: 1; 49: 5; 4: 1a.)

“Hearken, O ye people who profess my name, saith the Lord your God, for, behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.”

“But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, Go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: behold, I will go before you, and and be your rearward; and I will be in your midst, and you shall not be confounded; behold, I am Jesus Christ, and I come quickly.”

“Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day.”

Hymn: “Let us, brothers, let us gladly,” S. H., 287, verse 1.

Scriptural Meditation: (Doctrine and Covenants 45: 1.)

Hymn: “By his mercy, by his bounty,” S. H., 287, verse 2.

Scriptural Meditation: (Doctrine and Covenants 76: 2; 122: 17.)

“Thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great,

and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of men.”

“Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end.”

(S) Hymn: “Gracious Lord, accept our service,” S. H., 287, verse 3.

(S) Commission: (Doctrine and Covenants 43: 7, 8.)

(S) Benediction.

#### FIFTH SUNDAY, JULY 29

*Theme: “Pray for the Restitution of All Things.”*

Instrumental Prelude: “Come ye yourselves apart,” S. H., 112.

Call to Worship: (Deuteronomy 4: 29, 30, 31, 37.)

“If thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou are in tribulation, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

“Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else.”

Response: (Deuteronomy 6: 4, 5.)

“Hear, O Israel; The Lord our God is one Lord; And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.”

Scriptural Injunction: (Acts 3: 19-21.)

(S) Hymn: “Come, O thou King of kings!” S. H., 179; old S. H., 251, verses 1, 2, and 3.

Scriptural Meditation: (Revelation 21: 1-7.)

Period of Silent Meditation.

Prayer: (By any who may desire to pray) for the redemption of Zion, that each of us may find our place in that work, asking for forgiveness of our sins that we may be worthy to abide there.

Admonition: (Doctrine and Covenants 83: 16b, 17, beginning) “I, the Almighty, have laid my hands upon the nations to scourge them for the wickedness,” etc.)

(S) Hymn: “Lord may our hearts be tuned,” S. H., 45; old S. H., 69.

(S) Benediction: (Hebrews 13: 20, 21.)

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, JULY 1

*Sacrament Service*

SECOND SUNDAY, JULY 8

*Theme: “Faithful Stewards Over Our Temples.”*

Prelude: “Jesus Calls Us,” S. H., 337, or “God’s Keeping,” (The 121st Psalm adapted and set to music.)\*

Call to Worship: “Bless the Lord, O my soul, and forget not all his benefits.” (Psalm 103: 2.)

Response: “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” (Psalm 24: 1.)

Hymn: “For the Beauty of the Earth,” S. H., 18.

Prayer.

Scripture: Acts 17: 24-28, 1 Corinthians 6: 19-20, Philip-  
pians 4: 8.

Hymn: “I Would Be True,” S. H., 294.

Sermon Talk: See Sermonette, “Deciding to Become Stewards of Our Lives,” Stepping Stones, June 19, 1932. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3: 16, 6: 19.) If we wish our bodies to be fit dwelling places for God’s Holy Spirit, we must keep them clean and pure. We can do bet-

ter work if our bodies are strong and healthy. We can render a better service to God if our bodies are strong and our minds clear and alert. God has told us how to care for our bodies. (Doctrine and Covenants, Section 86.) We should also keep our minds pure by reading good books and thinking beautiful thoughts. (Philippians 4: 8.) We should learn to look for the beautiful things in this world. This will help us to keep our minds clean. See also "Defiling the Temple," by Evan A. Fry, *The Saints' Herald*, March 4, 1931.

Story: "Tempered Wind," *Stepping Stones*, September 6, 1931, or "Daniel and His Three Friends," Daniel, chapter 1, or "Theodore Roosevelt's Fight for Strength," page 106, *Knights of Service*, by Emerson O. Bradshaw.

Hymn: "Look for the Beautiful," Z. P., 147; S. H., 209.

Story: "Above and Beyond," *Stepping Stones*, March 20, 1932, (Adapt to junior age children) or "The Statue in a Calico Dress," page 94, *Stories for the Junior Hour*, by Ada Rose Demerest, or "The Girl Who Never Saw Things," *Stepping Stones*, May 4, 1930.

Closing Hymn: "Take My Life," S. H., 307. (Selected verses.)

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and faint not;" (Doctrine and Covenants 86: 3.)

Benediction.

\* Copies may be purchased from Singer of Psalms, 71 West 23rd Street, New York, N. Y., for 1 cent each.

### THIRD SUNDAY, JULY 15

Theme: "Faithful Stewards Over Our Time and Talents."

Prelude: "Jesus Calls Us," S. H., 337.

Call to Worship: "Bless the Lord, O my Soul, and forget not all his benefits." (Psalm 103: 2.)

Response: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Psalm 24: 1.)

Hymn: "Take My Life," S. H., 307, (first three verses).

Prayer.

Scripture: 1 Corinthians 4: 2, Romans 14: 12, Luke 16: 10.

Hymn: "Jesus Is Calling Today," Z. P., 111; S. H., 332.

Sermon Talk: Text: Romans 14: 12; also Doctrine and Covenants, 101: 2. A steward is one who takes care of something that belongs to someone else. (Tell about Eliezer, steward of Abraham's house. Genesis 15: 2, 24: 2.) A steward has to give an account or report to his master of the way he takes care of his master's property. We are stewards over our lives, our time and our talents. We should be faithful stewards and learn to use our time and talents in a way that will please our heavenly Father. If we do this, when we give an account or report of our stewardship, God will say to us, "Well done, thou good and faithful servant." (Matthew 25: 21, 23.)

Story: "Sammy Wazinsky," page 13, *Stewardship Stories*, by Guy L. Morrell, or "The Boy Who Used His Talents," page 53, *Junior Stewards of the Bible*, by Helen Kingsbury Wallace, or "The Cobbler's Son," *Stepping Stones*, April 3, 1932.

Hymn: "Consecration," S. H., 293. (This may be preceded by a hymn story. See Departments' Journal, April, 1929.)

Story: Faithful Stewards.

Nephi, Book of Mormon, page 7, et seq. (Note verse 65.)

Mosiah's Sons, Book of Mormon, pages 290, et seq. Samuel, the Lamanite Prophet, Book of Mormon, page 586, et seq.

Closing Hymn: "I Would Be True," S. H., 294.

Benediction.

### FOURTH SUNDAY, JULY 22

Theme: "Faithful Stewards Over Our Money."

Prelude: "Jesus Calls Us," S. H., 337.

Call to Worship: "Bless the Lord, O my soul, and forget not

all his benefits." (Psalm 103: 2.)

Response: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Psalm 24: 1.)

Hymn: "Blessed be the Name," Z. P., 113, or "Thy Holy Day Returning," S. H., 32.

Prayer.

Scripture: Haggai 2: 8, Mosiah 2: 32, Malachi 3: 10.

Hymn: "We Give Thee But Thine Own," S. H., 347, (first, second and last verse.)

Sermon Talk: Text: Doctrine and Covenants 106: 1. See Sermonette, "Tithing," *Stepping Stones*, June 12, 1932. See also Doctrine and Covenants 64: 5. A tithe (one tenth) of all we possess is the Lord's. (Leviticus 27: 30.) Abraham paid his tithing. (Genesis 14: 20.) Jacob made a promise to pay his tithing. (Genesis 28: 22.) Joseph Smith and Oliver Cowdery covenanted to pay their tithing. (Church History, volume 1, page 529.) Explain tithing by using ten objects, such as apples or pennies.

Story: "Try Me Now," *Stepping Stones*, October 15, 1933, or "Slow to Give; Eager to Receive," *Stepping Stones*, July 12, 1931, or "Stewardship Garden," *Stepping Stones*, May 4, 1930.

Special musical number by a junior boy or girl.

Story: "Systematics," *Stepping Stones*, August 23, 1931, or "Perry Makes His Decision," *Zion's Hope*, June 12, 1932.

Closing Hymn: "Take My Life," S. H., 307, (first and fourth verses).

Benediction.

### FIFTH SUNDAY, JULY 29

Theme: "Stewards in Action."

Prelude: "I Would Be True," S. H., 294.

Call to Worship: "Bless the Lord, O my soul, and forget not all his benefits." (Psalm 103: 2.)

Response: "The heavens declare the glory of God; the earth is full of the goodness of the Lord." (Psalms 19: 1a, 33: 5b.)

Hymn: "For the Beauty of the Earth," S. H., 18.

Prayer.

Scripture: Matthew 25: 20-23.

Hymn: "I Would Be True," S. H., 294.

Sermon Talk: The last three Sundays we heard stories about faithful stewards. We have learned that we are stewards over our bodies, our time, our talents and our money. Those of you who have been baptized have taken the first steps to be faithful stewards. Let each one of us do our best to use our time and talents in a way that will please our heavenly Father. Then let us pay our tithing. The church has provided an account book for boys and girls to keep account of their money. Show and explain Junior Stewardship Record Book.

Story: "Oriole's Keep the Law," *Stepping Stones*, November 12, 1933, or

Dramatization: "The Talents." (See the text in other columns of this issue.)

Special musical number by junior boy or girl.

Dramatization: "The Parable of the Talents." (Matthew 25: 14-29. This may be written by the boys and girls, using their own language, or they may use the dramatization given in "Bible Plays and How to Produce Them," by Mary Ellen Whitney or a practical application of "The Parable of the Talents," found in *Pilgrim Elementary Teacher*, February, 1932.)

Closing Hymn: "Take My Life," S. H., 307, (first four verses).

Benediction: First verse of "We Give Thee But Thine Own," S. H., 347.

\*\* Note: "Junior Stewards of the Bible," by Helen Kingsbury Wallace (75c) contains stories about boys and girls of the Bible.

"Stewardship Stories," by Guy L. Morrill, (50c) contains materials which may be used for sermon talks and stories for the older boys and girls.

The above may be ordered from the Herald Publishing House, Independence, Missouri.

# The Talents

A Dramatization for Juniors

By Fern Weedmark

*Characters: The father, a missionary. His three children, Robert, age 14; Paul, age 12; Doris, age 10. Ted, a friend and playmate of the children.*

## SCENE I

*Paul.* I wish father didn't have to go away on a mission again. Seems as if he has been home about a week.

*Robert.* It really has been three months though, Paul. It's been great to have him home. I shall remember our nice talks and good times together for a long time.

*Ted.* Why does your father need to go away so soon again? Can't he find a job here?

*Paul.* He doesn't want a job here! He says he is working for God, and he is willing to go wherever God's church asks him to go.

*Ted.* Well, I bet if the church asked my father to go away across the ocean to stay for two whole years away from us, he would say, "No, I won't go."

*Robert.* Father says a good steward goes wherever God calls, and is happy that God trusts him with something so precious as the Gospel.

*Doris.* And father has asked us to be good stewards while he is away, too. I think it is going to be fun, being a steward over my talent!

*Ted.* What is she talking about? Stewards—talents—sounds like Greek to me!

*Robert.* Well, a steward is one who takes care of something precious that belongs to someone else. Father says our lives are really just loaned to us for a short while and our job as stewards is to see how useful we can make them. God gives us all talents so we can make them useful. Now my father believes that I have a talent for public speaking because I like to debate and make talks.

*Ted.* Oh, I see. Then each of you have a talent?

*Paul.* Oh, sure, my talent is music. I am going to be a great violinist when I grow up. 9

*Doris.* And I'm going to learn to play the piano, and some day I'll play beautiful music at General Conferences.

*Paul.* Whew! That's a large ambition, Doris!

*Ted.* When does all this being stewards begin?

*Paul.* You tell him, Bob, you're a good explainer.

*Robert.* Well, you know father is leaving next week for his mission. He says that God has given each one of us a talent and he plans to give us the opportunity to develop them. He has paid my tuition for one year in a public speaking class at the Y. M. C. A. Ted is to take violin lessons for one year and Doris is to take piano lessons for a year. This has meant a real sacrifice for father, too, because missionaries never have just a lot of money.

*Ted.* But I thought your father was to be away two years. How come he is just planning for you for one year?

*Paul.* He will be away two years, but one year is all he can afford to take care of right now.

*Robert.* Father says he wants us to do the very best we can with our talents for one year and if we are faithful stewards he knows God will provide the way for us to continue our studies. We are not to report a thing to him until he returns again.

*Doris.* And we are going to be faithful stewards. Just wait and see!

## SCENE II

(Two years later. The family is gathering together in the living room, ready for the first real visit in two whole years!)

*Father.* My, it's nice to be home! And the very first thing I want to know about is "what kind of stewards have my trio made?" What has happened to your talent, Robert? Something interesting I know.

*Robert.* Oh, it's been great fun. The class at the Y. M. was the finest ever. When it was almost over I began to feel pretty sorry about it and wondered what I could do next. You know a fellow can't learn all he wants to in a year. Then I found out that a night class was starting up at high school and all it cost to enroll was one dollar. Well, I got the dollar by the sweat of my honest brow and joined. It has been fine. I have had a lot of practice helping out at church in Young People's meeting and I'm glad I could help. Now I have a secret ambition, but I may as well wish for the moon.

*Father.* I'm proud of you, son. I knew God would provide a way for you to go on if you meant business. I wonder—if there is a member of this family who would like to attend the Young People's summer camp at Colesville?

*Robert.* Oh, father! Do you mean it? How did you know? I can earn a lot of the expense money myself. Maybe I can get on the Young People's debate team. You know the try-outs are to be there.

*Father.* I thought I knew something about "secret ambitions."

*Doris.* Oh, please let me be next! I can't wait any longer. Did you hear about me?

*Father.* I'm completely in the dark. Tell me about it.

*Doris.* I am substitute pianist at the young people's service on Sunday evening. What do you think of that?

*Father.* Well, I think that is pretty fine. Now please tell me how you came to have such a big job.

*Doris.* Well, I learned to play several hymns and when it comes my turn to play they will let me choose the songs, and, of course, I will choose the ones I know.

*Father.* You surely didn't allow your talent to grow rusty, to learn to play so well in one year!

*Doris.* Oh, but I didn't learn in one year. You see, Mrs. Allen and I are very good friends and I told her all about our talents. She thought it was a lovely plan and was specially interested about stewards. When my year was most gone she told me that she was looking for someone to take care of her little girl on Saturday afternoons while she attended to her shopping, and if I wanted the job I could take a lesson a week in exchange for my work. So I'm still taking lessons, lucky me!

*Father.* Plucky you, I would say. Another faithful steward. I see you are using one of the church songbooks to practice from. I wonder how a nice leather "New Hymnal" with the name Doris Powell in gold across the cover would look on our piano?

*Doris.* Oh, that is just what I have been wanting! A hymnal all my own. I can carry it to church to play out of, too.

*Father.* Now, let's hear from our other steward. How are you and the violin getting along, Paul?

*Paul.* (Hesitatingly.) Father, I did take a lot of lessons, and got along pretty good, too. But really that old violin is pretty much of a wreck.

*Father.* I played on it a good many years. It is better than no violin at all.

*Paul.* Well, anyway, my lessons were about out and I knew you couldn't afford to give me any more, so I thought I'd just better quit.

*Father.* (Sadly.) I'm sorry Paul. I was so sure that you really did want to become a fine violinist that I made

arrangements with an old friend of mine in England to buy his very rare old violin at a very reasonable price. He said I might pay for it in small payments. Of course, I may as well write to him now and tell him not to bother even packing it.

*Paul.* Oh, father, I'm sorry! I didn't really intend to be such a poor steward. Please don't write yet; give me until time for you to leave again to show you that I do want to make good. I will take that paper route Mr. Wells has

wanted me to take and I will pay for violin lessons myself. I know I have been selfish and unfaithful, but I can and *will* make good on my old violin.

*Father.* Well, son, it will mean a lot of hard work, determination and faithfulness. You've lost a lot of time, but I believe you can do it if you will. Yes, I'll wait, and we shall all be happy if you, too, can make good in your stewardship.

(Curtain.)

## AUTOBIOGRAPHY OF WILLIAM LEWIS

(Continued from page 746.)

On the fifth day of July, 1865, an explosion occurred in the Welsh Company Coal Mines at Scranton which killed nine and crippled two for life. When the men were going in to work with their horses and mules some of them wandered into some old, gas-filled mines where they had no business to go. The horses and mules were killed, together with the drivers. It dawned upon my mind then that in place of finding fault with my parents and being so unpleasant, I had reason to be thankful that they moved from Scranton when they did. The two boys who had taken my horses, and my brother's, were among those killed. After this my condition improved, but still I had bad palpitation of the heart.

We moved again; this time to Mineral Ridge some thirteen miles away. I went to Sunday school, and I got mother to buy me a Bible, the first English Bible we had. I had not been able to work for some months, and several doctors had tried to help me, but none did me any good. One day while reading the fifth chapter of James I stumbled onto this: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." When I read this I had what I can truly say was *faith*, and I had always thought that if I could have the privilege of calling upon the elders I would be healed. But I was of the impression that the elders referred to were the various ministers. I made up my mind to go to the minister of the Methodist Episcopal Church where I attended Sunday school and ask him to pray and anoint me with oil. I informed mother what I had read and what I intended to do. "Well, well," she said, "my dear boy, if you do go to one of the ministers of the various churches they will do nothing for you, for they do not believe in that promise, and besides they are not the elders referred to." At this I was very much disappointed, for I had implicit, childlike faith in the promise. I have often wished that I had called on the minister or others and heard for myself what the answer would be. I have no doubt but it would have been as mother said. When I think of the impression the pas-

sage had on my mind and read of the many cases of sickness that have been healed in the world, I can understand that it is because of the exceeding faith they have in the promises of the Lord and because their faith is not tinctured with the spirit of unbelief that is in the minds of some who claim to be ministers. I was young then and not acquainted with the various creeds. I supposed that all believed in the Bible as it read, and I was saddened by the discovery that they did not.

(To be continued.)

## SEEKING AFTER TRUTH

(Continued from page 744.)

devil, and also a warning of the danger of arousing these forces, whether diabolic or of earth. Great emphasis is placed also on the necessity that the neophyte must be clean in body and heart and mind. He must be pure in heart and have kept from the contamination of the world, and only such a one is safe. He must be one who is unselfish, for one who is covetous is bound for destruction. Criticism is made of Christianity on the ground that it proposes to save sinners, while the ancient mysteries are only for the adept, the one who is clean and holy. No sinner could enter therein according to their teachings.

The adept also was of necessity studious and the claim is made that only those who will study persistently can ever become adept, but because there are some who are not clean and not pure in heart the divine knowledge must be kept from them, lest they use it for their own destruction and that of humanity. This is stated to be the reason for secrecy.

It seems more worth while to find that the Rosicrucians published a declaration in the 17th century that the world was on the eve of a great enlightenment and that much truth concerning science and nature was about to be disclosed; that there was to be a spiritual revival. The Theosophist claims the same, that we are entering now a higher race in the return to God and that more persons are now being born who possess high mystic powers.

(To be Continued.)

The man who is above his position soon finds himself below it.

## "Love Is Best"

Our time on the planet is short. By some mystery, from some eternity, we are thrust on this little swinging ball called "earth" and there bidden to try the adventure called "life." In various tasks men may spell out their little tale of days. They may build ugly and expensive cities—but cities moulder and become an antheap. They may make themselves a name—but earth's names are written in sand: the ocean of time rolls up and washes them away. They may write books—but books grow yellow with the years, and the last book-worms are worms in very fact. They may lead armies—but stern silence falls at length upon the shrieks, bleeding, and rotten death of war; and to that silence men of war must give account. They may make comfort and shelter for their fellows—a lamp to light the home, a table spread, a strong roof-tree overhead, a smoother pillow in the time of sickness. In sundry callings men may fill the allotted hand's-breadth of years; but on all man's work falls the curtain of death and it is seen no more. The work of man abides and fructifies only when it is done in love. So history seems to show; so our faith teaches. So Brown-ing sings in "*Love Among the Ruins*":

Oh heart! oh blood that freezes, blood that burns!

Earth's returns

For whole centuries of folly, noise and sin!

Shut them in,

With their triumphs and their glories and the rest!

Love is best.

In all the tasks of earth, love is best. There was a Man who forsook the making of tables, doors, and oxen-yokes that He might tell mankind of God. Tables, doors, and oxen-yokes—what do they matter now along side His telling of God? Now the whole world says of Him,

"Thou spread'st a *Table* in my sight. Now the whole world hears Him say, "Take my yoke upon you," and knows that yoke is life. Now the whole world listens as he says, "I am the *door*," and looking through Him, sees—God! Was He useless? He "came preaching"!—George A. Buttrick, in *Jesus Came Preaching*.

## The Readers Say---

### We Are Living in the Present

While we admire, and that properly, too, the splendid progress of the church from 1830, the time of its organization, until 1844, when its first president and prophet was assassinated, I sometimes wonder if we as a church appreciate as we should the great sacrifice and work of its second president, Joseph Smith, who guarded so wisely the interests of the church from 1860 to 1914. And while admiring the work and splendid accomplishment of the church during almost three quarters of a century under the leadership of its two first presidents, I wonder if we as a people appreciate as we should the splendid work and leadership of our present leader, President Frederick M. Smith, of Kansas City, Missouri.

Think, if you please, of the splendid fellowship of the late General Conference and the voluminous and inspirational address of its President, outlining, as it did, the work of the church as at present constituted. Where is the *Herald* containing that address now? Is it in the attic or loaned to a neighbor never to be returned? Or is it carefully put in a good place for safekeeping where it may be read and re-read, and its contents strictly adhered to by both the priesthood and membership of this, the true church of Jesus Christ.

Brothers and sisters in Christ, let me admonish you in the name of the Master that while we need to look at the church work in the recent past, and anciently, too, as to that, but truly, our special duty is to consider well the present needs of the church. Please remember that we are not living the past but in the present.

LAMONI, IOWA, Saints' Home.

C. J. SPURLOCK.

### Receives Spiritual Help

I feel that I owe much to my heavenly Father for the many blessings he has given me. The *Herald* has helped me greatly, and I wish to tell in my simple way, of one instance in which the paper has benefited me.

Brother Lacey has been holding meetings at my home. My friends and neighbors told me that they would not come to hear the sermons anymore, so I had almost decided to tell him that it was of no use to continue.

Just before his arrival, however, the *Herald* came, and it gave me a great uplift. When he came, I told him that we had done our part, and that was all we could do. I very much enjoyed his preaching. It gave me more hope and strength to go on till the end.

POMONA, CALIFORNIA.

WILLIAM SHIPPY.

### Preparing for Central Michigan Reunion

Gospel work in this part of Michigan is going forward with new zeal and consecration. General good will and a desire to work together towards the great objectives of the church are expressed everywhere we go.

Central Michigan is to hold a reunion this year at Eden-ville, on a beautiful river just below the big dam and lake. Mr. Wixom, a wealthy, retired showman, is spending his money and time helping various churches. He offers, free of charge, his new auditorium and dining hall, dishes, stoves, grounds, ball diamonds, and playgrounds to the Saints. He allows no dancing on his grounds nor gambling of any name

or nature. This beautiful evergreen and birch grove is surpassed by none.

Everyone is invited to come and enjoy ten days with the crowd of young people of this district. Board is free. All branches are preparing gardens and bringing enough to feed themselves and visitors. They are an alert and active band of Saints. Twenty-one branches and six missions are in Central Michigan district, and the crowds will not be small. Come praying and give the Lord a chance to bless his people. This latter-day work is the greatest thing on earth, and worthy of our efforts, service, humility, and best love.

HUBERT CASE.

### Visits Groups in Far West Stake

Since the first of the year, we have visited Guilford, Ross Grove, Fortescue, Stewartville, Richmond, Far West, Cameron and the several groups and churches in Saint Joseph.

Mrs. Bear and I are happy to say we have found many noble and devoted Saints in all of the groups and branches, anxiously awaiting the clarion call to commence to put into practice the zionistic regime from the corner where they are. We also found men and women in every walk of life: the farmer, the banker, the business man, the architect, the engineer, the electrician, the educator, the laborer, the preacher, the musician and the artist.

What more could we ask than that which God has given us to start to build Zion?

SAINT JOSEPH, MISSOURI.

L. J. BEAR.

### Let Us Praise God

Let us never cease to praise the Lord. The Scriptures admonish us to praise and thank him always for his wonderful works among the children of men. Let us look beyond man and man-made things to Jesus our risen Lord and the Son of God.

We must remember that our God is a jealous God; he does not want the enemy to be given the praise which is due the divine.

Praise quitters—that is what some of us are. The name came to me in the dark hours of night with a spiritual experience which reminded me that some of His true children are forgetting to praise him. This condition is due to the coming into the fold of wolves in sheep's clothing. It is possible that the very elect may be deceived by these wolves who take away our faith and courage, make us indifferent, and cause us by our very attitudes to offend the Lord who made us.

If we learn to do good for evil, we are not so easily reached by those who would deceive and lead us away from our Savior. As Christian men and women we are to pray for those who offend us and for those who do not know God; we should be kindly, considerate, wise, and true. Let us praise God always for his glorious goodness and his love, and thank him for the gifts he has given us. If we do these things, He will raise us up in time to the likeness of his own dear Son.

G. B. MOORE.

OMAHA, NEBRASKA.

Sister Fay Morris, of Harlingen, Texas, wishes to know if there are any Saints living in the Rio Grande Valley. She hopes they will communicate with her, and that it may be possible to arrange to hold some meetings. Address Sister Morris at 322 West Buchanan Street, Harlingen, Texas.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Explain the line "between Jew and Gentile", mentioned in Doctrine and Covenants.*

The term *Jew* probably refers to the Indians, whom the *Book of Mormon* states are descendants of the Jews, which term came to be applied to all of the tribes of Israel, though confined to Judah in the earliest periods. The line running between Jew and Gentile,

as mentioned in *Doctrine and Covenants* 57: 1, was the line of the Indian lands located west of the Missouri River near where Kansas City now stands.

*What is the difference between being called of God and recommended to God?*

The questioner appears to refer to the language used in Acts 14: 26; 15: 40, which states that the brethren "recommended" certain disciples to the grace of God. To be called of God is to be notified by divine direction that one is desired for a certain work or some designated purpose. To be recommended to God would imply that the person referred to has the confidence of those who recommend him. Some of the recent versions use the word *Commended*, thus showing that the disciples referred to were commended by the brethren, evidently by the commendable conduct of their lives and their devoted service. The former text says:

"And thence (they) sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled."—Acts 14: 26.

*Was the Lord's "bow" placed in the sky the same as our rainbow?*

There is nothing known with assurance as to what the bow was which was to be placed in the cloud, unless it was the rainbow. This is the common explanation of the passage, suggested no doubt from the fact that the rainbow is a logical phenomenon of rain, clouds, and sunshine under certain circumstances, and is familiar to us as such. Whether or not it occurred prior to the flood is not

certain, though it would naturally do so unless meteorological conditions were different before the flood. Some have thus assumed from the fact that in the beginning, the record tells us:

"There went up a mist from the earth, and watered the whole face of the ground."—Genesis 2: 6.

Those holding that conditions have since changed suppose that moisture had been distributed as a mist, but that with the cooling of certain portions of the earth the changed atmospheric conditions produced a precipitation somewhat differently, thus producing the bow in the cloud. Of course no proof of this seems possible.

*Who were the Gentiles of the days of Peter and Paul?*

Two Greek terms are used in the New Testament as the sources of the word *Gentile*. In a few places, such as John 7: 35, Romans 2: 9, 10, and 1 Corinthians 12: 13, it refers to the Greeks, and the same Greek term is so translated in John 12: 20, Acts 14: 1; 19: 10; 20: 21, and various other places. In fact, recent versions have rendered all of these texts by the term *Greeks*, as evidently should be the case.

Another Greek term is used more frequently for the word *Gentiles*, of which are Matthew 12: 21, Luke 2: 32; 21: 24, and many other texts. This term is *ethnos*, and is rendered *nation*, *people*, *race*, or *tribe*, usually by implication referring to non-Jewish tribes or nations, etc.

*Do we still owe a debt that is outlawed?*

The fact that a debt becomes outlawed under the laws of certain jurisdictions does not in any way affect the question of owing it, though it affects the power of the creditor to collect it. The law does not attempt to say that the debt is no longer due the creditor, but simply places a time limit within which it may be collected by legal procedure. This is done for the reason, among others, that statutes of limitation are deemed advisable to give relief from prosecution and the incumbrances on property that otherwise might handicap the debtor in his efforts to obtain funds with which to meet his obligations after a long period of effort has not resulted in an adjustment of his affairs in this respect. It gives him a "breathing spell" in which to try again without these legal handicaps.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Musical Career for Paul Deaver Seen by Noted Critic

#### Tribute to Webb City Boy's Talent

A short time ago the *Joplin Globe* printed an interesting story of a tribute given fourteen-year-old Paul Deaver, of Webb City, Missouri, by a noted New York critic. The boy is the son of Brother and Sister A. N. Deaver, who expect to do everything within their power to see that Paul is enabled to pursue his musical career. Paul is a brother of Neal Deaver, the new business manager of Graceland College.

Here is the story:

"Paul Deaver, 14-year-old Webb City high school freshman, has possibilities of becoming 'one of America's great pianists,' in the opinion of Duncan McKenzie of New York city, educational director of Carl Fischer, Inc., music publishers.

"McKenzie paid such a tribute to the boy's talent after seeing and hearing him play in the eighteenth annual southwest Missouri music contest at the State Teachers College in Springfield, April 2.

"Paul, youngest entry in the contest and with limited training, competed against older juniors and seniors and won first honors. McKenzie, who judged the contest, unhesitatingly awarded the Webb City boy first place. He was so impressed with the boy's ability that upon his return to New York he wrote a letter to Paul's music teacher, Miss Hil-dred H. Currey, of Webb City, in which he said:

"Though he is intensely musical and an artist to the finger tips, a great deal of credit is due to you for the manner you have taught him to use his hands, as well as his ears, his intelligence and his imagination.

"The way he used his hands at the contest was a picture, even if he had not produced the results he did. His tone was lovely and his playing was equal to that of a mature artist."

"McKenzie suggested that someone should take an interest in the boy's training so that later he might be sent to New York to compete in a contest for a Juilliard Foundation scholarship.

"Your community ought to be proud of such a boy," he wrote. "I think he will make a name for himself."

"Paul's accomplishments at the piano have been achieved in only two years of study, and only six months under a professional music teacher.

"With an apparent 'natural ear' for music, Paul began to play the piano at home two years ago, coached only by his sister, Miss Beatrice Deaver. Although not a professional teacher, the sister had studied music, and she taught her younger brother for a year and a half before he began to take lessons six months ago from Miss Currey.

"His trip to Springfield was his first time to compete in a contest. It



PAUL DEAVER

amounts to a state-wide contest, because talent from throughout the state competes there each year.

"Unawed by the 'stiff' competition, the diminutive Paul calmly took his place at the piano, played his number and walked off-stage with the honors."

### Grand Junction, Colorado

#### Active Program Fosters Growth

In addition to regular preaching services, a Sunday school is held. This group of Saints is progressing rapidly. Meetings are held once a week for singing practices, and the entire group seems to enjoy their work.

Meetings in a hall now provide more room than when held in a private home. Much progress is expected.

A visit from District President William B. Farley, of Durango, is anxiously being awaited. Plans are being made for attending the district conference, to be held at Durango about midsummer.

Four children were baptized on June 3, Elder E. H. Perkins, officiating. They

were confirmed during the morning sacrament service, under the hands of Elder M. L. Schmid. Those making their covenant with the church were William Perkins, son of E. H. Perkins, Violet and Harvey Sell, children of Jacob Sell, and Bearford Sparks, son of Sister Neva Sparks.

All of the young people are taking active interest in their class work, in addition to other activities.

Anyone planning to take a vacation trip near here is cordially invited to attend services with this congregation. Write E. H. Perkins, Box 292, Grand Junction, Colorado.

### Los Angeles, California

#### East Los Angeles Church

Rex Clayton and Romanus Leneve, two young members of East Side church were ordained to the office of deacon, Sunday April 8. The entire eleven o'clock hour was devoted to the ordination service. The following Sunday morning was given to the blessing of little children.

Elder V. L. Lum was the speaker for both morning and evening services on Mother's Day. He delivered instructive and interesting sermons.

Brother Albert Tailing is working earnestly with a few isolated Saints at Garvey Avenue. Each Thursday evening a Bible Class is held at the home of one of the Saints, and preaching services are enjoyed Sunday afternoons.

During the past three months this congregation has grown. Several fine adult classes have been organized, which are well attended. One is especially outstanding in its aim and purpose. It is called the "Missionary Class." These Saints feel fortunate to have at least six adults who are nonmembers but are interested in and investigating our claim as Latter Day Saints. The "Missionary Class" was organized to take care of the needs of this group. They have an able teacher in Sister James Farley. One of the slogans of the adult department at the beginning of the year was "Every Adult a Student," and from the number of classes and the interest manifested, they feel that their aim is being accomplished.

Thursday Club meetings are well attended. Nearly every woman in the group is there to work all day. Besides quilting and sewing, a "story-telling" class is conducted, under the supervision of Sister Nell Sutherland. May 26, the women sponsored a "Word of Wisdom dinner" with Doctor A. W. Teel, as

## Briefs

### President F. M. Smith to Philadelphia

President Frederick M. Smith left Kansas City, June 6, bound for Philadelphia, by way of Saint Louis, to care for matters of church business. He expects to return the middle of the month.

### Central Chicago's Sunday Evening Club Holds Spotlight

Apostle J. F. Garver spoke at the first anniversary of the Central Chicago Sunday Evening Club, February 19. This club continues to hold the spotlight in local activities, and its weekly innovations maintain high interest in and bring out good attendance to the Sunday evening service.

Recently the club has had as its guests the choirs of Saint Matthews Episcopal Church, and the Church of the Cross, also a women's chorus of the Parent Teacher Association. Among the speakers it has brought were the pastors of Saint Matthews Episcopal Church and Thoburn Methodist Episcopal Church, Doctor Daniel P. McMillan, of the Chicago Board of Education, and Doctor Campbell of the University of Chicago.

### Qualify

We must qualify for discipleship with Jesus Christ.—J. A. Gillen.

### Asks Our Prayers

Sister Belva P. Eyler, of Bartlett, Iowa, still has her broken leg in a cast. It will be there four more weeks, and if when the cast is removed, the bone has united, all will be well; if not, there must be a bone graft. She seeks the prayers and faith of all.

### Contagious Religion

One night some years ago the Health Officer of Philadelphia discovered a serious case of smallpox in North Philadelphia. Before midnight, ten thousand citizens in that part of the city had been routed out of their beds and vaccinated. Why? For the very good reason there was something in their section of the city which was frightfully contagious! But there are churches which you know and I know where the only thing any human being is in danger of catching is cold from the glacial fridity of the religion they keep in refrigeration!—Church Management.

guest speaker. Plans are being made to organize a "Word of Wisdom" club.

A Church History play is presented each month at the seven o'clock hour, by the adult department.

Last month, the adult group had a "Snipper Snapper" party. Every one came dressed in a snappy costume. Much fun and merriment were enjoyed.

The young people's council met at East Los Angeles, April 21. Nearly all branches in the district were represented. Saturday evening, a workers' banquet was held, and Sunday morning they enjoyed an inspiring prayer service.

A box supper was held April 27, by the young people for the purpose of raising money for pulpit chairs. This same group presented three comedies May 17, which were very successful.

The Ruckabers entertained the young people at their ranch at Altadena, on the night of May 19, with a wiener bake.

Sunday morning, April 28, eight young people were presented honor pins as rewards for outstanding achievements and punctuality in the church school.

The children's department gave a fine program, "Zion Builders We Would Be" on Children's Day.

### Mikado, Michigan

#### All-day Meeting—Renewed Priesthood Activities—Zion's Christian Legion Organized

At the recent election of officers, Elder Richard Steward was chosen pastor to succeed Elder M. J. McGuire, who with his wife is planning to give his full time to traveling and doing missionary work where they feel they can accomplish the most good.

Sunday, May 20, proved to be an enjoyable day, as this branch assembled in an all-day meeting. A group of Saints from Alpena were present, and they are to be commended for the active part they took in helping to make the day successful. Some were made doubly glad at being privileged to meet with those with whom they had gone to school eighteen and twenty years ago.

The ten o'clock hour was occupied with prayer and testimony. The Spirit of the Master was present. Elder McGuire preached at eleven o'clock. Dinner was served at noon, and immediately following, a short time was spent visiting.

At two o'clock, Elder William Martin, of Alpena, gave a discourse on why this gospel is not more readily accepted.

Cottage prayer services, which have been held for some time, have been well attended, and a closer unity is being brought about. The last service was held at the home of Brother and Sister Moore. Sister Moore has been an arthritis invalid for six years, and is seldom able to leave her room. She desires the prayers of all Saints that she may yet be able to walk and meet with God's people.

Sister LaFleur is still bedridden and

Grandma Proconior is in very poor health.

Brother Harry Runkle and Sister Engle met with this congregation May 13, and organized a Zion's Christian Legion. A large number of Saints are signing both membership and tithing cards, which in most cases, will mean considerable sacrifice, as there are few wage earners in this community.

Members of this branch are especially glad to see the renewed effort with which the local priesthood are endeavoring to work.

A number of local Saints were able to attend the lecture at Tawas City, given by President F. M. McDowell.

### Dahinda, Illinois

#### Enjoy Improved Spiritual Condition

Saints of Dahinda are happy to know that Elder E. R. Davis will soon be back in his mission field. They have been much concerned about him, and have often remembered him in their prayers. They are also happy to welcome the new missionary, Elder R. E. Davey. Their prayers and best wishes go with missionary L. G. Holloway to his new mission field.

Dahinda Branch is in a much better spiritual condition than ever before, and the Saints are thankful for the unity that prevails.

Visits from the following men have been greatly appreciated, Elders Edward Jones, of Kewanee, Illinois, John Stiegel, of Moline, Illinois, and E. R. Davis, district president, Elder F. C. Bevan, who visits Galesburg congregation each third Sunday, is invited to attend services at Dahinda.

Mother's Day was fittingly observed by this branch on the evening of May 13, with a beautiful program. Several outside friends of the young people helped to make the service successful.

On the morning of May 4, Brother J. H. Lorance, a teacher of the branch, was found dead in his bed. He had been a faithful member of the church for many years. He leaves his daughter, Sister Stella Dawson.

Branch President Ambrose King, of Victoria, with his family, attend services regularly, which shows a good spirit, as they live several miles away.

The young people are a zealous, spiritual, and devoted little band. It is to be regretted that they are not where they can be of more benefit to the church in general, but they are building a foundation for work in the future.

Theda West and Virginia Dawson have returned from Graceland College for their summer vacation.

Sister Eunice Snow, and son, Clifton, have been recently attending services here each Sunday. Their home is in Maquon, Illinois.

A number of this congregation are sick, and desire the prayers of the Saints. Sister Loraine Snow, Jean Dawson, Mrs. Alta Shout, and Mrs. Lucile Haxton.

## Kennett, Missouri

### Three Organized Groups Working in This Community

Leon Wiggins, newly-elected president of the Z. O. G. club, is carrying on the work, and under his leadership, the club is functioning as it has never done before. Each Saturday night, an interesting program is given. A short lesson is taught from the *Doctrine and Covenants* by Elder H. H. Wiggins, and the young people seem to enjoy the talks given on "Sociology" by C. E. Larche.

There are three organized groups of Saints near Kennett, two of which were recently organized by Brother W. E. Haden. The three groups are active, and each has its young people's organization.

Brother Leon Wiggins invited the other two groups of young people to a special entertainment his club gave as a result of the losing side in a Bible baseball game. A good time was enjoyed.

An interesting Children's Day program was given, June 10, to an appreciative congregation.

The Central group is proud that Sister Zuber is living among them. She is a talented musician, and all consider her an outstanding addition to the church.

Brother and Sister Ross, from Far West Stake, have rented rooms at Kennett. They plan to buy some of this fertile land and build their home.

The sermons of Elders Walter Christensen and Hayden, recent visitors, were greatly appreciated by this congregation.

## Jonesport, Maine

### Enjoy Renewed Vigor and Enthusiasm

With the coming of spring, Jonesport Saints showed renewed enthusiasm and vigor. Church attendance at all services is increasing and a more cordial fellowship is shown in the social activities.

Josiah Alley, Sunday school superintendent, recently organized a class for nonmembers for the purpose of having the fundamentals of the gospel once more presented to them in the most effective way. Brother Newman Wilson is conducting the class each Sunday morning.

At the morning service on Mother's Day, Brother Wilson gave an inspiring talk on the "Debt to Motherhood," which was preceded by appropriate music furnished by the young people's choir, under the leadership of Sister E. Davis.

Miss Gertrude Foss, daughter of Mr. and Mrs. Ellery Foss, and Marshal Kelly, son of Mr. and Mrs. George Kelly, were united in marriage at the home of the bride's parents, May 10. Brother Wilson performed the ceremony. The young couple are active in church work and they have the best wishes of the Saints of this congregation.

Elder Wilson has, of late, opened up a new field of activity. Each Thursday he preaches an old-time gospel sermon at the home of Sister Mabel Wass, in Machias. The home is filled with eager listeners. This is the first time Latter Day Saint sermons have been preached in this town. Marked interest is shown and a baptismal service is expected during the summer months.

Plans are well under way for the young people's convention, to be held June 23 and 24. Cordial invitations are extended to all young people of Western Maine. Come prepared to reconsecrate your life to God and his church.

This congregation was glad to welcome back into their midst one of the young people, William R. Wilson, who has just completed his three years' course of study at Graceland College.

## Eagle City, Oklahoma

### Members Gather to Enjoy Rally Day

Eagle City Branch enjoyed a week-end service culminating in a rally day, May 27. District President Z. Z. Renfroe, and family, of Davidson, arrived Friday. Elder B. A. Howard, wife and daughters, of Erick, Elder Lemuel Dyke and family, of Minco, came Saturday. Elder and Mrs. Matthew Crownover, of Hydro, Mr. and Mrs. Charles Reed, and family, of Weatherford, and others arrived Sunday morning. Elder J. R. Dyke was also present. The Canton group attended all services.

The Sunday program was: Bible school, 10 a. m.; preaching, 11; basket dinner, noon; ordination services, 2:30 p. m., at which time Frank Anderson was ordained an elder and Tom Allenger was ordained a priest. Both are members of Canton group. Seven elders were present at this service, and Z. Z. Renfroe presided. The charge to the candidates for ordination was given by Brother Renfroe. The ordination was by B. A. Howard and Lemuel Dyke. Branch President Lester Dyke gave the charge to the branches, followed by an appeal for prayers in behalf of the officers and branch by Brother Renfroe. Elder Frank Anderson was then appointed counselor to Brother Lester Dyke.

Elder Z. Z. Renfroe was the speaker Sunday evening, closing a successful and spiritual gathering.

## Elder O. W. Okerlind at Gainsborough

Elder O. W. Okerlind, on his return to Canada from General Conference, visited Saints of Gainsborough, May 16, spending a few days in their midst. On Wednesday and Thursday, May 16 and 17, he delivered two spiritual sermons, which were appreciated by these Saints. Friday, May 18, he left for Torquay.

## Briefs

### Council Bluffs Has Variety of Entertaining Ideas

Council Bluff members show imagination and variety in their social entertainments. Recent months have brought to them an original Easter play, a Valentine supper, an Irish cottage supper, a family supper, a May Day breakfast, a mothers' and daughters' banquet (attended by 162 guests), and a book review.

### Sister T. J. Jett, sr., Wishes Us to Pray for Her

Sister T. J. Jett, sr., a member of Second San Antonio Church, is seriously ill at the home of her daughter at Tyler, Texas. She seems to be losing her eyesight, and requests the Saints to fast and pray for her, that she may be restored.

### The Joyless Order

I know men and women for whom I feel the most poignant pity. Their lives are puckered, sour, and unhappy. They live in a terrible world among terrible people. Where others smell the fragrance of roses they feel only the sting of the thorns. Where the poet sees blue-green pines and a rippled lake, they notice only the mosquitoes and gnats. Where the artist beholds God's hand upon the western canvas at sunset-time, they perceive only the dying of another day. God pity them! And God pity us if we belong to their joyless order!—Frank B. Fagerburg in "The Sin of Being Ordinary."

### Requests Prayers

Mr. and Mrs. L. A. Johnson, of Borger, Texas, ask prayers for their daughter, Lou Ella, who is suffering from toxic thyroid, that she may be saved an operation.

### Michigan Missionary Pair to Carry Gospel Word

Elder M. J. McGuire and wife, beloved of the Saints in Michigan, are planning to give their full time to traveling and doing missionary work where they feel that they can do the most good. At the recent branch election at Mikado, Michigan, Elder Richard Steward was chosen pastor to succeed Brother McGuire.

### Skiatook Sufferer Asks Prayers

Prayers are requested for the recovery of health of Mrs. Lula B. Woslum, of Skiatook, Oklahoma.



## A Trio of Independence Girl Graduates

Joy Harder, La Von Budd, and Margery Sheehy

These three young women of the Stone Church congregation and graduates of the 1934 Class of William Chrisman High School, have distinguished themselves in church and school activities. They plan to enter Graceland College this fall.

Miss Joy Harder, left, daughter of Mr. and Mrs. Howard W. Harder, received the scholarship medal the evening of William Chrisman's commencement exercises. She also won second place in the Mary Sturges Art Memorial contest. She is a member of the National Honor Society, and this spring received her super "M" in physical education. Miss Harder is a finished pianist, a member of the Cantanina Chorus, and one of her hobbies is playing the Stone Church organ.

Miss La Von Budd, center, daughter of Apostle and Mrs. Roy S. Budd, is another outstanding in scholastic ranking. She won second place in the English Essay contest and second place in public speaking in the girls' declamation contest held at Warrensburg this spring, and is a member of the National Honor Society. In the Graceland College Broadcast Contest this spring, Miss Budd won first place in reviewing the radio lectures, and received a sixty-five dollar scholarship to Graceland College. She is known in Independence for her dramatic ability.

Miss Margery Sheehy, right, is another National Honor Society member to go to Graceland from Independence this fall. She is the daughter of Pastor and Mrs. John F. Sheehy, and an active worker among the girls of the center place and a First Class Girl Scout. She received a bronze medal for making a grade of all E's during her fourth year of Latin when she represented William Chrisman High School in the Latin contest at Warrensburg this spring. Throughout her four years of high school Miss Sheehy's scholarship standing has ranked high. During the past year she was a member of the Chrisman girls' basket ball team, and received her State "M."

## Far West Stake

### O. T. Z. Convention

Another successful convention was added to the lengthening list of quarterly meetings sponsored by the O. T. Z.'s in Far West Stake. The convention, held at Stewartsville, June 2 and 3, was outstanding in many ways. From the opening service Saturday evening (which broke all former records of attendance for Saturday) to the closing session Sunday afternoon, a marvelous spirit was manifest and the convention will go down as one of the high spots of the year.

About three hundred assembled Saturday evening to participate in and enjoy the program. Two plays were given. "The Greatest of These Is Love," was presented by the O. T. Z.'s of Guilford. The Kingston and Oakdale O. T. Z.'s gave "The Prodigal Comes Home." A chorus of young ladies from First Saint Joseph Church rendered a number and Thelma Dwyer, of Cameron, gave a reading. Fourth Saint Joseph Church gave a song-pantomime depicting "A Mother's Prayer for Her Wandering Boy."

At seven-thirty Sunday morning over two hundred young people gathered in the grove on the reunion grounds for a prayer service. Some drove as many as sixty or seventy miles Sunday morning in order to be present at this service. Many remained over Saturday night and the Stewartsville and Maple Grove Saints were gracious hosts to all who stayed.

The morning was ideal and one could not ask for a more perfect background for the prayer service than these grounds made sacred to the memories of young and old alike. Elder Ward A. Hougas was in charge, assisted by Apostle John W. Rushton and Evangelist Milo Burnett. Leonard G. Ehlers led the singing. A wonderful spirit was in evidence throughout the service which will long be remembered by all present.

Breakfast was served from the refreshment stand by Maple Grove young people following the prayer service. At the church school hour Evangelist Milo Burnett lectured to those gathered at the church.

A cantata, "The Light Everlasting," was given by the Maple Grove-Stewartsville Young People's Choir at ten-thirty, preceding the sermon by Apostle John W. Rushton. This service drew the peak attendance of the convention and Apostle Rushton delivered a splendid message in his unique manner. This was Brother Rushton's last Sunday in the United States as he sailed for England the last of the week.

The Stewartsville Women's Department deserve much credit for making the noon hour a success. They served lunch to the large crowd in a commendable manner.

A council meeting was held immediately after lunch at which time a number of important matters were discussed, mainly pertaining to the reunion activities. The O. T. Z. work will be given even more attention than in previous years.

Apostle Rushton gave his last sermon in America at the afternoon service which was the closing session. Congregational singing and special musical numbers preceded the sermon. The young people were very happy to have Brother Rushton with them in this convention and wish him Godspeed in his labors in his far-off mission.

## Long Beach, California

### Fourteenth Street Near Orange Avenue

About the middle of March it was decided that this branch would have a May-basket, the contents to be money to go to the branch debt. Envelopes were given to each member of every family. All adults were to place at least one dollar in their envelopes and each child at least ten cents. The response was good. Many children raised a dollar or more, and ten-year-old Leona Rolston sold doughnuts to the amount of five dollars.

Mother's Day was commemorated with a fitting program given by the young people. There were many flowers including a large basket of carnations. The closing feature of the entertainment was a surprise to all the mothers. They were asked to come forward and as they filed past the basket of carnations beside which two small girls were stationed, each mother received at least two of the flowers. Two small boys were stationed near by to hand each mother a one-pound box of chocolates.

Southern California young people's rally was held on Memorial Day at Strawberry Flats near Arrowhead Lake. Long Beach young people report a pleasant and profitable day.

Several baptisms have lately been had in this branch.

Long Beach Branch is steadily moving forward. Pastor J. L. Milner and members of the local priesthood have preached some edifying sermons. A goodly number are interested in the gathering. Their aim is "Onward to Zion."

## Kansas City Stake

Seven Graceland College students of Kansas City Stake congregation are home for their summer vacation. They are, Jack Burlington and Eleanor Sandy, Central Church; Violet Coakley and Margaret Merrill, Grandview Church Delbert Sears and Gertrude Taylor, Chelsea Church; and Bill Gould, Mount Washington Church.

Bill Gould was graduated from the liberal arts course, and received one of three gold seals given for work done in Journalism. Bill has been editor of the *Graceland Tower*.

Bill, Delbert, Gertrude and Eleanor are members of the Lamba Delta Sigma Honor Society. Violet Coakley and Eleanor Sandy are members of the Crescent Club.

## Central Church

This congregation was happy to have as its Memorial Day speaker Apostle John W. Rushton. Central Church Choir, in keeping with the day sang "*Recessional*," by De Kover, under the direction of Eugene Christy. The theme of Apostle Rushton's sermon was "*Consider the Christ*." A large and appreciative congregation was present to hear this outstanding and inspiring speaker. Central church was honored in having Brother Rushton there to make one of his last appearances in this country. He sailed June 9 from New York to his European Mission.

From four to seven in the afternoon, a reception was held at the home of Brother and Sister A. R. White, in honor of Apostle and Sister John W. Rushton. Many of their Kansas City friends enjoyed seeing them and wishing them *bon voyage*.

The speaker for the evening service was Elder John F. Sheehy, pastor of the Stone Church, in Independence. As is customary one Sunday night each month, the young people were in charge of the service. Mrs. Edith Munden played a trumpet solo, and the Central Girls' Quartet sang a number. In his inimitable manner Brother Sheehy built his sermon about the signs of the times. Fisher Carlile was in charge, and E. P. Nelson directed the singing.

## Grandview Church

Reverend Hylton Harmon, pastor of the Church of the Brethren, was guest speaker for a memorial program, May 27. He gave an address on "*I Stood at the Grave of the Unknown Soldier*," this being his own interpretation of a

visit with the unknown soldier. It was a splendid argument against war.

An evening of good fellowship was featured June 4, on the lawn of Brother and Sister J. H. Coakley, in honor of Elder David S. White and family, who have been placed in charge of the Heathwood group. The Whites have been faithful workers with this group since the days of the Armstrong Branch and will be greatly missed.

Pastor C. G. Mesley returned June 9, by airplane, from Los Angeles, California, where he enjoyed a much-needed vacation.

Sister P. J. Brose accompanied Sister M. Marinda Carlson to the home of her sister, Mrs. J. W. Brown, in Wroxeter, Ontario, Canada. Sister Carlson was quite ill; she has the prayers and best wishes of this congregation.

## North East Church

This small group of Saints is still trying to carry on the work of the Master. They meet each week for various services. The Sunday school, under the leadership of Brother Merlin Strong, is progressing rapidly. He has a band of faithful teachers to assist him in his work.

Pastor Henry F. Davis works in his garden early and late, but is always ready to respond to any call that comes for help. He has had to fill in a preaching appointment several times on a moment's notice, and did so to his credit.

Elder Orville Helm preached an inspiring sermon Sunday evening, June 3. Brother Helm has lived a faithful life and has won the love of the Saints here.

Sunday, June 17, a basket dinner and rally will be held in the city park of North Kansas City, located on Swift Avenue and Seventeenth Street. All scattered Saints of Clay County are urged to be present. Elders C. E. Wight, J. O. Worden, and H. R. Higdon will be present and deliver sermons. Bring your *Hymnals* and some time will be spent in congregational singing. The first service will be held at 2:30 p. m., Elder H. R. Higdon, speaker. He will be followed by Elder C. E. Wight, president of Kansas City Stake, and then by Elder J. O. Worden, pastor of Fourth Kansas City Church.

## Bristow, Oklahoma

Seven members of the Bristow group recently motored to Tulsa, where they attended the women's meeting, held in Owens Park. A basket dinner was served at noon, followed by a thirty-minute lecture on the *Book of Mormon* by Elder Lancaster, pastor of the Tulsa church. Many inspiring testimonies were given.

Bristow Saints were visitors in the homes of Tulsa members and attended prayer meeting in the evening. Much good was derived from their visit.

## Independence

Next Sunday, evening church services will begin on the Campus. President Elbert A. Smith will be the speaker during the summer and the subject of his first sermon will be "*The Old Jerusalem Church*." All Independence Saints are invited to attend the services and help to make them a success.

The young people of Zion will gather at the Campus, Sunday morning, June 17, at seven o'clock, for a worship and prayer service. The young men and women are eager to assist President E. A. Smith in his series of gospel sermons this summer, and they wish to take this opportunity to invite all young people of the congregations in Zion to attend.

A daily vacation Bible school will be conducted for a period of six weeks, four days a week. Classes will begin Tuesday, June 19, at the Stone Church, and will be held on Tuesday, Wednesday, Thursday, and Friday of each week. Mrs. James Moses will be in charge of the Bible stories, Mrs. Frank Jennings, Bible dramatics, Mrs. John R. Lentell, singing, and Mrs. C. B. Woodstock will conduct an Oriole class. Classes will begin at nine-thirty and continue until eleven-forty-five.

## Stone Church

Twenty-three children were baptized into the kingdom of God on earth on Children's Day at a service beginning at 1:30 p. m., Elders John F. Sheehy and W. F. Bolinger officiating. The candidates were Betty Alice Peel, John N. Pawley, Kenneth D. Pawley, Paul Albert Brackenbury, James E. Hodges, Carolyn E. Scott, Jeanne Louise Hodges, Maxine Gould, Betty Jane Robinson, Dorothy Eleanor Barnby, William D. Nunamaker, James Daniel Nunamaker, Stanton Thayer Brown, George E. Breeze, Merrell E. Breeze, Marcina Lou Breeze, Earlena Rae Ebeling, Norma Lee Radmall, Mildred W. Resch, Lenora Lee Saiville, Frederick M. Plain, James Lawson, Clair Edwin Burnett, jr. Elder Earl Page and Priest James Moses were in charge of this service.

The confirmations followed at two-thirty, Elder H. L. Barto in charge. The following elders assisted in this ordinance: T. A. Beck, C. C. Koehler, J. Scott Cochran, H. W. Hattey, Charles Chapman, F. O. Wilkinson, S. A. Thiel, W. J. Burton, Ephraim Brown, Evan A. Fry, H. A. Koehler, and A. H. Thompson.

Children's Day exercises in the various departments of the church school began a day devoted to the interests and activities of the children. In the beginner department, superintended by Mrs. Tessie Smith, an effective blessing ceremony occurred when Patricia Louise, daughter of Mr. and Mrs. Alma Kearns, was blessed by the elders.

A most appropriate Children's Day sermon was preached to an appreciative audience Sunday morning, June 10, at the Stone Church by Pastor John F. Sheehy. He stressed the need of proper recreation for the children at home and in the neighborhood.

Music for the morning service was furnished by the Stone Church Choir, in charge of Paul N. Craig and assisted by Hazel Scott Withee at the organ. Two special numbers were sung by the Midwesterners Male Quartet.

In the evening the widely-announced "Children's Hour" at the Stone Church brought out a large crowd of parents and children. This brief but effective program presented children of the various church school departments, giving an impressive conclusion to Children's Day. The entertainment centered about the theme, "*The Children's Hour*," and the well-known poem by that title, written by Henry Wadsworth Longfellow, was given in pantomime by Frank Jennings, superintendent of the intermediate department, and three little girls, Jane Fairbanks, Mabel Danielson, and Lois Elaine Feldhahn, as Mrs. Olive Moses read the verses.

The program included readings and chorus numbers by the little folks, and the "garden of flowers" was particularly appealing. The Stone Church Boys' Choir, directed by J. Glenn Fairbanks, sang, and R. S. Budd, jr., read from the Scriptures Christ's invitation to little children.

Beginning at 7:30 the entertainment lasted just an hour, and the congregation was given part in singing the hymns, "*Fairest Lord Jesus*" and "*My Jesus, I Love Thee*." Elder W. Earl Page, director of religious education, and Priest James Moses, superintendent of the junior department, were in charge. The good work of department superintendents, musical directors, pianists, and all who made this program possible, is appreciated.

Miss Dorothy Demaris Mabbott, daughter of Mr. and Mrs. J. C. Mabbott, of Oak Grove, formerly of Independence, and Louis G. Nebgen, son of Mr. and Mrs. William Nebgen, of Oak Grove, were married Sunday afternoon at four o'clock, June 3, on the lawn at the home of the bride's parents, Elder John Blackmore, of Independence, officiating. The bride was given in marriage by her father, and was attended by Mrs. Winogene Boyes, matron of honor. Elmer Nebgen acted as best man for his brother, and little Marjorie Joyce Nebgen, niece of the bridegroom, scattered rose petals. Last Sunday Mr. and Mrs. Nebgen left for California where they will spend the summer, and Mr. Nebgen will do research work. Mr. Nebgen is biology teacher at William Chrisman High School, Independence. For five years the bride has been a teacher at the Alton School.

The Stone Church was the scene of a pretty wedding Thursday night, June 7, when Miss Helen, Elizabeth Hanson, daughter of Mr. and Mrs. Dahl Newman, of Independence, and Blaine Owens Bender, son of Mrs. George Bender, also of Independence, were married. The service was read by Pastor John F. Sheehy. The bride was given in marriage by her father and was attended by Miss Alexandra Angel as maid of honor, and by Miss Blanche Crabtree, Miss Alice Hacker, Miss Velma Scheperclaus, and Mrs. Fern Daugherty, bridesmaids. William Lundquist acted as best man for Mr. Bender, and groomsmen were J. W. Chapple, Myron Zerr, Edwin Riske, and Walter Brown. Jerry Blaine Miller was the ring bearer, Jimmy and Charles Forbes carried the bride's train, and Florrie Forbes and Daisy Mitchell were flower girls. Mr. and Mrs. Bender will live in Kansas City.

Miss Lillian Eleanor Mayne, daughter of Mr. and Mrs. John Mayne, and Harold Eugene McFarland, were married Saturday, June 2, at 10:30 p. m., by Pastor John F. Sheehy in the presence of a few close relatives and friends. They will make their home in Independence.

### Second Church

The primary department furnished the program at the eleven o'clock hour, June 10.

At one-thirty, nineteen children and one adult were baptized, and confirmed at the service following. The young people decorated the font and also the platform upstairs for the confirmation.

The junior and intermediate departments furnished the program in the evening.

Wednesday afternoon, June 6, the group leaders and friendly visitors met at the home of Mrs. Ona Batts.

Friday night, June 8, the choir went on a picnic to Wildwood Lakes.

An organ prelude, played by Mrs. Sam Inman, opened the sacrament service, June 3. Pastor Will Inman was in charge of the evening service, and Elder John F. Sheehy was the evening speaker. He took his text from Matthew 25. The choir, directed by Earl Audet, sang the anthem, "*My Soul, Be on Thy Guard*." Mrs. Will Inman and Mrs. Lawrence Nave sang a duet.

The wedding of Miss Florence Willard, daughter of Mr. and Mrs. E. E. Willard, and Mr. Ivan Dillee, son of Mr. and Mrs. A. K. Dillee, was performed by Elder John F. Sheehy, Friday, June 1, at his home.

### Walnut Park Church

Observance of Children's Day filled the day Sunday. A program was given at the church school session, extending into the eleven o'clock hour, and a cantata was given as the feature of the evening service. In the afternoon a baptismal

service was held, sixteen new members being confirmed at a special service at six o'clock in the evening.

During the eight o'clock prayer service Sunday morning two babies were blessed, Robert Dee Long, son of Brother and Sister Cornelius V. Long, and Dwayne Marvin Pettyjohn, son of Brother and Sister Charles Antone Pettyjohn. Elders W. T. Gard, Paul Davis, and Benjamin Bean officiated.

Two more babies were blessed at the church school session, Bobbie Dean Campbell, son of Brother and Sister Arthur B. Campbell, Elders Davis and Barnhardt officiating, and Ernest Denver Coddington, son of Brother and Sister Ernest D. Coddington, by Elders Barnhardt and Bean.

The morning program consisted of a welcome song by the children; a story of an incident in the life of Mozart by Sister Leonard Lea; a piano number, a composition of Mozart's, by Hazel Scott Withee; readings by Nadine Ellis, Laura Eva Bateman, Richard Crawford, Buddy Badder, Bobby Phelps, Elma Dean Coleman, Alice Hart, and Betty Jo Morford; a drill by a group of boys and girls; a pantomime by a group of nine girls, accompanied by the singing of "*My Jesus, I Love Thee*," by a quartet composed of Helen, Thelma, Alta June, and Melba Moorman; exercises by classes of Jessie Anderson and Joan Douglas, and a benediction reading by Ruth Drigalla. The program was presided over by Sister Erwin Moorman.

The children baptized and confirmed during the afternoon were: Ruth Drigalla, Viola Willoughby, Jacqueline Custead, Helen Watson Butler, Carolyn Elizabeth Barwise, Norma Herman, Robert Martin, Wesley Redfield, Ruth Victoria Manford, Jackson Pettyjohn, Wilbur McLaughlin, William Perry Temple, Bernard Temple, James Blair Taylor, and Elma Dean Coleman. One adult, Mrs. Ida Maywood, also was baptized at this service.

The cantata in the evening, "*His Service*," was directed by Thelma Moorman and Milford Nace. Drexel Mollison accompanied at the piano. The boys' and girls' choruses cooperated in this presentation.

Three more children were blessed Sunday evening, Jerry, Larry, and Wayne Gilbert Custead, all sons of Brother and Sister Jack Custead. Elders John F. Sheehy and Royden Barnhardt officiated.

Marian Dillee, daughter of Mr. and Mrs. Caleb Dillee, and Orville Harrington, son of Mr. and Mrs. Roy J. Harrington, were married on Friday evening, June 8, at the home of Elder George Harrington, grandfather of the bridegroom. Elder Harrington officiated.

Two leagues of playground ball are in the midst of their schedules for the summer. Games are played each Tuesday and Thursday evenings. Teams in the girls' league represent the Galilean, Swastika, A. W. Z., and Crusader classes

of the church school, and one team represents the intermediate department. Boys' teams are: Crusaders, Intermediates, A. W. Z's., and Galileans.

### Enoch Hill Church

Miss Ruby Johnson, daughter of Mr. and Mrs. John Johnson, and George Griffin, son of the late W. L. Griffin, were united in marriage at the home of the bride's parents Friday evening, June 8, Elder H. L. Barto officiating. The bridal pair were attended by Miss Louise McDonald and Mr. Hubert Kendall, and the simple but effective ceremony was witnessed by the two families and a few close friends. These two young people are active in church work on Enoch Hill and highly respected. They are at home at 201 East Alton, and Saints of this district wish for them much happiness.

Sister Willis Young, friendly visitor of Group 32, and Sister C. S. Warren, friendly visitor of 33 North, gave talks on their work to the *Doctrine and Covenants* Class last Thursday afternoon. All attending greatly appreciated the lesson taught by Elder George Jenkins.

On Friday the young people visited Spring Branch and played volley ball on their new courts. The Enoch Hill boys' team lost, but the girls won.

The Saints of Group 32 met Saturday at the home of their elder, C. S. Warren, and spent a happy social evening.

The cantata, "*In His Kingdom*," sung by the boys and girls of the junior department, Sister William Worth in charge, was part of the Children's Day exercises Sunday.

Pastor E. A. Thomas was the morning speaker, and his theme was "*The Responsibility of Home Building*." The choir sang "*Blessed Savior*," Sister Zaidie Young and Sister Modena Petre singing the duet.

At two-thirty the Saints went to Second Church where seven children were baptized, Dorothy Cogan, Eugene Larson, Earl Blankenship, Vincent Stowell, Millard Pace, Betty Lou Brownrigg, and Leonard Bernard Cowell.

The choir sang "*Let the Children Come*" at the beginning of the evening service. A quartet composed of Brother and Sister C. S. Warren, Sister John Jones, and Pastor E. A. Thomas, sang "*They Brought Young Children*." Then William Russell and Harry J. Cogan, the two children of Mr. and Mrs. L. G. Cogan, and Frances Arlene Rogers, the daughter of Mr. and Mrs. Joe Rogers, were blessed.

This was followed by the confirmation of those baptized in the afternoon, these elders officiating: C. S. Warren, Chester Constance, E. E. Thomas, R. E. Whitsitt, J. F. Petre, H. E. Winegar, and J. E. Martin. Before the confirmation prayers Pastor E. A. Thomas talked to the boys and girls, and afterwards extended to them the hand of fellowship.

Miss Quena Shirk and Frederick Heath were united in marriage at the home of the young people's leader, H. E. Winegar, a few days ago.

### Spring Branch Church

Wednesday evening prayer service, June 6, was in charge of Elders Robert Fish, E. C. Peer, M. C. Jacobsen, Jesse Smith, and J. Andes.

At the close of the class period Sunday, June 10, Alma Dixon gave a talk on children and their homes. Leland Belk gave a reading, "*How We Can All Be Disciples*."

The eleven o'clock service was in charge of Elder M. C. Jacobsen. The prelude was played by Sister Jalmer Nelson. The congregation arose and repeated the twenty-third Psalm, after which they sang "*The Lord Is My Shepherd*." In keeping with Children's Day, Franklyn Jennings, Leo and Junior Peer and Clare Miller, jr., boys, acted as deacons. Helen Louise Epperson, daughter of Sister Epperson, was blessed under the hands of Elders Robert Fish and J. Smith. The young people's double quartet sang, "*Oh, Happy Day, That Fixed My Choice*."

Nine young members of this congregation were baptized, Shirley Goold, Robert Calhoon, Virginia Teeter, Wallace Epperson, Florence Essig, Richard Calhoon, Patricia Fischel, Gladys Teeter, and Louise Teeter, Elder M. C. Jacobsen officiating. Robert Fish gave a short talk between the baptism and the confirmation. Elders A. J. Tankard, Jesse Smith, M. C. Jacobsen, Robert Fish, Jake Andes, and Leonard White assisted.

The church school program in the evening consisted of talks by Otis Brown, John Weeks, Benson Brown, Earl Robinson, Ira Weeks, Mildred Reynolds, Francis Tankard, and Jake Andes.

The Children's Day program presenting the boys and girls of junior, primary and beginner departments in songs, drills, and recitations, took the place of the Sunday evening sermon. At this time, William Thomas Crum, son of Paul and Verna Crum, was blessed. A program by the children of the church school was presented to an appreciative audience.

The funeral of W. F. Smith was held last Friday, June 8, at Stahl's Funeral Home, in charge of Pastor John F. Sheehy and G. W. Eastwood. This congregation extends their sympathy to the family.

### Englewood Church

On Children's Day both services at Englewood were devoted to the interests of the children. After the eleven o'clock service was opened, a young people's quartet, composed of Nora Mae Closson, Dorene Hougas, Delmar Goode, and Ralph Dunlap sang a number, accompanied by Sister Stella Howery. After this the charge to the candidates for baptism was given by Elder D. S. McNamara.

Amid a bank of white lilies, and to the mellow tones of an old organ, nine children and one adult were buried in the waters of baptism. Geraldine Marie Holm, Audrey Marie Richter, Altabelle Daugherty, Breece Ellsworth Curtis, and Sister Opal Reed Payne were immersed by Elder R. W. Howery. Dorothy Dean and Lois Jean Welch, Frederick Eugene Campbell, Everett Lavere and Leonard Gene Wyatt were baptized by Elder Arthur Welch.

For several Sundays the children had met as a class, and had received pre-baptismal instruction from Pastor R. W. Howery.

While the candidates were preparing for confirmation the congregation sang the following songs: "*Consecration*," "*Jesus, I My Cross Have Taken*," "*My God, How Wonderful Thou Art*," and "*There's an Old, Old Path*." After these numbers the quartet again sang.

In keeping with Children's Day, just before the confirmation service, two babies, James Richard Brewer, and Lyle Dean Payne, were brought to the altar and blessed by Elder D. S. McNamara and Arthur Welch.

The candidates were confirmed by Elders George Hiles, A. G. Hougas, John Ely, Alma Rannie, Thomas Richardson, Arthur Welch, R. W. Howery, and D. S. McNamara.

Englewood is indebted to her young people for the preparation of the baptismal font and also for the beautiful floral decorations which formed an impressive setting for the services.

At seven-thirty a splendid program was given by the primary and junior departments.

A week ago, Sister Rosetta Howery, mother of Pastor R. W. Howery, fell at her home and broke her leg. Her friends hope her confinement at the Sanitarium will be short, and that her complete recovery will be rapid.

## Far West Stake REUNION

STEWARTSVILLE, MISSOURI

August 16-26, 1934

Ten days of worship, education and entertainment. The summer school for the family—located conveniently to all the stakes. Ideal tenting conditions, etc. For further information address

FAR WEST STAKE PRESIDENCY  
513 Ballinger Bldg. St. Joseph, Mo.

## The Bulletin Board

### Conference Notices

A special conference of Far West Stake is called to convene at First Church in Saint Joseph at 10:45 a. m. Sunday, June 24, for the purpose of reorganizing the stake bishopric and other matters affecting the organization of the stake high council. President Floyd M. McDowell will be the speaker at the 10:45 period. The women of First Church will serve a dinner at noon at 20c per plate. Business meeting will be held at 2:30 o'clock.—Ward A. Hougas, stake president.

The Rock Island district conference Sunday morning and Sunday afternoon services on June 17, will be held at the Masonic Hall, corner Eighteenth Street and Fifth Avenue, Rock Island. A pot-luck lunch will be served at the church Saturday noon; but no meals will be served on Sunday. Those attending on Sunday should bring basket lunches.—E. R. Davis, district president.

### All-day Services

The annual all-day services at Evansville, Wisconsin, will be held June 17 on the lawn of the home of Mrs. C. C. Hoague, sr. We are expecting a good attendance of Southern Wisconsin Saints. Any others who can come are welcome.—Mrs. C. C. Hoague, sr. publicity agent.

### Attention, Singers!

The opening service of the district conference convening at Lansing, Michigan, in June, will be a musical entertainment Friday, June 22, at 8:15 p. m. An invitation is extended to visiting choirs to furnish numbers for this program. Those desiring to do so, please notify the local musical director, Martha Luce, at once. Following the entertainment, ice cream will be sold for the benefit of the Lansing Choir.—Mrs. Martha Luce, 1132 W. Hillsdale Street, Lansing, Michigan.

### Reunion Notices

Toronto District invites you to spend two weeks of worship, instruction, music

and recreation at its reunion, to be held at LowBanks, Ontario, July 28 to August 13. Have this for your holiday and enjoy the prayer meetings, class work, preaching and all kinds of amusements at our own bathing beach on the shore of beautiful Lake Erie. There will be special young people's days, educational days, women's department days, missionary days, pioneer days, and some others at which these departments will be featured by experts. There will be other novelties and features, so that every minute will be profitably occupied. Apostle D. T. Williams, Elders W. I. Fligg and George Njeim, with a number of others assure the campers that the program will be of a high order. We have secured competent teachers and instructors for every age. Excellent meals will be served in our sanitary dining room at cost price; breakfast, 20c; dinner, 25c; supper, 25c; children between five and twelve: breakfast, 10c; dinner, 20c; supper, 15c. Adult weekly tickets, \$4.50; children's, \$2.75. Children under five are free. Special weekly rates for boys between twelve and fifteen in the boys' tent. Refreshment booth sells soft drinks, ice cream, candy, etc., at city prices. Tents are \$2. for one week; \$4. two weeks. Daily rates on applica-

tion. Springs and mattress, 50 cents each. Floors at reasonable rates. Be sure to bring your own bedding with you. All incidental camping utensils may be secured at the booth. Order tents as soon as possible from J. V. Clark, 206 Major Street, Toronto, Ontario or from the secretary. Those coming by train or bus to Dunnville or LowBanks must notify the committee if they expect to be met at the station. Circulars are being sent to every branch within two hundred miles, and to any others upon application. Any further information may be received from the secretary.—James Pycock, 8 Day Avenue, Toronto, Ontario, secretary.

### Correction

J. R. Graybill, pastor of Goodland, Kansas, Branch, corrects a location given in an official notice contained in the *Herald* of May 29, page 673. The

### VELENS' INDIVIDUAL COSMETICS 100 percent pure

Do not guess at the cosmetics you use, you take a chance on poisonous ingredients, of having the growth of hair stimulated on the face, we have proven the marvelous results in using Velens to hundreds of women in Independence alone. We prescribe for you after taking your analysis by mail.

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# KIRTLAND

REUNION  
AUGUST 9-19

1934

## Prepare Now!

sentence should read, "The Goodland Branch located at Goodland, Kansas, in the Northwest Kansas District, has been transferred to the Eastern Colorado District."

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

- | District                                  | Place               | Time             |
|---|---------------------|------------------|
| North Dakota,                             | Minot,              | June 23-July 1.  |
| Minnesota and No. Wisconsin,              | Chetek,             | June 30-July 4.  |
| Owen Sound,                               | Port Elgin,         | July 1-8.        |
| Southern California,                      | Huntington Beach,   | July 6-15.       |
| Alberta,                                  | Calgary,            | July 13-15.      |
| Central Texas,                            | Hearne,             | July 13-22.      |
| No. Saskatchewan,                         | Shellbrook,         | July 19-22.      |
| No. California,                           | Irvington,          | July 20-29.      |
| S. W. Texas,                              | Bandera, Texas,     | July 20-29.      |
| Kentucky and Tennessee,                   | Puryear, Tennessee, | July 21-29.      |
| Lamoni,                                   | Lamoni,             | July 27-Aug. 5.  |
| Western Montana,                          | Race Track,         | July 27-Aug. 5.  |
| Nauvoo,                                   | Nauvoo,             | July 27-Aug. 5.  |
| Southern New England,                     | Onset,              | July 28-Aug. 12. |
| Toronto,                                  | Lowbanks,           | July 28-Aug. 13. |
| Northwestern,                             | Silver Lake,        | Aug. 3-12.       |
| Northern and Western Michigan,            | Park of Pines,      | Aug. 3-12.       |
| Western Oklahoma,                         | Canton, Oklahoma,   | Aug. 3-12.       |
| Spring River,                             | Columbus, Kansas,   | Aug. 3-12.       |
| Kirtland,                                 | Kirtland,           | Aug. 9-19.       |
| Des Moines,                               | Des Moines,         | Aug. 10-19.      |
| Northwest Iowa,                           | Woodbine,           | Aug. 10-19.      |
| S. E. Illinois,                           | Brush Creek,        | Aug. 10-19.      |
| Far West,                                 | Stewartsville,      | Aug. 16-26.      |
| Eastern Colorado,                         | Colorado Springs,   | Aug. 16-26.      |
| Central Michigan,                         | Edenville,          | Aug. 17-26.      |
| Eastern Michigan,                         | Cash,               | Aug. 19-26.      |
| Idaho,                                    | Hagerman,           | Aug. 15-19.      |
| Maine,                                    | Brooksville,        | Aug. 18-26.      |
| Southwest Iowa and Northeastern Nebraska, | Council Bluffs,     | Aug. 24-Sept. 2. |
| Eastern Montana,                          | Fairview,           | Aug. 30-Sept. 2. |

**Our Departed Ones**

**BECKETT.**—Wilma Melchoir was born May 23, 1907, at Placerville, California, and passed away March 4, 1934. She became a member of the church in 1930, and lived a saintly life. She leaves to mourn her early departure, her husband, William Beckett, her son, William Beckett, jr., two daughters, Joyce and Janice, her father and mother, Mr. and Mrs. William Melchoir, three sisters, Mrs. Lora Gust, of Diamond Springs, Lois and Margery, of the home, other relatives and many friends. The funeral sermon was delivered by W. H. Dawson, and held in the Federated Church, of Placerville. Interment was in Placerville Cemetery.

**FREEMAN.**—Alice Letitia Berry was born at Norwich, England, October 1, 1854, and departed this life at Toronto, Canada, May 27, 1934. She married Frederick M. Freeman, February 18, 1872. Two boys and five girls were born to them, all of whom survive her.

She also leaves one brother and one sister. Her aged husband still lives to continue his devotion to the cause they both loved. After leaving England, they lived in Montreal, Toronto and Spry, Canada. She was baptized thirty-six years ago in Toronto, and was one of the oldest members of Toronto Branch, which she honored by her faithful living. The funeral sermon was by Elder James Pycock, assisted by the Reverend W. Cullington and the Reverend Doctor Addison. Interment was in Park Lawn.

**CLASSIFIED ADS**

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

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While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Devotional service at 6:30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.  
 Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.  
 Sunday, 11:00 a. m., music by Stone Church Choir.  
 Sunday, 5:00 p. m., Vesper Service,  
 Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Central Development Association (the holding corporation for church real estate in Independence) offers for sale the following desirable properties. Call at office or write for further information. Sales will be made only upon personal inspection.

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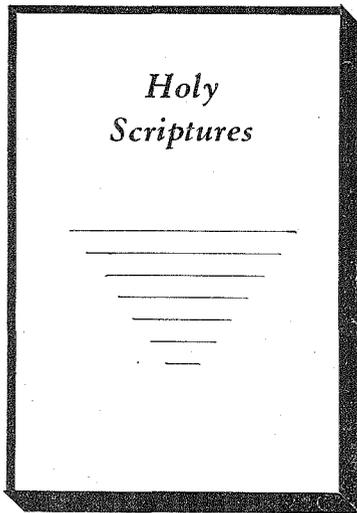
**CENTRAL DEVELOPMENT ASSOCIATION**  
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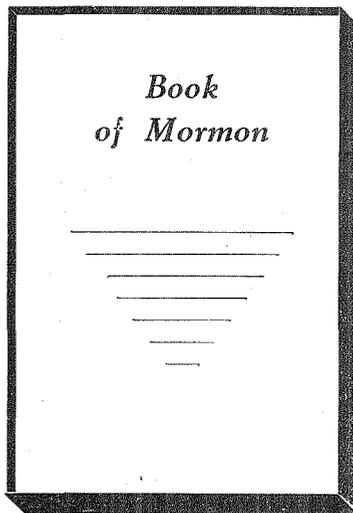
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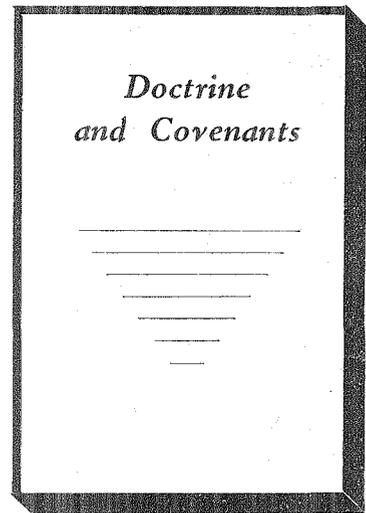
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## **The Foundations of Faith**

■ ■ ■

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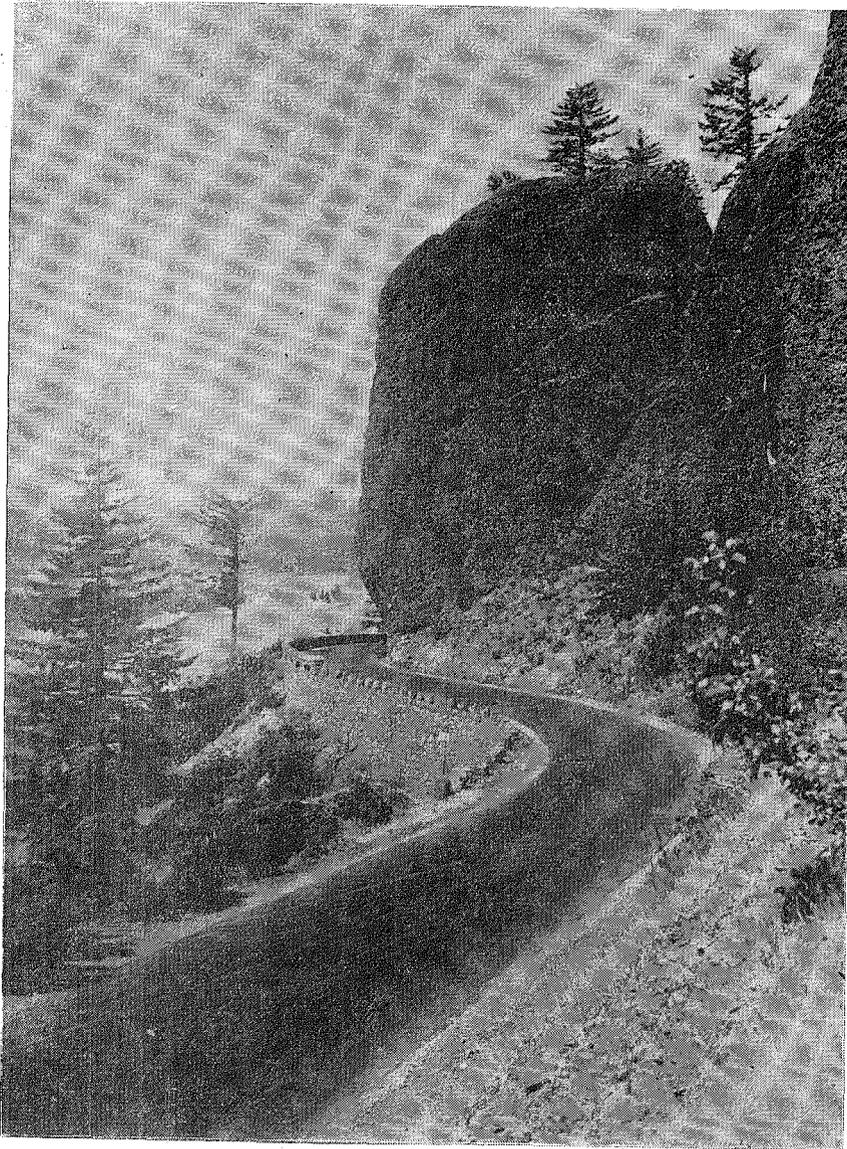
**THE HERALD PUBLISHING HOUSE**

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# *The* SAINTS' HERALD



*O'erlooking it all stood a stern old cliff  
Drawn up at attention, grave and stiff;  
Tell us, sentry, with your martial air,  
How long is it you've been standing  
there?*

# THE SAINTS' HERALD

June 19, 1934

Volume 81

Number 25

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Chain Letters

A reader has written that he is being annoyed by "chain letters" coming to him quite frequently. He would like to see something printed against this particular form of folly. And we're glad to help.

A chain letter comes to you, generally, unsigned. That puts it in the class of anonymous letters, which are the lowest form of correspondence. It is best to pay no attention to anonymous letters.

The next feature of a chain letter is that it contains a demand that the recipient make ten (or some other number) exact copies of it and send it to that many other people. If this were really followed out with no duplications, all people on the earth would soon be reached. It is a profitable business for the postal service, but an expense and a nuisance to others.

A third feature of the chain letter is a threat of a "curse" or of some kind of "bad luck" in case the recipient does not comply with the above demand. Superstition is still strong enough in the world to force many to comply with the demand.

The real message of a chain letter is often some moral platitude or notion that strikes the mind of the first writer as important; occasionally it is a worthless inanity.

The best thing to do with a chain letter is to discard it and forget it. The sender will never know what you have done about it, nobody else will be annoyed with the letters you would have written, and you will have saved yourself postage, stationery and a case of writer's cramp. You will have no worse luck than you would have had otherwise, unless you let it worry you.

### ■ Consider the Hammer

"It keeps its head.

"It doesn't fly off the handle.

"It keeps pounding away.

"It finds the point, then drives it home.

"It looks at the other side, too; and thus often clinches the matter.

"It makes mistakes, but when it does, it starts all over.

"It is the only knocker in the world that does any good.

"If you are inclined to lose your head and fly off the handle, just "*Consider the Hammer.*"—Quoted from *The Youth's Instructor.*

### ■ Starchy Sayings:

"An optimist is one who sees a light where there is none; and a pessimist comes along and blows it out."

The nations of the earth are talking loudly of peace, but they are preparing for war. How about the old saying: "Actions speak louder than words"?

"Cynicism is sentiment turned sour and trying to counteract its own bitterness with a little humor."

A smile will work wonders on a gloomy day, or when everything seems against you.

A grouch is a human lemon.

There is an old saying to the effect that he who lives with wolves soon howls.

"You cannot lead the world if you do not know the world."

# Editorial

## The Church Calls You

"Check Up"—June 24 to July 1

**Keeping Faith** The church has kept faith with the people. Not that any pledge was ever made to the effect that no more "sacrifice drives" would be made—but it is a simple fact that they are not being used. This is keeping faith with the spirit of the law of the church, and thus keeping faith with the people.

**Faith in the People** The Presidency and the Presiding Bishopric are staking their faith on the proposition that the financial plans given in the law of the church are sufficient to provide the necessary money to support the proper operations of the church work. They are staking their faith on the people to "Keep the Law" and thus provide that financial support. They feel that if other means are resorted to, even in a time of need, it is a confession that the people are not willing to "Keep the Law," and they are not ready to make such an admission.

**Every Year's Duty** Filing an inventory is not enough. The willing and loyal church member will file his financial statement each year and pay the tithing that is indicated by his accounts. Even if conditions permit nothing to be paid, he will file a statement to indicate the nature of his operations and to signify to the officers of the church that he is doing all in his power to "Keep the Law."

**The Present Need** The present need of the church can be adequately met if larger numbers of our church people will obey the financial law. That law is very plainly explained in the late edition of the *Priesthood Manual* and can be discussed with the proper officer in any branch. It has been stated that the people are complying with the provisions of the financial law in larger numbers than ever before, in spite of the depression, although individual contributions are necessarily smaller; thus the total income is reduced.

**A Few Carry the Load** There are still large numbers who want to ride in the church vehicle without paying their way. A church officer lately said, "One person in four is complying with the financial law. The rest are contented to sing '*Zion the Beautiful Beckons Us On.*'" Not until a good majority of church people have actually set about

to "Keep the Law" can we remove the financial load on the church and move towards the building of Zion, which is our goal. Zion has been beckoning us on for a long time, and too many are willing to stand still and let it keep on beckoning. It is only when we move that Zion can be realized.

**You Are Called** There is a statement in the Scripture to the effect that "Many are called but few are chosen." Many are called into the church and they respond by claiming the privileges of membership without accepting the responsibilities of it. But only a few can demonstrate that they are of the "chosen people" who will obey the law of the Lord. You are called. Are you one of the chosen people?

**"Check Up"** The period from June 24 to July 1 has been set aside for a "Check Up" for the people of the church. Have you made out your accounts? Have you complied with the law?

The law of the church is not meant in any sense to be confiscatory. The strong compulsion of religious convictions are not being invoked to cause suffering and want. But if all will "Keep the Law" our financial obligations can be met without inconvenience to anybody.

L. L.

## What We Know About God

During the preacher's first year in seminary he sat with a group of young seminary students to whom Doctor Daniel A. Poling was speaking. He told this little incident:

He was seated in his study, writing. His little son came to the door and spoke to him, asking this rather strange question: "Daddy, what do you know about God?"

Doctor Poling did not reply, but continued writing at his desk. Again, the question came:

"Daddy, what do you know about God?"

And even then, the father made no reply.

But the question was not to be denied an answer.

A third time the question was asked:

"Daddy, what do you know about God?"

Slowly the great preacher turned to face his son, and made this reply:

"Not much, son, not much. But what I do know has changed my life."

We may not be able to answer all the questions men may ask us about the nature of God. But certainly, we can know what this great preacher knew—enough to say: "What I do know has changed my life!"—Edwin M. Walker, in *Church Management*.

## Thoughts for Today

**T**HE LIQUOR QUESTION is far from being settled. Liquor, as always, is a lawbreaker and a troublemaker. As it refastens its old habits and evils on thoughtless people, we can see its results: a steadily mounting total of car accidents and deaths, the return of the red-nosed tout and the bar-fly in his dirty overalls to our streets, murder and theft. Any time that queer behavior is observed among people in an accident, liquor will be found as a cause. It comes out in the courts' records with monotonous regularity. Write this in your book: "*Liquor is a lawbreaker.*"

**T**HE PROMISE of great revenues to meet government expenses disappeared almost as soon as it was certain that liquor would be returned. That promise was one of the principal baits used in the campaign to get it back. Now the liquor interests are engaged in a guerilla warfare to drive the taxes as low as they can. No figures are at hand, but it is very doubtful if the taxes actually collected will equal the amounts taken in fines of bootleggers before repeal. We have already lost money on the exchange, and more money was what we were promised. Write this in your book: "*Liquor is unfaithful to pledges.*"

**W**E WERE TOLD that a great amount of expense could be saved by dismissing the law-enforcement forces made necessary under prohibition. We were told that the bootlegger would disappear. Bootleggers are as plentiful as ever, and the liquor people are clamoring for new and larger forces to protect their "legitimate" business. Write this in your book: "*Liquor is a liar.*"

**N**ONE of the promised benefits of repeal have been realized in any appreciable degree, in spite of the feeble and flimsy arguments that are being made to show that they have. The dries doubted the sincerity of the wets all along, and with good reason. Write this in your book: "*Liquor is a hypocrite.*"

**T**HE LEGALIZING OF LIQUOR does not change its character. Alcohol is a habit-forming poison, and no matter what kind of rare or delightful flavor you give to the beverage that contains it, it can do nothing but harm. It befuddles the brain when steadiness is required, it weakens the hand when strength is required, it overtaxes and breaks down nature's equipment for destroying poisons in the body, it eats at the lining of the stomach, it adds flabby fat, it clouds the judgment in crisis, and on all occasions it makes a person less fit to meet the

moral, physical, and intellectual obligation of life. Write this in your book: "*Liquor is an enemy.*"

**T**HE LAST WORD has not been spoken on this question by the civilized people of the country. There will come another day when this great miscreant, liquor, will be brought to the bar of justice and judgment before this nation. New evidence will be accumulated on the new crimes that are being committed. Liquor will again stand with the crowd of public enemies to which it belongs: opium, the bubonic plague, small-pox, diphtheria, graft, racketeering, and war. It will be outlawed like the rest of them, and a civilized people will turn their energies to eliminate it.

**F**OR that new trial, liquor itself will furnish plenty of evidence. It will accumulate every day. Here are some of the items that will appear in the indictment; babies born defective because of mothers and fathers who drink, auto wrecks caused by liquor soaked brains, jobs lost because of drinking and consequent family suffering, children without food and clothing because of the sprees of irresponsible fathers, women beaten and terrorized by men who are transformed into beasts, and a long list of other items. Liquor will accumulate a heavy collection of evidence against itself. We can be patient.

**T**HE FATE of the Christian message was never more in doubt than at present, and it was never more needed by the world. There is grave concern over the closing of hundreds of small country churches; perhaps there should be even more grave concern about the quality of message that was preached in them and that caused them to die their spiritual death which led to the more noticeable but less important physical death. When a church dies it is because it fails to meet a human need. People do sense a great need, but they do not feel a need for what many churches have to offer. The desertions from their ranks are result of conditions.

**O**NE FAMOUS man is said to have asserted that "The message of Jesus has enough dynamite in it to blow our corrupt social order into atoms," and yet we find a diluted substitute for that message being preached in many churches, patting the back of capitalism, ignoring its corruption, denying its sins, and furnishing influence to help keep things as they are. Too long, the only remedy the church has had to offer has been patience, personal goodness and resignation. Such a remedy holds no promise and no attraction for a needy generation.

# HELPS FOR THE PASTOR

## Sermon Suggestions for June 24

"Check Up" Period, June 24 to July 1

(Note: This material is offered to help those who may need it and desire to aid the church in the "Check Up" campaign announced in the communication from the Presiding Bishopric in last week's *Herald*, and also sent out in the mail accompanied by a letter from the First Presidency. Speakers are invited to use the theme if it suits their convenience, but there is no hint of a requirement. The ten days from June 24 to July 1 are designated "Check Up" days, and this material will serve to remind congregations of the fact.—Editors.)

### TEXT

"Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe and do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over to Jordan to possess it."—Deuteronomy 32: 46, 47.

### SUGGESTED HYMNS

(*New Saints' Hymnal*)

- 344—"Hark! The voice of Jesus calling."  
 351—"With my substance I will honor."  
 205—"God is marshalling his army."  
 214—"Send me forth O blessed Master!"

### HELPFUL QUOTATIONS

"Every man shall be made accountable unto me, a steward over his own property."—*Doctrine and Covenants* 42: 9.

"It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity."—*Doctrine and Covenants* 72: 1.

"Verily it is a day of sacrifice, and a day for the tithing of my people."—*Ibid.*, 64: 5.

### REFERENCES ON THE APPLICATION OF THE FINANCIAL LAW

*The Financial Law*, a pamphlet arranged by authority of the Presiding Bishopric.

*Priesthood Manual*, second edition, sections 80 to 107 inclusive.

### POINTS OF EMPHASIS

1. We have all pledged ourselves in our covenant of baptism to obey the laws of the church. More than that, we are urged to obedience by something stronger than the covenant, for God works with us to provide the means whereby His work shall move forward.

2. Sometimes we forget to carry out the agreements that we have given our covenant to do. Now the church is urging us to "Check Up" and see how we stand.

3. Here is what to do: File your inventory (if you have not yet done so. See *Priesthood Manual*, section 96.) If you have previously done this, see that your annual financial statement has been made. (*Ibid.*, section 102.)

4. We have received the benefits of the church and the gospel. The Lord has done his part in giving us the spiritual blessings that we have needed. Now it is our turn to do our part.

5. The church does not ask a special sacrifice. It only asks us to "Keep the Law" which is written into the Holy Scriptures. And let us "Check Up" now to see how we stand.

**It is ever true that he who does nothing for others, does nothing for himself.—George Sand.**

## What Are the Children Reading?

During the depression a number of Sunday schools discontinued furnishing copies of *Stepping Stones* and *Zion's Hope* to the students. These publications have helped to attract children to the schools, and they are written and edited with definite church ideals in mind.

We wonder what the children have been reading in the schools where these papers have been discontinued. Probably in their homes they are permitted to read the daily papers, the rather doubtful comic strips, and the type of magazines that people buy at the news stands.

With the return of better times these schools should subscribe again for the church literature designed for their children. Some of the money that goes to buy other publications would be better spent on something good for the children.

## Photographs of Women Workers Wanted

The response to our request for photographs for use in the *Herald* has been very gratifying. We are thus enabled, as our readers will have observed, through the aid of our new engraving department to make the *Herald* better and more interesting.

So far, the pictures that have come in have been predominantly of men workers. There are many capable women in the church who are making good contributions. We shall be glad to have pictures of them also. Please remember that for use in the *Herald* the pictures should be clear and rather new. Historical photographs tend to become dim, and we find it difficult to make good cuts from them. The historical cuts, however, are of special interest to the Graphic Arts Bureau. Brother C. Ed Miller is glad to preserve them.

Is there not a stretching effect which is good intellectual gymnastics when one listens to that which is somewhat beyond him? Is there not a sort of cultural osmosis that comes to one who is surrounded by better books, better music, better pictures than he is quite ready for? The greatest feat of education, the building of a vocabulary, is not accomplished by baby-talk and by reading *Mother Goose*, or even by looking words up in a dictionary; but by ambitious reading and by hearing one's elders and one's better talk. Whereupon words at first unintelligible gradually and miraculously take on meanings. Words which are high over our heads find their way, by some unperceived route, into our heads. So with ideas; so with that which is infinitely more important, religious experience.—Abigail Chesley, in "*Hungry Sheep*," the *Christian Century*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Open Air Prayer Meeting an Inspiration to Springfield Young People

Fifty young people of Springfield Branch, Missouri, assembled at Walnut Grove Park for prayer meeting at seven o'clock Sunday morning, June 10, Elders Francis M. Bishop and J. B. Ansley in charge.

The grove made a beautiful setting for this hour of prayer and testimony and seats were arranged on a hillside. A good number of young men and women participated, expressing a desire to prepare for a more consecrated life. Five members of the branch priesthood are of the young people's division.

At the close of this service much enthusiasm was manifested as officers presented plans for work and association during the warm-weather months. They hope to maintain this enthusiasm and to accomplish the things outlined.

How everyone enjoyed the delicious breakfast prepared over the open fire! Can anything equal a meal cooked out of doors, flavored with the smell of wood-smoke, and eaten under the friendly trees? Then everyone journeyed to the church for church school and Children's Day program.

## John Learns What "Being Bad" Means

John's mother simply couldn't fathom him at all. Young as he was, he was unmanageable. He was vulgar at the children's parties he attended, in spite of all she could do to teach him manners. When he was host to some other little children, he made others cry because of his conduct. His first term at school gave further opportunity of rascality, and all his despairing mother did seemed of no avail.

But John had a little dog, and John taught the dog tricks, and the dog was very patient, even when John was rough. One day John kicked the dog with his hob-nailed shoe, and the dog's mouth began to bleed. He licked the blood from his mouth and looked at John with a puzzled look in his big brown eyes. Then with difficulty, for his paws are hurt, too, he stands on his hind legs and licks John's hand!

Suddenly John, who can take a licking without a whimper, bursts into tears and runs into the house, and between his sobs something he has never said before, "I've been a bad boy—I did something bad—I did something bad."

John has learned from the look in the dog's eyes and from the touch on his hand of a dog's wounded mouth, what "being bad" really means. Deliberately to hurt someone who loves us, someone

who cannot, or who will not, hurt us in return; someone who in spite of our hurting him, will go on loving us still and giving us another chance to hurt him again.—Howard K. Williams, in *Young People's Leader*.

## Do You Carry an Energy Spare?

Do you carry a spare? Probably you do on your auto; but how about the other factors that carry you on your rounds through life? How about your spare energy?

Reserves are all-important. . . . We have to prepare not only for ordinary demands, by keeping in good trim with good food and good sleep and good work, but for extraordinary ones when we need spare energy.

Nature supplies such reserves. There is a "second wind." When apparently you have come to the end of your going, you grit your teeth and keep on, and presently you get a fresh start. You have tapped your reserve energies. You can prove it in the laboratory on a machine that registers fatigue. Our nervous system is equipped by nature with a spare.

A spare is an emergency-meeting device; and that's what an emotion is. Emotion calls out the reserves. A careful man, always on the alert, looks where he is going; yet we need signs on elevators and subway platforms: "Watch your step." Let there be a real danger and your fear sends out an alarm. Fear may release your reserves. People escaping from a burning building have carried loads and scaled walls which would have been beyond their powers under ordinary calm conditions. . . .

Ordinarily we make no use of our spares, but merely carry them. . . . We don't build a bridge near to the actual burden it will carry. The wise man stops before the breakdown comes, before he uses his last spare to the limit. . . . A vacation is a way of putting a spare on your energy wagon. So is riding a hobby and taking time off and getting together and forgetting your job.

For the most part, we want to play safe and keep well within the speed limit, and watch the gauge on the gas tank of our energy. But when an emergency arises we break the routine of our habits and let our emotions go. If we have cultivated the habit of carrying a "spare," we are equal to the occasion. . . . Everything depends on having the spare all ready and set; for the kind of mind that acts wisely in an emergency carries spare ideas. If there weren't such people, we shouldn't move ahead very fast.—Joseph Jastrow, in *Keeping Mentally Fit*.

## Friday Brings Campus Recreation Night in Independence

"Something important always happens on Friday," laughed a young woman last Friday night at the Campus as she received her "identification" card from the hands of an official.

And something very important happened for one hundred and fifty young people of the center place last Friday. This was the opening evening of the summer's program of Campus recreation for the young people of Independence, the kick-off in a variety of activities.

Volley ball teams, both boys and girls, and their loyal and noisy rooters were there. East Independence has two strong teams for a congregation their size, and they were there to grapple with Stone Church teams. The boys team played five games, East Independence winning the first, Stone Church claiming the following four. The girls played two games, both going to the Stone Church.

A ping pong tournament was another of the evening's events, but time passed so swiftly that contestants got no further than singles for boys.

Some chose to play croquet, but the volley ball courts were by far the most popular place during the entire evening.

Campus recreation this year is made possible by the young people themselves. They were given permission to use the Campus grounds for recreational purposes one night a week if they would finance and provide their entertainment. For a month now young men and women have been preparing the grounds. It has been no unusual sight to see young people, bearing hoes, rakes, and shovels, going in groups or singly to the Campus. And now having prepared the courts, they are ready to play.

To be allowed to participate, each person must hold an identification card showing that he or she is an active class member in own church school organization or in the school of a neighbor church. This is done to stimulate participation in class and club membership and to discourage the presence of idlers. Brother Jim Campbell is in charge of Campus recreation, and is assisted by fellow directors and committees.

## Popularity

Lasting Popularity comes when one lives the "abundant life." Poise, grace, charm, reserve, sympathy, tenderness—all the things which make up personality are acquired through experience and practice.—Muriel White Dennis in *Training School of Popularity*.

# After Decision Day--What?

By Arthur Oakman

A NINE-YEAR OLD BOY was recently baptized. As he left the font he paused for a minute and stood looking down at the water. Later his mother said to him, "Frank, why did you stop to look at the water?" His answer rather startled her.

"I wanted to see how black the water was."

After a while she discovered that he expected his sins would have darkened it.

Another child, a little girl, debated a long time before she was baptized. Finally she said to her mother, "I want to be baptized, I want to see if it works."

"What do you mean," questioned her mother—but the child would say no more.

When the ordinance was over, and she was dressing, she turned to her mother with a beaming face "It does work. I feel cleaner than I ever did in my life before."

Quite fanciful, these expressions were, yet they show that these children had some idea that baptism was for the purpose of cleansing them.

Baptism *ought* to make a difference to children who have been baptized. Whether it should be exactly as in the case of these two mentioned or not does not matter. Something like it should be felt, and will be felt, if the children have beforehand been properly taught. The emotional and spiritual experiences which should accompany baptism, should enable the candidates to look back to them as a spiritual birthday, not merely in point of time, but in fact of experience as well.

Baptism is a new beginning, shall we say, which must be followed with a carefully planned program of teaching, worship, play and activity in service, and which will provide opportunity for this new life to be developed and expressed. The question may well be asked then, "After decision day—what?"

## THE CHURCH AND THE PROBLEMS OF CHILDHOOD

The ministry of the children's division is not one of implanting ideas, neither is it one of telling stories, nor is it one where children have to be entertained. It is not to make the children sit still long enough to hear a sermon which has no relation to their lives. This ministry is not only to make good children out of bad ones; it is much more. The real task is to integrate the lives of these children into the life of the church so that they become righteous men and women, effective in building the kingdom of God.

Righteousness is no accident, and neither is the process of teaching people to be righteous acciden-

tal. Righteousness has to be taught along definite lines of procedure. The process of teaching is governed by the laws of teaching. The need for righteousness is seen most clearly in those problems of life and conduct which confront our children and in which they have to make decisions as to what they must do. The church must minister so that these decisions when made shall be in consonance with the righteousness of the gospel. This means that ministry in the children's division should be most keenly aware of what these problems are. *Any ministry not related to them is inefficient.*

## KNOWING THE PROBLEMS

How shall these problems be known? Many ways of gaining an appreciation of them might be suggested: visiting with the parents of the children and finding out from them where the children are helpful and where they are not; where the parents find difficulty, and what the strong points of the children are; visiting with the friends of the children will often help; a study of the general psychology of that age will most certainly reveal what general tendencies are to be expected; and most clearly will these problems be revealed to the minister or teacher who makes a case-study of each child under his care.

Some of the most frequent manifestations of moral lack are, cheating in school, dislike of teachers, dislike of other children especially those of other races, untidiness at home, unwillingness to obey parents. These are the actual points on which a gospel of repentance should be manifest.

## APPROACHING THE PROBLEMS

Class work in the church school must be related to these problems. They may be approached through a story in which the particular problem is revealed. This should be told in such a way as to cause the children to be eager to discuss it. Never moralize on a story or do the thinking of the children for them. When discussion has been evoked it should be led to a point where the children make a decision themselves. It is up to the leader to see that the decision reached is a righteous one.

When this decision is reached, it must be impressed so that what the child has decided to do in his mind, shall be done in his life. This may be done through a drama, a game, or some other means. It is most important that these decisions be related to the child's concept of God, or rather, let us say, to

God. They should be made a part of his religious life. When decisions have been reached by common consent of the class, a prayer asking for help to keep the resolution might be well. Or maybe the singing of a hymn, or the relation to a passage of Scripture might serve to spiritualize the decision.

God-consciousness is the major condition in which righteousness is born. Every available opportunity to make this consciousness a part of the life of the child should be created and used in the teaching methods of the church. It may be that every class period will not follow a definite routine, but somewhere in the class work these principles ought to obtain: there should be a choice of problems definitely related to the life of the children; these problems should be approached with the objective of helping the children reach a righteous decision in regard to them; and then they should be related to God, spiritualized and carried over into the life of the child.

It is imperative that the parents know what is being done in the church school so that they can aid the children in making these decisions part of their life and conduct.

This problem-approach is one part of the duty of the church in teaching repentance and continuous adjustment to the will of God. The other part is related to the constructive work to which the energies of children should be harnessed after they are baptized.

#### PUTTING CHILDREN TO WORK

We learn by what we do. Everything we do does something to us. In the process of actual life, we do first, feel next, and think last. Knowledge therefore comes from doing. We have to introduce children to a new experience, and sustain them in it. They must feel what it is like to serve God and follow Jesus. They can never get this by merely thinking about it, because as they have done, so they think, and if they have been living crookedly, their thinking also will be distorted. We must teach our children to do right, thinking right will come afterwards. In other words the church is a laboratory in which children are corrected, disciplined and helped in the way of Christ. We must put newly baptized people to *work*.

This means that we must have some idea of the type of life to be lived. We should teach our children light and truth from the fund of our own church experience, experience which has been in a measure born from Divine Revelation.

Tithing and junior stewardships are part of the law of God. Complying with them will help people so doing to become righteous. Children may also be taught to sacrifice for the church. They should be taught to invite others to come to Sunday school.

They may assist in the family worship at home. They should help in the worship of the church. A hundred ways might be enumerated which would help children feel they are following Christ, and serving the church. Cleaning class rooms, decorating and bringing flowers, visiting other sick children, where possible, are some of these ways. They should participate in this work because they have been taught to love Jesus, and as they do so His Spirit will come to them in an increasing measure, and will be its own reward. We do not have to bribe children to be good.

#### THE LORD'S SUPPER

With these two phases of church ministry, that of approaching the problems of childhood, and that of putting the children to work constructively in the church, we come to the sacrament service. As it was necessary for the candidates to come to baptism with an appreciation of its significance, so also is it necessary for them to come to the sacrament with a like appreciation. The basis for this appreciation ought to be laid in the *actual work of the church school*. This we have divided provisionally into the two phases discussed above. The children should come to the sacrament service with a petition for forgiveness, and to state their intention of serving Christ. As the covenant was made in baptism, so it should be renewed in sacrament service. It is absolutely essential that the sacrament comes to mean this to the children. The service must be related to the class work, and to the service activities in the church school. The materials for this service must be related to the lives of those participating.

An appreciation of the sacrament prayer has a definite place in preparation for the sacrament. By this we do not mean a repetition of the words of the prayer, but an appreciation of its meaning, so that when the prayer is read, the children will not be thinking of the word that comes next, but will have the emotional experiences of really "Doing this in remembrance of Thy Son," and dedicating their lives anew to the service of God.

Certain passages of Scripture might also be given meaning and then memorized. It is not a good thing to have these too short, because a longer passage takes longer to learn hence is more deeply impressed. Psalms twenty-three, one, nineteen, ninety-one, etc., the thirteenth of first Corinthians, the sixth of Ephesians, the Beatitudes can be used in worship on appropriate occasions. The *Book of Mormon* and *Doctrine and Covenants* are also rich in worship material of this kind.

Throughout the whole service the thread of asking forgiveness and renewing their pledge should run, so that at no time (Continued on page 780.)

# Seeking After Truth

By S. A. Burgess  
Church Historian

## PART II

### WHY SUCH A STUDY?

Why pursue such a study? The careful student will answer, because he desires to know the truth and to do so he must, by the help of the Spirit of God, consider all that is presented. In the midst of much that is disagreeable and even very obnoxious a great truth may still be gleaned. For example, in demonology, the direct statement is made that no power is given to satanic forces over the man who is pure in heart, who lives righteously and loves his fellow man. No power is given them whatever to harm or affect such. This is not dissimilar to statements in the New Testament according to which the demons recognized the power of Jesus and of Peter and Paul.

There are some aspects which our prejudice will naturally oppose and which we may call in serious question. While the Theosophists present Enoch as one who walked and talked with God, Abraham as the friend of God and one possessing superior powers, they present Jesus as a Savior of the world but claim there are other saviors, each sent in his time by the Lord of life. They published a journal called *Lucifer* and placed Lucifer in a much higher rank than Jesus. After a very careful study we cannot for a moment accept this assumption. That there is a record of various great teachings, that Moses was sent, and when the children of Israel would not receive the revelations of God he gave them a schoolmaster, makes it easy for us to believe that the Lord of life has sent great teachers to other people to help them return to the time and condition when the truth may be received by them.

### WHAT THE CHURCH TEACHES

Now for a moment we may turn to consider what are the teachings of our church on some of these questions. As to primeval revelation that is taught in the Bible. It is even more clearly set forth in the Inspired Version of Holy Scriptures. It is presented in the *Book of Mormon* and in the *Doctrine and Covenants*. That the holy priesthood was on earth from the beginning and was lost only when the children of Israel were unwilling to receive it. *Doctrine and Covenants* 83: 3.)

It is of interest to find that the sacred books of India and of other places in the Orient confirm this story. Herein lies a truth we will consider a little later.

### SECRET DOCTRINE

There is the tradition which they assert of great leaders which were not

manifest even to the adept. We find them in novels, as the story of *The Wandering Jew* by Lew Wallace. We find in the Bible that the beloved disciple John desired to tarry until Jesus again comes and win souls to him. The *Book of Mormon* tells us that the three Nephites expressed a similar desire. Some of these are well worth our reading. These three were not to taste of death. (3 Nephi 13.) It is plainly stated that the prisons could not hold them, that they were able to smite the earth by the power of God, that thrice they were cast into the furnace and suffered no harm; twice were cast into a den of wild beasts and received no harm but played with them; that they were to minister unto the scattered tribes of Israel and unto all nations, kindred, tongues and people. (3 Nephi 13:16-40.) A change had taken place in them so they did not taste death but felt only sorrow for the sins of the world, but it was not the great change which takes place at the last day. It is stated that if they shall pray to the Father in the name of Jesus they can show themselves unto whatsoever man seemeth them good. (3 Nephi 13:42.) It is also stated that they did appear to Mormon and Moroni and ministered unto them, as follows:

"And there are none that do know the true God, save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land, no man knoweth. But behold, my father and I have seen them, and they have ministered unto us. And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these."—*Book of Mormon* 4: 12-14.

This answers not only the question of great brothers possessing divine power, but also as possessing miraculous powers and a control over the forces of nature. This we do not believe is a control simply of a mysticism but is done through the power of the Highest and through righteousness.

### A BOOK OF DIVINE WISDOM

There is much confusion in tradition yet there is a tradition handed down of great and wonderful records preserved from the past. The *Book of Mormon* plainly teaches that there is such a record. (2 Nephi 11:125-132 and 143-145.) These things are seen and it is stated several times that this record contains a revelation from God from the beginning of the world to the end

thereof. That they cannot be delivered in the time of the abomination and wickedness of the world, that they will be kept until the own due time of the Lord. It is clearly indicated that there must first be a holy and a righteous people, those that are pure in heart, before the sealed book can come forth. Reference is also made to it in Ether 2: 98-109.

We are told also in the *Book of Mormon* of the warning that through their wickedness all that was stored up would be lost unless it was laid up unto the Lord.

"And behold, if a man hide up a treasure in the earth, and the Lord shall say, Let it be accursed, because of the iniquity of him who hath hid it up, behold, it shall be accursed; and if the Lord shall say, Be thou accursed, that no man shall find thee from this time henceforth and for ever, behold, no man getteth it henceforth and forever."—Helaman 4: 65, 66.

"And behold, a curse shall come upon the land, saith the Lord of Hosts, because of the people's sake who are upon the land; yea, because of their wickedness and their abominations. And it shall come to pass saith the Lord of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth, shall find them again no more, because of the great curse of the land, save he be a righteous man, and shall hide it up unto the Lord, for I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; And he that hideth not up his treasure unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land. And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies, because they will not hide them up unto me, cursed be they, and also their treasures; and in that day shall they be smitten, saith the Lord."—Helaman 5: 22-27.

"Yea, behold the anger of the Lord is already kindled against you; behold, he hath cursed the land, because of your iniquity; and behold, the time cometh that he curseth your riches, that it become slippery, that ye cannot hold them; and in the days of your poverty, ye cannot retain them; and in the days of your poverty, ye shall cry unto the Lord; and in vain shall ye cry, for your

desolation is already come upon you, and your destruction is made sure; And then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say, O that I had repented, and had not killed the prophets, and stoned them, and cast them out; Yea, in that day ye shall say, O that we had remembered the Lord our God, in the day that he gave us our riches, and then they would not have become slippery, that we should lose them; for behold, our riches are gone from us. Behold, we lay a tool here, and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle, Yea, we have hid up our treasures, and they have slipped away from us, because of the curse of the land. O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things have become slippery, and we cannot hold them. Behold we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days. But behold, your days of probation are past: ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure."—Helaman 5: 41-51.

This last contains the distinct statement that if a tool is laid down, on the morrow it is gone; their swords are taken in the day they want them for battle. They have hid up treasures but lost them. They are surrounded by demons and encircled by the angels of him who has sought the destruction of our souls. Again:

"And now there began to be a great curse upon the land, because of the iniquity of the people, in which, if a man should lay his tool or his sword upon the shelf, or upon the place whither he would keep it, and behold, upon the morrow, he could not find it, so great was the curse upon the land. Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow, neither would he lend; and every man kept the hilt of his sword thereof in his right hand, in the defense of his property and his own life, and of his wives and children."—Ether 6: 35, 36.

#### SHOULD WE JOIN THESE ORDERS?

The question may naturally arise, if true principles are set forth by these mystic orders, why should we not even leave the church to go with them? Those, however, who are entering into these different associations or societies will themselves inform us that there is no conflict. One may belong to any church he desires and still join any secret order, including Theosophy and Rosicrucianism. These latter, however, claim that the time will come that the

church will no longer satisfy or be needed.

There is, after all, a clear issue to be made, for every truth that is to be found in any other organization is possible within the church. There is no scientific truth that can contradict divine wisdom and divine truth. These organizations do in the end divide the interest and finally tend to lead away.

We do not deny for a moment the truth therein presented, but it is right to consider how best this truth may be approached and secured.

Of this several parallels or illustrations may be made. Years ago in an adult class the question was asked, "Do men know anything about the human mechanism or how it is that the laying on of hands will heal the sick?" The answer was made by a high priest, "No, we do not know and I am glad we do not, for if we did men would take it and sell it for money." That answer is incorrect in both respects. We do know enough of the physical and psychological life of man to understand how faith may work for the healing of the body. The facts are that this and much more is known and that men have been and are selling it for money.

#### HEALING THE SICK

In this connection it is interesting to note the warning in theosophical books against going to such healers, that they heal by mental suggestion, an approach to hypnotism, if not fully so. In any event they impress their own mentality upon the sick individual and at times when he is least able to resist. The body may be healed, but the latter end of that man, mentally and spiritually, may be worse than the beginning; so that the healing of the body is really a resulting curse rather than a blessing, because the higher powers of man are so much more important and vital than are the physical. Better disease or even death, than that the soul and higher intelligence of man should be thus infringed and polluted. We are told also that when the divine power heals it cleanses both heart and mind. There is not only the healing of the body but a blessing in mind and spirit.

This appears to us to be a direct and sound warning, that whatever others may do we have that divine approach. No true elder ever seeks to impress his personality upon the sick, but his whole prayer and thought and spiritual power is reaching on high asking that the Spirit of God may be there manifest.

We often note the first part of James 5: 14 and 15 which says:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up";

but how often do we note that closing clause, "and if he have committed any sins they shall be forgiven him."

This may and probably does mean the sin of wrong living which has brought about the condition of illness, but it may and often does mean a blessing to the soul of man, to his spirit and mind, purifying the whole man and not only his body. Those who go aside to seek such healing elsewhere are running into a very grave danger. Those who look at it in a purely material way still recognize that many have thus been led aside from the whole truth of God; for the healing of the sick, though a part of the divine message, is only a part, as nothing that concerns the material and the physical can represent the highest good that our heavenly Father has for us.

#### MYSTIC POWER

Those who have studied this mysticism of the past, carried forth in part in its modern manifestation, tell us of the time when man possessed a control over the powers of nature, that there is a divine power by which the lesser and lower is dominated and controlled and used, that God will not permit this holy and divine power to be used for selfish ends, that it was because in the remote ages of the past, as men became carnal and selfish and some attempted so to use this divine wisdom and knowledge, that the world was destroyed by a flood. Lemuria was sunk in the deep. Atlantis, which once by tradition possessed the truth of the ages, was likewise sunk in the deep. These are various forms of the story—a story which we find confirmed in Holy Writ.

Now some of those who claim to be adepts would claim that the church gets its truth from this ancient source as handed down through the ages. We deny this, but that these traditions of the past are connected with the real truth we do not deny, as this only confirms that which has been already revealed to us.

They speak of a lesser or black magic, that things became slippery. From the passages in the *Book of Mormon* above referred to we will see that on the American continent this was quite confirmed. They stated definitely that they were surrounded with demons, with angels of the lowest rank, that a man could not lay down a tool without it becoming slippery, that he had to keep his hand on his sword so as to have it in time of battle. There was, however, an exception: those who laid up treasures to the Lord, who were not seeking a selfish end, their property was safe, while the property of the unrighteous slipped away. It does not take much imagination to see that we may be entering upon a similar period in this day and age.

(Continued on page 780.)

# The Holden Stake Conference

By Clifford Long

## The Institute



PRESIDENT F. M. MCDOWELL

One hundred and fifty young people of Holden Stake from fourteen different branches attended every session of the institute held on Saturday, and Sunday morning, June 9 and 10. At the young people's banquet on Friday night there were more than two hundred persons attending.

"This is the best conference I've seen for attendance and interest," said President Floyd M. McDowell. "The attendance on Saturday here is much better than in many of the city groups."

"The biggest gathering of our stake young people I've seen," was the description given by W. S. Macrae, who recently resigned, because of poor health, from the office of president of the stake.

Before President McDowell, in one of the class sessions, could say, "Farming is dead wrong if it is planned with no leisure time provided," the young Holden Stake farmers and "farmerettes," one hundred and fifty strong, had already followed his advice by taking a Saturday off, of all days of the weeks, for some leisure time—and had spent that leisure time in an effort to learn how to make further growth spiritually and with the church.

A fact that may be of considerable significance was that more young people actually attended the class sessions throughout the day than went to the program held at seven-thirty that night.

Throughout the week-end gathering of young people there was a spirit of earnestness and unity; many said that their only purpose in coming to the institute and conference was to find out how,



AMOS E. ALLEN

The New President of Holden Stake

more specifically, they might help the work of the church.

Members of the fourteen branches apparently made no effort to stay together in branch groups, but everyone was a friend, a comrade to everyone else. Joseph Beebe, volley ball coach of Atherton, said he had never seen such an intermingling of the members of different branches.

The institute sessions were conducted by President F. M. McDowell and Elder C. B. Woodstock. These men emphasized a program for the young people of Holden Stake involving five main points:

1. Know your church.
2. Keep the law.
3. Give in service.
4. Make leisure creative.
5. Cultivate the power of sustained righteousness.

Five class periods were held, each one of which was concerned with one of the five points in the program. Mimeographed sheets of definite suggestions for fulfilling each program were passed to each visitor and member.

Max Constance, attending the conference from Warrensburg, received the highest score on a test given as part of the first point, "Know your church." Of twenty-six questions about the history and organization of the church, Brother Constance missed only two.

Nina Amundsen, Atherton, was second in the test with three errors. Ocie Moody, Holden, was next with four, and her sister Opal followed her with five mistakes.

As the institute closed, many young people commented, "I'm awfully glad

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## Appointments

Amos E. Allen, who has been a counselor to the bishop of the stake, was set apart at the Holden Stake conference Sunday, June 10, as acting president of the stake. He takes the place of W. S. Macrae, who was forced to resign under his doctor's orders.

As counselor to the new president, Elder James A. Thomas, pastor at Atherton, was set apart to assist Brother Allen in the work of the stake. Brother Allen requested more time before suggesting the other counselor.

The young people of the stake came into their own in the work of the stake with the appointment and setting apart of Earl Higdon as a member of the stake bishopric. Brother Higdon was given further responsibility by his appointment as director of religious education for Holden Stake.

Gomer Wells, who has been director of religious education in the stake as well as stake missionary, was relieved of his directorship in order to receive appointment to a new post—pastor to the scattered members of the stake, who are away from branches and from other Saints and need some contact with the church.

Bernice Hampton was appointed chorus director for the stake.

All appointees were approved unanimously by the conference. They all took their appointments and started on their new work in a spirit of consecrated service. With this spirit, and with the attitude of the young people, Holden Stake will forge ahead!



W. S. MACRAE

Retiring President of Holden Stake

## The Children's Division

# Enlisting Junior Stewards

By Fern Weedmark

The way in which a project or activity is begun is of vast importance to its chance for development and success. It is most essential that the participant's interest be firmly established in the very beginning. Unless this is accomplished, the progress of the activity will be most uncertain. A second point to remember is that most effective learning takes place through practice with satisfaction. Therefore, as we seek to enlist our boys and girls in the junior stewardship movement, let us remember that the idea or plan must be presented to them in an attractive, challenging way; and that in the process of becoming a junior steward the boys and girls must be guided into happy and satisfying experiences. We want them to feel that this business of being a steward is a worth while and joyous experience. We want them to remember God in all they receive by practicing the principle of tithing. The junior stewardship movement affords this opportunity in an interesting, businesslike way.

There will need to be the closest cooperation among those of the branch upon whom the responsibility rests: the pastor, the sponsor, the children's leader and parents.

One way to arouse and develop the children's interest in the project is to have an appropriate story told each Sunday for several weeks. This will create atmosphere and background desirable for a good beginning. Another plan is the building of a worship service around the theme "*Stewardship*." Scripture, hymns, stories and sermon talks by the pastor will make the service meaningful to the children. (Suggested "*Stewardship*" worship services will be in the Children's Division Worship Suggestions for July. These have been published in a June number of the *Herald* and include a number of story suggestions and many other source helps pertaining to the subject.)

The sponsor of the junior stewardship work in the branch should be chosen with much forethought and consideration. The success of the new project will depend much upon the personality of this person. His (or her) enthusiasm, patience and consecration to this important task will be determining factors in the continuous growth of the project. Many times it is not a difficult matter to start a thing, but to keep up the enthusiasm and interest

as time goes by is a large task; and this is the specific work of the sponsor.

## An Evening Hymn We Like to Sing

By L. B. M.

For outdoor singing there are few hymns more appropriate and more pleasing than Mary A. Lathbury's "*Day Is Dying in the West*." It is outstandingly an evening hymn by nature of its content and by its restful, almost lullaby-like melody.

"Day is dying in the west:  
Heaven is touching earth with rest;  
Wait and worship while the night  
Sets her evening lamps alight  
Through all the sky.

"Holy, holy, holy, Lord God of Hosts!  
Heaven and earth are full of thee,  
Heaven and earth are praising thee,  
O Lord most high!"

Can't you hear it?—words, music, beauty on the summer air? Worshipfully, reverently, I have heard the summer Campus congregation sing it in Independence as the sun, a glowing, golden disk, sank behind the housetops not far from the Auditorium dome. How our thoughts have lingered on the "Holy, holy, holy—"! We wonder if the author found part of her inspiration for the writing of the hymn from Psalms, "The heavens declare the glory of God," and "The earth is the Lord's, and the fulness thereof."

"*Day Is Dying in the West*" is a popular camp song. Boys and girls, young people, and those not so young find pleasure in singing it as evening draws on. Comfort and new understanding of the Divine come to one in singing, as the woods' shadows darken about the camp-fire circle, this, my favorite verse:

"While the deepening shadows fall,  
Heart of Love, enfolding all,  
Through the glory and the grace  
Of the stars that veil thy face,  
Our hearts ascend."

May A. Lathbury, the author, was known as the "Laureate of Chautauqua." She was born at Manchester, New York, the daughter of a Methodist minister. In 1874, she was engaged by Dr. John H. Vincent as assistant in the editorial department of the Methodist Sunday School Union, and through this was able to keep in touch with the chautauqua movement from the beginning. In this connection she wrote for Bible study groups "*Break Thou the Bread of Life*," and "*Day Is Dying in the West*" both of which are in our *Saints' Hymnal*.

The words of this evening hymn were set to music by William F. Sherwin in 1877.

# Autobiography of William Lewis

## Part Two

### WAITING FOR DIVINE CONFIRMATION

Shortly after this we moved to Brookfield, fourteen miles east, where as I have already told you, my parents came into the Reorganized church. On the sixteenth of February, 1866, I, too, was baptized.

The day of my baptism was cold. Several inches of ice had to be cut for the ordinance. After the baptism I had to walk about a quarter of a mile to the house to change my clothes. They were frozen stiff, but, strange as it may seem to the reader, I was warm. Elder W. D. Williams baptized me, and I was confirmed by Elder John J. Morgan and Brother Williams in a meeting of the Saints on Sunday.

I was very anxious to receive the Holy Spirit in my confirmation. While the elders had their hands on my head I was hoping that the good Master would bless me with the gift of prophecy, but I was disappointed. Still my faith in the promise that signs would follow the believer, was unshaken.

Some months passed and I could not say that the doctrine I had accepted was of the Lord. The promise of Jesus found in John 7: 17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," gave me courage to continue in my effort to obtain the knowledge.

Several who had come into the church after I had, testified that they knew the work was of God. My brother and two sisters younger than I had received testimony, and still I had not. As I attended the meetings I took part in song and prayer, and heard various ones, young and old, testify that they had received a witness of the truthfulness of the work. Some had enjoyed the gifts of the Spirit, tongues, interpretations of tongues, prophecy. Others had been healed by the anointing of oil and laying on of hands. All of this was encouraging and in harmony with the Scriptures (see 1 Corinthians 12; Mark 16: 12-19).

Still I could not say that I knew the church was of the Lord, neither could I say that there was a God and that Jesus Christ was his Son. No one had stronger faith in the Lord and in his work—it seemed to me—than I had, and still I had not received of the Spirit as others had.

I remarked to father one Sunday morning, "Why is it I cannot testify of the divinity of this work as I have heard others?" At this I could see that father was surprised. He was blessed with the gift of tongues and prophecy. "Have you no testimony?" I said, "No." "Well, is not your understanding enlightened?" he asked, "Can you not see that according to the Bible, this church is right?"

In other words are not the Scriptures much more plain to you than they were before you came into the church and can you not see that it is according to the pattern of the church of the New Testament, that this church is in perfect harmony with it in organization, doctrine, gifts and blessings?" I answered, "Yes, but one reason I understand the Scriptures better is because I have read and studied more." "You believe the Scriptures, do you not?" "Yes." "Then you can see that this church is according to the pattern laid down in them?" All of this was plain to me, but I explained to my father! "I do not know whether the Scriptures are true; neither do I know that there is a God and for months I have been striving to get what is promised to all that believe and obey, a knowledge of the work." Father advised me to continue to be humble, prayerful and faithful, assuring me that I should receive sufficient evidence.

### I TALK WITH ONE WHO PREFERS DARKNESS TO LIGHT

In the midst of this trial—for it had become a trial to me—I was invited to come and spend a noon hour with Mr. Levy Lewis who said he wanted to have a talk with me. I wondered what he wanted to talk about, but supposed it would be along religious matters.

Mr. Lewis was one of the leading members in the Welsh Congregational Church and was nearly the age of my father, and I was only a lad of eighteen years. "Well," I thought, "if it is about the church he wishes to talk, I believe that I have more Scripture in support of ours than he has of his," and despite the difference in our ages I did not fear to meet him in private conversation on church matters.

I stored my mind with all the Bible I could in favor of our faith, and was prepared to show that his church had little Scripture in its favor, while ours was supported from all sides.

Mr. Lewis was a miner and I drove mules, hauling the cars of coal from the rooms to the foot of the shaft. This was a slope some five hundred feet from the top to the bottom. This slope pitched at an angle of about twelve inches to the yard. The coal was taken up the slope with a wire rope or cable, two cars at a time; each car had about one ton and a half of coal. The steam engine was on top. The mines were known as the "Brookfield Slope." I am mentioning this for the benefit of those who have had no experience around coal mines. There were seven of us boys who hauled the cars from the mines to the bottom of the slope, and at noon hour we usually went outside to eat our lunch. The miners

did not go until they had finished their days work.

According to my promise, I called on Mr. Lewis and as we only had one hour, our conversation commenced at once by his asking me this question: "Can you, William, say that you know that the church you are a member of is approved by the Lord? Do you say as I have heard some of your brethren say, that they know the church of the Latter Day Saints is the Church of Christ?"

At this time I was not prepared to answer in the affirmative, and I inquired why he should ask that question of me knowing that I had not been a member long. Could he not believe the testimony of these men? Were they not, so far as he knew, honest and truthful? Yes, he considered them such, but said, "I know that you led a good moral life before uniting with the Saints, and I have confidence in what you say. Some of these men had for years been addicted to drink, and it has been only about one year that they have lived sober lives. Now the burden of their conversation is the church and what they know. I cannot believe that they have received what they claim. To me it seems inconsistent for them to talk as they do after leading the lives they have for years. I have always lived a good, honest, sober life and have been a member of the Congregational Church from my boyhood, and I cannot say now that I have received what they say they have."

"You seem to think," I said, "that because they made no profession of religion prior to their uniting with the Saints' church it is impossible for you to believe that the Lord has blessed them as they claim?" "That is my position," he affirmed; "now I want you to answer my question. What do you say?"

I wanted to evade answering, for while I believed the testimonies of my brethren were true, I could not testify as they did, so I said, "Do you believe that Paul received visions and revelations from God?" "Oh, yes." "Was he not a wicked man prior to his receiving that vision? Was he not on his way then to persecute the Saints?" "Yes, but he was a chosen vessel afterwards to do the work of the Lord." "True; are these men not doing good work? Are they not supporting their families, living good, honest, upright, sober lives and trying to get you and others to obey the gospel? If Paul was blessed after turning over a new leaf, why cannot the Lord bless these men? Again, did not the Lord give the Holy Spirit to the people in Samaria after they had obeyed the gospel? Did not Peter say on the Day of Pentecost that all who repented and

were baptized should receive the Holy Ghost and that the promise was to all, even to as many as the Lord would call? Do you believe the Lord is calling today?" "Oh, yes." "Then why find fault with the Lord for making his promise good to men in our day?"

"But, William, you have not answered my question. Now, tell me what you know." I then tried to answer by asking him a question, but he held me to his request and would not let me wander off. I was forced to tell what I knew, and I would have given the world—if I had had it—if I could have said what some of my brothers had told him. I replied, "Mr. Lewis, I am a young man and young in the church, but I believe with all my heart and soul that this is the church of Christ." I was going to present some Scripture in support of my faith when he said, "Here! I do not question your belief, but what do you know? I have believed all my life that the Congregational Church is approved of the Lord, but I do not know it, and as some of your brethren say they know the Saints' church is right I thought I would ask you. Now answer me."

While I had much light on the subject, still I could not say that I had received a testimony such as I had hoped I would. So I said, "I have heard the gift of tongues, the interpretation of tongues, prophecy; some who say they were sick were prayed for and anointed with oil and they were healed. I have heard and seen this."

"Did you speak in tongues?" "No." "Did you prophesy?" "No. "Have you been healed by the laying on of hands and the anointing with oil by the elders?" "No, but I was in poor health when I came into the church and now I am in good health." "But you were not healed by the laying on of hands?" "No." "So you cannot say that you have received any of the gifts and you do not say that you know the church is the Church of Christ." "I do not say that it is not." "Well, that is not the question!" "I do say that the church I am a member of now is in harmony with the church of the New Testament. You can't say that of yours for you do not believe in the manifestation of spiritual gifts, nor in present-day apostles and prophets, do you?" "I believe that these were in the church in the apostolic age. Now you have not yet answered my question."

So to this I replied, "I cannot at this time say that I know positively that the church is the Church of Christ." At this he seemed to be highly pleased and said, "I thought you would tell me the truth."

Thinking over this matter in years afterwards, I could see that this person preferred darkness to light, for had he been anxious for light, in place of being glad when I said that I could not say I knew the church was the Lord's, he would have been sad.

#### BLESSED WITH TESTIMONY

The above experience created in me a greater anxiety for a testimony. I lived as close to the Lord as I could and continued much in prayer. I am glad that during this long time my faith was strong in the work, save it be for short periods. I could see that God had a church on the earth; that judging from the Scriptures, it must be the Reorganized Church of Jesus Christ of Latter Day Saints.

In the vicinity of our home there were members of the Brighamite Church, some followers of Sidney Rigdon and others. They all testified that the Lord blessed them in answer to prayer. Still I could see that the Reorganized Church was more in harmony with the Bible, *Book of Mormon* and *Doctrine and Covenants*.

The long-sought testimony came, but not in the way I had thought it would. I had fasted and prayed that the Lord would bless me with the gift of prophecy at the time of my confirmation. I was hoping I would be blessed with the gift of tongues or prophecy, thinking that either of them would be testimony enough to me of the divinity of the work. I had overlooked the saying of Paul that these precious gifts were given not always as man chose, but as he, God, and the Spirit will. (1 Corinthians 12: 11.)

Some months after my baptism, I was down in the coal mines. Why the Lord should commune with me there I cannot say, and I never have found any fault. That dark and lonesome spot, hidden from the sunlight of day, is sacred and dear to me. When I think of the glorious manifestation of the Holy Spirit which came, I believe, by virtue of my continual pleading with the Lord, truly that place, down in the bowels of the earth, was made sacred!

I had been praying and I was sitting down when suddenly without any outward demonstration there came into my soul a heavenly influence such as I never had witnessed. With it came a light, and my understanding was quickened. I could say that which I never had been able to say, that there was a God and that Jesus Christ was his Son. Without the Bible, *Book of Mormon* or *Doctrine and Covenants*, I could truthfully say this. I was made conscious of the fact that the Holy Ghost, the Comforter, had come. I know—as well as I know I breathe—that it did come to me and was the means of giving positive assurance that the form of doctrine I had obeyed was the Lord's and that this was his church. From that time I have been able to say truthfully, "Jesus is the Christ, the Son of the living God."

I do not speak of the glorious message in a boastful way. Often I have thanked the Lord for manifesting himself unto me in the way he did. Paul said, "No man can say that Jesus is the Christ but by the Holy Ghost." I know that I could not have said it.

In a later conversation with Mr. Levy Lewis I testified to him that I could truthfully say that this was the true church of Christ. He replied that he did not believe I would tell a falsehood, but that I had been deceived. Thank God, that over forty-one years have demonstrated to me the truthfulness of the above message. Time and time again has the good Lord confirmed it to me. At the judgment bar I shall meet all to which I have testified, to the condemnation of some.

#### BEGINNING IN THE PRIESTHOOD

Shortly after this I was ordained a priest and it once entered upon the work. I was requested by the branch president to visit the Saints at least once a month and to report at the meeting of the branch officers which was held every two weeks. The branch had a membership of sixty-five, including twelve elders, three priests, two teachers. Services consisted of prayer meeting at 7 a. m. Sunday; Sunday school at 9 a. m., and preaching at 10:30 a. m.; sacrament meeting at 2 p. m. every Sunday, then preaching at 6 p. m.; prayer meetings every Tuesday at 7 p. m. This was exclusively a prayer hour, and on Thursday at 7 p. m. a prayer and testimony meeting was held. Nearly all the Saints lived within a ten-minute walk of the place of service which was in a log house built for this purpose by my father on our land.

Brothers W. W. Blair and Elijah Banta made us a ten days' visit. Brother Blair said that Elder John T. Phillips had been sent to labor here by direction of the Lord in a night vision. Those who had found fault with Brother Blair for his previous short visit—including my father—had since seen the wisdom in sending Elder Phillips for he could preach in Welsh and did a good work. Brother Blair was highly pleased with the condition of the branch and the prospects for the work in that part of Ohio. Of the twelve elders in the branch some of them were able and spiritual men. Brother Blair said that this was one of the most spiritual branches he had seen in the church, one that seemed to observe the law and order closely. At this time the gifts were enjoyed by many, even little girls of twelve to fifteen years of age prophesied.

I sought the Lord earnestly for the gift of prophecy. I fasted for one week, that is, I ate only dry bread and drank cold water. It was quite a task for me to sit down with my folks to eat and take only bread and water, without their detecting it, but I succeeded in doing so. I can now see that I went too far for one of my age and for one working every day in the mines, but the experience of Daniel in eating no pleasant food for twenty-one days encouraged me to so do. I did not realize that he was a man of experience and that his line of daily

(Continued on page 780.)

## Department of Religious Education

# Improvement of Instruction

By C. B. Woodstock

It may well be considered that the three outstanding purposes of the church in our day are these: *Evangelism*, or the spreading of the gospel of Jesus Christ in all the world; *Nurture* or the teaching ministry of the church to its membership, providing for spiritual growth and service; and the *Building of Zion*, or the perfecting of a plan of social life in a "gathered" condition, where the principles of righteousness and truth may be more fully demonstrated and enjoyed. These are closely related and together include the major objectives of the church. While the church school is concerned chiefly with the teaching ministry, church school officers, teachers and leaders also have consciously in mind the necessity of making all the services of the school evangelistic, and every activity a contributing force in the process of Zion building. Thus only may we contribute our part in the important work of the Restoration.

### IMPORTANCE OF THE WORK OF INSTRUCTION

Human nature is so constructed that each generation is capable of making the achievements of the race its own, through the learning process. That is, humanity is teachable.

Boys and girls have minds and nervous systems capable of growth and development. They respond not only to instinct, but their minds utilize the powers of perception, imagery, memory, reason and judgment. Each generation faces anew the intricate and perplexing problems incident to human life. Each new generation is venturesome, prompted by nature to test its own powers, but it is folly to disregard the lessons of humanity gained by painful experience. In our schools the valuable experiences of the race are relived in textbook, in laboratory, class discussion and in project. The present is interpreted in terms of the past, and the experiences of the past are brought to bear upon the problems of today. This makes progress possible.

The teaching of religion follows the same natural laws. Teachers and leaders of the church school are responsible for the interpretation of life in terms of religious experiences, and for the building of religious ideals and loyalties in terms of everyday life. And this is a most important responsibility. We must capitalize the experience of the past if we are to maintain the standards of the church and build men and women who shall progressively stand on higher ground and catch an ever-broadening

## Church School Emphases for 1934

### NUMBER THREE

#### Improvement of Instruction through helpful Supervision.

and clearing vision of the purpose and plan of the gospel of Jesus Christ. This is to say that we who teach must have the qualifications of personality, knowledge, conviction and mastery of the technics of teaching that may give us the ability to minister effectively in the teaching task of the church. So important is this teaching task to the progress and development of the church that our lack of efficiency in the recent past may be a chief hindering cause in the way of Zion's redemption. The gospel must be effectively taught.

### THE WORK OF SUPERVISION

Under the church school plan, the pastor is made responsible to general church authorities for the administration of the total program within a branch. Of necessity this includes the important work of religious education as carried on through the church school. But the pastor is generally too busy with other duties to give personal attention to the details of organization, administration and supervision of instruction within the school. He is usually permitted, however, as a part of his supervisory function, to nominate his choice of a director of the church school in the branch. It is a happy situation when this choice, made carefully and prayerfully, can be endorsed by a unanimous vote of the branch. It then becomes the chief duty of the church school director to *supervise* the work of the school, carrying into effect the plan and program of religious education for his branch as provided by the church, with the counsel and direction of the pastor.

The director of the church school, in turn, may nominate the three age group supervisors: children's, young people's, and adults'. With these he works out the details of organization, curriculum, and program for the school. Again, a most important function, either of the director himself, or of each of the supervisors in his division of the school, is the actual *supervision of the instruction* which

takes place. The actual teaching of the lessons must be true, adequate, suited to age, interests and needs of the respective classes. Class work must be interesting, stimulating, convincing, must carry over into the daily lives, and must definitely help achieve the objectives of the church. The teacher must be a master of his subject, must be adept in the use of appropriate classroom method and skilled in the technics of teaching. Above all there must be a spirit of reverent study, inquiry and participation, a mutual sharing of worthwhile experiences and a challenge to high endeavor.

### SELECTION OF TEACHERS

The first task of supervision consists in the selection of the teachers to whom we shall commit the teaching work of a certain class. We must be sure that in personality, in initiative, in resourcefulness, in knowledge of subject matter, in principles of teaching, skill in the use of teaching method and in spiritual vision and vigor, he is *the* one to be chosen. If not qualified now in these points, we must be sure he is willing to make the further effort to qualify. Our plan must include provision for continued and advanced courses in training for these teachers, and adequate supervision of the actual classroom procedure to insure maximum efficiency. We must be sure the teacher will accept and respond to our helpful supervision. Every supervisor should have a waiting list of prospective teachers now in training, who may be called upon to fill emergencies. Many classes should have assistant teachers who are getting ready for more responsible assignments.

### CLASS ORGANIZATION

It is part of a supervisor's duty to see that the school is properly classified into convenient classes or groups to serve the best purposes of the entire school. In the lower grades the classes should be small—from six to twelve, in ages four to fifteen. The younger the children the fewer should be assigned to a teacher.

Among young people and adult classes the tendency is toward larger classes with the best possible qualified teachers. In the senior classes and in departments above, personal interest is often increased by the organization of the class with the usual officers and committees chosen from the membership. These may help in sharing responsibility for attendance, program, and social and recreational features. Organized classes, however, should always be recognized as

subordinate parts of the department or school unit.

Available space, lighting, ventilation, seating, tables and other equipment should have constant attention and frequent check should be made to be sure a maximum service is being rendered.

#### SUBJECT MATTER

Directors and supervisors are responsible for the selection of the course of study for the school. In general this is determined by the published quarterly series, the subject matter being distributed over a range of some twenty-four years. Unless there is special reason otherwise, the officers of the school are expected to see that the materials prepared with great care in the quarterly series are used in the various classes. In small schools where there are less than seven classes, choice must be made of the materials best suited to the needs.

Not only should the proper materials be in use in a certain class, as provided in the church school curriculum, but supervisors are responsible to see that the material is taught efficiently. The objective, of course, is the growing, expanding, enriched personalities which result from the class experience. It is assumed that the use of the materials in class presentation, in discussion, in projects and inspiration may result in certain desired outcomes in habits, attitudes and character. The teaching processes must continually be checked against the results achieved.

#### TESTS OF EFFICIENCY

In the space available we can do little more than indicate the importance of supervision and suggest some of the means available. First of all, the supervisor, be he pastor, director, age group leader, or special supervisor, must realize his responsibility to the school, to the branch, to the church and to God, for the faithful discharge of his duty. Let him study to qualify for the task. He must establish a definite standard by which the teacher and his teaching are to be judged. He must be able to recognize good teaching and be stimulating in his commendation. All his criticism must be constructive. He must be able to point out error and to suggest the remedy. He must be able to do this most kindly and helpfully. He must be able to take the class at any point and demonstrate the improvement he would urge.

The following tests are certain general "outcomes" which we may reasonably expect to follow efficient teaching in the church school. These results are the product of a complex series of causes which include personality of the teacher, spirit of the school, discipline, attitude of supervisors, selection of subject matter, teaching method, home cooperation, community influence, and other personal factors. These tests, however, may serve as a beginning check on the work done,

and indicate some of the emphases required for improvement.

1. Sustained regular class attendance.
2. Apparent interest and response of the class.
3. Participation of class members in other services of the church.
4. Interest of the class members in the program, projects and objectives of the church, including active church membership.
5. Improved habits of Christian life and fellowship.
6. Improved attitudes toward moral problems of home, community, nation, and the world.
7. A sharing of responsibility for the ideals of the church.
8. Understanding of the message and program of the church.
9. Familiarity with characters, incidents and teachings of the Three Books, and the history of the Restoration.
10. Appreciation of the present problems in the program of the church, and willingness to share in their solution.

#### AUTOBIOGRAPHY OF WILLIAM LEWIS

(Continued from page 778.)

labor was not down in the coal mine in water and powder smoke from 7 a. m. to 5 p. m. Coming home from the mines, supper on the table, everything in the vegetable line, roast beef or steak, ham and eggs, pies and cakes, it was hard not to eat, but I was true to my vow! I did this three different times, and shortly after this I was remarkably blessed with visions and dreams. Along the forty-one years of my past life I have received valuable information through that precious means. I know that the promise of Joel is true: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (2: 28.)

(To be continued.)

#### SEEKING AFTER TRUTH

(Continued from page 774.)

##### THE ELDER BROTHERS

There are traditions of "elder brethren," men who have progressed beyond the human aspect and who continue to live, who possess wisdom and understanding of the divine purpose, more than is now permitted to man. This story agrees with both that of John in the New Testament and of the three Nephites in the *Book of Mormon*. There is, however, this great difference. In the case of the three Nephites and of John, the beloved disciples, we are dealing with a known quantity; we do not grope in darkness. We are assured that the glory of God is intelligence, or, in other words, light and truth; that as the spirit of God acts with us our minds and spir-

its are opened to its understanding as we are able to receive, and we go forward only as we see the path before us. We do not enter blindfolded or blindly in a way we know not, to receive husks at the end.

(To be continued.)

#### THE HOLDEN STAKE CONFERENCE

(Continued from page 775.)

they had these suggestions passed out. I'm going to take these sheets home and study them, and am going to try hard to put some of them into practice in my own home branch."

With a feeling like that on the part of the young people, Holden Stake is on the way to progress, to a higher and glorious future. "Onward to Zion!" is the motto, and that's the way these young folks are going. Let's go with them!

#### AFTER DECISION DAY—WHAT?

(Continued from page 772.)

are the children led to think of anything unrelated to this motion upwards, of their spirits toward God.

##### A SUGGESTED SERVICE

There follows a suggested outline for sacrament service for children. It may be altered to suit the needs of a combined service for children and adults together, but care should be taken when this is done, that what remains is not beyond the range of appreciation children may have of this ordinance.

Theme: "Let Us Be More Like Jesus."

Prelude: Zion's Praises, 128: "Oh, to be more like Jesus."

Call to Worship: John 8: 12. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

(S) Song: Zion's Praises, 100: "Stepping in the Light," verses 1 and 2.

Brief Talk: On the opportunity of sharing our lives with Jesus through the oblation. Explain this money is given for the poor.

Oblation.

Brief Talk: On the need of asking forgiveness, and renewing the pledge made in baptism. How this is related to the sacrament.

Administering of emblems:

Song: Zion's Praises, 57: "Prayer."

Scripture Reading: 2 Nephi 3: 61, 64, 65. In the Book of Mormon Nephi says: "O Lord, I have trusted in thee and I will trust in thee forever." What does it mean to trust in the Lord? How many of you children trust in the Lord?

Again Nephi says: "Yea, I know that God will give liberally to him that asketh." What does it mean to give liberally?

"Yea, I know that God will give me if I ask not amiss." What are some

of the things which we might ask God about as we pray which would not be amiss? (Suggested by children.)

1. To forgive all our wrongdoings.
2. To help us obey all of God's commandments.
3. To help us obey our parents.
4. To bless those who are out of work.
5. To help the poor.
6. To heal the sick.

Let us all close our eyes for a moment and think about our prayer before we kneel.

Prayers (kneeling): Led by a child who has previously been asked.

Story: Of the building of Kirtland Temple emphasizing the spirit of sacrifice that was there demonstrated, the types of work that were done even by the children, and the joy that came as the people grew into Christ's likeness and were acknowledged by Him.

Song: Zion's Praises, 128: "Oh, to be more like Jesus," verse 1.

Leader: I am sure that each one of us would like to be more like Jesus. Our song says that to become like Him we must be loving, kind, cheerful, good, helpful. Our story told us of other ways that children had found of serving Him. How have you tried to serve Him? And have you thought of any new ways? Who wants to tell us first?

Testimonies:

Leader: Gives brief summarization of ways we can serve.

(S) Closing Song: Zion's Praises, 126: "Have a blessing ready," verse 1.

(S) Prayer (by child):

Father in heaven,  
Help thy little children  
To please Thee ever  
In their work and play  
Help them to be truthful  
Gentle, kind, and loving  
To be like Jesus  
Serving him alway. Amen.

(S) Benediction (all): "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer. Amen."

(Service compiled by Camilla Collins.)

Denominationalism will not win the world to Christ. It has had its chance, and in part failed. Denominationalism as such has too much to explain to those of world religions for the denominational-minded missionary to get a hearing for the Christ he preaches. Denominationalism at heart is too competition minded, too money-minded, too membership-minded, to clear the way so that

All things grow sweet in Him,  
In Him all things are reconciled.  
All fierce extremes  
That beat along Time's shore  
Like chidden waves grow mild,  
And creep to kiss His feet.

—Lyman P. Powell, in *The Better Part*.

## God in the Slums

Years ago a young woman wearing the uniform of the Salvation Army approached a young man who sat at the back of a great hall where General William Booth was addressing a meeting. Observing that he looked forlorn she felt moved to say to him, "Is there anything that I can do for you? And may I venture to ask, Are you saved?" "Saved," he retorted, "why should I be saved? I am a reporter." But recently this one-time reporter, now the night editor of a great London daily, has published a book whose sales in Great Britain alone have mounted up to one hundred and twenty thousand copies, a book entitled *God in the Slums*. As the title itself may suggest, it was born of a thrilling discovery. In early January, 1928, the River Thames went on a rampage and in the very heart of London scores of slum dwellers were drowned. Here was "news" deserving a place on the front page of anybody's newspaper, and the night editor's newspaper managed to get away with a scoop. In a special edition, brought out at four-thirty o'clock in the morning, it published the greatest London news story that had appeared since the War. Needless to say, the night editor was pleased with his reporters and not a little with himself. Presently, however, he began to experience something other than self-satisfaction—a strange, irresistible desire to see what he could do in the way of helping those poor unfortunate devils whose tragic plight had furnished his opportunity to get away with a scoop. So he went down into the muck "where a man's work was to be done and found that women were doing it," women wearing the familiar scarlet and blue of the Salvation Army. And when, confronted with the need of finding some place to sleep for an old, terrible frightened and horribly dirty couple who hysterically pled that they should not be separated, one of the Army's captains said to her lieutenant, "Poor old dears, I am not going to separate them, they can sleep in our beds," the night editor's eyes were opened and he saw something. Here was an old, bedraggled couple who seemed to him to be the dirtiest creatures he had ever seen in this world, dirty not only from the flood but from unwashed days before the flood, and a young woman whose personal appearance suggested the habiliments and nature of an angel of light had turned to her roommate and said, "They can sleep in our beds!" He opened his eyes and saw something; he saw God in the slums. In succeeding days, he saw more and more of the footprints of the divine, and gradually he became aware of something in himself that was new and strange and wonderful, something that released powers which he had never supposed he possessed, powers of thinking and feeling and writing which in all his years on a newspaper he had never been able to employ. Let a man make the discovery

that he is a son of God, that there is something divine in him crying for expression, and he may do worth-while and significant things which he never supposed himself capable of doing.—Ernest Fremont Tittle, in *We Need Religion*.

## Industrious Centenarians

We have made investigations in thirteen of the departments of Bulgaria, and find that, in general, our centenarians are people of only moderately strong constitutions. One of the women centenarians, Mother Maria, 104 years old, born in the village of Letnitza, who married when eighty-two years old, lives and works with her husband in the city of Plevna. She is dried up and small, but she retains her vision (she can thread a needle without glasses), her hearing is good, her pulse is regular (seventy-five beats to the minute), her voice is clear and her memory is intact.

She has smoked for fifty years and drinks alcoholic beverages in moderation. There is nothing abnormal about her. Any one going to see her would find her occupied at some task in her garden. He would see her hoe, rake, and water her plants. But she does not work because she has to. She works only for the love of it and so that she may avoid idleness. By it she shortens the long days and keeps in health.

This applies in general to the life of all the centenarians whom we have discovered so far. We have not found one who spent his time doing nothing or who indulged in irregular living. All our centenarians are people who have married only after attaining complete physical maturity, at thirty, thirty-five or even forty years. Most of them have children now sixty or seventy years old.

The food of our centenarians is very simple—beans, orties, onions, pimentoes, vegetable slaws, curds and white cheese. Meat seldom figures in their diet. It is to be noted that whether from shortage of food supplies or a spirit of economy they have in most cases never eaten their full, and that they have also never suffered from indigestion.

Religious feeling, strongly developed, has influenced them to be sober and careful. They have not been tormented with envy. They have known only the love of working in the fields, a noble rivalry and sincere neighborliness.—Ivan Lilof, president of the Bulgarian royal commission to investigate longevity.

We cannot guess how large a debt  
We owe to friends we have not met.  
We only know from day to day,  
That we discover here and there  
How one has tried to smooth our way  
And ease our heavy load of care,  
Then passed along and left behind  
His friendly gifts for us to find.

—Edgar Guest

# Churches Can Get Money

By William H. Leach, Cleveland, Ohio

Editor, Church Management; author Church Finance, Church Publicity, etc.

**D**URING the past generation the idea of Christian stewardship as a basis of church finance has persistently and consistently gaining ground. Under its influence church budgets increased, ministers had salary increases and the general material program of the church prospered. The emergencies of the depression have curbed the growth, and financial reverses have cut deeply into church incomes. Puzzled by unprecedented conditions churches usually do one of two things. Some lose their sense of balance, throw all that they have learned about church finances away, and rely on sales schemes and other stunts to secure money to run the church. Others believe that stewardship has definitely proved its worth and they seek to strengthen it, even in the time of financial depression.

This writer feels that one of the great dangers facing the churches today is this willingness to forget the fundamental laws of stewardship. Every week brings its evidence that methods of money raising, which cannot be commended are gaining ground. Bazaars, questionable recreations, raffles, sales schemes make a bid for attention—and get it. "Easy money" offers its lure. If most churches would take time to sit down and think they would find that it is both unwise and unnecessary to yield to such appeals.

## THE EVERY MEMBER CANVASS

The every member canvass is still the very best method of raising money for churches. It has many variations, of course. But in the last analysis it simply means that every member of the church will be given an opportunity of making a pledge to the church. Sometimes churches which have difficulty in meeting their budget needs can find the solution to their problems in a better and more efficient method of making the every member canvass.

One church lacked ten percent of meeting its budget of \$5000. The prospect cards used in the last canvass were called for. We went over them very carefully. There were 275 prospects; the visitors had reached but 210. In other words sixty-five of the prospects had not been seen. A supplementary canvass was organized and these prospects reached. Not alone the five hundred dollars lacking were pledged but several hundred dollars more. You have to sell a lot of chocolate to make five hundred dollars profit. Before going off the "Every Member Standard" it is well to see if you have exhausted all of its possibilities.

## BETTER COLLECTIONS

Another place for churches to look for money is in the method of collections. We probably lose more through failure to collect pledges made than any other one cause. Every church should send to its subscribers a periodical statement of his pledge and the amount which has been paid. I favor, at present, a quarterly statement. In normal times a monthly statement may have been better. But the best plan now is to use a quarterly statement, with special follow up appeals in between.

We have a new situation in church finance. A stereotyped statement is no longer sufficient. Sometimes it, alone, will work injustice. In other cases it is not strong enough to get results. We have some people who have lost all their possessions. They have no income. Pressure upon them to pay their church pledge may be a very unfair thing. It is more essential that the church seek to maintain their morale than that it get their money. Then we have other people who should pay their pledges promptly.

It stands to reason that we must use different methods in trying to reach these various classes of folks. Deal gently with those who have felt the force of the economic storm. But do not be afraid to press others who have means and should give. Use special letters, telephone calls, personal visitation to press home their obligation to them. A quarterly statement with this kind of follow up work in between will get results.

Of course, in any plan for collections the bookkeeping system plays an important part. Every church, large or small, should install some method of financial bookkeeping, which gives an accurate record of all receipts and expenditures. It should provide some method of double checking so that the membership may be assured that the matter of accounting is not in the hands of one man. In the larger churches with full time secretaries this is provided. For the smaller churches I would recommend that a financial secretary take the Sunday collections, open envelopes, count the money and turn the amount over to a treasurer, receiving from him a receipt for the weekly offerings. In case it is not wise to change the system to elect a financial secretary a committee from the official board can meet at the close of each service to count the money and mark the envelopes. The cash then goes to the treasurer for deposit for which he gives the committee a proper receipt. One cannot over-emphasize the necessity for a church to have a good system of ac-

counting. It will banish evil suspicion and build confidence throughout the organization.

## RAISING SPECIAL FUNDS

After the best possible every member canvass and every effort for collection many churches still need money to meet their minimum requirements. Then is the time to look around for some special way of raising money. This is the time that the temptation to "easy money" becomes the greatest. Someone comes along with a sales scheme in which the church will receive a small profit. It looks easy, but it isn't. I have often wondered who the individual was who invented the idea that it is easier to get a person to buy an unneeded article for a quarter than to persuade him to give the money outright. Churches cannot be financed by these various sales schemes.

There are many plans for raising supplementary money which do keep in them the basic principles of Christian stewardship. I will mention a few. One of these is an old and tried method known as "One Cent Per Meal." It is simply a sacrificial scheme wherein all those who cooperate plan to save one cent on each meal, three cents each day, ninety cents each month and turn it over to the special fund. Now most of us can do this. It does not look very large. But if one hundred people, in your church, will follow this program for one month your special fund will have ninety dollars. That is worth while, isn't it? Cardboard coin purses to hold the savings may be provided as a part of the service.

A program very similar to this but having added to it the appeal of novelty is the "Loyalty Stamp Offering." In this plan all those who promise to cooperate receive a little stamp book which will hold fifty loyalty stamps. The stamps are placed on sale at all the services and social activities of the church. They are sold at five cents each. The stamps used are usually very attractive, printed in colors, and have some kind of loyalty appeal implied.

One may buy one stamp at a time, a half dozen, or any number which may appeal to him. One church which has used this plan to try and secure money due on past pledges has, at this writing, an income from these stamps of twenty dollars per week. One big advantage of the stamp plan over similar schemes of saving is that the church begins to receive an income as soon as the first stamp is sold. In the "One Cent Per Meal" plan many things may happen before the money is actually turned over

to the church. But when Loyalty Stamps are used the church gets the money beginning with the first sale. It is a practical, workable plan through which a church may raise a special fund of several hundred dollars.

A plan very different in character is the special gifts plan known as "Our Book of Golden Memories." This consists primarily of a beautifully bound book in which are placed pages as memorials to deceased members of the church. It provides something which the average church very much needs. Most of us pay scant respect to the memory of the average man and woman who passes from our fellowship. This book provides that.

Another method which I have seen recently appeals to me as having many possibilities. It is known as the joy tax. Members of the church are given boxes or envelopes for collecting the tax as it is paid. At the close of a tax one is urged to think of the good things which have been his during the twenty-four hours passed. Taxes have been paid on gasoline, medicine and many other things during that time. Why not a few pennies for the blessings from God? This kind of a tax has produced for, at least, one church. It might do as well for yours.

There are many similar plans which an ingenious mind can produce which will keep to giving and avoid commercial schemes. Do not give up the effort until every effort has been made. The collapse of stewardship would be one of the major losses of the depression. We should not permit our churches run after "easy money." At least, not yet. For there are still giving possibilities through the laws of stewardship.

## Canadian Combatants Melt Their Medals

Stripping the so-called "victory medals" from their coats and tossing them into a "tin derby" as they filed past, three hundred Canadian veterans at Stamford, Ontario, dramatized their conviction that the war in which they had earned those decorations had not brought victory, and that no war can. Wounds and debts remain, but the anticipated fruits of valor and of victory have not materialized. The chairman of the medal committee of this post of veterans—all that are left of a regiment—put it this way: "They (the medals) stand for victory in the war that was to end war. The whole world is preparing for war right now. Victory is an empty phrase. We, the victors, have as many cripples as the enemy. Our debts are as high, debts our grandchildren will be paying. . . . The victory medal is empty. We have all lost." To carry this message, one medal will be sent to each of the twenty-one combatant countries, as a contribution toward the war debts, with this letter: "The victory emblems we surrender, one to each nation,

are to be melted down with all the other rewards of armed conflict." Since the medals are of bronze, the intrinsic value of the medal will not constitute more than a modest "token payment" toward the debts, but the voluntary surrender of them is a token of deep disillusion with war, a complete devaluation of its glories, and a renunciation of it as a means of attaining security or peace or any other good thing. The men who make this declaration are not men who learned about war in Sunday school or from the teachings of pacifists, but men who learned in the hard school of experience. Elderly patriots beyond the draft age will find some difficulty in answering their argument by an appeal to the old catch phrases.—Editorial in *The Christian Century*.

## Crucifying Jesus

The ideal Christian church is not the one with the greatest wealth, with the finest buildings, with the best educated people, or with the most brilliant minister. The ideal church is one in which all its members are consistent followers of Jesus Christ, who put the kingdom of God first in their lives and who are therefore effective soul-winners for Jesus Christ. In the ideal church it is true of each Christian: "He first findeth his own brother."

One reason why Christianity spread all over the then civilized world within the first 300 years is that most Christians were missionaries who felt themselves sent by God to win their relatives and neighbors to Jesus Christ. The great historian Gibbon (not a Christian), assigns as the first cause of the rapid spread of Christianity the fact that it became the most sacred duty of a new convert to diffuse among his friends the inestimable blessing which he has received. The rank and file of the church membership went about proclaiming Christ. Have you spoken to another about becoming a Christian?

Doctor Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping post, and a soldier was scourging him. He saw the whip in the soldier's hand with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. As the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and bloodstains it left behind. When the soldier raised his hand to strike again, the dreamer rushed forward, intending to stop him. As he did so the soldier turned around and the dreamer recognized himself.

We often think how cruel those men must have been who scourged and crucified Jesus. But remember that whenever we do wrong we cause the heart of Jesus to bleed with sorrow and pain. It is doing wrong when we do not all pull to-

gether for God and his kingdom, our church.—*Detroit's Beacon Light*.

## The Character of Religion

It is important to insist upon the truth that religion is a personal relation to God, and the Christian religion a personal relation through Christ to God, because other ways of defining it have led to confusion and, it may be feared, to a good deal of unreality among those who have been brought up to be religious, but have never really understood what religion means. Writers who have either lost belief in Christianity altogether or accept only vaguely and in part the full creed of Christendom, often seem unaware of what religion really is and how to seek it. And the whole process of apologetic controversy becomes confused because the disputants begin, so to speak, at the wrong place. They do not start with the relation and expound it, and then discuss whether it is most likely to be a real relation or a delusion of the imagination, and go on to arrange the whole body of Christian apologetics by way of support to the proposition that the experienced relation is a reality and not a dream; they begin, on the contrary, by arguing this or that part of Christian theology as though it were a proposition to be proved, and if proved, to be accepted, and that religion would somehow or another spring out of that intellectual acceptance. But this way of presenting the matter is not the way in which the human mind does, as a matter of fact, commonly become religious. The most that such a way of proceeding can really do is to make a man try after religion, and it very seldom achieves even this. A great sorrow, a vivid sense of the difference between good and evil, and of the appalling power of sin—these things are much more potent to make people try and find religion by actually entering into the religious relation than any intellectual argument. Even mere assertion, if it be obviously sincere and confident, does much more to induce the doubting to make trial of the religious relation than a process of reasoning. And those, again, who are satisfied with a certain standard of godly conduct and suppose that that is all that matters in the religious life, are the enemies of their own happiness. It may well be that such lives, when they are thoroughly lived, are sufficient to make a person have that desire for approach to God which is, I suppose, the essence of salvation. But a merely moral life is certainly not sustained by the comfort, peace, and joy of the true religious relation. Those who are satisfied with what they call a straight and honest life do, in fact, walk in desert places, and, whatever mercies they may hereafter receive from God, do not now know the quenching of the inward thirst which man has for God. They may be righteous, but they are not happy.—Lord Hugh Cecil, in *If I Could Preach Just Once*.

## The Readers Say---

### A Tribute to W. A. McDowell

My heart was indeed made sad when I read in the last *Herald* of the passing of our dear brother, Willis A. McDowell.

We had the honor of having him present with us during the sessions of the Order of Evangelists at the late General Conference. He seemed to be very feeble, but his mind appeared as bright and active as ever. However, I for one, did not realize that he would be taken from us so soon; he will be greatly missed by his brethren of the Order as well as by many of the Saints.

Brother McDowell was a wise counselor, and was highly appreciated by his associates in the ministry and elsewhere. He was a man of integrity and very dependable, which characteristics count for much with God and man. He was much beloved by his brethren in the ministry.

The writer first made the acquaintance of Brother McDowell about forty-five years ago; there was just a few days difference in our ages, I being born on the second day of June, 1856, and he on the twenty-first of the same year.

On the day of Brother McDowell's funeral I was celebrating my seventy-eighth birthday with a family dinner, having with us my three daughters, their husbands, and six grandchildren. Had I been aware of what was taking place in Independence the happiness of the occasion would have been much marred for me.

The grim reaper has been very busy within the past two or three years, taking from among us quite a number of old-time friends and acquaintances in the ministry, those whom we had learned to love and honor by reason of their integrity and faithfulness as well as the great sacrifices they had so willingly made in the interest of the church of God.

Numbered among these are such men as John Gresty, William H. Greenwood, J. W. Peterson, John M. Terry, O. J. Hawn, Samuel Twombly, and Brother Bailey, as well as others.

As we contemplate all this we are reminded of the saying, "In the midst of life we are in the midst of death." Therefore, it behooves us all to be ready for the change, for come it will, sooner or later. There are very many of us, who, by reason of old age, are standing on the verge of the grave, as it were, waiting for the summons.

May the Lord bless and comfort our dear Sister McDowell and family as well as all others who have been called upon to part with loved ones, with that Spirit that emanates from God which brings peace to the soul in our great sorrows and deep troubles.

Yours in gospel bonds,  
GOMER T. GRIFFITHS.

### A Boy Is Restored to Health Through Prayer

I receive much pleasure and benefit from the letters in the *Herald*. I was baptized by Patriarch Richard Baldwin, August 26, 1933. Since that time I have completely changed my outlook on life, and have spent many hours in study and contemplation.

They say a Godlike life will show on a person's features, and to this anyone who has met Brother Baldwin will readily agree. At the time of my baptism, he was dressed from head to foot in spotless white, and he impressed me as something holy.

I wish to relate an experience which happened to an

eleven-year-old neighbor boy. He is not a member of the church but of a good family.

Early last fall he had a spell of fever which brought on several complications. At the least excitement or exertion, his fever would go to over one hundred degrees, and he would be in bed sometimes two and three days at a time. Instead of getting better, he grew worse, and early this spring he began having hemorrhages. He was taken to a hospital in Saint Louis, and examinations showed that he had tuberculosis of the lungs.

After a short time, they said there was nothing they could do for him, and advised his parents not to cross him in any way, for the least excitement would hasten his end. He was brought home, and each night someone had to sit up with him, as he had severe coughing spells.

When I heard how bad he was, I decided to write Brother Roy Remington, of Saint Louis Branch, and ask if they would have special prayers for him. On Thursday morning, the boy's mother said to my wife, "Last night was the first time Jimmy has had a good night's rest for weeks. No one had to sit up with him, and not once during the night did he cough." My wife then showed her the letter we had just received from Brother Remington, saying they would have special prayers for him Wednesday evening.

He never again had to have anyone sit up with him, and now he plays his cornet, rides a bicycle and is running and playing with the other boys.

God does hear and answer prayer, and to Him go all praise and glory.

I ask an interest in your prayers that I may remain faithful, and that God will continue his blessings. My prayers are for all who love the Lord and for Zion's early establishment.

TROY, MISSOURI.

HOWARD E. WELCH.

### Missionaries at Home

The closing work of the conference year in West Virginia, was a conference at Parkersburg, February 25, and one in Wheeling District at Moundsville, March 4. The next day we started west, anxious to see our home again after an absence of almost two years, but saddened at leaving many Saints and friends whom we had learned to love.

The severe weather had moderated, so we made the trip in comfort. Stopped at Peoria, Illinois, to visit our daughter and family, and reached Nevada, Missouri, March 16.

Our home has been rented for almost five years, and we made arrangements to occupy it after General Conference, and spent a while visiting relatives, Saints, and friends.

Tuesday morning, March 20, we were told that there was to be a meeting at the church, and we promised to be there not asking the nature of the service. An unusually large crowd was in attendance, and they put on a splendid program, welcoming us back to our home branch. After the program, light refreshments were served. The evening was enjoyed by all, especially by Brother Silvers and myself.

Since General Conference we have spent the time putting our home in order, and assisting in the work of the branch as we could.

One of the oldest branches of this district having been disorganized branch is at Walker, Missouri, where we made Branch, the officers of our branch hold a sacrament service there the afternoon of the first Sunday of each month. The disorganized Branch is at Walker, Missouri, where we made

## The Readers Say---

our home for fourteen years. There are only four members there now, all well along in years, but still faithful to the church they have served so long. They are A. S. Leeper, branch president during the thirty-five or more years of the branch's existence except a little over one year when he was absent; A. Lloyd and wife and Sister Helm.

Walker Branch was never large, but as a mark of their diligence there stands a church building, now unused, and showing the effects of time. While they were all physically able, it was seldom one was missing from a service there. Meeting with them now is an inspiration to do our best.

Nevada Branch is not large, but under the leadership of Elder W. E. Reynolds, president; Elder J. W. Noyes, pastor, and Robert Russell, priest, in charge of the church school, it is holding regular meetings including prayer service Wednesday evening and Religio Friday evening.

The women's department is also making their contribution. Some of the young people, together with a few older members, have a nice orchestra the music being under the direction of Mrs. Mabel Braden.

Last Sunday night (June 3) Elder J. Charles May was with us and delivered a splendid sermon. Other speakers have been Brother Russell, Brother Noyes, and A. C. Silvers. Anyone coming to Nevada, will find a welcome at our chapel, corner Allison and Elm.

NEVADA, MISSOURI.

MRS. A. C. SILVERS.

### Testimony in Brief

May I contribute to the *Herald* a brief testimony of God's goodness and mercy to me? He has blessed me many times. Even when I have been negligent or careless, he has been near. When perplexities have troubled me, as they do everyone, I have realized that it was time to get closer to my Master.

In these times when we are surrounded by problems and difficulties, I believe that all who profess the name of Jesus our Lord and Christ, should strive to follow him. We should be prayerful and obedient and true to our ideals.

Will you pray for me that I may be found doing the will of the heavenly Father?

OSCEOLA, IOWA.

M. B. OLIVER.

### When We Learn to Pray

I wonder how many people are lifting their hearts up in prayer to God asking for some special blessing. Perhaps it is in behalf of a loved one or some personal gain. Many are looking to him as the drouth continues over the land. Always, when in need or distress, we know and recognize a supreme power that has cared for us in times past. Some exercise more faith than others because they have more closely observed the blessings given to humanity.

Many times we desire a certain thing and because our prayer is not answered immediately, we become insistent. We demand our own way, forgetting God's will is to be done and not ours.

If we could only have faith to carry on and believe the words of Christ when he said that not even a sparrow falls, but the heavenly Father knows. If God cares so for the birds, surely he cares for us.

I find that I receive a greater blessing when I return thanks for the good things received in the past. Our heavenly Father expects us to pay according to our ability.

Should we wait for a blessing from heaven before we make an offering? If so, Abraham erred when he started to offer his son as a sacrifice. No doubt he prayed that he would be spared the trial, yet with faith in his heavenly Father he proceeded to carry out the command.

When we face some test, I wonder if we are willing to say, "Thy will be done." I believe when we learn to pray, we will then learn how to live as we should. I ask an interest in your prayers.

DENVER, MISSOURI.

A SISTER.

### The Holy Spirit, the Common Mark

The indwelling of God's Holy Spirit is the common mark of all believers in Christ. It is the shepherd's mark of the flock of the faithful, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God which separates them from the dross and mass of false professors. It is the king's own seal on those who are his peculiar people, proving them to be his property. It is that which the Redeemer gives his disciples as a pledge of the redemption to come.

The Holy Spirit is not the drapery with which divine truth may be clothed, but it is the truth itself, the truth which is the instrument of the Spirit's power. Truth is the sword of divinity, and it is the sword which does the work, not the scabbard in which the sword is sheathed. The scabbard may be finely fitted and beautifully embellished, bound with the finest gold and glittering with jewels, but it is not the scabbard that brings victory; it is the drawn sword wielded by Him who is powerful and just, which is quick and powerful and pierces even to the dividing of soul and body and the discerning of the thoughts and intents of the heart.

The Holy Ghost is our chamber counselor who advises, instructs, comforts, and gives us courage to address ourselves to God.

MUSKEGON, MICHIGAN.

ARCHIE WHITEHEAD.

### Small Group Looks Zionward

The Lord has been very kind to me and my household, and I feel that I owe him my very best. Many times I have fallen short of that, but even in my shortcomings he has cared for me.

Our little group still desires to do what it can in bringing about the redemption of Zion. We have much opposition, and ask the prayers of all in our behalf. The aid of our district officers is much appreciated, and we pray God to bless them.

Apostle M. A. McConley has been doing much good and giving much help and encouragement in his trip through the South. Though I have not been privileged to hear him, I hear good reports of his visits here and there. May the good Lord help us to move Zionward.

BREWTON, ALABAMA.

O. A. MANNING.

### Request Prayers

In order to put the requests for prayers in the last form of the *Herald*, and thus to print them as early as possible, we are transferring them to the "Briefs" columns in the News Department. Will our readers kindly look for them there? Thank you.—Editors.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Does repentance release one from obligation to pay debts previously incurred?*

True repentance, the kind that God requires, includes sorrow for the sins done, firm resolve to cease doing them, and the making of restitution for any wrongs committed against another so far as such restitution is possible. If one incurred debt by some dishonest means repentance would require that he ask forgiveness of the one wronged and also pay back in full, including reparation for any damage done. If, however, the debt was honestly incurred, there would of course be no need to ask forgiveness for having done so, though the debtor should pay the amount owed as soon as it becomes due. If impossible to pay when due, he should go to his creditor before it becomes due and make arrangements with him for such extension of time as becomes necessary, but no longer.

A debtor has no legal or moral right to put his creditor at a disadvantage and perhaps a great loss by failing to meet his obligation to him as agreed. But in case unforeseen circumstances have intervened and made it impossible to pay at the time agreed upon, it is his duty to notify his creditor of the fact as soon as he becomes aware of it, and to make such arrangements with him as may be practical. The creditor may be depending upon the amount due him to meet his own obligations, or for some necessary use, but even if he were not it is his right to expect the debtor shall keep his word in making payment. The debtor's standing with business men and with his community depends upon his promptness and reliability.

*Explain 1 John 1:7 about Christ's cleansing blood.*

From the days of Adam, when Abel is declared to have offered the "firstlings of his flock," the first-

born lamb was offered in token of the sacrifice and atonement of Christ. The blood "is the life," says the sacred word, and the blood of Jesus symbolized his life, which was pure, holy, and perfectly dedicated to God in the service of mankind. The completion of his work in the yielding of himself as a sacrifice was marked by the shedding of his blood, of which the firstborn lambs offered for ages were symbols. Hence, just as those who came repentant and made sacrifices of the lamb in ancient times were promised remission of sins through this token, so those who come repentant and receive the sacrifice of Jesus obtain forgiveness.

Some of the blood was sprinkled upon the altar when the sacrifice was made, as a token of cleansing from sin, the blood being the life. This is implied in the statement of John as previously cited. But this has a deeply spiritual meaning that should not be overlooked. When one offered a lamb he made a sacrifice of it, aside from the offering of its life, for it must be the firstborn of the flock and without blemish. This indicated an expiation for sins committed, and this expiation principle applies also to repentant believers in Christ, without which the cleansing from sin is not promised.

*How old was Mulok when the people of Zarahemla came to America?*

So far as I recall, the name of Mulok is mentioned but once in the *Book of Mormon* (279:78). The record indicates that he and his associates were the ones who colonized the land there mentioned, yet it is distinctly stated (562:129) that the son of Zedekiah, named Mulek, was brought by the Lord into that land. This was the time when it was colonized, as stated elsewhere (201:26), by the people of Zarahemla who came from Jerusalem when Zedekiah was carried a captive into Babylon (cir. 588 B. C.).

These facts appear to show that the spelling of the name *Mulok* may be an error, in which case it should be *Mulek*. Of his age we know nothing, though some have suggested more or less uncertain opinions in the matter. The genealogy is said to have been written (202:33), but "not in these plates."

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Columbus, Ohio

#### Third Church, South Wheatland Avenue

This congregation was wonderfully blessed during the month of May.

On February 11, Sunday school officers announced a contest, that all who attended Sunday school regularly for a period of three months would receive a bronze pin, and for each three months thereafter with a new pin for attendance record. At the end of twelve months a gold pin would be presented.

At the sacrament service, May 6, a good spirit prevailed to bless all those present. In the evening, Pastor F. C. Welsh occupied the pulpit.

May 13, Mother's Day, the Sunday school was in charge of the mothers. At the close of the service the young people sang "Mother's Prayers Have Followed Me."

At the morning service four young men of the priesthood gave short talks on the "Value of Mother." Each mother present was given a carnation. In the evening District Missionary John R. Grice talked on "The Value of Motherhood."

The priesthood has been busily engaged in presenting the gospel in various homes. Many sick people have been visited. They are endeavoring to find homes that are open for cottage meetings. The ministry have been instilled with the missionary spirit and this has been of influence in spreading the gospel in many parts of the city.

Speakers during the month have been Elders John R. Grice, F. C. Welsh, William P. Vickeroy and Priest Dougherty.

The slogan of this congregation is "Press onward to our goal, and give a helping hand to others on our way."

### Parsons, Kansas

#### Spring River District Young People Meet

Approximately sixty young people of Spring River District once again enjoyed a monthly get-together. Tuesday evening, June 5, they gathered at Forest Park, for a lawn party. The Parsons young people, assisted by Brother Albert Cobb, district young people's recreational leader, furnished splendid entertainment consisting of a short program and many recreational games. These were followed by a delightful picnic lunch. Inspiring short talks were given

by Brothers Amos T. Higdon and Albert Cobb.

The next meeting will be held at Lakeside Park between Webb City and Carthage, Missouri, July 4, and will take the form of an all-day celebration, starting at 9:30 a. m. and adjourning sometime in the late afternoon. Brother Albert Cobb has promised a full day of entertainment. Everyone is invited to attend.

### Versatile Willis Shrock

#### Press Story Commends Michigan Worker

"Brother Shrock has been pastor of Beaverton Branch for a long time, and is loved by all who know him both in and



WILLIS SCHROCK

out of the church," writes a fellow worker of Beaverton. And a press story printed in the Gladwin County Record, confirms this opinion. Here is the story:

"Some schools are noted for their athletic teams, and others are noted for other outstanding accomplishments, but the Beaverton Rural Agricultural School is noted for its janitor. The word 'janitor' to the ordinary listener, is a person employed by an organization to sweep the building and look after the heating problems. In Beaverton the word 'janitor' means much more.

"In Beaverton the word means Willis Shrock, a man who has held this position for twelve years in the Beaverton school.

Willis is more than a janitor. He fills the pulpit in the Latter Day Saint Church on Sunday mornings. When time for the collection plate is to be passed, he takes his violin and provides music for the deacons.

"On Monday evenings he appears in the Beaverton Rural Agricultural School Band and occupies the position as the baritone or bass horn player in band practice. On Tuesday evening for P. T. A. Willis is usually depended upon to offer the invocation. Wednesday evening is church evening in Beaverton; and, after the church program the young people do not feel like leaving for home without a few amusing selections from Mr. Shrock—his 'Boom-Boom Song' or some other popular selection.

"Thursday, Friday and Saturday are off days for Willis, except for his regular duties as janitor and chief engineer at the school, taking care of occasional funerals and never missing up on a wedding if the bride has a come-hither look. Willis finds it impossible to leave Beaverton on Saturday, for he is depended upon for the band concerts that are put on every Saturday evening during the summer months.

### Tulsa, Oklahoma

#### Save Money for Church Bonds—Pay on Local Debt—Sponsor Many Activities

As guests come to worship with them, Tulsa members had Apostle Roy S. Budd, Bishop L. F. P. Curry, Bishop G. L. DeLapp, and Elder A. E. Stoff for the sacrament service May 6. This was a spiritual hour, and afterward a short business session was held.

The pastor presented a program from the branch finance board by which, over a period of six months, local Saints are to purchase with weekly savings a church bond as an investment with a small interest. This plan was approved by both of the Bishops who talked in its favor as did many others. Tulsa Saints believe if the members will take up this plan, they will soon be able to carry the church indebtedness, lay up savings for themselves, and the sooner liberate the church from debt.

The young people, too, are glad to do all they can to help. One young woman promised the Lord if he would bless her in her work that week, that she would give all she earned over her salary, to pay on a bond, for she wanted to purchase one. The next Sunday she was

## Briefs

### Sacramento Keeps Financial Law

At its first inventory meeting several weeks ago, Sacramento Branch, California, counted fifty-seven inventories deposited on the table. Twenty-three paid tithing at the time. Encouraged by these results, officers decided to make it a statement meeting in the future, and have it an annual affair. Since that time, many more have filed their inventories.

Auburn Mission filed more than one hundred percent as two heads of families, nonmembers, filed their inventories along with the rest.

### Beginning of the End

He who is silent is forgotten; he who abstains is taken at his word; he who does not move forward falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater, grows smaller; he who leaves off, gives up; the stationary condition is the beginning of the end.—Amiel.

### Father and Son Preach at Birmingham

Late in May, Elder Charles Cousins, of Clay Cross, England, and son, Herman, visited the branch at Birmingham. The son preached in the morning and his father occupied the pulpit in the evening.

### Annoyances

Be master of your petty annoyances and conserve your energies for the big, worthwhile things. It isn't the mountain ahead that wears you out—it's the grain of sand in your shoe.—Service

### Elder Harold I. Velt at Silvertown

Elder Harold I. Velt began a new series of lantern lectures, with Australian pictures accompanying his serial story, "Where, Why and How I became a Latter Day Saint," in the Silvertown, Washington, Congregational Church, the middle of May. These pictures were followed each evening by a chart lecture illustrating fundamental principles of church organization, ordinances, and doctrine as specified by the Lord for the salvation of souls.

Brother Velt has made a circle of friends for himself and for the church at Silvertown in his missionary work. His efforts there always win favorable press comment as well as the interest of numbers of townspeople.

happy to hand over to the pastor a sum of \$25.40. This she had made above her regular salary. The bonds are twenty-five dollars each.

Those of Tulsa Branch who attended the General Conference in April, returned a more consecrated band, eager to sacrifice and do more than their part if possible. The pastor's first sermon after his return was delivered under the power of divine inspiration to the extent that all present felt the spiritual influence which lifted them to the heights where spirit communes with spirit and peace is found. His closing words were prophetic in utterance: "Have no fear, my people, Zion will be redeemed."

Tulsa members are thankful that Brother Lancaster was returned to Central Oklahoma District.

May 1, the Ojuawa Club sponsored a carnival for the benefit of the local church debt. A marionette show was one of the features. A trio of girls who have been featured on the radio this winter, and the girls' sextet gave a play. Some two hundred attended the carnival and the club made over forty-six dollars.

On Mother's Day this branch had a fine crowd out to hear Pastor J. E. Lancaster's sermon. The first part of this sermon was addressed to those in the congregation who wore the red rose; the second part to those wearing a white flower. At the conclusion the ushers gave to each group of mothers a poem appropriate to the red or the white. The exercises concluded with a scene of the mother of Jesus forgiving the traitor of her son in the presence of the mother of Judas.

A special service for the young people was enjoyed May 20. A white ribbon was pinned on all persons under thirty who promised to remain for the eleven o'clock service. The seats were marked off with white ribbons, and the ushers held them until the young people were seated in the center of the church. Then for twenty-five minutes Brother Levi Skinner talked to these young hearers on "Keeping the Faith."

Commemorating Memorial Day, the pastor called attention on Sunday, May 27, to the joys of the life beyond this mortal realm. He did not speak of those who have gone before us as dead, but as promoted to glory with God and higher life.

That same evening the Temple Builders had a candlelighting service. Two candles burning on the altar, the girls marched forward with lighted candles and pledged allegiance to God and his church. This service was followed by a message from J. L. Lancaster, father of the pastor, who, despite his seventy-six years, teaches a class every Sunday and preaches when called upon.

Sister Hazel Cunningham, head of the women's department, announced and sponsored a dinner and play May 22 for the benefit of the local church debt. The Dramatic Club of Tulsa University fur-

nished a play forty minutes long. As a result of this event the department was happy to present the finance board a sum of forty-seven dollars.

Several new members have been added to this branch, and more are soon to follow.

Pastor Lancaster knows how to keep all departments busy and each member happy at his task. God has blessed Tulsa Branch in more ways than one.

Visiting elders who have preached here lately were Elder A. E. Stoff, the new district president who preached his first sermon in this district at Tulsa, May 6, and John A. Robinson, of San Antonio, Texas, who preached May 13.

## Sacramento, California

### Active in Good Works

A rummage sale held recently by Brother and Sister S. M. Reiste and others, netted the branch \$127.25 to apply on paying for their new church building.

Almost to a man the priesthood of this branch and locality were in attendance to profit from the instructions given by President Floyd M. McDowell in his visit there last winter.

Among the guest speakers at the quarterly Friday evening gatherings have been Rabbi Norman Goldberg; Mrs. Hugh Bradford, National President of the Parent-Teacher Association; John B. Matthew, instructor in arts, Sacramento Junior College; Miss Marjorie I. Graham, art department of the same. Sister Gertrude Bidwell secured the speakers as a part of her work in the field of religious education for the local group.

At the inventory meeting (the first in the branch) fifty-seven inventories were deposited on the table. Twenty-three paid tithing at the time. It was decided to make it a statement meeting in the future and have it an annual affair. Since that time many more have filed their inventories. Auburn Mission filed more than one hundred percent as two heads of families, nonmembers, filed their inventories along with the rest.

On February 4, last, Sister Inez Augusta Honeychurch was united in marriage to Mr. Clarence Leland Quinn. It was a beautiful wedding, the church was full. A lovely spirit present. The pastor officiated. They were attended by the bride's brother Ives and Miss Rose Ida Dawson. After the ceremony, a wedding breakfast was served at the bride's home.

February 18, the first junior stewardship certificates were awarded by Elder E. C. Burdick to Dorothy and Melvin Sabin and Leroy Burdick.

The branch was made sad by the passing of Sister Wilma Melchoir Beckett on March 4. This sister left her husband and three small children.

On April 1, Marlene Ann Powell was blessed by the pastor and Elder S. M.

Reiste and on the same day Brother Lawrence McDonald baptized Miss Mavis Dungan and Mrs. Ida Dungan her mother. These were very good workers in our branch even before they entered the kingdom. They can now work with a knowledge of God's approval of their efforts.

Elder J. L. Bussell and Pastor W. H. Dawson held a week's series of meetings at Stockton, starting May 13. This required a hundred miles of motoring each evening after the day's work. Friday evening, fifteen of Sacramento Branch Choir, under the direction of Sister Birdie Clark, went to Stockton and sang for the Saints.

Thirty-one Saints from Sacramento motored over to Irvington, one hundred and fifteen miles away, by 8:00 a. m., May 30, to join other Saints in cleaning up the reunion grounds for the reunion to be held July 20 to 29.

Local Saints have missed several workers from their meetings recently. They have been busy in their work in other branches and localities. Elder E. C. Burdick has been visiting branches in the interest of his spiritual ministry regarding finances. Sister Hazel Blohm has been traveling here and there in the interests of religious education. Brother J. L. Bussell and Joseph Ensley have visited Stockton and Auburn; Priest Jabez Elam has been helping at Auburn. The pastor has visited several of the branches in the district and preached for them. Elder Roy C. Barmore and family attended General Conference, and Brother Barmore enthusiastically told Sacramento Branch of his marvelous experiences.

Priest J. B. Dawson has been assisting in looking after obtaining speakers for the services and as superintendent of the adult group.

A lovely spirit prevails here. The congregation has been addressed by the gift of prophecy seven times in the last few months. Many of the sick are healed by administration. Some are near the kingdom.

## Houston, Texas

### Looking to the Hearne Reunion

Branch and district officers are busily engaged in making arrangements for and stimulating interest among the members in the district conference which will convene at Hearne, July 13 to 22 inclusive. They are looking forward with a great deal of pleasure to this reunion, and are expecting Bishop L. F. P. Curry, Apostle R. S. Budd, and Missionary Howard and Missionary Lee Quick to be present at least part of the time.

Children's Day was observed at Houston with special programs presented by the children, in charge of Mrs. Crete Arnold, supervisor of the children's department. Brother J. V. Suggs, who has been holding junior church services for

them gave an interesting talk. His work has been very effective. Following the program a short talk was made by A. V. Arnold.

Sister Jim Hobbs, of near Fairbanks, is very ill in Memorial Hospital, at Houston. Her husband is also in the same hospital with both arms and one leg broken, as a result of his airplane crashing with him last week.

Sister L. Kinsfather, who has been in the hospital recently, has now returned to her home, and is reported as improving rapidly.

Sister Christina Veale, mother of Sisters I. L. Snedeker and R. V. Post, passed away recently and was laid to rest in Forest Park Cemetery.

## Kansas City Stake

The bimonthly Sunday afternoon educational meeting was held June 10, at Central Church. The teachers of this class are Elders R. L. Bishop and J. A. Koehler.

The following summary of notes of the Kansas City stake business session, held May 18, is of interest to the general church. Recommendations for ordination to the various offices by the stake high council are as follows: James N. Curtis, of Central Church, elder; Herbert Irvine Luke, of Quindaro, teacher; Charles Graham, of Quindaro, Meredith Mader, Herbert Hepworth, and Lyal Higdon all of Malvern Hill, priests. Appointments for officers in the churches were made and all stake officers were retained by vote. A report of the financial and religious education department was also read.

### Central Church

Preliminaries for Central representatives in the coming Stake O. B. K. declamatory contest were held June 14. Rebecca Dunn, senior entry, Lenore Christy, junior entry, Hugh Bland, oration, Kenneth Simms, and Larry Siegel, debate, were chosen. The judge was Miss Elizabeth Sartin, teacher in Kansas City, Kansas.

At the annual election of Central O. B. K. cabinet officers, Genevieve Burgoon was chosen counselor; Kenneth Simms, vice counselor; and Iris Rush, secretary and treasurer.

Children's Day baptisms were taken care of at the worship period June 10, when fourteen boys and girls and one adult joined the church. The service was a beautiful one. Pastor Cyril E. Wight performed the baptisms while the organist played a medley of quiet hymns. Elder J. A. Gardner gave a short explanation about the baptismal ceremony in the church. The congregation was happy to welcome the following candidates, John Pritchard, Billy Rush, George Rush, Patricia Hull, Robert Hull, Charles Denny, Charles Cravens, Betty Bowen, Wilma Jean Bowen, James Stratton, C. A. Shockley, Byron Gates, Charles Blomquist, and Mr. William

## Briefs

### Ninety-two Baptisms at Independence

Ninety-two children and adults were baptized on Children's Day, June 10, at Independence. Prebaptismal classes led many to accept the truth of the gospel, and the large majority of the candidates were boys and girls. Baptisms are reported as follows: Stone Church, 23; Second Church, 20; Walnut Park, 16; Enoch Hill, 7; Spring Branch, 9; Englewood, 10; Liberty Street, 5; and Sugar Creek Mission, 2.

### Courtesy

"My boy," a father advised his son, "treat everybody with politeness, even those who are rude to you. For remember that you show courtesy to others not because they are gentlemen, but because you are one."—Alabama "Times."

### J. Charles May Closes Series at Mount Vernon

Elder J. Charles May recently closed a successful series of missionary services at Mount Vernon, Illinois. Two were baptized May 27, and on Decoration Day, five more were led into the waters of baptism.

Elder May was also busy in this branch in February, holding a sixteen-day series. They appreciate his good help.

### "Noise Is Waste"

All noise is waste. So cultivate quietness in your speech, in your thoughts, in your emotions. Speak habitually low. Wait for attention and then your low words will be charged with dynamite.—Elbert Hubbard

### C. Ed. Miller Takes Leave of Absence

"We are glad to welcome Elder C. Ed. Miller to this section," writes E. B. Hull, president of Pittsburgh District. "He will be here for a time, making his home at Washington, Pennsylvania." Brother Miller visited Pittsburgh Branch on Children's Day.

Several weeks ago Brother Miller took a leave of absence from his work in the Graphic Arts Bureau, and left Independence to join Sister Miller who is caring for an invalid sister in Pennsylvania. Meanwhile he has left the bureau in the capable hands of Mrs. Rose Paiste.

Grundy. The confirmation took place at the eleven o'clock service.

The evening service, June 10, consisted of a program by the C. W. A. Negro Jubilee Chorus, under the direction of Marie C. S. Lillard, dean of music at Western University, Kansas City, Kansas. Miss Dolly Brown, soprano, sang two delightful solos. The chorus gave a most interesting concert of Negro spirituals, possessing the excellent rhythm and enthusiastic interpretation characteristic of their race. Brother J. A. Gardner, gave a short talk.

The marriage of Miss Lucille May Sandy, daughter of Mr. and Mrs. Lott Sandy, of Kansas City, to Mr. Frank D. White, son of Mr. and Mrs. A. D. White, of Independence, took place at eight-thirty, Saturday June 16, at Central Church. Pastor Cyril E. Wight read the service. Mrs. Hazel Scott Withee played the organ prelude and Lillian and Lynn Sandy lighted the candles. Mrs. John Isaacks sang "Because" and "I Love You Truly." A trio number, "The Rosary," was rendered by the organist, Mrs. Withee, violinist, Mr. Arthur Storms, and harpist, Miss Elinor Smith. Miss Sandy was attended by Miss Ruth White sister of the bridegroom, as maid of honor, and the bridesmaids were Miss Byrna Sandy, Miss Marguerite Givens, and Miss Meriel Sandy. Paul White acted as best man for his brother. The ushers were Lawrence Sandy, Morris Rodell, and Doctor E. P. Nelson. Little Nora and Norma De Vol, were flower girls, and little Patty Frendenberg was the ring bearer. Mr. and Mrs. White will make their home at Independence.

### Quindaro Church

The hot summer months do not seem to hinder the zionic program of this congregation. Every department is taking on added activities in conjunction with H. A. Higgins, not only to supply ample spiritual strength, but also to help meet the immediate financial problem of the Kansas City Stake. The women's department, men's department, and the T. A. D. Organization are considering plans by which they can collectively help care for this added task.

The O. B. K's have recently organized their volley ball activities for the summer months. Martha Gaunce has been selected to captain the young ladies' team, as a result of her past experience and splendid playing on last year's team. Donald Graham has been chosen as captain of the men's team. Due to his experience and ability as a player, the O. B. K's are expecting much of him in leading his team through a successful season.

Joe Davis, recently called to the office of deacon, has accepted the difficult task of caring for all recreational properties and scheduling all forms of recreation that will take place on the church property. Leonard Graham has been selected

to assist Brother Davis in conditioning the grounds.

The following young people enjoyed a picnic at Wildwood Lake on Decoration Day: Martha Gaunce, Sophia Van Boskirk, Aileen Pemberton, Alice Baker, Ethel Hicklin, Leonard Graham, Eddie Baker, Donald Graham, Everett Gaunce, Chester Van Boskirk, and Charles Graham.

Mrs. H. A. Higgins is still instructing the *Book of Mormon* Class which has been meeting weekly the past nine months. As a result of her untiring efforts and her keen understanding of the book, she has made it possible for many of the young people to appreciate and love the church more than ever.

### Heathwood Church

Upon arriving at the church Wednesday evening for prayer service, June 6, the former pastor, Brother John Tucker, and his family were greeted by a large group of Saints and friends.

After the prayer service, Brother Frank Freeze conducted an appreciation service for Brother Tucker. Piano numbers were rendered by Edith Quinley and Sister Edith Post dedicated an appropriate reading to him. Brother and Sister Freeze played a medley of sacred selections on the harmonica and guitar. Many of the Saints expressed their appreciation for the service he had rendered to them during the nine years as their pastor. Brother Freeze, for the group, presented to Brother Tucker, a Parker pen and pencil set with his name engraved on it. Refreshments were served and the Saints departed after singing "Blest Be the Tie That Binds."

Sunday morning during the sacrament service, Brother C. D. Jellings introduced the new pastor, Elder David White.

In the evening the group participated in a welcome service for Brother and Sister White and family. Welcome speeches were made by Brothers John Tucker, Clair Green, Frank Freeze, in behalf of the adult division; Clarence Tyree, for the young people; Blanche Green, for the children, and Sister J. L. Johnson for the choir and orchestra. The orchestra played two selections, the choir sang, and the ladies' quartet sang a number. Avis Tyree played a violin selection and Edna Freeze sang a soprano solo. Marjorie Johnson represented the children singing "An Evening Prayer." Brother White made the closing remarks, expressing his appreciation of the service and accepting the challenge to do all in his power for God's work.

Don't drift along in a fool's paradise. Think. Go ahead and think. I dare you to think. Don't be afraid. Think. That is what God gave you a brain for. Think deeply and with all the ability you have. It is only in thinking that we have any hope.—Dr. Harry Rice.

## Independence

To a large and appreciative congregation, President Elbert A. Smith preached his first sermon of the series on the Campus Sunday evening. His subject, "The Old Jerusalem Church," proved to be most interesting and educational. The Church of Christ was not built in a short time. Before the construction began, a blueprint had to be made, and after all the details were finished, the building of the old Jerusalem church was started. Brother Smith gave six characteristics of the church as follows: (1) it was an organic form, organized after a certain pattern; (2) it possessed a certain form of doctrine, that of the apostles; (3) it had authority and power; (4) it had certain gifts of blessings; (5) an economic system under which the poor were administered to; (6) it had much joy. In these six ways, we today can help Christ to build his church.

Elder Herbert Barto was in charge of the services, assisted by Elder A. K. Dillee, of Second Church. A cornet quartet and piano accompanied the congregational singing. A special solo was sung by George Anway, accompanied by Mrs. Sunshine Beck at the piano.

Early Sunday morning, a small but consecrated group of young people, representing all of the Latter Day Saint churches in Independence, met at the Campus for an early morning prayer meeting, for the purpose of dedicating their services to President Elbert A. Smith during his summer series of lectures on the Campus. This was a most spiritual meeting.

Pastor John F. Sheehy was in charge of the meeting, assisted by Elder D. S. McNamara and Cecil R. Walker. President Elbert A. Smith was also present, and gave a few short remarks. The testimony of one young man summed up that of all present. He wanted to help Brother Smith in three ways: first, to pray constantly for the Campus meetings; second, to attend each one, not alone, but bringing someone with him, and third, to talk about the meetings to strangers.

### Stone Church

Using as texts the words of Paul to the Galatian saints: "Stand fast therefore in the liberty wherewith Christ hath made us free," (Galatians 5: 1), and the words of Mordecai to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" (4: 14,) President F. M. McDowell delivered a strong and stirring sermon Sunday morning to the Stone Church congregation.

Graphically he presented the conditions of our times—great political unrest, the paradox of economics, general social confusion, the new deal, the capitalistic system in a state of collapse, unemployment, shortening of labor hours, intemperance, the growing superficiality of the age, the appeal of that

which is novel rather than the beautiful and sublime, the growth of collectivism, and the merging of society from a post-war attitude into a pre-war state of feelings. In such times as these a great and grave responsibility rests upon the church which claims to be the Church of Christ. To meet the conditions which surround us, the church needs (1) spiritual vitality; (2) continued allegiance to the truth; (3) sustained righteousness, (4) penetrating intelligence, (5) sacrificial service, (6), a God-revealing manhood, and (7) an increasing, God-revealing fellowship.

Hopeful because of the devotion to Christ manifested by the Saints in the present hour, because of their increasing spirituality, because of the determination of many to keep the law, and because of the advancing host of intelligent, devoted, consecrated young people, Brother McDowell pleaded with his hearers to realize that they have "come to the kingdom for such a time as this."

Music was furnished by the Stone Church choir, led by Paul N. Craig, Miss Elizabeth Smith playing the harp, Robert Miller, the organ. Nelle Atkinson Kelley, soprano, sang an incidental solo, and Miss Smith played a harp number.

More than fifty men of the church in Independence enjoyed a social meeting and a banquet served by the Laurel Club in the lunch room at the Auditorium, Monday night, June 11. This was the opening meeting of a men's club movement designed to promote fraternity and fellowship between priesthood and laymembers. Officers elected to head the club were president, Harold C. Burgess, and secretary-treasurer, Shankland Arnson. The club will meet once a month for a supper and program, and many enthusiastic plans are being considered to carry out the association's purposes. The movement was launched by Pastor Sheehy and a committee of eighteen men.

Miss Ena Mae Woodside, daughter of Mr. and Mrs. I. N. Woodside, of Independence, and R. W. Kramer, jr., son of R. W. Kramer, of Saint Joseph, Missouri, were married at the Stone Church Sunday, June 10, at 4.30 p. m., Pastor J. F. Sheehy officiating. The bride was attended by Miss Marie Bourman and Miss Ruth Grigsby, the bridesmaids, and Jason and Samuel Woodside, brothers of the bride, were groomsmen. The Misses Joy Harder and Alice Woodside, sister of the bride, lighted the candles. After a short wedding trip to the Ozarks Mr. and Mrs. Kramer will make their home at Saint Joseph.

The marriage of Miss Genevieve Williams, daughter of Mr. and Mrs. W. B. Williams, of Independence, and Walter Cannon, son of Mr. and Mrs. M. J. Cannon, also of this city, took place at 4 p. m. Sunday, June 10, at their new home, the service being read by the Reverend F. E. Cary in the presence of the immediate families and a few friends. The bride was attended by Miss Georgia

James, of Buckner, and Ted Snively, of Independence, acted as best man for Mr. Cannon.

Brother Harold Reid returned to Independence June 8, bringing his bride, the former Miss Audrey Sloan, of Bartlett, Nebraska. They were married at the bride's home at Bartlett, Priest Howard Cook, of Independence, officiating. Mr. and Mrs. Reid will make their home in Independence.

Miss Helen Irene Layton, daughter of Mr. and Mrs. J. L. Layton, of Independence, and granddaughter of Mr. and Mrs. J. W. Layton of Nauvoo, Illinois, and Mr. George E. Fender, son of Mr. Ed Fender, of Appleton City, Missouri were married Sunday afternoon at 2 o'clock June 17, at the home of the bride's parents in a simple but impressive service. The ceremony preformed by Elder Ammon White, was witnessed by relatives and a few close friends of the bride and bridegroom. Mr. and Mrs. Fender will move into their own home soon, which is located at 1403 West Van Horn.

### Second Church

Elder O. W. Sarratt was the Sunday morning speaker for Second Church, and his subject was, "*The Power to Substitute Good for Evil.*" The choir, led by Earl Audet, sang the anthem, "*The Lord Is My Salvation,*" Hazel Clow carrying the solo part.

Lawrence Martin, of Enoch Hill District, spoke to the juniors at the same hour, and his topic was, "*Jesus Chooses His Helpers.*" Alberta Queen told the story, "*Timothy, a Follower of Jesus.*" A vocal number was given by two of the junior girls. The story, "*The Boy Who Became a Friend of Jesus,*" was told by Mrs. B. C. Sarratt.

At two-thirty Sunday afternoon six adults were baptized, the confirmation following immediately.

Tonight Group 15 is having a picnic at the Campus.

### Liberty Street Church

Children's Day programs were well presented June 10, and the teachers were pleased with the efforts of the children. In the afternoon five children were baptized in the Spring Branch font. They were James A. McKinney, Beatrice Marie Campbell, Edgar Dan Gard, and Earl Leonard Thompson, baptized by Pastor John R. Lentell, and Betty Louise Walker baptized by her father, Cecil R. Walker.

Following the religio hour in the evening, which was in charge of the young people, the confirmation service was held. Elders John Soderstade, John R. Lentell, J. E. Cleveland and H. J. Thurman officiated.

At the young people's seven-thirty meeting preceding the midweek prayer service an enjoyable program was presented by young members of Gladstone Church, Kansas City.

The Liberty Street Choir, under the direction of Fred Friend, sang at the

junior service Sunday morning. Raymond Wrigley was the speaker. After singing there, the choir sang upstairs for the regular eleven o'clock hour. S. S. Smith delivered the sermon.

At three o'clock that afternoon the choir gathered at the church for a short practice session and then went on a missionary trip to Lees Summit. There after a basket supper, they gave a forty-minute program at the church, and Cecil Walker preached an inspiring sermon. Several members of Liberty Street's congregation accompanied the choir on this trip.

### Walnut Park Church

Pastor Frank McDonald was welcomed back by Walnut Park Saints Sunday, after an absence of three weeks from the city on a business trip.

A nice attendance was reported at the church school session Sunday morning, four hundred and sixty-eight being counted by the secretary. The program following the church school session was furnished by the Swastika Class. The Scripture reading was by Leona Hartman; a girls' quartet composed of Opal Colebank, Grace Wille, Marybelle Sanders, and Leona Hartman sang "*Just for Today,*" and Jessie Anderson read, "*It Isn't the World, It's You.*"

Elder John F. Sheehy, pastor in Zion, was the speaker at the morning service. Preceding the sermon the choir sang an anthem, "*The King of Love My Shepherd Is.*"

It being the opening Sunday of the summer services on the Campus, there was no service at the Walnut Park Church Sunday evening. The religio met at six o'clock, however, and will continue to do so each Sunday throughout the summer.

### Enoch Hill Church

The wedding of Miss Louise McDonald and Hubert Kendall was solemnized at the home of Mrs. Henry Hartman, the bride's mother, Friday night, in the presence of relatives and close friends. The ceremony was read by Elder Arthur Welch, uncle of the bride. Pastor E. A. Thomas offered the prayer. The bridal pair were attended by Mrs. James R. McDonald, matron of honor; Miss Helen Minton, bridesmaid, and two of the bride's brothers, James R. McDonald and Robert McDonald acted as groomsmen. The bridegroom is the son of Mrs. Jupheena Kendall, of Petersburg, Indiana. Mr. and Mrs. Kendall will be at home to their friends at 128 East Walnut, Independence.

On Monday evening eighty-two of the Saints and friends met at the home of Brother and Sister Hartman for a miscellaneous shower on Brother and Sister George Griffin, who were married recently.

A daughter, Patricia Jane, was born to Brother and Sister Gerald Thomas, June 14.

Sister John Jones was chosen to act as historian for the women's department

at the study class Thursday afternoon.

The class taught by Elder Chester Constance, was in charge of the church school worship period Sunday morning. Brother W. L. Young gave a talk and several quotations were read by members of the class. "Keep the Law," was the theme. The class sang, "Blessed Are They That Do," the entire school joining in on the chorus.

Elder Joseph Martin was the eleven o'clock speaker, and he read from Malachi 4. His theme was "The Responsibility of Parents in Training Their Children Spiritually." The choir sang, "Let the Gospel Light Shine Out," and a soprano solo, "Alone," was sung by Miss Pearl Chrestensen.

### Spring Branch Church

The eight-fifteen prayer meeting Sunday morning was a young people's prayer meeting, the third Sunday of the month having been set aside for the young people. This service was in charge of Leonard Roberts and A. L. McLees. Preceding the service, soft music was played and a solo was sung by Ira Weeks. These meetings are well attended and all take an active part.

Patriarch Ammon White, one of the favorite speakers of this congregation, delivered the Sunday morning sermon.

The young people's department are planning a tour to Far West next Sunday, June 24. They hope to visit historical places and branches, present a program, etc. A number are planning to go.

Spring Branch is proud of its volley Ball teams this year. They have a new court at the home of Lawrence Jones. The ground was donated by Brother Jones.

## Southern Ohio Young People's Convention

### Many Rededicate Lives and Talents

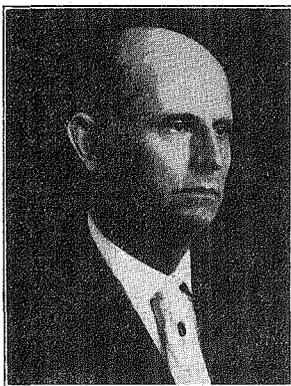
The young people's convention of Southern Ohio District, held May 25, 26, and 27, was remarkably successful. Expenses incident to the entertainment of visitors and the expenses of Apostles R. S. Budd and D. T. Williams were taken care of by the young people of First and Second Columbus churches. And the response of the district young people and those of surrounding territory is to be commended.

Class work in charge of the apostles was splendid. From the opening service on Friday evening until the close of the convention Sunday evening, there was not an idle moment.

Many of those who attended were prompted to rededicate their lives and talents to the things of God. Close attention marked all services, and a lasting impression was given those who will sometime carry the responsibility of church work. Young men sat in the ros-

trum with older officers, and assisted in the services.

Visitors came from West Virginia District, a few from Kirtland, and several from Michigan. On Sunday morning approximately three hundred and fifty people were there.



WILLIAM J. BREWER

William J. Brewer, who passed away May 29, at the Independence Sanitarium, was for several years pastor of Enoch Hill Church. Always he was an ardent church worker, honest, and kindly. He had served in the priesthood since 1904. He held the office of high priest at the time of his death.

## Council Bluffs, Iowa Benefit From Visits of General Church Officers

Open air Sunday evening services for the summer began June 10, at Bayliss Park.

The Southwestern Iowa and Northeastern Nebraska Reunion will convene here from August 24 to September 2. The use of Dodge Park, centrally located and of easy access to members at Omaha as well as to those in Council Bluffs and the surrounding territory has been secured. It is hoped that a large number will camp on the grounds which are ample and very attractive.

Members of this congregation mourn the death of friends and loved ones. Among those who have passed away recently have been Sister Carrie Soderburg, Sister Laura Larson, of Omaha, and Sister Hans Hemingson, of Crescent. The last two named were daughters of Sister Rasmussen, of Council Bluffs.

Elder E. Y. Hunker, missionary to this congregation, was present not long ago, and delivered some fine sermons. Other leading men of the church who have visited here during the last few weeks have been Apostles F. H. Edwards, John F. Garver, and Paul N. Hanson, and Evangelist J. A. Gunsolley. Brother Gunsolley delivered two sermons. Apostles Garver and Edwards urged the priesthood to recognize their responsibility as missionaries.

At a special conference of the district, Brother J. A. Hansen was released from the office of district president.

Elder Amos Graybill was elected to fill his unexpired term. Brother Hansen has recently been ordained to the office of evangelical minister, and felt that he should be left free to carry on the work pertaining to that office.

Among the activities that have been carried on here in the last few months have been a play, written and presented by Sister Eunice Moser, at Easter; a Valentine supper, by the Busy Bees, under the leadership of Sister Laura Larson; an Irish cottage supper, by the Musical Arts Club, Sister W. T. Spanswick, president; a family supper in April, given by the Willing Workers, Sister Carrie DeBar, leader; a May breakfast given May 1, by the women's department, Sister Amy Thomas, leader; a mothers' and daughters' banquet, sponsored by the women's department, at which one hundred and sixty-two mothers and daughters were present; a book review, sponsored by the Harmony Chapter of Temple Builders, Sister Blanche Currie, leader.

## Lakewood, Ohio

### Mourn Passing of Musical Director

On May 31, Sister F. T. Haynes of this branch, passed to rest. On Sunday afternoon, June 3, beautiful Kirtland Temple was filled with Saints from Kirtland District who had come to pay loving tribute to one who during the years had comforted them in times of sorrow, made their troubles easier to bear, encouraged them with words of wisdom, and pointed out by her own beautiful example the path of duty in service to the Lord.

From her early life Sister Elenora Whiting Haynes sensed the importance and the seriousness of being a true follower of Christ, and as a young woman, she was called upon to make a decision between a lucrative position in the musical world and that of being a humble follower of Christ. After praying to the Lord to direct her, she dedicated her beautiful voice to the glory of God and to the benefit of the church.

For two years she was musical director of Kirtland District and for many years she was chorister in Lakewood Branch, imparting her knowledge of the history of music to the Saints, to raise the standard of music appreciation in the church.

Her work in the Sunday school was as inspiring as her other activities. She devoted her time to improving her opportunities as a teacher, and was among the few in the church who have earned the gold seal in religious education. By her teaching she inspired many to worship intelligently as well as spiritually. During the past year she conducted a class in the study of *Jesus and His Message*, written by Sister Christiana Saltyards.

Besides her own many activities, she found time whenever her husband was

called to administer to the sick and the dying, to be at his side, giving words of comfort and hope.

"Surely," writes a friend and fellow worker of Sister Haynes in Lakewood Branch, "our heavenly Father had need of her for a greater work when he called her from a life of such activity and devotion."

## Dixon's Grove, Tennessee

### Joyful Dedication of New Church Building

Sunday I had the pleasure of participating in the dedication of a little church at Dixon's Grove, Tennessee, named after S. E. Dixon, of Lancaster, Ohio.

Thirty years ago Brother Dixon, then an employee in the shops of the L. & N. Railway at Paris, Tennessee, went out to the schoolhouse in this neighborhood and held a preaching service. He had a fair hearing, but was under the necessity of sleeping on the benches in the building for the night which was not a very encouraging introduction. He walked in and he had to walk out.

But on May 20, this year, he came back again as the invited guest of the Dixon Grove Branch, named in his honor, to preach the dedication sermon of their church, recently erected. This time he came in an automobile and many householders were anxious to have him as their guest. As I listened to him earnestly bearing testimony to the same truths he has preached all these years, I discerned that this was a happy occasion both for him and for the congregation. Some of those who heard his first sermon were there now as members of the church.

One sows, another waters, but it is God who giveth the increase. So it was here. Through the years, Brother Dixon came again at times, and the missionaries of that time, gave some attention to the work but without definite results until in the last year or so, Elder O. S. Caldwell, of Paris, a local elder, has been the humble instrument who brought conditions to the stage where a branch was organized January 14, 1934.

In November of 1933, they began their new church, Brother and Sister C. R. Reynolds having donated an acre and a half of land off the southwest corner of their farm for the purpose. It is nicely situated and is going to make quite an adequate church home for this little branch.

It is a frame building 28 by 46 feet with corrugated iron roof, and its twenty-four twelve-foot pews and eighteen folding chairs, were all filled at the services Sunday. The old-fashioned grand piano reminded me of the one we used to have in the mission house in Honolulu.

We opened at nine o'clock with a prayer service and followed at ten-thirty

with the dedication service. Elder C. B. Gallimore, district president and bishop's agent, Elder Dan Dortsch, his counselor, and Elder O. S. Caldwell, the pastor, assisted in the service. The sermon was by Elder S. E. Dixon, and the prayer by your humble servant.

The weather was ideal though perhaps just a little on the warm side, and to swell the local group came Saints from nearby branches.

At noon one would never have suspected a depression judging from the ample repast provided. Good food accompanied by good fellowship was enjoyed by all. In the afternoon I was permitted to witness again through the spoken word the truth of the latter-day work and also in the evening.

We rode back to Paris after the day's services with the pastor and his family. It was a beautiful night. I still enjoy singing "*'Tis a Glorious Thing to Be in the Light*," with the assurance that the light is still shining if men will only give it an opportunity to brighten up their dreary lives.

After a week spent in the Kentucky-Tennessee District, I am now *en route* for the districts further south. I feel encouraged over what I have seen and felt during the past week; I believe there is a good future ahead of the work in this field.

MYRON A. MCCONLEY.

## Birmingham, England

### Grateful for All Blessings

Saints of this congregation feel grateful for God's blessings to them individually and to the church. News of the late conference was eagerly awaited and received. There is a newer determination to be loyal and true to the faith of our fathers. The responsibilities of the gospel rest on every member.

The pastor, accompanied by twenty-four members of this congregation, started at 8:00 a. m. by motorbus to the district conference at Clay Cross, April 29. They reached their destination in time for the eleven o'clock preaching hour. It was a beautiful day which will stay in the memory of all those present.

On the first Sunday of May, the young ladies handcraft class made a presentation. They each had made little knitted garments, socks, and bed jackets. These were given to each baby and little child personally by the pastor, who made a suitable speech to each recipient. It was a pleasing sight, and the mothers of the babies were surprised when they saw the

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gifts. Sister Whalley, the leader of this class, arranged a program for a concert and social which was a success. A small charge was made, and a fund for the benefit of the class was raised.

March 11, Brother Fred Schofield was ordained to the office of priest.

The women meet fortnightly to study the *Book of Mormon*. These Saints are looking forward to the coming visit of Apostle John W. Rushton and wife, and trust that they will have a safe and happy voyage.

May 20, Elder Charles Cousins, of Clay Cross, and son, Herman, visited Birmingham. The son preached in the morning, and his father occupied the pulpit in the evening.

## Pittsburgh, Pennsylvania

### Variety of Events Hold Interest

Last March the district conference was held in Pittsburgh church. E. B. Hull, Pittsburgh's pastor, was again elected district president. One brother was baptized and Leroy S. Eschrich, the bishop's agent, was ordained an elder.

Mother's Day was observed with a special program, sponsored by the young people of the branch. The program was very effective in character.

Children's Day exercises was enjoyed on June 10, with appropriate program by the children. At this time five of the Sunday school members were baptized. Elder C. Ed. Miller, of Independence, Missouri, was present and gave the charge to the candidates.

On May 19, a number of Pittsburgh members went to New Hamburg, Pennsylvania, to the home-coming held in the church in that place, and to hear Elder Richard Baldwin, who was instrumental in the organization of that branch. Among those present was Elder M. H. Headley and family, of Pittsburgh. Brother Headley was the first president of this branch.

They have had some sick in our branch here lately. Sister Mary G. Conway fell

# Far West Stake

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backward from the top of a step-ladder, hitting her head and seriously injuring herself. She is improving and out of the hospital. Sister Helen Ahalt fell down a flight of steps, but received no serious injury.

Brother William Y. Stroh died on June 7. He had been a sufferer for many months. He was the president of a company that manufactured hard steel in Pittsburgh. He was baptized in Coldwater, Michigan, when a child. The funeral service was held June 10 and interment was at Coldwater, Michigan, where his mother, Mrs. Alta Stroh and his sister, Mrs. Ethel Gallagher live.

## ZION'S CHRISTIAN LEGION CONCERNING THE COMING CONVENTION

By D. T. Williams

On Saturday, June 30, and Sunday, July 1, a convention of Zion's Legion will meet at Windsor, Ontario, at the Latter Day Saint church, corner Pierre Avenue, and Assumption Street. Every officer of the Legion is urged to be present. At this convention we will attempt the further perfecting of the organization and the education of all concerned with regard to the successful operation of the institution in reaching the objectives we have set before ourselves.

We are hereby requesting that every divisional commander set himself the task of organizing his forces in order to have at this meeting practically every officer under his direction. All interested are invited to come, but we feel that we should lay special stress on the need of all officers being present for the responsibility will be theirs to set the machinery of the institution in intelligent operation; they cannot do this if they are not acquainted with the responsibility under which they should labor.

We make bold therefore to suggest that the car space be so organized as to bring the officers from every company and division. We are not working for a large crowd, but for a select congregation. The convention will take note of the division most successful in reaching the objective of all officers present. Divisional commanders please take notice. The time is not long, therefore let us make our period of preparation one of intensiveness.

This convention is being taken to Canada to give all the young people of Ontario a like privilege with the young people of Michigan to familiarize themselves with the activities of Zion's Legion. We hope, therefore, that young people's leaders all through the province will stimulate the attendance of their followers at this educational and inspirational assembly. Dominion Day being observed this year on Monday will give those coming the opportunity to spend the full day Sunday at Windsor. We therefore urgently invite all young people between the age of thirteen and

## The Bulletin Board

### Conference Notices

The annual conference of Southern Indiana District will convene August 18 and 19, with Derby Branch. The first meeting will be a prayer service at 10 a. m., and the business session will take place at 2 p. m., thus giving opportunity to all present to attend. The date has been chosen as one suitable to all in the district, and we hope will make possible Apostle M. A. McConley's being present. We urge all branch officers to see that the statistical reports are made out by August 1, and sent to the district secretary, Nita R. Ferguson, 4619 Cliff Avenue, Louisville, Kentucky. We would especially urge that every ordained man

thirty-five to make every effort to be present.

In order that all may be provided for we are asking those who will be staying over night to inform by post card or otherwise one of the following brethren: Mr. L. D. Campbell, 1401 Niagara Street, Windsor, Ontario, or Mr. Lloyd Heaviland, in care of Loyd's Texico Gas Station, corner Indiana and Grand River, Detroit, Michigan. Your cooperation in this matter will be highly appreciated, and if you fail to notify these brethren you may find yourself embarrassed when bed time comes. Let us work together and we will have a very successful time.

Watch the *Herald* for further announcements. The *Herald* editors are very kindly cooperating with us in all these matters and we appreciate it very much.

D. T. WILLIAMS.

in the district fill out the ministerial blank and mail to J. O. Dutton, district president, at Rome, Indiana, care J. Leonard Glenn. These reports to cover the period from August 1, 1933, to August 1, 1934. If there are any who desire to be met at the train, please notify Elder J. Leonard Glenn, Rome, Indiana. Let us pray to the end that the good Spirit will put it into the hearts of all who can possibly make the sacrifice to be at the conference, bringing a good Spirit with you that we may indeed have an enjoyable and profitable time.—J. O. Dutton, district president; Nita R. Ferguson, district secretary.

The annual conference of Southern Michigan and Northern Indiana District will convene at the Saints' church, West Saint Joseph Street, Lansing, Michigan, Saturday and Sunday, July 7 and 8, and the following program will be carried out: Saturday, 9:30 a. m., prayer service, ending with conference organization; 11 a. m., sermon; 2 p. m., business; 4, priesthood meeting; 8, educational institute. Sunday: 8:30 a. m., prayer service; 10, school; 11, sermon; 2 p. m., sermon; 3:30, ministerial institute; 7:30, sermon.—A. C. Barmore, district president; Myrtle Perry, secretary.

Southern Missouri District will hold its conference at Thayer, Missouri, July 7 and 8. All branch and priesthood reports should be in by July 1. The regular routine of business will be had at the conference, and the annual election of officers will take place. A play will be given the night of July 7. We hope to have a good representation present. Apostle John F. Garver and Elder J. Charles May will be with us.—W. E. Haden, district president.

## Some Good Homes in Independence

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**Reunion Notices**

Northern California district reunion will be held at the reunion grounds in Irvington, California, beginning Friday, July 20 and continuing until Saturday, July 29. Orders for tents are being received up to June 29, from those not wishing to bring their own camping equipment. Apostles F. Henry Edwards and E. J. Gleazer and Elder Arthur Oakman will be present, as well as district leaders in all departments. A well-balanced program is being planned for all age groups, and a special invitation is extended to everyone.—G. P. Levitt, district president, 494 Twenty-eighth Avenue, San Francisco, California.

**New Addresses**

E. R. Davis, 1121 Fifteenth Street A., Moline, Illinois.  
Richard Baldwin, 2820 School Street, Des Moines, Iowa.

**Correction**

George M. Elgie, of Alamo, Texas, wishes to hear from any Saints living in the Rio Grand Valley. Mrs. Fay Morris, of Harlingen, Texas, for whom this request was erroneously made last week, in "The Readers Say" department, is a nonmember, but she is interested in the church.

**Our Departed Ones**

**SHALLBETTER.**—Charles Ignatius Shallbetter was born October 25, 1853, in Carver County, Minnesota, and departed this life at Minneapolis, May 26, 1934. Brother Shallbetter was the first pastor of the Reorganized Church of Latter Day Saints at Minneapolis. In 1883, on August 10, he was united in marriage to Josephine Sue Smith, and to this union were born seven children, one daughter dying in infancy. The funeral sermon was preached by Elder A. E. Curtis, of Independence, Missouri. He was laid to rest in Crystal Lake Cemetery. He leaves to mourn his children, Mrs. Alene Snuggnis, of Minneapolis; Mrs. Flossie Hanson, of Flaxville; Mrs. Beulah Anderson, of Kansas, Washington; Edwin Shallbetter, of Flaxville, Mrs. Montrose Clawson, of Quetook, Montana, Eli Shallbetter, of Plentywood, Montana; his sister, Mrs. Ernest Leubner, of Minneapolis, and two brothers, Joseph Shallbetter and B. W. Shallbetter, both of Minneapolis.

**JOHNSON.**—Jennie Leland Johnson was born June 15, 1864, at Pecatonica, Illinois, and departed this life May 5, 1934, at DeKalb, Illinois. She united with the church July 9, 1882, at Pecatonica, Elder Henry A. Stebbins officiating. She was the daughter of James M. and Elizabeth Leland, both of whom preceded her in death. She was married to Edward Johnson, of DeKalb, Illinois, October 15, 1913, who is now left to mourn a faithful and devoted companion. Sister Jennie as she was so well known to the church, was a talented and beautiful character, a faithful and devoted Saint. A short service was held May 8 in the home in DeKalb, and at Pecatonica, in the home of friends. Many neighbors and Saints gathered to pay their last respects to this devoted sister. She was laid to rest in the family plot at Pecatonica. Both services were conducted by Evangelist Frederick G. Pitt.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
North Dakota,	Minot,	June 23-July 1.
Minnesota and No. Wisconsin,	Chetek,	June 30-July 4.
Owen Sound,	Port Elgin,	July 1-8.
Southern California,	Huntington Beach,	July 6-15.
Alberta,	Calgary,	July 13-15.
Central Texas,	Hearne,	July 13-22.
No. Saskatchewan,	Sheilbrook,	July 19-22.
No. California,	Irvington,	July 20-29.
S. W. Texas,	Bandera, Texas,	July 20-29.
Kentucky and Tennessee,	Puryear, Tennessee,	July 21-29.
Lamoni, Lamoni,		July 27-Aug. 5.
Western Montana,	Race Track,	July 27-Aug. 5.
Nauvoo,	Nauvoo,	July 27-Aug. 5.
Southern New England,	Onset,	July 28-Aug. 12.
Toronto,	Lowbanks,	July 28-Aug. 13.
Northwestern,	Silver Lake,	Aug. 3-12.
Northern and Western Michigan,	Park of Pines,	Aug. 3-12.
Western Oklahoma,	Canton, Oklahoma,	Aug. 3-12.
Spring River,	Columbus, Kansas,	Aug. 3-12.
Kirtland,	Kirtland,	Aug. 9-19.
Des Moines,	Des Moines,	Aug. 10-19.
Northwest Iowa,	Woodbine,	Aug. 10-19.
S. E. Illinois,	Brush Creek,	Aug. 10-19.
Far West,	Stewartsville,	Aug. 16-26.
Eastern Colorado,	Colorado Springs,	Aug. 16-26.
Central Michigan,	Edenville,	Aug. 10-19.
Eastern Michigan,	Cash,	Aug. 19-26.
Idaho,	Hagerman,	Aug. 15-19.
Maine,	Brooksville,	Aug. 18-26.
Southwest Iowa and Northeastern Nebraska,	Council Bluffs,	Aug. 24-Sept. 2.
Eastern Montana,	Fairview,	Aug. 30-Sept. 2.

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# **THE SAINTS' HERALD**

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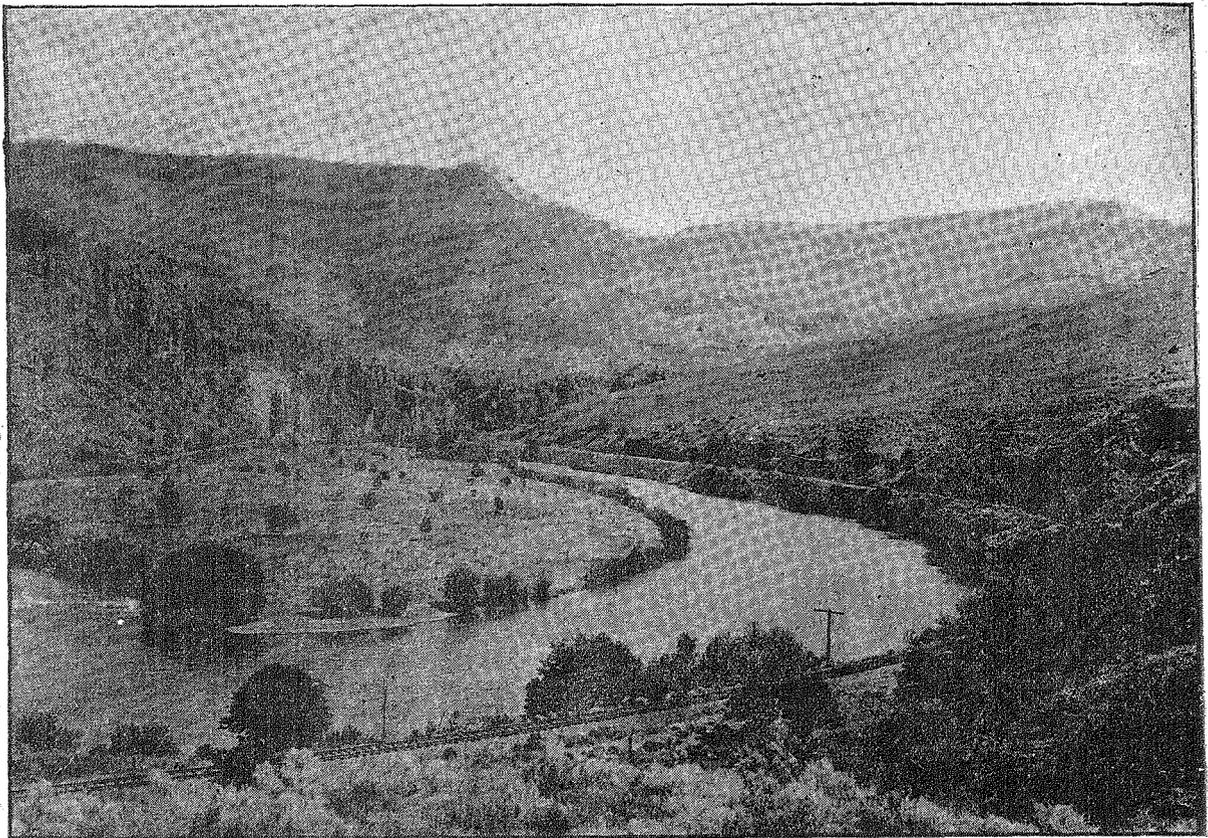
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# *The* SAINTS' HERALD

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*The rivers were man's first highways.  
They are still the most beautiful road to anywhere.*

# THE SAINTS' HERALD

June 26, 1934

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Number 26

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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## The Pigeonhole

### ■ The Spider Goes Modern

The spider one day noticed that the fly was avoiding him, although he had spun some lovely webs in which to entangle his foolish and errant prey. So the spider called the literary art to his aid and wrote a letter to the fly. It was full of fair phrases, and friendship. The letter invited the fly to visit the spider; it was quite urgent and there was an R. S. V. P. at the end. But one thing gave it away—more eloquent than all the spider's fair words. The fly noticed, in opening the letter, that the spider had accidentally got a bit of his web on the paper. The fly had his phone taken out, moved to another part of the city, and lived under another name for a while.

### ■ Sucker Lists

The above story would be foolish, if it weren't so exactly like what happens in human society.

The "sucker lists" are being repaired again for the coming return of prosperity. Don't be surprised if a stranger calls you by phone from New York or Chicago, tells you he is a broker, and announces his firm intention of doing you, personally, a great favor by letting you have a choice block of stocks that have been quietly offered for sale. The chances are 999 out of a thousand that it is no good.

Remember, you can always buy groceries with money, but there are billions of dollars worth of stocks that won't buy anything. Some of Insull's "friends" in Chicago have papered the walls of their club rooms with his worthless stocks.

A neighbor bought some stocks from a big company, nationally advertised. Good dividends were paid as long as the company wanted to sell stocks to new dupes. Then abruptly the dividends ceased, and none have been paid for two years. The principal has not even been heard of for a long time.

Notice that at the bottom of the "tipster" sheets that come to you from the brokerage houses there is usually a line in very small type that reads like this: "We take no responsibility for the accuracy of any predictions contained in this letter." This is the most important sentence in the letter, and the only one to pay any attention to. The rest is bait.

A loan company sent agents to our plant to solicit our employees for deposits in their business. We refused them permission to solicit in the plant. Two months later they shut their doors and went out of business. Merely another effort to take in all possible suckers before escaping with the cash box.

Another company wants to lend us some money on our car, our furniture, our house—anything. We are one of a thousand "new accounts" that they hope to have opened in their business. In their last letter they intimate that their feelings are hurt because we have ignored two previous letters. Won't we write to them, please? *No, thank you!* There are spider webs on all their letters.

### ■ Starchy Sayings:

Less lecturing and more honest living will help us solve our problems.

An old, old story: "Nobody understands me but you, darling!"

"The best laid plans o' mice and men gang aft aglie," said Robert Burns. "And how!" ejaculates the modernist.

# Editorial

## A Modern Church

**A Pioneer Church** This church came into existence as a pioneer—a pioneer that pointed the way back to an old gospel and forward to a new social order. As the years have passed since its organization in 1830, its people have seen their liberal doctrines and ideas appear one after another among the beliefs and ideals of the larger and more popular churches. Stewardship, tithing, moral responsibility for the use of property, the church's role in the rebuilding of society, are all items that were radical in 1830, but that by 1934 have become the commonplaces of Christian thought.

We do not claim credit for this change. We merely note that it has happened. Because of the small sphere of our influence and the limited range of our publicity we must regard this progress as a result of the conjunction of general Christian idealism and the social sciences. So far as we know the churches made the change as a result of the natural process of development.

**Ideals and Action** These social ideals were a part of our doctrine rather early. But what did we do with them? Confident in the possession of the "restored" gospel, we did not live up to its implications. We hugged the prize of a perfect New Testament organization to our bosoms and sat quiet. Our ideals remained more a preachment than a practice. Today we function less in the character of prophetic leadership than in the capacity of priestly conservatism. Only at this late date do we find the church in possession of a group of members who are less concerned about the signs and wonders of the gospel than they are about its challenge to action and a new way of living. This may be seen in the decreasing popularity of the "hoofs and horns" type of sermon and the growing interest in tithing, stewardship, and the plans for an economic and industrial Zion.

**Prophetic Leadership** A prophet must always run the risk of persecution, and a church with a prophetic message will bring upon itself the censure and opposition of those who seek safety in maintaining things as they are against the church's effort to recreate them as they ought to be. If this church would hold today the advanced position that it held in 1830, it must resolutely keep itself in the prophetic way of thinking, believing, and living. Its

prophetic ministry cannot be sustained by word of mouth alone, nor by the printed word, but only by a way of life. Its people must envision new conditions, new ideals, new causes, and depart from the security of following habitually in the old ways.

**A Modern Church** We ought to be a modern church. We ought to be modern in every good sense of the word. In view of our message and our responsibility we ought to be the most modern church in the world, though obviously we are not. It is not easy to maintain a position of both intellectual and spiritual leadership, and yet we must in the future attempt to do that very difficult thing or resign our claim to be the authorized church of Christ. We must be modern in science, in education, in culture, in spirituality, and in good works.

**True Greatness** It does not take millions of followers nor millions in money to make a great church. The largest and richest churches have usually been conservative, and the world owes them little for its progress. The great churches, in amount of force exerted in behalf of human progress, have been the small and courageous groups challenging the established order of things, and going forward under leaders inspired by great ideals. Such a church was ours in 1830, and such a leader was Joseph Smith.

This church can only succeed in its objectives by the possession of the tremendous egotism to undertake for itself a role of greatness. It is the same egotism that led Jesus to declare himself to be the Son of God. By that same divinely inspired egotism we must declare and prove by our works that we are The Church of Christ. Inevitable mediocrity and failure will be the result of any less course.

**Responsibility and Destiny** Such a career of greatness entails heavy responsibilities. Indeed they are so heavy that we are not at present sufficiently strong to bear them. But we can bear some of the responsibilities now, and we can bear all of them if we resolutely prepare to do so. We must give real meaning to the motto: "Our Creed—All Truth." We must adjust ourselves to the deepest implications of science, and at the same time make ourselves more worthy to understand the real spiritual power in our religion.

L. L.

# Thoughts for Today

IT BEGINS TO APPEAR even to the chronically optimistic American people that the war debts will never be paid by those who contracted them. On the fifteenth day of this month there was a parade of ambassadors at Washington which headed up towards the Department of State, not bearing the installments due on the war debts, but bearing statements that they could not pay. Only Finland paid.

The repudiation of war debts had to come sometime, and it should just as well be now. We may as well face the fact that the war debts cannot be paid under existing conditions. We have had some indications that the collection of war debts would end like this. The American faith that they would be paid goes along with the belief in Santa Claus, Cinderella, and the story of Aladdin.

IN ALL FAIRNESS, we should state here that a great deal of the accumulated debt owed the United States was not for money lent, but for commodities supplied at prices higher than ever before known to the modern world. In desperation they had to buy at any price, and we charged them enough, to say the least. The money they must use if they pay the debts is twice as dear as that with which they bought: It amounts to a doubling of the debt by a gradual deflation of money. That is one factor which makes it impossible to pay the debts.

Another item to be noted is that not all of the amounts owed were spent for war—some was spent for rehabilitation of the war stricken areas; and so may be considered only indirectly spent for war.

However, the real collector of the war debts is Wall Street. This load of debt, thrown off by European nations, will fall upon the American taxpayers. Wall Street lent the money for the war. Wall Street will collect its interest and principal to the last penny, unless the American government goes into bankruptcy. It is to be hoped that we will learn our lesson and refuse to listen to the financiers when they try to get us into another situation of this kind.

MORE THAN TWO YEARS AGO, Apostle John F. Garver wrote a prophetic editorial for the *Ensign* predicting that the war debts would not be paid. As a reminder, we reprint a part of that editorial here.

"Let the world learn and be forced to recognize that war comes at so high a cost it can't be paid for. That when the cost even of wanton devastation is assessed upon those who have perpetrated it, it comes so high it can't be met. Let

men and nations learn that war is waged these days on such a colossal scale that when they make loans for the sake of carrying on war, they cannot collect. . . .

*"These debts are not going to be paid. Germany's children for sixty-two years are not going to pay for the folly of their fathers. Nor are the nations owing the United States going to pay in full under the shifts of this killing depression, when the basis of a payment as agreed upon is ability to pay. Let the nations default, then.*

*"Let them default for a clarification of the international atmosphere; and let them default in the interest of world peace. For without any question, when men and nations find they cannot collect on loans made to carry on war, they will not be so ready to rush into war as was the case in 1914."—John F. Garver, "Let the Nations Default," in Zion's Ensign, January 14, 1932.*

The italics are ours.

WE LIKE our wars pretty well. We did not care greatly so long as the war was merely robbing millions of men of their lives in the trenches and our danger was limited to the risk of getting a sore throat from shouting and a stiff arm from flag-waving. But now that the war has begun to rob us of money we send up a universal cry of rage and complaint. Let us, the people, learn that wars cannot be paid for. Let us sign no more notes for war debts. Let us under-write no more loans for wars. Let us learn that money for wars is tossed irretrievably into the abyss.

Men's hearts and consciences have proved unexpectedly tough, and we have found the obstacles of selfishness and hate interposed between us and the desired objective of peace. If war cannot be outlawed on moral grounds, if the ideals of humanity are not sufficiently strong to make them see the horror and barbarity of war, if men have not sufficient mercy and pity in their hearts for those who must die in every war, we must attack humanity's war lust at a more vulnerable spot. It would appear that we have found that spot in the universal love for money. Now that the war debts are on the way to complete repudiation, let it be known to bankers and financiers, statesmen and money-lenders, and even down to the humble taxpayers, that a plunge into war is a plunge into some kind of bankruptcy. Let it be known that money lent for war cannot be collected. Let it be known that notes signed to underwrite wars will come back upon the signers.

The financiers of the world could stop all wars. The governments of the world could so restrict the financiers as to stop all wars, for after all, wars are created and pushed forward by the munition makers who manufacture the weapons and the bankers who lend the money to carry on war.

THE PARADE of ambassadors at Washington announcing the repudiation of war debts in 1934 was forecasted in the parade of nations into war in 1914. Only a span of twenty years—we thought we could escape the consequences, but they were inevitable.

Nobody wins in a modern war. Everybody loses: the combatants—victor and vanquished, neighboring and neutral nations, those who finance the war—the whole world loses in the war.

And how does America stand before the world today for her participation in the war? An angry and defeated Shylock, his money bags torn and empty around him, mocked and hated by the Antonios and Bassanios who have defeated his effort to get a pound of flesh, and pillaged as a punishment for insisting on it.

### Blue Pencil Notes

Deacon Goodentart says: "Too often the 'better half' has never yet been told."

Brother U. W. Greene thinks that wise men may have *come* from the East in the winter; but he is sure they like to *go* East in the summer. When summer draws near each year Brother Greene begins to think of his many friends along the Atlantic coast, from Provincetown to Jonesport; and, though this is not to be repeated, he begins to think of the cool breezes, the clam "chowdahs," the "lobstahs," and the blueberry pies. So that is where he is now. Have a good time, Brother Greene; and we know that while you are having a good time, you will help many others to have a good and profitable time in your own dignified and friendly way.

A country clergyman was examining a class at the village school. "Now, Jones," he said, "can you tell me what we must do before we can expect forgiveness of sin?"

"Yes, sir," replied the boy, "we must sin."

Some years ago two of our missionaries as a practical joke tried out the power of suggestion on Elder Hubert Case. They took turns one day telling Hubert how very ill he looked, that he should see a physician, etc., etc. That night both of the missionaries were very ill with a sort of ptomaine poison, while Brother Case slept peacefully through the night not even aware of their misery. Perhaps suggestion has a "kick back." It should be used with caution. Better suggest something nice to the other fellow and then if it really does have a reverse action you will be the beneficiary.

One of our young sisters was about to leave her place of employment and get married. She remarked to her older sister: "I almost hate to give up my job; I may never earn a hundred and forty-five dollars a month again." The sister replied, grimly, "You may *earn* it but probably you will not *get* it." That some years ago, and it is only fair to say that the girl now has a home and a family that means more to her than any salary. Like thousands of wives and mothers she earns a princely salary—but does not get it—not these times.

At a time when the general church offices were in the Clinton Block on North Main Street a man came into the office of Bishop E. L. Kelley and told such a story of dire family need that Bishop Kelley gave him five dollars and promised further help. It happened a few minutes later that the Bishop was looking out of the window of his office. In those days a saloon stood diagonally across the street from his office, and he saw his recent visitor go in at the open door of that saloon. Bishop Kelley was a deliberate man, but he could act plenty quick when he chose to do so; he got down the stairs and across the street and met the man at the bar and took away his five dollars. There may have been some "moaning at the bar" but the money went back into the church till and not into the dram seller's till. That man rendered an abrupt accounting "for the things entrusted to his care."

God gives us spiritual blessings, gifts, and endowments. When they are misused or put to wrong purposes the accounting may not be so sudden as was the case in the foregoing little story; but it is just as certain; the gift is taken from us, our ministry goes to pieces and we are found bankrupt. The Lord has made an investment in us and he watches it as jealously as Bishop Kelley did the money of the church.

ELBERT A. SMITH.

### Maine Reunion Dates Changed

The Maine reunion will begin on August 11, instead of August 18 as previously announced. The change is due to working conditions in the district. The officers desire that everybody in the district shall be informed, and members can help by telling others.

What shall I tell you about prayer? Shall I explain how cold water slakes the thirst, how food quenches the hunger, how fire warms the chills? Take and see that the Lord is good. Pray and find out.—Spurgeon.

# Youth's Forum

## D. S. McNamara

### A Friend of Young People

Elder D. S. McNamara has for two years represented the pastorate on the Independence Council of Young People of the church, supervising their activities. This council represents more than 2,000 young men and women in ten congregations of the church.



D. S. McNAMARA

He has labored in Independence as an elder since January 20, 1929. Was pastor of Englewood Church, one of the congregations in Independence, for two years.

He has charge of the Latter Day Saint sponsored Boy Scout troops in Independence of which there are five or six, and is a great lover of boys.

Perhaps this is because he has two young sons of his own, Tom, seven, and Dick, almost six. These little men accompanied their daddy to the KMBC broadcast studio in Kansas City the morning of June 18, and enjoyed the privilege of greeting the listeners-in of the 6:30 to 6:45 radio worship Latter Day Saint service, with "hello." Brother McNamara frequently finds an opportunity to give his fine tenor voice to the service of the church—twice a week, Monday and Thursday, he is on hand with John F. Sheehy, to sing for this worship program.

Brother McNamara has been asked by the First Presidency to be the "daddy" of a young brotherhood of amateur radio broadcasters. During General Conference these boys and young men broadcast messages, free of charge, from conference visitors to friends and relatives in the United States and its possessions. One of these messages reached a boat 700 miles at sea from Panama.

## On Growing Up

"We sow a thought, we reap a deed;  
We sow a deed, we reap an action;  
We sow an action, we reap a habit;  
We sow a habit, we reap a character;  
We sow a character, we reap a destiny."

Notice the pronoun *We*, not *You* nor *They* nor *Them*, but *WE*. We are responsible for what we are. Oh, yes, certain circumstances have influenced our development, certain people have helped or hindered us. But if we are honest in our heart of hearts we, the children of this modern era, dare not excuse our immaturity or weaknesses because we had no educational opportunities, because our health was poor, because our families did not understand us, or because we worked too hard. Too many people around us have surmounted such obstacles, and made the most of poverty and seeming other disadvantages. Be we climber or drifter we are largely responsible for what we are. William Ernest Henley, the poet, brings it right home when he declares:

"I am the master of my fate:  
I am the captain of my soul."

Society cries out today for its members, whether young or old, male or female, to grow up to be more than emotional six-year-olds, intellectual weaklings, and spiritual babes. It needs individuals who realize that self-control is the very essence of character; people who are going somewhere, headed for a goal, not just drifting; people who are not afraid in the midst of contempt and jeering, to cling stoutly to ideals, the noblest ideals.

Society has too few members who are playing the game of life fairly and cleanly. It must have leaders in every field of life, people who are mentally grown up—awake, thoughtful, just, loyal, unselfish. How very much it needs those leaders! Society challenges us to such leadership.

As young people of his church, let us remember that one's social life is a reflection of one's spiritual life. Let us remember that time belongs to God, and he has given it to us for a purpose, a sacred loan for every minute of which we must answer.

What are we doing about this business of growing up? Have we yet arrived at the age when we can help rather than be helped, when we can make a worthy contribution to the church and society? There is a growing host of young people in the church who are thinking, who are preparing for greater service and contributing while they prepare, who know the value of study and of prayer and consecration. Such a band of young peo-

## Ideas, Discussion and News for the Young People of the Church

ple rapidly growing up is a joy to the world. On the other hand, there are young people in our midst who are not yet grown-up in temporalities or in spirit—they are wasters, selfish, self-centered, drifters. Indifference has taken possession of them. Something must be done about this group.

Now is the time for us to awake, to rise up in our strength, to grow upward toward God, and as Paul says, to come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

## A Young Author



ETHEL M. THOMAS

Miss Ethel Thomas is the author of an article in this issue of the *Herald*—"An Early American Hymn Tune Writer." She has written a number of articles published in *Stepping Stones*, and has added to her training in editorial work by part-time work at the Herald Office during her junior and senior years as a student at William Chrisman High School in Independence, from which she was graduated this year.

Church service runs in the family. Her father, E. A. Thomas, is pastor of the Enoch Hill Church in Independence.

Yes, she's saving her money to go to Graceland, and she plans to be there this fall.

## Know Your Own Church

### Can You Answer These?

1. When did Joseph Smith receive the plates of the *Book of Mormon*?
2. Who were the three witnesses who saw the plates?
3. What date did they see the plates?
4. When, where, and by whom was the *Book of Mormon* printed?

### (Answer to questions of June 12)

1. The first missionaries were sent to the west in October, 1830.
2. They were Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr., and Ziba Peterson.
3. Edward Partridge was the first bishop of the church.
4. He was appointed February 4, 1831.

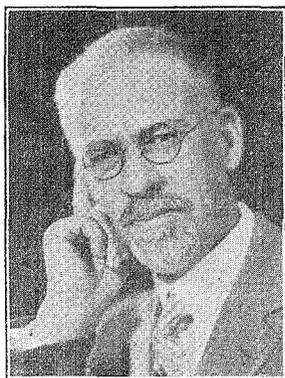
# "Hear Ye Him"

By President Elbert A. Smith

(A sermon delivered at the General Conference, Sunday morning, April 15, 1934.)

## PART I

"We cannot read the words of Jesus with mental reservation," he said. "Only slowly have we come to see that this young Jew, untutored as far as we can see and untraveled except in that little strip of territory 120 or 130 miles long by thirty or forty broad, had the genius somehow to pierce to the heart of the most difficult and intricate sciences of this modern time. He shows himself a psychologist, a sociologist, an economist of rare insight, when he gives us the formulas by which to build our social and governmental system."—Doctor Burris Jenkins.



ELBERT A. SMITH

THE PROPHET JOSEPH SMITH in relating his first vision, given early in the spring of 1820, said that after he had prayed he was surrounded by a shaft of light and in that shaft there were two personages. One of them, indicating the other, said, "This is my beloved Son, hear ye him." That is my text this morning, "Hear ye him."

### PROPHETIC WARNING

It is my belief, increasingly so in the light of modern events, that Joseph Smith was a major prophet of God. Sometimes it is the province of the prophet to foretell future events; it is a more important function for him to declare the will and word of God. The Prophet Joseph not only foretold future events but also declared to his generation the will and purposes of God. He gave a warning to the world of events to come. We pick up the *Doctrine and Covenants* and we only read a little way in the first revelation, section 1, when we find this statement made, "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world." And a little further in the same revelation the statement is made, "The time is not yet but is near at hand when peace shall be taken from the earth."

Brother Edwards brings back from England a story about our former patriarch, James Baty, a very splendid man. It seems that he had an affliction. He was deaf in one ear, stone deaf, and it was his custom when he went to bed at night to bury his good ear in his pillow so he could shut out all sound and have a good night's sleep. So his affliction was not without some compensation. At a

time just before the World War when other Englishmen were saying, "This war scare will pass over like others have done" and when the whole world was secure in its belief that the dawn of peace had come, this man went to bed one night and buried his good ear in his pillow and went to sleep. He was awakened by a voice which he could hear with his deaf ear. He sat up in bed. There was a personage in the room who said to him, "The time is very near at hand when section one of the *Doctrine and Covenants* will be vindicated in a very startling manner."

### THE WILL OF GOD

Joseph also declared the will of God to his generation, not only to the church but also to the world. We were reminded Friday that one hundred years ago in August there came through him the revelation saying, "Renounce war and proclaim peace," and I think that not only did our missionaries carry that revelation to most of the civilized nations, but thousands of other good men, moved by the same spirit, gave themselves through different associations to the promotion of peace, and just one hundred years after he gave the revelation fifteen of the major nations met in Paris and signed the Kellogg-Briand Peace Pact renouncing war, and proclaiming peace but it was too late.

There came through him to the ministry the revelation, "Cry nothing but repentance to this generation," and in the light of the over-whelming deluge of crime, of violence, of dishonesty and of immorality we can well believe that it was the will and the voice of God to that generation that they should repent.

He declared the will of God concerning the use of material things. He gave the renowned law of stewardships, which, had it been heeded, would have changed the history of the world, and we need not have suffered as millions have done during this depression. Just a month ago the Minister of Trade and Commerce of Canada, the Honorable C. H. Stephens, addressing a large gathering of business men of Canada set forth the doctrine of stewardships as a cure for our present economic ills, and he said, as reported in the *Toronto Globe*, "In the economics of Christ there is the principle of stewardships—all wealth a trust to be used in the interest of humanity. While this may sound revolutionary it is not unconstitutional with democracy and capitalism."

A hundred years after Joseph had given to the world the doctrine of stewardships, that business

man, addressing a gathering of business men in Canada, sets up that doctrine and says that it sounds revolutionary. One hundred years after it was given it still sounds revolutionary. And it is true it would revolutionize conditions. We have solved the problem of production so that we have over-production. The problem of distribution we have scarcely attempted to solve, and though it may be *temporarily* necessary to plow up fields of cotton and slaughter milk cows and reduce the production of wheat, that policy is fundamentally wrong. We should develop the good things God places within our reach and attack the problem of distribution so that the hungry and poor and disinherited millions on earth may sit down at the table and eat and rise up and clothe themselves adequately and live in decent houses instead of the dog kennels and hovels in which many live at the present time.

#### THE KEYNOTE

So Joseph did declare the will and mind of God—and he was slaughtered, as prophets have been before. I think that in that first vision and revelation there was sounded the keynote of his message and of our message when Jesus Christ was presented and the commandment was given, "Hear ye him." That counsel is especially addressed to the church. It is particularly important that we should hear it ourselves and heed it. As Brother Fred M. remarked on Friday, it is useless for us to proclaim peace to the world if we do not have it within our own ranks. It is necessary that we shall hear him individually and that we should heed his voice in the midst of conflicting conditions in the world. I will give you a few examples.

#### TOBACCO AND STRONG DRINK

Constantly we hear advertised over the radio and we see advertised on billboards the merits of the cigarette. They have been popularized, and the women folks, to whom we formerly looked for an example, are now setting us a bad example in that regard. One of our brothers in Chicago told me he attended a banquet of business men and women, with men and women about equally divided. He said there were a number of men who neither drank nor smoked, but not one woman in the whole crowd but did both. The counsel of Christ comes to us and says tobacco is not for human use, excepting perhaps for bruises and for sick cattle, and I have sometimes thought that if the cattle were not sick before it was administered they would be afterward. The same billboard propaganda is now being used to popularize the use of strong drinks, and we heard all around, before prohibition was repealed, statements to the effect that prohibition increased drunk-

ness, that there would be less after prohibition was repealed, but Chief of Police Cato tells me that we have had twice as many arrests for drunkenness in Independence over the same given time as we had during prohibition. Now, no matter what the counsels of the advertisements may be, the voice of Christ comes to us and tells us that strong drink is not for us to use. "*Hear ye Him.*"

#### IMMORALITY

In the world the counsel seems to be freely given that a man may flit from love to love and change from wife to wife and that a woman has the same privilege, but the voice of Jesus Christ comes to this church saying to the man, "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else," and that is equally true as applied to the woman, in a little different language. "*Hear ye Him.*" From the statistics given us from the statistician on divorce the other day our righteousness still exceeds the righteousness of the scribes and Pharisees in that respect. The ratio in the United States generally is about one divorce to every six marriages and in the church it is one to every sixteen marriages. But if we go back ten years we find the statistics better than they are now. The voice of Jesus Christ is affirmative. It is constructive. His is not a negative commandment. It is a beautiful, affirmative commandment: "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else." It is too bad that in this church of Jesus Christ there are found so many families who do not apply to their own family life the gospel of Jesus Christ so that the man and woman are able to live together in peace and raise children without a shifting and changing parentage. Malachi says, "Why did he give one wife? That he might seek a goodly seed." It is difficult to raise up a family of good children in a home that is changing its integral partners from time to time.

#### THE LAW TO THE CHURCH

In Section 42 we have the law that the Lord said should be given to guide the church. They were told to gather to the Ohio and there the Lord would give them his law, and it used to surprise me when I started to read that law and found him saying, "Thou shalt not kill. Thou shalt not steal. Thou shalt not lie. Thou shalt not commit adultery." I wondered why it was that the Lord should repeat the law that we already had in the Ten Commandments. But I have long since concluded that he knew exactly the condition coming on the earth and that would confront the church. He knew the reign of violence and of murder, of organized violence that was ahead of us, and it (Continued on page 815)

## Resurrection

By Edith Swain

*Time passes into eternity;  
Life with all its brilliancy flares across the open sky  
Lighting mortality with its many hues,  
Then fades before the black of night and is seen no more.  
Earth is still;  
Shadows reach and capture every light,  
Carrying them away to be forgotten;  
Death's form is lost forever in its shroud,  
Yet all life shrinks before its sealing touch.  
Silence lost within silence  
Gropes blindly in a world of nothingness,  
And hope is drowned within a lurid sea.*

*Softly a sound awakens from the depths of immortality,  
It quivers upon stifled lips of souls long lost to life.  
It gathers strength—another sound is added,  
They blend and rise through deep grey mists  
Gathering tone on tone, voice on voice—  
Their cries breaking through the rigid silence,  
Mounting chord on chord, harmony within harmony  
Until the darkness is forgotten and all earth answers  
With its muted exaltation, all exclaiming  
The song of life and light.  
A supplication of music for freedom from transgression.  
From the deep recesses of the darkness their colors swell,  
Unfolding on wings of music,  
Colors of deepest hues change and change again  
As on their upward way, dispersing the vapors of the night  
Grow brighter, until the heavens open  
Blinding the eyes of darkness which shrinks before  
The whitened glory of the Lamb of God.  
Descending unto his own.*

*"I am the light  
Which shineth into darkness, and  
I the Lord God shall disperse the powers of darkness  
From before you."*

*Hosannah! Hosannah!  
Hosannah to the Lord the Most High God—  
For he is God over all the earth,  
Yea—even all unto the end!*

# An Early American Hymn Tune Writer

By Ethel M. Thomas

The study of music in the churches both in England and in early America is intensely interesting. The music of the Puritans, we are told, was entirely religious in its character, and it is in their psalmody that we find the commencement of our musical development. *The American History and Encyclopedia of Music* tells us that it is probable the early Puritans used both Ainsworth's and Sternhold and Hopkins' version of the psalms. The tunes which they sang were taken from a collection published in England by Thomas Ravenscroft, in 1621.

In the preface to the Ravenscroft *Psalter*, the author gives the following instructions: "(1) That psalms of tribulation be sung with a low voice and in long measure. (2) That psalms of thanksgiving be sung with an indifferent voice, neither too loud nor too slow. (3) That psalms of rejoicing be sung with a loud voice and in a swift and jocund measure."

The few psalm tunes, the encyclopedia goes on to tell us, used by the Puritans, were of the simplest character. They were stripped of everything suggestive of the design of the Devil in entrapping the worshiper into worldly thoughts. The singer sang according to his own idea of propriety. The congregations were unacquainted with harmonic psalmody and the use of instruments, and Puritan influence for many years threatened the growth of musical art in New England.

Much could be said of the reluctance and slowness with which early American congregations took up the "sinful" practices of learning to sing by note, of using instruments in church services of worship, and of organizing choirs.

To three men, Thomas Hastings, Nathaniel Gould, and Lowell Mason, we owe chief credit for placing church music on its proper basis. They instituted the first real reform in church music in America.

In the little town of Washington, Connecticut, in 1784, a lusty son, Thomas, was born to Seth Hastings, a country doctor. Very early the lad began to show unusual musical ability. Though such education as he could obtain from a country school was his soul preparation for life's work, young Thomas's interest in music was carefully guarded by his parents. When but eighteen years old, he began to lead the village choir, at Clinton, New York.

He began his musical career as a singing master. While directing a country musical society, the young man felt the need of a collection of tunes for

his work, and set to work to compose music for that purpose. This, "*The Utica Collection*," was a pamphlet of only a few pages.

Thomas Hastings's popularity increased. In 1832, he went to New York City at the request of twelve churches which combined to secure his services in the leadership of their choirs. Mr. Hastings was a Presbyterian by faith, and was for several years, choir master in the Bleeker Street Church.

Hastings is said to have written six hundred hymns, composed one thousand hymn tunes, issued fifty volumes of music, and published many articles on music.\*

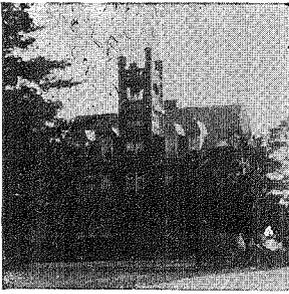
Though the scope of this man's usefulness was limited by his extreme views as to the place of music in religious devotion, some of his music was very popular, and many of his compositions have place in our hymnals of today. An examination of a dozen hymnals, both denominational and undenominational, shows that each book has from one to eight of Hastings's tunes. "*Toplady*," the tune to which we sing "*Rock of Ages*" and "*Earth with Her Ten Thousand Flowers*," is in every one of these books. "*Ortonville*," the tune to which we sing "*O Happy Is the Man Who Hears*," is in ten of them. "*Retreat*," to which we sing "*Another Six Days' Work Is Done*," in nine, and "*Zion*," to which we sing, "*Book of Mormon, Hid for Ages*" and "*In Thy Name, O Lord, Assembling*," in eight.

Hastings's son, Thomas S., once president of the Union Theological Seminary, said of him, "He was a devout and earnest Christian, a hard student and a resolute worker, not laying aside his pen until three days before his death."

To his credit are many collections of psalm tunes and books of elementary instruction. He was also the author of versification which indicates more than ordinary talent in literary musical endeavor.

\*See *American Writers and Compilers of Sacred Music*.

There seems to be an underlying theory that if a large number of people are assembled under the church roof for any purpose, good has been accomplished and the church is holding its own. I think it may come from a deep and panicky sense of powerlessness, perhaps unconscious but motivating.—Abigail Chesley, in "*Hungry Sheep*," *The Christian Century*.

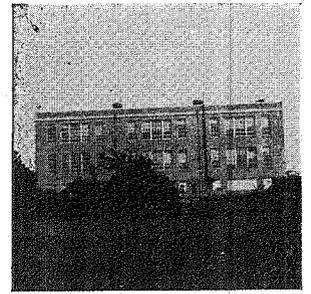


Administration Building

# The Small College

By G. N. Briggs

President of Graceland College



Briggs Hall

A RECENT STATEMENT of the aims and objectives of Graceland College opens as follows:

"To develop men and women whose lives are activated by Christian principles.

"To develop a growing acquaintance with the thought and program of the Reorganized Church of Jesus Christ of Latter Day Saints; to encourage participation in its corporate activities; and to promote the disposition to share in the development of its spiritual and social program.

"To engender a philosophy of life based upon social co-operation."

For over a third of a century it has been the purpose of Graceland so to administer her affairs as to create a religious atmosphere which would result in a quiet, normal life; not something apart from life, something forced in from the outside, but something as normal as health and happiness. The service to be rendered to the world and for the church should be such as to result from faith arising from that kind of religious life.

The small church affiliated college can render service of a particular kind beyond that of any other form of college organization. Its primary purpose is the development of personality based on sound character and spiritual enlightenment.

The spiritual influences at work in the small church related college bring about a condition of practical morality, making for a notable contribution to American college life. Drunkenness, gambling, and other petty vices are practically unknown, not so much because of formal rules and prohibitions, as because of the positive influence and spiritual forces making for the good life. The graduates carry on and exemplify the good life in their world contacts as working citizens in the community.

The great universities with present day enrollments of from 5,000 to 25,000 are like large factories turning out graduates supplied with specified facts on certain subjects, but they lack the advantages of intimate contacts between teachers and students and the congenial community life which de-

velops character and fosters culture.

One of America's leading educators is quoted as follows:

"There is also a social threat which is more dangerous in hugh crowds than in smaller companies. It is the danger of bolshevism and atheism. It is an easy matter in these crowded educational centers to couple up disbelief in God with disbelief in government.

"One dollar expended at Hanover, a small college in Indiana, gives as much culture as five at Harvard. As a graduate of both institutions I can truly make this statement."

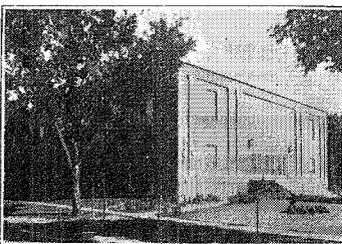
One of the real specific benefits of the small college is that its students are individuals. They know the instructors; the instructors know them. They are not simply a number in a huge herd, without recognition or individuality.

A recent survey shows that in some of our State universities they have classes with as many as four hundred students. Under such conditions there is no opportunity for individual contacts, for personal and sympathetic attention and interest.

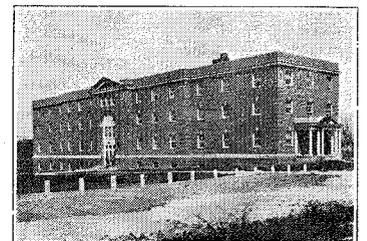
The safety of the future, the purity of learning and the efficiency of teaching are all intimately bound up with the small educational unit.

Like the church itself, the college must come to grips with modern American civilization. It must somehow bring order into the chaos and confusion of the modern mind. The tempo of our lives is steadily accelerated. We sometimes confuse truth and propaganda. In many of the vital concerns of life we depend no longer directly and implicitly upon God, but upon the scientist who has worked marvels on the plane where we live. We must so order our lives that we can see how science supports God, not that science supplants Him. The small church related college, by taking full advantage of its opportunity, may retain its leadership over the restless spirit of modern youth.

(Continued on page 816.)



Zimmermann Hall



Walker Hall

Department of Religious Education

## Religious Education in Practice . . . .

By Elva T. Sturges

"What is religious education?" asked the Sage. And the child who was old in experience answered, "It is learning the books of the Bible, and the names of the Twelve Apostles, and listening to the teacher tell us what we ought to do." And the Sage smiled wisely and went on, for the child was wrong—he was only learning a few of the words in the vocabulary of religious education.

Some years ago I visited a class of young people. The lesson for the day was on the soul of man. The teacher described, analyzed, separated and restored the soul for forty minutes while the class yawned and whispered. Then he reproved them for their inattention and joined the adults with a smile of satisfaction. To them he was a religious educator of standing, for he knew many of the words and few there were who could compete with him. But the souls of these youth were growing faint from inattention—he had talked about their souls, not ministered to them.

Our religion consists not in talking about the life of Jesus Christ. It is a matter of living like him for seven days of every week. And the only way that we can teach living is to live. That is the reason that our system of religious education will be complete only when Zion has been established and we can live and work together constantly. Our present system is adequate to the extent that it ministers to us daily. Our Sunday sessions should offer opportunity for exchange of confidences, a relating of our failure to live at our best, a suggestion of the means wherein we have found help. When we leave the church our souls should have been cleansed. We should be refreshed by the Spirit of God, having a new vision of the heights to which we can climb, filled with a passion for reaching them. To what extent is your branch religiously educating those who come to it for light?

About a year ago the teachers and officers of the children's division of the East Bay Branch held a meeting to determine how they should observe Christmas. "It is a time of giving," said one, "we usually give the children some kind of treats." "That isn't right though," said another, "They should give to Jesus, not receive from him. After all, it is his birthday." And so it was agreed that they would suggest to the children that they buy a gift for Jesus, and that that gift be a piano which was badly needed by the department.

The children were enthusiastic. Surely in three months they could raise money for a piano. One suggested that they give an entertainment and have an offering taken, another that they earn money, another that they sacrifice. All of these things were agreed upon. With the help of their supervisor, Sister Collins, they built up a Christmas story—getting material from the Bible and the *Book of Mormon*. They sang, they recited and they dramatized the life of Jesus. And when the program was given the adults said, "The Spirit of God is with the children, they are getting religious education drilled into them," but they were really living his life and he could not help sending his Spirit to be among them. And they prayed, not prayers that had been given them to learn, but prayers that came from hearts that were touched by his presence.

Each Sunday morning they came with their offerings. Some told of earning their money, others told of having given up ice cream cones, and chewing gum, and candy, and movies. On the Sunday before Christmas they said, "How much do we lack, for next Sunday we must have our gift ready for Jesus?" And when the money was counted it was enough.

On Christmas Sunday they came in eagerly and there was the lovely shiny piano in its place and they were very happy. But nobody touched it, for it had not yet been given to him. During the first part of the service the old organ was used. When the piano had been accepted by his representative, Brother Oakman, the pastor, it was played and they sang with it. Then the birthday cake was lighted and one of the primary girls offered this blessing over it, "Dear God, We thank you for this cake and ask you to bless it. And we will keep the candles burning brightly that we may see the good that Jesus has done in the nineteen hundred years that he has lived. Amen." The cake was cut and each piece placed in a napkin and given to them that they might take it home and eat it with their dinner in remembrance of him. While this was being done Brother Oakman sang for them, and they scarcely moved for the joy that was in their souls, for the Spirit of God was among them. And when they went out they said, "It has been a lovely Christmas, we must try harder to be like him."

And that is religious education.

(Continued on page 816.)

The Junior Department

## Junior Stewardship Clubs . . . . .

By Fern Weedmark



FERN WEEDMARK

The "gang" instinct is at its height during the junior age. Juniors are gregarious by nature. This characteristic can be fruitfully used in Christian education. Why not take advantage of the junior's keen interest in clubs, cliques and gangs in promoting the junior stewardship movement?

In some branches the junior stewards are organizing into clubs. We think this is a fine plan. A group of children working together, sharing their experiences and problems, all striving for the same ideal, binds the entire group in a larger fellowship and brings satisfaction and joy.

The junior stewardship club may plan to meet with their sponsor one afternoon or evening each week, or every other week. At this time the sponsor will give special attention to the juniors' *Record Books*, checking them, answering questions, and helping in every way possible. Happy projects and activities of service may be planned at these meetings. Perhaps a group will enjoy making a series of stewardship posters, using choice verses of Scripture as their special message. A beautiful poster can be built around Psalm 24:1. The juniors can collect pictures and will enjoy doing so. Later these posters may be placed one at a time, on the church bulletin board that others may enjoy their message also. Simple dramatizations may be worked out by the children expressing stewardship ideals. The parable of the "Talents" can be given a modern interpretation by the juniors. A good story told by the leader occasionally and also stories told by the juniors will strengthen interest and bring joy. Favorite songs may be sung, games played, and of course refreshments have their place.

For those branches which have young people and adult study groups on Sunday evening, your problem of what to do with the children may be solved by having your junior stewards meet together at that time. This may be more convenient for you than the week day meetings and will afford an excellent opportunity for the pastor to meet occasionally with the children, giving helpful talks and kindly counsel.

We are anxious to know what junior stewardship clubs are doing in various branches. We would like for a junior member of your club to write us a letter telling us about the things you have done, are doing and expect to do in your group. Arrangement will be made to have these letters published in *Stepping Stones* so that others may become interested and encouraged. Address letters to, The Auditorium, Independence, Missouri.

## A Junior Stewardship "Slogan and Song" Contest

A slogan or a song will add interest to any worthwhile enterprise. We would like a slogan and a song for the junior stewardship movement.

Who has a good idea for a slogan? Who can write a song? These may be sent in by individual junior stewards, groups, clubs or leaders.

Send your slogans and songs to The Department of Religious Education, The Auditorium, Independence, Missouri, by August 15, 1934. The winning slogan and song will be chosen and published in the *Herald* and *Stepping Stones*, to be used by our junior stewards throughout the church.

There is such a thing as ambition for growth, a hot scorn of "taking people where you find them"—and leaving them there. Most children like Zane Grey better than Conrad on first acquaintance and Eddie Guest than Robert Frost, but that fact does not daunt their teachers into a fatalistic and lethargic surrender. Those ladies do not give their pupils exclusively what their uncultivated taste takes to without guidance; their chief task is to give that taste conditions in which it can become more inclusive as well as more discriminating. Of course, "*Ancient of Days*" is harder to sing than "*I Need Thee Every Hour*." Of course, Isaiah is a difficult book. Of course, chatting informality has a more immediate appeal to the "young people." Thus the hungry but easy going sheep will stray away where the browsing is easier. Milton was not blaming the sheep, however. His stern admonition was for the shepherds—shepherds who should have been busy studying grazing possibilities and adroitly leading the sheep into fresh fields and pastures new—raising soul-alfalfa, say, for sheep who never knew before that they liked it.—Abigail Chesley, in *The Christian Century*.

# Be Diligent

By C. W. Butterworth

All nature groaned under the fierce rays of that midday sun.

The monotonous song of the cicada filled the air, and in an undertone the soft creaking and crackling of leaves and plants could be heard, as they writhed in the heat of the fire that burned, yet consumed not.

The weary trees stood with their leaves limply hanging.

The lean sheep and cattle huddled listlessly under the meager shade.

Thus it was this summer's day when the whole land lay locked in the grip of a dreadful drought.

In the shade of his humble cottage, the good man mopped his furrowed brow.

Eagerly, for now unnumbered days, he had scanned the waterless heavens for rain that did not come.

Day after day his store of water had grown less and less.

He had just returned from a visit to his last surviving waterhole, and his heart was heavy, and his mind perplexed.

Nothing remained but a small churned up patch of wet mud, where the cattle in their eager haste had wasted the last trace of water.

Long he sat and pondered. His mind went back over the vicissitudes of his past. More plainly than ever before, he saw that He who is mindful of the sparrows, had been very mindful of him.

His heart rejoiced in the knowledge of his Creator, which he had acquired through obedience to the everlasting gospel, and he reverently gave thanks for this and the accompanying prophetic gift which had been bestowed upon him.

Slowly he turned and bowed his head.

"Dead Lord," he said, "What shall I do? The streams are all dried up. My dams are now empty, and my sheep and cattle are likely to perish. In thee, O Lord, do I put my trust. Tell me, I pray Thee, what shall I do?"

Like a flash the answer came, and burned itself upon his brain.

*"Be diligent."*

Wonderingly he studied this enigmatical reply.

"I cannot bring rain down out of the cloudless sky."

"I cannot dig water up out of the barren earth," he mused.

*"Be diligent."*

Protestingly he exclaimed aloud, "But no one has ever dug for water around here."

*"Be diligent."*

He debated no longer, but arose, and selecting his tools, proceeded to a likely spot, where he worked long into the night by the rays of a kindly moon.

In the morning he was early at the place, and, at the bottom of his hole he found—*water!* It was not much, but it was enough. It was not very good, but it was good enough.

It did not just drop from the skies, neither did an angel bring it. All unsuspected it lay there as a gift for the man who would dig.

All lives contain some kind of buried treasure, and every treasure of the world, and every source of wealth that we today possess, have been passed by and trodden upon by countless throngs, until finally someone was diligent and dug.

What a tragedy that misery runs through many lives, where happiness might have flowed, and that many droop and die of thirst for things that lie within their reach below their own surfaces.

Fortunate indeed is the man whose tribulations compel him to dig, for he shall not dig in vain.

How splendid it is that the truly rich things, the worth while things, the imperishable things, are not material.

How wonderful that they cannot be cornered by some monopolizing trust or combine.

How comforting that he who is richest in such things, has made no one poorer thereby.

Even for you there awaits true happiness, and you can gain the true riches, and can discover your hidden potentialities and uncover your buried treasures, if, like the good man in this true story, you also will "Be diligent."

Every great invention is a testimony to self-denial. Somebody spent long weary days and sleepless nights while his friends were making "whoopee." Somebody saved his pennies when others were having a good time with theirs. Any book worth reading is a monument to self-denial. George Eliot says of her masterpiece, *Romola*, that she was a young woman when she began it and an old one when she finished it. Every great machine, every great book, every great picture, every great surgical operation is a witness to the sovereignty of self-denial.—Frank B. Fagerburg, in *The Sin of Being Ordinary*

# Seeking After Truth . . . . .

By S. A. Burgess  
Church Historian

## Part III

All of these books we have picked up warn us against the pseudo, the false, and the fake. Many readers will say superficially that it is all a fake. With this we cannot entirely agree. There are other powers, but there are those who do take financial advantage of this fact and offer only a husk, an outward form, the shell of the truth, and perhaps not even that. There remains, however, the truth, that the best of all is possible and is offered within the kingdom of God and within his church. Some may say, The church does not today possess these powers. That is true, but neither do those who enter into these other ways secure these powers. They are promised only by entering "in the path." The question is, where is the path of truth, the path of light, the direct path to the divine knowledge?

We note plainly set forth in the *Book of Mormon* the fact that there is a record of divine wisdom that is to come forth, that is to come to a people who are pure in heart, who have risen above the selfishness of this world. It is a divine offer, a divine assurance, when there is a people ready and able to receive, a record of the purposes of God from the beginning of the world to the end thereof. Here we find a certainty, a clearness that we do not find elsewhere.

This is confirmed as we search further. For example in the Inspired Version, the 14th chapter of Genesis, we note:

"Now Melchisedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came; not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; and it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their courses; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchisedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace."—Genesis 14: 26-33, Inspired Version.

This is indeed a remarkable promise, that to this priesthood belongs such miraculous power and that

such powers were once possessed and may be again. We find this confirmed in the New Testament in any edition of the Bible, that Jesus told his disciples if they had faith as a grain of mustard seed they might say to yon mountain, "Be thou removed and cast into the deep," and it would be done. There is the incident of the fig tree and the assurance that with faith the sycamore tree could be removed and planted in the deep.

Now, we respectfully submit that such powers were never given for empty show. There is a great divine purpose back of them. They should be used for the blessing of humanity. Jesus permitted the cursing of the fig tree to teach a great lesson. Such things never should be exercised idly and never for purely selfish ends, but may that not give us some insight as to why Zion will be great and terrible, when it is a pure-hearted, a devoted, a spiritual people, who truly love one another?

## TO SEE GOD

We read in the book of *Doctrine and Covenants*, 67: 3:

"And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent, and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels; wherefore continue in patience until ye are perfected."

Here is the direct statement that a man may see God and enter his presence but not in the carnal mind, but with the spiritual. The church was then told they were not yet ready for the visitation of angels. In *Doctrine and Covenants* 83: 4 we are told plainly that the Lord took Moses out of their midst and the Holy Priesthood also; and the lesser priesthood continued, "which priesthood holds the key of the ministering of angels and the preparatory gospel." The visits of angels then belongs to the fullness of the Aaronic priesthood. It is a step first to be achieved before we proceed to receive the fullness of the Melchisedec priesthood.

John, the beloved, wrote in Revelation 3: 20:

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This is a wonderful promise of the Master, that he will come in and sup with us, but even this is not so great as the direct assurance given the disciples before his crucifixion, when Judas asked how he would manifest himself to his people and not to the world, and Jesus promised (John 14:23) that he would come and make his abode with them, not merely sup with them.

That a man can see God is abundantly witnessed in the Holy Scriptures. Not only do traditions but the Bible also, call Abraham the friend of God, and speaks of Enoch having walked with God. Stephen, when he was stoned, saw the Son on the right hand of the Father. Even a reasonable search of the Bible will find not only such instances but other promises. Some passages say that no man has seen God, but that only agrees with our text that no man can see God with the physical or the natural eye and mind, but only with the spiritual.

As we read these passages we see a beauty, a truth, and an assurance that exceeds that which is found in any other literature. It is a clear path which offers all that any others have ever claimed or asserted as ever possible, but with an assurance, a clear and certain path on which we may enter, not one beset by clouds to mislead even the brethren of the fraternity.

It is not only our warning, but the warning we find in all those who appear to have any knowledge of the truth; that the path they offer is beset with a multitude of dangers, with many falsehoods and many clouds, and that few can continue because of these misleading aspects.

#### THE PURE IN HEART AND THE SINNER

Here we may note a point misconstrued. Only the pure in heart, only the clean in body, who have preserved themselves from the world, only the close student who earnestly desires the truth, can ever hope to enter into the fullness of knowledge and of truth. But when one possesses that at all in any degree he turns to bless humanity and blesses them in calling the sinner to that which is better; even though the sinner cannot approach and stand in the divine presence, he can be blessed physically, yes, and mentally and spiritually, and brought to a higher plane. That is the great purpose of Christianity, and Christianity did not and does not offer to the impure the possibility of entrance to the divine. We see this even in the story of the hereafter as set forth in the various glories in the 76th section of the book of *Doctrine and Covenants*. It is wonderful to consider that even the great sinners who have committed murder and whoredoms may yet be forgiven and helped in the mercy of God to enter the telestial glory, a glory which is beyond

human understanding, but only those who have taken upon them the name of Jesus and kept his commandments and have lived holy lives—only those who have possessed the priesthood which is after the order of Melchisedec, which is after the order of Enoch, which is after the order of the Son of God, may stand in the presence of the Father and Son. This possession of the Melchisedec Priesthood does not mean alone, in our humble judgment, those who are ordained, but those who have received the blessing of that priesthood which is bestowed upon all the true in heart in the church of God. Here our feet stand firmly. Here we have a certain path and way into righteousness and truth. Here is the most direct route for the return to that eternal truth and light which dwells in the presence of the Highest. Here is the way to gain the control over the powers of nature, that these powers may be used for the blessing of humanity.

Because of the age in which we live there has been within the past one hundred years a wonderful increase in man's control over the powers of nature, but there is very much that yet remains to be gained, and very much yet to be revealed through the Spirit of God. It does not seem to us untoward that this righteous power has worked in the world for these material blessings and for this restoration, which takes the form of invention and the development of science.

We will go farther and merely state in passing that in our humble belief the endowment of the Holy Spirit when received by a man is not for his glory and exaltation, but that his joy and blessing comes in being able to render a better service before God to humanity. His power for good is increased.

There remains yet another phase to be considered, the distinct warnings in Holy Writ. We know that those who have gone after these other ways find themselves turned from the church of God. They have a sense of superiority. It is well that they are learning truth, but they should realize that the best and purest of that truth lies along the way that God himself has ordained and they should not be led away by a partial truth and by the lesser aspects.

Now it is noteworthy that in these ancient mysteries there is found so often some form of the caduceus, a winged staff with entwined serpents. It is not only in Mexico but all over the world that this symbol of the serpent of Lucifer is to be found. The Bible tells us that it was into the serpent that Lucifer entered in the Garden of Eden. We do find much of truth on both continents and so note the use of the name Quetzal Coatl, the winged serpent of the American continent. Some, taking the Authorized or King James Version will quote: "wise as serpents," as though the (*Continued on page 815*)

# Autobiography of William Lewis

## Part Three

### SPIRITUAL BLESSINGS TO ASSURE AND COMFORT

The first dream that I can call to mind and which impressed me with the assurance that it was spiritual was the following. I saw the Savior wearing a beautiful white robe. At the breast it was open. There was a halo of light which came out from him, and especially was it very bright above his head. I thought he was making a circle in the heavens, moving with perfect ease. He spoke aloud with a voice that was not harsh, but very convincing and all the earth heard and understood. "The Latter Day Saints are my people!" At this I saw that the inhabitants of the earth were greatly surprised and very sorry they had ignored the Saints.

A very comforting piece of information was given in another dream. Brother and Sister George Moore, near neighbors to us were expecting the arrival of their fifth child. At the birth of each of the children, Sister Moore came near dying, and they feared for her life. I had heard Brother Moore speak about the matter. I said to my oldest sister, Lizzie, one morning after getting up. "You can tell Brother and Sister Moore that everything will be all right at their home." I had seen mother holding in her arms some valuable parcel. I could not see just what it was for it was covered with a white cloth or sheet, but mother was looking very pleasant and asked what time it was. Someone answered, "Nine o' clock." I remarked to my sister, "You will see that at 9 a. m. the child will be born." My mother at the time was at Sister Moore's and had been there since 2 a. m. The dream was received as good tidings, and all were cheered, notwithstanding it was received by one inexperienced and young in years. The dream was literally fulfilled, and Sister Moore's illness and recovery were unusual, and mother's countenance was pleasant, as I had seen in the dream.

Shortly after this, my mother saw her father in a vision. He was living in Dowlais, South Wales, about four thousand five hundred miles from us. He appeared at her bedside one Saturday night in the month of May, year, 1867.

Grandfather was a deacon in the Baptist Church. When the various religious sects had agreed that they would not permit the elders of the Saints' church to hold services in their chapels and had also given notice to all their members that they must not attend the preaching services of the Saints nor open their doors for their elders to preach in their homes, grandfather did not approve of such harsh measures. Still being an officer of the Baptist Church he did not wish to be contrary to the orders. He

had, prior to this, let the elders preach in his house, but when the above measure was adopted, my father did not ask for the house any more.

One day grandfather said to mother, "I wish you and David would rent part of our house. It is too large for us. You can have the large front room and then if you wish you can have the elders hold preaching services there." So they rented part of the house and at once had preaching. Grandfather was called before his church officers for violating the rule of the church. He stated that his son-in-law had rented part of the house and that he could not prevent his holding preaching there if he wished. During the preaching grandfather would sit in his own rooms, but he would open the door and listen very attentively.

On the night he appeared at my mother's bed, he called her by name, "Betsy, how long is it since Joseph Smith received the gospel by the hand of an angel?" Mother was somewhat surprised to hear him ask the question. She said she was not asleep, and that she recognized that it was her father. While she was figuring just how many years it was, her father answered the question and said, "You know that when my brethren of the Baptist forbade me to open my door for the elders to preach, I arranged it so they could, and had it not been for the wickedness that came into the church referring to polygamy I would have been a Latter Day Saint. But when I saw that, I concluded that I had better stop where I was. Now, some of you will have to be baptized for me." Then he departed.

Sunday morning at the breakfast table mother related the vision or dream. I said, "Grandfather is dead." In the course of a few weeks a letter was received giving the account of his death. There was only about twelve hours' time between his death and the time he was at her bedside.

I had faith in the doctrine of baptizing for the dead and this vision strengthened it and gave added testimony that the Reorganized Church was approved of by the Lord.

At the time of this vision, one George P. Dikes was sending weekly letters to numbers of the Saints at this place denouncing the claims of the church. There were also some of the followers of Rigdon, Young, and others, each claiming to be the legal successors, but the request of my grandfather was that some of us, our family, should be baptized into the Reorganization for him. At this time we were members of this church, and, thank the Lord, we are still living in the faith, so are our children and grandchild-

dren, and we hope to be worthy to be instruments for good in it.

### AN OPEN VISION

For nearly two years Brookfield Branch had been wonderfully blessed. Some remarkable manifestations of the Spirit were given, and we were admonished to be prayerful and to live upright lives or we should be rejected and scattered like chaff before the wind.

I attended the young people's prayer meeting of that branch; we had been warned by the gift of prophecy to be very careful; that Satan was striving to get a foothold, and unless we were very watchful and humble and prayerful, we would be scattered. Mark you, a body of people whom God had recognized, who had enjoyed the blessings of God to a marvelous extent, whom the Lord in his loving-kindness had warned that the adversary of our souls was at work, and that they would go into barren and unfruitful fields if not careful!

This was not good news, and it was in one of these prayer services that I had the first open vision, while some were praying.

I saw two pools or ponds filled with fish. In one was large fish, but there were only one or two that were fully alive. There was no water in that pool, and some of the fish were so far decayed that there was nothing but the bone or skeleton; others were just gasping for breath. On the left side of that pond, there was another pool about the same size. This one was full of small fish and plenty of water, and the fish were lively. That was all of the vision.

I arose and said to the brother in charge, who was acting teacher of that branch, "Brother James, I have had an open vision," and I told it fearless of consequences, and gave the interpretation. "The pool of large fish represents the priesthood; the little fish represent the membership, and in particular the young Saints." There were quite a number of young people in that branch.

### BRANCH PRESIDENT AT TWENTY YEARS OF AGE

The branch had by this time built a small church and had it nearly all paid for. Later on some of the priesthood gave way to drinking, jealousy, and the spirit of fault-finding. There was marked change in the spirit of the meetings. I was ordained to the eldership and chosen to preside over the branch. I entered a strong protest against taking the presidency as there were eleven other elders, but they could not agree on one to preside.

Brother W. W. Blair was present on this occasion, and he advised me to ac-

cept and I consented. Brother Blair said that as I was so young, only twenty years of age, he was impressed to lay hands on me and set me apart for that work which he did.

I have often thought of that meeting. Here were eleven elders, all experienced men in the work who could not agree on which one of their number was to preside! They had been unable to agree all along. Brother William D. Williams had been sustained right along. He was a good man but had taken sides with others against the ruling of the president of the district, my father, on the drink question. Father had silenced some of the elders for drinking. Brother Williams thought he was too hasty. Brother Blair supported father in the steps he had taken, so a boy was chosen to take charge of that spiritually sick branch.

#### I LEARN THE MEANING OF TRUE FAITH

Suddenly my dear mother was taken deathly sick, and in about two weeks she died. I had an experience then that has been very helpful to me since that time. When the doctor informed us that she could live only a few days, I was not alarmed for I believed that she would yet be restored to health. I would not permit the thought of her dying in my mind. When she would get worse, father, a man of great faith, with others of the elders, would administer to her and invariably she would get up and be much better for hours at a time, then become worse again. One day word came to the mines for me to come home, mother was dying! This did not cause me to give up. I thought the victory would soon be ours and I would not permit the thought of dying to enter my mind. Upon reaching home I found mother very low. Father and I administered to her with no other motive in view than to contend for the blessing of health to be given to her. This time she arose from the bed and asked for something to eat. I could have shouted aloud, "Thanks to the Lord!" This was about 2 p. m. That evening, about nine o'clock, she again was taken very sick. Brother William D. Williams called father and me into the bedroom and said he believed it was the will of the Lord that we should give up our dear one. At this I wished Brother Williams would leave the house for I did not want anyone in the house who had any doubt about her recovery. I said, "I think it is the power of darkness that is determined to rob us of the blessing, for if it is the Lord's will she should die. He would not answer our prayers so often in her behalf."

Brother Williams replied that it was the earnest prayers and exceeding great faith that had raised her from the bed so often. I then said, "I am willing to be submissive to the will of the Lord, but I have never given her up." Father asked Brother Williams to call all the Saints who were in the house to order (there were several present) and for him to offer prayer and to ask the Lord

if it was his will to take her home to do so. As Brother Williams said, "Amen," she breathed her last!

When all was over, there came to our minds a prophecy that was delivered a few months before by my own father, one Sunday in Saints' meeting. There were at least fifty present. The prophecy was that shortly the Lord would call from our midst one of his handmaidens. This had, for some reason, passed from father's mind and mine also, and not until mother had died did it return to us. Many of the Saints had not forgotten it while I was pleading with the Lord for him to spare our dear mother, not permitting the thought of her death to enter my mind. It was not because I was not willing to be submissive to the will of the Lord. No. But it was because I had the wrong understanding of true faith, which is, when asking the Lord for anything, to be willing to say, "Thy will be done." We are so short-sighted that we may ask and plead with the Lord for that which would not be the best for us.

#### OTHER REMARKABLE PROPHECIES

Another remarkable prophecy was given prior to the death of Brother William Byron who lived near Mineral Ridge at a place called "Old Town." Just three weeks from the Sunday the prophecy was given, he was buried. It was then I preached my first funeral sermon. In the prophecy we were informed that one of the priesthood would soon be called and that he would preach in the Spirit world to those who had not the privilege to hear the gospel in the flesh. Brother Byron was an elder and a very faithful man.

Sister George Masters, mother of Sister H. O. Smith, of Independence, was very ill. Six elders went to the house from the church on Sunday evening. She had been administered to several times, but she had received only temporary relief. Father was asked to take charge of the administration. "Now," he said, "we want to be united, and if there are any here who for some cause do not believe the sister will be blessed, I ask that they stop in this room, and those who believe she will get the blessing, come into the room with me and assist in the administration." I was present and I entered the room with father and one more elder. So three stayed out and three went into the sick-room. Sister Masters had been confined, giving birth to twins, and she was very weak. During the administration the Spirit of the Lord was present in the gift of tongues and interpretation and healing. As soon as the three brothers who were in the other room, heard the voice of the Spirit, they came in, and the sister was wonderfully blessed and soon was up and around.

#### CHOOSING A LIFE COMPANION

On March 16, 1868, I married Mary, the oldest daughter of Brother and Sister Robert Jones. Both of us were young. I was only twenty; my wife was seven-

teen. When anyone would mention about our age our neighbors would say, "Yes, they are young in years, but old in experiences and in their ways."

Nearly forty years have passed, and I can truthfully say that I made no mistake in the choosing of my companion for life. True and faithful has she been all along, as a wife and a mother. The matrimonial voyage began not too early in life, and if I had my life to live over again, I do not see that I could improve as to the time or a helpmate. Into the harbor of everlasting rest may we anchor with our cargo of loved ones, as an unbroken family, is my earnest prayer.

#### CALL TO ELDERSHIP CONFIRMED

At the time I was ordained to the eldership I had received no light, and as I have already stated I did not consent as willingly as I did to the ordination of priest. To the latter ordination I had received satisfaction that it was timely. Having confidence, however, in the brother who recommended my ordination to the eldership, with the unanimous support of all the priesthood of the branch and district, I consented to accept the office. The call came through the same brother each time. William D. Williams, president of the branch.

After the ordination I wondered why I did not get some light on this important matter. With this came a feeling of doubt and fear to move out in the work of that office. When called upon to administer to the sick I would ask to be excused until I could get some other elder to assist. Often I would walk a considerable distance in search of one to come to help. I had evidence that the angel brought to earth the Melchisedec priesthood and conferred it upon Joseph Smith and Oliver Cowdery. From them it was given to others such as the Lord, by the spirit of wisdom and revelation called. Thus the holy priesthood had come down. I had reasons to believe that these men who recommended my ordination held the Melchisedec priesthood. Notwithstanding this fact, I did not have the confidence in my call that I should.

One morning on my way to attend a mass meeting of the miners at Hubbard some six miles from my home, I called at the home of Sister Jane Thomas, wife of Brother John Thomas. "I am glad you called," she said. "I am very sick and want you to administer to me." I promised her I would try to get some of the elders to come and assist me. She said nothing more.

On my way to Hubbard, when about half a mile from her home, going through a beautiful grove and pasture, I heard a voice above my head, saying, "William, go back and administer to Jane." I stopped and for a moment I did not know just what to do. I heard the voice and understood the message. Strange as it may seem, I went on.

Upon reaching Hubbard, I began to think how disobedient I had been, and I

returned over the road that I had come as fast as I could, pleading with the Lord to forgive me for my unwise and disobedient conduct. On my way I called on Sister Thomas' father, Brother Morgan. He accompanied me.

We found her very sick, and she said, "William, I wished you had administered to me when I asked." I apologized to her and related what my experience had been, and again I pleaded with the Lord to forgive me and to bless Sister Jane with health. This he did in the administration.

Not until after the administration did it occur to me that that was evidence my ordination was approved of by the Lord, or he would not have said, "Go back and administer to Jane." Even to this day I feel that I was very disobedient and have not mentioned the circumstances much, for it seems incredible that a man would not do as he was told upon hearing an audible voice, when not another soul was around, commanding him to do something for the benefit of those in need. One consolation, however, was that not much time elapsed from the time I was spoken to—though I did not go back then—until I was at the bedside, and I am grateful that the Lord has forgiven me.

One pleasant Sunday morning I accompanied Elder George Moore to Middlesex, some five miles from our home, where he and Elder John McMullen had an appointment at eleven o'clock in the Presbyterian Church, which Brother Samuel McBurney had secured for them. Only one person was present besides us. The brothers concluded they would not hold any service.

"There is one nonmember," I observed, "why not preach for his benefit?"

"No we will not speak to only one person."

I offered to open the meeting, but they thought it unwise to speak to empty seats. I again urged them. Although I had done little preaching I said, "Rather than go home, and not speak even to this one person, I will make a few remarks." One of the brothers opened the meeting, and I spoke about thirty minutes. Later on, Joseph Parsons, then living in Pittsburgh, Pennsylvania, and president of that district, held some meetings in this same church and baptized this one person who was at our meeting and who said the first time he had ever heard of our faith was when a boy preached at his church. It will not always do to judge what is accomplished by the number present.

(To be continued.)

## "HEAR YE HIM"

(Continued from page 804.)

was his will that his people should have no part in it, so he reiterated the command, "Thou shalt not kill." He knew the reign of dishonesty coming, the graft and rackets and robberies, and the dishonesty among the highest apostles of finance whom we have trusted and who

have robbed the citizens of America of untold millions of dollars. He knew what was coming and he reiterated to us the commandment, "Thou shalt not steal." And he knew the wave of immorality and of loose concepts that was to come, so he reiterated the command, "Thou shalt not commit adultery." We are to have nothing to do with any of these things. "Hear ye Him."

(To be continued.)

## SEEKING AFTER TRUTH

(Continued from page 812.)

serpent was wise or experienced. However the Inspired Version reads "wise servants."

### SOME DANGERS

Revelation 16: 13 and 14 warns us that there will be unclean spirits in the latter days, the spirits of devils working miracles. Also Revelation 13: 13 and 14, and Revelation 19: 20 warns us against the false prophet and the miracles wrought by him. Jesus in the sermon on the mount warned them that in the last days there would arise false Christs and false prophets who would show great signs and wonders inasmuch, if it were possible, they would deceive the very elect according to the covenant. Surely that is fulfilled today. In the days of Jesus there were these magicians. (See Acts 8: 9-11; 13-23 and Acts 19: 13-16)

The Bible plainly teaches that some were possessed of devils. This is also taught from these ancient mysteries, renewed in modern times. Psychology only confirms this under other terms and names, as it recognizes this dominance of the lower aspects working toward psychosis. The name matters but little. The facts seem reasonably clear. (Matthew 8: 23-32; Acts 16: 16-18; 19: 13-16)

It is hardly necessary to quote Scripture to prove that there is a spirit in man and that a clear distinction is made repeatedly between the higher and the lower nature. Nor is it necessary to refer to the fact that the sick were healed and that Jesus and his followers were able to cast out devils. A few texts to the latter effect have already been given. The power of faith is well set forth in the 11th chapter of Hebrews, but note in the Inspired Version that faith is not a blind faith, but that faith is the assurance of things hoped for, the evidence of things not seen. This denotes clearly an inner or spiritual knowledge. There are many texts in the Bible that these lower powers should be kept under subjection, and we are warned concerning seducing spirits. Magic is repeatedly condemned, (2 Kings 23: 24), workers with familiar spirits, wizards, etc. Isaiah 8: 19 and 20 says:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word,

it is because there is no light in them."

There is a dispute over the above as to whether the statement, "should not a people seek unto their God?" is spoken by the prophet or by "they." In other words when "they" ask you to seek those that have familiar spirits, unto wizards, they say, "should not a people seek unto their God? for the living to the dead?" Then, "To the law and the testimony: if they speak not according to this word it is because there is no light in them." In any event it points us to the safe course, that we must work only with God and under the direction of his Spirit and then it is a clear way according to the law and testimony.

1 Chronicles 10: 13, 14 tells us that Saul died because he sought one that had a familiar spirit. The above is the testimony, but turn to the law (Leviticus 19: 31) which reads:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God."

Of special significance is Deuteronomy 18: 9-12:

"And when thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

The significance of this is that when we go far enough we find in these mystic orders reference to such teaching, that one must pass through a ring of fire in order to gain control over the fire spirits. That is not the divine method and is here plainly condemned.

Turning to the New Testament, 2 Thessalonians 2: 9-12, we find:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Again we refer you to Revelation 13: 11 to 14, and 16: 13-14.

There are many other texts which might be quoted of miracles and power that reside in the church of God and which will be with that church in the latter day according to the Holy Scripture, as well as the *Book of Mormon* and *Doctrine and Covenants*. There also remains the plain statements of the Master:

"In secret have I said nothing."—John 18: 20.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

There are many passages which declare that all secret things shall be exposed. Concerning the latter days Jesus distinctly warned us (Matthew 24:26, 27) that the way to find him is not through the secret chambers. Also we are warned to "swear not at all." (Matthew 5:34-36; James 5:12.)

The *Book of Mormon* of course adds to these warnings against secret combinations. (2 Nephi 11:14; Helaman 2:30; Ether 3:12, etc., etc., and the Inspired Version, Genesis 5.)

In the *Doctrine and Covenants* 67:3, we note the statement, "The veil shall be rent and we shall see him and know that he is." Joseph Smith states in his history not only his vision as a youth, but also that the veil was taken from their minds and that they saw many personages in Kirtland Temple, Elijah and Moses and the Lord. The Lord designs that in the right way the veil may be moved aside: But we find in secular literature, in books of the mystic orders, again and again the warning against those who seek to penetrate the veil and are not worthy or those who weakening the protection against the other world are made subject to unclean spirits. It is a perpetual and a continual danger except in the way of God.

The spirit of God, as we have already shown also gives warning.

These conclusions are not lightly reached but only after reading hundreds of books. But there appears before us but one clear path of safety, whether it is for the healing of the sick, whether it is for the enlargement of our intellectual powers, whether it is for the growth of the soul and spirit in man for that divine approach—there is but the one path of safety and way to the truth and that is the path that He has pointed out. Within that way is to be found all the truth and beauty of this world and the world to come, all the mystic and spiritual powers that are worth receiving. Any other way leads sooner or later into darkness, however fair it may appear at the start. The glory of God is intelligence or in other words light and truth. When his spirit leads us the way is a light before our feet.

(The End.)

## THE SMALL COLLEGE

(Continued from page 807.)

Horace Mann, America's leading educator of all times, said:

"I beseech you to treasure up in your hearts these my parting words: '*Be ashamed to die until you have won some victory for humanity.*'"

It is said that the oncoming generation is destined to ruin, that it is expending its time in drinking, dancing, and joy riding. They are mistaken. It is only the cheap that drift to ruin by such devious ways. There never was a time when young men and young women

have aimed so high. The world is full of youth with purpose and high ideals.

## Vash Young's Religion

Religion to me is getting up in the morning and saying gratefully, "Thank you, God, for what I have," instead of, "Please, God, give me a lot more." Gratitude is one of the finest qualities of all. If you think you haven't anything to be grateful for yourself, try to be grateful to God for his goodness to others.

It is trying to make somebody happier for the day before leaving home in the morning. For years I got my wife's breakfast instead of having her get breakfast for me. If this does not appeal to you, try something else that will add to the happiness of some member of your family.

It is pausing long enough in the morning to telephone to some friend or acquaintance who may need a word of encouragement. In doing this, you develop the habit of thinking of others more than of yourself, and the result will surprise anyone who gives the plan an honest trial.

It is planning for the day more constructive work than we can possibly do, and the trying earnestly to do it. Keeping busy is an important part of my religion.

It is the exercise of constant dominion over harmful emotions and false appetites. According to the Bible, God intended man to have dominion over the whole earth. While you may not want to undertake dominion on such a big scale, try having dominion over fear and self, and see what happens.

Religion is the true development of the "giving" habit instead of the "getting" habit. If you don't know what to give, try giving a good wholesome account of yourself each day.

It is eating prudently, playing occasionally, resting sufficiently and keeping in good condition.

It is being tolerant toward the other fellow, no matter what his opinions may be. Religious intolerance is the most regrettable thing I know of.

It is being thrifty in order that upon occasion we may be able to help others and run no risk of becoming a burden to anyone else. The more religion is practiced along this line the better off we will all be.

It is telling other people of the things they have done which merit praise. If we praised as easily as we condemn, what a grand difference it would make in human relationship.

It is common sense applied to all the problems of life. We dream of the things we would like to have instead of doing the things necessary to produce the things we would like to have.

It is the realization that genuine happiness is not only our right but our duty. Any one can possess it through right thinking and right acting.

Finally, religion to me is living now, on this earth, as nearly as possible the life we imagine the next one to be. Are we waiting for a heavenly state of existence beyond the grave? In my opinion, there is no reason to wait, for we can enjoy heaven now. Heaven is not a locality, but rather a state of being or consciousness. Let's say we died and went to heaven. Would it do us any good just to see it? No! The only good we will ever get out of heaven is to live it in our daily lives—here and hereafter.

--Vash Young, in *A Fortune to Share*.

## RELIGIOUS EDUCATION IN PRACTICE

(Continued from page 808.)

### CHILDREN'S WORSHIP SERVICE

(Used December 24, 1933)

Remember Jesus' Birthday

Prelude: "It came upon the midnight clear," N. S. H., 137.

(S) Hymn: "Long ago," Z. P., 39.

Scripture Reading: Luke 2:8-16, Matthew 2:9-12 (repeated by group).

Prayer: (Spontaneous offering of a primary girl.) "Dear Father, we thank you for Jesus born long ago, and we ask you to help us appreciate him and to remember to do everything he has commanded us to do. Amen."

Candle Service: Three primary children.

1. I light this candle in honor of the birthday of Jesus.

2. I light this candle for the truth that he taught.

3. I light this candle for those who remember to do as Jesus said.

Presentation of piano to church as our birthday gift to Jesus. The Children's pastor.

Acceptance: The pastor of the church.

Hymn: (With piano accompaniment.) "Earnest workers for the Master," Z. P., 99.

Cake Service:

Story: Beginner teacher.

Lighting of nineteen candles on cake.

Blessing by primary (recorded in article).

Cutting of cake during the singing of "There's a song in the air," N. S. H., 138. (The cake is divided and a piece put in a napkin for each child to take home.)

(S) Closing Song: "Jesus is the friend to trust," Z. P., 13.

(S) Closing Prayer: All.

Bless us and keep us  
Lord, we pray, as to our homes we go  
Help us to serve thee every day  
And more like thee to grow.

Amen.

Piano Response: "Silent night."

(Miss Sturges is director of the church school at Berkeley, California. Children's division workers will do well to file this material for future use, especially at Christmas time.)

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Are the Ten Commandments part of the gospel?*

In the Scriptures the Ten Commandments are commonly termed "the law," meaning the law as given by Moses. Paul tells us that the law was *added* because of transgressions. The text reads:

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; . . .

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster."—Galatians 3: 19, 24, 25.

This makes it clear that, had it not been for transgressions, the law would not have been needed. Before the law the gospel had been preached to the Jews, but they did not receive it, being so carnally minded that it became necessary for the Ten Commandments—the law—to be given in order to enforce obedience of such conduct as would make society safe. In speaking of the Jews of the Mosaic era, we are informed that they did not receive the gospel, though it was preached to them:

"For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."—Hebrews 4: 2.

The gospel contained the only eternal rule of conduct: to love God with all the heart, and our neighbor as ourselves. Those who do this need no law saying "Thou shalt not kill," or "Thou shalt not steal." He who loves man will have no desire to steal from him or kill him; hence such a law is superfluous to him. But such as do not keep the gospel rule of life as the cherished way of God must have such other restraining laws as they need. To such the Ten Commandments are still needed as a "schoolmaster." But to those who in faith receive the gospel, Paul declares:

"But after that faith is come, we are no longer under a schoolmaster."—Galatians 3: 25.

*Who decreed what books should compose the Bible?*

The earliest formal acceptance of any part of the Scriptures took place, so far as history shows, when Israel pledged themselves formally to accept the law of Moses (Exodus 19: 7, 8; 24: 3, 4.) The Inspired Version (Genesis 6: 5) shows that Adam and his successors recorded the inspired messages then received, to be handed down to future generations. When the other books were added by official act is not known, as to the Old Testament. About 400 A. D., however, the Jewish rabbis had accepted twenty-four books, the same number now acknowledged by Protestants as the official canon. But a formal limiting of the Old Testament Hebrew canon is known to have occurred at the Council of Jamnia (90 A. D.).

No certain date can be given for determining the New Testament canon. Various lists were prepared by early Christian writers, but they did not always agree. The claims of the Montanists to divine inspiration (cir. 180 A. D.) hastened action by the church to declare that the canon of Scripture was full and no more could be added. The Synod of Damascus (382 A. D.) is thought to have been the first official council to indorse the New Testament canon as it now is. Eleven years later the Synod of Hippo adopted it and also the Old Testament, including the Apocrypha, which Roman Catholics still accept as inspired.

*What is the difference between the Holy Ghost and the Holy Spirit?*

There is no difference in the original text. The modern versions use the word "Spirit" instead of "Ghost," usually. The King James version used *Ghost* almost exclusively, though the "Holy Spirit" is found in Luke 11: 13 and 1 Thessalonians 4: 8. The change is due mostly to modern usage of the terms, as *ghost* commonly means an apparition, specter, or phantom. The Greek term for *Ghost*, and for *Spirit*, as used in the foregoing relationship, is *pneuma*, and *Holy Spirit* refers to the same as does *Spirit of God*. It is the divine Spirit, in the texts thus used.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Missionary Activities in Sweden and Norway

#### Now Holding Open-Air Meetings at Oslo

May 1, found me in Stockholm where I had been since April 13. I held two public meetings a week there in a rented hall and had fairly good attendance at the eight meetings conducted. I spent considerable time visiting in the homes of the Saints in and around this city, doing all I could to encourage them. They have no regular meetings to attend and often feel that they are neglected. I try to visit them twice a year. They had not held a meeting since October until I arrived in April.

I returned to Oslo, Norway, May 7, and labored there until the sixteenth when I with my family went to Porsgrunn to attend and assist with preparations for a two-day meeting at Whitsuntide, May 20 and 21.

We had an exceptionally good two-day meeting this year. It was well attended by Saints from the various places in this part of the mission. Members came from Oslo, Kragerø, Arendal, Grimstad, and Larvik. These annual meetings have always been a blessing to those who have attended, but this year we had the greatest outpouring of the Spirit we have had in recent years. It was a real Pentecost for us, and a treat for the isolated Saints who have no regular meetings to attend.

A married woman from Stathelle, thirty-six years old, was baptized early Sunday morning by Brother Nilsen, from Kragerø. She is Brother Nilsen's oldest daughter. He has nine children and six of them are now members of the church. This daughter seems to be thoroughly converted, very enthusiastic, and I believe will make a good member. A young man, Thorlief Nilsen, from Kragerø, was called and ordained to the office of priest. The inspiration of the Spirit was very definite to me concerning his call, and I was pleased that he also and two other brothers had received evidence of the call.

My family and I returned to Oslo, May 24, and took up our work again here. The evening of May 26, we held our first open-air meeting for this summer. We petitioned the police department for the use of a park in the city on Saturday evening each week. Several other churches use the park on other evenings. We consider ourselves fortunate in getting one evening a week be-

cause so many other churches desire to use the park for meetings. Hundreds of people gather there every evening to hear the sermons. This is a fine opportunity for us to present our message to hundreds of people who would not attend our meetings in a hall. Recently I baptized one lady who heard our message first last summer in these park meetings, so the meetings last year were not entirely in vain. We hope for even better results this year.

V. D. RUCH

### Dayton, Ohio

#### Outstanding Young People's Activities

The activities for the young people have stood out during the past two months. April 28, several cars of young men and women visited at Saint Marys, the Northwestern Ohio young people's convention being held there. During the month of May, the members of the C. S. M. Club gave a program at Middletown, Ohio. May 25 to 27, a large delegation attended the Southern Ohio young people's conference, at Columbus. Apostles D. T. Williams and R. S. Budd were present.

Outstanding sermons of the past were given by Elder George Stephens, on "Financial Law," and two by Apostle R. S. Budd. Other elders who assisted in the work were A. E. Anderton, of Columbus; Elder Grey, of Springfield; S. E. Dickson, of Lancaster; F. Rockwell, E. L. Ulrich, and F. Rieske.

On Mother's Day an appropriate program was presented. A number of the Saints were visiting out of town on that day.

A picnic was enjoyed May 30, by a large number of Saints. Games and a ball game were the entertainments of the day.

A sacrament service, long to be remembered as an outstanding meeting, was held June 3. After the opening of the service Elder Miller was assisted in a wheel chair into the room. His testimony is to the goodness of God, and though he is handicapped by the loss of both legs, he is desirous of seeing the work go forward. Elder Grey and family, of Springfield, were present.

Dayton is proud to have played a part in furthering the work in Southern Ohio during the past year. The news that their district was first last year, warmed their hearts. They are desirous of gaining new heights.

### Tacoma, Washington

#### Study and Recreation Help These Members Forward

District President M. E. Lasater visited Tacoma Branch the first Sunday in May. He preached during the evening hour, bringing to these Saints the news of the General Conference.

May 20, Elder C. E. Wheeler, of Puyallup, preached at the eleven o'clock hour on his trip to General Conference. He told of the many historic places he and his family visited.

The Mother's Day program was furnished by the junior department, under the leadership of Sister Leta Eaton, superintendent of the junior division. A program of musical numbers and readings was enjoyed. Little Betty Jean Stewart, four years old, sang "That Dear Old Mother of Mine," with her grandmother Sister Meeham, sitting in the background.

This congregation was saddened by the death of Sister Bogle. She was a faithful member of the branch, and will be greatly missed.

Children's Day, June 10, was appropriately observed. Four babies were blessed. Flowers banked around the rostrum made a beautiful background for this sacred ordinance. Two children of Mr. and Mrs. Sprague, the son of Mr. and Mrs. Cox, and the daughter of Mr. and Mrs. Stonehouse were blessed. An appropriate program was given.

This branch is losing two fine leaders in Brother and Sister Harold Rolfe. Brother Rolfe was superintendent of the young people's department and Sister Rolfe was church school director. The former left for Graeagle, California, where he had work. Sister Rolfe and Lucille followed him a month later. A farewell party was held in their honor, twenty friends being present. Sister Rolfe was presented a silver cold-meat fork. They have the best wishes of their friends.

The young people meet every two weeks for a *Book of Mormon* Class. They enjoy an hour of study, followed by recreation.

The adults have a special study class. They meet once each month at the home of Doctor and Sister Arnold. They are studying the Bible, so as to be better able to present the teachings of the church to nonmember friends.



A KINGSTON, MISSOURI, PLAY CAST

These young people of Kingston Branch, Far West Stake, presented the play, "The Prodigal Son Returns," the evening of June 2, for the entertainment of the O. T. Z. convention crowd gathered at Stewartsville. They are part of a large group of stake young people who are intensely interested in dramatics.

By request the cast repeated the play Sunday night at Kingston church, before a combined gathering of Kingston and Oakdale branches.

From left to right the players are: Ernest Wood, La Verne Lotz, Densil Louder, John Harrington jr., J. C. Ford, Audentia Miller, Olive Mae Dawson, and Kenneth Wood.

## Woodbine, Iowa

### A Wedding of Interest

Miss Marie Nelson, sister of Mrs. K. C. Harder, and Clifford L. Green, son of Mr. and Mrs. L. H. Green, of Rembrandt, Iowa, were married Thursday, June 7, at high noon in the Latter Day Saints church. The single ring ceremony was read by Apostle F. Henry Edwards. The bride was attended by her sister, Miss Doris Nelson, of Des Moines, as maid of honor, and bridesmaids were Miss Lois Brockway, of Wichita, Kansas, cousin of the bride, and Miss Katherine Peterson, of Greenville, Iowa, cousin of the bridegroom. Little Doris Elaine Harder was flower girl and scattered rose petals in the path of the bride. Nolan Green, brother of the bridegroom, served as best man. Ushers were Waldo Pingel and Raymond Brekke, of Greenville, cousins of Mr. Green.

Preceding the ceremony Miss Irene Johnson, of Plano, Illinois, sang, "Ah, Sweet Mystery of Life" and "The Bells of Saint Mary." She was accompanied by Miss Vivian Castings, of Des Moines, who also played the wedding march.

Immediately following the ceremony a reception was held at the home of Mr. and Mrs. K. C. Harder where a two-course breakfast was served informally to relatives and close friends. Occupying a place of honor among the guests

was Mrs. S. L. Weed, grandmother of the bride, who had come from Phoenix, Arizona, to be present at the wedding. After the reception, the bridal couple left on a short wedding trip and will be at home at Rembrandt after June 20.

## Chicago, Illinois

### Central Church, Sixty-sixth and Honore

The past six months have been eventful for the Central Chicago church, with well attended services administered by priesthood of this congregation, as well as of other Chicago groups.

The Sunday Evening Club continues to hold the spotlight as far as local activity is concerned, and the weekly innovations in its service are maintaining a high interest. In the recent past the club has had as its guests the choirs of Saint Matthews Episcopal Church, the Church of the Cross (Lutheran), as well as a women's chorus of the local parent teacher association.

Instructive sermons have been preached by the pastors of the Saint Matthews Episcopal Church and of Thoburn Methodist Episcopal Church. A lecture on "Behavior and Training" was delivered by Doctor Daniel P. McMillan, of the Chicago Board of Education. Doctor Campbell, of the University of Chicago, presented some of his experiences during ten years residence in India.

Apostle John F. Garver spoke at the first anniversary of the Sunday Evening Club, February 19.

Six carloads of young people, composed mostly of choir members, drove to Plano, Illinois, early on the Sunday morning of the departmental institute, and enjoyed a day with the Saints of Northeastern Illinois District. They returned home in time for their own evening service.

At a recent business meeting, it was voted to make further alterations on the church building, and within the next few weeks, this work will be completed. Permanent improvements to the foundation supports have been made. A new entrance and complete re-covering of the building will soon be finished. It is hoped that the efforts and sacrifice necessary to pay for this work will result in a greater devotion and appreciation of the church building and services.

Elder H. P. W. Keir, pastor of this congregation for seventeen years, preached the Mother's Day sermon. The Saints feel that he should have postponed his retirement as pastor for at least seventeen years to come.

Brother and Sister W. K. Keir are the parents of a daughter, born May 15, as are also Sister Evelyn McGee and husband, whose daughter was born the following day.

Members of Central Church were happily surprised at the appearance in Chicago, May 27, of Apostle Paul M. Hanson, who spoke for the Sunday Evening Club.

Central Chicago will make a sacrifice to Graceland College next month when they say *au revoir* to Brother Neal Deaver, who will leave for Lamoni, to take up his new duties there.

Brother Hammett, a faithful member and supporter of the colored mission here, passed away early Sunday morning, May 27. He is survived by his wife and several children, all members of the church.

Central Chicago church invites everyone visiting in Chicago this summer to attend services. They would be happy to have visiting members of the priesthood occupy their pulpit, and advance notice would be appreciated. Address Ray Hurst, 1274 West Seventy-fourth Street, Chicago, pastor of this congregation.

### First Church, 4416 West Gladys Avenue

Some of the members of this congregation attended the district conference at Mission, Illinois, Branch, June 3, but local attendance was good, and F. E. Bone was in charge of the services of the day.

On Children's Day they enjoyed a splendid program by primary and junior departments, assisted by several not of those groups. Much talent is found among the children, and their elders are proud of them. F. E. Bone is the children's superintendent, and their teachers are Sisters Myrtle Gautchier, Violet

Bone, Grace Edstrom, Zella Thompson, and Brother Aaron Coonce.

Gloria Fisher and Helen Skinner, both eight years old, were baptized by Brother K. Thompson and confirmed by C. A. Edstrom and A. O. Skinner.

J. A. Jacques was the morning speaker on Children's Day, and Sister Margaret Bullard sang a solo. The evening speaker was C. A. Edstrom.

Miss Hope Randall and John Court were recently united in marriage by F. Almond. Hope has been a life-time member of First Chicago Church. She received many lovely gifts at her shower given by the congregation and sponsored by the young people.

Velva Trowbridge graduated from Oak Park High School June 14.

The church basement has been cleaned and redecorated in cream and green. Brother Wesley Ballinger, branch deacon, has been busy out of doors. Because of his untiring efforts, they have a beautiful lawn, trees along the rear and side fence, and flower boxes in the windows.

This congregation welcomes visitors. Brother H. T. McCaig is the pastor. Church school opens at 10 a. m. Sunday; preaching services at 11:15 a. m. and 7:45 p. m.; prayer meeting Wednesday at 7:45 p. m.

## Mount Vernon, Illinois

### Seven Baptized in Missionary Series

Missionary J. Charles May recently closed a successful series of revival services here. Sunday afternoon, May 27, two people were baptized, and on Decoration Day, five more were led into the waters of baptism. During his series of meetings, the evening programs consisted of special music, singing, picture slides of the South Sea Islands and the life of Christ, and a sermon.

Much interest was manifested, and the Saints feel that good has been accomplished. Tuesday evening, May 29, a social meeting was held at the church. At the close of the program, Brother May was presented some gifts from this branch, Brother Deselms making a speech appropriate for the occasion. Brother May was then invited to the basement of the church, where a surprise ice cream supper awaited him.

The young people's class, taught by John Deselms, and the older young people's class, taught by Lewis Deselms, hold special gatherings about twice a month. Games are played and refreshments are served.

Appropriate services were held on Mother's Day and Children's Day.

Several members of this congregation had the privilege of attending General Conference. They came back with greater determination than ever to carry on.

Brother Westner, of Centralia, Illinois, preached at the Sunday evening service recently.

Elder J. Charles May was also in Mount Vernon in February and held a sixteen-day series of meetings. There were no baptisms at that time, but the services were not in vain. His sermons were inspiring and the crowds were large, even though the weather was cold. The members of this congregation greatly appreciate his help, and pray that he may be successful in his other missions.

## Omaha, Nebraska

### Building Numerically and Spiritually

Omaha Branch is trying to build up its attendance and the spirituality of its members. The untiring efforts of the pastor, Elder Ray Whiting, and his associates, R. W. Scott and Guy Riley as well as of other members of the priesthood, are to be commended. These men are diligently striving that they might assure spiritual growth and complete unity to this branch of God's people.

More than ninety mothers and daughters found their places at beautifully decorated tables May 18, at the church and enjoyed a banquet given in their honor and sponsored by the church. Mrs. Jessie Watkins acted as toastmistress, and speeches were given by Anna Kinney, Lillian Wrenn, Elma Hicks, and Cecil Stark. Little Barbara Albright recited a poem tribute to mothers. Vocal numbers were given by Anne Hicks, Mrs. Watkins and Miss Margaret Watkins. Charlotte McDonnell accompanied at the piano. A piano solo was played by Lois Scott Burton. Group singing was also a part of the program. A lovely bouquet of carnations was presented Mother Micky, who is eighty-seven years old, and was the oldest mother there. She is the mother of Mrs. W. T. Wellman. The men served the dinner making splendid chefs and waiters. Apostle John F. Garver was there and helped in the kitchen.

The dramatic club, under the direction of George Gates, presented one-act plays on Sunday nights through the winter and spring. They also gave a three-act play the night of June 22, which was exceptional.

The young people's group, organized as the O. T. Z Class, are very active. They crowd their class room to the walls every Sunday as they now have over forty members enrolled. Doctor H. A. Merchant, their teacher, is doing a splendid piece of work with this group. Most of his leisure time is spent planning activities for them. The boys have a soft ball team. They belong to the church league and play each Wednesday evening with other churches throughout the city. So far they have managed to win their share of the games. May 27, the class journeyed to the Indian mission near Decatur, Nebraska, where they attended the morning church services. They then hiked over the hills to the timber where they ate lunch. Following this, they had a program and historical stor-

ies of the mission and surrounding country were told. The night of June 8, found the entire group with their friends indulging in a strawberry social at the Lloyd Wallace home. Outdoor games were played on the lawn until a much-needed rain forced them indoors. While there, Brother and Sister F. Henry Edwards dropped in for a brief visit as they were passing through the city.

There are more than one hundred and fifty members regularly enrolled in the church school. The director and her assistants are trying hard to keep Mr. Summer Slump away from the school, and so far they have been successful.

## Fargo, North Dakota

### Bungalow Church—1423 First Avenue South

Refreshing rains have recently come to revive this part of the country. Saints here are very thankful.

Children's Day was most successful. A spirit of peace and joy was not only felt by the children in their activities, but by all present. Church school session was held at ten o'clock, followed by a program given by the children.

The program opened with a worship service in charge of Courtney Rotzien. Pastor H. E. Ratcliffe took his place for the opening prayer, with a junior boy on each side who followed with Bible readings. During the piano prelude as a prayer response, a picture of Christ blessing the children was placed on the platform. Bobby Henneman told the story of the first Children's Day, and Glen Wiedling told how Jemima Luke wrote the words of the song, "I Think When I Read That Sweet Story of Old." A short play, "Beautiful Gardens," was then presented by the children. Sister Pearl Stowell gave a sermon-story, "The Deserted Garden." A song, "A Little Garden in My Heart," was sung by the intermediates. Ina Peterson and Virginia Walker sang "God Has a Wonderful Garden," and Mrs. J. E. Henneman sang, "Summer's Beauty." The children gave exercises, songs, and recitations, the final number being a play entitled, "In the Garden of Queen Summer."

Elder P. T. Andersen gave a sermonet to the children who were baptized, and also a charge to the parents. The Saints then went to the river where eight children were baptized, Elder H. E. Ratcliffe officiating. The candidates for baptism were Irene Wiedling, Max Stowell, Vincent Rife, Edward Rife, Eugene Rife, Loretta Rife, Clarence Stowell, and Guy Elibee. They were confirmed by Elders P. T. Andersen and H. E. Ratcliffe. Brother Charles Young, of La Moure, preached.

A picnic dinner was enjoyed at the Oak Grove Park, sponsored by the young people.

Elder P. T. Anderson preached in the evening. His subject was, "Remember Now Thy Creator in the Days of Thy

*Youth.*" The services were well attended, and many isolated Saints were present.

At a recent young people's business meeting, Sister Ammon Stowell was elected assistant supervisor to Francis Stowell. It was decided to meet twice a month on Friday evenings for recreation, expression and study. Sister Arlie Peterson was appointed as leader of the girl's Club. The young people held a chicken supper at Frank Stowell's home. The proceeds were used for the paving tax.

George Gayheart, infant son of Brother and Sister George Christensen was blessed by Pastor H. E. Ratcliffe, at the sacrament service.

Mother's Day was celebrated by the children's department. They gave a program in the main room of the church. The children came marching in singing "Praise Him." One of the tiny tots presented a pretty plant to Sister Samuel Trombly, wife of the late patriarch, who took the part of the honored mother in the program.

Mr. and Mrs. J. Brand, of Kansas City, have recently located at Fargo, and they are welcome in the branch.

Sister Ferne Shackow is faithfully serving as chorister, and is adding hymnology appreciation to the choir rehearsals.

The midweek prayer services are now held at the church. Recent themes have been "Preparedness," "Willingness to Serve," "Watchfulness of Deeds and Words."

The flower gardens and lawn around the church are being artistically improved and arranged.

A Bible vacation school, in charge of the children's supervisor, will be held during the next two weeks for the children, including the intermediates.

Those who were privileged to attend General Conference returned feeling a stronger faith in the gospel and a greater determination to serve.

The ladies' aid met recently at Sister H. E. Ratcliffe's home to celebrate the birthday of her mother, Sister S. Twombly, of Kansas.

Several from this congregation are expecting to attend the North Dakota reunion, to be held at Minot, this month.

## Calumet, Oklahoma

Decision day was kept at Calumet Branch, Sunday, June 10. The eleven o'clock service was preached by Pastor A. G. Owings. His theme was "Lo, I Come."

Three candidates were baptized in the afternoon, one adult, Mrs. Melvin Walbaum, and two children, Kelley Crownover and Anna Lee Crownover. The evening hour was given to the confirmation service, followed by a short but enjoyable program rendered by the children.

## Independence

An old-fashioned fourth of July will be observed at the Campus this year, and all Independence people and visitors are invited to picnic on the grounds and take part in the day's entertainment. There will be contests for children and adults, with prizes, and a number of concessions will be operated by the young people, groups of the church, and some of the business organizations of the city. The day's program will include also archery contests, ponies for the children, a guest speaker, Earl A. Blackman, chaplain of the 110th Engineers, and in the evening a picture show and fireworks. Meals will be served all day by a restaurant on the grounds, and the refreshment stands will be open for business. The evening's moving picture will be Will Rogers in "State Fair." Funds raised from all stands and concessions will be applied by the women to the renovation of the Institute Building for use as a club center.

In his subject, "The Apostasy," President Elbert A. Smith discussed the decline and the fall of the old Jerusalem church, Sunday evening, June 24, on the campus. A large congregation was present to hear President Smith on his second sermon of the summer series. Pastor John F. Sheehy was in charge of the service, assisted by Elder William Inman, pastor of the Second Church. Members of the Second Church congregation and choir were guests of the evening. A solo was sung by Albert Brackenbury.

The first week of the daily vacation Bible school has successfully been conducted under the leadership of the teachers, Mrs. James Moses, Mrs. Frank Jennings, Mrs. John R. Lentell, and Mrs. C. B. Woodstock. About one hundred children participated in the worship programs, group singing, and enjoyed the Bible stories and the supervised recreation on the campus. Leaders in charge of the movement feel that the interest is good, and many more are expected to be in attendance before the classes are concluded. Today will begin the second week of the six-weeks course.

## Stone Church

The sermon of Elder A. B. Phillips Sunday morning at the Stone Church called the attention of the congregation to the fact that Sunday opened what has been officially designated by the church as "Check Up" week, June 24 to July 1. His discourse was an invitation to the Saints to look into their lives and their observance of the financial law to see if they have done all they actually can to observe the law. His presentation of the fundamental principle of honoring law in its spiritual aspects was most interesting.

Music was supplied by the Stone Church Choir and by the male chorus of the choir. A solo was sung by Mrs. Josephine Ebeling, contralto, and Mrs.

Nina Smith sang the soprano solo in one of the anthems.

A wedding of considerable interest to Stone Church Saints as well as to members in neighboring states and in Canada, was that of Miss Vera Gamet and George Njeim at Stone Church Sunday at 6 p. m. Pastor J. F. Sheehy officiating in the double-ring ceremony. The bride was given in marriage by her father, A. W. Gamet, of Omaha, Nebraska, and attended by her cousin, Miss Florence Gamet, of Lamoni, as bridesmaid. Mr. Njeim was attended by D. S. McNamara; little Helen Robertson was flower girl and Heber Cannon carried the rings. A reception followed in the dining hall of the church. The bride is a graduate of the Independence Sanitarium School of Nursing, and Elder Njeim is missionary under General Conference appointment to Chatham District.

Miss Audrey Juliff, daughter of Mr. and Mrs. Percy Juliff, of Independence, and Eugene O'Neill, son of Mr. and Mrs. Charles O'Neill, of Joplin, Missouri, were married June 18, at 8:30 p. m., on the lawn of the bride's home, Pastor John F. Sheehy officiating. The bride was given in marriage by her father, and was attended by Miss Opal Lee Newcomb as bridesmaid. Laryard Smith acted as best man for Mr. O'Neill. This wedding was solemnized on the wedding anniversary of the bride's grandparents, Mr. and Mrs. W. A. Hardey, of London, Canada, on the twentieth wedding anniversary of her parents, and on the bridegroom's birthday. Mr. and Mrs. O'Neill are at home at 132 East Kansas Street, Independence.

Funeral services for Mrs. Emma E. Rehwald, seventy-seven years old, who died Sunday morning, June 17, at the home of Mr. and Mrs. R. C. Davis, were conducted at the Latta Funeral Home, and interment was in Mound Grove cemetery. Mrs. Rehwald had been an invalid for three years, and was tenderly cared for by Mrs. Davis. She was born in Utah September 28, 1856, and came to Independence from Bisbee, Arizona, about five years ago. She is survived by a nephew who lives in Chicago.

## Walnut Park Church

The extremely hot weather of the past few days had little effect on attendance Sunday, four hundred forty-four being present at the church school session. Following the class period Marian Campbell and Helen Moorman sang a duet, "Blessed Are They That Do."

Pastor Frank McDonald spoke at the eleven o'clock hour, taking his text from 2 Peter 3: 11: "What manner of persons ought ye to be?" In his presentation of the text he changed the "ye" to "we," stating that he too wanted to be included.

The regular monthly priesthood meeting was held Sunday afternoon. There were no evening services with the exception of the religio, which met at six o'clock under the direction of its president, Duane Fish.

## Briefs

### Twelve Baptized in Saint Louis, Missouri

Children's Day was very enjoyable for workers of Saint Louis District. Twelve were baptized in the font of the Saint Louis Church—three from Saint Louis Branch; three from Brentwood Branch, and six from Maryland Heights Branch where Elder T. J. Elliott has just conducted a two weeks' series of meetings.

### Devotion to Work

Exclusive devotion to work has the result that amusements fail to please, and when relaxation becomes imperative, life becomes dreary from lack of its sole interest—the interest in business. Life is not for learning, nor is life for working, but learning and working are for life.—Herbert Spencer

### Sufferer Needs Prayers

Special prayers are asked for Mrs. Charles McLaren, of Pathlow, Saskatchewan, who is suffering from pernicious anemia on Sunday, July 8. Mrs. McLaren, though a nonmember, is a woman of faith and trusts God for his help.

### Grand Island Women Concentrate Efforts on Christmas Offering

For two months the women of Grand Island Branch, Nebraska, have been making friends for the church and raising a sum for their Christmas Offering contribution. Over this period the women have entertained ninety-two guests, representing nearly all of the churches at Grand Island.

The afternoons were spent socially with vocal and instrumental music, and readings followed by a dainty lunch. At the close of the afternoon each guest or member gave what silver offering she chose. The women, under the chairmanship of Sister Mae Lindgren, have sent in a sum of more than twenty dollars as Christmas Offering.

### Fifty Years for Ridgetown Branch

Saints came from branches all over Chatham District June 3, to help members of Ridgetown Branch, Ontario, celebrate their fiftieth branch anniversary. Speakers of the day were Bishop John C. Dent, Elder John Shields, and Elder D. J. Williams.

### Second Church

Elder B. C. Sarratt was in charge of the eleven o'clock hour, Sunday. Elder A. K. Dillee was the speaker and used for his subject "*Exceed all in Righteousness.*" The choir, under the direction of Earl Audet, sang an anthem, "*There Is a Green Hill Far Away,*" assisted by Mrs. Sam Inman.

The juniors went to the Campus and held their service there. They enjoyed a basket dinner after the meeting.

The Girl Scouts gave an ice cream social on the playground Monday evening.

### Englewood Church

Elder Swen Swenson spoke at eleven o'clock, Sunday, June 17. Brother James A. Gillen preached during the morning worship period the twenty-fourth.

The group gatherings that have been held in the different homes of each group have been quite successful. Friday evening, June 22, all four groups of Englewood met together at Hill Park for a picnic supper.

The young people have developed quite an interest in volley ball, and have been competing with other teams. They recently prepared a volley ball court on the grounds of the church.

Sister Rosetta Howery, who was injured quite seriously and for a time confined to the Independence Sanitarium, is now recuperating at the home of her son.

### Enoch Hill Church

Members of the priesthood met with the Saints in a union prayer service Sunday morning, at eight o'clock.

The Dorcas Class was in charge of the worship period at the church school, and gave a program. Their theme was "*Music.*" Quotations on music were read by the various members, and Richard Maloney played an instrumental number. Mrs. Claude Beal and Mrs. Charles Warren sang, "*In My Heart There Rings a Melody.*"

Bishop J. Stanley Kelley was the morning speaker. The choir contributed special music, assisted by Richard Maloney who sang, "*Oh, Lord, Forgive.*"

The priesthood met in the evening for their special study class, Pastor E. A. Thomas, teacher.

Kenneth Ballinger, son of Brother and Sister Sam Ballinger, was baptized Sunday afternoon by Pastor E. A. Thomas, at the Mount Washington Church. He will be confirmed next Sunday afternoon.

A project of Group 33, South, under the direction of Sister Charles Warren, was pleasingly carried out last Thursday at the home of Sister Russel Minton. All of the groups helped to make this a double surprise party on Sister Ivy Chrestensen and Sister Mary Minton. A short program was given and refreshments were served. About sixty-five guests were present.

A son, Jerry Joe, was born to Mr. and Mrs. Merton Cadwell, June 8.

Leota and Billie Blankenship have returned to their home after a year's visit with their aunts, Mrs. Laura Yager, of Logan, Iowa, and Mrs. Adkins, of Woodbine, Iowa.

A shower was given Mr. and Mrs. Hubert Kendall, by Mrs. George Griffin and her mother, Sister John Johnson, Monday, June 17.

## Southern Wisconsin Conference

### Saints Receive New Courage in Gathering at Lancaster

Southern Wisconsin district conference convened at Lancaster, June 9 and 10. A rain had fallen the night before, which made the weather ideal. All three members of the district presidency were present.

The first service began at 2 p. m. District President H. W. Woodstock gave an encouraging talk in regard to the work of the district, and urged the Saints to do their part to help in the furthering of the church.

Elder Roscoe Davey conducted a class on "*What Latter Day Saints Believe.*" At the close of the class, the business was taken care of.

The report of the bishop's agent showed the amount of tithes and offerings sent to the Bishop last year to be \$1,758.14. At the close of the service all those who wished to recreate went to the school grounds and indulged in playing baseball.

A large crowd was present for the first day of the conference. At 8 p. m. Brother Davey delivered one of his forceful sermons.

At nine fifteen Sunday morning, a prayer meeting was held, in charge of Brother Lee Root and John Maas. Church school at eleven o'clock, was in charge of Harry Wasson, director of religious education for the district.

The congregation was divided into three groups. The adults were taught by Elder Davey, the young people, by Lee Root, and the children, by Leda Colbert. At 11 a. m. Elder Davey preached, his subject being "*Our Consciousness of God.*" Solos were sung by Sisters Ern Edwards and Irene Walker.

Immediately following this service, a picnic dinner was served by Lancaster Saints.

The priesthood meeting was held at 2 p. m., Elder Roscoe Davey giving the talk. A symposium meeting following. Elder Lee Root talked on the bishop's agent's work and financial program.

Sister Irene Walker, director of music, talked on the place of music in the church. Brother Woodstock talked on the general work of the district.

The benedictory service, in charge of Paul Utenhemer and Herbert Dutton, was held at 3.15 p. m. The service consisted of congregational singing, young

people's choruses, and quartet numbers.

Every branch was represented at the conference, as well as the president of each branch.

## Far West Stake

### First Church

The O. T. Z.'s gave a beautiful pageant for Memorial Day at the vesper service. Elder H. C. Timm gave a sermonet. The sacrament service, June 3, was well attended, although many of the young people were attending the stake convention.

Wednesday, June 6, a special fast and prayer service was called and the other city groups joined in this effort. A large group of Saints gathered, and the service was given over entirely to prayers. Attendance at the midweek prayer service has been unusually high for the following Wednesday evenings.

Children's Day was observed on June 10. In the morning, five children were baptized by the associate pastor, Elder H. C. Timm. The church school director, John Ruoff, conducted an instruction class previous to the baptism service. The candidates were confirmed at the eleven o'clock hour. The infant son of Mr. and Mrs. Stewart Ross was blessed at this time under the hands of Evangelist Milo Burnett and Elder L. A. Keck. These beautiful ordinances were very fitting for Children's Day.

At the vesper service the children's division gave a pageant, "*Language of the Flowers*." The church was simply decorated with flowers and the colorful costumes of the children made a pretty scene.

At the culmination of much hard work by some of the men, a playground has been outfitted. It was officially opened Tuesday evening, June 12, when quite a large group gathered to enjoy the various types of recreation. The playground will be open two nights a week throughout the summer months.

First Church was glad to welcome their pastor, Elder Ward A. Hougas, back on June 17, after a period of absence due to illness. They also welcomed Bishop and Mrs. H. L. Livingston, who arrived from Philadelphia to take up their new duties in Far West Stake. Brother Livingston made a short talk at the morning service and Elder Hougas preached at both the morning and evening hours.

The dramatic club had a picnic at Bartlett Park, June 21. After the picnic supper was served, the evening was spent in recreation.

### Second Church

The priesthood of Second Church are very active. Special priesthood meetings are called each month by the pastor. The church school has very good attendance with A. J. Moffet in charge. Junior church services are held in the lower auditorium every Sunday. Vern P. Good-

enough and A. J. Moffet were the speakers for the month of May. Special numbers are given each Sunday by the children.

The Girls' Chorus enjoyed a trip to Stewartville recently and rendered a program in the morning. After the services, they enjoyed a basket dinner on the reunion grounds.

A special program was given Memorial Day with a sermonet by Pastor O. Salisbury. On the same day a baptismal service was held, Martin Snyder being baptized by Brother Salisbury and confirmed by A. J. Moffet.

### Fourth Church

In the absence of the pastor, the sacrament service on June 3, was in charge of Elders O. J. Barr and J. L. Bear. Brother H. H. McLean, city director of church schools, has been lecturing at the morning hour for several Sundays, taking up the various phases of church school work.

On June 10, a play, "*The Good Samaritan*," was given by a cast of First Church young people, directed by Mrs. McLean. Dramatics was given as one of the methods of teaching.

A Children's Day program was given to an appreciative audience the evening of June 10. Evening speakers have included Brother T. E. Hale and Brother O. Salisbury.

An ice cream social was sponsored Tuesday evening, June 19. An outdoor program was given and volley ball was played during the evening. Ice cream and cake and pop were sold to a large number.

## Arthur, Ontario

### District Workers Assist in All-day Services

The all-day service of Arthur Branch, in the Owen Sound district, was successful in points of weather, attendance, and interest. The Niagra Falls, New York, Choir, under the leadership of Miss Catherine Lambert made its second annual appearance, providing special music for the day. They also presented a concert from two until three o'clock.

Prayer meeting at 9 a. m. found the town hall well filled with members and local ministry from near by branches.

Elder Landes, pastor of Niagara Falls, New York, Branch, occupied the pulpit during the morning services. Elder Landes joined the church in this place thirty-six years ago. The morning and afternoon attendance showed about four hundred present.

Preaching in the afternoon and evening was by District Missionary William I. Fligg. The confirmation of two candidates was cared for, under the hands of Elder McLean.

The evening service was attended by many of the townspeople. After a busy and happy day in the joys of Zion, nine carloads of people started their journey homeward, one hundred and ten miles.

## Briefs

### G. J. Waller Returns to Hawaii

Patriarch Gilbert J. Waller returned to Honolulu, Hawaii, the middle of May, after several weeks' stay on the mainland of the United States. He reported to Honolulu papers that he had noticed a definite upturn in business conditions on the coast and a decided tendency of the people to speak with optimism of business matters.

While in the United States, Brother Waller met with members of the church in San Francisco and at other points. He is known and respected to all the church for the many years of service he has given in the islands.

During his time on the coast Brother Waller, who is treasurer and manager of the Hawaii Meat Company, completed arrangements with a mainland packer to handle the Hawaii end of the United States army meat contracts.

### Asks Prayers for Two

Sister Bridget Marlin, of Wilburton, Oklahoma, requests prayers for her mother in California, who is very low with heart trouble. She also desires prayers for the husband of a friend of hers in Texas, that the Lord will restore him.

### Eight Baptized at Fargo, North Dakota

Eight children were baptized in the river at Fargo on Children's Day, Elder H. E. Ratcliffe officiating. Children's Day was a happy occasion for local members with a program in the morning, a sermonet by Elder P. T. Anderson to the children to be baptized, the baptismal service itself, a picnic dinner, and a good sermon by Brother Anderson in the evening.

### Senseless Mental Work

Worry is the most senseless and insane form of mental work.—George Wharton James in "Quit Your Wor-rying!"

### Branch Organized at Newton, Iowa

Henry Castings, president of Des Moines District, organized a branch of the church at Newton, Iowa, June 16, with forty charter members. Following the organization which occurred at 7:45 p. m., twenty spiritual testimonies were given by young and old.

On Sunday an all-day meeting celebrated the organization of the branch, the district presidency, Elders Castings, Clyde McDonald, and Stephen Robinson, being the speakers.

## Holden Stake

### Atherton, Missouri

The young people of this congregation who were able to attend the Holden stake convention report that it was outstanding. Many expressed the opinion that earlier conventions or institutes provided the foundation, directing the interests and the thinking of the youth towards the great goal of the church. They are determined to do their part in carrying on the work.

The various divisions of the church school cooperated in the observance of Mother's Day at Atherton. The children presented their tribute with appropriate readings, drills, and songs. Other divisions furnished special music, and the young people presented a short play.

This congregation is happy to welcome again into their midst Clifford Long, one of Holden Stake's recently ordained ministry, who has just completed a course in journalism at the University of Missouri. He delivered the morning sermon June 17.

President F. M. McDowell recently visited every member of the priesthood in this branch. An effort is being made for each priesthood member to work in his office and calling. Brother McDowell addressed the priesthood in a body Sunday, June 17, and in the evening he preached to the entire congregation.

### Strasburg Mission

This congregation is happy to welcome into its midst a new family. Elder Charles T. Pooler, and his family and mother, have moved to Pleasant Hill, and are now worshipping with these Saints.

Since General Conference, several changes have been made in Holden Stake. The members regret that it was necessary for Elder W. S. Macrae to be relieved of his work as stake president because of his physical condition.

These Saints are well acquainted with Elder McCrae's successor, Amos E. Allen and his family, and feel confident that he is starting a fine work in Holden Stake. They pledge their support to him, to help him carry on the work. Another new officer in the stake whom they have learned to love is Elder Earl Higdon, stake supervisor of religious education and a member of the stake bishopric.

Holden Stake conference and youth's institute was held June 8-10. Friday night, June 8, a banquet was held at the Saints' Home at Holden for the young people. Two hundred were present, ten of whom were from the Strasburg Mission. The following day, twenty-two of this mission boarded a large truck for Holden, and spent an enjoyable day there. They returned home feeling greatly encouraged to carry on.

Services Sunday proved to be most enjoyable. President Floyd M. McDowell and Elder C. B. Woodstock conducted

classes on the young people's program. Many who attended received credits. The business meeting, which was the closing session of the conference found everyone ready to do his best for the Master's cause.

Having disbanded the Sunday morning service in order to attend the conference, Strasburg Saints assembled at the schoolhouse for preaching in the evening. Elder Amos Allen and family, and Earl Higdon were visitors. Brothers Allen and Higdon both occupied the pulpit. Elder Charles T. Pooler was appointed to succeed Elder Roy Kleckler as pastor of this mission. Brother Higdon appointed Bert Essex to be solicitor for the mission. This was Brother Higdon's first official act as a member of the stake bishopric. The work of Elder Kleckler was spoken of highly by Elder Allen.

Earl Higdon was the evening speaker, using the "Lord's Prayer" as his subject. At the close of the sermon, Elder Kleckler gave a short farewell talk. These Saints have learned to love him and will miss him greatly.

Members of Strasburg mission feel that this week-end has been very profitably spent. They are encouraged to carry on the good work of the stake.

## Wichita, Kansas

### Waters and Osie Streets

The month of June opened with a well-attended sacrament service in charge of Elder A. E. Stoff and Apostle Roy S. Budd. At the close of this beautiful service Brother Stoff's resignation was accepted and Elder Garland Tickemyer was elected as the new pastor.

Elder Stoff will leave Wichita to take up his work as a missionary in the Oklahoma district. He has been with this congregation for five years, and during that time has become very dear to the members here. He has the best wishes of these Saints.

The evening meeting was an installation service in charge of Apostle Roy S. Budd. Sister Margaret Williams sang a lovely solo. Elder Stoff took for his theme "Talents," and at the close of his address he prayed God's blessings on Brother Tickemyer and his work here. Brother Melvin Russell extended to the new pastor a welcome from the adult group, and Sister Lena Curtis spoke for the young people. The charge given to the group from Brother Budd will long be remembered by those who were present.

June 9, services opened with an exceptionally fine membership present. The rostrum was banked high with baskets of daisies and larkspur. The Children's Day program was presented at the eleven o'clock service. It consisted of a pageant "Under the Open Sky," given under the direction of Sister Francis Balman.

In spite of the unusually warm day, a fine crowd met at three o'clock for baptism and confirmation services. The Scripture reading for this service was taken from the *Book of Mormon*. After giving the charge to the seven candidates, Brother Tickemyer led them into the waters of baptism, Paul, Ruth, and Opal Dunham, Leroy Bradford, Roy Andrew Hall, Evelyn Cathey and J. W. Soule. The confirmation service was held immediately following. Brother Russell gave a talk to the candidates and after the confirmation, Brother Tickemyer impressed upon the congregation their responsibilities toward these children and charged them that they watch themselves in setting a good example.

Assisting Brother Tickemyer in the afternoon services were Elders J. W. Wooten, Ira G. Whipple, E. Melvin Russell and O. L. Bradford.

As a fitting close for this beautiful Children's Day, Brother Tickemyer chose for his evening discussion the passage from Proverbs, "Train up a child in the way he should go; and when he is old he will not depart from it."

Among recent visitors at this branch have been Sister Stella Brockway Omohundro, of Los Angeles, and Sister Savage, of Long Beach.

June 4, a group of one hundred thirty-five gathered in the church basement in a reception for the new pastor. Brother Tickemyer has already found a place in the hearts of this group and especially is he welcomed by the young people.

Two marriages have recently taken place. Neva Lee was united in marriage to Kenneth Hittinger, and Virginia Blodsoe, to Carl Soule.

## Kansas City Stake

### Gladstone Church

An enjoyable evening was spent May 19, at the home of William Barham, four miles east of Independence, when Gladstone members took a basket lunch and spent the evening visiting this family. Games and a program followed the supper.

An ice cream social, sponsored by the O. B. K. young people of this group, was held on Connelly's lawn, the evening of June 6.

The Sunday morning service, June 10, was in charge of the O. B. K's. Elder Richard J. Lambert, of Independence, was the speaker.

Father's Day, June 17, was observed with a splendid program, arranged by Sister R. H. Carver. During the program Mrs. Rhodes sang a solo for the preaching service. Guest speaker, Elder C. E. Wight, proved to be most interesting.

The women of Gladstone congregation, have been making wash ties for men, and orders are coming in faster than they can make them.

**Zion's Christian Legion  
THE KNIGHT OF THE KINGDOM**

By D. T. Williams

Zion's Christian Legion is making its bow in Canada. The first unit of the organization was organized at Guelph, Ontario, Tuesday night, June 12. The young people as well as many who are older are taking to the objectives with zest. One cannot mingle with the Canadian Saints and not admire their deep seated desire for the spread of the gospel. The triumph of the church and the hope of a Zion redeemed is held high in the hearts of thousands on this side of the international border.

These holy aspirations have been vividly manifested when we have presented the needs of the church and the means through which the necessities may be supplied. As we have set up for consideration the Legion and the goals it hopes to realize there has been in almost every place an enthusiastic response to the appeal. Already the young people of the Toronto District have held a convention in which there was demonstrated a remarkable degree of the spirit of consecration to the church and its high ideals. This splendid group of young Latter Day Saints only await the coming of their district conference to complete their arrangements to become a progressive division of the Legion.

And now comes a call from the London District, "Come over and help us." Their convention will meet July 15 at Saint Thomas. From London, from Stratford, from Delhi, and other points, young Latter Day Saints will gather to the place of meeting. The district president and other district officers are in full sympathy with this movement of the young to render fuller measure of service to the church they have learned from their earliest youth to reverence.

What a pleasant thing it is to see the old and young thus work together in the common cause of Zion. Everywhere the spirit of conquest is in the air. "Let us give battle to this worldly creditor which holds our church in bondage," is the cry of all to whom we talk concerning the plans of eliminating the church debt. So, the Legion is moving along in the successful attempt to organize the members of the church in Ontario. The task of conquering the giants that stand guard against our entering into the Land Zion is a challenge to every knight of the

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Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour.

A. B. Phillips, speaker.

**The Bulletin Board**

**Reunion Notices**

Chatham district reunion will be held at Erie Beach, July 20 to 30, and members of other districts are urged to attend with us and visit the Chatham District Summer School this year. Special speakers and teachers are being arranged for. You need the reunion and the reunion needs you. Order tents early from William Andrew, Box 1, Essex, Ontario, and make second choice and state location desired. Tent prices: 7 x 9-3, \$3.75; 8 x 9-3, \$4; 9 x 9-3, \$4.25; 9 1/2 x 12-3, \$5; 12 x 14-3, \$6; 12 x 16-3, \$6.50; 14 x 18-3, \$7.50; 9 x 16-6, \$8.25; 12 x 19-6, \$9.75; 14 x 24-6, \$11.25; 10 x 10-7, \$6.25; 12 x 12-7, \$8.25; 9 x 16-7, \$8.25; 12 x 19-7, \$10.50; 12 x 24-7, \$12; 20 x 30-7, \$16; 20 x 40-7, \$21; single cots, \$ .60. Meals will be priced as follows: Breakfast, \$ .20; dinner, \$ .30, and supper, \$ .20. The daily program: 6 a. m., arise; 7, breakfast; 7:30, study hour; 9, prayer service; 11, preaching or institute; 12, dinner; 2, recreation (except Sunday); 5:30, supper; 7, music; 7:30, preaching or special program; 9:30, retire; 10:30, lights out. Sunday only: 2 p. m., church

coming kingdom. The challenge is accepted. The Legion is advancing.

school; 3:15, preaching. Friday only, erecting camp.—S. E. Mifflin, president; William Ruddick, Earl Jones, William Andrew, and John C. Dent, secretary-treasurer.

**All-day Meeting**

An all-day meeting will be held at Chillicothe, Missouri, in Southern Ohio, Sunday, July 1. First service will be held at nine o'clock, when sacrament will be served. Preaching will be in the afternoon. This mission is making progress and all are welcomed to attend. Come and bring your baskets and have a good time. The church is located on route eleven, near an old flour mill. — A. E. Anderton, district president.

New York District will hold an all-day meeting at Hill Cumorah, July 15. The first service will convene at 9:30 a. m. in the grove. A visit will then be made to the Old Home and in the afternoon the party will go to the hill. Each branch will make provision for their own

**LAMONI STAKE REUNION**

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meals and transportation. Neighboring branches will be welcome. Any further information may be had by addressing Doctor P. L. Weegar, 1721 Main Street, Buffalo, New York.—Anna M. Lloyd, secretary.

**Young People's Convention**

A convention of Zion's Legion will be held at Windsor, Ontario, in the Saints' church, corner of Pierre Avenue and Assumption Street, June 30 and July 1, for the purpose of giving instruction to the various officers of the legion. We urge every officer of the various divisions to be present as well as all company commanders. The program will be as follows: Saturday, 7:45 p. m., musical program and talk, "Our Future in Music," by Louise Evans, of Grand Rapids, Michigan; Sunday: 7:30 a. m., prayer service, D. T. Williams, Elmer C. Evans, and L. D. Campbell in charge; 8:45 to 9, discussion of publicity work, by William Patterson, of Fort Huron; 9:15 to 9:45, discussion of socialization by Allen Pohly, Flint; 10 to 10:45, discussion of solicitation by S. Gordon Brown, Lansing; 11 to 12, lecture, "What Our Horizons Reveal," by D. T. Williams, F. Eldon Oliver and Sam Crump in charge; 12 to 1:15, lunch; 1:30 p. m. to 2, lecture, "Possibilities of the Legion in Canada," by Frank Gray, James Bavington in charge; 2 to 4, business of Zion's Legion; 4:15 to 5:15, vesper service in charge of Louise Evans and Harry Runkle.—Blanche Engle, secretary Zion's Legion.

**Conference Program Postponed**

Elder A. C. Barmore, our district president, notified our branch president that the district conference scheduled to convene at Lansing, June 23 and 24, had been postponed until July 7 and 8. The musical program, as the opening service of the conference will be held the evening of July 6, at 8:15. All other plans concerning this program remain the same.—Mrs. Tressa Baker, publicity department, Lansing.

**Reunion Postponed**

Due to a scourge of infantile paralysis in Southern California, district officers after consultation with the health officials of Orange County, California, in which is located Huntington Beach, where the reunion will be held, and with Doctor A. W. Teel, have decided to postpone the reunion from July 6 to 15, to August 17 to 26. This last date, too, will depend on the condition of the disease at that time. Reunion officials will take no unnecessary risks in the matter. The condition looks serious, and I would advise all our people to remain out of Southern California until we are sure the disease is under control.—W. A. Teagarden, president Southern California District.

**New Addresses**

D. J. Williams, 112 West Ontario Street, Philadelphia, Pennsylvania.

Apostle E. J. Gleazer, 2108 North Forty-fourth Street, Seattle, Washington.

**Marriage**

HARRINGTON-EVANS. — Margaret Harrington, of Hamilton, Missouri, and James W. Evans, of Iowa City, Iowa, were married June 10, at the home of the bride's parents near Hamilton, the bride's father, Elder J. C. Harrington, performing the ceremony.

**Our Departed Ones**

PHILLIPS.—Floyd H. Phillips, eldest child of Elias and Estella Phillips, was born at Seymour, Missouri, March 23, 1900, and departed this life March 31, 1934, at Bristow, Oklahoma, following a minor operation. He received his education and grew to manhood in Idaho. In 1918, his father died and left the full responsibility of a mother and four little girls in his care. In 1918, the family moved to Oklahoma, and in 1921, Floyd married Ada Allen. To them was born one girl, Grace. He became a member of the church at Boise, Idaho, in 1912, being baptized by Elder Robert Owen. His was a united family in the church at the time of his death. He had been employed for the last ten years by the Olean Oil Company, on a lease near Depew, Oklahoma. Owing to the nature of his work, his church privileges were limited, but he did not forget his promise to his father years ago, "I will take care of the girls and mother." He was a believer in God and kept his law both spiritually and temporally. He was also a believer in his fellow men. The testimony of those with whom he worked was that they had never known a man who lived as clean, upright and honest a life as this boy did. He lived a life worthy of a true Latter Day Saint. Funeral services were in charge of O. A. McDowell, and J. E. Lancaster, of Tulsa.

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WILLIAMSON.—Sally O. Sampson was born May 2, 1857, in La Salle County, Illinois, and passed away June 12, 1934. She was united in marriage to William E. Williamson in December, 1879, and to this union were born the following children: Silas, dying in infancy; Mamie C. Hayer, of Urbana, Illinois; Edith Grace, who died when four years of age; Silas E., of Miller Township; Charlotte A. Hartshorn, who passed away September 22, 1919, and Ethel H., and Ernest C., both of Miller Township. Her husband preceded her in death in October, 1914. She also leaves to mourn, two brothers, Knute Sampson, of Norway, Iowa, and Ira Sampson, of Humbolt, Iowa; a sister, Mrs. Bertha Anderson, eleven grandchildren and two great-grandchildren. She became a member of the church in June, 1894, being baptized by Elder John B. Rousch. She lived a life of faithfulness to her church, her family, and her community. Funeral services were held from the Mission Church, Elder Hall in charge. The sermon was by Elder R. E. Davey. Burial was in the Section Cemetery.

O'CONNOR.—Edna E. Peat, daughter of the late Sister J. Peat, was born in 1889, and passed away at her home in Oakland, California, March 28, 1934. She was the wife of Edward W. O'Connor, the mother of Edna Marie O'Connor, and sister of J. Hawley and Lillian Hess. The funeral services were held at the Cathedral Chapel, in Oakland. Interment was in Sunset View Cemetery, overlooking the beautiful Golden Gate of San Francisco Bay. Elder J. B. Carmichael was in charge of the services.

PETERS.—Mary Emily Barnt was born in Tucarois County, Ohio, March 1, 1857, and departed from this life May 19, 1934. At the age of ten years she removed to Tama

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County, Iowa, with her mother and brothers and sisters, where she lived until the age of twenty-two. January 15, 1880, she was united in marriage to Cyrus J. Peters. To this union was born one son, Otis L. D., now living at New London, Missouri, who with his wife, son and family were present at the funeral. She was baptized into the church, November 24, 1896, and remained a faithful member until the end. She leaves to mourn her husband, one son, three grandchildren, and one great-grandchild. Funeral services were held at the White Funeral Home, Monday afternoon, Elder Blair Jensen preaching the sermon, and G. W. Blair assisting. Interment was in Rose Hill Cemetery.

**NESTER.**—Martha Curtis was born March 29, 1898, at El Paso, Colorado, and departed this life May 18, 1934, at Kansas City, Missouri. She joined the church in June, 1906, being baptized by Apostle J. F. Curtis. September 3, 1916, she was united in marriage to E. J. Nester, and to this union three children were born, Emory Wayne, now dead, and two daughters, Anabel and Jacqueline. She is also survived by her parents, Mr. and Mrs. Joseph Curtis; two sisters, Gertrude Clark, and Lacey Cantebury; five brothers, Elmer, Ray Joseph, William, and Glen. Services were held in the Stone Church, in charge of Elder Ammon White. Burial was in Mound Grove Cemetery.

**McGEE.**—Catherine McGee was born May 2, 1843, near Liberty, Adams County, Illinois, and passed peacefully away April 15, 1934. She was baptized into the church August 28, 1867. In 1863 she crossed the plains in a covered wagon to Nevada. In the following year she was united in marriage to William Sides, and to this union were born four children, Oliver, who preceded his mother in death in March, 1906; Irwin A., Rosa S., and Albert R., all of Potter Valley, California. Her husband, William Sides, passed away in 1879, and she was married to H. P. McGee in 1885. The many friends who attended her funeral attested to the high esteem in which she was held in her home town. Funeral services were conducted by Elder J. B. Carmichael, assisted by the local minister of the Methodist Church. Interment was in the cemetery, a few miles from where she had so long lived.

**OGARD.**—James Peter Ogard was born in Aarhus, Denmark, July 6, 1853, and quietly departed this life Sunday, March 18, 1934, displaying a strong faith and looking forward with confidence in his heavenly Father. He came to America with his parents in 1865, to settle in Utah. Experiencing disappointment and hardship, they moved to Dodge County, Nebraska, in January, 1869, and settled on a farm where he lived until six years ago when he retired and moved to Nickerson, Nebraska. He was baptized into the church September 17, 1876, by Elder Thomas J. Smith, and had been a reader of the *Saints' Herald* since 1878, when it was published at Plano, Illinois. His marriage to Miss Mary Anderson took place in Fremont, Nebraska, June 10, 1880. Brother Ogard enjoyed the friendship and respect of all who knew him. Surviving are his wife, Mrs. Mary Ogard; two sons, Chris J. and Andrew E.; three daughters, Mrs. Emma Hoover, Mrs. Kate Moffet and Mrs. May Stoll; eleven grandchildren, and eight great-grandchildren; a sister, Mrs. A. P. Peterson and a brother, P. A. Ogard. Two daughters preceded their father in death. Funeral services were conducted March 21, 1934, by Elder George L. Fowler, at Fremont, Nebraska.

**HANSEN.**—Char Les Mae Hansen was born at Woodbine, Iowa, April 26, 1912. Died May 29, 1934. She was the daughter of Charles M. and Ida Pickard Hansen, who with a sister, Bernice, preceded her to the other side. In 1919, with her sister and brother, Bernard Hansen, who now lives at Colorado Springs, Colorado, she moved to Logan, Iowa, and made her home with Doctor and Mrs. C. S. Kennedy until her death. After her graduation from high school she entered the Jennie Edmundson Memorial Hospital for the course in nurse training, but after two years she was compelled to return home because of illness. She was baptized into the Pro-ganized Church of Jesus Christ of Latter Day Saints, at Logan, January 23, 1921, and remained a faithful member till death. She leaves Doctor Kennedy and wife, one brother, with other relatives, and a large following of friends. She was a very fine character with a strong desire to help others. She was buried in the Woodbine Cemetery beside her father whom she had never seen. The funeral sermon was by Elder Frederick A. Smith, assisted by Elder Gerald Gunsoiley.

The dismissal at the grave was by the pastor of the Methodist Episcopal Church, where she attended Sunday school when she was a small child.

**WILSON.**—Matilda Ellen Wilson was born December 2, 1873, in Bruce County, Ontario. Died May 23, 1934, following a protracted illness. She was baptized into the church February 21, 1904, and her life was devoted to the church and to her family and friends. Her death is mourned by the Saints of Winnipeg Branch of which she had been a member for many years. Her husband, Wellington Wilson, a teacher in the branch, passed away last December. Of her family there remain, two daughters, Mrs. G. W. Panting and Mrs. E. Hargrave, both of Winnipeg; two sisters, Mrs. K. Fachaure, of Trecheerne, Manitoba; Mrs. J. A. Ralph, of Nut Mountain, Saskatchewan, and three brothers, Wesley Morgan, Nut Mountain, and William and Roy Morgan, of Trecheerne. The service was in charge of Elder W. Pratt and Elder W. J. Fisher. Interment was in Bethel Cemetery, Trecheerne.

**MILLER.**—Blakie Sheldon Miller was born at Middle Branch, Isabella County, Michigan, July 27, 1891, and departed this life in the Mercy Hospital at Cadillac, June 9, 1934, after a lingering illness which terminated in cancer. He was united in marriage to Nellie Gilbert, of Cadillac, July 18, 1915, and has since made his home there. To this union were born seven children, Marguerita, Floyd, Clifford, Florence, Loren, Esther, and Lavern. Mr. Miller became a member of the church, March 1, 1931, being baptized by Elder Ernest Burt. He was a man of abiding convictions and strong faith. Surviving besides the immediate family are five brothers, Sam, of Detroit; William, of Mendon; Oscar, of Elkhart, Indiana; Lem, of Lansing, Michigan; Fred, of Cadillac, and one sister, Lydia Olmstead, of Bellingham, Washington. Funeral services were held in the Saints' church in Cadillac, the sermon by Elder Jones Sotherland. Leonard Houghton was in charge of the service. Interment was made in Greenwood Township Cemetery.

**FREEZE.**—Charles Curtis Freeze, son of Philip and Elizabeth Freeze, was born at Herman, Illinois, September 17, 1872. Died at Saint Anthony's Hospital at Rock Island, Illinois, June 10, after residing at Rock Island for about thirty-two years. He leaves to mourn, his wife, four sons and four daughters. Elmer, Merlyn, Lyle, Donald, Carrol, and Ayre at home; Effie, of Philadelphia, and Melvadeen, of Rock Island. Mr. Freeze was an active member in the Cooperative Labor League of Rock Island. He was baptized into the church May 6, 1928, at Rock Island, by Missionary Leonard Houghton. The funeral was held from the Knox Undertaking Parlor at Rock Island. Interment was in Riverside Cemetery at Moline; sermon by E. R. Davis.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

- | District               | Place                     | Time            |
|------------------------|---------------------------|-----------------|
| North Dakota           | Minot                     | June 23-July 1. |
| Minnesota              | and No. Wisconsin, Chetek | June 30-July 4. |
| Owen Sound             | Port Elgin                | July 1-8.       |
| Southern California    | Huntington Beach          | July 6-15.      |
| Alberta                | Calgary                   | July 13-15.     |
| Central Texas          | Hearne                    | July 13-22.     |
| No. Saskatchewan       | Shellbrook                | July 19-22.     |
| No. California         | Irvington                 | July 20-29.     |
| S. W. Texas            | Bandera, Texas            | July 20-29.     |
| Chatham                | Erie Beach                | July 20-30.     |
| Kentucky and Tennessee | Puryear, Tennessee        | July 21-29.     |
| Lamoni                 | Lamoni                    | July 27-Aug. 5. |
| Western Montana        | Race Track                | July 27-Aug. 5. |
| Nauvoo                 | Nauvoo                    | July 27-Aug. 5. |

- Southern New England, Onset, July 28-Aug. 12.
- Toronto, Lowbanks, July 28-Aug. 13.
- Northwestern, Silver Lake, Aug. 3-12.
- Northern and Western Michigan, Park of Pines, Aug. 3-12.
- Western Oklahoma, Canton, Oklahoma, Aug. 3-12.
- Spring River, Columbus, Kansas, Aug. 3-12.
- Kirtland, Kirtland, Aug. 9-19.
- Des Moines, Des Moines, Aug. 10-19.
- Northwest Iowa, Woodbine, Aug. 10-19.
- S. E. Illinois, Brush Creek, Aug. 10-19.
- Far West, Stewartville, Aug. 16-26.
- Eastern Colorado, Colorado Springs, Aug. 16-26.
- Central Michigan, Edenville, Aug. 10-19.
- Maine, Brooksville, Aug. 11-19.
- Eastern Michigan, Cash, Aug. 19-26.
- Idaho, Hagerman, Aug. 15-19.
- Southwest Iowa and Northeastern Nebraska, Council Bluffs, Aug. 24-Sept. 2.
- Eastern Montana, Fairview, Aug. 30-Sept. 2.

**CLASSIFIED ADS**

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**WORLD'S FAIR VISITORS**—Rooms in modern Latter Day Saint home. Direct route to Fair Grounds. One block to street car line. For full details write Mrs. Sarah Batton, 7349 So. Michigan Avenue, Chicago. Telephone Stewart 8165. 5-22-tf

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**HERALD PUBLISHING HOUSE**

*"Your Own Institution"*

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Independence, Missouri

# *The* SAINTS' HERALD

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## Building the World Society

A Graceland Radio Address

By F. Henry Edwards

## What Gospel Shall We Teach?

An Editorial

Beginning a New Serial Story:

## The Nomads

By May Elliott

# THE SAINTS' HERALD

July 3, 1934

Volume 81

Number 27

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ The Mission Field

A story comes to us of an unnamed young brother who was laboring in a branch, doing very good work with a class of boys, and bringing them up to an understanding and appreciation of good church membership.

But he was not satisfied with his surroundings. He longed to be sent out on a mission. After some effort, he managed to get an appointment. He felt very happy in his escape from the hum-drum at home to the larger and greener fields of travel.

Six months of experience in the field was sufficient to convince him that he did not like missionary work and that he was not "cut out" for it. How easy it is to persuade ourselves that the Lord did not intend us to do the work we do not like!

Leaving the field, he went back home. The class of boys, neglected, had become scattered, many of them lost to the church. It was impossible to gather them again. It occurred to the young man after a while that he had abandoned two fields that the Lord had given him, and that he had lost souls in both of them.

The most important mission field that any of us can work in lies near at hand. That is where the Lord needs us. He has other servants located in the other fields who can conveniently take care of His work there.

### ■ A New Weed, Probably

Tommy McNamara, seven years old, was riding with his mother in Kansas City a few days ago.

Tommy: "Look, mamma, there's a man back there planting beer! I wouldn't plant beer for a million dollars, would you?"

Mrs. McNamara: "Why, Tommy, nobody plants beer. What makes you think they do?"

Tommy: "Well, we just passed a sign back there that said 'Beer Garden'!"

### ■ Finance

A friend sends a clipping from another publication which advocates calling in all government bonds, and issuing instead a lot of new currency backed by the same national wealth, thus saving the enormous amounts of interest that are paid each year.

The plan looks easy and attractive. It always bobs up when times are hard and money is scarce. Yet it is inflation, pure and simple. It was inflation of this kind that reduced the German mark from 23.8 to nothing and wrecked Germany financially, that pulled the franc from approximately a quarter in value to less than five cents. World finances are still rocking and plunging as a result.

### ■ Starchy Sayings

Pigeonnette says, "In all this talk about building Zion, you ought to remember that you can't build strong castles out of cornstalks!"

### ■ Exercise

Pigeon says: "A person can get almost enough exercise in this hot weather just twiddling his thumbs. A lot of us hot-weather Christians operate on that kind of code, too."

# Editorial

## What Gospel Shall We Teach?

**A Distinctive Message** We have heard much insistence both from the pulpit and in private conversation that it is our duty to teach a distinctively Latter Day Saint message and that we should preach a gospel that would be recognized anywhere as something different from the message taught in other churches. These statements are no doubt prompted by good motives and good intentions, but there are difficulties and dangers in a course prescribed exclusively by these specifications.

**Dangers** The first danger is that such a course would lead us to emphasize our peculiarities rather than our great objectives. It is not so much our duty to be peculiar as it is to be right. It is not so important to tell the difference as it is to tell the truth. It is not so much our duty to teach a *distinctive* gospel as it is to teach a *representative* gospel. We must not allow the demand for a *unique* message to force us to teach a limited or *circumscribed* message. Our message is the gospel that Jesus taught. Christ is the great figure in our religion. It is not our purpose here to promote the fame or exalt the name of any man, but rather the glory of God.

**The Whole Gospel** The fact that other churches teach certain of the principles of the gospel does not mean that we may not teach them. The fact that other churches preach Christ does not mean that we must subordinate Him and exalt others. It is our highest duty and our most valuable privilege to preach the gospel of Christ and the whole gospel of Christ.

**A Teaching Program** Our total teaching program has been set down in various ways according to the limitations of language and the inspiration under which the writer arranged his thoughts. Perhaps no statement will ever include it all, yet there are some important things to be named, and we make our list as follows:

1. God as the universal Father.
2. Jesus Christ, His son, and our Savior.
3. The plan of redemption.
4. The brotherhood of man.
5. The stewardship of property.
6. The sacredness of marriage and the home.
7. The rights of the children.
8. The law of liberty.
9. The law of responsibility.
10. The laws of health.
11. The necessity of personal development.
12. The rule of righteousness.
13. The immortal destiny of the soul.
14. The hope of Zion.
15. The Kingdom of God.

**Christ Saves**

Such a program will keep us busy for a long time to come. It includes provisions for the spiritual, the physical, the social, the economic, and the cultural welfare of man. It is a program for a modern church in the best sense of the word.

Knowledge alone will not save us; organization alone will not save us; doctrine alone will not save us. We cannot be saved by any single religious hobby. Our ultimate salvation, as a people, must come from a way of living and that way of living must be characterized by the ideals of Christ.

**How to Be Different**

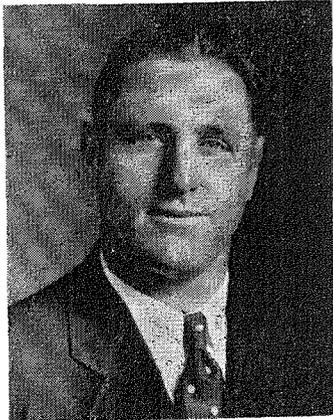
If we really desire to be unique, if it is our unquenchable ambition to be different from all the rest of the world, if we want to stand out apart from all other churches, we have one splendid opportunity to do so. That opportunity lies in believing our message enough to live it. That opportunity lies in wanting Zion with a sufficient intensity that will lead us to build it. That opportunity lies in seeking the Kingdom of God in a way that shall bring it to earth. It is hard to be unique in preaching, but it will be very easy for us to be different by simply deciding to put the gospel into practice.

There are many good churches in the world that confer large benefits upon those who attend them and upon those who receive charity from them, but we know from the history of churches in general that they have been contented to keep right on living in the world as it is. Our religion should give us the divine discontent and the determination to remodel our own section of society along Christian principles.

L. L.

The Christian is also a worker, a soldier, a savior. He must be a profitable servant, an effective soldier, a loving savior. Group strength is the only form of strength sufficient to solve the problems or overcome the evils of this world. An isolated man is impotent. A detached Christian is unprofitable. Soldiers who really mean to fight, march with the army. Workers who want their work to count, work together. If the church is indeed the body of Christ, the organ through which he speaks, the instrument by which he works, then it is certainly the duty of every soul desiring to fulfill its destiny to become an integral part of that body.—Charles E. Jefferson.

## In the Work of the Church



E. Y. HUNKER

*Brother Hunker's faithful and systematic work has brought him to the position of one of the seven presidents of seventies. He is now laboring under Apostle J. F. Garver in the Des Moines, Western Iowa, and Northeastern Nebraska Districts. He and his family spent some years in the Scandinavian Mission, where Brother V. D. Ruch is now working. Brother Hunker's home is now in Independence.*

## Old Age Pensions in Ohio

Brother John L. Cooper calls attention to the old age pension law in the State of Ohio and says that there may be some elderly members there who come within its provisions.

To be eligible for benefit under the law, one must be at least sixty-five years of age, a resident of the state at least fifteen years and of the county at least one year, without adult relatives capable of supporting him, not possessed of yearly income more than \$300, and not possessed of real or personal property more than \$3,000 for one or \$4,000 for husband and wife. Application should be made to the County Board for the Aged.

A celebrated English scientist of more than a generation ago, who surrendered his faith in God, wrote this: "I am not ashamed to confess that with this negation of God the universe to me has lost its soul of loveliness. When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed that once was mine, and the lonely mystery of existence as now I find it, it is impossible for me to escape the sharpest pains of which my nature is susceptible."—*Church Management*.

## Two New Church Books

President Elbert A. Smith has written a new booklet on *Marriage and the Home* for the "What Latter Day Saints Believe" series. This fine little book presents a vigorous defense of our ideals on the subject of marriage, and should be read by members of the ministry and all young people who are seriously interested in the work of the church.

*The Riddle of American Origins*, an archaeological study in support of the *Book of Mormon*, is by Harold I. Velt, who has been a careful student and an able lecturer on this subject for several years past. This study was first presented as a series of articles in the *Ensign* and there was a large demand at the time for its publication in pamphlet form. Now we are glad to announce its publication, in revised form, as a booklet. It is sure to arouse interest, and it will meet a real need.

*Marriage and the Home* is priced at twenty-five cents, *The Riddle of American Origins*, at thirty-five cents. For a limited time we are offering these two fine new books together for fifty cents. Send cash with order. No agent's commission can be allowed on this special offer. Offer expires September 1.

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Independence, Missouri

A Christian is a person who launches out into an element where he cannot drop anchor. The one thing we are always wanting is security and it is the one thing we never get. The only security we can get is the security that Christ himself had, the security of God.

"Launch out into the deep," said Jesus, and they did. Peter went to Rome; Paul to all the world. Andrew somewhere to Ethiopia; Thomas away to India; they all launched out into the deep, they all lifted anchors and sailed for the open seas with their only security, God; their only leader and friend, Christ; and the wind in their sails and their steam, the great mechanism of their souls, the Holy Ghost which God has promised to give without measure.—John A. Hutton in "*Launch Out Into the Deep*," *Church Management*.

A good "sister" who had dropped a dime in the offering plate or basket when it was passed was heard to criticize the preacher, the sermon, the pulpit flowers and decorations, and also the choir and song leader upon leaving the church. A nephew who had accompanied her listened indifferently for a few moments and then took her to task in the rebuking remark or question, "Well, Aunty, what do you expect for ten cents?"—Earl L. Wolslagel, *Church Management*.

## ACROSS THE DESK

By F. M. S.

Informal Chats From the Office of the President



**J.** L. VERHEI, writing on his return to Portland from his visit to the conference said a pleasant surprise waited him to find that in his absence the Saints had painted the church and greatly improved its appearance.

Concerning the conference he says:

"Since coming home I have, of course, had time to reflect again on all that I both saw and heard at conference, and I cannot tell you how much strength and joy it brings me. Surely there has been no greater thing happen to my life than the instructions received in the classes, preaching services, and business sessions. Above all, of course, were the instructions we received in your opening message to the conference and your early morning classes for the Melchisedec Priesthood. In all my life I have never been so privileged as during those hours and the experiences remain a beautiful green spot in my memory. I am so hopeful that I shall be able to pass on to the people in this district and to the priesthood some of the marvelous things I received. President Smith, I am determined as never before to fully represent the cause of Christ under your leadership and give expression only to those finer qualities that come as a result of faithful service."

He and Brother Velt seem to be working together on a joint program on which both missionary and local priesthood can unite with prospects good for an advancement in the work.

**W.** J. NUCKLES, in charge of the mission in Los Angeles recently wrote expressing his appreciation of the help received at General Conference and his enjoyment of the various meetings. He returned to his branch determined to do all he could to help answer a prayer which had been somewhat continuous with him, that the spirit of the conference might permeate the entire church, by doing what he could to carry the spirit of the conference into the mission over which he presides. He ex-

pressed appreciation of the early morning talks to the priesthood and feels the need of further instruction. He adds:

"We have set as our goal before next conference one new member per member and praying that this may be accomplished throughout the church. We are looking forward, and forward is our watchword."

**A** MEMBER of the priesthood writes that in a place he was visiting the prayer meeting (mid-week) were at a low ebb in interest and attendance. In effort to raise the tone and increase the attendance he states that he "programmed the meetings," introducing each night some "element of surprise." He says:

"At the first meeting there were nine present; the next fifteen; the next twenty-nine, and at the last there were forty present."

From nine to forty is a goodly growth and shows what planning will do at times. It is worth while, too, for prayer meetings are a source of spiritual strength, and to increase the numbers of those desiring such benefit is to promote the interests of the church.

**O**NE of my little namesakes, Frederick Madison Remington of Webster Groves, Missouri, has recently written me that he has just been baptized on Children's Day and that he is very happy to belong to the church. He reminds me that it was I who blessed him as a babe and tells that he is in the third grade and hopes to grow "good and strong" so that he can work for the Master and the church. He signs himself "Your little friend."

I am happy to know this little namesake of mine is determined to work for the church. It gives him a goal that will be an anchor of defense and in this we pray the blessings of the Lord may follow him and that he may bring joy to the hearts of his parents and to the church by an exemplary life.

When I hear good music in any church I form a good opinion of the spiritual life of that church. Poor singing too frequently indicates a heartless service and music in the average church worship is deplorable. . . . In some churches music is treated as a rather necessary sort of pest and the choir is occasionally referred to as the "war department."—Earl L. Wolslagel in "*Music—A Human Necessity*," *Church Management*.

# Youth's Forum

## The Magic House

A great home building company of Kansas City recently opened a "magic house" to public inspection, and many hundreds of people responded to their invitation to visit it. The company is great not only for the number of homes it builds, but also for the fine quality of the homes.

This magic house contained everything for the comfort and convenience of its occupants that could be imagined. It had insulation against heat and cold, air conditioning, dual intensity lighting systems with switches so that you could turn the lights on ahead of you wherever you went, a recreation room in the basement, and everything that you could possibly want. These were all very interesting.

But a more remarkable asset of the company were the young man and young woman who represented the company. Their English was perfect, their manners flawless, their dress in the best of taste. They were quite obviously a product of a long course of education. The best that a college could offer was indelibly written into all that they said and did. They represented a great company in a fine way.

Competition is becoming very severe in getting jobs. The best qualified in both technical training and in ability to meet the public will win the best positions. Untrained people will have to take what is left or go without. You, young friend, will need a college education for the competition of life. Grace-land opens this fall. Are you planning to go? Better write and find out what the possibilities are for you.

Martha was a model housewife. When Jesus crossed her threshold Martha's hospitality was complete. Every comfort was in waiting for him. The meal was ready for the serving. Jesus was appreciative. But his intuition was—as usual—unerring. He realized that Martha had lost herself in things. Her head was working while her heart was idle. Mary, on the other hand, was no such expert in housekeeping as was Martha. She gave time to "being" as well as "doing." She put first things first. She chose the better part, convinced that only thus could she do well the work appointed her in life; and Jesus said: "Mary hath chosen that good part, which shall not be taken away from her."

"Being" and "Doing" must be blended by the churches; and in these days they must begin by choosing THE BETTER PART.—Lyman P. Powell, in *The Better Part*.

## Toronto Convention Is Triumph

The annual convention of Toronto district young people, June 9 and 10, at Hamilton, proved a triumph in every way—program, attendance, weather conditions, the spirit of the occasion, the good help of Apostle D. T. Williams and Missionary George Njeim, and meals served to more than a hundred young Latter Day Saints at Robert's Restaurant.

"We must move forward to Zion," was the convention's slogan. The Sunday morning prayer service was one of the high-lights. At eleven o'clock Sunday Apostle Williams talked interestingly on the work of the church's young peoples, presenting the objectives and purposes of Zion's Christian Legion.

The Saturday night entertainment also proved a real attraction. Following a musical program, Elder George Njeim, in native costume, gave a lecture on "The Twenty-third Psalm."

## It Is a Good Thing

- To be blind when others are looking for trouble.
- To be dumb when others are messing in scandal.
- To be deaf when others are spreading gossip.
- To be busy when others are waiting for luck to break.
- To be pushing when others are hunting for pulls.
- To be tolerant when others are contentious.
- To be charitable when others are caught in mistakes.

An agnostic is a man who keeps at a distance from what gives life its most important substances.

An agnostic is a man who thinks it inconvenient to dig into the profound pits of knowledge, inconvenient to strive up to the far heights of thought.

An agnostic is a man who refuses to participate in the world's great battle between light and darkness—who prefers to be quietly looking on.—Anna Maria Roos, in *The Call of the Time*.

## L. D. S. Team Leads League

The Sunday School Soft Ball League of Wheeling, West Virginia, and vicinity, is being led by the Latter Day Saint team. The boys have not yet lost a game. George Criswell is manager and Walter Freeze, captain.

## Ideas, Discussion and News for the Young People of the Church

## Central Los Angeles Has Herald Discussion Class

From sixteen to twenty-five young people of Central Branch, Los Angeles, are participating in the *Herald* Discussion Class conducted by Pastor D. B. Sorden. "So many of us have been in the habit of giving the *Herald* such a cursory reading that we have had but little good from it," says the *Central Branch Bulletin*. "By using it as a quarterly, we gain much. This publication of the church has a wealth of good material. From passages, letters and articles chosen by members of the class or the teacher, an open forum is conducted. The entire class period may be given to one subject, or some half dozen subjects may be considered during the hour."

This class has had some profitable sessions, and is now endeavoring to increase its number. This is the only class conducted on Sunday evening.

## The World's Crying Need Is For—

- Men who are not for sale.
- Men who neither flag nor flinch.
- Men who are not ashamed to say, "I can't afford it."
- Men who know their place and fill it.
- Men who can tell the truth, and look the world straight in the eye.
- Men with conscience as steady as the needle to the pole.
- Men who believe in God.

—*Youth's World*.

## Know Your Own Church

### Can You Answer These?

1. What was the name of the branch that came as a body to the land of Zion?
2. When did they arrive?
3. Where did they locate?
4. What was the first building they erected?

### Answers to Questions of June 26

1. Joseph Smith received the plates of the *Book of Mormon* September 22, 1827.
2. The three witnesses were Oliver Cowdery, Martin Harris, and David Whitmer.
3. They saw the plates June 27, 1829.
4. The *Book of Mormon* was printed by E. B. Grandin, of Palmyra, New York.

Graceland College



Extension Lectures

## Building the World Society

A Radio Address by F. Henry Edwards

EVERY THINKING MAN who has read the final chapter of Mr. H. G. Wells' *Outline of History* has been deeply stirred by the picture it presents of the coming world state. If I could do so, I would have every teacher, every preacher, every statesman, every man and every woman having a part in the building of our social order, read this chapter again and again and again till its realities and its prophecies were burned deep into his consciousness.

Following Mr. Wells, and summarizing some of his suggestions most pertinent to my present purpose, let me say that in the present social and economic order, as in international affairs, we are in the dawn of a great constructive effort. The story of life is rising to a crisis in the immense possibilities and opportunities of today. The drama has become ourselves. It is you; it is I. What is happening to us and what we are doing will supply the next chapter of this continually expanding adventure of mankind.

History has watched a steady growth of the social and political units into which men have combined. In the brief period of a comparatively few years these units have grown from the small family tribe to the vast united realms of the present times. Moreover there have been profound changes in the nature of our relationships. Compulsion and servitude have given way to ideas of associated freedom, and the will to brotherhood has been reinforced with the multiplied means of communication.

In the midst of this quickening movement toward larger relationships the loyalties and allegiances of today are at best provisional loyalties and allegiances. The true state, the state that is already beginning, the state to which every man and every present social grouping owes its utmost political effort, must be the coming federal world state to which human necessities point. Nationalism as a god must follow the other tribal gods into the past. Our true nationalism is mankind.

THERE ARE two sets of reasons why every truly patriotic individual must see his particular citizenship as the prelude to a larger citizenship. The first of these is the tremendous cost of our present divided world order. The possibility of war, for example, is in direct proportion to the number of lesser loyalties which divide mankind, and war has become a greater menace than any enemy can possibly be.

The second set of reasons are more affirmative. To quote Mr. Wells directly: "There can be little question that the attainment of a federation of all humanity, together with a sufficient measure of social justice to assure health, education, and a rough equality of opportunity to most of the children born into the world, would mean such a release and increase of human energy as to open a new page in human history.

"There will be a vast increase in the supply of human necessities, a rise in the standards of life and in what is considered a necessity, a

development of transport and every kind of convenience; and a multitude of people will be transferred from low grade production to such higher work as art of all kinds, teaching, scientific research, and the like.

"A world with something like secure international peace and something like social justice will fish for persons of capacity with a fine net of universal education, and may expect to yield beyond comparison greater than any yield of able and brilliant men that the world has known hitherto.

"The strongest incentive to constructive political and social work for an imaginative spirit lies not so much in the mere hope of escaping evils as in the opportunity for great adventures that their suppression will open to our race. We want to get rid of the militarist not simply because he hurts us, but also because he is an intolerable thick-voiced blockhead who stands hectoring and blustering in our way to achievement. We want to abolish any



F. HENRY EDWARDS

extravagances of private ownership just as we would want to abolish some idiot guardian who refused us admission to a studio in which there were fine things to do."

**I**N THE WORLD of such undreamed possibilities responsible persons dare not submit to the easy domination of the slogans and catchwords of yesterday. We are under obligation to be intelligent, to think and to feel deeply in terms of the newer and the better world. This thing is not idle dreaming. It will determine the quality and direction and freedom of the life which our children will live.

Some gains have already been made. All the advances of science and invention from the time of the first printing press onward have made more easily possible the extension of brotherhood and the community of understanding. Even the nitrate of ammonia used in the manufacture of high explosives can be used by men of good will as the basic constituent of a fertilizer which will make our farm lands richly productive.

Then, too, we must take heart because of the improvement of our technique of international cooperation. Willingness to arbitrate and to confer and to share, is merging into a growing ability to do these things effectively. Recent years have seen the growth of such international organizations as the League of Nations, the World Bank, the World Court, etc. And, while the functioning of these instruments of cooperation, especially some of them, appears to be weak and ineffective at times, definite progress is being made.

**I**T IS THE CUSTOM in some quarters to scoff at the League of Nations, remembering only its inadequacies. An enlightened and world-visioned public press could correct this by giving greater notice to the achievements of the League. Take, for example, the settlement of the Saar Valley difficulty in 1927. A political question arose between France and Germany over the number of military police needed for the protection of this valley. The French claimed that they needed eight hundred men; the Germans asserted that five hundred men were sufficient to keep order. The material issue was merely whether three hundred men could be retained or not, but the political issue which arose from this was something of an entirely different nature, for the national press of Berlin had headlines "Germany must not permit the continuance of a disguised French military occupation in the Saar Valley," and the French national press replied, "France must not yield to German threats the first time the German foreign minister presides over the Council of the League." Had there been nothing but the old diplomacy to fall back on, with the government in Berlin writing a

secret but formal note to the government in Paris, delivering it with rigid etiquette and carrying through the whole transaction with unreal but hostile formula, such an incident would have supplied the fuel for the kind of dispute which leads to war. But the debate in the League Council brought about a settlement and when the grim consequences of a possible disagreement no longer menaced the work of European reconstruction, Herr Stressemann turned to Monsieur Briand, the foreign minister of Germany to that of France, and said in a voice not unshaken by emotion, that if such a conference of responsible statesmen had existed as a known and recognized instrument of policy in 1914, the World War would not have taken place.

Nor is the works of the League confined to the settlement of disputes which might lead to war. The first speech made by a woman in the Assembly of the League dealt with the question of traffic in women and children. Following this speech a permanent advisory committee on this subject was created. Miss Grace Abbott, chief of the Children's Bureau of the United States, and a member of this committee, led the way in revolutionizing methods in the investigation of such social problems and as the result of the work initiated by her tremendously significant international advances have been made in the fight against this menace to human well-being and happiness.

**T**HERE ARE of course certain impediments and difficulties which stand athwart the way toward better understanding. There is, for example, the antiquated notion of national sovereignty, by which we mean that the state may do all things which it has the power, but not necessarily the moral right to do. Under the theory of sovereignty the relation of the nations to each other is similar to that of individuals living in a community in which each person is entirely free to act as he chooses, and to settle his differences with his neighbor by personal attack upon him. No more rude and savage type of social organization can be imagined, and yet this is the legal situation which prevails today in the relationship of nations.

Then there is the idea that the State is a legal person, an idea which is very useful in many ways but which is very easily distorted and misused. As the State is so viewed we conceive it as a larger entity existing outside and above the individuals who comprise it, and we forget that behind these personified institutions called states there are individual human beings who are responsible for whatever is done. Professor Sidney Fay's work on the *Origins of the World War* reveals from the original documents that the war broke out at that particular time because

(Continued on page 845.)

# "Hear Ye Him"

By President Elbert A. Smith

(A sermon delivered at the General Conference, Sunday morning, April 15, 1934.)

## PART 2

### THE COMMANDMENT TO THE MINISTRY

WE have certain commandments that the Lord has given to the church as a whole, (though of course they have also an individual application). I notice that in this section 42, in which was included the "constitutional law" of the church, the very first commandment that he gave to the elders—(he is talking now to the elders)—was, "Behold, I give unto you this first commandment that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jr., and Sidney Rigdon. . . . and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand."

In that constitutional law the first commandment given the elders was to go out and preach—preach the gospel and cry repentance. We all know too well that the missionary force of the church has been sadly depleted during the business depression, but I want to remind you that God was not talking alone to men under conference appointment. He was talking to *all* the elders of the church. I want to remind you that any two elders in any branch anywhere, who are in good standing and are qualified, after conference with the proper authorities, may go forth two by two into the regions immediately at their own door and preach the gospel. They do not have to wait for conference appointment. They do not have to go on a foreign mission. But right in their own neighborhood any two of them can go out into cottages or schoolhouses, or churches and preach as they were told to do, and I want to say to you by the voice of the Spirit that that burden is again placed upon you ordained men now. "Hear ye him."

### FEED MY SHEEP

Again he enjoined especially upon the ministry how that the Saints should be gathered together in branches and in districts and in stakes and that they should be taught by the ministry, they should be ministered to, he said, under the supervision of the Presidency and Twelve; the "standing ministers of the church," high priests, elders, priests, teachers, deacons, should watch over the church, be with them always, minister to them, visit in their homes, teach them, sustain them, and raise them up to be men

and women of God. That was his concern. "Hear ye him." It has been neglected. Too many of our local ministry have accepted their ordination and their call and then they have not even known when the sheep under their shepherding were in trouble. They have not gone into their homes. They have not known when they were in temptation. They have not known when homes were about to be dissolved by contention. They have not known when there was heartbreak and poverty and sickness. They have stood by like men of the world without any calling and without any responsibility. This does not apply to all by any means, because many, after a hard day's work, have gone out in the evening or on Sunday diligently to minister to the Saints, and their blessing has been as great as that given to the missionary who has gone over seas.

### RE GATHERING

He has also said to the church that this gathering into branches and stakes is preparatory to the gathering to Zion. I think we all accept that. I do not think the doctrine of gathering has ever been challenged since the days of Zenas H. Gurley. At least it never has in my ministry. We accept that. We are willing to "hear him" regarding the gathering. But he also told us that we should gather *wisely*, not in haste, but should have counsel, should have "all things prepared before us." Have we heard him in this matter? Family after family has gathered up hastily and come to Zion without counsel, without a job, without means of support, and then has reported to the Presiding Bishopric, "Here we are."

### LEARN TO LIVE TOGETHER IN PEACE

Furthermore, I think that it is quite clear that he has counseled us that when we come we should come in the *spirit* of Zion. I have had people say to me, Why does not the Presidency give us people out in the branches a concrete program that will prepare us for the gathering? Well, you at least have this concrete program in the outlying branches to learn to live together where you are in the Spirit of Christ so that when you come to Zion you will be able to come with his Spirit and be able to live together in peace here. There are some entire branches that would come here as a body if they were encouraged to do so, who have never learned to live in peace with each other where they are. There they meet together briefly perhaps once or twice a week, but here they will be thrown together rather constantly in the very intricate problem of living together in

Zion. Many years ago in one of our western branches I assisted Apostle F. M. Sheehy to settle a quarrel between two sisters who never had lived together in peace. We got them together in the church building and they shook hands and forgave each other. Brother Sheehy showed one out one door and the other out the other door and then said to me, "See that these two sisters never meet again,"—it was good counsel if I wished to avoid trouble. How can Zion absorb people who have not yet learned to live together where they are? "Hear ye Him" in that respect.

#### THE OUTLOOK

Now concerning the outlook of the church I feel hopeful. The Presiding Bishopric is again organized fully and we have the assurance that all three of the men presently will be giving all of their time. They have in mind a program of attacking the church debt, which is the obstacle we run up against at every turn, so that it may be paid at an opportune time, or at least reduced to proportions that we can manage. The Twelve and Seventy are enthused with the missionary spirit. They have their program which was explained to you yesterday. The Presidency has not said much about it, but they have unfolded to the Joint Council a program of work among the local priesthood. Brother McDowell, as you know, has done a rather wonderful work during recent months among the local ministry and it is planned that this work shall be pushed, especially in the central branches, that we may not only have additions to the local priesthood but that those we have may be inspired and revived and trained and organized for their work.

I am reminded, however, that it is rather human to make plans and we are told by the Scotch poet that the "plans of men and mice gang aft a-glee." We are rather prone to come together at General Conference and set up objectives and lay plans and mark out ambitious programs. Then we do not realize them in all their details and some get discouraged. It seems to be human nature to want to make plans. Russia has a five-year program; and Mussolini, not to be outdone, has a sixty-year program. There is no man on earth wise enough under present conditions to map out a plan for a nation for ten years. Italy may not be in existence ten years from now. And in the church, while it is well to make plans, we must remember that Jesus Christ said, "I will build my church." Our objectives were set up before we were born. They were set up by the Divine will. We may remind ourselves periodically of those objectives, but the major outlines of our plan and program were laid down for us long before we were born. They were conceived in the Divine

mind. Any program of the Presidency of the church or the Twelve that they put down on paper can only relate to the details of our operations; and as we move out this year and next year in an endeavor to harmonize ourselves with the divine plan and with our own elaboration of its details, let us not be discouraged if presently some of us find ourselves alone and not surrounded by this great body of helpful fellow servants, whose presence gives us courage, and not under the spirit of this immediate conference we shall begin to feel that the plans we have laid are not bearing fruit. Jesus said, "I will build my church." All that we can do is to assist him.

#### THIS IS HIS WORK

Early in our council meetings I went home one night from the meetings very much discouraged, very despondent. It has been my policy when down and out physically and discouraged mentally to go off by myself and keep my mouth shut and not infect others with my discontent until I could return with a smile and a word of encouragement to those who needed it. But my poor wife cannot help seeing when I am discouraged and she has been a wise counsellor. This night she said to me, "Why get discouraged? After all this is the Lord's work and he will look after it. Why should you be so anxious?" And so I went to bed and went to sleep and the next morning things looked very much better. Let us remember this is His work and hear His voice. Let us open our minds to his counsel.

#### CLIMBING THE MOUNTAIN

Years ago when my older son was a little boy he and I were in the west, we started to climb a mountain. It used to be that whenever I saw a mountain I wanted to get to the top of it. I do not try that so often any more. We saw the top of the mountain very clearly. It was plainly visible against the sky, and was beautiful, and we started up. We could see the trail up when we started but before very long we found ourselves among trees and rocks and in canyons where it was dark and we could not see the trail ahead. It was hard climbing. All we had was the remembrance of the vision we caught when we first saw the top of the mountain. If you find yourself in the valley during the coming year, remember the vision you caught at this conference. When you are discouraged, remember the vision you had when you were at your best and remember the resolution you made then and adhere to the plan you started out to execute. Presently the boy became very tired and thirsty—it was a hot day—and could only think about a drink of water or getting in the shade. I took him by the hand and led him on; and when he became too dis-

*(Continued on page 845.)*

# Autobiography of William Lewis

## Part Four

### A Providential Happening

In the winter of 1869, an experience came to me that I have called providential. I was still driving a mule in the Brookfield Slope and had to be at work at seven o'clock in the morning. My wife's folks were staying with us. They had sold their home and were going West the next spring.

Next door to us lived Mr. Richard Richards. Father Jones left the house at six o'clock every morning, and he called us before going. If we were not up soon after he left, our good neighbor, Mrs. Richards, called us.

One morning neither called, and we slept until eight o'clock. Mrs. Richards apologized for not calling, saying that she thought I was up and had gone to work. It was too late then, so I sent word that I would be on hand next morning.

Then the question arose in my mind, "What is going to happen?" Surely there was some reason why I had not been called by one or the other of our two faithful guardians, for such they had been to Mary and me. On retiring at night we were not uneasy about oversleeping, for they had invariably called us. I was not superstitious, but I believed that before the day was gone, I would see some reason for my being at home. Some workers, I knew, had overslept, and had thereby been saved from mine accidents.

About eleven o'clock there came to our house an old pedlar whose name was Underwood. He laid his bundle down, picked up a tract that lay on the table, and at once became deeply interested in its contents, so much in fact, that he forgot about his wares.

For an hour the man read. At last he asked if we had the Bible called the Inspired Translation. I was in another room reading, and my wife gave him the book.

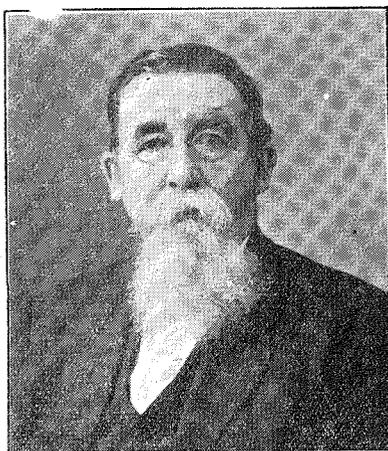
For another hour he was in deep study. When at last he quit reading, he wanted to buy the Bible. I said, "It is not for sale," and gave him the address of the Herald Office where I told him he could purchase one. But nothing else would do, he must have that one, so I sold it at cost price. The tract he had been reading was the "Contrast of the Two Bibles," by Elder Isaac Sheen.

"Well," he said, "I have gained more light in the little while I have been reading this Inspired Bible than I received from a life of study. I used to preach in the Christian Church, but my lungs became weak, and I had to give up public speaking. Now I am peddling for the good of my health. I have two brothers who are ministers in the Christian

Church, and often we have been up until midnight trying to study out some of the errors that are in the King James Version. We did not wish to disbelieve. To me this Bible is truly a Godsend, and I am grateful for it." I was then prepared to say that my stay at home was providential.

### Call of the West

In the winter of 1868, Elders T. J. Smith and George W. Martin came on a mission to Ohio, and made their home with us for seven weeks. During this



WILLIAM LEWIS

time they advised us to go West to Nebraska and take up a homestead. So in the spring of 1869, in company with Brother George Masters, I was appointed by four other families to go to see the country and report to them. I was gone about two weeks. I met Brother Smith and Brother Martin at Desota, Nebraska, and they made us quite welcome and showed us the country. We were up in Elk Horn Valley. Claims were nearly all taken. I returned to Ohio, leaving Brother Masters there after making arrangements with him and Brother Smith and Brother Martin to look up a location where we could get homesteads for six families.

On my return home, John Jones, the boss over the mines where I worked, gave the contract of hauling out the coal to the foot of the slope, to one John Evans and me. We were to be paid seven cents per ton. We were to hire all the help and the company was to furnish the mules. The average day's work when we could get the cars to put coal in, was about three hundred tons. We hired five men at \$2.25 a day, so our expenses were \$11.25 a day. This was a good paying contract. We made about

five dollars a day each, on the average, every day we worked during the summer of 1869. The demand for coal was not good, but the following winter we had about all we could do.

Then we received word from G. W. Martin that he had filed on six claims, one hundred and sixty acres each; but in order to hold them until we came the next spring, there would have to be a small shanty, twelve by twelve feet, put on each claim. They would cost one hundred dollars each. We sent him six hundred dollars, and he was to buy the lumber, just boards, and put up the shanties or rooms on each of the six claims.

I was at this time making good money in the mines and the boss said, "William, you had better not go West. Stop here, and in a few years you will have enough money to buy a farm in Ohio." I would have heeded the advice, but I had promised these families I would go on to the homestead with them, as they insisted I should. So I informed Mr. Jones, the boss, that I would have to go with them, and he replied, "After you have located, then you come back. Your wife's folks will be there with her, and you can do well here."

To this proposition my wife would not consent, and I did not favor the idea very much, although I believed that financially it would have been the best. The best month I worked was very tempting to me, too (March, 1870), for I made \$120.00, and the prospects were flattering for the coming year. I was presented a seventy-five dollar cash purse from the miners as a token of respect which I appreciated. I had worked there for seven years, and although young I was highly respected. (At the time of my marriage, the Coal Company, through their boss, Mr. Jones, had sent me word to go to the jewelry store, select a good clock, and they would pay for it. I thanked them for their kindness, and suggested that Mr. Jones made the purchase which he did and presented us a good Seth Thomas clock.)

Brookfield Branch at this time, March, 1870, was in a very low spiritual condition. There was a balance due on the church building, and the curse of drink and spirit of contention were such that like the fish presented in my open vision many who once had the Spirit had lost it and were dead and some others were dying. The building was sold, and out of the twelve elders, only two or three remained alive in the work. The branch of sixty-five members was scattered, only one family, Brother and Sister Jones remaining firm in the faith. How true had been the warning voice that we

should be scattered like chaff before the wind!

### Homesteading in Nebraska

In April, five families of us, consisting of about thirty persons, young and old, left for Nebraska. Nine of us were Saints. We arrived at Columbus, Nebraska, the county seat of Platt County. Our claims were thirty-five miles north and west, at the head of Shell Creek, near Newman's Grove, in Madison County. Columbus was the nearest railroad point, and we had to drive with teams and wagons to our claims. Upon arriving there we learned for the first time that only a few boards had been placed on each claim. G. W. Martin had bought only one thousand feet of lumber. He returned home to Desote, a distance of about one hundred miles, but he never made any apology nor gave any explanation why he had not done as he had agreed.

It was about dark when we arrived to find no place of shelter. We heard of an old log stable nearby, and to it we all went for the night.

Next morning father Jones and I started on foot to Columbus to see if we could not get homesteads nearer market. On our way down Shell Creek, about fifteen miles, we heard of a new farmhouse, sixteen by twenty-four feet, and twelve feet high, for sale. The house was on railroad land, and there was homestead land joining it. On reaching Columbus that night we were tired and hungry, having had nothing to eat except some sour lightbread and sour butter that we had bought at noon for fifty cents from an old lady who had taken a homestead and was living in a dug-out. Father Jones bought the house and we took a homestead of eighty acres each, all we could get as that was all the government allowed within the twenty-mile zone on either side of the railroad. The government had given to the Union Pacific Railroad Company ten miles of land on either side. They were to take every other mile. We had a good eighty acres of land.

After buying the house, the next thing to do was to go up for the families. In the meantime, two more of our company, Mr. David Joseph and Robert Lewis, his son-in-law, concluded to locate near us. After arriving in Columbus and taking out our homestead papers, we met a Mr. David Carige who lived on Shell Creek, about ten miles nearer town than our claims were. He had two good yoke of oxen for sale for which he wanted \$400. So the four of us went out with him to see them. We arrived at his home about sundown. He unhitched his horses and then we looked at the cattle. They were extra fine. That night the four of us had to sleep in a straw stack for the unhospitable Irishman did not ask us into the house, so we burrowed as far into the straw as we could. Still we were cold for the night air was chilly.

We thought if this man was a fair sample of the Irish settlement, the sooner we got away from them the better; but we found he was an exception, for when the neighbors heard that he had taken us all out to see his cattle and left us outdoors all night, they were enraged and talked of mobbing him.

Next morning he came to feed his stock and found us four in a very bad frame of mind. We got our Welsh up and talked plain. He blamed his wife, saying she had said there was no room. He acknowledged it was very unkind and then asked us in for breakfast. We accepted, for we were very hungry and had another hard day ahead of us.

I went on up the Creek some seven miles on foot, where I met a Mr. George Lamb who took his team and went to get my wife and her folks. We had been gone nearly three days and they were very anxious to see me and I was anxious to see them. Those three days in the wilds seemed like months. But we were soon in the new house and we were very glad.

We commenced farming with our two yoke of cattle. They knew as much about that line of work as we did. We were coal miners who knew more what to do and how to do it in the mines than on the wild, open prairie. Soon, however, we learned how to drive the good, faithful oxen and we began to turn over the sod that had not been disturbed since the Nephites and Lamanites had tilled the soil in America, if ever they had in this region. Our homesteads were right in the valley of Shell Creek. The soil was black, and fifteen to twenty inches deep. It was very productive. After the first year, prairie life agreed with us and we were always hungry. By fall we had plenty of squash, pumpkins, and potatoes. They did well in that sod. But we were starving for some kind of meat. There were plenty of prairie chickens, quail, geese and jack rabbits, some deer and antelope, but none of us were hunters. Father Jones had bought a long distance rifle, but it did us no good for I had never fired a shot in my life. One day I bought an old government musket from one of the Indians for three dollars, but I did not use it for some months.

### A Dream Directs Me

Soon after we moved into the new house I dreamed I saw three cakes, one dark, one light red, and the third cream color, one of which was for me. I chose the cream color. Next day Father Jones said, "We ought to go and buy a few cows." He wanted two and we could get one. He offered, "I'll loan you the money." We went down to the Irish settlement and called on one Mr. Rays who had a large herd of cows. We could get our choice at fifty dollars a head. Father Jones bought two that in color were like the two first cakes I had seen, and by this time the dream was strongly

impressed on my mind. I concluded that if there was a cow in the herd that was cream color, I would take her. After our looking for some time, Mr. Rays said he had one other cow that he would show us, but she had one bad trait. If it were not for that, he would not sell her, for she would give as much milk as two ordinary cows.

As soon as I saw the animal, I said to myself, "That is the cream cake," and told her owner that I would like to buy her if she could be milked. Mr. Rays informed me that it was not safe for one to milk her alone. He suggested that my wife and I do it together, one tying her legs with a rope and holding it firmly, the other milking. He said that she might not lift her foot for weeks, and again, she might do it any time.

On the strength of my dream, I bought the cow, and she proved to be one of the best in the valley. On grass she would give twelve quarts of milk morning and evening, and in the winter she gave eight and ten. To us she was a blessing. We sold a two-gallon jar of butter every week all fall and winter, besides having all the butter we needed for our own use. She was known for miles around as the best milk and cream cow in that part. I have not seen her equal since. While it was true that she was troublesome at times, she was the means of supplying us money with which to buy flour, sugar, and other things. Often I have thought that we did not appreciate her nor the direction given which encouraged me to buy her.

In our second year in Nebraska, we found her dead. We had moved to our own homestead, and we staked her out with a long rope where she could get to the creek. Somehow she got one of her front feet tangled in the rope and we found her lying in the creek, her nose in six inches of water. She was the only cow we had and we had not the money with which to buy another.

The law required us to move to our own homestead. The house had one room, sixteen by sixteen feet, dug into the ground, three feet at one end and four feet at the other. The log walls were six feet above the ground. There was one window, a dirt floor and a board roof with sod on the top of the boards.

We were twenty miles from the nearest branch, Columbus, and our only means of conveyance was the ox team.

In this humble home our third child, Martha, was born May 21, 1873. This was a wet spring; the earth was full of water. When the child was two days old, water came up out of the dirt floor and in a few hours it was several inches deep.

We carried wife and the baby out into the wagon, wrapped them up so that they could not see the light and took them to my wife's mother. For this experience they were none the worse.

We had built a cave in one end of the house and put a loft over the main room.

(Continued on page 845.)

# The Nomads

By May Elliott

## I.

### Commencement Dreams

LOUISA MILLER stood behind one of the curtains of the little theater and glanced cautiously about over the gathering audience. It was a large crowd, and she knew most of the people. Laboriously Aunt Bashy was settling her two hundred pounds of flesh beside thin old Uncle Alex. According to previous plans, Louisa's mother, grandfather, and younger brothers and sisters should have come in with them. She frowned. Perhaps grandfather was having another bad spell with his heart.

Suddenly she was conscious that she was not alone in the little curtained alcove.

"Do you know," a man's voice said softly, "you are like a Vestal Virgin in that snowy dress."

She laughed. "I wish you wouldn't steal up on me and say such startling things, Robert. You see, I—"

"And I wish you wouldn't laugh at me, Louisa." He seized her hand and ardently held it in both his hands.

"You can't know how much more deeply my heart feels than my mouth can speak. Words cannot tell all the depths of feeling I have for you! Your face is before me always in imagination—all my ambitions, desires, and hopes are centered on you."

She studied him a moment. He was tall, dark, handsome, and his black eyes glowed with a worship that proved his words true. Why could she not respond to his love? Surely there was never a more perfect lover, never one whose voice and actions could more nearly satisfy the romantic longings of a girl's soul. But there was something about him—

"Now that we are through school, Louisa, and neither of us can go to college, can't we come to an understanding? I have a position, Louisa—one I think you'd like—I mean you'd like to share it with me. I was in Chicago last summer, working during the holidays—do you remember?"

LOUISA NODDED.

"Well, while I was there I became acquainted with a very interesting and rich old gentleman who seemed to take a fancy to me. He has been doing research work in psychology, and wants to continue his studies in a more practical manner. He wants two or three young couples to associate with him in the project. His idea is to study human relationships and emotions, the primitive

as contrasted with the modern. He wants me to get married and go with him to the Society Islands. Wouldn't that be wonderful for a honeymoon trip? It also gives me a chance to become famous, perhaps even wealthy. The old man says our discoveries might revolutionize things. That's just what I want—a big thing to work for—to give my life to. Remember that song my mother used to sing before she died?"

She nodded again. In imagination she could see again distinctly—a little thin woman, with unsatisfied, questioning eyes like her son's. She could hear once more the words of that oft-repeated song that was somehow beautiful in spite of the huskiness of the singer's voice. Perhaps it was impregnated with beauty because of the intensity of the faith and hope she had for her son. Robert quoted it now, softly:

"Speed, bonnie boat, like a bird on the wing,

Onward,' the sailors cry;  
Carry the lad that's born to be king,  
Over the sea to Skye."

"You can be a king, too, Robert, if you only try,' she would say to me, again and again. 'You must make something big of your life.' And that's what I want to do, Louisa. Something big and fine that will make my name famous and for which people will want always to remember me. There is something inspiring about you—something that makes me want to do my best in everything. With you near me, loving me, I could beat the whole world if it were against me. I could accomplish—"

"Please, Robert—I can't let you go on like this. We've been good friends, and I like you—I don't want to hurt you—but I'm afraid I can never fulfill your dream. You will find someone else—"

"Is it—is it because my mother died of tuberculosis? Dearest, I could have a physical examination every once in a while—I promise not to endanger you in any way."

She laughed wildly. "No, no. It's nothing like that! I'm not in love with you, Robert. I'm sorry, but you made me say it."

He spoke in a low, tense voice: "Tell me please, won't you—answer this question—do you care for anyone? Or is it just that you have not thought of love? Dear, tell me—"

A BLAST FROM A HORN, violins scraping tentatively, then the first strains of the number calling the classes to line up for marching to their

places on the stage. Much relieved, Louisa seized upon this interruption as an excuse to escape quickly from the emotional interview.

The theater was brilliantly lighted, and had been decorated with flowers from gardens, wild flowers from the woods, and ferns from Monroe's only greenhouse until it was a bit of fairyland come true. The people, too, were in gala attire. There was a breathless expectancy in the air. At one side of the stage, behind a great bank of lilies of the valley, the class flower of the high school graduates, sat the orchestras of college and high school. Above in huge letters made of pasteboard and twined about with waxy blossoms, swung the motto of the college:

"You can if you think you can."

The school-board members and the mayor and Baptist minister occupied a row of seats near the front of the stage; behind a small table sat Professor Laird, the superintendent of schools, and Professor Stow, the speaker of the evening.

But Louisa saw all this only dreamily, for in all that crowd of people only one seemed real to her. Was there not something occultly prophetic in the fact that they were seated together, and that their names had been printed together in the little program?

"First honors in scholarship: High school—Louisa Velora Miller. College—Daniel John Eldon."

The high school quartet sang the song beginning: "Winds of night around us sighing, in the elm trees murmur low, in the elm trees murmur low—"

They inserted the name of their own town, Monroe, instead of the "Yale," and although the word of two syllables seemed strange in places through the song, it gave Louisa a shivery feeling of sorrow that something beautiful was finished, dead; the whole past of her seventeen years of life seemed full of a corpse-like loveliness about to be buried under a great mound of fragrant lilies. The future she contemplated with a sigh. If only Dan could love her! She had loved him for a long time, but no one else knew that. For a long while she had continued attending the little Latter Day Saint Sunday School, not because religion of any kind appealed to her, but because Dan went, and she wanted to be near him.

DAN was tall, not so good-looking as Robert in some ways, but he had a strength, both physical and spiritual, that Robert would never have—that

few ever attain. His clear blue eyes were honest, his speech and actions rather slow and careful. She recalled the words the class put under his picture in the high school yearbook: "Quiet, reserved, and faithful to his work." Faithful? Dan would always be faithful, she felt, to what he believed was right. But she must quit thinking of Dan, and listen to the speaker. If one of grandfather's sick spells had kept him and her mother from coming they would want her to tell them what this learned professor said. She forced her mind to dwell upon his words:

"... Why I took this class motto for a sort of text tonight. For, my dear young people, you actually *can* if you think you can. Not a young graduate under the sound of my voice but can make a success of his life if he but has the proper mental attitude and stick-to-it-iveness to win over obstacles. Are you satisfied with a five-thousand-dollar income? You will doubtless be a five-thousand-dollar-a-year man. But you might just as well set your mark higher. You might just as well—"

Louisa glanced at Dan. How was he taking this materialistic view of success? Not very well, she feared. Dan was too much of an idealist. That was his one fault—too much religion. Well, she could soon cure him of that, once she was his wife. She would show him such a good time, be so jolly—life would be one long dream of happiness, one great—but where were her thoughts again?

"... And I tell you, young people, we in 1919 must rise above the superstitions and traditions of the past. Don't be afraid to pioneer, to reach out for new things. Don't be afraid to let go of old things. Just because—"

COULD she listen to this all evening? Would the man never get through? But the hour finally passed, and Professor Laird gave the class a brief word of farewell. There was some advice about making friends of good books, and making noble thoughts their companions. "There is a great deal of truth in yon motto," he said, "but if some unforeseen circumstance prevents any one of you from accomplishing the thing he thinks he can do, I hope you will be successful in this thing anyway: I hope you will at least have achieved a good character. If you have that, you will find success is possible even without much money. You will find—"

"Oh, well," mused Louisa, "of course Professor Laird would talk that way. He is a remnant of the past himself, and full of old traditions and superstitions. Dear old Laird!" But it really mattered very little to her what anyone said. All she wanted was to get through and go home. She had a feeling that something big and important was going to happen to her yet tonight. Dan had smiled at

her twice and she was quite sure there was an extraordinary amount of something akin to tenderness in his eyes.

It was finally all over and Dan had whispered, just as she had felt he would: "May I walk home with you tonight, Louisa?"

"Surely, Dan," she answered casually, "and let's go quickly." They escaped through a rear door before the crowd had begun to congratulate the young graduates, and Louisa breathed deeply of the fresh, cool air.

"You'll wonder why I wanted to go so soon, Dan," she said, "but it really was hot in there, and so many flowers made the air almost too heavy with perfume—it made me feel faint."

If Robert had been walking with her, he would have said: "That's the way it affects me to be with you. Your sweetness simply engulfs me—" but Dan, a bit awkward and shy, walked silently beside her.

"I'll just have to ask her, that's all," he was thinking. "I simply can't go through life without her. To be sure, she doesn't belong to the church, but she must be interested or she wouldn't go so much. I think I can soon convert her to the advisability of joining. She is so good—"

Aloud, he said: "Louisa, how does one—I mean, I wonder how a young chap goes about it to ask a girl to marry him?"

"Never having been in the situation of wanting to ask a girl to marry me. I'm sure I can't give you any sage advice. Who is the lucky girl, Dan?"

"Please, Louisa—don't joke with me—it's, it's—"

There was a brief silence.

"How did you like the speech tonight, Dan?" Louisa tried to keep her voice from betraying the tremulous state of her feelings.

"Oh," the young fellow spoke stiffly, "I liked Professor Laird's talk best."

Laughing a little, Louisa returned, "You would, Dan. But you have to remember he's old, and has been brought up under old-fashioned superstitions and traditions. It's like the other man said, we have to let go of those old things. You take religion, now—you simply can't let yourself take it too seriously—a little may be all right, but to specialize in it would spoil your life. I want a little fun in my life. I want happiness," she passionately declared. "Is that too much to ask of life, Dan? Why shouldn't I be happy?"

"I hope you will be, Louisa," Dan said it solemnly. They had passed a bright street light and were quite hidden in the shadows of a big oak tree, at the corner of Louisa's home. "You asked me who the girl was I had in mind. I don't know whether I ought to tell you or not—we seem to feel so differently about things, and maybe even if you do love me, I couldn't—couldn't make you happy."

"You mean—I am the one, Dan?"

SOMETHING in her tone gave him the answer he wanted, for he took her gently in his arms and kissed her forehead.

"I am glad that you love me," he said, but there was a hesitancy in both word and act, an air of abstraction, as though his real thoughts were elsewhere. Louisa drew back, and they stood silently looking at each other.

"I think—think we can make a success of life together," Dan said finally. "You are so beautifully good, and so reasonable, and I'll try to do my part—I'll always be true to you, Louisa." He kissed her forehead again, and then slipped away down the street, head bowed, a something gone out of his step, a something in his whole attitude that seemed to tell her he had just made a great sacrifice. There was no use to deceive herself; Dan was not very happy—or maybe it was just his peculiar unexpressiveness asserting itself. She encouraged herself to think so for a moment and then leaned up against the great oak and burst into tears.

"To think of the nice, interesting boys that have fallen in love with me, and were delighted if I'd even talk with them—then I have to fall in love with an old lunatic like Dan—" She fought her tears, brushing them away fiercely. She must let the wind cool her face before she went into the house. She did not want to talk to her mother tonight, and her mother would be sure to notice if she appeared the least bit unnatural.

SHE FORCED HERSELF to think of other things. The evening had really been a glorious climax to the four years of study she had just completed. She had felt the admiring glances of many in the audience and knew that some people were talking of how rare a thing it was for so much beauty and brains to be bestowed upon one person. She knew that her features were lovely even when she arranged her hair very simply; that her eyes were brown and clear with soft, alluring shadows in them. Her school record indicated that she possessed more than average intelligence. The thought comforted her. Could not a person so liberally endowed with good gifts, have what she wanted from life? She tossed her head, smiled, and started briskly up the long path, to the house.

"Wait, Lou," a voice called. It was Aunt Bashy, struggling up the little hill, poor old Uncle Alex trying with all his feeble strength to assist her. Louisa ran back and offered her young, strong arm gladly. She didn't especially like Aunt Bashy, but she was sorry for her.

"Oh, dear—dear me," panted the old lady, "let me rest just a minute. It takes me a long time to climb a hill. What was you doin', Lou, leaning against that oak? Cryin'? I have an idee that life seems kind of confused like, jist now, don't it? But don't you

(Continued on page 845.)

# "Greeters Committee"

By C. J. Lant



C. J. LANT

AN EASTERN RAILROAD has seen fit to select young men who have the personality and the spirit of helpfulness, at least, and has created positions for them in their large railroad stations in the various cities. Waiting between trains becomes quite tiresome, especially for elderly people and women with children, and it is the duty of these young men to see that they have every comfort, that they get their train on time, that their baggage is taken care of, and above all else made to feel that someone is interested in them and that they are welcome and wanted to return. In addition they are assured that "Service with a Smile" is a part of the desire as well as the contract of the company.

The Hotel Men's Association held a convention in our city some time ago, and we learned that they have a club within the association, called the "Greeters Club" and the members are made up of the room-clerks and service managers. They are selected young men who have the qualifications mentioned above. Their kindness must be genuine and from the heart; otherwise the public would detect a sham and the purpose fail.

How many times have we heard the remark in the church that some of our membership have grown careless and do not appear to notice a stranger within the fold, nor offer a smile or a friendly greeting. Visitors from smaller branches going 'a-visitin' where they know they should be welcomed with open arms by their brothers and sisters, only to find that not even one has the time to inquire whether

they are members of the church or not, or if perchance they may be interested in the gospel and may be wanting some member of the priesthood to call on them, perhaps the pastor.

Further inquiry into these matters, has revealed that not only have members grown careless in this matter, but they also fail to find time to read the *Herald* or any of the other church publications. Just a day or so ago we happened to call on a sister living a few miles from our branch and she took us to meet another sister who has lived away from the church most of her life, yet the seed sown at the time of the baptism is still fertile.

We found a *Book of Mormon* in her home the only connection with the church; immediately we saw an opportunity for the branch bundle to start with at least five *Heralds* in this vicinity; and called attention to the fact to the first sister; who perhaps has lived across the street from this party for a year or more, but not once has the sister been urged to attend the church.

And when and if she does attend now that she has been asked to visit us, will there be someone interested enough in her to see that she is made welcome and wanted to come again? It is sad but never-the-less true; that we sometimes find more of the love and fellowship in the hotel lobby or the waiting room of a railway station, than we do in the house of God.

Is it any wonder then the seats in either of these places are filled more often than those of our churches?

If you are to live in a universe where hundreds and thousands of stars the size of our sun blaze unseen in the space of light no larger than a pinhead, you need a God as big as your universe. You cannot believe that the God who is taking care of Andromeda and all those stars, who is upholding a cosmos that stretches into abysses imagination itself cannot fathom, will tolerate a dishonest or lawless man; you cannot believe that a God by whom the sun and the moon, the stars and the planets are ranged in order will permit us to substitute artistic technique for fundamental agreement with his law; you cannot believe that a God whose purposes run unchallenged through countless ages will allow human misery to conquer his great will. Here is the real alternative religion thrusts straight at our souls: Shall we trust such a God or turn to some god of our own manufacture?—Shailer Mathews.

# A Tribute

## of Appreciation to a Veteran Hymn Writer

Many of the most precious contributions to our hymnology have been made by George C. Stebbins. Perhaps no other composer has been more surely used of God in sending forth messages of hope and salvation, than has this veteran writer of hymn music. He is probably best known for his long association with the famous Moody and Sankey evangelistic movement. During these years he did much good in sending out on the wings of song many of the great truths concerning this present life of Christian warfare and the blessed hope of the future, which were then being preached with nation-wide emphasis.

Many and varied are the beautiful poems, by different writers, which Mr. Stebbins has set to music. Only as an artist loses himself in his work, submerging in his subject all personal pride, will he be successful. He must be totally unconscious of self and selfish desires. Such is the true inspiration of the hymns written by this godly man.

We cannot doubt that all self was forgotten by him as we listen to the tender melody coupled with those inspired words of Adelaide A. Pollard:

"Have Thine own way, Lord! Have  
Thine own way!  
Thou art the Potter; I am the clay.  
Mold me and make me after Thy will,  
While I am waiting yielded and still."

Again the pleasing rhythm and soft and mellow strains mingle with the fervor and confidence of a longing after God in the song, "Jesus is tenderly calling thee home." Surely this also manifests only a desire to show forth its ministry of heavenly inspiration.

Probably there is no Christian home in which the English language is spoken where faith has not been strengthened and hope quickened by the sweet strains of the hymn:

"I've found a Friend; oh, such a Friend!  
He loved me ere I knew Him:  
He drew me with the cords of love,  
And thus He bound me to Him."

Mr. Stebbin's music has won its way into our hymnals, by first winning its way into the hearts of praying men and women. Surely the angels bend an ear to catch the strains of such melody. Only God can know how many lives have been touched and cheered by its ministry, and it will go on singing in the hearts of men and women until the trump of God shall sound. And then I think some of these songs will mount up to the very presence of God, where in the courts of heaven we will join the angelic choir of more than ten thousand

### Familiar Melodies in Our Saints' Hymnal

Three hymn tunes of George C. Stebbins, rich with melody and beauty, are to be found in our Saints' Hymnal. Two of these are familiar to all of us, the music of "Ye Must Be Born Again" and "Take Time to Be Holy." The third is "'Come Ye Apart! It is the Lord Who Calls Us."

times ten thousand, in singing praises to Him that sitteth upon the throne and to the Lamb, forever and ever.

Although eighty-eight years of age, Mr. Stebbins still composes a large amount of music.

On his last birthday, February 26, 1934, he was invited by the National Hymn Sing Association to take part in a radio broadcast given in his honor. The music furnished by Dr. Arthur Billings Hunt, musical director of the Hymn Sing Association, consisted entirely of hymns composed by Mr. Stebbins. During the program, Uncle George, as the composer is familiarly known by his "Hymn Sing" friends, gave this greeting to the radio audience:

"It is a great pleasure to greet my many friends who are listening in this evening. And while so doing, I wish to express my grateful appreciation to Mr. Hunt and the artists assisting him, for the honor they are doing me by singing to you these songs, the music for which bears my name. It is my wish that some strain may carry on its wings of melody a message that will bring both comfort and pleasure to your hearts and homes. I have been told that ships as they pass in the night, salute each other with 'Hail' and 'Farewell.' May I use this impressive salutation in bidding you Godspeed to your desired haven, and good night and farewell?"

At the conclusion of the program, a number of us went with Mr. Stebbins to the home of Doctor Hunt, where a birthday dinner was served to a few of his relatives and friends, including an only aged sister, with whom Mr. Stebbins is to make his home in the future. At the close of the dinner, a birthday cake was brought in, bearing its eighty-eight lighted candles, each representing the light radiated from one year's service to God and humanity.

On account of almost total deafness, Mr. Stebbins had never heard a large

number of his more recent compositions, and it was a great joy for him to sit by the piano while Doctor Hunt in his full, melodious voice sang some of them in his ear.

We spent the evening in singing hymns set to music by our guest of honor, and listening to him as, with face radiant with happiness, he graciously related many incidents connected with the writing of them.

When we at last reluctantly arose to leave, we joined hands and sang:

"Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above."

Then we reverently bowed our heads while Mr. Stebbins thanked God for his gracious gifts to man, and besought his blessing that each one present might be guided until at last we should meet around the great white throne to sing praises to our Redeemer.

As the "good-bys" were said, we felt it had been a priceless privilege to shake the hand of this aged man, whose unwearied ministrations have been of such great worth in the uplifting of his fellow men.

May God continue to bless his servant through these twilight years, and crown his life of usefulness with the satisfaction which comes from a knowledge of talents consecrated to God and the service of humanity.—June B. Perryman, in *The Youth's Instructor*.

Do the things you are afraid of; dare the men who make cowards of you; say the things you fear to say; and be the things you know you ought to be, and it will surprise you how the petty devils of worry will slink away from you. You will walk in new life, in new strength, in new joy, in new freedom. For he who lives a life free from worries of this nature, has a spontaneity, a freedom, an exuberance, an enthusiasm, a boldness, that not only are winsome in themselves, make friends, open the doors of opportunity, attract the moving elements of life, but that give to their possessor an entirely new outlook, a wider survey, a more comprehensive grasp. Life itself becomes bigger, grander, more majestic, more worth while, the whole horizon expands, and from being a creature of petty affairs, dabbling in a small way in the stuff of which events are made, he becomes a potent factor, a man, a creator, a god, though in the germ.—George Wharton James, in *Quit Your Worrying!*

**"HEAR YE HIM"**

(Continued from page 838.)

couraged to go any farther, I went on a few hundred feet and then I would call him and he would hear my voice and would come to where I was. Then I would go on a little farther and again he would hear my voice and come, and so presently we reached the top of the mountain, both of us.

**"HEAR YE HIM"**

Now, remember, no matter how dark the day may become or how hedged about with obstacles in the road we must traverse, if we will stop and pray and listen we will hear the voice of our Master and it always calls us to higher ground, and if we seek higher ground always, eventually we will reach our goal.

It is my fortune to preach the last sermon of the conference and I take this occasion to bid you all God speed as you go to your homes and to put upon you the admonition to carry with joy to those who were not so fortunate as to be here the spirit of this conference, and to learn, wherever you are, the Godly task of living together. You can have the spirit of Zion wherever you live. May God speed the time when we shall not need to part and go to distant homes, but may be a gathered people under his light, and all of us hearing his voice.

**THE NOMADS**

(Continued from page 842.)

fret, honey; when you've been all through the mill and gotten where I am, you'll be satisfied and thankful if you can get three good meals a day. You won't worry—"

"Oh, but modern women don't give way to old age as they used to, Aunt Bashy. I don't intend to let the years take away my beauty and—"

"You can't help it very well, Lou," chuckled Aunt Bashy; "the years go whether we want them to or not." She sighed. "Jist this afternoon your grandfather was sayin', he says, 'Lou is a perfect beauty—jist the image of what you used to be, Bashy.' I've come a long way, but we all go the same road."

Louisa shivered. Could life possibly hold such an inglorious finale for her? She shook her head as though to rid herself of the terrible idea. Science was continually making new and startling discoveries; there would be something to prolong her youth; it would last a long time—

They heard the door of the house swing violently open, a long stream of light from the doorway shot down toward them, illuminating the little flower-bordered path, and Dave, one of the younger boys, came running wildly, crying.

"It's grandfather!" he gasped. "I'm going for the doctor. He hasn't been feeling well all evening, you know, and he just suddenly fell from his chair! Mama thinks he's dead!"

(To be continued.)

**AUTOBIOGRAPHY OF WILLIAM LEWIS**

(Continued from page 840.)

We had to enter the loft from the top of the cave on the outside.

During the wet spell, I carried all the clothing up to the loft and slept there. In the meantime I dug a ditch to let the water out of the place.

One night after I had gone to bed, I heard a strange noise between the box and side of the house. I got the lamp and looked. A big bull-snake was trying to get through the narrow space between the box and wall. I killed it, threw it out, and again retired. After lying down a few minutes, I heard another noise similar to the first. "Well, well," I thought, "has that snake come to life and come back?" Soon I found that it was not the same but a second snake, about the size of the other, its mate, no doubt.

(To be continued.)

**BUILDING THE WORLD SOCIETY**

(Continued from page 836.)

of the misunderstandings and fatigue of a very human group of men then in charge of foreign affairs in every country, men paralyzed by fear and by a lack of adequate information about happenings in other countries.

But learned discussions about the rights of sovereignty, etc., will not do much for the average man. This building for world understanding and world cooperation affects every one of us. It is the process which will control the lives of our children. Without becoming experts on international procedure we must nevertheless do all in our power to aid the movement toward common understanding and wider freedom. What can we do?

**F**IRST, we must accept responsibility for our part of the total movement.

We shall not drift into the millennium. Deity will not compel us to build Utopia. We ourselves must learn to live with discrimination, following the good and combating the evil. International ideals, whether expressed in law or lying fluid in public sentiment, says John M. Mecklin, are the result of the slow habituation of the thought of the average man under the discipline of his own national institutions. Men who love peace and pursue it are the products of social institutions which encourage peace, and we must build such institutions. We must accept our share of responsibility by surrounding ourselves by stable inducements to larger thought and action. Pulpit, press, and platform must combine to encourage the international attitude, and they must do it because of the will-to-peace which they find meeting their message.

All this means the participation of decent and clear-visioned men and women in the business of government. The world state is not likely to spring into

being through neglect of the national or local governmental processes. Our immediate concerns must be conducted in the spirit and hope of the larger goal. From these smaller units must come the leaders of the international groups. In these smaller units, justice and equity must become realities, and from them they must stretch across the seas which now divide.

And, finally, we must learn to feel this thing deeply. Most of us lack capacity for sustained eagerness for the best. We pursue our own immediate ends, catch a momentary glimpse of a better order and are deeply stirred, then we turn again to the pettiness of selfish individualism. We are likely to continue this unless somehow we can be made to feel the overwhelming importance of the coming age of cooperation. God grant us the inspired imagination to see the World State at our doors, and the courage to work that our vision may come true.

**The Camouflage of Words**

By H. E. Depew

So many people who profess  
To live fine lives, that they may bless  
The hopes of others with some light,  
Are often far from being right;  
They make long speeches, so sincere,  
For all the other folks to hear—  
But down beneath that surface coat  
Are many things they fail to note.

How oft in solemn meetings these  
Proclaim aloud from bended knees  
Such long, and weighty, prayers that we  
Forget, perhaps, to look to see  
The life that truly these display  
While doing tasks from day to day.  
Fine speech, just now, may hide dark  
sins,—

Until the Judgment Day begins.

'Tis not the voice that's raised in songs  
That should be taken by the throngs  
To indicate the life one lives,  
Or what one thinks, or does, or gives;  
For wealth of words can be obtained  
Regardless of the progress gained:  
And so it's well to wait and see  
How near one's words his life will be.

I've found that many good, true souls,  
Whose lives are nearest to the goals  
That must be gained to earn a crown,  
Are apt to be without renown;  
Because these quiet, earnest ones  
Won't seek their places in the sun's  
Bright rays, but choose to sow their  
seeds  
Of good by ever doing deeds.

So, next time someone starts a song,  
Or speaks, or prays, too loud and long,  
Just look beyond to see how far  
Astray that life's real actions are.  
'Tis nice to voice one's feelings real,  
But never should that oral zeal  
Become so false, and far astray,  
As to condemn that soul some day.

## The Readers Say---

### Rejoices in the Church

Having been given knowledge of the divinity of the church, I was baptized early in the year, 1931. I had never been inside a Latter Day Saint church, had never heard a sermon by its preachers, yet at the time I was baptized, I knew beyond all doubt that this was the authorized church of Jesus Christ.

Since that time I have had cause to marvel greatly at the goodness of our heavenly Father and to understand more and more the mission of the church and the sacred duty of Saints.

Have been a subscriber to the *Herald* since I entered the church, and I find it a valuable help in many ways. I study the three standard books of the church regularly and advise all Saints to do this, accompanying it with much prayer and fasting.

Now as director of church school in Cedar Rapids Mission, I am trying to serve the Lord as a trusted servant. I ask the Saints to pray that I may be faithful to God our Father, to the Savior, and to his people.

Last year at a young people's convention in Rock Island, Illinois, I was privileged to meet Brother Frederick M. Smith. This was my first opportunity to mingle with many Saints. I believe in and trust with all my power the leaders of the church as the chosen servants of the Lord, and I will follow their leadership.

CEDAR RAPIDS, IOWA.

ELLIS BARTON.

### Fulfillment of a Prophetic Dream

Carthage, Missouri, is the nearest branch, and it is thirty-six miles from our home. We attend services there on sacrament Sunday when it is possible.

In looking over the *Herald* and reading the accounts of the local priesthood awakening to the call to lead the Saints to Zion, I am reminded of a dream given to me some time ago. I believe the awakening of the priesthood is the fulfillment of this dream.

I seemed to be lifted up high in the air so that I could see beautiful woodlands, green pasturelands, and fertile acres waiting for the plow. Entering this land from as far as eye could see was a great highway. It looked like a long ribbon as it topped the hills and swept the valleys. From the highway I could see roads that led to lands which were dark and wasted. I saw standing at each place where a road led off, a group of men. Pressing toward the beautiful land were caravans of cars of every description, and if any turned into the byways, a group of men would stop them and direct them back to the highway, that led to the beautiful land. As I looked on this picture, I could hear them singing:

"Lead, kindly Light, amid th' encircling gloom,  
Lead thou me on.  
The night is dark, and I am far from home—  
Lead thou me on.  
Keep thou my feet; I do not ask to see  
The distant scene, one step enough for me.

"I was not ever thus, nor prayed that thou  
Shouldst lead me on;  
I loved to choose and see my path; but now  
Lead thou me on.

I loved the garish day, and, spite of fears,  
Pride ruled my will; remember not past years.

"So long thy power hath blest me, sure it still  
Will lead me on;  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile  
Which I have loved long since, and lost a-while."

The interpretation of the dream is very clear to me. The beautiful land is Zion. The highway is the straight and narrow way that leads to life eternal. The groups of men are the priesthood of the different branches leading the Saints to Zion.

MONETT, MISSOURI.

JIM PRATT.

### Thankful for Life's Blessings

In today's daily paper I read that representatives of Christian churches throughout Great Britain yesterday (May 27) held a great mass meeting in Trafalgar Square and swore a solemn covenant against war and traffic in arms. "We covenant together to renounce war and all its ways and works now and always God being our helper." Doctor Albert Belden counseled the audience to think well before taking the oath. The voices of the crowd as they repeated the oath, drowned the roar of the traffic. People of all branches of the churches marched beneath banners of peace. With them marched blinded and crippled men, living testimonies to the horror of war. To the tune of "*God Save the King*," they sang:

"God grant us now thy peace;  
Bid all dissensions cease,  
God send us peace.  
Peace in true liberty,  
Peace in equality,  
Peace in fraternity;  
God send us peace."

Then they prayed that a more just distribution of the substance and wealth which He has provided in such abundance in our day, may swiftly come to pass, so that the impulse to violence born of economic desperation may die away.

In the same paper is the first of a series of articles, "*Through the Land of the Bible*," by H. V. Morton. His opening remarks say: "I address my articles to . . . those who have always longed to walk beside the Sea of Galilee and to know what Bethlehem and Nazareth are really like, and to those young people who influenced, although they do not realize it, by the scepticism of the nineteenth century belief that the Old Testament is a collection of ancient fables and that the New Testament is not as historical as it might be, I would tell these out-of-date young people that the Bible has emerged like a rock from the critical fogs of the last decades. . . ."

Christianity is going forward. Is it not inspiring and stimulating to every believing soul? There is great faith in the world in spite of all the opposing forces. Truth must triumph. The church of Jesus Christ is firm as a rock with the power of God behind it.

We claim that the divine plan of which we talk so much, will solve all the troubles of the world. Do we realize the

## The Readers Say---

weighty responsibility such a claim puts on every individual who makes it?

When Zion is established she shall be as an ensign. Then will the nations look to her and say, "Let us go up to Zion and learn of her ways." The Scriptures tell us that. She shall also be a city of refuge, and we can see quite easily and without any stretch of imagination that soon, very soon, there will be a great need of such a city.

Separated from Christ and those things which we have had revealed to us and without faith in God and his word, what kind of creatures would we become? "I am the Light of the World," Jesus says, and how true it is. As he goes quickly by, we realize indeed that "He that followeth me shall not walk in darkness, but shall have the light of life." Without his guidance, his utterances, how great would be that darkness. We who follow him need to testify by our daily lives to the truth and the power of God.

I feel when I look upon the beauty of nature at this time of year especially, a great response. What beauty the Creator has bestowed upon us! Look at the trees with their foliage. Just now so many are in bloom—chestnut and lilac and laburnum and hawthorn, all giving their wealth of beauty and perfume. I wish that I had the power to put into words the feelings of my heart as I look upon these great gifts to men. Truly our England is a garden and a very beautiful one with the song of birds to cheer and gladden and all the flowers radiant with color and design.

Life is altogether wonderful and amazing. There are so many startling discoveries for man. And when we think of man and his own capabilities, his achievements, the perfection of his works, and all that which his brain can conceive and execute, we should thank God. Then let us think of the arts, the perfect sculptures, the exquisite paintings, the music, and the song, and words become weak and puny as we try to express our appreciation.

But what of the mystery of life and death? the staggering blows that we receive and still carry on? At times we seem to be living in a dream. Life is not real. We see dimly and grope for light. Let us remember: "He that followeth after me shall not walk in darkness." No, for Jesus is beside us, bidding us have faith. Why do we doubt when he invites, "Come unto me."

Let us consider prayer. When I read the testimonies of the Saints I feel to say, "Praise God from whom all blessings flow." We know that the windows of heaven are open to prayer. Through prayer we experience from time to time spiritual and physical blessings, healings of the mind as well as of the body; guidance in the affairs of life, and consolation. Some of my experiences in life have been sharp and bitter; my brain has reeled under the frightful strain. But my God has been able to save. He has carried me over the rough stones. He has been near at hand; so please God, I hope to be faithful to the end of my days and to testify of his power.

There are many things to be glad and happy about, the green grass at my feet, the sunshine and the rain.

"For the beauty of the earth,  
For the beauty of the skies,  
For the love which from our birth  
Over and around us lies,  
Christ our God, to Thee we raise,  
This, our sacrifice of praise."

BIRMINGHAM, ENGLAND.

Q. SWANN.

### "Too Prone to Judge"

Last summer one of our older missionaries was here in our home, and early one morning we were talking about his former mission field in Ontario, where the church sent him to trail R. C. Evans. In the course of our conversation I told him of a question a young brother had written to me at one time: "Do you think R. C. Evans committed the unpardonable sin?" This was my answer: "When I think of the depth of sin from which the Master lifted me, I cannot add my condemnation to the one already given by a just God to one whom he loved."

In a tear-choked voice the missionary said: "Sister, you couldn't have written a better answer. We are all too prone to judge our brothers."

His words have made me reflect more deeply on our own standards of living. When we find that we have done something wrong we are apt to excuse ourselves: "The Devil tempted me." But is this always true? When God gave us his commandments, the Devil also set his nefarious ones. Then God whose children we are, gave us our free agency to choose which master we would serve. I think the Devil is often blamed for what is not really his fault.

In our class work the question came up, "What is sin, and how can we combat it?" There are some things at which some people hold up hands of holy horror; other people simply tolerate these same things, and still another class connect no sin with them at all. This is the way I like to think of sin: When we learn that deceit is sin and fight to overcome it, that we deceive no more, then God will show us another sin, perhaps drinking intoxicants, and to fight, and so on whatever our besetting weakness or sin may be. Life is like a great school—we graduate from one class to another and on unto perfection.

I live out on a ranch and am sometimes lonely for the fellowship of Saints. But my life is full of the marvelous love of God, and I wonder at his patience. I am intensely interested in how I may firmly establish my own family in the church, and in our soul-absorbing mission among the American Indians.

MRS. MARIE M. ENGELBRECHT.

THUNE, NEBRASKA.

### Alone—Asks for Letters

I have had many blessings for which to be thankful, and also many of my prayers have been answered. For these I truly thank my heavenly Father.

A few years ago I lost my husband and also my home. Since that time I have been wandering from place to place working. I am now past forty years of age, and do not know anyone near here.

I was unable to attend church services, but love the work of the Master. I hope I may hear from Saints who like to write.

MRS. IDA PADAN.

GRAYLING, MICHIGAN.

Sister W. A. McDowell, of Independence, Missouri, wishes to thank her many friends for their sympathetic letters in her behalf during her recent bereavement, when her companion of over a half a century was taken from her by death. The name, Patriarch W. A. McDowell, who passed away May 31, is honored as that of one who served faithfully and well in the Master's cause.

Sister McDowell has received letters from all over the United States and Canada, and deeply appreciates the loving remembrance of friends of the departed one.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Was Peter the first pope of the Catholic Church?*

The word *pope* is from the Latin *papa*, meaning *father*. By later usage it was applied distinctively to the bishop of Rome, as the superior bishop of the Roman church, hence head of the church. In a secondary sense it was also used of priests of parishes, hence local priests are usually addressed as

"Father" by their adherents. No such title was ever applied to Peter during his lifetime or to his associates. In fact, such a title applied to religious leaders was strictly forbidden by Christ himself, who in discussing the titles loved by the Jewish scribes and Pharisees, commanded his disciples:

"But be not ye called Rabbi (a term meaning *master*): for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven."—Matthew 23, 8, 9.

This command of Jesus applied specifically to the title when used of his ministers, and we have no official application of this forbidden title as such until the second century, when the bishop Hygenus dared to use it for himself. However, as late as the third century, says Mosheim:

"The bishops of Rome, Antioch, and Alexandria, as presiding over the primitive and apostolic churches in the greater divisions of the empire, had precedence of all others."—Book I, Century III, Part II, Chapter II.

After this there arose a terrific contention among the bishops of the chief cities as to who should be supreme, and the bishop of Rome finally became the victor. Siricius, bishop of Rome, appears to have been the first to obtain sole recognition of the title of pope for himself. (385-398 A. D.)

*What is sinning against the Holy Ghost?*

The Holy Ghost, or Holy Spirit, as used in later versions, is the divine enlightener and guide of the Christian, leading him in the ways of truth and righteousness. To sin against the Spirit is to re-

fuse to give place to the divine light and influence thus imparted. It is a most dangerous sin, for God declares: "My Spirit shall not always strive with man." This means that one who persists in refusing place to the Holy Spirit will eventually be left desolate, and must expiate his sins in the punishment which is his due. The indwelling of the Holy Spirit is promised the faithful, and it is a witness of the divine love and guidance, and should be most sacredly cherished and obeyed.

*Is the Spirit to be received at any specified time?*

This is beyond the power and even the knowledge of man. Paul says concerning the ways in which the Spirit manifests the divine power and will, such as faith, healing, prophecy, discerning of spirits, etc.:

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."—1 Corinthians 12: 11.

The influences of the Spirit come in unnumbered ways and at unforeseen times to one who cherishes and follows the divine way of life. Jesus himself said:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3: 8.

By confirmation through the laying on of hands the obedient believer is set apart to the service of God and becomes his adopted child, the Holy Spirit's confirming witness being promised to "testify" of Christ (John 15: 26.) It bears witness that we are the children of God (Romans 8: 16), but I do not know of any Scripture that informs us when these promises are to be realized. They are subject to the divine wisdom and love, as may be determined.

*What are the religions having the most members?*

They are Christianity, Buddhism, Mohammedism (Islam), and Brahminism. Some also include the Confusians, said to number eighty millions or more; but strictly it is more of a philosophy than a religion. Christianity is the greatest in number.

A. B. PHILLIPS.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## New Philadelphia, Ohio

### Eight Are Baptized

Children's Day was appropriately carried out June 10, when eight young people were baptized at eight o'clock in the morning. Following the church school, the confirmation service was held and the candidates were confirmed by Elders John Carlisle, the pastor, Charles Cramer and William L. Goudy. Seven children were also blessed at this time by the same elders. Those baptized were Otis Briggs, Inez Briggs, Mildred Briggs, Helen Carlisle, James Carlisle, Faye Carlisle, Elva Hobart and Veneta Briggs. A generous portion of the Spirit was present to bless the occasion.

At the evening service a Children's Day program was enjoyed. Special music was furnished by the choir. The church was beautifully decorated with flowers for the day.

Jane Robson, Vida Angus, Pauline Goudy, Paul Carlisle and Wayne Thomas were among the graduates who participated in the annual commencement exercises of the New Philadelphia High School, May 22. This congregation extends to them their congratulations on their achievements.

Pastor John Carlisle has been called upon recently to conduct four funerals for nonmembers.

Brother Roscoe Bailey, of Chillicothe, Ohio, is a member of one of the C. C. C. camps, located at Dover, Ohio.

Friday, April 27, the women of the church were entertained by members of the Excelsior Club, of which Sister Charlene Hansel is advisor. The program was opened by singing "One Day When Fell the Spirit's Whisper." The invocation was by June Goudy. Two clever one-act plays were presented and the remainder of the evening was spent in a social manner. Refreshments were served by the girls, and the program concluded with the singing of "Consecration." A hearty vote of thanks was extended to the hostesses.

Mother's Day program was opened with a piano solo, "That Wonderful Mother of Mine," by Sister Veneta Warner, and Richard Watkins sang "Mother." The pastor delivered a brief message, and then presented each mother with a carnation.

Elder and Sister James E. Bishop, of Steubenville, Ohio, were guests May 6, and Brother Bishop assisted with the sacrament service. In the afternoon, Elder Bishop gave the Saints a descrip-

tive account of the recent General Conference. He also occupied the pulpit in the evening.

Sunday, May 27, was again in charge of the young people. The theme of the morning service was "Baptism." This is a preparatory service for those intending to become members of the church.

All departments of the branch are working in splendid order, and the attendance is gratifying.

## Indianapolis, Indiana

### Corner of Chester and Ninth Streets

Under the leadership of Thomas Taylor, superintendent, the church school is progressing rapidly.

The young people have organized a meeting which they hold each Sunday evening, at seven o'clock. The adults conduct their *Doctrine and Covenants* Class in the basement of the church.

On the evening of March 17, Indianapolis members met at Anderson with the Saints to share a social evening in honor of Saint Patrick, also the birthday of Pastor A. W. Gage.

W. O. Robertson, of Louisville, Kentucky, finance solicitor for the district, gave an instructive talk, April 10.

The Re La Da Sa Association held regular business meeting at the beginning of the year. Bills for the year were all paid, and the new year was started with a clean slate.

The women's department, Sister Burch, president, report that during the year 1933 they paid into the church treasury \$281 to help with church expense. They also held suppers in March and April, which netted a profitable sum.

A Mother's Day pageant was presented the second Sunday in May. Sister Rebecca Nolan was in charge.

Elder J. O. Dutton, district missionary, held a series of meetings in May. Good interest was manifested.

Apostle D. T. Williams passed through this city May 20, and preached an interesting sermon. A supper was held in the church basement to welcome his arrival.

Elder Glenn Tice, of Anderson, preached two sermons on "Zion." He and his family were permitted to attend the General Conference.

Elder A. H. Nieman, of Columbus, Ohio, preached a sermon February 11, also one in May. Brother Nieman is a welcome visitor in this branch.

Brother John Kinnear, who has been ill for several months, is improving in health.

## Winnipeg, Manitoba

### Priesthood Members Extend Their Missionary Efforts

Elder O. W. Okerlind stopped at Winnipeg on his way West from Independence, and preached some inspiring sermons to the Saints. He then continued his journey to Cypress River, where two families of Saints, the Angsts and Campbells, are holding a Sunday school and telling the gospel story.

Brother Nelson Henery was successful in organizing a Sunday school at Rosendale, and by cooperating with the branch in Winnipeg, Brother William Hadath, has been able to go out and preach to them every other Sunday; some are deeply interested in baptism. Brother Nelson Henery secured employment in Regina, and was forced to leave Rosendale, but his father will continue the Sunday school with Brother Hadath's assistance. Workers are happy about this arrangement as it leaves Brother Henery free to help in other fields.

Elder Alvin Fisher who has been laboring at Kenville, Manitoba, reports wonderful interest and more openings to preach than he can care for. Three have asked for baptism there and are waiting until the river slackens its speed.

William Hadath has been holding services at Spy Hill with good, steady crowds and deep interest. The hall was secured for a Sunday service and forty were out to hear Elder Hadath.

Elder W. J. Fisher and Priest W. A. Fisher have been laboring with success at Blackdale, Manitoba, and expect some baptisms there. They hold Sunday school and preaching every Sunday, good crowds attending.

Elder V. H. Fisher left Winnipeg June 14, for Scotch Bay, where Sister Mary Watson has arranged for a series of services. They hope to effect an opening there that will make converts.

With their hearts set on preparing themselves for Zion, Winnipeg Branch decided to secure an acre of ground and make a garden for the church. Even in such a small project as this there were many obstacles to overcome, but with faith they secured the lots, and planted seeds in the dry earth. No sooner were they finished than there came three days of rain. Now the garden stuff is up, and even though they do not succeed in getting a big price for the produce this fall, think how many needy people they can help next winter. Working on this project has taught many of them how

much they have to overcome before they will be desirable builders in Zion.

A service was held June 6, in the Saints' church at Winnipeg for Mrs. Leonard Callow who died June 3. Mrs. Callow is not a member of the church, but her three brothers, Thomas, Cecil, and William are members and her father and mother, Mr. and Mrs. Panting, of Blackdale, have been friendly to the church and have assisted wonderfully in helping to hold Sunday school there. The deceased had many friends in Winnipeg, and the church was not large enough to seat any more than were present. Besides her friends she leaves to mourn, her husband, Leonard Callow; a son, Frank; a newborn infant; five brothers: Thomas, Cecil, Ernie, Frank, and William Panting; three sisters, Mrs. Nellie Patterson, Mrs. Alice Drew, and Mrs. G. McPhee, her parents and other relatives. She was born March 25, 1907, and was married in 1927. Funeral services were in charge of Elder V. H. Fisher and Elder W. J. Fisher. Interment was in Saint James Cemetery.

## Race Track, Montana

### Saints of Montana Branches Have Enjoyable Service

A most enjoyable meeting was held at Race Track pavilion with Saints from Great Falls, Polson, Anaconda, Deer Lodge, and Race Track in attendance. Church school convened at ten-thirty, and a most timely and instructive talk was delivered by Elder F. L. Casey, of Polson, at eleven-thirty. He pointed out the responsibility of the older members of the church in safe-guarding the youth. Just before his address, Brother Casey blessed the son of Elder and Sister Harley Lorange, assisted by Brother E. E. Eliason, of Great Falls.

At noon a basket lunch was enjoyed by all. At two-thirty, District President N. P. Coleman called the reunion committee to order, and ways and means were discussed to make the 1934 reunion a bigger success than ever before.

The Children's Day worship program was in charge of the children, and was greatly appreciated by the older members. After the church school a picnic dinner was served.

The Deer Lodge, Anaconda and Race Track women's group held their annual meeting at Anaconda, June 14. Each group contributed special numbers for the program which was held in the church. After the program, all were invited to the home of Sister Jessie Kendall, where refreshments were served.

Sylvia Larson, of Anaconda, and Kenneth Eliason, son of Brother and Sister Eliason, of Race Track, were united in marriage, June 6, at the bride's home at Anaconda. Elder G. W. Thorburn officiated. Saints of the two districts wish them much happiness.

## Portland, Oregon

### Saints Are Enthusiastic

Since General Conference, Portland has shown a great spiritual growth, due, to a large extent, to the enthusiasm of church officials who attended conference and returned to urge the membership to a more sincere consecration to service.

The new officers who were chosen by election and appointment at the regular annual election, Tuesday, June 5, also show a marked spirit of enthusiasm for their work. They are as follows: Elder J. L. Verhei, pastor; Elders W. H. Barker, A. Livingston, A. Nelson, and Mark Yeoman, associates; Paul Hardy, secretary; Verna Laird, director of religious education; Fay Buchanan, musical director; Ardene Byers, superintendent of junior church school; Harley Morris, pastor of the junior church school; Elmer Larson, young people's leader; Lila Livingston, dramatic leader; Effie Verhei, leaders of women's group; Fred Hawes, auditor; Mark Yeoman, business manager; Ardath Young, librarian; and Leslie Hunt, publicity agent.

Missionary work has continued steadily in Portland Branch and throughout the district, Elder Harold I. Velt being the missionary in charge and Elder Cook assisting by visiting in many places and even conducting series of meetings. Also the pastor and his associates make periodic visits throughout the district, encouraging the membership, meeting with nonmembers, organizing new missions and branches wherever advisable.

Elder Velt has just concluded a three weeks' mission at Silverton, Oregon, where he met with a great deal of favorable interest; Sister Fay Buchanan added much to these meetings by furnishing special choir music during the whole time.

Elder Cook has just set out on a trip through the eastern part of the district; he expects to be gone some weeks and hold services in Hood River, Bend, The Dalles, Condon, and Winlock.

Elder Clark Livingston and his wife continue to have charge of the Sherwood Mission, seventeen miles from Portland. They are making progress and directing a very active work.

Another couple who live in Portland but have church work which regularly takes them into the district are Elder and Sister Nelson who conduct services in Vancouver every Sunday; Elder Nelson also directs the work at Camas.

Elder Verhei, pastor and district president, has released the following men from local responsibilities so that they may be of greater help in the district, Elders Mark Yeoman, W. H. Barker, A. Livingston, and Albert Nelson. Also Sister Effie Verhei who formerly had charge of the children's department in the branch has been released to work up the women's department throughout the district and the district junior work.

Since Sister Lila Livingston has been made director of the new field of dramatics, many entertaining and educational programs have been given. Several plays depicting early church history were given last winter and were very effective in portraying the struggles of the first members of our church. Probably the most impressive program Mrs. Livingston has directed this year was given last Mother's Day. It was a very simple, short play, showing the two mothers at a well—the mother of Judas talking to the mother of Jesus. A hush settled over the congregation as the women, Sister Barker and Sister Hardy, told the old story of Judas' betrayal with a new understanding. One listened to the sermon by Elder Livingston afterward with a deeper feeling of reverence for mothers. The sermon, itself, was a plea to the mothers of Zion to stand forth and help to build Zion by building zion homes.

Another department that has contributed many beautiful programs in the past year is the music department, under the direction of Sister Fay Buchanan. Not only does the choir offer special numbers for church services, but during national music week, they provided an evening of song, and no entertainment would be complete without their music, either solo or ensemble.

Sister Frances L. Sheeder passed away on June 4, and was buried from the Miller and Tracy Funeral Parlors, Elder Verhei delivering the address.

## Kalamazoo, Michigan

### Maple Street at Westridge

Church work in Kalamazoo is going steadily forward. Since moving into their new location, these Saints are expecting to progress rapidly.

The pastor of this congregation has been kept away because of the illness of his aged mother, who passed away June 14, at the home of her son, George Goodenough.

Sister Goodenough was ninety-three years of age, and has been a member of the church for fifty-five years. Elder Pannes, of Battle Creek, preached the sermon, assisted by Elder David Young, also of that district.

Elder D. T. Williams was here April 25, and delivered a lecture to an appreciative audience. At that time the Christian Legion was organized with the following officers: Glenn Myers, company commander; Lucreta McCormick, director of solicitation; Rachel Dunn, social director; Elsie Robinson, secretary, and Kenneth Wilson, treasurer.

The young people, under the supervision of their leader, Sister Lucreta McCormick, are doing a commendable work. They meet each Thursday night for study and social work. Other evenings have been spent socially.

Many Saints of this congregation are planning to attend the district conference at Lansing, July 7 and 8.

## Davidson, Oklahoma

### Appreciate Visits and Counsel of Church Officials

It has been some time since Davidson has reported its activities. This has not been because there was little or nothing to report, but because the branch has been very busy in many ways.

Through the invitation of Pastor Z. Z. Renfroe, President F. M. Smith met with this group of Saints at their annual district conference, held in May, 1934. Saints here very much enjoyed meeting with President Smith, and it is their hope that he may be with them again soon. This congregation also has enjoyed the visits of the Father of the Church, Patriarch Frederick A. Smith, Bishop L. F. P. Curry, and Apostle Roy S. Budd. The branch, as a whole, appreciated having the counsel of these men of God.

Elder Z. Z. Renfroe was very busy just before the closing of the school year. The second Sunday in May he preached the Baccalaureate sermon, and the following Friday night, he gave the commencement address at the Consolidated School Number Two. The following week he gave the commencement address at the Consolidated Number Eleven, and was asked to preach the Baccalaureate sermon at another school.

Thursday, May 31, the different missionary societies met at the church. A program was enjoyed, followed by refreshments served by the women.

## Phoenix, Arizona

### Tenth Street and Moreland

An all-day assembly was held on Sunday, May 6. Services started at eight o'clock, with the baptism of six candidates, J. Samuel Cadman, Elva Winifred Barrington, and Mrs. Kious, of Phoenix, and Lillian, Donald and John Basil Higgenbotham, of Mesa, Arizona. A swimming pool was generously loaned for this occasion. Sunday school and sacrament services followed, many out-of-town guests being present.

Confirmation of the candidates was attended by an exceptional spirit. A fine message was given to eight-year-old Elva Winifred, namesake of the loyal church worker, Elva Sturges and granddaughter of F. C. Coberly. Baptisms and confirmations were administered by Elder H. F. Miller.

Dinner was served to fifty people in the church at noon. A lively business meeting in the afternoon was followed by a supper at the unique Desert Park, built by C. C. C. workers in the hills south of Phoenix. Evening services were conducted by Elder Miller at the church.

After a long, active day the members were reluctant to go home, so they continued after the meeting in an hour of song, directed by Fred Reynolds, of Independence. He is visiting Arizona because of his wife's health.

At the business meeting the Saints of this district voted to sustain the efforts of Phoenix Branch to hold the church buildings against indebtedness. With the aid of the out-of-town contributors, a sum of three hundred and twenty dollars has been raised to this end since January.

With the goal of a "mile of pennies," the Sunday school has raised \$40.44 in feet of twelve cents each. A strawberry social netted \$4.25; a five and ten cent bazaar, \$7.45; and a box social, \$1.50, toward this debt.

Mr. and Mrs. Roscoe Mast have returned to Indianapolis after spending the winter in Phoenix.

Brother Foster, of Glendale, Arizona, passed away May 27, at the home of his daughter, Auntie, in Glendale. Members of his death. Brother Foster was a faithful member.

## Growth in New York District

### Recent Conference Inspires Workers

The June conference of New York District, held at Buffalo, was well attended and an inspiration to many. Starting with a priesthood meeting Saturday afternoon followed by a business meeting which included the reelection of all district officers and the transaction of other matters important to the district, the conference program was of interest to all.

The report of the bishop's agent did not roll up the figures of some other years, and workers hardly expected that it would, but it is safe to say that there were never so many tithe payers listed. By means of the card system the children are more and more establishing the fine habit of paying their tithing. The largest on the list is Buffalo Branch with ninety-four tithe payers.

Apostle Paul M. Hanson was there and was consulted on various matters. Everyone was glad to see him again, and wished that Sister Hanson might have been present also.

The Saturday evening session of debate on current questions was made more attractive by musical numbers. Among others the questions of larger attendance at midweek services and the pleasure problem were freely discussed. Some of the Graceland students present had rather settled ideas on one or more of the subjects, and Brother Burrell Landes expressed himself.

The Sunday morning sacrament service was well attended and a good meeting. The church school unified service was carried on upstairs and in the lower auditorium the children and youth met, as the upper room would not seat them all. The number present made it apparent that Buffalo must have an addition to their church. A movement in this direction has been started. The branch held a May festival in the Masonic Temple at Kensington, and combined music and dramatics. This was well supported.

In the upper room of the building the Saints listened to Brother Paul M. Hanson preach.

A second priesthood meeting was held after lunch, and followed by a three-act play written by Brother Walter Simpson, of Buffalo. This was presented by four of the Buffalo membership.

The closing session at four o'clock was one of music prepared by Sister Catharine Lambert, district chorister, and her assistants.

Previous to the conference there had been institutes or special sessions through the district the last two being held at Syracuse, May 26, and at Sherrill, May 27, Doctor Weegar, the untiring district president, being with them. Sister Weegar was with him and from Sherrill they went to Massena in the afternoon, where they expected to meet some church people.

On May 20, Brother George Landes, one of the doctor's counselors, visited Rochester. Brother Landes was also responsible for the institute April 28 and 29, in his own branch. Doctor Weegar visited the group at Greenwood May 5 and 6. Brother F. C. Mesle, the doctor's other helper, had charge of a special day at Fulton. On April 8, Buffalo, held a "birthday" program in charge of the eldership of the branch.

Johnson City now has a hall pleasantly located and fitted for their use, and they plan some sessions soon for more enthusiastic effort. Brother Floyd Rathbun and wife, formerly indentified with Sherrill Branch, are now located at Union, near Johnson City, and as usual stand ready to help all they can.

After a long-continued drouth in these parts, people are rejoicing because of occasional showers which are doing untold good to crops and gardens. Business is improving. Saints should be thankful for their blessings and stand in holy places.

## Grand Island, Nebraska

### Women's Program Is Full

For the past two months the women of this branch have successfully given a series of silver teas. The idea was instigated by Sister Mae Lindgren, and the purpose was to raise money for the Christmas Offering.

Over that period of time, the ladies entertained ninety-two guests, representing nearly all of the churches at Grand Island. The afternoons were spent socially, enjoying instrumental music, readings and vocal music from some of the best talent of the city. A dainty lunch finished each afternoon's entertainment. Such cooperation is commendable and the newly-made friendships are valuable to the group.

Each guest or member gave what silver offering she chose at the close of the afternoon. The offering has grown

## Briefs

### *Eight Baptized at Wilber, Nebraska*

Eight candidates, two adults and six young people, were baptized June 17. To them comes a heritage of staunch faith and good service, for the town of Wilber has seen church history in the making.

The church at Wilber was built forty-six years ago, and many old-time missionaries have stood behind its sacred pulpit. Here for many years Elder Samuel Broliar has been president of the branch. The restored gospel was first preached at Wilber by Elder R. J. Anthony. This was formerly the home of such stalwarts as Elder Charles H. Porter and Brother and Sister Christy. The first public discussion between E. L. Kelley and Clark Braden was held in the courthouse many years ago.

### *Climbing the Ladder of the Known*

The higher you climb the ladder of the Known the wider becomes the horizon of the Unknown.—Doctor Harry Ice.

### *Los Angeles Choir Gives Concert in Costume*

Central Choir presented a Sunday evening concert not long ago, patterned after an old-fashioned song fest. The singers were in costume, and they sang many old-time favorites that appealed to the congregation.

### *William Mannering Combines Missionary and Pastoral Work*

For a year Elder William Mannering has been a member of the group at Breckenridge, Texas. He formerly lived in San Antonio. Faithfully each week he manages to combine the work of local pastor and of missionary in the community. Always he is eager to serve the church and to tell the gospel story.

Brother Mannering has been holding meetings at New Castle, fifty miles from Breckenridge, making the trip each way on the bus. He returns home to preside at regular Sunday meetings and to conduct the thirty-minute radio sermonet and program each Tuesday at noon from Station BENX in which he is assisted by members of the mission choir. He also conducts cottage meetings each week in the local vicinity.

until the ladies are happy to send \$20.61 as their contribution.

Each woman in the group has contributed to the success of the project. Under the able chairmanship of Sister Lingren, a number of other projects have been planned for the fall and winter months.

During the month of May a successful mothers' and daughters' banquet was sponsored by the women's organization, under the leadership of Sister Mayme Black. Covers were laid for thirty-two guests. Bowls of pink roses graced the table. The place-cards in the form of gilt-framed pictures of a mother and a daughter added to the attractiveness of the long table. The program, in charge of Sister Wona Black, included group singing of familiar mother songs, instrumental music, vocal duets, readings, and pledges from the daughters with responses from the mothers. One of the interesting features of the evening was the recognition of the various groups, grandmothers, mothers, and daughters. Three generations were represented in the family of Sister Cora Corgrove.

The boys of the branch, with the enlisted aid of some of their friends enjoyed serving the banquet. After the formal dismissal, the group was again called together by Sister Corgrove, and Sister Lindgren gave the beautiful musical reading "Wedding Bells." At this time a lovely party-size Irish linen tablecloth was presented to Sister Wona Black as a token of the group's friendship and best wishes. Her marriage to Loren L. McDole will take place soon.

The women's organization plans to make the mothers' and daughters' banquet an annual feature of their activities.

### *Preparing for Reunion in North Dakota*

The rains have come and vegetation is trying to spring up. The drouth of a year or more has been broken, perhaps the worst drouth in the history of the State. It is not too late for forage crops to save some of the live stock.

The Saints are making preparations for their annual reunion to be held between Minot and Logan on the old reunion grounds, June 23 to July 1. We expect Apostle J. Frank Curtis and Missionary P. T. Andersen to be present during these services.

You who doubt your ability to attend, should make up your minds to come for you will be richer in every way if you do. These are uncertain times, and we hold to a very definite theology. Will you keep on holding it? Or will you let go and drift with the tide of uncertain things? Come prepared to camp the entire time.

WARREN MCELWAIN  
LANSFORD, NORTH DAKOTA.

### *Chatham District Conference*

#### *D. J. Williams Resigns Office of District President Before Going to New Field of Labor*

Chatham District met in conference at Chatham May 26 and 27, under the leadership of the district presidency, Elders D. J. Williams, R. T. Brown, and S. E. Mifflin.

At the Saturday afternoon session, business moved along rapidly. Among items of interest were the recommendations from different branches of names of men to occupy in various offices of the priesthood.

The Saints regretted to accept the resignation of District President D. J. Williams who has been transferred to another district of labor. The work of Brother and Sister Williams has been greatly appreciated by Chatham Saints. District work has been left in the hands of Elders R. T. Brown and S. E. Mifflin until the fall conference. These men have had years of experience in church work, and under their leadership, all are assured that the gospel will continue to move forward in this district.

The evening service was in the form of a program under the direction of Sister Edith Moore, of Windsor, the music department leader, and the various artists are to be congratulated for their part in the brilliant and entertaining program.

Sunday morning found the church almost filled with Saints waiting to take part in the devotional service, and as hymns, prayers, and testimonies ascended on high a sweet Spirit filled each heart.

The eleven o'clock hour was taken up with church school work. Elder S. E. Mifflin, the supervisor addressed the adult department, while the other departments retired to their various class rooms.

In the afternoon there was an ordination service in which the following men were ordained: William O. Garnier, elder; Warner J. Taylor, priest; Irving Jones, priest; James C. Phillips, priest; Basil Freer, teacher, and Percy Miller, deacon. The charge was given the candidates by Bishop Dent, and the pledge was read to each one by Elder D. J. Williams, each in turn answering. Officiating in the ordinance were Elders W. R. Leverton, L. D. Campbell, J. C. Dent, S. E. Mifflin, R. T. Brown, and John Shields. Then Elder L. D. Campbell addressed the Saints, impressing them with the thought that they have an obligation to the men selected of God, and if this obligation is not observed God cannot recognize them, as he works through his ordained priesthood.

Bishop Dent addressed the conference in the evening.

Meals were served in the church basement by members of the group of women, and thanks are due to these workers for their excellent help in many lines.

## Nauvoo, Illinois

### Historic City Proves to Be Travelers' Crossroads

The Nauvoo district conference, which was held at Fort Madison June 16 and 17, was a time of spiritual uplift. Bishop J. F. Wildermuth, of Lamoni, was the principal speaker and he brought a message of cheer to the Saints concerning the definite steps that are being taken in the establishment of Zion. On Sunday afternoon, District President F. T. Mussell at the close of an inspiring sermon, delivered a message to the people warning them of the necessity of living up to their opportunities and promising a greater endowment of the Spirit to the membership if they continued faithful.

The District Sunday School Convention of the Latter Day Saint, Methodist and Presbyterian Sunday Schools was held at the Methodist Church Sunday afternoon and evening, June 24. Several good speakers were present and an interesting round-table discussion was enjoyed. Florence Sanford Ourth was in charge of the children's division, and her mother gave a sandtable demonstration. A vocal trio was also given by the Sanfords and prayer was offered by J. C. Page. Jack Sanford was elected president of the association for the coming year and Florence Ourth was reelected superintendent of the children's division.

On Children's Day the service in the morning centered about the blessing of three babies, the twin sons, Lyonal Lee and Lester Lynn, of Brother and Sister Arnold Ourth and Pearl Irene, daughter of Brother and Sister Albert Nehring, whose wedding was attended by the Nauvoo Camp a year ago. Elder F. T. Mussell was in charge of the service. In the afternoon a baptismal service was held at the river and the three sons of Brother and Sister Hubert Thomas, of Rock Creek, Lloyd, Vernon and Wayne, were baptized by Brother Mussell. A splendid confirmation service was held at the church following the baptism, Elders F. T. Mussell, A. L. Sanford, Elmer Sherman and Elbert Lambert officiating. Brother Mussell was the speaker again in the evening, the Rock Creek Branch uniting its service with Nauvoo throughout the day.

On June 14, the first excursion of tourists from Utah and Idaho sponsored by Mrs. Vida Clawson, of Salt Lake City, arrived at Nauvoo and were served dinner and supper in the Nauvoo House by the women's department under the direction of Sister Sophie Lee. The visitors spent the morning sightseeing and in the afternoon were taken in cars to Carthage. They expressed themselves as well pleased with their visit and the consideration shown them. Mrs. Clawson plans to conduct four or five excursions during the summer.

A party of thirty-one professors and students from the Brigham Young University, Salt Lake City, spent Saturday

and Sunday at the Nauvoo House on their return from a visit to the Century of Progress in Chicago.

Many visitors pass through Nauvoo on their way to and from the Fair and Brother and Sister Page are kept very busy showing them through the historic buildings and telling them the gospel story. They report five hundred visitors the past week, a record number.

Nauvoo Branch is fortunately situated in that it benefits by the visits of Saints going to and from conference. Brother and Sister E. F. Robertson, of Maine, are always welcomed, and Brother and Sister Amos Berve, who were in charge of the historic buildings several years ago, spent several days renewing old acquaintances, and preaching here. Elder and Sister Arthur W. Ferrett, of Australia, were also here for a week-end with their son, Colin. Brother Ferrett taught the senior class on Sunday morning and preached in the evening. Colin gave the talk at the worship service and sang. Their visit was much enjoyed. Brother and Sister Dave Williams arrived the same day and Brother Williams preached in the morning. Brother Williams was formerly district president, so has many friends throughout the district and is warmly welcomed.

Sister Dorothy Fusselman was among the high school graduates, winning second honors in scholarship. Her sister, Mildred, graduated from grade school.

Brother L. H. Lewis is missed from among the Saints, having accepted a position with E. L. Traver, of Boston, for the summer. Sister Lewis is very faithful in keeping the church supplied with baskets of beautiful flowers.

The young people of the branch have organized under the direction of Sister Irene Layton, and meet by the river every other week for an evening of recreation. Mildred Sanford was elected president, Nettie Mae Pifer secretary and treasurer, and Jack Sanford recreational leader. Baseball, volley ball and swimming have been the principal activities thus far. Sister Irene Layton is teacher of the young people's *Book of Mormon* Class on Sunday evenings.

Nettie Mae Pifer, a Graceland student, is spending the summer with Brother and Sister Page, and is proving a valuable assistant not only to them but to the branch.

## Holden Stake

### Atherton

Miss Gladys Beebe, daughter of Mr. and Mrs. G. W. Beebe, was married to Ammon Andes, of Warrensburg, at the Atherton church Saturday night, June 30. Amos E. Allen, acting president of Holden Stake, performed the ceremony. About three hundred friends and relatives from Atherton and Warrensburg, attended the ceremony and the reception held afterward. President Floyd M. Mc-

## Briefs

### Nauvoo Has Record Number of Visitors

Five hundred visitors in a recent week were shown Nauvoo's historic buildings and told the gospel story by Brother and Sister James C. Page. Many visitors pass through Nauvoo on their way to and from the Century of Progress at Chicago. Also, on June 14, the first excursion of tourists from Utah and Idaho arrived to visit Nauvoo and Carthage. Three or four more of these excursions are expected during the summer season.

### Making Friends

Wise old Sam Johnson was never wiser than when he told Boswell: "If a man does not make new acquaintances as he passes through life, he will soon find himself alone. A man should keep his friendships in constant repair.—"Rotarian"

### Winnipeg, Manitoba

#### A Strong Missionary Center

Winnipeg, Manitoba, ranks high as a missionary center among the branches of the church. Its ministry are alert to the missionary needs of that region. Here are a few of the things they are doing:

Elder W. J. Fisher and Priest W. A. Fisher have been laboring at Blackdale, Manitoba, where they expect some baptisms soon.

Elder Alvin Fisher who has been laboring at Kenville, reports good interest and more openings to preach than he can care for. Three have asked for baptism.

Elder William Hadath has been holding services at Spy Hill.

Nelson Henery organized a Sunday school at Rosendale, and by cooperating with Winnipeg Branch, William Hadath has been able to preach to this group every other Sunday.

Elder V. H. Fisher left for Scotch Bay June 14, to hold a series of services.

### Ten Baptized at Onaway, Michigan

Ten were baptized into Onaway Branch by Missionary J. J. Ledsworth during a series of meetings there. Members and nonmembers were happy to see Brother and Sister Ledsworth return to Northern Michigan District, where they are greatly loved and respected.

### Banish Misfortune

"To reflect deliberately on present blessings puts to rout thoughts of past misfortunes."

Dowell offered prayer at the ceremony. Elsie Andes played the wedding march from "Lohengrin" as the couple entered, and played the Mendelssohn Wedding March at the close of the service. Gomer Cool played a violin solo. Nina Amundsen sang "I Love You Truly," and "Oh, Perfect Love." Mary Beebe was maid of honor at the wedding, and Ralph Andes was the best man. Miss Ruth Alice Staley was flower girl. Ushers were Joseph Beebe, John Beebe, Ammon Beebe, Lloyd Kaufman, and Sammy Andes. The bridal couple will spend a week or more at New Orleans, Louisiana, and other places, and will then return to make their home at Warrensburg.

"This is the last night of my old life. Tomorrow I start a new life, don't I?" This was the comment of one girl the night before she and five other girls were baptized at Atherton in the Children's Day exercises. The six new members of the church are Marjorie Brush, June Long, Alberta King, Betty Clark, June Ferkin, and Lovel Ferkin.

The girls were baptized in the Little Blue River, near Atherton, in the afternoon by Elders G. W. Beebe and Otho Clark. At the eight o'clock service that night the new members received the laying on of hands from Elders D. R. Hughes, Otho Clark, G. W. Beebe, and Myron Holman. Pastor James A. Thomas, was in charge of both services.

Dwight Davis, of Seattle, Washington, is visiting in Atherton this week at the home of Mr. and Mrs. G. W. Beebe.

### Knobnoster, Missouri

A number of Knobnoster Saints attended the Holden stake conference, June 10, going in a truck which was hired and driven by Brother C. A. Kramer.

The spiritual advice given by President F. M. McDowell and Elder C. B. Woodstock proved to be helpful and encouraging. Immediately following the church school session June 17, cars were provided and the Saints were taken to Clear Fork, where Pastor J. T. Nutt baptized eight into the church. The candidates are Mrs. Zella Brendell, Clara Odle, Dorothy Odle, Mary Alice Ray, Gloyd Kramer, Sidney Nutt, Paul Hansen and Lotus Bugbee. Following this service a basket dinner was enjoyed.

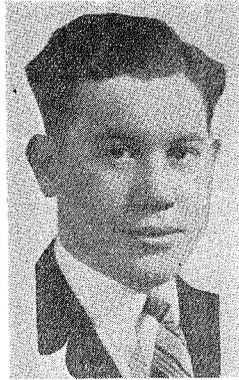
An appropriate Children's Day program and the confirmation service were held in the evening.

Recent visitors to this congregation have been Brother and Sister James McHarness and Sister Tressa Weeks, of Chelsea Park, and Brother Clarence Martin and family, of Independence. Brother Martin preached an encouraging sermon at the eleven o'clock hour.

Other recent speakers have been J. T. Nutt, E. E. Petre, E. L. Moorman, and R. E. Burgess.

Experience is the long name we all give to our own mistakes.—Oscar Wilde.

## Far West Stake



### H. L. Livingston Installed Stake Bishop

A special stake conference was called for Sunday, June 24, for the purpose of installing a new bishop. Apostle F. Henry Edwards represented the First Presidency and Apostle J. F. Garver was also present as minister in charge of the mission. Apostle Garver lectured at the church school hour using the "check-up" period as the basis of his talk. At the 10.45 hour Apostle Edwards was the speaker. First Church choir sang "Fear Not, O Israel," Spicker, and Leonard G. Ehlers, of Stewartsville, sang a solo.

The women of First Church served a lunch at noon. The high council held an important session at one o'clock and the business and ordination meeting was held at two-thirty. Apostle Garver presented the recommendation that Bishop H. L. Livingston, formerly of Philadelphia, be set apart as bishop of Far West Stake. Brother Garver expressed for the general church the appreciation of the splendid work of Brother Milo Burnett who was bishop of the stake for a number of years and the conference extended him a vote of appreciation. The conference approved Brother Livingston's appointment as bishop and also approved the recommendation of the stake president that Elders J. E. Hovenga and Mose Hinderks, both of Stewartsville, be set apart to membership in the stake high council. The selection of Sister Eunice Livingston as stake director of religious education was approved. The service continued in the form of an ordination meeting with a vocal duet, "Comfort Ye My People" by Mrs. C. E. Haden and Miss Pearl Kinnaman. Apostle Edwards delivered a charge to the men and to the membership. Bishop Livingston was set apart by Apostle F. H. Edwards and J. F. Garver. Elder Hovenga was set apart by Apostle J. F. Garver and Elder Ward A. Hougas and Elder Hinderks was set apart by Apostle J. F. Edwards and Elder F. L. Hinderks. All joined in singing "Consecration," and the conference was officially closed.

Although the weather was extremely hot, a fine representation from all branches was present and an excellent spirit prevailed throughout the day.

## Baltimore, Maryland

### Observe Special Days

A special Children's Day program was enjoyed by the Baltimore branch, Sunday, June 10. The children took active part in the exercises, and the young people were in charge of the meetings. The program was sponsored by Brother James Edwards. An interesting talk was given by the pastor, Elder Adolphus Edwards. Brother Ralph Hardy, of Washington, District of Columbia, was the speaker at the morning service. Elder Clarence W. Germon gave an interesting talk during the evening.

June 17, this congregation enjoyed a special Father's and Son's Day program, sponsored by Elder Clarence W. Germon. Both the young people and the adults took active part. Several interesting talks were given. Edward Goetz gave a short talk on "A Son's Duty to Parents," and Elder Adolphus Edwards responded with "A Parent's Duty to His Child." The young people's organization, in which are several talented singers, sang two beautiful selections, "Onward to Zion," and "Zion," a song written by Elder Clarence W. Germon.

The women's department gave a luncheon, June 30. The proceeds went to the building fund.

## Columbus, Ohio

### Third Church, South Wheatland Tabernacle

The sacrament service, June 3, was a source of joy to the minds of those present. There were many new faces in the congregation. Sister Chesser, of First Church, who some few years ago was a regular worker with Saints of this congregation, was present. A good spirit was felt in this service.

Elder J. E. Mathews, of Second Church, was the speaker at the evening service.

June 10, Elder Welsh and his wife and daughter, Edna, accompanied by Robert Albright, made a visit to Jackson, Ohio, where Elder Welsh was the speaker. During Brother Welsh's absence, Elder Vickroy was in charge of the congregation. Priest Robert Bohley talked in the morning, and Elder Vickroy occupied in the evening.

The Zion's Service Club, the women's organization, held a lawn fete, June 15. An entertainment was given, and a good time was enjoyed.

Elder Scharfenberg spoke on the morning of June 17, and Elder Welsh, in the evening. The following Sunday, Elders Vickroy and L. C. Lewis, of the First Columbus Church occupied the pulpit.

Elder Welsh has secured the Township Hall, at Galloway, Ohio, for meetings each Sunday afternoon. The first service was held June 24, with quite a few strangers present. Priests T. B. Dough-

erty and Lewis Walters are assisting him. This is the first time the gospel has been preached in this village and Elder Welsh has expressed the thought that there is a great work to be accomplished in this part of the vineyard.

A number of baptisms will be cared for soon, and it is hoped that others will answer the call of Christ.

## Independence

President Elbert A. Smith presented a splendid sermon on "The Restoration," Sunday night to a large congregation gathered at the Campus. Accompanied by several instrumentalists on the platform, the congregation, led by Elder J. F. Sheehy, sang such old hymn favorites as "There's an Old, Old Path," "We Thank Thee, O God, for a Prophet," "The Morning Breaks, the Shadows Flee," "When Earth in Bondage Long Had Lain," and "'Tis a Glorious Thing to Be." Mrs. Alice M. Burgess, contralto, sang as a solo, "How Beautiful Upon the Mountain Are the Feet." Englewood congregation were guests of this service, and their pastor, Elder Roy Howery, was in charge of the hour.

## Walnut Park Church

The first Sunday and the first day of July saw the attendance at the church school pass the five hundred mark for the second time this year. Five hundred and six were present.

The large church school attendance was reflected in the communion service which followed, the emblems being served to a near capacity audience. Pastor Frank McDonald was in charge, assisted by Elders George Bullard and John Taylor. Brother Taylor spoke prior to the taking of the oblation and read instructions from the *Doctrine and Covenants* in regard to the care of the poor of the church. In view of the protracted drought in this section of the country, Elder Benjamin Bean was called upon following the serving of the emblems to offer a special prayer in behalf of those who are suffering for lack of rain. A few remarks by the pastor brought to a close a splendid and inspiring service.

At a short priesthood meeting immediately following the communion service, the names of three men of the Walnut Park congregation were presented by the pastor for ordination to be submitted to the conference in Zion. In each case the priesthood unanimously approved the recommendation of the pastor.

The Walnut Park Young People's Council met at two-thirty Sunday afternoon and reviewed the summer activity work being carried out under its sponsorship. Reports of the progress of the playground ball leagues were received, together with a financial report of the receipts from the sale of soda pop at these games. More than seventy young people of the congregation are engaged

in this recreation project. Competition is keen and both spectators and participants enjoy the games.

At the religio session Sunday evening the regular quarterly election of officers was held, the following being chosen for the next three months. President, Duane Fish; vice president, Vernon Sackman; secretary-treasurer, Fern Price; pianist, Margaret Chapman; chorister, Melba Moorman. The program consisted of a cornet solo by Joe Countryman and a piano solo by Margaret Chapman.

A council composed of representatives of the intermediate classes of the church school met at the home of Violet Chase Thursday evening, and plans were made for the coming quarter. A social was decided upon, and plans for a contest among the classes for the quarter were discussed. Jack Green is president of this council.

## Liberty Street Church

The *Doctrine and Covenants* Class which has been meeting at the religio hour, on Sunday evening, now meets on Tuesday night at eight o'clock. Besides the regular class work conducted by Pastor John R. Lentell, debates are being held. The next class night will be July 10, at which time James Nunnamaker and Lucien Amos will debate Miss Mayble Tignor and Mrs. Gertrude Davis on the question, "Resolved, That the Gospel of Christ Today Is Free."

Liberty Street's choir, accompanied by a number of other Saints, went on a missionary trip Sunday to the Milton Thompson Goodwill Industries Camp, located on Lake Lotawana. About eighty girls were in this camp and their ages ranged from six to sixteen. These girls were chosen from destitute families in Kansas City and Independence, given a new outfit of clothing, and taken to camp for a week where they may enjoy out-of-door life. The children sang several songs for the visitors and then listened attentively while the choir sang three anthems. Arlie Zion played a trombone solo, and Miss Mary Arterburn told a Bible story. Then Cecil Walker gave a talk. A color ceremony by the youthful campers followed this program, and the day's services were closed with prayer by Doctor Lewis who with his wife directs the activities of the camp.

This was the first session of the camp this summer and Liberty Street Church feels much honored at being the first chosen to represent Christ there. This choice was largely the result of efforts made by Brother E. D. Briggs who lives at the lake and Hubert Mills.

## East Independence Church

The Sunday morning worship service was in charge of Elder Clare Austin. The choir sang preceding the worship service, "I Saw a Mighty Angel Fly."

The sacrament service was well attended. Elder Harry Friend was assisted in the stand by Pastor Frank Minton and Clare Austin.

Last Thursday night the branch held a shower on Mr. and Mrs. Charles Stowell, who were recently married. Mrs. Stowell was formerly Miss Gertrude Dutton.

The women of this congregation held a surprise party on Sister Michael Friend last Monday night. The women plan to study the *Doctrine and Covenants* beginning this Thursday, Elder Robert Fish, of Spring Branch Church, teacher.

Last Friday evening an ice cream social was held on the church lawn.

## Spring Branch Church

A short selection of piano music played by Winnogene Boise opened the sacrament service Sunday morning.

The following were in charge of the service: Pastor M. C. Jacobsen, Leonard White, F. A. Cool, and J. C. Andes.

The Scripture reading was by F. A. Cool followed by a talk on the oblation by Leonard White, after which Winnogene Boise sang a solo. The sacrament talk was by the pastor, M. C. Jacobsen. This talk was followed by a season of silent meditation and a spoken prayer by Brother Jacobsen.

June 24, the young people's department sponsored a historical trip to Far West. About forty went on this trip which was greatly enjoyed by all. They visited Far West Branch for the eleven o'clock service furnishing the speaker and the program. At three-thirty they met with Cameron Saints and there also furnished the speaker and program. Spring Branch is proud of their young people and their willingness to help whenever called upon. They are preparing themselves for the task that they will have to carry on in the near future.

Sister Alma Dixon gave a short talk about this trip at the church school hour.

Spring Branch has an Oriole circle of twenty-four members. They have two monitors, Laurel Goid and Velma Jones. They had a supper for their mothers, each girl preparing her favorite vegetable. Three judges were selected from the mothers present to decide on the best prepared dish. The mothers are hoping they can enjoy another such meal soon.

Mr. and Mrs. George Ross left Thursday for Saint Louis to attend the wedding of their youngest son, John Ross, an attorney of Saint Louis.

The choir is working hard on the harvest festival music under the direction of the chorister, Sister Nelson. Quite a number have signed up for this work.

This congregation has grown rapidly in the past year. The prayer meetings are well attended both on Sunday morning and Wednesday evening. There is a good fellowship and cooperation in all departments. All seem to have a great desire to move forward and help all they can.

The men have been busy the past week cleaning and decorating the church on the inside.

### Enoch Hill Church

Before the communion service Sister Hubert Kendall played hymns and the young women's quartet sang a selection. Pastor E. A. Thomas was in charge of the communion service, Elders H. L. Barto, Joseph Martin and C. E. Beal assisting. Brother Martin in his talk warned the Saints to see that they held nothing against anyone before partaking of the sacrament lest they drink to their own condemnation.

Jerry Joe Cadwell, son of Mr. and Mrs. Merton Cadwell, was blessed by Elder H. L. Barto and E. A. Thomas. Gerald Lee Thomas, son of Mr. and Mrs. Thomas, was blessed by Elders C. S. Warren and Robert Whitsitt.

Kenneth Ballinger, son of Brother and Sister Sam Ballinger, who was baptized at Walnut Park Church Sunday, June 24, instead of Mount Washington as erroneously reported, was confirmed by Pastor E. A. Thomas and E. E. Thomas.

Monday night, June 25, the Saints met on the church lawn for an evening of recreation. Games were played by different age groups. Lemonade and orangeade were served. On this evening, too, the women's department presented Sister Chaney a card and handkerchief shower.

A spiritual prayer meeting was enjoyed Wednesday evening. Elder H. E. Winegar, supervisor of the young people, was assisted in charge by Elders Robert Whitsitt and C. S. Warren.

A pretty lawn wedding was solemnized Saturday night, June 30, at the home of Mr. and Mrs. Clyde Hartman when their daughter, Ruth, was married to Mr. David Shirk. In the presence of the families and close friends Elder Harold W. Hattey read the ceremony. The bride was attended by Miss Esther Shirk, sister of the groom, and Miss Naomi Chrestensen. Mr. Shirk was attended by Harry Hartman and Russel Hardy. The bride's two little sisters were in the bridal company, too, Elsie Lee carrying the ring, and Bernice Hartman and Dannie Shirk carrying the bride's train. Richard Maloney played the wedding march.

### Owendale Branch

Five Miles South of Elkton, Michigan

Through the cooperation of Saints and friends, together with the Spirit of the Master, this small group is carrying on as best it can.

An all-day meeting was held November 5, 1933, the building being filled to capacity. Those attending from other districts were Elder Kenneth Green, president of Detroit District; Elders B. Smith, Louis Richards, and Ben McGeachy, all of Detroit; Elder Otto Summerville and family, of Prescott, Central Michigan District; Elder William Grice, president of Eastern Michigan District; Elders Myron Carr and Henry Scheffer,

besides a number of the priesthood and members from nearby branches. The prayer service at nine o'clock in the morning was followed by the sacrament hour.

Following dinner, Elders Blakesly Smith and Kenneth Green each gave a wonderful sermon.

June 17, after Sunday school, ninety-one members and friends gathered at the river where Elder Abby led three candidates into the waters of baptism. Confirmation service followed at the church. The church was again filled for the evening service.

One of the opening features of the Children's Day program was the ordinance of blessing little children.

### Kansas City Stake

#### Central Church

Betty Jane Biechele and Juold F. Hitchcock were united in marriage Saturday evening, June 16, at the Southeast Presbyterian Church. The service was read by the Reverend Doctor Frank May. Mrs. Elizabeth Hitchcock sang, "All for You," and "Joy." The couple will make their home in Ohio.

At the eleven o'clock hour, June 17, Elder George Mesley, stake counselor, gave a very interesting travelogue of his recent trip to California. In the evening the young people were in charge, this being their monthly program.

#### Mount Washington Church

Services during the month of June were quite well attended, the attendance of June 24 almost equalling that of Easter Sunday. The theme for the church school during the month was "Revelation." Brother Earl Ross was in charge of the worship service at the church school hour, with Pastor W. F. Bolinger and Elder R. L. Bishop occupying, alternately at the morning service.

Elder George Winegar gave some fine talks in the evenings, using as his subjects, "Faith," "Repentance," and "Baptism."

The O. B. K.'s were in charge both morning and evening June 24. In the morning Elder R. L. Bishop reviewed many early historical events in Missouri. In the evening, a play, "Millport," written by Roy A. Cheville, of the Graceland College faculty, was presented under the direction of William Gould.

The women's department sponsored a picnic at Douth's Lake, Thursday, June 28, which was followed by games and swimming.

Pastor W. F. Bolinger and his family attended the annual home-coming of the Atchison, Kansas Saints, June 17.

Apostle J. F. Curtis was the speaker at Mount Washington at the morning service, June 17.

An appropriate Children's Day program was given at the church.

### Wheeling, West Virginia

#### Actively at Work in Ministering to Their Friends

A Children's Day program was given by the Sunday school June 10, and it was gratifying to see the children take so active an interest in displaying their talents.

Brothers C. W. Clark and William Welsh, of Columbus, Ohio, stopped recently while passing through Wheeling.

District President O. J. Tary is conducting a summer Bible school at Moundsville which will continue for a period of two weeks.

Several have been baptized here by L. A. Serig. Previous to General Conference Horace Blaksley, a young man, was baptized. Since then Forest Ross and wife, formerly of Goose Creek, West Virginia, and on Children's Day the daughter of Sister Mary Barcalow were baptized, making a total of four in the last few months.

The Sunday School Soft Ball League of this city and vicinity is being led by the Latter Day Saint team. The boys have not yet lost a game. George Criswell is manager and Walter Freeze, captain.

A little daughter came to gladden the home of George and Sister Leah Ries June 1, and has been named Katheryn June.

Sunday, June 17, Sister Haydee Bumgardner and Brother John Wolf, of Washburn, West Virginia, motored to Wheeling, accompanied by Sister Haydee's mother and father, and were quietly married at the home of Elder L. A. Serig.

### Sperry, Oklahoma

#### Young People Prominent in Activities

The young people figure largely in news of branch activities at Sperry. Children's Day was observed June 10, with a program given by the young folks, after baptism and confirmation services. Six children were baptized into the church.

A group of twenty girls, led by Miss Sadie Inman, are preparing to organize an Oriole Club. They expect to hold a candle-lighting service soon.

Several of the young adults are busy rehearsing a play for presentation in the next few weeks.

Two young members of this congregation won special honors in school, which recently closed, Dwight Rumsey, son of Elder and Sister Ward Rumsey, was awarded the all-around medal at high school, a trophy given each year to the outstanding pupil of the graduating class. This is presented by the Women's Federated Club, of Sperry, in recognition of high rank in citizenship, leadership, scholarship, and church work. Dwight was president of the senior class

and rated second in the congressional district debating tournament, at Claremore, Oklahoma, last winter. He also won honors in football, being one of the outstanding players on an undefeated eleven last year.

Miss Helen Harper was also presented a beautiful medal, honoring her for outstanding work in the sophomore year. She is the eldest daughter of Brother and Sister Alonzo Harper. These Saints are proud of the two young people, and wish for them many more honors and achievements in the future.

A group of Sperry women attended a picnic at a Tulsa park, given by the women's department of Tulsa Branch. They reported an enjoyable time. An inspiring talk was given by Elder Emmett Lancaster.

Members of this congregation were saddened by the death of Ishmael Cryder, nineteen-year-old son of Brother and Sister Lewis Cryder, May 20. He was stricken with appendicitis, and submitted to an operation. He was recovering from the operation and doing fine, when complications set in, from which he did not recover. Ishmael was well known here and loved by all.

Elder A. E. Stoft, missionary under appointment to this district, visited this branch early in May. Most of the Saints had not had the privilege of meeting Elder Stoft before, and were glad to make his acquaintance. He preached one sermon, and all were impressed by his cheerful manner and zeal for the church.

### Oshoto, Wyoming

Appreciate Visit of Elder L. O. Wildermuth

Elder L. O. Wildermuth has been with this branch for the past two weeks, holding services and visiting with the Saints of this community. Arriving June 2, Elders Wildermuth and H. S. Hartshorn took charge of the Sunday morning prayer services. The rest of the week was spent visiting and holding evening services at Oshoto and Stroner.

An all-day meeting was held June 10, beginning with Sunday school and a short Children's Day program in the forenoon. Immediately following the basket dinner, Brother Wildermuth preached a wonderful sermon, after which H. L. Hartshorn was ordained to the office of elder. Several children were also blessed by Elder Wildermuth, Elders Cousins and Hartshorn assisting.

Visitors for the all-day meeting included the DeBarthe family, of Arvada, the W. R. Beck family, of Sheridan, and Sister Newcomer, of Lamoni, Iowa. This congregation appreciates the efforts of Elder L. O. Wildermuth, and looks forward to the time when he will be here again.

Oshoto Saints will meet with the Alva and Spearfish Saints, July 14 and 15, at a two-day meeting at the Devil's Lowe, Wyoming.

## The Bulletin Board

### Reunion Notices

Kirtland reunion, at Kirtland, Ohio, August 9 to 19. Those who have once availed themselves of the blessing and privilege of Kirtland reunion, look forward with happy anticipation of attending again. The committee have tried to keep the sermons, classes, and recreation, at Kirtland, of a high order and thus far have succeeded. The reunion owns its own equipment, hence can offer tents, etc., at more reasonable rates than those who have to depend upon outside sources and have the added expense of transportation as well. Our tent rental for the entire period of ten days is: 10x12, \$2; 12x14, \$2.50. Steel and canvas cots, 50c—mattresses 50c and straw for ticks at a reasonable price. Campers must supply their own bedding. Rooms may be secured at a reasonable price, by those not desiring to camp on the grounds. A large tent is provided free of charge, for girls who are accompanied by their monitor or leader, the only cost being rental of cots, and the mattresses, if they desire them. Those who desire tents, cots, mattresses, rooms, etc., send orders as early as possible to John L. Cooper, Route No. 2, Willoughby, Ohio. Those who desire to cook their own

meals should be sure to specify when ordering tents, because those who do this must be located on back rows away from the Temple. We are expecting that three of our classes will be accredited, as they were last year, giving those who are working for certificates, opportunity to secure credits for attendance. If the number who are working and planning, especially among our young people, to attend Kirtland this year, is any criterion to judge by, we will have even a larger attendance than last year. Let us keep in mind, however, that it is not the number in attendance, but the spirit with which they come, that counts. Meals will be served in the dining hall, cafeteria style, at the same reasonable rates as last year, while lunches may be procured any time at the refreshment tent on the grounds. Kirtland may be reached from any point in the United States or Canada, via good paved roads, and is only three miles southeast of Willoughby. Come, and bring the Good Spirit with you.—The Committee, by J. R. Grice.

Western Montana district reunion will convene at the reunion grounds at Race Track, Montana, beginning July 27 and continuing until August 5. Sleeping quarters will be available, but bring your own bedding. Meals will be served at a low cost. A well-balanced program is being planned for all groups and a spe-

# To Reunion!



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cial invitation is extended to everyone.—Mrs. Eva Meagher, district secretary.

Eastern Michigan district reunion will be held at Cash, Michigan, August 19 to 26. Good speakers are being obtained. Refreshments will be had on the grounds. We have the very best of camping grounds. Those desiring to camp, please obtain your tents from Mr. C. C. Whitford, 640 Tenth Street, Port Huron, Michigan.—H. E. C. Muir, secretary of committee.

#### Pittsburgh District Meetings

District picnic—July 28, at South Park, near Pittsburgh, Pennsylvania. Come to Edgebrook section, a half mile beyond the swimming pool. Young People's Institute—August 25 and 26, in the Lock Four, North Charleroi, Pennsylvania, Church. Semiannual district conference—October 13 and 14, in the Fayette City, Pennsylvania, Church.—E. B. Hull, district president.

#### 1934 Reunions

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
North Dakota,	Minot,	June 23-July 1.
Minnesota and No. Wisconsin,	Chetek,	June 30-July 4.
Owen Sound,	Port Elgin,	July 1-8.
Alberta,	Calgary,	July 13-15.
Central Texas,	Hearne,	July 13-22.
No. Saskatchewan,	Shellbrook,	July 19-22.
No. California,	Irrington,	July 20-29.
S. W. Texas,	Bandera, Texas,	July 20-29.
Chatham,	Erie Beach,	July 20-30.
Kentucky and Tennessee,	Puryear, Tennessee,	July 21-29.
Lamoni,	Lamoni,	July 27-Aug. 5.
Western Montana,	Race Track,	July 27-Aug. 5.
Nauvoo,	Nauvoo,	July 27-Aug. 5.
Southern New England,	Onset,	July 28-Aug. 12.
Toronto,	Lowbanks,	July 28-Aug. 13.
Northwestern,	Silver Lake,	Aug. 3-12.
Northern and Western Michigan,	Park of Pines,	Aug. 3-12.
Western Oklahoma,	Canton, Oklahoma,	Aug. 3-12.
Spring River,	Columbus, Kansas,	Aug. 3-12.
Kirtland,	Kirtland,	Aug. 9-19.
Des Moines,	Des Moines,	Aug. 10-19.
Northwest Iowa,	Woodbine,	Aug. 10-19.
S. E. Illinois,	Brush Creek,	Aug. 10-19.
Far West,	Stewartsville,	Aug. 16-26.
Eastern Colorado,	Colorado Springs,	Aug. 16-26.
Central Michigan,	Edenville,	Aug. 10-19.
Maine,	Brooksville,	Aug. 11-19.
Southern California,	Huntington Beach,	August 17-26.
Eastern Michigan,	Cash,	Aug. 19-26.
Idaho,	Hagerman,	Aug. 15-19.
Southwest Iowa and Northeastern Ne-		

braska, Council Bluffs, Aug. 24-Sept. 2  
Eastern Montana, Fairview, Aug. 30-Sept. 2.

#### Our Departed Ones

**HAYNES.**—Elenora Whiting was born at Fall River, Massachusetts, in March, 1881, and departed this life after an illness of ten days at the home of her sister, Mrs. Raymond Clough, of Willoughby, Ohio, May 31, 1934. She was baptized a member of the church in her early youth, and became one of the sweet singers of Israel, joining with her three sisters in what was known throughout church circles in the East as the Whiting Quartet. Later in life she was united in marriage to Elder Fred T. Haynes, of Cleveland, Ohio, and made a valuable contribution to the musical interests of Kirtland District, going about constantly over the district with her husband in the spirit of love and devotion by which they were endeared to the hearts of all. She leaves to cherish the beautiful memory of her life her devoted husband, Elder Fred T. Haynes, of Cleveland; two sisters, Mrs. Raymond Clough, of Willoughby, and Mrs. George D. Sinclair, of Boston; a brother, Oscar R. Whiting, of Brocton, Massachusetts, together with a host of devoted friends. Funeral services were held in Kirtland Temple, Sunday, June 3, in charge of Pastor John L. Cooper, assisted by Elders John Lewis and C. G. Minkler. The sermon was by Elder E. G. Hammond.

**HAMMETT.**—John Henry Hammett was born at Huntsville, Missouri, January 2, 1859, and died May 27, 1934, in Chicago, Illinois. He was united in marriage to Nellie Brown, October 6, 1898, and to them three sons and two daughters were born, John Arthur, Charles, Jesse Alma, Mrs. Isabel Lee, and Deborah. He also leaves another daughter, Mrs. Irene Eads, a child by his first wife, who preceded him in death. He is survived by his wife, Nellie Brown, the above-mentioned sons and daughters, three grandchildren, a sister, and a large number of other relatives.

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besides many friends. Brother Hammett was a faithful Saint of the colored group in Chicago. He accepted the gospel November 29, 1903, and for many years he and his companion have kept the latter-day work alive among the colored people there, by offering their home as a place of worship. He was a God-fearing man and worthy citizen. The funeral was conducted by Elder Ray L. Hurst, assisted by Elder J. J. Oliver. Interment was in Restvale Cemetery, Chicago.

**JOICE.**—Alta Nancy Whitehead, daughter of Ezra T. and Rhoda Whitehead was born September 22, 1854, at Mexico, New York. She was married to Charles Benson Joice in March, 1876. To them were born seven children, four sons and three daughters, two sons and one daughter dying in infancy. The family moved to northern Michigan in 1880, where most of the children were born. She accepted the gospel in 1884, while visiting her parents in New York. Returning to her Michigan home, she labored faithfully to help her neighbors to understand the gospel. She realized her wish to a large extent. When, at her earnest request, Elder John Cornish opened the work in South Boardman, she was the only member there. Her husband was not very friendly as he believed the stories circulated about the church, yet he was kind enough to secure the schoolhouse. When the elder arrived, the teacher refused to surrender the key and the elder, Sister Joice and her husband went home much depressed. With this state of mind ruling, a power suddenly came over Brother Cornish and he rose and prophesied thus: "Mr. Joice, it is all right. We'll get the house and have a large congregation. We shall raise up a branch here. You'll be in it." The next day they did secure the house, many meetings were held

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and a large branch organized, a neat building was erected and was for years the leading church of the town. Mr. Joice was baptized and served as a local officer and for years was secretary of the district. He died in February, 1905. Three years later Sister Joice moved to Missouri, finally making her home in Independence, in 1912. For several years she lived with her children. Although health was failing, she was always at church services if possible. She leaves two sons, R. E. Joice, of Valley Junction, Iowa; C. A. Joice, of Blue Springs, Missouri; two daughters, Mrs. H. J. Friend, of East Independence, and Mrs. A. E. Campbell, of Blue Springs, Missouri; seventeen grandchildren and thirteen great-grandchildren; two brothers, G. A. Whitehead, of Phoenix, New York, and J. S. Whitehead, of Syracuse, New York; one sister, Mrs. Alice Minthorn, of Lamoni, Iowa; besides many friends. The funeral was in charge of Elder Samuel Smith in the East Independence church, Elder Gomer R. Wells preaching the sermon. Interment was in Mound Grove Cemetery.

**HUNTLEY.**—Martha Louise Byer was born in Germany, a daughter of Charles and Bertha Byer. She accompanied her parents to Canada while an infant. In 1889, the family moved to Clinton, Iowa, where Miss Byer received her education. She moved to Rock Island, Illinois, when a young woman. She was married to George Roy Huntley at Rock Island, March 14, 1904, and the family has resided there since. Sister Huntley and her family were the first to be baptized in the font of the Rock Island Church several years ago. She was an active, faithful member in the church, a loving wife and mother in the home, and a highly respected citizen in the community, and will be missed by all who knew her, especially in the church circles. Sister Huntley was fifty years of age when she passed away early on Sunday morning, June 24, and leaves to mourn her passing, her husband who is a deacon at the Rock Island church; two sons, Clifford E. Huntley, of Chicago, and Floyd L. Huntley, of Ottumwa, Iowa; a daughter, Marcella Huntley, of Rock Island; three sisters, Mrs. Edith Kettiehut, Mrs. August Jensen and Miss Genevieve Byer, all of Clinton, Iowa; two brothers, August and Otto Byer, both of Clinton, Iowa, and four grandchildren, besides a host of friends. The funeral was held from Rock Island Church, June 26; sermon by E. R. Davis. Burial was in Memorial Park Cemetery.

**HOBBIE.**—Rudolph Elmer Hobbie, only son of Charles and Hermiene Hobbie, was born on a farm in Bloom Township, Osborne County, near Tipton, Kansas. He grew to manhood on the farm homesteaded by his father, and resided there thirty-seven years. He was educated in the schools of Osborne County and later at the Agricultural College at Manhattan, Kansas. April 21, 1910, he was united in marriage to Laura May Ehlers, of Stewartville, Missouri. To this union were born three daughters and one son, the son dying in infancy. When the daughters had completed the grade school studies, he moved with his family to Osborne, Kansas, to complete their educations in the high school of that city. His decline in health began about three years ago, and he was physically helpless during the last sixteen months of his life. He passed away June 13, 1934. He was devoted to his family, and from first to last he made every provision within his power for their security and welfare. He was a loyal citizen, active in his support of community interests, assisting in all worthy projects. In all the suffering he endured in his final illness, when he was cared for by his family, he continued to show the kindness and patience that had characterized his whole life. Surviving are his wife, Laura May Hobbie; three daughters, Mildred Lucille, of Great Bend, Kansas, Harriet May and Dorothy Marie, of the home; his step-mother, Mrs. Rosa Hobbie, of Tipton, Kansas; two half-sisters, Mrs. Elsie Ritz, of Cawker City, Kansas, and Mrs. Alice Albrecht, of Downs; six half-brothers, Ed, Louis, and Warren, of Tipton, Walter, of Kansas City, Missouri; Ern-

est, of Petaluma, California, and Harry, of Denver, Colorado, and many other relatives. The funeral service was held June 15, at the Congregational Church in Osborne, the speaker being Elder Leonard Lea, of Independence, Missouri.

**THOMAS.**—Raymond Walter Thomas, son of Josephine and John M. Thomas was born at Weir, near Pittsburg, Kansas, February 1, 1914, and passed away June 11, 1934, just a few hours after receiving an accidental wound while hunting. When he was five years of age he moved with his family to Independence, Missouri, where he lived until March, 1933, at which time he moved to Nevada, Missouri. He became a member of the church September 18, 1923, at the East Independence Church, Elder J. J. Teeters officiating. He attended the Sunnyvale Public School and William Chrisman High School, at Independence. He is survived by his parents, Mr. and Mrs. John M. Thomas, of the home in Nevada, Missouri; three brothers, Vaughn H. Thomas and James F., both of Independence, and John W., of the home; five sisters, Mrs. Verna Crum, Independence; Mrs. Lulu Pryor, Sacramento, California; Mrs. Pearl Cutshall and Mrs. Elizabeth Cutshall, of Blue Springs, Missouri, and Mrs. Clarence Mason, of Weir, Kansas. Funeral services were held at Independence in charge of J. J. Teeters, assisted by George Jenkins. Interment was in Mound Grove Cemetery.

**ROSS.**—Mary Ann Dorris was born April 10, 1860, near Nashville, Tennessee. She removed to near Pittsburg, Kansas, about 1880. She married E. L. Ross in March, 1882, and to this union five children were born, three of whom died in infancy; the two living are William B., of Arcadia, and Arminta Kauble, of Fort Scott, Kansas. She also has eight grandchildren and one great-grandchild. She chose the way of the Christian and decided upon a religious life when comparatively young in years. She united with the Reorganized Church of Jesus Christ of Latter Day Saints about 1880, and remained a faithful member to the end. Besides the relatives mentioned she leaves a large circle of friends and acquaintances to cherish the memory of one who lived her allotted time and filled the measure of her creation. Elder C. C. Martin was in charge of the funeral at the Saints' church at Fort Scott, and Patriarch J. A. Gunsolley preached the sermon. The burial was in the cemetery at Arcadia, Kansas.

**LUKE.**—John Luke, son of Elizabeth and John Luke, departed this life, June 23, 1934. He was born December 9, 1853, in North England. He came to this country with his parents when just a small lad. They first resided in Pennsylvania, where he grew to manhood. He was united in marriage to Miss Kate Shreeve, October 17, 1872, of Ottumwa, Iowa. To this union ten children were born, seven daughters and three sons, nine of whom are living. They are, John W. Luke, Mrs. Bert Myers and Mrs. Albert Lane, all of Chariton, Iowa; Jacob R. Luke and Edward Luke, of Melcher, Iowa; Mrs. Emma Giles, of Lamoni, Iowa; Mrs. Fred Potter, of Ottumwa, Iowa; Mrs. H. L. Wickline, of Cedar Rapids, Iowa, and Mrs. A. Whalley, of Lincoln, Nebraska. One daughter, Katherine, preceded him in death. He leaves to mourn, besides his wife and children, twenty-two grandchildren, thirty-one great-grandchildren and one sister, Mrs. Lizzie Huff, of British Columbia, and many other relatives and friends. He joined the Latter Day Saints Church, May 22, 1898, at Oskaloosa, Iowa. Funeral services were at the Saints' church at Chariton, Iowa; sermon by Brother William Wilson, assisted by Parley Batten and J. C. Cackler.

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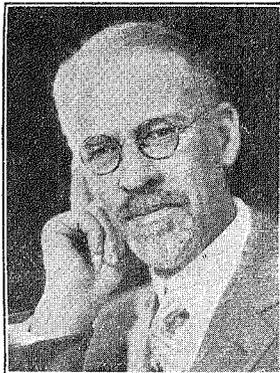
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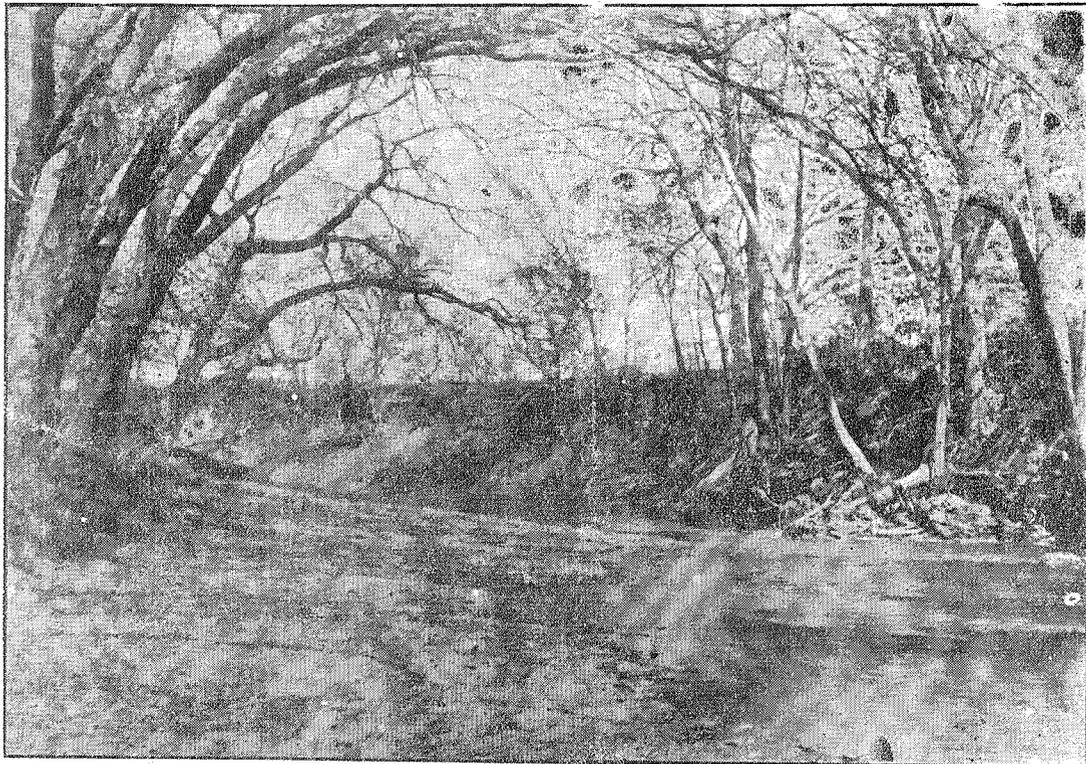
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Independence, Missouri.

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# *The* SAINTS' HERALD

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Volume 81

July 10, 1934

Number 28

# THE SAINTS' HERALD

July 10, 1934

Volume 81

Number 28

Frederick M. Smith, Editor in Chief  
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## The Pigeonhole

### ■ The Glorious Fourth

America ministered to her spiritual and physical wants, this Fourth of July, with fire crackers. Families that cannot buy their children enough food and clothing gave them money for fire crackers. America, ground under the heel of a depression, parched with drought, burdened with debt, in full view of the suffering and want of her poor, tossed away a few million dollars this day for fire crackers.

The explosion of a fire cracker produces the ugliest and most unmusical of sounds; it is concussion and nothing else. It gives satisfaction to the most primitive of appreciations. America that needs good music and good orchestras, America that needs culture, spends its money for fire crackers.

The poor savage in deepest Africa with his hand-made drum can produce rhythm and tone, which are among the qualities of music; and he can send and receive signals. In these activities his culture and intelligence are above the fire cracker level.

It is said that the Chinese invented fire crackers to frighten away devils, and if anything earthly could frighten away evil spirits, fire crackers are as good an invention as can be imagined. The Chinese never used fire crackers for aesthetic enjoyment. A Chinamen's taste is too well cultivated, his love for beauty too refined, for that.

This year in Kansas City the depression apparently saved many lives and trips to the hospital, because people had less money to spend for fire crackers than last year. Looking over the list of forty injured one sees that most of the victims are children. If there is any argument to justify the fireworks that cause these injuries, we should like to hear it.

### ■ This is My Day

*By E. A. Thomas*

Until 1920 the church grew and expanded in numbers and in material wealth.

In 1921 began the period of depression spiritually, growing and culminating in 1925.

In 1925 we passed through our Gethsemane, emerging slowly but surely in spiritual matters.

Then came the world-wide financial depression to harass the church, bringing retrenchments intended to prevent losses.

Today, the sun of prosperity begins again to shine, and today is mine.

I cannot bring back financial prosperity but I can and will help speed the return of spiritual prosperity. I will help to restore confidence lost.

I will assist in the erection of homes, not merely houses or dwellings.

I will not falter in my duty if the battle waxes fierce and hot.

I will help to tear down prejudices and destroy hatred.

In their place I will sow the good seed of love and confidence.

I will be a friend to those who need friends, a counselor to those who need counsel.

I will realize how my church and my God depend on me.

I accept the challenge not as my duty but as my opportunity.

I am a member—I am the church.

# Editorial

## "This Ministry"

### I—Too Many Slack Traces

When I was a boy on the farm, using horses for this and that purpose, riding and driving, we had some horses that could always be depended on to do their fair share of work. In the field and on the road their traces were taut. They were pulling the load. We had some others whose traces were often slack. They were "willing workers," in the sense the old farmer had in mind when he said he had a willing team—one horse was willing to do all the work and the other horse was willing to let him.

Most adult Americans have read *David Harum* at least once, many of them have read the book several times. *David Harum* helped me through one trying General Conference. Brother Joseph had passed to his reward; Brother Frederick M. Smith was ill in the east with pneumonia and not able to come to the conference and receive his ordination. A great deal of long-brewing trouble came to a head at the conference. Brother Mark Siegfried roomed at my home, and every evening, late, after a very long and wearying day in council, committee meetings, and business sessions he would read me a chapter or two from *David Harum*. The homely humor of the book brought relaxation.

Those who have seen the motion picture based on *David Harum* have seen one thoroughly delightful and wholesome motion picture and will remember the famous story of the balky horse that David traded to the Deacon under solemn promise that it would "stand without hitching." It did. In the play the girl who finally obtained the balky horse discovered that he would go fine so long as some one sang to him. What song shall we sing to our ordained men who are inclined to "stand without hitching?" and to those who work with "slack traces?"

There are always too many of our ordained men who do not work. They leave others to do the work. When we had a horse that was old, he was given shorter hours and lighter tasks. When we had one that was sick, he was turned into pasture and given treatment. When we had one who was sound and able but not willing or perhaps not interested—there was a real problem. The whip did not solve the problem—excepting for a fleeting moment. One trouble was that one cannot reason with a horse. Horses do not speak our language. With men it should be different.

We have ordained men who are doing more than their share—sometimes more than they are able to do. We have some who are hampered by age or

infirmity or by secular work that gives them little liberty. But we have far too many men who are abundantly able to work who are doing very little of the work that should fall to them under their call and ordination. There are too many slack traces in too many branches, districts and stakes.

A determined effort is being made to arouse all the ministry to activity and to help them become more efficient in their activity. At the late General Conference, priesthood and its duties were stressed all the way through. Helps in the way of study pamphlets and other matter are being published and distributed. President McDowell is doing an outstanding piece of work among the local priesthood. We urge all truly thoughtful men of the ministry who are not doing their fair share of local ministerial work to tighten up their traces and help pull the load. If, like the Deacon's horse, they respond to song, the song that we would sing to them is—

Rise up, O men of God!  
Have done with lesser things!  
Give heart and soul and mind and strength,  
To serve the king of kings.

Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task;  
Rise up, and make her great!

Elbert A. Smith.

(To be continued.)

## The Mantle of Elijah

Young men aspire to power though they lack experience to control it, and old men unwillingly give it up, in spite of their failing strength. Men live their lives and complete their careers, then pass on to their rewards, and younger men are always needed to fill the places made vacant by their going. When a strong and aged servant of the church steps out of his place of power and resigns the functions of his office, people mourn and they wonder how the work will be carried on without him. But the Almighty has a way of finding young hands to do His work, and new shoulders on which to place the burdens of responsibility.

The story of the passing of Elijah's mantle to Elisha shows the old prophet's unwillingness to commit his sacred trust to a younger man, and that younger man's determination, in obedience to the divine imperative, to be conducted to the same fountain of grace and power from which the older one had drawn his strength. A part of the story follows:

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel."

Two other times Elijah tried to leave Elisha behind so that the ascent to heaven could be accomplished without his presence. But Elisha was not to be shaken off. At last, desiring to help his young comrade, he said,

"Ask what I shall do for thee, before I be taken away from thee."

Elisha's answer contained the full desire of his heart:

"I pray thee, let a double portion of thy spirit be upon me."

When Elijah replied "Thou hast asked a hard thing" he realized that the young man was asking something that could be given only by the great Source of that power, and he said, in guarded words, "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

In thus speaking he relieved himself of the responsibility for the outcome and put it in two other places: on Elisha who required the diligence to *want* to see, and on the Lord who only could *permit* him to see.

Elisha did have the will to see, and the Lord permitted him to see. Catching the mantle after Elijah's ascent he went back, smote the waters of Jordan as Elijah had, and they parted, permitting him to pass and witnessing to the sons of the prophets that he had inherited the authority, for they said, "The spirit of Elijah doth rest on Elisha."

As in this case, the transfer of spiritual power and authority will always depend upon two things: the determination of the young men to qualify and the Lord's willingness to endow them with the vision to see and seize the opportunity. Older men can do no better than Elijah did—to leave the outcome to the will of the Lord and the diligence of the young men. They should not bar the way. They should rather permit the young men to keep them company on the sacred paths and learn the ways of the spiritual life.

One of the most important trusts of the ministry is to do their part in training young men for carrying on the work that they must sometime lay down.

Probably the greatest need of the church at the present time is a large number of young people who shall be fit for the reception of the call to the work of the church. The work lags for the lack of them. Of men who have been ordained to office, there are many. Of those who have qualified for their work and grown in their office, fulfilling the obligations

implied in their call, there are all too few. It is our task to prepare young workers from whose ranks the Lord shall be pleased to call the good and the sincere to his work.

L. L.

## A Word to "Junior Stewardship" Sponsors

Have you interested your junior stewards in the junior stewardship "Slogan and Song" contest? Are your boys and girls thinking about an interesting slogan for the junior stewardship movement? Can they, with your help, write words for a stewardship song which may be sung to some familiar tune?

If you are planning to organize your group of boys and girls into a junior stewardship club, *now* is a good time to begin with enthusiasm and interest by encouraging them to enter the contest. The slogan and song sent in by your group may be the ones chosen to be used by junior stewards throughout the church.

Send slogans and songs to the Department of Religious Education, The Auditorium, Independence, Missouri, by August 15, 1934.

## Things to Remember and Study

Elder W. Earl Page, director of religious education in Zion, has prepared a most helpful set of church school record sheets for the use of the director of each local congregation. It requires a careful and continuous check-up on the administration of the total church school program. Frequent reports made to the director in Zion are entered on a large master sheet in the pastor's office, thus giving a continuous cumulative picture of all phases of church school endeavor.

The following is a copy of one of the pages of the record. Its suggestions will be helpful to all church school workers:

1. Study the attendance of your school.
2. Does each student give strict attention?
3. What can you do to improve the reverence?
4. How many unbaptized class members in your school?
5. Make your school friendly to all people.
6. Have regular teacher's meetings.
7. Know the curriculum of your school.
8. Keep the collection up to meet the needs.
9. Encourage a spirit of generosity that will provide all needed equipment and supplies.
10. Have an adequate realization of the possibilities of your church school.
11. What is your spiritual attitude in the opening exercises of your church school?
12. Keep up your church school activities outside of the school hour.
13. Do you have a willingness to cooperate with other schools and the department of religious education?
14. Do you have a strong desire to make your school thoroughly efficient and effective by every possible means?
15. Are you aiming at a distinct Latter Day Saint Church School?
16. Have a determination, by God's help, to win every member for Christ and train him for the Kingdom?

# Thoughts for Today

## Minorities

PRESIDENT ROOSEVELT, according to a recent statement in our national weekly straw ballot, the *Literary Digest*, has the approval of 61.15 percent of those who voted in the poll. This gives the President a little better than a 5 to 3 ratio of support, which is a safe margin. At the same time it will make him realize that there is a large body of citizens who are watching his movements critically, and whose numbers are likely to be increased if he makes serious errors. The presence of a vigorous minority in any administration is a safety factor.

IN the United States minorities have performed a valuable service in championing unpopular causes and in restraining waves of unbridled legislative enthusiasm. Occasionally obstructive, selfish, and sectional, they have brought criticism upon themselves; but on the whole they have been beneficial.

A SPEAKER recently declared that the masses, the great body of citizens, are too ignorant to govern themselves, and complained that the vote of the scholar and the philosopher counts for no more than that of the illiterate city sewer digger or the hillbilly of the woods. Judging from the way voters support corrupt political machines, the Tammanys and such, one admits there is some truth in the charge; but objections to any change in the basis of suffrage immediately come to mind. The ignorant man has as big a stake in the government as the learned one—his welfare and happiness. No one can have any more or any less, for properties are only incidental to these main items. More than this—no group of intelligentsia has ever been found sufficiently trustworthy to deal honestly with power over their fellow men. Between an honest but ignorant majority and a corrupt but intelligent minority there is something to choose: ignorance is curable, dishonesty has not yet been cured on any impressive scale.

DEMOCRACY failed in Germany despite the fact that the Germans were the most thoroughly schooled citizenry in Europe, yet it would be hard to say that the contending factions, parties, and blocs that wrecked German democracy gave evidence of intelligence. The minorities at present have been subdued, but it is easy to predict that when the occasion comes they may rise again.

WHATEVER his faults may be, Hitler deserves credit for taking the heel of France off the neck of Germany. That is a great service not only to Germany, but to the whole world. It should not be forgotten when the next crisis comes, Hitler's present great necessity is to unify the discordant elements in Germany, especially the extremists—the monarchists and the communists. The strongest and most constant minority is the *Reichswehr*, a survival of Emperor Wilhelm's imperial army, naturally monarchistic in sympathy. Though smaller in numbers than the Nazi brown shirt army, it is older and presents an enduring minority. It is Hitler's great misfortune that he alienated a powerful home minority, as well as foreign sympathy, by his persecution of the Jews. A mistake like that is hard to overcome.

IN ALL THIS it can be seen that a strong, closely knit and enduring minority can survive and overpower a popular but temporary majority. That is what gives small churches, small parties and little organizations the hope to go on.

The great majorities are not always right. They are not always permanent. They are often stupid and intolerant. Sometimes they blindly follow a wrong-headed leader to disaster. But there comes a day of awakening and they fall away. The minorities wait and pray for that day of awakening. They sing, "Not to the strong is the battle, not to the swift is the race."

After the war, a distinguished chaplain of the British Army declared that he was no longer afraid of hell, the kind of hell of which a materialistic theology has made so much. "But," he added, "I am horribly afraid that a day will come when someone will look me in the eye and say, Well, what did you make of it?" Many more times than once that question appears in a human life. Your chance to secure an education, what did you make of it? Your chance to build a happy home, what did you make of it? Your chance to contribute something of value to the enduring wealth of the world, what did you make of it? The question appears and reappears and then one day when, at least so far as this world is concerned, you have reached the end of the trail it becomes the tremendous, all-inclusive question, What did you make of life?—Ernest Fremont Tittle, in *We Need Religion*.

# Youth's Forum

## Short Wave Radio Provides Amateur Communication

Numbers of young men in the church are interested in short-wave radio communication. Some have proposed that they get in touch with each other and establish a means of communication for the church. As a step to help that purpose forward, we are making tentative plans to give space to the radio work on this page.

As a start we are suggesting that every short-wave radio operator register with us. Send name, postal address, and call letters. We shall publish these and other operators can enter them in their records for purposes of communication. A central bureau will be established at Independence which will aid in furnishing publicity material. Send all registrations for the present to The Editors, Herald Publishing House, Independence, Missouri. Further information and instructions will appear on this page.

## A Novel Idea for Entertaining Your Group

The young adult group of Central Church, Los Angeles, California, have tried out a unique way of entertaining which worked beautifully and appealed to all the guests. This Sunday school class of Brother Lewis Shippey took a "Cruise to South American Waters." Guests "came on board" when they arrived at the party, and were assigned deck games to play. Decorations and food were in keeping with the nautical trend of the entertainment. When the guests "landed," they were given a lecture about the country they were "visiting."

## "Be Ye Doers" at Duluth

Duluth, Minnesota, young people were organized last October at the B. Y. D. Club, their motto being "Be Ye Doers." They meet on the first Friday of each month for a social time, and average attendance is fifteen. Several nonmembers attend from time to time.

These young members are taking an active part in church services. Four of the group hold offices in the church school. They sponsored three vesper services during the year. Moreover they are mightily interested in raising money to assist in preparing their church for dedication this fall. They presented a three-act play, "Pilgrims of the Way," in May, and on rally day their theme was "Keep the Law." On that day one hundred percent of the young people filed their inventories. Several have been paying tithing for some time.

## A Young People's Worker



MRS. J. THOMAS BENTON

Mrs. J. Thomas Benton, who before her recent marriage was Miss Inus Sheppard, daughter of Elder and Sister Charles Thomas Sheppard, of Joplin, Missouri.

Sister Benton is a loyal church worker in the Zion Builders Class at Joplin, where she has been a member since moving from Tulsa, Oklahoma nine years ago. Soon after the Sheppard family moved to Joplin, an orchestra was formed, and through the effort of Sister Inus and her sister, Miss Margurite Sheppard, this group of musicians has rendered the branch a helpful service. At times there have been fifteen orchestra members.

Sister Benton is a granddaughter of the late T. J. Sheppard, a lifetime pioneer missionary of the church after its Reorganization. She comes of a family of faithful, law-abiding, tithe-paying Latter Day Saints.

Inus and Jack, as she and her husband are known in the home branch, were married by Brother C. H. Hobart, of Webb City.

## Three Sarnia Young Men Ordained

Three young men from Sarnia, Ontario, were ordained to the priesthood at the district conference held at Chatham late in May. Basil Freer was ordained

## Ideas, Discussion and News for the Young People of the Church

## Former Graceland College Student Wins Honors

### At Fashion School Exhibition in New York

New York—Miss Emily McCormick of Albin, Wyoming, a former student of Graceland College at Lamoni, Iowa, achieved the unusual distinction of gaining honors in seven groups at the exhibition marking the close of the semester at the Traphagen School of Fashion in New York.

She was awarded first prize for her work in rendering of material as well as taking top honors for textile designs. In addition to these prizes, Miss McCormick won honorable mention for her exhibits of museum costumes of the Prince of Wales Ball of 1860; period heads; life class work; period silhouettes and for her brown book of notes on the fashion course for the term.

Miss McCormick will spend the summer with her mother, Mrs. Avid Anderson at Albin, Wyoming, and is expected to resume her studies at the Traphagen School in the fall.

## Utah Young People Make Friends With Elder and Sister Ward L. Christy

The young people of Utah District assembled in convention June 22 to 24, and soon made friends with two of their honor guests, Elder and Sister Ward L. Christy, recently from Saskatoon, Saskatchewan and now appointed to labor as missionaries in Utah District.

Brother Christy delivered the opening address Friday evening, "Get Under the Cross," and from that service until the last on Sunday evening, the program was full for these young men and women gathered from Provo, Salt Lake City, Ogden, and Malad. The convention theme, "Zion," was most effectively carried out in the services including the Saturday evening banquet.

Outstanding events of this week-end were Brother Christy's initial sermon; prayer services both Saturday and Sunday mornings; the banquet; a one-act play contest Saturday night; the young people's council meeting at 1:30 p. m. Sunday; the educational session at 3:15, and the evening sermon, "The Old Jerusalem and Zion," by Elder Edward Moe.

to the office of teacher; Percy Miller, deacon, and James C. Phillips, priest. Their friends feel that this trio of young workers will render a faithful service to the Master.

Graceland College



Extension Lectures

## The Constitution-- Will it Stand the Strain?

By G. N. Briggs

President of Graceland College



G. N. BRIGGS

THE editor of the *Herald* has profounded the above question—than which there is no more important in the field of government in this most critical period of American history since 1860.

The editor further asks: "Is it flexible enough to meet the needs of new conditions? Is it strong enough to withstand the assaults that are made upon its fundamental provisions,"

It should never be forgotten that the constitution was born of an economic crisis which was far more grave than that through which we are now passing, and it was the men of character and property in this country who assembled in the great constitutional convention of 1787 to protect their property rights by the creation of a form of government which while recognizing the principle of democracy would nevertheless prevent its excesses.

In a democracy the only real salvation of the Constitution lies in the people themselves.

If and when the constitution fails it will be because the people are unworthy of it for it is a truth as old as Aristotle that a constitution cannot survive unless the people are worthy of it. "These are the times that try men's souls," was written at a time which has been recorded as "the critical period of American history."

The following incident in the life of Lincoln has only recently been related. He had arrived in Washington as the President-elect early in 1861. A peace conference was then in session and its delegates called upon Mr. Lincoln. They represented to him the great danger in the country in any attempt to enforce the constitution, even though seven states had already defied its authority by seceding from the Union. One of these delegates is reported to have said to Mr. Lincoln, "It is for you, sir, to say whether the grass shall grow in the streets of our commercial cities." To which Mr. Lincoln replied:

"If I shall ever come to the great office of President of the United States, I shall take the oath that I will faithfully execute the office of President, that

I will to the best of my ability preserve, protect and defend the constitution. It will not be preserved and defended until it is enforced and obeyed in every part of every one of the United States. It must be so respected, obeyed, enforced and defended, let the grass grow where it may."

He was inaugurated, the country entered into the greatest civil war of all times and a little more than two years later on the field of Gettysburg with the new-made graves of the dead about him he invoked in immortal phrases, his countrymen to "highly resolve that these dead shall not have died in vain; that this Nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth." Less than two years later Lincoln sealed his devotion to the constitution with his life's blood.

Gladstone said of the constitution; "It is the most wonderful work ever struck off at a given time by the brain and purpose of man."

If then there is danger that the constitution will perish among the forty-eight states we must agree that this is even a more critical period than that of 1860 when there was danger that it was to perish in only a part of the Union.

The essential question now is, then, shall the constitution be abandoned, not in the few states, but in the entire forty-eight or "is it flexible enough to meet the needs of new conditions!" "Is it strong enough to withstand the assaults that are made upon its fundamental provisions?" The so-called elastic clause of the constitution in enumerating the powers of Congress in paragraph 18, section 7 of Article 1 provides that Congress shall have power "To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this constitution in the government of the United States, or in any department or offices thereof."

The now famous Minnesota Mortgage case and the New York Milk case only recently decided by the United States Supreme Court in five to four decisions seem to indicate the possible trend of thinking of that court in the many cases which are likely to be presented for decision as an outgrowth of recent state and national legislation in attempts to meet present day conditions. (Continued on page 878)

# Pay to Almighty God, or Order

By Evan A. Fry

FROM every pulpit in Christendom, every Sunday morning, a minister acting in God's stead preaches what we choose to call the "word of God." And it is a strange church that does not during some portion of the service make a plea to "give to the Lord"—to "support the work of God." Yet how many people ever give a thought to the problem of determining who has authority to speak for God—who has authority to collect money for him—who has authority to act for him in the carrying out of his work?

With my liking for the bizarre and unusual, I've been wondering recently just what consternation would be created, if in some obscure village church or metropolitan cathedral, the usher should find in his collection plate a bona fide, certified check for one million dollars, made payable to Almighty God, or order. What would happen? Would each of the nation's self-styled representatives of Deity rush forward to claim it? How would the banker go about checking the identity and the authority of the one who sought to cash it? And if the case should be taken into court—what a tangle for some sharp-witted lawyer to unravel!

PERHAPS we should even have to settle the question in the manner suggested by a recent Ripley "Believe It or Not" cartoon, in which Ripley makes the startling assertion that once upon a time a check was actually drawn payable to Almighty God, and was actually endorsed, and cashed by a reputable banker. But—the denouement to this surprising story comes with the additional information that Almighty God was in this case an inmate of an asylum for the insane!

Who does have the right to represent God? This should prove a puzzling enough question to any official of any church which purports to represent God, but it should prove more puzzling and momentous to those of our own faith, believing as we do in an authoritative priesthood, and a somewhat strict legal succession of the priestly function and power.

With the strictly legal or mechanical aspects of the problem, I do not think we need to be deeply concerned. We have a habit of being willing to listen to any preacher who has something vital to say, regardless of where his license to preach may be at the moment. But with the moral and spiritual aspects of this problem of authority, we should *all* be deeply concerned. Who—among all our priesthood—would be so bold as to act for him by endorsing a check for a million dollars made payable to

his name? Who is so certain of his acceptability before God? And yet how lightly at times we consider that much more vital—much more important authority—the authority to represent God in spiritual affairs!

So far as I know, God has never placed a signature or seal on any power of attorney authorizing man to represent him in business affairs. Neither has he ever affixed his seal or signature to any document licensing a man to represent him in spiritual affairs. The problem of who is authorized to represent God cannot, in fact, be solved in any such simplified legal terms. A mere license to preach, no matter who signs it, carries no authority from God. Neither a call nor an ordination can guarantee a perpetual right and authority to represent God. Titles, be they those of apostle, elder, priest, teacher, or deacon, carry no inherent authority within themselves. The authority accompanying these licensed—called—ordained—and titled ministers, is dependent upon their lives, and upon the way they meet these four tests:

1. Are they performing the works of God?
2. Are they doing them after the manner prescribed by God?
3. Are they unwaveringly loyal to God?
4. Are they acting with the power of God?

The owner of an estate who hired an agent, and gave him jurisdiction over the management of the properties of that estate, would expect the agent to carry out his wishes. If the owner said, "Invest in government bonds," and the agent invested in the Sink Sank Sunk oil company instead, he would lose the moral and legal right to act as agent, for he has not done the works of his master. If the owner said, "Build me a house of native stone," and the agent erected instead a house of frame or brick veneer, he has violated his trust. He has not built after the manner prescribed by his master, and he is no true servant. If the agent promised to devote his whole time, exclusively, to the interests of his employer, and then divided his time with an enemy or a competitor, he could no longer be a trusted servant; he is disloyal.

But our fourth requirement says that representatives of God must act with the power of God. And to carry our parable a little further, the people with whom the agent dealt would have a right to demand proof of his authority to deal with the properties of his employer. They would probably ask for his power of attorney, (Continued on page 878.)

# After Death---What?

By Paul M. Hanson

Of the Quorum of Twelve

(A sermon delivered at the Stone Church, Independence, Missouri, January 10, 1934; reported by Belle Robinson James.)



PAUL M. HANSON

OUR TEXT is selected from the book of Ecclesiastes, the twelfth chapter and seventh verse "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

We all have loved ones and friends who have journeyed to the country on the other side of death. It is appointed unto man once to die, and one cannot but wonder about the

realm to which one so journeys. One believing in and conversant with the Holy Scriptures has no disposition to look to futurity as an unknown country to which one sooner or later will travel.

What does death mean? Where do we go at death? What changes take place? Can the dead be called back to the living? Is there a second opportunity—a chance on the other side of the grave to accept Christ?

These features of our subject we wish to discuss. There is no satisfactory explanation of life or death or the future, outside of Christ, from whom we learn of these things as set forth in the Holy Scriptures. So it is refreshing to turn from the guesses of men and learn about life and death and futurity as made known by the Lord and his accredited ministers.

WE can hardly know what life and death are without first knowing what man is. Man is not merely dust. I cannot conceive of mere inanimate matter being so highly organized as to love, exercise volition, sense loyalty, or compose an oratorio like the "Messiah." If man were composed of dust alone, then bread alone would satisfy his every need. But there is something else to man besides the body, and that is the spirit of man which constitutes a spiritual entity.

There are some remarkably definite and clear expressions that should leave one in no doubt as to the constitution of man. For instance, the Apostle Paul said: "For I delight in the law of God after the inward man." (Romans 7: 22.) Why? For the rea-

son that the outside part, or body of man, is not capable of delighting in the law of the Lord. The "inward man," the spiritual man only, is capable of such pleasure.

The same authority further says: "For which cause we faint not; but though our outward man perish, yet the inward man is revived day by day." (2 Corinthians 4: 16.) These significant expressions: the "inward man" and the "outward man" suggest that we live in our bodies much like a house is inhabited. So closely associated are the spirit and body that what affects the body reacts upon the spirit and what disturbs the spirit has its effect upon the body.

A number of biblical texts will be presented. Note this language: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." (2 Corinthians 5: 1.) And in the fourth verse: "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Who are the "we"? What is "our earthly house of this tabernacle?" It is clear that the writer refers to the "inward man," or spirit in man, and the "outward man," or body that is transferred to the grave at death.

Death is a separation of the body and spirit. James says: "The body without the spirit in dead." (2: 26.)

We read of a case where it is shown that the spirit may actually live outside the body and return to the body, and the one who testifies is no less than the Apostle Paul, whose recital is as follows. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Corinthians 12: 2-4.) From this it is evident that Paul, a chosen instrument of the Lord, believed a man "in the body" or "out of the body" could be "caught up into paradise" and hear words too great for human expression.

JESUS at the time of his death addressed the following words to the Father: "Into thy hands I commend my spirit." His body at this time was on the

cross and was soon to be placed in the sepulcher. But there was more to Jesus, one of the Godhead, who had to do with the creation of all things that are in heaven and that are in earth, visible and invisible, than just his body that was laid in the tomb.

It was the same in the case of Stephen, the first martyr, when he said, as he saw the curtain of death descending: "Lord Jesus, receive my spirit." From this we learn that man is composed of spirit and body, and death is a separation of these component parts.

Where do the dead go? With clarity it is revealed where they go. We can turn to an enlightening occurrence narrated by Jesus: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

**A** PECULAIR REFORMATION was wrought in the rich man in hell, for he "cried out and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (Luke 16: 20-25.)

The beggar was carried by the angels into Abraham's bosom—a place of rest—the paradise of God. The rich man lifted up his eyes in hell, in torments. Here we have, if there were nothing more, a very clear presentation of where man goes at death. The poor man was carried to the paradise of God not because he was living in poverty nor because he was diseased, but evidently for the reason that he was filling his life as best he knew how. He fain would have had some of the crumbs from the rich man's table come his way, and even the dogs licked his sores. There is nothing said that he resented his lot, but rather is the thought present that he pondered upon the great opportunities within the reach of the rich man, and felt that if he possessed health and material wealth, what a great opportunity would be his to help souls that were handicapped. But the rich man was of a different type. He gave a good deal of his time to feasting, was self-centered, and indulged in no self-denial. He was not interested in anyone that was handicapped, though he

may have intended to be generous at the last. We learn in the one case that at death the good go to a place of happiness and in the other that the wicked lift up their eyes in a place of torments.

In the recital of what occurred to the rich man and Lazarus, it appears that about as soon as they arrived in the intermediate state of the dead the rich man was inclined to be reflective as he never was in earth life; it seems he had been highly emotional in earth life, looking for something spectacular. This characteristic remained with him. Death does not change character. Death is marked by a transfer of the spirit of man from one place to another. There is continued consciousness. The wicked rich man cried and said: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." That is not the right kind of a place to get into. Abraham's answer discloses consciousness: "Son, *remember* that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." The rich man goes on to say: "I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come unto this place of torment." This reveals a disposition to be satisfied with a series of thrills and something spectacular. He desired someone from the other side of the grave to be sent to his brothers. But Abraham knew such would not have any lasting effect and said: "They have Moses and the prophets; let them hear them." The rich man said, "Nay, father Abraham, if one went unto them from the dead, they will repent." To this Abraham answered: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Heaven and hell are not figments of the imagination. Right remains right and wrong remains wrong until the judgment day, and after. The more clearly good and evil are distinguished the more necessary it is to separate heaven and hell. There is a gulf between good and evil—they stand out in contrast as do light and darkness.

**T**HE LORD said to the churches in Asia: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Revelation 2: 7.) Paradise is about as close as it can be, if it is not the actual place where Christ resides. Confirmatory of this are the words of Paul respecting the "man in Christ" who was "caught up into paradise, and heard unspeakable words." A malefactor on the cross at the time of the crucifixion of Christ, addressed him: "Lord remember me when thou comest into thy (Continued on page 878)

# "A Peculiar People"

By E. J. Hayden



E. J. HAYDEN

FOR SOME REASON, when we hear the word "peculiar" we think of that which is strange, or ridiculous. And it may be that it is for this reason that some, who declare themselves to be the people of God, adopt unusual and distinctive habits of life and dress, thereby setting themselves apart from the rest of the world, and affirming that while they may be required to live in the world, they are not of it, and raising the claim that, because the world laughs at their oddities, they are being persecuted for righteousness' sake.

It is indeed true that Paul tells us that Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2: 14.) And Peter, in writing to the saints, affirms: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." (1 Peter 2: 9.) But it is also true that, when instructing his followers as to how they might acceptably seek special favor of God, Jesus told them to avoid those things which would mark them, in the eyes of the world, as seeking such blessings: that their seeking might be apparent unto God, and not unto men. (See Matthew 6: 16-18.)

It is therefore evident that Peter and Paul are not striving to induce the saints of their time to become a conspicuous laughing stock, because of their refusal to conform to the prevailing customs of dress, or social procedure. We must look beyond the superficial matters of clothing, hair dressing, or even codes of community life, if we are to discover that

in which the people of God are to be a peculiar people. This deeper look is accorded us as we search the context of those Scriptures which we have quoted, and learn more fully the meaning of the terms employed.

First of all, we must realize that to say that anything is peculiar does not necessarily imply that it is outlandish in appearance. And more than this: if the early Christians had made themselves unnecessarily conspicuous, by uniformly adopting striking, and unpopular habits of life and dress, they would have fallen even more easily victims to the persecuting powers which were seeking to exterminate them. Then too, we notice that "singular" is the second, and not the first definition given by Webster, to the word "peculiar." And that the first, and therefore preferable meaning is: "Appropriate, belonging to a person, and to him alone."

Therefore we may read the above quotations in this manner, without doing violence to the intent of the authors: "Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *most suitable people, belonging exclusively unto himself*, zealous of good works." And: "Ye are a chosen generation, a royal priesthood, an holy nation, a *people belonging to Christ and to him alone.*" But we are a peculiar people also in the sense of being different: not in those external things which the world may simulate: but by reason of our close, and recognized relationship to our Lord and Master, is there implanted within us that which we cannot hide, nor can the world assume?

Truly we are, and must be, a people zealous of good works. But many who do not even profess to accept Christ, nor His mission of atonement, are also zealous of good works. And it is sometimes charged, and it is to be feared with good reason, that they actually demonstrate their zeal more effectually than do those who profess to be the children of light. Therefore we discover that good works alone can no more be regarded as a safe criterion than can physical eccentricities. There must be that which will mark us as the one and only people whom Jesus Christ claims: and this not by reason of lineage, but because of loyalty; neither by reason of alms, but acceptability; nor yet for oblations, but obedience. For with what obedient son will the Father not communicate? And to what loyal servant will the Master not make known His will?

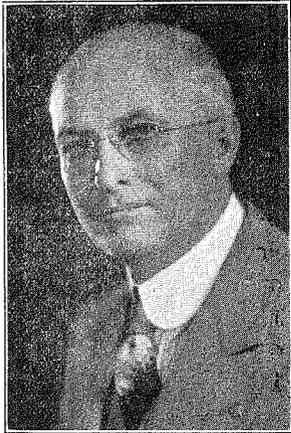
We are, therefore, a (Continued on page 879.)

*Church Physician's Health Letter*

## A Suggested Cure for Alcoholism

By A. W. Teel, M. D.

Church Physician



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

SINCE the articles on "Alcohol" was published in the *Herald*, I have been receiving quite a number of inquiries about the treatment of this disease. As there is an increasing interest throughout the whole world in the ever present liquor question and its relation to a cure and to social economics, our attention centers more and more actively on the evils of intemperance and the use of intoxicating beverages

and other forms of narcoticism. Some of the letters I have been receiving are indeed pathetic. There are also some of the church membership making confidential inquiries either for some of their immediate families or neighbors. My own investigations and that of others has led me to the conclusion that sugar plays an important role in the treatment of alcoholism.

I have observed that men who are addicted to this habit scarcely eat any sugar while those who do not, consume large quantities. It is a noticeable fact that drunkards, when they leave alcohol alone, begin to take an interest in sweet things. One authority says that, "There is a marked falling off in the consumption of alcoholic beverages in the higher classes and a remarkable calling for the various confections and drinks in which sugar is a component part."

J. Leonard Corning says "I have a patient who cured himself by the use of ice cream. Every time he felt the craving for alcohol, he would eat a dish of ice cream. After two weeks of this resume, he would find that he had lost the craving for the old stimulant. Another patient who was a heavy drinker for years and who now has sworn off, takes strained honey at each meal, particularly at breakfast. He says that it quiets his craving for alcohol." I would say the reason for this is that sugar, being a highly concentrated food, becomes immediately available upon absorption into the system and thus supplies energy. If a man cannot use alcohol in moderation and if he finds it difficult to

quit its use, then he may find a substitute so far as physical craving is concerned in the use of sugar.

However, I wish to enter here a word of caution concerning the excessive use of sugar. The excessive use, no doubt, is the cause of many diseases of the liver, obesity and diabetes. As a substitute for the ordinary sugar, I would suggest the use of strained honey in the diet, with some of the sweet fruits such as dried currants, raisins and other fruits that contain quite a percentage of sugar in its natural state. In a treatment of this unfortunate condition, it is agreed that certain temperaments seem to crave an artificial stimulation.

Failure is not always due to methods of cure but often to the human element of weakness. Will power is always essential. Cure may be reasonably expected if the subject retains enough mental and moral stamina. One authority says "Try religion," but I say not only try religion but practice it and this alone is sufficient for a cure for those who have faith to be healed. Religion is one of the remedies that I always prescribe and then if the individual really wants to be cured, he is told to get maple syrup or honey, and have them accessible at all meals. Marshmallows have frequently been prescribed and advised to have some in his pocket and to eat them freely, as the case requires it and when he feels that he needs an "eye opener," to take three or four lumps of sugar, dissolved in a glass of water before breakfast. This, I have observed, often helps him "beware of the first drink." All patients must remember that they are fighting a weakness and, therefore, the human element must be taken care of by the man himself. I wish the *Herald* readers to not consider sugar as a specific for this rapidly increasing disease, but a remedy well worth a trial by those who sincerely wish to extricate themselves from one of the worst of curses of mankind.

The Bible is the songbook of humanity. Its opening chapter is a song of creation and its closing one a song of redemption. There is no doubt but that singing will be one of the occupations of heaven. We will be out of place, out of tune and harmony in the gloryland if we do not sing, so I say that here on earth is a fine place to do the preliminary practicing.—Earl L. Wolslagel in "*Music—A Human Necessity*" *Church Management*.

# The Nomads

By May Elliott

## II.

### Time of Choosing

LOUISA would have been quite comforted concerning Dan could she have heard the conversation between him and his parents when he arrived at his home that night.

His father was reading the Bible near the table in the big kitchen and his mother was stirring up yeast sponge for the morrow's baking. Mr. Eldon looked up as Dan entered, and closed the book. He seemed worried.

"Someone said you'd gone home with Louisa Miller, Dan."

"That was true."

"I didn't know you were even interested in girls, Dan," put in his mother. "Your father and I were intending to send you to the University of Chicago if some of his business deals turn out right. Only two years and you'd have your B. A. degree."

"Yes, mother, I know. But we aren't at all sure those deals will turn out right. Father spoke to me once, some time ago—said I could make a pretty good living by helping him. I—Louisa is a fine girl—the best there is."

"I know, my boy, she is a fine girl. But have you thought of this? She doesn't belong to the church—"

"I haven't thought of anything else all evening," Dan laughed a bit ruefully. "It rather spoiled things for me. I'd start to say something and it seemed like my mind would continually think on that statement that Brother Teasdale made when he confirmed me a member of the church: 'You have a work to do, if you are humble and faithful.' And I kept wondering whether she would be willing to let me do it or not. But I finally let her know how I feel—I can't live without her. She loves me, too—and I really should be very happy. Everybody thinks she's wonderful and I feel, for my part, that there never will be anybody quite so fine."

"She is fine, too, Dan," his father huskily answered, "and I'm sure we want you to be happy. But you're both pretty young—"

"I know I love her, father. I never will feel differently. It seems queer she couldn't have been a member. Her folks belong to the church. And she—"

"And she would have belonged," interrupted his mother, "if it hadn't been for a statement her own mother made. Mrs. Miller and I were talking together one time—it was when Louisa was only nine years old, and we mentioned that some-

one was going to be baptized the next Sunday. Louisa spoke up and said: 'I'd like to be baptized myself if I wasn't just a little afraid of the water.' And Mrs. Miller, busy all the time with her sewing, said briskly: 'Well, I'm not very anxious to have my children baptized when they're so little. They really don't know what they're doing when they're so small. Louisa only needed a bit of encouragement, and Mrs. Miller turned events in the wrong direction. She works too hard—puts her whole mind on things of this earth. If she'd take a little time to read the church books—'

"But you see, mother," Dan said, smiling, "Louisa can't be much prejudiced against the church. She is so good—"

"Yes—but I've taught her in Sunday school for the last few months and I know her mind isn't on religion. She steels herself against believing in anything. Of course it may be just a youthful pose. I don't know. It's hard to tell sometimes, just how a young person really feels." She paused, set the crock of sponge on the warming oven, and then continued, grimly: "Mrs. Miller probably sees she's made a mistake by this time—"

"Well, mother," Dan's father interrupted, with a sigh, "We've not much right to criticize Sister Miller. We've made our own mistakes. Remember when Brother Teasdale came back from Lamoni seven years ago? He said there was a good opportunity there for a man in my line of work, but I investigated and found I couldn't make quite so much money, so I stayed here." His voice betrayed deep emotion as he continued: "Dan could have graduated from Grace-land tonight, mother. He could have grown up among Latter Day Saint young people. Sister Miller didn't believe firmly enough in the gospel to have the children baptized, and I didn't believe firmly enough in the gathering to move my family to one of the center places when I had a chance. My mistake was as great as hers, perhaps. The gathering—baptism—they're both in the law, mother, and so I think—"

THE TELEPHONE rang loudly. Mrs. Eldon took down the receiver.

"Hello. Yes, this is Mrs. Eldon. He—what? When? Now, Louisa, don't you worry—we'll be right over."

"Old Brother Larson passed away tonight," she told them. "Louisa, that poor child—sounded like she'd been crying herself sick—she wants us to come over if we can—says her mother sits so quiet and white, she's afraid—and Aunt

Bashy—we all know what a total loss she is in an emergency—"

Dan was already out of the door, Mr. Eldon went to get his hat and coat, and his wife got a cake from the pantry and some other supplies to lighten the work of the other home during the period of stress before it.

When they arrived at the Millers, Louisa was crying on Dan's shoulder. Her mother simply sat by the old man's side, absolutely immobile, her face white and expressionless. Mrs. Eldon knew now why Louisa had been so worried about her mother. It was not altogether the fact that she had the peculiar vacant expression on her face, nor that she sat so still; it was because she was not working. In all the years Mrs. Eldon had known her, she had never seen those hands quiet until now. Even in church she resorted to crochet or tatting. The people were used to her and did not consider shocking what in another world had seemed a serious misdemeanor.

MRS. ELDON was one of those efficient, motherly women who naturally take charge of difficult situations and rejoice in helping others, and Louisa found herself upstairs in her own room almost before she was aware of it. But she couldn't go to bed. She had to pace the floor, to think. Her grief about her grandfather was deep and sincere; but all the stress of the evening taken together had been almost too much for her. Youth, romance, disappointment, old age and death. Joys, thrills, gossamerlike dreams, vague regrets, sorrow. She felt smothered under the series of conflicting emotions.

Opening the window she leaned far out in the starlight breathing deeply of the spring freshness. Below on the little well-kept lawn, flowers blossomed, and the dark spots nearest the white wall she knew were half-opened roses, velvety and blood red. Above, were infinity and the stars. Was there a God up there, somewhere, ordering the wonderfully timed march of the planets and the earth? She recalled a poem they had memorized while in the second year of high school:

"He who from zone to zone,

Guides through the boundless air thy certain flight,

In the long way that I must tread alone,

Will guide my steps aright."

Impatiently she slammed the window tightly shut as if to exclude infinity. She might as well be honest with her-

self. She didn't really want to believe in God. Because if you really believed in him you would have to give up everything in this world and follow where he led you, and if you weren't gifted with dreams and visions of your own you'd have to take somebody else's word for the mind of that God. Passionately she shook her head.

PICKING UP the little hand mirror on her dresser she studied her face carefully. Was she more like Venus or Psyche? She laid the small mirror down and gyrated slowly before the larger one. In her softly clinging nightgown all the lovely curves of her body were alluringly visible. She had the strength of Venus, she decided, but her face was more softly feminine in its beauty—more soulful, like Psyche's.

She remembered overhearing one of the teachers say once: "That Louisa Miller could be an empress, with her beauty her queenly poise, and her quick wit." And yet she was not particularly proud of her gifts, only rejoiced in them. These things meant she could have what she wanted in life. She had tried their power before; what she had accomplished with a well directed glance of her expressive eyes, a well-taken pose of her body, a bit of judicious acting, she could accomplish again. She wanted her life to be rich, and full of contrast—like the red velvet rose against the white wall of the cottage, scarlet wine in an earthen beer stein, or blood on snow. Her life must be thrilling, full of action and graceful movement.

But these weapons of hers belonged to youth. Would she grow old? Sometime in the dim future would death come? She could remember her grandfather before old age settled upon him, his step brisk, his voice lively and gay. But science really was doing such marvelous things—you could expect almost any miracle now. Certain terrible diseases had been conquered, new inventions—why, there was that wonderful new thing called radio, where people could actually talk over the air. Sometime in her own life someone of these wonderful men would find the mysterious reason for life—bring back the mischievous Loki who had stolen the golden apples of youth away from this beautiful Valhala of a world.

She paced the room nervously, and felt she could never sleep. Should she read? Nothing to read in her room, and she couldn't bear to go downstairs again; her loneliness would be too intolerable with all the sorrow down there. Wait. Those old books her mother had put in a box in her closet, perhaps—

THE BOX was soon dragged forth and the lid opened revealing its contents. She loved the musty smell of old books and her fingers lifted them almost reverently. There was an ancient, battered diary that had been grand-

father's—she couldn't bear to look at that; a book of poetry—

She opened that. You often found inspiration and courage in poems.

"Does the journey take the livelong day?"

From morning till night, my friend.

Does the road wind up-hill all the way?

Yes, to the very end."

"Good grief!" she flipped the page over.

"This life is full of numbness, and of balk."

She threw the book down in disgust. "No wonder mama junked that."

Here was an interesting book with one flexible cover gone. The *Book of Mormon*. She opened it idly. Dan believed in this. And just to think, if she hadn't had such a sensible mother, she would have been baptized, too, in which case she would have owed it to herself to read that book. Just how firmly did Dan believe it? She had forgotten what it was all about, but she had heard quite often that there was no evil in it. No harm to read a bit.

"But behold, this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God, but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin."

"Good grief!" she said to herself again and chucked the book back into the box. Then, suddenly feeling very small and tired and alone, she crept between the sheets and cried herself to sleep.

Morning, however, found her brightly rested, and there was much for her to do. Her mother was still engulfed in that trancelike sorrow that had held her so quiet the night before. Louisa, with the help of Mrs. Eldon and Dan, did all the necessary work and attended to all the funeral arrangements. Robert Garfield came too, along with many others, expressing his sympathy in a few well-chosen words. He had called to her as she had stepped out on the lawn for a moment of rest. But he was not thinking so much upon her sorrow as upon himself, of that Louisa felt sure. For he launched right out in a discussion of his plans. He showed her a letter he had just received from Professor Hunt.

She took it, feigning an interest she did not feel.

"Mr. Robert Garfield, Esquire,  
"Monroe, Iowa.

"Dear Robert: Well, my boy, I have almost completed arrangements for our futures. I mean, I have them thought out in my own mind, and that is half the battle, you know. Money and a little effort will do the rest. Now can you marry that little girl you said you thought so much of, and be ready to sail about the end of the month? It will not take long for me to finish my work here. I have even had a very encouraging talk

with a big publisher here who will publish the results of our combined researches gladly if we can make them interesting enough. And we can—we can! For we are hunting for truth, my boy—we are going to leave all our legends and traditions behind us, and there is no doubt but that we will succeed in doing a great work.

"The Society Islands are beautifully romantic—you will be asked to do no hard work I am told—the climate is delightful, and I think it should appeal to that sweetheart about whom you told me. I am in haste now. Please answer by return mail.

"Sincerely yours,

"Darwin W. Hunt."

"Well, you know who the girl is," Robert said when she had finished reading.

"Yes—but I'm afraid I shall have to disappoint you. I am already engaged."

"To Dan Eldon? That moving petrified rock! I thought so. But he'll never move far away from his old home town. And you'll simply be another Mrs. Eldon like his mother—sort of second class leader of small town society. Dan isn't the type to do anything big and startling."

"He thinks of somebody besides himself, anyway," Louisa blazed. "He's not a bit selfish!"

"Meaning I am. You have me sized up wrongly, but I suppose it makes little difference now. You're not the only girl in the world. I am bitterly disappointed of course, because I really—you are the only girl I ever can love. You are so queenly in your bearing, and so beautiful—and I mean to be a king among men—a new kind of king to be sure, but still a king. There is another girl I can get—met her in Chicago. She's sort of beautiful, too, but cheap, an imitation. Not a very good reputation, but old Hunt wanted me to marry her in the first place. She's a type he wants to study."

"But—but that would be terrible, Robert. You—you don't love her. I—it seems—"

He laughed darkly. "What's the difference? I can't have the one I love."

"Ah, but you will get over loving me. You will meet someone else sometime, and then you'll feel you should have waited, your life will be a tragedy. Oh, Robert—"

"If that ever happens, I can get a divorce, can't I? The idea that marriage is for life is just based on old traditions which in turn were based on the Bible and things like that. And what's the Bible? Just a bunch of old legends. We're going to get away from all that. We're going to build up a new code of ethics based on natural scientific living and common sense. Louisa! What if you do love Dan? He has no ambitions, to speak of. He'll never give you the beautiful things you ought to have. You'll never have any of the thrills that come from doing big things. You could

(Continued on page 879.)

# Autobiography of William Lewis

## Part Five

### BITTEN BY A RATTLESNAKE

On a very warm day in September, 1870, with John Jones, my wife's twelve-year-old brother, I was getting wood out of a gulley some two miles from home. As I was climbing up the bank with one hand holding the wood, I reached to take hold of the grass in order to pull myself up. A rattlesnake bit me on the wrist. I called to John to hand me the axe and I killed the snake. It was two years of age, having one rattle and the button.

My arm began to swell, and we started home. As soon as we reached the house, he ran in and excitedly informed them that I had been bitten by a rattlesnake.

My wife bandaged my arm tightly above the swelling which had reached near the elbow, in an endeavor to keep the swelling and poison from going up into my body.

News of my accident spread swiftly, and the neighbors came in each one with his own remedy. After trying several without any relief, I was urged to drink whisky. To this I objected for in the Irish settlement one boy (son of the family where we had the straw-stack experience) was given whisky and the effect of the snake bite and whisky left him bloated like one having dropsy. I had also read the statement of Doctor Chase that the "drink of the 'Devil's tea' was as bad as the bite."

It was Thursday afternoon that I was bitten and on Saturday evening Brother George Masters came to our house. The bandage was nearly covered with my swollen flesh. He asked if I had anointed my arm, and I replied that I had put olive oil on it freely, but that the oil had not been blessed. He was a priest and advised me that as an elder I should bless the oil, then anoint my own arm and pray that the good Master would heal me. He offered prayer, then I presented the oil to the Lord, asking that he bless it. I anointed the arm freely. We all retired for the night, and next morning the swelling was entirely gone and the skin was loose as if there was no flesh under it; it hung in loose wrinkles.

To me and to all in the house this was a great blessing. I noticed the difference in the effect of the oil before and after it was blessed. I believe, however, that the oil helped me before, for I suffered no pain.

James Walker, one of my neighbors and a Catholic by faith, called to see me, and he remarked: "I heard that you were bitten by a rattlesnake."

I answered, "Yes."

"What did you do?"

I said that I had tried several things.

"Take any whisky?"

"No, I did not."

"Let me see where you were bitten." But he could not see any sign of the bite and remarked, "Why, man, I don't believe you were bitten by a rattlesnake, for if you were and did not take any whisky nor have the doctor, you would be a dead man."

I answered that John Jones, my brother-in-law, was with me; we killed the snake, and he could see it if he would go to the place, telling him where it was. He went off saying that it was not a rattlesnake. I did not feel like telling him how I was healed. If I had said that I had sent for the Catholic priest and that he had placed some holy oil on me and prayed for me, he would have believed, but if I had stated the true facts, he would have treated them lightly. I have since thought, however, that I should have told him everything. Here was evidence to show that I had been poisoned by the snake bite and had been miraculously healed.

### THE FIRST GRAIN HARVEST

In the fall of 1871, we harvested our first crop of wheat and oats. Having no granary, we secured sixteen-foot, twelve-inch boards, and made a bin in the house. There we put the grain. We had only the one room in which to cook, eat, sleep, and store our grain. Sometimes someone would stop for the night. We had room for three beds and we were always glad to have our friends visit us. Brother Charles Derry stopped with us several times.

The house was small but after we put in a good pine floor, lined the sides and had a loft, we were happy, because we were trying to serve the Lord, and often I thought of the blessings the Saints of former days received when worshipping the Lord in caves. He also blessed us. We were poor and had little means when we arrived in Nebraska, and nearly two years had gone since I had earned any money. In the summer we went barefooted.

### HARD TIMES

Late in the fall Brother Charles Derry sent me word to meet him at Newman's Grove, to help him with a two-day meeting. That was fifteen miles up the creek. It was too cold to go barefooted and I had only one shoe. I wanted to attend the meeting, and the old saying is, "Where there is a will, there is a way." My wife had one good shoe, and as it was more for comfort than appearance, being large, I started to the meeting wearing my one shoe and Mary's one shoe.

On arriving at the grounds, Brother Derry called my attention to his feet. One of his big toes was beginning to

come through the end of the shoe. He remarked that it was too bad he had to preach in such poor shoes.

As misery likes company, I said, "Notice the shoes I am wearing."

He turned away and said, "William, you have done well to come."

Brother Derry at this time was on a homestead. He had left the active ministry for a season. I wondered when I heard him preach if he had not made a mistake in leaving the ministry. Still circumstances were such that he had to do it for the sake of his family.

At this time, too, my wife washed and dyed flour sacks to make clothes for the children and for me.

In the year, 1872, we had bright prospects before us. The small grain was good and the corn was better. But in the forepart of August, as the corn began to form its ears, the grasshoppers came. Like a black cloud they swarmed in upon us! The next morning there was no corn. Throughout the whole State the crops were destroyed!

### BACK TO OHIO FOR WORK

Leaving my wife and my three small children I went back to Ohio to work for the fall and winter months. My wife's folks were about a quarter of a mile from our house. I arranged with a boy of twelve to come to my home and do the chores. I was promised work before leaving home. I had to borrow money to pay my fare.

Upon arriving in Ohio I made arrangements to purchase a double harness costing forty dollars, for which I was to pay before returning home the coming spring. Soon the public works began to close down putting thousands of men out of employment. This was the beginning of the great panic of 1872 and 1873.

My family was in need of money to buy both food and fuel. I was working at the Woods Coal Mines near Church Hill. Brother William D. Williams was the boss. He was the man who baptized me, and president of the Brookfield Branch. It was he who had promised me work before I had left my home in Nebraska.

After working a few weeks, I came to the conclusion that I had better change my place of work because the mine in which I was working might run out as it had a small vein of coal. It was called the "Pumpkin" because of its thinness. Many said there were places where a large pumpkin would not go into the mine. I wanted to go to work in what was called the Sodom. It was new and had a much thicker vein of coal. While a number of mines were closing down, owing to the great money panic of '72 and '73, this mine was working steadily.

I was boarding with my sister, Mrs. John J. Morgan, who lived near this mine, and I was offered work there. Making the change would make it much more convenient for me as I had to walk about a mile to the Pumpkin. I said to Brother Williams that I was thinking of going to work at the Sodom. He did not like me to do so; he argued that he had kept this work for me and that he preferred my staying with him. I was driving a mule that was very high spirited, one which he had had much trouble in getting men to drive. I was doing so well with her that he did not like to change drivers.

I wanted to do what was right and again mentioned the matter to him saying that I would be going home in April and that I thought it was best for me to make the change. He became a little vexed and said that if I left and the Sodom should stop he would not give me work. He thought his mine would run just as steady as the other. I then dismissed the matter from my mind for a few weeks.

Again I was thinking on the matter, thinking of the thousands of men out of work and of my own wife and three children a thousand miles away from me in a dug-out with nothing but flour to live on since the grasshoppers had eaten up everything that was green. As I lay upon my bed at night I said, "Oh, Lord, thou knowest my condition. What shall I do?" That night I dreamed that two boys, one from each mine, stood before me; one holding in his hand a piece of dry bread without any butter, cheese, jam, jelly, or meat. The other boy from the Sodom mine held in his hand a piece of apple pie. A voice spoke saying, "Take your choice." I awoke and with feelings of gratitude in my heart I knew what to do. Had an angel of the Lord stood by my bed and told me what to do it would not have had a greater impression.

I called on Brother Williams and told him I had concluded to make a change and that I would give him a week's notice. He replied that I could go then if I wanted to but never to ask him for work again. I did not mention the dream.

The next day I went to work at Sodom and in a few days Brother Williams informed me that I had made a wise move, that their mine was only going to work one or two days a week and how long he did not know.

I worked every day for about four months and left for home in April with a box of dry goods I had bought and the set of harness. I had sent money home and had some when I reached the family. How true the dream! How good the Lord had been to me!

#### MORE GRASSHOPPER INVASIONS

One time more, the season of 1873, we put out a large acreage of wheat and oats and corn. The grasshoppers came

again and left us only the small grain. It was beyond their power to hurt all in the stalk or shock. We had a large garden. My wife thought she would save some of it by covering the beets and onions with straw. But after the grasshoppers were gone and she went to uncover her garden, she found everything had been destroyed. The grasshoppers had eaten even the strong onions. They were a sore pest and covered hundreds of miles. Men who had the most stock were the worst sufferers as they had nothing to feed their cattle except straw, wheat and oats and did not have enough of that. That winter, however, I stayed home. We had plenty of flour, potatoes and butter, and game.

The year, 1874, was a repetition of the former two years. That fall I went to Carbon, Wyoming Territory, to work. The Government and the Eastern States sent supplies to the grasshopper sufferers. We were entitled to our share, but I was making three and a half and four dollars a day in the mines so I wrote home to my wife not to take any, but to let others have it. While I was away, our fourth child was born whom my wife named "William Thomas." I worked seven months in Carbon. The fare from Columbus to Carbon was ten cents a mile on the Union Pacific; the distance was four hundred miles which made the cost of the trip forty dollars each way. As I was thinking of returning home the news came that the grasshoppers had deposited their eggs in Missouri and southern Kansas after leaving us in the fall and summer and that now in March and April they were hatching and eating everything that was green. It looked as though there would be a famine in that part of the country. When the hoppers grew large enough to fly there was no telling in which direction they would go.

I was very anxious to return home after my seven long months in Carbon. It was a wicked place, a typical mining town of the early West. I lived alone and it was decidedly unpleasant for me, a married man, to work hard all day in the mines and then come home to a dug-out and get my own meals. But to go home and put in a crop, and then have the grasshoppers destroy it was not wise.

#### IN THE MIDST OF PERPLEXITIES

What was to be done? Some said, "The grasshoppers will not go back West; you will be safe in going home and putting in your crop." Others advised me not to go home, but to wait and see which way the grasshoppers would go. But it would be too late then to put in the crop. To send for my family to come to me was too expensive. Besides if there was no one on the homestead for six months, we would lose it. On the other hand, to stay in this place under the existing conditions for another year was more than I could make up my mind to do. I was making good money though, and the superintendent

said if I would stay he would promise me steady work at four dollars a day. I was driving and hauling out the coal to the foot of the shaft. They had much trouble in getting practical drivers. I had broken some mules to the work after others had failed. One span of mules for which the company had paid five hundred dollars (mules were cheap then) had been taken down into the mines, but the drivers were as inexperienced as the mules, and they could do nothing with them. Miners were calling for cars and the company was calling for coal. The miners would not let the company put on more men as they were not getting the cars they ought to have. The conditions were perplexing to all. The drivers had never been in a coal mine before and they did not know how to do the work. Some parts of the mines were very steep, and they could bring only one car at a time from these places. When another experienced driver and I came in, we brought from four to six cars out at once. It was only a few days until the miners could not supply us with coal, and the company had to hire more miners. We were very well thought of by both the miners and the company.

The young man who was with me was a brother to Sister H. O. Smith, William Masters.

I have simply mentioned the above to show that "knowledge is power." The drivers who were there really worked hard, but they had had no experience.

The work was agreeable, and I was kindly treated by all notwithstanding it was a wicked place. But I was in such a frame of mind that if there had been any fortune tellers in the place I would have been strongly tempted to ask their advice, for I was very homesick!

#### THE GUIDING HAND POINTS THE WAY

I needed light and under the circumstances I sought the guiding hand of Him who never makes mistakes and I was permitted in a dream to see myself at home with a fine prospect for crops, when suddenly I heard the unpleasant noise in the distance of the grasshoppers. At last they came down, a black cloud of them. The earth, I thought, was covered with them. At last I saw them rise and go northwest. To my surprise, there remained a beautiful crop of small grain and corn. I was satisfied after I awoke that it would be safe for me to return home. Still I said, "It doesn't seem possible that the crop can be any good if they come down as thick as I saw them, for they were so numerous that in a few hours they could have eaten everything green." My brother, John, had come to Nebraska. With his assistance and that of my wife's folks I put in the spring wheat and oats although I did not come home until the ninth of May. It was snowing then, while the earth was green with vegetation. But it was not long before the snow disappeared. We put in

our corn and had an excellent stand which grew nicely.

About the middle of June the grasshoppers came, just as I had seen them in the dream. I was standing in the potato patch with hoe in hand when I heard the familiar and unpleasant sound. Shortly after they came down so thick they darkened the sun. Fortunately for us, rain commenced to fall and the weather turned cooler causing a heavy damp mist which prevented the grasshoppers from doing much damage. The next morning, aided by a strong breeze, they all left. The only damage of any importance was to the corn that had not yet made over six inches of growth. Had it not been for the cool, heavy mist all the crops would have been ruined. We harvested sixty-five and seventy-five bushels of corn that fall.

There were several other interesting incidents that occurred while we were in Nebraska. One was the baptizing of Grandma Stow, who had been an old-time Saint in the lifetime of Joseph and Hyrum Smith. She had been faithful through dark and cloudy days of the church. She sent me word to come and baptize her. She could have been received on her former baptism, but she requested me to baptize her. She entered the water with a very sore and painful limb. It had troubled her for years. In answer to her prayers for fifteen years she was healed of that long standing complaint. Just a few years before her death the affliction returned she being over-taxed with work in her extreme old age.

One late Easter Sunday, about the thirteenth of April, my wife and I and the children went to visit Sister Stow. She lived thirteen miles above us on the creek. That night there came a terrible storm, a blizzard which continued for nearly three days and nights. We had a young ox team, splendid travelers, but there were deep ravines to cross and no bridges, and we had considerable anxiety as to whether or not we could get through to our home. Imagine our surprise when we found the snow packed so hard that it held up the oxen and wagon. Soon we arrived home to find our few hogs all safe although they had been covered with the snow. One yearling heifer was gone with the storm. She was found a week later some thirteen miles from home. Strange as it may seem to the reader, the knowledge of the whereabouts of the lost animal was revealed in a dream.

(To be continued.)

Music strengthens hearts courageous, it urges men along,  
The tide of battle often has been altered by a song;  
No race can live without it, it is heard from pole to pole,  
For music is the utterance and expression of the soul.

—Unknown.

## Clean Food, Clean Hands, Clean Dishes

(Editorial from *American Journal of Public Health*, February, 1934.)

The recent outbreak of amebic dysentery, which has caused more than twenty deaths, and which has spread to more than one hundred communities throughout the country during the past few months, points to a task demanding the serious attention of all health departments; that of eliminating insanitary practices in the dispensing of food and drinks.

Amebic dysentery first broke out in a Chicago hotel, where it was traced to food handlers. The disease spread rapidly to other food handlers and thence to guests of the hotel, many of whom were visiting the Century of Progress Exposition, and it was carried back to more than a hundred widely scattered communities.

This is one example of what can happen when purveyors of food and drinks are not required to uphold high standards of sanitation, and when there is inadequate medical examination and supervision.

It is well known that in most restaurants, soda fountains and other public eating places, the basic principles of sanitation are not generally observed. No food handler, without first washing his hands thoroughly with soap and water, should serve a customer. How many do it? No dish should be used for serving food or drinks without first being thoroughly cleaned "in a solution of soap or soda or suitable cleaning powder in hot water followed by a thorough rinsing or spraying or immersion in clean, boiling (212 F.) water for a period of one minute, or in hot water of a temperature of not less than 180 F. at all times when used for purposes of sterilization, for a period of two minutes; by sterilization with live steam, or by some other equally effective method approved by the Department of Health." What proportion of utensils used in public eating places, especially soda fountains, are washed in this way?

About ninety-two percent of all communicable diseases are transmitted through the mouth and nose. Surely there is no better place to break the chain of saliva-borne and food-borne infections than at eating and drinking places. Transmission of disease by food and drink dispensers will end when the public demands that all food and drinks be served by healthy attendants with clean hands, in clean dishes, and health departments take vigorous action to enforce sanitary codes.

Years ago the public accepted the common drinking cup. We believe that unnecessary sickness and death was the result, but the public did not seem to care. The public did not understand; that was the real reason it tolerated this

deadly disease carrier. When health departments convinced the public of the awful price of the common drinking cup, action was demanded for its abolishment.

However, the common drinking cup has never really been abolished. We still have it, though not in the same form as before. Now it is in the form of glasses, dishes, and tableware inadequately cleaned between servings. Go to almost any soda fountain, in any city; watch the attendant pluck a glass from the counter, swish it about hastily in a basin of muddy-looking tepid water, rinse it quickly in cold water, then use it to serve another customer.

That glass is worse than the common drinking cup! Its superficial washing has served only to bring it into contact with germs from many other glasses "washed" in the same water.

Influenza, the common cold, tuberculosis, pneumonia, scarlet fever, diphtheria, whooping cough, and Vincent's angina, are among the principal diseases that can be transmitted by unclean eating utensils. Pathogenic organisms are not removed by common methods of washing. After they are used and hand washed, more than twenty percent of the organisms remain adhering to eating and drinking utensils.

Clean food, clean hands, clean dishes: These three hold great hope for the control of saliva-borne infections.

To educate the public, to demand sanitary practices in the dispensing of food and drink in restaurants, soda fountains, and other public eating places, there has been organized in New York City The Committee for the Study and Promotion of the Sanitary Dispensing of Food and Drinks.

This committee is urging the public, in its own interest, to follow four courses of action when eating in public:

1. Decline dishes, cups or glasses that are obviously unclean.
2. Quietly protest to the management against all insanitary practices observed.
3. Commend the management of public eating places that uphold high sanitary standards.
4. Report by name and address to the Board of Health, all public eating and drinking places violating high sanitary standards.

Endorsement of the purposes of the committee has already been given by many leaders in civic, industrial and public health fields.

After stumbling around looking for contentment for years, I suddenly learned that you cannot find it by hunting furiously for it. Happiness sneaks in through a door you didn't know you left open.—John Barrymore.

Love is in the lofty realm of appreciation where the highest insights are made possible.—Frank B. Fagerburg.

## THE CONSTITUTION—WILL IT STAND THE STRAIN?

(Continued from page 867.)

"Aye, tear the wrinkl'd parchment down!  
Has it not held a place  
Close to the human hearts that throb  
In breast of noble race!  
For it recites those principles  
Of freedom for mankind  
On which our Nation great has thriv'd  
And whereby States we bind!

'Hold! There are those among us who  
Say God's hand held the pen  
That wrote that sacred document  
And guided those wise men.  
Aye! Millions now arise in might  
Who will not be denied:  
'The Constitution! Hope of all  
Shall not be crucified.'"

## PAY TO ALMIGHTY GOD OR ORDER

(Continued from page 868.)

or some proof of his agency. And even if the documents were in good order, and they found the agent doing that which was directly contrary to the known attributes and rules and habits of his master, would they not be certain to doubt the validity of his authority? And just so surely as they did, his *power* would be curtailed, for people would not trust him.

Perhaps the membership, as well as the priesthood of this church, can afford to think well on the questions "Am I a bona fide representative of God? Would I be known as such even if I had lost my baptismal certificate or license to preach? Am I doing God's works—in his way—with loyalty—and with God's power?"

"Pay to Almighty God or order, one million dollars." Who will dare to step forward and prove to the world his right to endorse such a check and present it to the bank for payment? There will be many such checks, and many honest souls dedicated to the work of the Lord, as soon as he has a people who will prove their right to represent him in legal, financial, and spiritual affairs by doing his works, in his way, with loyalty and diligence, and under the blessing of his power.

## AFTER DEATH—WHAT?

(Continued from page 870.)

kingdom." Jesus replied: "Today shalt thou be with me in paradise." (Luke 23: 43.)

Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them from one another, as a shepherd divideth his sheep from the goats." To those on his right hand, who had ministered to the needs of the

hungry, thirsty, naked, sick, imprisoned, and disconsolate of even the least of his brethren, he will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to those on the left hand, who failed to do that, he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And these "shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25: 31-46.)

"Everlasting fire" means something terrible, but whatever it is—and it appears to be remorse—no one can afford to choose the course in life that will bring him to such an end.

Some say there is no hell! Who is it that has never seen such in this life? For instance, in the home of a drunkard, when drunkenness is advanced. A concomitant of the suffering in hell will be "weeping and gnashing of teeth." Profound remorse will be expressed because of there having been no collaboration with Christ, the Son of God, in achieving his purposes, life's unique, wondrous, and divine opportunities not worthily utilized, a sensing that Almighty God has been rejected with all his grace!

"The wicked shall be turned into hell, and all the nations that forget God," says the psalmist. Even in our order of society we find it necessary to have prisons, and in the world to come there is a prison. To it the wicked go at death, and the righteous into paradise.

A change of character is not effected at death. The undertaker's shroud of the rich man was not changed by death into a robe of Christ's righteousness. Death is but the vestibule through which we pass from this life into another conscious state of existence—if we have done the right thing, into fair fields of immortality.

Can the dead be called back to the living? This question has stirred in the minds of many people. It has never been my impression that the claim was well founded; that one's mother or sister or brother or father or any other relative or friend could be called into some dark room in a house facing on some alley, at the behest of someone having no faith in God or Christ or the Holy Spirit, to a place they would not frequent in earth life. It has been a source of wonderment to me how anyone could think such a thing is done. So far as I know, none of the spirits that it is asserted appear has ever claimed contact with Christ on the other side. They must have gotten into the wrong place.

Often there is subtle fraud connected with these doings. Then, too, all rogues are not on this side of the grave. Satan, we are informed can well nigh transform himself into the appearance of an angel of light. And imagine one being controlled by an Indian or some other mortal. Rather would I have confidence if there was guidance by the Holy Spirit.

And yet it is thought in claiming that

spirits are called back to this life, that a great discovery has been made of continuity of life. Have such folks never read the Bible? Do they not know that the appearance of Jesus Christ after he rose from the grave is an authenticated and fundamental truth of Christianity? Have these folks no sense of humor? Asking us to accept a candlelight for the noon-day light of Christianity—and in superlative form we have the whole recital as set forth in the Scriptures.

How strange is the fact that some believe a departed spirit of man can reveal himself to man, but do not believe that God reveals himself. Hear from the spirits of men, but not God!

What is most important is not proof of a mere survival of life beyond the grave, but possession of a fitness of character—eternal life—to dwell with Christ forevermore. In other words, what is important is a possession of the life exemplified by the Lord Jesus, plus immortality.

If I were asked for one text why I believe spirits of the dead cannot by persons be called among the living, it would be this: In the book of Revelation, we read that John the Revelator upon Christ's appearance to him, fell as one dead; and Jesus laid his right hand upon him and said: "Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." (1: 17, 18.) I do not believe the inhabitants of hell can be got out as easily as some imagine. If there is easy access to the spirits in hell and to the point of conducting them to their relatives and friends on earth, why did Jesus talk about the "keys of hell" being in his possession? The "keys" are in the right place—in the custody of Jesus Christ. Nor are the rest of the dead, in paradise, subject to the whimsical calls of persons on earth.

Angels of God serve as ministering spirits to the heirs of salvation, and good men departed from this life sometimes execute missions delegated to them by the Lord, as in the ministering of the angel to John the Revelator, one of his fellow servants and of his brethren the prophets, and Moses and Elias who "appeared in glory," and spoke to Jesus of his "deceased which he should accomplish at Jerusalem." (Luke 9: 30, 31; Revelation 22: 8, 9.)

Is there an opportunity beyond the grave for mankind to accept the gospel of Christ? Note Peter's remarkable words bearing on this subject: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3: 18-20.) In

the next chapter we read: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (4: 6.) I am reading from the regular Authorized Version of the Bible. Now observe particularly the language: "Christ after being put to death in the flesh and quickened by the Spirit, went and preached to the spirits in prison." It is stated who these were: "Which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." The language is explicit relating to Christ: "he went and preached unto the spirits in prison." The word "preach" in the Scriptures is associated with the gospel—what Christ preached to the spirits in prison was the gospel.

I do not wish to be understood as teaching or suggesting that in the spirit world there is a second chance to accept the gospel and be saved in celestial glory for those who after a full opportunity have refused the gospel in this life. There will be degrees of glory among the resurrected dead, for it is written: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Corinthians 15: 41, 42.)

It would seem that due to the advance iniquitous environments of the antediluvian world, affecting the children and all, nothing remained to be done but remove them by the flood, as nothing could be made out of them in this life. To the spirits of these was the gospel preached by Christ, himself, that they "might be judged according to men in the flesh, but live according to God in the spirit."

The day is coming when all that are in their graves shall hear the voice of the Son of God and shall come forth, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) Such is the marvelous, divinely ordained experience that yet awaits man. An interval of one thousand years separates these two resurrections. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But the "rest of the dead lived not again until the thousand years were finished." (Revelation 20: 5, 6.)

The body, subject to decay, will in the resurrection be clothed upon with immortality. For "this corruptible must put on incorruption, and this mortal must put on immortality." (1 Corinthians 15: 53.) No more death or tears or pain—for the "former things are passed away." Then the mind will be qualified to learn the origin of things, even to know God himself. What abun-

dant fruitage is associated with the triumph of the Lamb of God! These things we learn from Christianity.

Everybody is going to stand before the great throne of God, and receive a square deal. That which in this life in this respect is a rather rare experience will there be the rule. In the book of Revelation, Saint John writes: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works." (20: 12, 13.)

A person carries within himself a record of his life. Conduct stamps every person with its mark. A judgment day for all men looms ahead. Right and wrong cannot merge at the same place, until God changes. A study of God's laws and his working in human affairs, makes great the contrasts of human responses to his rule. His judgment is not arbitrary—there will not be two long lines of humanity, one by an arbitrary act assigned to everlasting life and the other to everlasting punishment. Each person will receive according to his works.

The fact of God—the greatest fact in the universe—calls for a recognition of his reign, decision which makes people that can be relied upon, thorough and clean thought, untrammelled recognition of human brotherhood the spirit and doctrine of Christ receiving primary consideration.

The Holy Scriptures—what a rich storehouse, to which we can turn and receive a trustworthy answer to all important questions of this life and future.

## A PECULIAR PEOPLE

(Continued from page 871.)

peculiar people, if at all, not because of strange or unseemly manners and customs, but because of the full realization of that close relationship between the Master and ourselves which makes us, of all people, His and His alone. Because we do sense this kinship with the Divine, we make the stupendous, and unparalleled claim that "we have the mind of Christ," being in constant communication with Him, and that as He reveals His will unto us, His power is manifest through us, in all the gifts and blessings which heaven has to bestow, even as it has ever been manifested through those whom He has chosen; and that of all the children of Adam, this is

a chosen generation, and His church a holy nation, to whom, and through whom the glory of God shall be revealed, in the coming of Him whose right it is to reign.

## THE NOMADS

(Continued from page 874.)

break with Dan—you could learn to love me, dear, if you only thought so. I'd be good to you. I'm not a villain, really." He paused imagining he saw signs of yielding in her eyes.

"Marriage is simply an institution foisted upon us by mankind in the historical past. There is a vast prehistoric era, Louisa, and we can guess, from our present knowledge of primitive peoples, that marriage is only a comparatively recent experiment. It's like the speaker said last night—we have to leave all those old things—we must not be afraid to pioneer—to explore new fields, to—"

"Oh, but he didn't mean—he didn't mean marriage, and things like that, Robert," she drew away from him, and felt she could talk with him no longer. She knew now why she could not respond to this man's ardent advances. There was something unstable about him. He was right about Dan. He was a sort of rock, firm, unyielding. She not only loved Dan—she needed him.

"I'm sorry, Robert. I can't deny I'd like the adventure more than I can tell, but I feel toward Dan just like you say you feel toward me. I can never love anyone else. I can't help it, even though—"

They were silent a moment, the young man making an evident effort to control the violent emotions he felt. Finally he began to speak, but hesitated as the figure of Aunt Bashy ambled painfully toward them. Her face was uglier than ever, her eyes swollen nearly shut with the tears she had shed, her mouth turned solemnly down at the corners.

"Lou, you ought to be ashamed of yourself, standin' out here flirtin' when you're engaged to that fine young fellow that was here last night, and your grandfather lyin' in there cold and dead—"

"Aunt Bashy, listen." Louisa was very gentle with her. "I am just saying good-bye to Robert. He is going away across the ocean soon. I'll be in the house right away."

Aunt Bashy turned away, mumbling to herself.

"Why does it have to be good-bye, Louisa? I have an idea. It just seems I can't let you go out of my life entirely. Why can't you and Dan come with us? Hunt wants another couple. Can't you persuade Dan? He loves you, you know."

Louisa recalled the image she had studied so many times in the mirror. A sense of power swept over her.

"Yes," she said, "I believe I can."

(To be continued.)

## The Readers Say---

### Looks Forward to Her Baptism

Although I am not one of your number yet, I hope to be as soon as circumstances permit. I am the friend referred to by Sister Hughes in this sanatorium. I have been reared a Roman Catholic, and after meeting people of other faiths and questioning them, I decided their beliefs lacked even more than my own, consequently I was not looking for something better in a spiritual way when I came in contact with the restored gospel. After Sister Hughes told me about the Latter Day Saints, I became interested and read all the church literature she had on hand, also other books I had given me by members of the church who visited here.

Elder James Wilson was a regular visitor and in his administrations to me made several statements which convinced me that this was the true church. I received a great blessing from these administrations, and in a few months made a miraculous recovery after having been seriously ill. This unusual recovery was a surprise to my doctor and relatives, and this blessing in itself was evidence to me that God does heal through prayer and administration.

At first I was skeptical as to the truth of the *Book of Mormon* and the method of its coming forth. One night, however, I had a dream which fully convinced me of the divinity of this book.

I give this testimony in the hope that others reading it will believe that God still watches over us and will bestow all His blessings upon us if we have faith and pray. Although I have had no promise of healing, I feel that I will be and I am looking forward to being baptized and associating with the Saints.

NORMA B. WEBBER.

ONTARIO, CANADA, Sanatorium, Weston.

### Grateful for the Gospel

Thank God for his wonderful blessings to me, and especially for the opportunity to accept his gospel! I was a wanderer when Christ took me in. I was born into the Roman Catholic Church, but when I was old enough to think for myself, I became dissatisfied with that form of doctrine. I wandered here and there hoping to find something that would give my soul rest, but no man-made doctrine satisfied me.

Then I left England for Canada, and at Guelph I heard two Latter Day Saint elders preach. They were Elders St. John and King Cooper. Classing them as Mormons, I took little notice of them. After one year at Guelph, I moved up country to Grand Valley, and there to my surprise I was surrounded by Latter Day Saints. Still I had nothing to do with them. Leaving Grand Valley a year later, I moved to a place about seventy miles north, namely, Ravenna, and there I found some more Saints. I had little to do with them until one day I decided that I would like to find out for myself what these people believed. I went to their services to find fault and criticize, but what a surprise I received at the preaching I heard. Elder A. Brown, the branch president, preached on the Lord's Prayer and his sermon was decidedly different from what I expected to hear.

It was some months, however, before I went again. Then I heard that a missionary was coming to hold services, and I was at the first service and every one following for three weeks. I was made during this period to see that God works among men in the way he did in olden times and that

he talks and leads his present-day church. He is the same God yesterday, today, and forever.

I realized then that my only hope of salvation was to do as he commanded me—to repent, believe, and be baptized for the remission of my sins. I was baptized August 14, 1932, by Elder D. Cameron, of Toronto, at Ravenna, and confirmed on the same day by Elders C. Cameron and A. Brown. God has blessed me in many ways since I came into his church, and I pray that I may be a blessing to others.

CHARLES ARTHUR LINCOLN.

WALDEMAR, ONTARIO, CANADA.

### Let Us Work and Study Together

I feel that our women need encouragement, more especially those with small children, the ones just beginning the great task of training their little ones. We often hear our workers of the women's department say: "Of course the mothers with a number of little ones cannot come to the meetings of our department." Who is it that needs the help of this department? Is it not the mother with the tiny baby who needs the counsel of the older sisters? And has not the Lord told the older women to counsel with the younger women and teach them to love their husbands and families? Who then should meet with our women's department?

How much easier life would seem, and happier, too, if each one of us realized that those who have passed over the road of life ahead of us are yearning to help us, that we may be able to live a little higher and do a little better than they have done. When young people realize this and young and old study more how to live and work together, we will not have some of the deplorable conditions which exist today. It is a pity that fine mothers and grandmothers are told that their counsel and advice are not needed, and new friends, sometimes uninformed and many times untrue, are sought for advice.

Human relationships compose a vast field of study for all of us. Both officers of the church and laymembers should know something about social adjustments, cooperation, and the exercise of brotherly love and helpfulness.

Young children are not capable of knowing what they should do or where they should go. This surely is why our heavenly Father in his wisdom, has said that they should be subject to their parents. This places a grave responsibility on the father and mother. Their duties are many. Not only is it their privilege to provide for the physical needs of the child, but it is their responsibility to train the child for life, to foster in him or her spirituality, ambition, self-reliance. The duty of the parent is to present the son or daughter to the world as a good, dependable, and efficient citizen of the kingdom of God.

As parents we should always be kind and considerate of that which is for our children's good. Because we are human we often make mistakes, and though at times we cross a child's desires and will, that does not mean that we do not love him.

Our young cannot grow and develop as they should until we come to the place where we can all work together for the good of everyone.

Often I think what a wonderful thing is charity, and its exercise among us. For instance, if we older ones see that a young worker, especially a young priesthood member, uses some method in his work which we think is not just the

## The Readers Say---

thing, how helpful if we exercise charity and are careful what we say or do. Often if we wait, we will see that the young worker grows older and learns little by little so that he need not be told of the minor mistakes. A young tree can be bent to grow in the way we would have it grow; so also can a young life be shaped and molded by its training and environment. Accordingly, we cannot be too careful concerning the training and the surroundings and examples we give our boys and girls.

I very much appreciate the help of church associates, and words cannot express my gratitude to the heavenly Father for the help he is giving his people.

JOPLIN, MISSOURI.

MRS. S. S. TROYER.

### Growing Understanding of God's Purposes

"I learn as the years roll onward  
And I leave the past behind  
That much I had counted sorrow  
But proves that God is kind;  
That many a flower that I longed for  
Had hidden a thorn of pain  
And many a rugged by-path  
Led to fields of ripened grain."

Four years of life as a patient in this hospital have been sufficient to prove to me the truths contained in the verse above. Like all who are told they have tuberculosis and must spend a period of time in a sanatorium, the information came as a blow to me. It was not long, however, until I realized that much good was to come of this seeming calamity, for aside from the opportunity to develop my own character, I was led in rather a peculiar way to room with one who, unknown to me, was seeking the church of God. There were several circumstances that convinced us both that God was directing our steps. This proved to be true for after investigating our teachings, she knew she had found the truth and is now a member of the church.

Because of the promise of healing in my patriarchal blessing, which I received just four months before I came here, I fully expected to be healed of this disease right away. I am now sincerely thankful that my prayers in this respect were not answered at that time, for other blessings have been given to me that have made up for the promise that is yet to be fulfilled. I have learned many things that I could never have learned any other way.

Elder James Wilson has been very kind in coming out to administer to me whenever he could, and his spiritual talks have done untold good.

After two years or so "on exercise" in what is called the pavilions, I became quite ill and had to be moved back into the building again. This was quite a disappointment to me, although I should have known through previous experiences that there was some purpose in this. I was again led to room with one who, after inquiring what church I belonged to, became interested in the things Elder Wilson and I told her of our organization. She is writing a testimony for the *Herald* also.

The past year and more has been a series of blessings. In times of need I have received spiritual peace and strength to encourage and help me. Friends, Saints, and relatives have been kinder than I thought they could be. The *Herald* I enjoy each week was a Christmas gift which has lasted throughout the whole four years I have been here.

Several of the church officials and missionaries have added to my happiness by coming with local Saints to see me when they had an opportunity.

EVELINE HUGHES.

ONTARIO, CANADA, Sanatorium, Weston.

### Isolated Pair Write Their Desires and Blessings

Wife and I were baptized into the church last August by Elder Mettlin at Hutchinson, Kansas, and have been isolated most of the time since. There is only one other family of Saints living near us of whom we know. We would like any priesthood members or others of the Saints passing through this section, to look us up and visit with us. We get hungry for the company of our brothers and sisters of the faith. We live two miles south of the Round-top Schoolhouse.

EARL TYSON.

I should like to tell of the healing of our little four-year-old son. Last June he was very ill. The doctors did not know what the disease was. In the latter part of July we took him to Hutchinson, Kansas, and Elder Mettlin administered to him on Saturday. Sunday he was much better, so we took him to church and Elders Mettlin and Madden administered to him again. Soon the soreness and swelling left him, and today the child is in perfect health. Indeed we are grateful to God for his goodness.

Brothers and sisters, pray for my parents that they may be led to accept the gospel.

MRS. EARL TYSON.

MOUNTAINAIR, NEW MEXICO, Route 1.

### Preparing for Zion

Conditions here in Winnipeg keep the Saints mindful of the need for the redemption of Zion, and we are looking to it soon. But we realize that it would be a shame to dump ourselves at the Bishop's feet like an army of untrained, raw soldiers, and expect the church to prepare us at the last moment when we have wasted years of good time that might have been used in preparing ourselves for the task. Trained men and women are in demand everywhere, but "green hands" are simply not wanted, and I doubt if there will be many who do not prepare themselves for the building of God's city, that will be permitted to see it.

At any rate, we feel that the proper thing for us to do here is to prepare for Zion, to learn to work together, and to learn to love and to work for God. We feel if we can accomplish that, that we shall have something worth while to offer when we come up to Zion. This spring the branch secured an acre of ground and made a garden for the church. Even this small project represents hours of labor for each member of the branch, and there were many difficulties to be overcome. It took faith to plant seeds in the earth that was so dry and dusty, and besides we had only a few cents to lose in actual cash. But spiritually we had everything to gain, and so we went ahead. No sooner had we finished the planting than there came up a three-day rain! Now our garden stuff is up, and even if we don't get a big price for it this fall, think how many needy people we can help next winter. Next year and probably this winter, too, Winnipeg Saints will be trying to discover even a larger project to set their hearts on.

V. H. FISHER.

WINNIPEG, MANITOBA.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Is Egyptian knowledge shown in the remains of ancient America?*

Archæologists differ considerably as to the sources of knowledge shown in aboriginal American remains. Certain features have suggested to some writers that prehistoric American peoples may have had contact with Egypt ages ago, but others have not been inclined to concur in this

opinion. One who is not an expert in such matters is liable to form untenable conclusions, particularly when superficial indications are relied on, hence the question can hardly be decided in the affirmative without careful scrutiny of objections urged, if we are to deal with it from a scientific viewpoint. From a neutral basis it does not seem unlikely that these ancients may have had Egyptian contacts before coming here.

Nadillac's *Prehistoric America* notes "singular resemblance" to the temples and palaces of Egypt "in some particulars," and that "certain characteristics" of the architecture recalls that of Egypt. Jones' *History of Ancient America* is more bold, and says "Egypt claims at once the general character of the architecture," but this is not admitted by most authorities on the subject. Perhaps the moderate way to conclude would be that while there is nothing conclusive to show this, yet enough exists to suggest Egyptian contact at some remote time. Some have noted that the inscriptions of America in some instances contain characters similar to some found in ancient Egypt. This would agree with the *Book of Mormon* claim that they used a reconstructed system known among them as "reformed Egyptian."

*Who are those that shall obtain celestial glory?*

In a revelation given to the church in 1832 those who are to have celestial glory are described, in part, as follows:

"They are they who received the testimony of Jesus, and

believed on his name, and were baptized after the manner of his burial, . . . that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, . . . these are they who shall have part in the first resurrection; . . . these are they who are just men made perfect through Jesus the mediator of the new covenant."—*Doctrine and Covenants* 76: 5.

This seems to clearly indicate that celestial glory is for those who receive the gospel and keep the commandments and overcome. Some have supposed that those who do not receive the gospel in this life but afterward receive it shall have celestial glory, but I do not find any proof that one who hears the gospel in this life can neglect to obey it and yet obtain celestial glory hereafter. The same revelation refers to terrestrial glory when it says:

"Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are the honorable men of the earth, who were blinded by the craftiness of men";—*Ibid.*, 76: 6.

The reason why some do not receive the gospel in this life is a matter between them and God, of which we are incompetent to fully judge at present. Some have concluded that they are of those who in their preexistent state did not measure up to the requirements that others did, but of course this is speculation. There is meaning in the words of Jesus: "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." Also Paul says: "now is the day of salvation." The heart of faith and love will obey the gospel when that time comes to him.

*Should one in giving testimony boast of his former wickedness?*

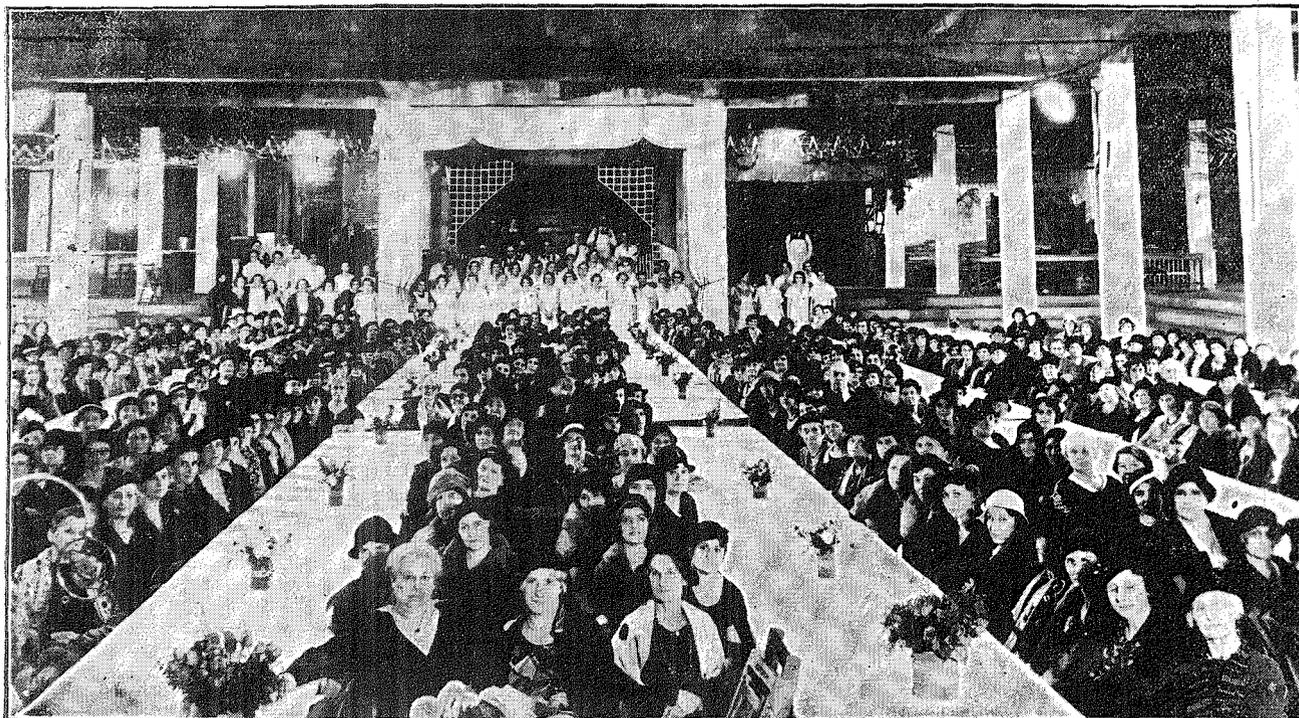
Wickedness is a thing to be ashamed of, and one who is repentant will not seek to exploit his past evil deeds. However, on repentance it is proper that he should make confession in a proper place and proper time, seeking forgiveness. After this true repentance he should leave his past behind him and think of holy life.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### The Banquet Which Marked the Close of a Year of Sacrifice



The banquet which marked the end of a year's work and sacrifice by the women in Zion during which time they raised a sum of more than seventy-six hundred dollars for the church. Approximately five hundred women sat down to this delightful repast served by the Laurel Club in the basement of the Auditorium. The meal was followed by a program of music and by addresses by President F. M. Smith and Bishop G. L. DeLapp.

Responding to the appeal of the Presiding Bishopric in October, 1932, that the women of the church accept the re-

sponsibility of sharing the load of its financial obligations, Independence women recruited their forces and undertook to raise the amount named as their quota, \$6,000.

By personal sacrifice and with donations from time to time from clubs, societies and sales, the women in seven and one-half months raised \$6,052.14. After an interim of two weeks, they again rallied their forces at the suggestion of the local bishop, J. S. Kelley, and by the same method raised \$1,562.58 to apply on various church budgets in Zion. This was completed in four and one-half months and rounded out a year's work.

### Missionary Busy in Indiana A Profitable Season Since General Conference

I arrived in Indianapolis, May 10, and held services there during the week. The scattered condition of the Saints in this city makes a continuous meeting very hard to carry on, and especially as the working conditions are so bad for many. We were able to hold seven preaching services, along with other meetings. The many other activities carried on by the branch, under the direction of the untiring and wise direction of Pastor A. W. Gage and his two assisting elders, give them plenty to do.

From Indianapolis, May 21, I went to

Anderson, where we have a very active group of about thirteen Saints. I was able to hold five preaching services at a home. Priest Glenn Tice, lately ordained, is doing a nice piece of work for this group, having regular preaching on Sundays and church school. These services are held at the home of Brother and Sister E. P. Frandson, who welcome the meetings. I visited Centerton May 26, and with the help of Priest A. G. Bennett, who used his auto freely, was able to take meetings to different homes.

I was called to Washington for a funeral June 3. We began meeting there in the new cottage church, seven miles north of Washington, where a few Saints and some friends were able to erect a

building thirty-four by twenty-six feet. The meetings continued over three Sundays, and June 17, four young married folks were baptized. Sunday, June 24, two more asked for baptism, making an addition of six members to the group.

The young converts at Washington have laid aside card playing, and say that cards do not look good to them now that they see the light of the gospel.

June 17 and 24, a basket dinner was enjoyed by all, in the front yard of Mr. and Mrs. J. D. Harbstreit. A church school was organized, which held its first session July 1, with J. D. Harbstreit, junior, as superintendent. His brother, Z. M. Harbstreit was called to the office of elder, and will be ordained soon. Some

## Briefs

### After Forty Years

Forty years ago June 30, Saturday, Elder Wilbur Paul, of Independence, pastor of Sugar Creek Mission, was baptized at a district conference at South Boardman, Michigan, by Elder F. C. Smith. He was confirmed Sunday, the following day.

Last Sunday, forty years to a day, Brother Paul was assisted in the pulpit at Sugar Creek by the veteran minister who baptized him. Brother F. C. Smith is known to many in the church for his missionary spirit and fervor.

### Needs Our Prayers

Sister Myrtle Yates, of Lansing, Michigan, asks the Saints to remember in prayer her daughter, Mrs. Thelma Brooks, that a growth which resembles a tumor cancer may be removed.

### Shortcut to Happiness

"A shortcut to happiness for oneself is to serve as a channel of the happiness of others."

### Breckenridge Women Are Enterprising Group

The women's department has just bought new seats for the mission hall at Breckenridge, raising the money in a variety of ways. An ice cream booth erected on a busy corner during the recent two-day celebration brought in a substantial sum. They are now raising funds to purchase Saints' Hymnals.

### Eleven Baptized at Sarnia, Ontario

Eleven children were baptized at Sarnia on Children's Day, Elder E. Stanley Phillips officiating. They were confirmed the following Sunday by Elder E. Stanley Phillips and Elder James W. Phillips.

### Worry

Worry is a purely Western product, the outgrowth of our materialism, our eager striving after place and position, power and wealth, our determination to be housed, clothed, and jeweled as well as our neighbors, and a little better if possible; in fact, it comes from our failure to know that life is spiritual not material; that all these outward things are the mere "passing show," the tinsel, the gawds, the tissue-paper, the blue and red lights of the theater, the painted scenery, the mock heroes and heroines of the stage, rather than the real settings of the real life of real men and women.—George Wharton James in "Quit Your Worrying!"

twenty-five years ago, there was a branch here, but the elders and many of the members moved away, and so for over twenty years, no services were held in the neighborhood. Old Grandma and Grandpa Harbstreit were members, and while their four sons are nonmembers, the second generation is accepting the work.

Monday, June 25, I came here to Terre Haute, Indiana, where we have a few members, Sister Ann Tempist, a long-time member of the church, and now quite old, and Sister Viola Williamson, and her eight children. Six of them are members, the youngest boy, Melvin N. was just baptized yesterday, and the two youngest girls are not old enough to obey. I hold the meetings on the lawn of Sister's Williamson's home, using the porch to preach from. Brother Jake Williamson died a little over two years ago, and Sister Williamson has her hands full.

I feel that I have had a very busy and profitable time since the General Conference.

J. O. DUTTON.

### Wilber, Nebraska Eight Recently Baptized at This Historic Place

Children's Day was observed Sunday, June 17, at Wilber, Nebraska, with a program given at the eleven o'clock hour, sponsored by Sisters Gertie White, Mabel Oyler and Gladys Savage. The children did their parts well, and many feel that the work in Wilber will not fail for want of helpers in the future.

A basket dinner was arranged and served at noon, in Brother Walter Broliar's grove on the banks of the Big Blue River. Equipment is installed there for picnic purposes by the Rotary Club, and the Saints enjoyed themselves in recreation immediately following lunch.

At two-thirty an impressive baptism service took place. Eight souls were conducted into the kingdom, two adults and six young people of Wilber Sunday school. Elder Samuel Broliar, who has been president of Wilbur Branch for a number of years, and Elder O. L. D'Arcy, president of the Southern Nebraska District, officiated.

The confirmation service was held on the banks of the river following the baptismal ceremony, with a marked degree of the Spirit present to bless the occasion. The new candidates are as follows: Mrs. Lillian Franta, Mrs. Rossella Alberts, Leroy Alberts, Donald W. Savage, Shirley Rose Savage, Betty Marie Oyler, Leon Anthony, and Betty Anthony.

Members of this congregation have been working on improvements on their church building, and when it is completed, it will be in a splendid condition. They cordially invite any of the priesthood passing through to stop and visit them. This church was built forty-six years ago, and many of the old-time missionaries have stood behind its sacred

pulpit. Brother Broliar says in all those years there are not over twenty services that he missed.

The restored gospel was first preached at Wilber, by Elder R. J. Anthony, an old-time missionary, well known to the church in the late seventies and early eighties. Wilber, Nebraska, was the home of Elder Charles H. Porter for many years, and he was a faithful missionary in this district for twenty-four years; it was also the home of Brother and Sister Christy, when they first came into the church. The first public discussion was held between E. L. Kelley and Clark Braden in the courthouse in the early eighties.

An all-day meeting was held June 10, in a grove on the farm of Sister George Everett, Near Union, Nebraska. Saints were present from De Witt, Auburn, Plattsmouth, Union, and Nebraska City. Apostle Roy S. Budd, missionary in charge of this district, and Elder O. L. D'Arcy had charge of the meetings. Apostle Budd spoke at the eleven o'clock hour and again in the afternoon to an attentive group of Saints and friends. These meetings are being held quite frequently throughout Southern Nebraska District during the summer months. Much good is being accomplished.

### Wellsburg, West Virginia

#### Branch Moves Forward

A commendable activity on the part of the majority of Wellsburg Branch is moving the work onward and increasing their number. Regular visiting by priests of the branch has, during recent months, increased church attendance and given new spiritual life to the members. I. J. McVay and R. E. Rodgers have been quite active in this line of work, although Brother McVay has been working at Warren, Ohio, for sometime, which prevents him from giving regular attention to branch work here. The church school is doing nicely under the superintendency of Brother John Treibert.

On June 17, three young men were baptized by Brother R. E. Rodgers, and confirmed by O. J. Tary and Willard Allen. Brother Allen has been faithful as branch president almost the entire time since the branch was organized. On June 19 Sister Helen Allen was married to Mr. Kenneth Phillips. The bride recently graduated from the Wellsburg high school. The bridegroom holds a position with the Weirton Steel Company. The wedding ceremony was in the church, and was witnessed by a large assembly of friends. The rostrum was tastefully decorated with flowers, making an appropriate setting for the occasion. The bride was attended by her cousin Miss McMahan and the bridegroom by Clarence Allen, brother of the bride. O. J. Tary was the officiating minister. The young couple have the good wishes of a host of friends.

## Los Angeles, California

### Central Church

One of the busiest days here during the very active month of May, was Sunday, May 13. At the morning service, which was a district meeting, Brother Frank Van Fleet was ordained to the office of Patriarch, under the hands of Apostle J. W. Rushton. It was an impressive sacrament, and all who witnessed it were moved.

In the afternoon, a Mother's Day tea was given for mothers and daughters by the Mizpah girls. A musical program was given, after which tea was served to about eighty.

Los Angeles members have been happy to welcome numerous visitors, including Elder and Sister Arthur Ferrett, Brother and Sister Colin Ferret, George Mesley and Garland Tickemyer. Apostle M. A. McConley is to pay them a short visit soon. All of these people have contributed to the welfare of local services. They were especially happy to have the opportunity of hearing Brother Colin Ferrett and his wife in a Sunday evening concert of vocal numbers and piano solos.

The local choir presented a Sunday evening concert on May 28. The program was given in costume, and was patterned after an old-fashioned song fest. Many old-time hymn favorites were used and the program seemed to make a hit with the congregation. The choir is at present working on some Negro spirituals to be given as a special group on a coming Sunday evening.

We have lost two members of long standing in this branch, just lately. Sister Barbara Klein passed away after a short illness, on June 11. Brother Charles Crayne succumbed in Kansas City on June 14, shortly after going there for treatment. Sister Mabel Crayne made a hurried trip East for the funeral services.

The young people's division have been particularly active now that school is out. They joined the young people of the district in an all-day outing to Lake Arrowhead on Memorial Day, in which over one hundred and twenty-five participated. They have been publishing a mimeographed paper, three issues of which have appeared and been mailed to the entire membership. It is a fine little paper and has created such a favorable reaction that it is expected to continue the good work, with bi-weekly issues.

They have been serving Sunday night suppers at the church for the past several weeks. The suppers are attracting considerable patronage, and they create further opportunity for fellowship.

At present, the young people are hard at work on three one-act plays which are to be presented at the church on the evening of June 29.

The Children's Day program was presented on Sunday morning, June 17, under the direction of Sister D. B. Sorden, supervisor of religious education,

and Sister Mayme McFarlin, children's supervisor. The service was beautifully arranged and aimed to show the teachings of the church in regard to children. During the course of the service, three babies were blessed and two young boys baptized.

Including four baptisms of members at Lennox Mission, they have had a total of nine in the last few weeks.

The Sunday School Class of Brother Lewis Shippey, which is the young adult group, held a unique and enjoyable party at the church on June 12. The party took the form of a cruise to South American waters; deck games were played and when they landed, they were given a lecture about the country.

Southern California district reunion has been postponed from its July date to August 17 to 26 at the same place, Huntington Beach. This action seemed advisable in view of the epidemic of infantile paralysis in this section. So far the Saints have escaped. Pastor D. B. Sorden is quarantined from his home at present, as his daughter, Marilyn, is suffering with scarlet fever.

The local chapter of the Graceland Alumni Association sponsored a banquet at the church on June 10, in honor of the three students who returned from Lamoni this year, Harmon Crum, Valaria Crum, and Warren Mackaye. They each spoke to the assembly about their experiences at the college. Graceland songs were sung and it seemed that a real Graceland spirit was felt by this group so far away from their Alma Mater.

## Saint Marys, Ohio

### All-day Meeting a Help to These Saints

An all-day meeting was held June 17, with Saints from Lima, Bradner, Toledo, and Uniopolis in attendance. In keeping with the spirit of Children's Day, two children of Brother and Sister Albert Preters were baptized, Junior and Cecil. Little Marvelee Felver was blessed under the hands of Gomer T. Griffiths, and the confirmation of the candidates was cared for by Elders Walter Weirbaugh, of Bradner, Gomer T. Griffiths, of Uniopolis, and J. M. Bartley, of Saint Marys.

Robert A. Galusha was ordained to the office of elder, and Philip Johnston, to the office of priest during the afternoon service. Elders who were present were R. F. Slye and W. Weirbaugh, of Bradner, Albert Preter, of Defiance, Chancy Cortrell, of Lima, Gomer T. Griffiths, of Uniopolis, and others of the Aaronic order. Special music was furnished by Enid and Evelyn Johnson and also by Sister Smith, district chorister.

Elder Slye preached at the eleven o'clock service, delivering a fine sermon. In the afternoon, Patriarch Gomer T. Griffiths preached, presenting a special message to the priesthood.

The evening was given over to the children, who gave a most enjoyable program.

## Briefs

### Southern New England Centers Interest in Onset

With the coming of summer months local branch activities throughout Southern New England District are transferred to beautiful Onset reunion grounds. And the major part of these activities will not be resumed in the branches until September.

The Onset reunion is scheduled for July 28 to August 12.

### Sheer Treason

"... For since a little self-control, since a clean and elementary diet, pure water, openness of the body to sun and air, a share of honest work, and some degree of mental peace and largesse, are the simple conditions of health, and are or ought to be, accessible to everybody—

"To neglect these is sheer treason."  
—Toward Democracy, by Edward Carpenter.

### Desires All to Pray

Sister William E. Diggle, of Weston, Iowa, seeks the prayers of the Saints in behalf of her daughter Mrs. Edna O'Neill, of Chicago, that she may be healed of arthritis.

### My Place

"It isn't a question of how big is my income. The question is—have I found my place, and having submitted to the fact that it is my place, be it humble or great, am I making my best contribution to society?"—Doctor William H. Mansfield.

### Webb City Celebrates Fifty-sixth Branch Anniversary

Webb City, Missouri, Saints celebrated on July 17, the fifty-sixth anniversary of their branch. Apostle F. Henry Edwards and District President Amos T. Higdon were there to help carry through a fine day's program.

Sister Florinda Bradford, the only charter member of the branch present at the celebration, gave an interesting talk along with other older members who related interesting experiences of early history.

### Things That Wreck

Lives are wrecked, brains shattered, happiness destroyed by this monstrous evil (worry), and many a man and woman fastens it upon himself, herself, through indulging in anxious thoughts, or by yielding to that equal devil-dragon of self-pity.—George Wharton James in "Quit Your Worrying!"

## Saskatoon, Saskatchewan

### Say Farewell to Brother and Sister Ward L. Christy

Approximately one hundred and twenty-five Saints gathered at Saskatoon, Sunday, May 27, for the farewell services for Brother and Sister Ward L. Christy, who have since left for their mission in Utah. Brother Christy preached at the eleven o'clock hour to a capacity audience, after which the photographer took a picture of the entire group. The Saints were then conveyed by auto to Buena Vista Park, where a feast was spread on the grass under the maples. It was a delightfully cool spot and the restful quiet added to the pleasure of the day.

Following the picnic lunch a program was enjoyed. After readings and musical numbers, Brother Henry Peidt, Saskatoon branch president, spoke of the work and sacrifice of Brother Christy during the years he had labored in this community, to which Brother Christy feelingly replied, expressing his regret in leaving. Brother Frank Peidt voiced his appreciation of the influence which Sister Christy had exerted over his life, and spoke of her zeal and enthusiasm in the gospel work. Sister Christy, in her reply, dwelt on the happy associations which she has enjoyed during her sojourn in this mission.

Saints were crowded into cars, following the program, and were driven to the river's edge, where Mrs. Boland, Mrs. Evelyn Bryce, and Jimmie Cunningham were baptized into the kingdom of God by Brother Christy. They were confirmed under the hands of Elders Christy and Diggle preceding the evening service.

A large congregation was present to hear Brother Christy's farewell sermon. By special request he and Sister Christy sang "The Old Rugged Cross," and the

choir contributed "Loving Good Night." The service closed with the singing of "God Be With You Till We Meet Again."

Because of the Saskatchewan plebiscite on "beer by the glass," a special temperance service was arranged for Sunday evening, June 10. Brother Arthur Gendron, the speaker, preached on the evils of intemperance, stressing the pitfalls which beset youth. A duet, "Don't Step There," was sung by Paul Cruce and Marvin Diggle. Ray Anderson and Frank Ward followed with readings. Violet Cruce then told a temperance story, and little Barbara Reid sang a solo, "The Drunkard's Child." Other music for the service was furnished by the choir.

Children's Day in Saskatoon, was held Sunday, June 17. The church was beautifully decorated with June roses and other flowers. The children, who occupied the platform, sang "Child of Galilee." Earl Cruce recited the Scripture lesson, Matthew 18: 1-6, and Sister Ethel Cruce, superintendent of the children's department, gave a talk on the significance of Children's Day. The program consisted of musical selections, readings, and drills. Certificates were presented to each little one by Sister Few.

On the second Sunday in June, the young people planned a sunrise prayer service. They met at the church, but because of the inclemency of the weather were obliged to meet in the home of Brother and Sister Peidt. Following the service they enjoyed a breakfast of oranges, wieners and buns. Last month the young people hiked several miles to the river, and after playing games built a fire and cooked a scrumptuous meal.

Do not fear to do or dare,  
If you want a field of labor,  
You can find it anywhere.

—Selected.

## Fort Collins, Colorado

### Outstanding Children's Day

Children's Day was observed June 10, and was one long to be remembered. The Spirit of the Master was present to a marked degree. Mrs. T. S. Moore, supervisor of the children's department, and Mrs. M. P. Tilton, planned the day's program.

The church school assembled at 10 a. m. The children were seated on the beautifully decorated platform, and took part in the exercises of the hour, which included the blessing of four children, Donald Gordon and Dorothy Marie, son and daughter of Mr. and Mrs. Donald Hanawalt, under the hands of Elder K. G. Broliar, and Edgar B., son of Mr. and Mrs. William Seaworth and William Loven, son of Mr. and Mrs. M. C. Broliar, were blessed by Elder Fred M. Shumate.

Immediately following, the congregation drove six miles to Bingham Hill where the ordinance of baptism took place. The following were baptized by Elder K. G. Broliar: Maynard Boyd and Barbara, son and daughter of Mr. and Mrs. M. C. Broliar; Lucy Jane, daughter of Mr. and Mrs. Earl Temple, and Betty Grace, daughter of Mr. and Mrs. K. G. Broliar. Dorothy Elaine, daughter of Mrs. Gladys Bell and Letha Elaine, were baptized by Letha's father, C. C. Cable, priest of the branch.

Immediately following the basket dinner, the confirmation service was held, Elders K. G. Broliar and Fred M. Shumate officiating.

Five of the candidates baptized, and two of those who were blessed were grandchildren of the late William Broliar, who lived at Lamoni about thirty years ago and will be remembered by many who lived there at that time. Still another item of interest, Betty Grace



and Letha Elaine each complete their respective family's membership in the church.

Apostle M. A. McConley visited the branch early in May, and inspired the Saints with one of his characteristically good sermons and cheered them with his fireside talks.

This congregation is happy that Glaude A. Smith was sent back to Eastern Colorado District. He was at Fort Collins a few weeks ago and preached two inspiring sermons.

The attendance at church services is increasing. The women of the branch have class work in the form of discussions of articles selected from current *Heralds*.

The prayer meetings are quite well attended. Regular rehearsals of music are held under the direction of Miss Lois Cable.

## Holden Stake

### Priesthood Ranks Augmented by Ordinations of Young Men

A most impressive ordination service took place Sunday evening, July 1, at Knobnoster, Missouri. Before the ordinations, President F. M. McDowell, Elders Amos E. Allen and J. A. Thomas, of the stake presidency, and Earl Higdon, director of religious education and a member of the stake bishopric, met at the country schoolhouse, south of Knobnoster, with the five young men to be ordained, and were served supper by Miss Burdine Raschke and Miss Jewell Johnson. Several talks were made, and the group was dismissed by prayer.

In the evening, the men of the priesthood marched into the church and up to the platform, while the congregation sang the hymn, "God Send Us Men." After the invocation by C. F. Scarcliff, a member of the stake bishopric, a reading by Earl Higdon about the restoration of the priesthood, and the singing of "Savior Teach Us," by a quartet of Holden girls, Brother McDowell delivered the charge to the congregation and the candidates. Following this the congregation sang, "Rise Up, O Men of God," to which the priesthood sang a response. J. A. Thomas offered the prayer of dedication, and Robert Kittenger, of Holden, sang, "Behold, Thy Servants, Lord."

T. J. Smith, of Blue Springs, was ordained to the office of high priest, by President F. M. McDowell. Clyde Johnson, of Warrensburg, Robert Thistlethwaite, of Sedalia, and Max Constance, of Warrensburg, were ordained to the office of Aaronic priest. Ordinations were by Amos E. Allen, J. A. Thomas, and J. A. Koehler. Elmer Moody, of Holden, and Charles Johnson, of Warrensburg, were ordained to the office of deacon, by C. F. Scarcliff and Earl T. Higdon. The ages of the men ordained are all between twenty-one and twenty-five.

Brother McDowell then presented

*Priesthood Manuals* to the men, following which the congregation sang, "O Master Workman of the Race." The benediction was by J. A. Koehler.

## News From Norway

### Two-day Meeting at Porsgrunn, Norway

Our annual Whitsundtide two-day meeting was held this year at Porsgrunn, Norway, May 20 and 21, and I am glad to report that it was one of the most spiritual that we have ever held in this mission. We were pleased with the attendance of visiting Saints and friends from Oslo, Kragerø, Arendal, Grimstad, Larvik, and Stathelle. Several of these members are isolated and do not have the privilege of attending regular meetings of the church, so it was quite an encouragement to them to meet with us on these two days.

Four meetings were held each day, the first being a baptismal service at nine o'clock Sunday morning, when a married lady, thirty-six years old, united with the church. She is the oldest daughter of Brother Nilsen, of Kragerø. He has nine children and six of them are now members of the church. God revealed to him, some years ago, that the time would come when all of his children would be members of the church. They are coming one after the other.

Sacrament service held at ten-thirty was a real Pentecost for us. The good Spirit was present from the singing of the opening song until the close of the meeting. The sister who had been baptized was confirmed at this meeting, and a young brother was ordained to the office of priest. The Saints will not soon forget the blessings enjoyed at this service.

At four o'clock in the afternoon, I preached the opening sermon of the two days. In the evening at eight o'clock, Brother Nilsen, of Kragerø, preached a good sermon. The four meetings on Monday were a priesthood hour at nine o'clock' preaching by two of our young brothers of the Aaronic priesthood at ten-thirty, a lecture by Sister Ruch on behalf of women's work in the church, at four o'clock, and then a sermon by the writer at eight o'clock in the evening. All of the speakers were blessed in their efforts and the Saints were encouraged and strengthened. Much special music and singing was enjoyed. We had a little orchestra consisting of two guitars, two harps, and a piano. Sister Ruch and some of the Porsgrunn sisters sang several special numbers at the various meetings. A pleasant and profitable two days were spent together.

### Open Air Meetings in Oslo

We have this year, again, obtained the privilege of the use of one of the city parks on Saturday evenings for open air meetings. This is a wonderful privilege for us to get our message before a num-

ber of people who otherwise might never hear it.

Each Saturday night that the weather permits, Sister Ruch and I, accompanied by a number of Saints assemble in the bandstand and with our little folding organ as music we have a song service and then one of the local brothers makes a few introductory remarks after which I make the main address of the evening.

In April of this year I baptized a lady who heard our message first during our open air meetings last summer. She discovered that we had more of the gospel than she had received before, and she continued to attend our meetings all winter and was baptized this spring. She seems to be a sincere spiritual woman and will no doubt be a good member. We trust that also this year, at least one honest soul may hear the voice of the Good Shepherd and follow him.

At the recent General Conference, the appointing powers saw fit to reappoint us to this mission for another conference period. While this was more or less of a disappointment to us after our spending so many years in this mission, still we want to be of service wherever God and the church want us to labor. So we ask an interest in the prayers of the Saints in all the world that this conference period may be the most fruitful and profitable time we have spent in Scandinavia. V. D. RUCH.

## Ridgetown, Ontario

### Celebrate Fifty Years as a Branch

Ridgetown Saints celebrated the fiftieth anniversary of the formation of their branch Sunday, June 3. Branches from all over Chatham District were represented, and special speakers for the day were Bishop John C. Dent, Elder John Shields, and Elder D. J. Williams. Elder Williams for four and a half years has been president of Chatham District, and Ridgetown Saints greatly regret that he is leaving, but they wish him further success in his new field.

Special numbers by the choir under the leadership of Brother Lavern Perritt, were greatly appreciated. At the morning service Sister Ethel St. John was heard in a pleasing solo. At the afternoon service the male quartet consisting of Brothers Lavern, Arthur, and Clarence Perritt and Tom Newman, was heard, and in the evening a duet by Sister Dora Perritt and Tom Newman, was enjoyed by a large congregation.

The early morning prayer and sacrament service was in charge of Elder Shields assisted by the pastor, Elder George Perritt, and Brother Thorpe, of Chatham.

On the evening of June 4, Bothwell Saints presented a splendid program in the Ridgetown Church, and a large attendance was recorded. Lunch was served.

The prayers of the Saints are requested for Brother George Crouchman who is seriously ill in the hospital.

## Independence

Approximately four hundred singers of the Harvest Festival Chorus met at the Stone Church Sunday afternoon for the first general rehearsal of Harvest Festival music, Paul N. Craig directing. Though the day was warm, the singers spent two hours practicing the program of music which will entertain guests of the 1934 Harvest Home Festival the afternoon of October 7. Seven hundred are enrolled in the chorus this year, and many singers from neighboring cities and towns were present Sunday. The next general rehearsal of this choir will be held early in September. In the meantime local choirs are giving weekly attention to festival numbers.

President Elbert A. Smith delivered the fourth sermon of his series at the Campus, Sunday evening, using for his theme, "Faith." He informed the Saints that a most wonderful sermon could be found in the four words of Christ, "Have Faith in God."

The unusually large congregation gave close attention to Brother Smith's discourse. Guests for the evening were the Liberty Street congregation, and Pastor John R. Lentell, of that district, assisted in the stand. A special solo was sung by Mrs. Nina G. Smith.

The quarterly conference in Independence, which assembled at the Stone Church the evening of July 2, approved without a dissenting vote, four names submitted for ordination by the pastors and supervisors of the city. The candidates and their offices are Shankland S. Arnson, elder; C. G. Closson, elder; Odess Athey, priest, and Ammon Badder, deacon.

A mammoth crowd participated in the old-fashioned July 4 celebration at the Campus sponsored by the women's department. Though the day was intensely hot, many were present to enjoy the features of entertainment throughout the daylight and evening hours—two baseball games, races, contests, picnic meals, a speech in the evening by the Reverend Earl A. Blackman, the movie, and fireworks.

### Stone Church

"Zion in Prospect," was the theme of a stirring and thought-provoking sermon by Elder J. A. Koehler Sunday morning. Music for the morning service was by the Stone Church Choir, Paul N. Craig directing, Robert Miller at the organ. Mrs. Pauline Arnson and Albert Brackenbury sang solo parts in one of the anthems.

Many Stone Church singers were present at the rehearsal of the Harvest Festival Chorus at three-thirty in the afternoon.

The young women's club of Group 18 entertained about ninety of their friends the evening of June 26, with a fellowship supper on the lawn of the S. A. Johnson home in Independence. Following a plate lunch, an attractive program of musical

numbers, readings, and humorous plays was enjoyed. Miss Gladys Elliott is president of the club.

This event was the concluding feature of a two-week series of evening services and missionary sermons by Elder A. M. Chase conducted on the lawn. The average attendance at these out-door services mounted to more than one hundred and thirty. Each night the sermon was preceded by a half hour of music in charge of Brother Chase's daughter, Sister Alice M. Burgess.

During the summer months out-door missionary services on week nights are popular in this and in other districts. Among the speakers are Elders A. M. Chase, J. W. A. Bailey, Ammon White, R. D. Weaver, and others.

### Second Church

The speaker Sunday morning to adults and to children at the eleven o'clock hour, was Pastor William Inman, and his theme was "Our Church Associations and Privileges." At this hour the junior church came upstairs and met with the adult congregation. The choir sang the hymn, "Holy, Holy, Holy."

Pastor Inman is in charge of the sacrament hour July 1, and W. A. Whiting gave the oblation talk. Patriarch T. C. Kelley delivered the communion talk, and after a season of meditation and prayer, special prayer was offered by Elder Caleb Blodgett. Earl Audet led the congregational singing.

### Walnut Park Church

About twenty members of the Swastika Class of the church school went early Sunday morning to Adair Park, where they cooked their breakfast and held their class session following. Fred Horn is teacher of this class.

A special number following the class period of the school at the church was "The Church in the Wildwood," by a male quartet composed of Erwin Moorman, Arlon Chapman, Clairice Closson, and Kenneth Morford.

Pastor Frank McDonald was the speaker at eleven o'clock Sunday morning, reading a Scripture lesson from the thirteenth chapter of Numbers regarding the choosing of the spies that went forth into the land of Canaan and the report which they brought back, and taking his text from James: "I will show thee my faith by my works." He called upon the Saints to have the faith to "go forward and possess the land."

The junior service, in charge of Elder Welton Wood, heard a story by Sister Arthur Koehler. Violet Chase led the singing for the children.

### Gudgell Park Church

The regular sacrament service was held June 3, with a large congregation present. In the evening, the last religious and preaching service prior to the Sunday evening Campus services, were held.

Elder George Jenkins was the speaker, June 19, using for his text, "I Will Build My Church."

The Children's Day exercises were delayed until June 17, when the eleven o'clock hour was used by the children in charge of Sister Margeret Myers.

Elder John H. Miller, of Second Church congregation, was the morning speaker June 25. In the afternoon, a baptismal service was held by this congregation at Walnut Park Church. Brother Alvin Wilburn and his little step son, Everette Stone, were baptized by Pastor Walter Chapman.

### Enoch Hill Church

Enoch Hill was well represented at the quarterly conference in Independence Monday night, July 2.

Last Thursday afternoon the women held their usual study class, and on Thursday night the weekly prayer meeting was held since Wednesday was July 4, a holiday.

On Sunday the priesthood met with the rest of the congregation at the early morning prayer service, and all attending felt richly repaid.

The intermediate girls, taught by Sister Dorothy Harter, furnished the program for the worship period at the church school. Helen Larson gave a talk; Jean Thomas played a solo, and Frances Constance told a story.

"You Can Depend On Me," is the name the older young people, a group of almost forty individuals, have chosen for their class which is taught by Elder Chester Constance. They chose Clarence Petre, president of the class; E. H. McKean, vice president; Sister Florence Tanner, secretary, and Sister Dorothy Smith, treasurer.

Pastor John F. Sheehy was the speaker at the eleven o'clock service Sunday. For a text he used the question, "Will a Man Rob God?" Alice Constance and Jean Thomas sang, "Have You Seen the Vision?" and the choir sang, "The Captain Is Calling."

The Saints and their friends and neighbors meet on the church lawn each Sunday evening at seven o'clock and go to the Campus in a body.

### Spring Branch Church

All Sunday morning services were well attended. At the close of the Sunday school lesson period, Sister Jalmer Nelson gave an interesting review of Paul's life. Elder Morris Jacobsen, pastor, had charge of the preaching service. The choir sang as a response, "Hear My Cry." They also sang the anthem, "He That Dwelleth in the Secret Place." Elder Robert Fish was the speaker.

Boy Scout Troop 222, Leonard E. Roberts, scoutmaster, had a father and son overnight camp at Butcher's Lake. After an interesting ceremony around the Council Fire, Elder Morris Jacobsen was named chaplain of the troop and presented a Boy Scout chaplain pin.

## Windsor, Ontario

### Five Are Baptized

Sunday, June 17, was Children's Day in this branch. There were five candidates baptized in the font, surrounded by baskets of flowers. The baptism and confirmation choruses were sung by six young people, from thirteen to sixteen years of age, and a short pageant was presented by the boys and girls. "Along the Life Way."

This was the first time this ordinance had been administered by Elder William Garnier, who baptized the candidates, and by Elder Earl V. Hill, who took part in the confirmations. They were both highly commended upon the fine way in which they performed their duty. Others assisting in the confirmations were Elder L. D. Campbell, Bishop J. C. Dent, Elder James Winegarden, and Elder R. J. Shute.

J. C. Dent, district bishop, and Elder James Winegarden, of London, gave timely advice in their remarks to the Saints and to the candidates regarding their responsibilities.

The faithful service of the orchestra and the whole-hearted cooperation of the children, parents, priesthood, and officers made possible this enjoyable day.

## West Branch, Michigan

### Cooperation the Watchword Here

These Saints have cooperated heartily with each other and one of the results is the appearance in the new church building, which is well on the way to completion. Having held meetings in a private home for the past five years, this group of loyal Saints is looking forward to enjoying the added privileges the church will afford.

The average attendance for this branch is about twenty, and in the past year \$109.34 have been reported as tithing and offerings. The church building is also free from debt.

Mother's Day was observed May 13, with an all-day meeting, there being sacrament, prayer services, a program, and discourses from Matthew Umphrey, Nate Carrick, and George Bailey, guest speakers.

Children's Day, June 10, was observed with three baptisms, and an interesting program. Those baptized were James Wiltse, Dean Atherton, and Helen Jane Valley. After the confirmation service Elder Umphrey occupied as guest speaker.

The women's department meets every two weeks and is studying the *Book of Mormon*.

This congregation regrets the departure of Elder Hubert Case. He will be greatly missed by West Branch Saints.

Prayers are requested for Sister Fannie Hyslop, who is suffering with sciatic trouble, and for Sister Libbie Twining, who is suffering from a chronic ailment of ten years' duration.

## Zion's Christian Legion

### To District Solicitors:

The Christian Legion is meeting success on every hand. Wherever this organization is accepted, reports come in of renewed activity, both financially and spiritually.

Its ultimate aim, that of paying off the Auditorium debt with moneys collected from membership dues and that of making every member a tithe payer can only be accomplished by the tireless and persistent activity on the part of every Legion officer. In this only can we expect to succeed.

As district solicitor you should (if you haven't already) have a complete list of names and addresses of all branch solicitors in the Legion companies. It would be well to have that of the branch solicitors, as you need to keep in close contact with said officers so that, working together, the most good can be accomplished. You will find him to be of valuable assistance.

I would advise that you write at least once a month to every solicitor and by all means be prompt in your correspondence with them. In this busy work-a-day world our minds grow tired and it is to our advantage to ever urge our workers on to renewed efforts.

Make a survey of your territory, checking where each Latter Day Saint is located, and making persistent visits, thus creating a personal contact which is beneficial to all parties.

We cannot emphasize too strongly the necessity of the closest cooperation between all solicitors either in the Legion or branch, in the distribution of the tithing cards. If you have not an adequate supply of these cards, kindly advise promptly.

It is well to explain to every family the reasons for this method of applying tithing, at the same time leaving a card for every member of the family which is suited to his or her particular financial standing at their request. Kindly advise them that someone will call every week to make collections and that the branch solicitor will give a receipt once a month for all money paid.

If this system be thoroughly understood by yourself and explained satisfactorily to the Saints, there will be no misunderstanding regarding the work. The aim is that of helpfulness and the hastening of a work long delayed—the payment of the Auditorium debt and that of making every member a tithe payer. Experience teaches that it is easier to collect small amounts often rather than large contributions at longer intervals. The Lord recognized this and urged that his Saints bring their offerings on the first day of the week.

The Christian Legion will not fail as it has a definite objective. Those with clear vision and sincere ambitions are rallying to its support.—S. Gordon Brown, General Director of Solicitation.

## The Bulletin Board

### Special Meetings for Rock Island District

The district president will meet with the Cedar Rapids Mission, July 15 to 18, and will preach for the Saints at eleven o'clock on Sunday, July 15, at Sokol Hall, 415 Third Street, Southeast; will conduct a priesthood meeting at 2:30 p. m. (place to be announced at the morning service), and will visit in the homes of the Saints during his stay in the city.

July 19 to 22, will be spent with Anamosa Branch, with a special meeting at Fairview on Sunday morning, July 22. Basket lunch at noon. It is expected that there will be baptism in the afternoon with confirmation and sacrament following. We would be pleased to have Iowa City Saints meet with us at either, or both of the above places.

July 23 to 26, will be spent at Savanna visiting the Saints, and conducting a meeting at the church on Thursday night, July 26. If agreeable to the above mentioned groups, we trust that the local officers will make all necessary arrangements for the proposed meetings. If because of local conditions it becomes necessary to change any of the above dates, will the officers please notify me as early as possible? I trust all members of the local priesthood will make it possible for me to meet them while I am in their respective communities. July 28 and 29, I would like to spend at the Nauvoo reunion. Other branches not yet visited this year please watch for publication of August program.—E. R. Davis, district president, 11121 Fifteenth Street, A., Moline, Illinois.

### Attention, Members of Bristow, Oklahoma

All Saints living in or near Bristow, Oklahoma, are invited to attend the Saints' Sunday school held each Sunday at 10 a. m. in the Lovett Schoolhouse, five miles east of Bristow on the Okmulgee Highway. Elder F. H. Cunningham is with us on the second and fourth Sundays of each month to preach at the eleven o'clock hour. Three more were baptized here the first Sunday in July, making a total of ten baptized by Brother Cunningham since he started visiting here from Tulsa, last August. For further information write the undersigned.—D. B. Biggs, Sunday school superintendent, Bristow, Oklahoma, Rural Route 4.

### Attention, Alberta Saints!

This is to inform you of the special meetings to be held in Alberta District. The reunion will be held at Calgary, July 13 to 15, at the Saints' church, 1507 Fourteenth Avenue, West. Those desiring to attend, please write to C. B. Gibson, of the committee, 1911 Thirty-fourth Avenue, South West, or telephone S 0753 or M 1102. Reduced rates on train and bus on account of Calgary Stampede.

District conference will be held at the Saints' church at Edmonton, Alberta, July 20 to 22. All branch and priesthood reports should be in immediately. The regular routine of business will be held at the conference, and annual election of officers will take place. We hope to have a good representation present. Rates will be in effect on all lines of transportation on account of Edmonton Exhibition.

A special three-day meeting will be held at Ribstone, Alberta, July 27, 28, and 29, and Saints living within a reasonable distance are requested to be present. Bed and breakfast will be provided visiting Saints and friends at the above three places. Apostle J. F. Curtis will be present at these meetings.—Ira I. Benham, district president.

#### District Institute

An institute will be held at Saint Thomas, Ontario, July 15, in the interests of the Christian Legion. The following services will be held: 9:30 a. m., prayer in charge of district officers and Elder John Shields; 11, lecture by Apostle D. T. Williams at which time he will map out the policy of the Christian Legion; 2:30 p. m., business session; 3:15, preaching by Elder Percy Farrow; 7, preaching by Apostle D. T. Williams.—James Winegarden, district president; Clara Schlotzhauer, district secretary.

#### Young People's Convention

The young people of Rich Hill Branch invite the young people of the district to meet with them in a two-day convention, July 21 and 22. Elder George Mesley and wife are to meet with the young people at this time. The convention will open with a prayer service, at 9 a. m. Saturday. At ten o'clock Saturday, Elder Mesley will begin classes on the subject, "A Practical Program for the Young People's Division." The concluding class will be conducted at nine-thirty Sunday morning. Saturday evening will be given to a concert, all the branches of the district participating. A special prayer meeting will be held Sunday morning, at eight-fifteen. Sister Mesley is expected to address the convention at ten-thirty. A round-table discussion will be held at two o'clock, followed by a vesper service. Young people of Rich Hill Branch will serve meals free Saturday. Sunday, all are invited to bring baskets for a

basket dinner. District President Birch Whiting, with the fatherly guidance of Patriarch J. A. Gunsolley, will be there to see that things go well.—C. C. Martin, district director of religious education.

#### Reunion Notices

Nauvoo reunion, at Nauvoo, Illinois, will be held July 27 to August 5. Nauvoo is rich in historic church interest, and is located on one of the earth's beauty spots. Rooms either in the Nauvoo House or in the homes of the Saints will be three dollars per couple for ten days. Cots with straw ticks with quarters in the Nauvoo House or camp cottages will cost \$1 per person for the ten days. Bring your own bedding for the cots. Meals will be served in the Nauvoo House at as low a cost as possible. Lovely camping grounds are free for those that want to come and provide for themselves. Patriarch Richard Baldwin and wife, District President F. T. Mussell, and the district ministry will conduct classes and services. Saints not only of Nauvoo District but from everywhere are invited to attend this reunion, and make it one of the largest and best reunions in the church. There is much of interest and spiritual uplift to be had there.—James C. Page, Nauvoo, Illinois.

Western Oklahoma reunion will meet August 3 to 12, at Canton, Oklahoma, in the city park. This park was praised by the reunion visitors last year, for its

#### —LAMONI STAKE REUNION—

Lamoni, Iowa, July 27 to August 5  
Speakers: President F. M. McDowell, Apostle J. F. Garver, Elder E. Y. Hunter. Anyone wanting rooms, address

#### Lamoni Stake Offices

bountiful shade, accommodations, and good water. Apostle Roy S. Budd and Elder Lee Quick assisted by Z. Z. Renfroe and others, will be our speakers. B. A. Howard will conduct class work. Meals will be served at reasonable prices. Anyone wishing to rent a tent should write, as soon as possible giving size of tent, to Lester E. Dyke, of Eagle City, Oklahoma. By action of the last district conference, the Saints of Central Oklahoma are invited to participate in this reunion. Come and meet with us regardless of your location of residence; all visitors are welcome. Come, Saints, we need your help to make this gathering a spiritual success. For information write the undersigned district secretary at Eagle City, Oklahoma.—Roy L. Diamond.

#### Park of Pines Reunion

August 3-13

Tents: 7 x 7, \$3.50; 7 x 9, \$3.75; 9 x 9, \$4.25; 10 x 12, \$4.75; 12 x 14, \$6; 12 x 16, \$6.50.

Orders for tents must be in by July 24. Rooms in Boyne City can be rented for \$5.

#### ADA ALLDREAD

124 E. Main. Boyne City, Michigan.

Spend your vacation with the  
**Spring River District Reunion**  
at Columbus, Kansas, August 3 to 12.

Speakers: President F. M. Smith and F. M. McDowell, and Elder John F. Sheehy. Anyone wishing tents or cots, address,

#### C. D. WILSON

124 B. S. W. Miami, Oklahoma.

#### BUY IN INDEPENDENCE

Following are a few of the properties in Independence belonging to the church which are offered for sale at greatly reduced prices:

5 Rooms, modern.....	\$1,250
5 Rooms, modern.....	1,500
3 Rooms, ¾ acre ground....	1,750
5 Rooms, modern.....	2,500
6 Rooms, modern.....	3,000

Church bonds will be accepted for church equities or for payment in full on unincumbered properties.

#### CENTRAL DEVELOPMENT ASSOCIATION

221 West Lexington Street  
Independence, Missouri

or

THE PRESIDING BISHOPRIC  
The Auditorium  
Independence, Missouri

#### VACATION IN THE OZARKS

"Go to Rockaway Beach, Missouri, on Lake Taneycomo in the Ozarks for your vacation. Occupy one of our cottages at a reasonable price. Cottages modern throughout and are located in well shaded spot within three minutes' walk of post office, places of amusements, and the lake front. No better swimming place in Ozarks, and scenic drives unsurpassed."

Address inquiries to

#### F. M. THOMPSON

Rockaway Beach, Missouri, or to the Presiding Bishopric, The Auditorium, Independence, Missouri.

Don't Forget

## FAR WEST STAKE REUNION

Stewartville, Missouri  
(On Highway 36)

August 16-26

**Conference Minutes**

**WESTERN MAINE.**—The district conference for Western Maine convened at Stonington, June 2 and 3, with Elder E. F. Robertson in charge. Associated with the district presidency were Apostle Paul M. Hanson, Bishop E. L. Traver, and Patriarch U. W. Greene. The business session began June 2, at two o'clock. Minutes of the last conference were read and approved. Ministerial reports were read, six elders and two priests reporting. Statistical reports were read from the following branches, Little Deer Isle, Stonington, Mountainville, Vinalhaven, Dixfield, and Rockland, and the nonresident list. The recommendation of Brother Cecil Billings to the office of elder was accepted and his ordination was provided for. Officers for the ensuing year were chosen as follows, district president, Elder E. F. Robertson, associated with H. R. Eaton and A. Begg; clerk, Louise Eaton; treasurer, Pearl Billings; director of music, B. B. Holland; organist, Jennie Carter; superintendent of religious education, B. B. Holland. Sunday morning a prayer meeting was held in charge of presidency of the conference. Religious education hour followed in charge of B. B. Holland. Bishop E. L. Traver was the morning speaker. A priesthood meeting was held at one-thirty in charge of Paul M. Hanson. At two-thirty an impressive service was held, at which time Patriarch U. W. Greene spoke of how the gospel first came to this location, after which Cecil Billings was ordained an elder, under the hands of Apostle Paul M. Hanson, Elder E. F. Robertson and Harlan Billings. The weather was fine and attendance was good. Moved to adjourn until the call of the presidency in the fall.

**Our Departed Ones**

**FREEMAN.**—Lenora J. Freeman was born at Attica, New York, July 7, 1854. At the age of nineteen she went to Nebraska, where she married Charles R. Freeman. Three children were born to them. She moved to Montebello, California, twenty-two years ago from Downey, where she had lived for twenty years. She was one of the first members of the Montebello Woman's Club, and always had a keen interest in local, civic, and national affairs. Her ministrations in her home and among her friends will be greatly missed. She passed away at the home of her daughter, Mrs. Jennie Paulson, Potrero Heights, San Gabriel, California, March 7, 1934, having been in poor health for a year and a half. Surviving are her children: Mrs. Jennie Paulson; Mrs. Clara Blumfield, of Sunland, and Robert C. Freeman; two grandchildren, one great-grandchild, other relatives, and many friends. The funeral was held March 9, from the Moritz Funeral Home, in charge of Elders D. B. Sorden and L. L. Sutherland. Interment was in the family lot in Downey Cemetery.

**PEARSON.**—Charlotte Pearson was born February 11, 1861, and departed this life at the home of her sister, Mrs. C. W. Turnbull, of Corinth, New York, May 30, 1934. She had been in ill health for some time and had been living with her son, Mahlon, but had gone to Corinth, May 27, to visit her sister. She was taken suddenly ill with a heart attack, and passed away Wednesday night. She became a member of the church August 3, 1879, at Corinth, and is survived by one son, Mahlon, and three grandchildren. Funeral services were held from Lifton Funeral Home, Elder Frank Gray, of London, officiating. Sister Pearson will be remembered throughout the entire church for her writings to the church papers in past years. Those who are left behind do not mourn as those without hope, having the blessed assurance of meeting again.

**CRAYNE.**—Charles Edwin Crayne was born February 5, 1877, at Racine, Newton County, Missouri. Died June 14, 1934 at Kansas City, Missouri. When he was two years of age, his parents moved to Lowry City, Missouri at which place he grew to manhood. He was baptized in the church, July 10, 1892, and remained faithful to the cause. He enlisted with the 3d Missouri Volunteer Infantry at the outbreak of the Spanish American War. He re-enlisted in the 32nd United States Volunteer Infantry, August 9, 1899 and served his country for two years in the Philippine Islands. September 26, 1903 he was united in marriage to Mabel Pearl Williams and to this union were born five children, three sons and

two daughters, one son and one daughter dying in infancy. In 1921, he with his family moved to Los Angeles, California. Five weeks ago he went to Kansas City to visit his aged mother, and on June 11, he met with the accident that caused his death. Although suffering ill health during recent years, he was known and loved for his cheerful and friendly disposition, which won for him many friends in all walks of life. He leaves to mourn, his wife, Mrs. Mabel Crayne, two sons, Bruce A. and Lloyd, of Los Angeles; a daughter, Mrs. Murray Gardner, of Long Beach California; his mother, Mrs. M. E. Crayne, Kansas City; two brothers, William P. Crayne, Kansas City, Missouri; R. J. Crayne, Kansas City, Kansas; four sisters, Mrs. F. C. Coberly, Phoenix, Arizona, Mrs. A. W. Sears, Kansas City, Kansas; Mrs. Glen F. Liddel, Kansas City, Missouri; Mrs. J. A. Rooney, Tonganoxie, Kansas, and three grandchildren besides a host of other relatives and friends. Military services were conducted at Elmwood Cemetery. The body was taken to Los Angeles for interment. Regular services at Foster Funeral Chapel in Kansas City and sermon by Elder Ammon White, June 16, 1934.

950 Kilo. KMBC 315.6 Meters

**Church Programs Over KMBC**

Devotional service at 6:30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.  
 Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.  
 Sunday, 11:00 a. m., music by Stone Church Choir.  
 Sunday, 5:00 p. m., Vesper Service.  
 Sunday, 10:00 p. m., Doctrine Hour. A. B. Phillips, speaker.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
	Alberta, Calgary, July 13-15.	
	Central Texas, Hearne, July 13-22.	
	No. Saskatchewan, Shellbrook, July 19-22.	
	No. California, Irvington, July 20-29.	
	S. W. Texas, Bandera, Texas, July 20-29.	
	Chatham, Erie Beach, July 20-30.	
	Kentucky and Tennessee, Puryear, Tennessee, July 21-29.	
	Lamoni, Lamoni, July 27-Aug. 5.	
	Western Montana, Race Track, July 27-Aug. 5.	
	Nauvoo, Nauvoo, July 27-Aug. 5.	
	Southern New England, Onset, July 28-Aug. 12.	
	Toronto, Lowbanks, July 28-Aug. 13.	
	Northwestern, Silver Lake, Aug. 3-12.	
	Western Oklahoma, Canton, Oklahoma, Aug. 3-12.	
	Spring River, Columbus, Kansas, Aug. 3-12.	
	Northern and Western Michigan, Park of Pines, Aug. 3-13.	
	Kirtland, Kirtland, Aug. 9-19.	
	Des Moines, Des Moines, Aug. 10-19.	
	Northwest Iowa, Woodbine, Aug. 10-19.	
	S. E. Illinois, Brush Creek, Aug. 10-19.	
	Far West, Stewartville, Aug. 16-26.	
	Eastern Colorado, Colorado Springs, Aug. 16-26.	
	Central Michigan, Edenville, Aug. 10-19.	

Maine, Brooksville, Aug. 11-19.  
 Southern California, Huntington Beach, August 17-26.  
 Eastern Michigan, Cash, Aug. 19-26.  
 Idaho, Hagerman, Aug. 15-19.  
 Southwest Iowa and Northeastern Nebraska, Council Bluffs, Aug. 24-Sept. 2.  
 Eastern Montana, Fairview, Aug. 30-Sept. 2.

**CLASSIFIED ADS**

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

**REGARDING ADVERTISING**

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

**REAL ESTATE**

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**WORLD'S FAIR VISITORS**—Rooms in modern Latter Day Saint home. Direct route to Fair Grounds. One block to street car line. For full details write Mrs. Sarah Batton, 7349 So. Michigan Avenue, Chicago. Telephone Stewart 8165. 5-22-tf

**CHICAGO WORLD'S FAIR VISITORS** wishing to lodge in L. D. S. homes may write to Mrs. L. W. Ballinger, 338 South Kildare, Chicago, (telephone Mansfield 5779) for reservations. First Chicago branch address is 4416 Gladys Ave. All welcome. H. T. McCaig, pastor. 28-8t

**COOL COMFORTABLE ROOMS** for World's Fair visitors. Rates one dollar a day per person. Walking distance to Fair. M. L. Patton, 3850 Ellis Avenue, Chicago, Illinois. Telephone Oakland 0697. 3-4t

# CLEARANCE

OF

## Young People's History

of the

Church of Jesus Christ of Latter Day Saints

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# The SAINTS' HERALD

## The Guardian

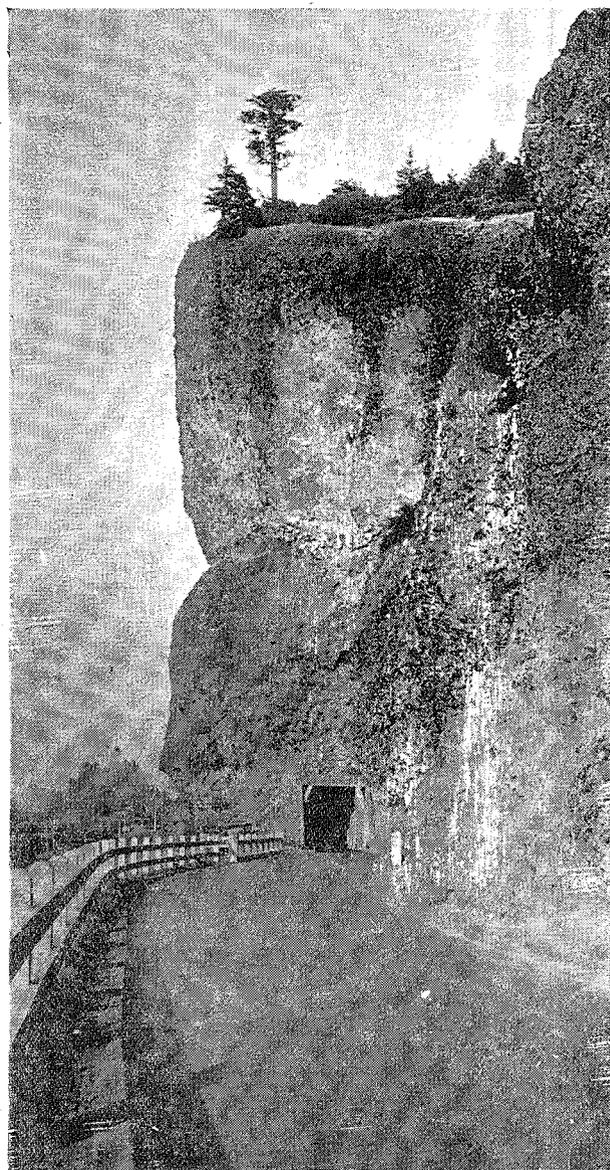
*"There were giants in the earth in those days."  
Genesis 6: 4.*

"Guard well your post until we return,"  
His tall commander said,  
And led away his gallant band  
To a battle dark and dread.

They never came back, though he waited years  
So old-time legends tell,  
And kindly Nature cast a charm  
O'er the lonely sentinel.

Still stands the ancient warrior,  
The last of a noble clan;  
Transformed by Time, and wounded too  
By the works of modern man.

Faithful he holds with a solemn trust  
A fort that crumbles with age,  
And seeks on the horizon's misty rim  
His chief's bright equipage.



# THE SAINTS' HERALD

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Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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HERALD PUBLISHING HOUSE  
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## The Pigeonhole

### More Good Men

This last Sunday six men were ordained in Independence to various offices in the ministry; a deacon, a priest, two elders, and two high priests. It was a privilege to look at each man, knowing him from many personal contacts, appreciating the fine contributions of character and ability that he was bringing to his office. It is encouraging to note that this same thing is going on all over the church. Fine and devoted men are being called into a service that will be given for the love of the gospel and a desire to help people, but not for selfish reasons. As long as the church can continue to call to service in the priesthood the best of its man power, its future and its success is assured.

### Leadership

Apostle F. Henry Edwards, in delivering the charge to the men about to be ordained, gave utterance to a significant thought on leadership. In effect, he said that while experience in the world had served to confirm the belief in the democratic principle of government, it had also shown that the success of a democratic form of government depends upon the ability of a people to choose and call to their service a high type of men to represent and act for them. Without men of integrity and ability, democracy will fail.

The church is a democratic form of government with a spiritual leadership. It must call to its service men who are qualified to be leaders by their character, their ability, their morality and spirituality.

### Retirement

One man lives in Independence who has taken his retirement gracefully. He was long a valiant defender of the faith and a strong exponent of the gospel. His years of service wore him down and wearied his body. When he retired he settled down still serving wherever asked, but in general accepting quietly the fact that the major part of his work was done. He pursues his studies, writes occasionally, cultivates his garden, and enjoys a well-earned rest. He is content to leave to younger men the work that younger men can do. He has done his work, and it was well done. Another man cannot understand how he can take his retirement so quietly. He anticipates that he will suffer some pain when he has to quit.

### Men and Problems

Every age has its own problems. And, fortunately, it is usually able to produce the men who can handle the problems. These problems cannot be met with traditions. Life has a way of changing its conditions, and the old formulas do not apply. We embalm the past, put it in a museum, and write up its history. If we then adore the past we soon begin to practice ancestor worship. When that happens all progress ceases. The disparity between current problems and the social and economic instruments of society widens into a breach, and it takes a revolution to bring government up abreast of the march of society. New men must serve the new day.

# Editorial

## "Without Purse or Scrip"

A favorite Scripture passage of those who think the traveling missionaries ought to be self-sustaining is the following:

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire."—Matthew 10: 9, 10.

This was the instruction Jesus gave to the twelve apostles when he first sent them out on their missions. Jesus had no financial resources. He was a poor man. There was no bishopric. There was no fund and no system of tithes and contributions to give support. He had to send out men as best he could, and let them depend on what was given them. Life was simple and inexpensive. Nobody wore starched collars or clean white shirts. The diet of common people consisted of grapes, figs, barley cakes, and fish and few other things. When they traveled they walked; journeys were short and there were no train fares.

The Scripture passage above has been quoted frequently in referring to our own system of providing support from general church funds for the traveling ministry.

To obey this Scripture today, the missionary would have to "travel light"—very light. He could take no bag or suitcase (scrip) for his toothbrush, his extra socks, his clean shirt, or his safety razor. All these things would have to be left at home. He would have to leave behind his brief case, his note and reference books, and his supply of spare tracts. He could not take a portable typewriter or notepaper as many missionaries do. He would go barefooted, and he would ignore the trains and buses. He would be a hitchhiker thumbling his way on the highways; and he might have to pick pockets for money to buy his hamburgers and hot dogs.

I have heard few of the men who have been long in the mission field argue very enthusiastically for the "without purse or scrip" theory. Those who most ardently support it are people who stay securely at home and who would like to see money saved at somebody else's expense. Few missionaries can be self-sustaining in the field.

The instructions above are not the final word recorded from the lips of Jesus in the New Testament. Near the close of his career he gave another set of instructions more in conformity with the dignity of a religious movement that was establishing itself on a permanent basis.

"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one."—Luke 22: 35, 36.

No doubt some of our readers will refer us to the *Doctrine and Covenants* (23: 7; 83: 13, 15) as being later instruction. True; but we submit that the conditions that existed in 1830 and 1832, when these instructions were given, more closely resembled the conditions at the beginning of Jesus' organized work than those that existed at the close of his career.

In established fields where there are many friends and members of the church, a worker can sometimes be maintained on offerings and contributions picked up as he goes along. It is even then a precarious and humiliating experience, disruptive of family life, and demoralizing in a degree to the worker. Only the strong natures can stand it long. But in new fields where friends are few and none feel any obligation towards the worker, such an existence is impossible today.

The case of the volunteer worker connected with the local church is quite different, and must be given separate treatment at a later time. L. L.

## Blue Pencil Notes

It is a great game that man plays with Nature. Often Nature scores quite unexpectedly. The fat man exercises violently to reduce—becomes very, very hungry, eats heartily—gains two pounds. The skinny man eats heartily to gain weight, upsets his digestion—and loses two pounds.

Last summer in Iowa I drove across what was once the bottom of a sizable lake. Brother LeRoy Hartshorn who was with me said: "This highway was not here some years ago." I replied, "Where was it?" He answered, "I never did hear where they got it." All of which was as much to the point as the average conversation. That fine lake was drained at considerable expense, like thousands of other tracts of swamp, lake, and slough, and was planted so that our surplus of grains might be increased and the government spend more money hiring farmers to let their acres stand idle in order to reduce production.

Then came along a great army of chinch bugs, millions of them, also grasshoppers, and offered to

reduce crop production free of charge; and the government spent a lot of money to kill the kind bugs that offered to help. In the midst of the crop reduction program drought set in and we have had week after week of torrid weather without rain. The damage has been widespread in America and abroad. It is as though Nature (or Nature's God) had said: "Is man weary of my bounteous generosity? Is he weary of plenty? That is easy. Turn off the water and presently he will be hungry and his cupboard empty and he will be happy."

It is all very confusing, but we emerge with the conviction that man's course is in cooperation with Nature to produce of her bounties to the uttermost. Our problem is to promote equitable distribution and generous consumption so that the hungry may eat, the naked be clothed, and the homeless be sheltered. The task assigned by the *Book of Mormon* (Jacob 2: 24.) is a wiser and better task than that of plowing up cotton and limiting wheat production.

Another thing seems strange; for thousands of years man fought endlessly to win individual freedom and the right to participate in government. These rights he wrested in bloody combat from kings and emperors. Now he turns about and hands them all back to dictators. Confused and weary he looks about for a superman to do his thinking and solve all his problems—reserving only the privilege to salute and cheer.

Constitutions are torn into gunwads.  
Parliaments make their bow and retire.  
He turns in his grave who once said:  
"We make the world safe for Democracy!"  
Hail Hitler! Hail Stalin!  
Hail Dolfuss! Hail Mussolini!  
Hail to all of the dictators!  
The press rumbles its Master's voice;  
The pulpit roars its Master's spirit.  
Machine guns liquidate dissenters.  
. . . Has America borne such an one?  
Who will emerge from encroaching shadows  
To stand over Faneuil Hall and Mt. Vernon?  
Will he bid us to stifle and swallow  
The brave words that our fathers shouted:  
That men are born free and equal—  
And entitled to life and liberty!  
Is there a tailor somewhere sewing  
Black shirts or brown shirts for our sons to wear?  
. . . Has British mother borne such an one?  
Who shall turn the keys on Parliament?  
And draw a sword through Magna Charta?  
And collar and dog-muzzle the old lion?  
. . . Stranger things than that shall happen in the  
Dispensation of the fullness of times,  
Ere He comes whose right it is to reign,  
And men shall shout, "Hail Jesus! Prince of Peace!"

E. A. S.

## Why One Year of College Is Required for Students Entering the Independence Sanitarium School for Nurses

In writing this short article I hope to be able to make clear to our church members why the Independence Sanitarium and Hospital Board of Directors considered it advisable to require all of our students for the past two years and in the future to have at least one year of college work preparatory to entering our School of Nursing.

For the past twelve years there has been a tendency among the nursing educators to broaden the nurses' scholastic education along with the practical experience. Each year requirements have been increased and it was necessary for hospitals to meet them or close their schools. We who had charge of these schools, when attending the meetings of the American Hospital Association, the American Nursing Association and the State Associations, realized that in time our schools of nursing would be run as an educational department entirely separate from the hospital instead of in connection with it; the hospital being used only for the clinical and practical experience the nurses would receive in their three years of training. The hospital would then employ additional graduate nurses to give the general nursing care to our patients.

For the past five years the trend has been to discontinue a great many of the small schools throughout the country and to admit smaller classes into the hospital so that fewer nurses would be graduated each year but those that were graduated would be a superior group. The Independence Sanitarium has always been proud of its School of Nursing as the students entering this school do receive a very fine and thorough training. We want to continue this high type of training and want our graduates to be in a position to continue their theoretical training if they so desire. We want to be a leader in the nursing field rather than a follower and it was for this reason that the Board decided if the young women entering our school of nursing would have a year of college first and then their three years of nursing experience, they would upon graduation be better fitted for the work ahead of them.

The Board of the Independence Sanitarium and Board of Graceland College entered into an arrangement whereby students spending the first year at Graceland, then three years at the Independence Sanitarium, will receive a title of Associate in Arts as well as Registered Nurse. This gives them two years college credit and then if they desire further education they will only have to spend two years at a University to receive a B. S. degree.

(Continued on next page.)

## ACROSS THE DESK

By F. M. S.

Informal Chats From the Office of the President



RECENTLY there came to my desk a letter which brings up a matter not for the first time by a long way, but yet one of considerable importance. A brother writes in to say that if we do not have a printed direction of branches, with address of pastors and location of church buildings, he thinks we should have one.

His reason for feeling sure of this are set out in his letter. He says: "I lay at death's door in the Hamilton Hotel in Washington, District of Columbia, for two days, and tried in every way possible to locate an elder, but failed. I know that through our ministrations I would have been healed. I do not know that we have a branch in Washington, but I have noticed in my travels that the address and location of our church is often not found in the city church directory. What is the reason for this? Are our pastors too busy to see to it? No, that is not it, I think it is just overlooked, and it is too important to be overlooked."

Then he goes on to say that we should be better advertised, so that people, especially those we want to know or should know will be able to distinguish between us and our "ecclesiastical cousins" of the Utah Mountains. He finds many people who do not know the differences.

Our pastors and presiding elders should see to it that proper entry is made in city directories, church directories, etc., so that inquiring persons or visiting Saints may know where to find our church buildings and local representatives, and we trust the above quoted incident will stimulate them to do so.

A SISTER who had been interested for some years in religious dramatics recently moved into a town where there are no members of the church; but associating herself with members of another church who were interested in biblical plays, she organized them and led them to win a State contest. In writing me modestly telling of her success and speaking of her studies for improvement, she says:-

"But I want you to know that I'm doing it because it is an opportunity here and I'm eager to progress so that I may be of some service once again to my own church. My consuming ambition is to be able to serve you faithfully, intelligently, and capably in your far-seeing program of progress for our beloved church."

It is encouraging to know there are those who having caught the visions are earnestly striving to prepare for greater service in carrying on toward our goals. There are many who are doing so, and a knowledge of it helps me to "carry on" even when smarting under rebuffs and chaffing under the slowness with which we approach the achievement of our goals. So keep at it, sister, and others who are toiling with their eyes towards the future and on our goals!

F. M. S.

## Independence Sanitarium (Continued)

*(Continued from page 896)*

We know that there are many hospitals in the United States still admitting High School graduates but we feel that the one year our students will spend at Graceland College before coming to us will more than repay them for the extra time spent.

Our next class of students will enter the Independence Sanitarium and Hospital September, 1934. We are desirous of getting in touch with young women who have had one year of college or its equivalent. If interested write for application blanks.

G. E. COPELAND, R. N.

*Superintendent.*

Heaven usually is found in experiences of sincere human service. Questions that argument cannot quell tend to disappear in the spirit of loving helpfulness. Hearing is not enough. Even faith without works is dead. As Tennyson said, "I myself must mix with action lest I wither with despair."—Percy Elliott Lindley in *Human Nature and the Church*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Eastern Montana Young People Hold Convention

The young people's convention of Eastern Montana was held at Fairview Saturday evening and Sunday, June 23 and 24, under the direction of District President A. R. Ritter and Branch Pastor W. R. Hillman.

Much commendation is due Brother Hillman for his work and patience as choir and orchestra leader in his training of young and older members in preparation for these meetings. Much credit and praise also go to those who took part and cooperated in the orchestral work. The programs were well rendered and much appreciated by a good attendance of Saints and friends.

Sister Mary Dittan gave an interesting talk concerning her recent vacation in Eastern States. Missionary L. O. Wildermuth gave talks following two of the programs.

## Springfield Young People Entertained at a Lawn Party

The senior class, of Springfield, Missouri, was entertained by members of two other classes in the young people's division, with a picnic supper and a lawn party at the Pump Station Park, June 26. They were honored for having won first place in the ticket selling contest for an ice cream social.

Fifty young people compose the membership of the three classes. Tickets were sold on a percentage basis and double credit was given for those sold to nonmembers. The tables, decorated with summer bouquets, were placed on the church lawn, under colored lights. After the supper was served, an entertainment was given. Mary Plumb, secretary of the young people, announced total receipts for three hundred tickets, one hundred and sixty being sold to nonmembers. The senior class had the highest percentage per class member. An investigation showed that one industrious young woman, Theora Lindenmuth, sold seventy-seven tickets, seventy of which were to nonmembers.

These active young people are planning to hold an institute in the late summer, and they are working hard to be prepared for the event.

It is a thrilling experience to bring up our children in the way they should go, for it is everlastingly true that when they are old they do not depart from it.—Jessica G. Cosgrave, in *Mothers and Daughters*.

## Sperry Young People Prominent in Young People's Activities



DWIGHT RUMSEY

These two members of the Sperry High School won high honors during the past year.

Dwight Rumsey, son of Elder and Sister Ward Rumsey, was awarded the all-around medal at high school, a trophy given each year to the outstanding pupil



HELEN HARPER

of the graduating class. This is presented by the Women's Federated Club of Sperry, in recognition of high rank in citizenship, leadership, scholarship, and church work. Dwight was president of the senior class and rated second in the Congressional District Debating Tournament, at Claremore, Oklahoma, last winter. He also won honors in football, being one of the outstanding players on an undefeated eleven last year, and won three first prizes in his county for cornet solo contests.

Miss Helen Harper, on the evening of commencement, was also presented a beautiful medal, honoring her for outstanding work in the sophomore class, of which she was a member. Helen is also a member of the State Honor Society. She is the eldest daughter of Brother and Sister Alonzo Harper.

## Friday Is Legion Night for Grand Rapids Young People

Zion's Christian Legion is progressing rapidly at Grand Rapids, Michigan. They have six group captains, and each week one group has charge of the meeting. Friday has been set aside as Legion night. At their last swimming party young people of Alta, McCordis, and Belding were their guests.

The Legion, assisted by the women's department, gave a banquet June 29, which was attended by about one hundred and twenty. Apostle D. T. Williams was the guest of honor and principal speaker.

## "I'd Pass Out!"

The small group stood just outside the basement door of the church. "I don't know what I'd have done if it had been me they had asked," confided James to his friends. "I never could have stood up there and offered that prayer as Edmund did. I would have passed out!"

"But why don't you ask Virginia to do it?" implored Mary, of her mother. "Why, I'll pass out if I have to sit there all day and read to old Mrs. Scott. She's too cross for me!"

"Look, there goes John! I wouldn't want his job for a million dollars. In fact, I wouldn't work if I had to do that! His truck looks like it were about to fall to pieces," remarked Jim, the banker's son. "I'd pass out if Dad ever mentioned a job like that to me."

Have you ever noticed any boys and girls, who like these three just mentioned, are frequently "passing out"? They would probably resent it if you hinted that they were "yellow" or "softies."

What a pity it is that we do not all of us realize the real significance of the words, "I'd pass out!" To be pointed at on the street as "He can't do that! Why, he would 'pass out!'"

How about it? Are you one of those who "pass out," or are you, like a dependable fellow, able to "pass up."

No education is too thorough for any man and especially a man who would teach religion. I have never been afraid of subjecting the Bible and faith to the scrutiny of scientific criticism. But I am sure of this, that when all the evidence is in, when all the scientific facts are known, there is a great area of life that remains yet unknown and unknowable except by the guidance of love.—Frank B. Fagerburg, in *"The Sin of Being Ordinary."*

# "Gleanings From European News"

By John W. Rushton



JOHN W. RUSHTON

ALL OVER Britain one sees large posters which are advertizing the achievements of the National Government, and catalogue the following: 700,000 more people in work; 370,000 more acres under wheat; 500,000 new houses built; the "five-year" plan started to clear the slums; British exports going up; Foreign imports cut by approximately \$535,000,000 (£187,000,000); adverse trade balance of about £100,000,000 (about \$500,000,000) wiped out and the best budget for years.

THE REPORT of the Commissioners of Prisons for 1932 for Great Britain is significant and disturbing. There is a serious increase in the number of youths sentenced to imprisonment, and in the number between 16 and 21 years found guilty of indictable offences. An analysis shows unemployment to be the main cause of this increase. To meet this menace the Government is considering keeping the children in school one year longer; making the age for leaving 15 instead of 14 as at present.

STANLEY BALDWIN in the Foreword to the first number of the "Politics in Review" writes on political education, and says some striking things. If Great Britain is resolved to resist violent attacks on her democracy, she must fortify democracy by educating it, and strengthen the ladder by which the naturally ablest children can pass through all the stages of primary, secondary and university education. Democracy cannot dispense with the key persons. They are those who spring to the fore in every national group, who are respected by the rank and file, and can speak their language. Thus the vote is only one element of power in a democratic community. The real life of democracy depends on the circulation of strong currents of

ideas which pass from top to bottom, and from the bottom to the top again, quickening and vitalizing as it moves. In a democratic state all is open, widely public, free.

THE BRITISH Commonwealth is having some knotty problems to deal with in Palestine. The two peoples (Jews and Arabs), packed into the small country seem unwilling to unify. Since the war the Jewish population has increased from 80,000 to 250,000. Jewish leaders of finance and industry have poured money into Palestine. The organizing ability of their race together with British Administration has created a Post-war Palestine. There are 800,000 Arabs there and they look upon the Jews as the "usurpers of their country." While the difficulties are great yet it is conceivable that there can be a Palestinian state in which both Arab and Jew will be united.

UNDER Sir Oswald Moseley British Fascism is growing some, but not alarmingly. Recently mass meetings have been held in the Albert Hall and the Olympia London and considerable rough-house work indulged in. The matter has been sufficiently serious to come up in the form of questions in the House of Commons. Mostly, English people are inclined to be tolerant towards this group of "uniformed politicians." The opposition comes mainly from the Communists and radical Socialists.

THE HEALTH Insurance, known as the "Panel System" has been in operation in Great Britain about twenty years and about fifteen millions of working men and women receive medical attention through this means. In reviewing the benefits and defects of the system in a recent number of the *Spectator* the writer calls attention to some things which he believes can be easily remedied. This writer, a doctor himself, says that the insurance scheme represents a tremendous advance in that it puts at the disposal of every man and woman actually working for wages, a gratuitous medical service, with freedom to select the practitioner in whom the patient has the most confidence. And, though making no provision for specialist forms of medical and surgical treatment, this can be secured through the generosity of the profession. Among some matters which should be remedied is mentioned; only wage earners are benefited, the families are left as before, and if the wage earner becomes unemployed (continuously), he loses all claim to the services of the "panel doctor." This regardless of the

doctor's own feeling of sympathy and desire to help. The present way of administering this form of service prevents the development of the long established relationship of confidence and friendship, according to this critic.

SPeAKING about health, this week in the House of Commons, Sir E. Hilton Young, the Minister of Health, gave his review of the Health of the Nation. The general death-rate shown and encouraging downward tendency, in comparison with five years ago, it was ten percent lower. During the last ten years owing to the improvement in the infant death-rate 40,000 infants under one year, had been saved every year, contrasted with the beginning of the century. There are 1,300 ante-nata clinics in the country, and 2,800 infant welfare centers and thousands of health visitors and nurses who visit the homes of the people. In the last fifteen years the death rate of children under five in the three diseases most fatal to them; bronchitis, diarrhea and measles had been brought down by one half. Where one person in 1932 died from whooping cough, diphtheria, scarlet fever and typhoid, the figures at the beginning of the century were respectively; 4, 4, 7 and 22. Compared with ten years ago the death rate from tuberculosis had declined by no less than 22 percent. While there had been a decrease in the maternity death rate, the position was not as favorable as it should be. The report on the Slum clearance was also encouraging. During 1933-4 some 2,250 slum areas had been declared, covering 37,000 houses and 172,000 people. Progress had been multiplied by five and the rate was increasing.

Among those honored at the Inaugural Encaenia at Oxford this week was Mr. Arthur Henderson the President of the Disarmament Conference who received the degree of Doctor of Civil Law. The Public Orator, Mr. Cyril Bailey, said of him: "No one is more worthy to preside over the council, whose object it is that arms should yield to the toga forever."

THIS YEAR the one hundredth anniversary of the death of William Carey, the first and greatest English missionary to India is being celebrated. Carey was the son of a Northamptonshire weaver, he himself being a "cobbler" and a Baptist. During the intervals in his shoe-making he found time before he was twenty-five years of age to learn Latin, Greek, Italian and Hebrew, and had made a start on Dutch and French. His mottoes were: "Expect great things from God," and "Attempt great things" (Continued on page 921.)

# FAITH

## A Short Radio Talk

By L. L.

Isn't it strange how we allow ourselves to drift into a habit of saying something that we really do not mean, something that we have not thought out seriously? I read a story a few days ago which gave me some new light on a common saying.

Young Dan Barton was riding on a street car with his uncle, Henry Barton, who was General Manager of a wholesale hardware firm in the city. Young Dan was employed in his uncle's office. "You know, Uncle Henry, I've just about reached the point where I have no faith left in anything." Uncle Henry made no comment at the moment, and they left the car at the next stop. "I think I'll mail this letter right here," said young Dan. "Wait a minute," said Uncle Henry. "Surely you won't bother to mail it. You aren't sure it will get there, you know." "Oh, I think it will get there all right," answered Dan easily. "Uncle Sam doesn't often fail." In a few steps they had entered the building and stood in front of the elevator. "Of course you'll walk up," said Uncle Henry. "Not on your life!" answered Dan. "I wouldn't climb ten flights of stairs for anything!" "But you said you had lost faith in everything," Uncle Henry insisted. "That includes elevators and their operators." But young Dan rode up in the elevator beside his uncle. When they had entered the office, Uncle Henry said, "I have been thinking a little about what you said of not having any faith left in anything. You ought to know, Dan, that the whole world depends to a great extent on faith. Our business here depends on it, and hardly a minute of the day goes by but that we perform some act of faith. We mail letters believing that they will be carried to their destinations; we place our lives in the hands of street car motormen and elevator operators; we send out orders in confidence that they will be filled; we accept checks at full value in place of money, and ship out consignments of goods before we have investigated the banks on which they are drawn. I have believed that you have faith in me, or you would not waste your time working here under my management. And I have too much faith in you to think that you believe what you told me a few minutes ago on the street car." Young Dan laughed heartily. "Well, I guess you have me bested, Uncle Henry. After the way you put it, I believe I do have faith in a lot of things."

And the two went about their separate tasks for the day. Young Dan never again repeated that statement about having lost faith in everything. (By Lora E. Clement, in *Youth's Instructor*.)

Nothing really worthy asks us to have blind faith, not even religion. You are quite right in questioning anything and anybody that demands faith without investigation. That would be mere credulity or superstition. Faith does not try to browbeat you into submission. It will stand the test of experience, just as any other principle of life must do. And faith is a principle of life as the story demonstrates.

You have heard people praise the blind faith of little children: their faith in their parents, and

their unquestioning, sweet faith in God when they are properly taught. Yet that is not the ideal of mature faith. A man's faith is a faith that can turn on the whole world and life itself all the light that education and his critical intelligence can offer, and still retain for the individual his faith in the eternal verities. There is such a thing as truth, there is such a thing as honor, there is such a thing as virtue; and these things are as real as the sunshine and as everlasting as the stars. There is such a thing as sin, there is such a thing as pain, and there is such a thing as degradation; and these things are as real as prison, and disease and death. And all these things so intimately and vitally concern the spirit and mind of man that none of us can afford to be indifferent to them. Indeed, they concern not alone the body, but the spirit of man as well.

We have no desire to quarrel with those who say that they have no faith in anything. But our faith is challenged, and we must reply with the best reason we have to give for the hope that is within us.

You who find it hard to have faith in anything would do well to consider what happened to one young man who went to visit the famous president of his college. The young man went to the president one day in a troubled state of mind, and he began the conversation by unburdening his heart about all of the things that he found it impossible to believe. The president listened to him patiently until he had finished. The young man, expecting a storm of disapproval, looked up. The president was watching him kindly and quietly. "Young man," he said gently, "you have given me a long list of the things you do not believe. Now I would like to have you go out and make a list of the things you do believe; and when you have made it, bring it back to me." And the young man was greatly surprised to find how many things in life still retained his faith and confidence.

Jesus said: "Have faith in God." That message comes to men today. God is the greatest reality in the universe. Unless there is a God, a supreme Being, nothing would have any significance. Indeed nothing would have any existence. Our first best opportunity in life is to become acquainted with Him. We can understand him through a search of the words of Jesus, who can bring new light, peace, and beauty into our troubled lives.

# The Book of Mormon in the Light of Bible Prophecies

By Harold I. Velt

John 10:16. Jesus said He had "other sheep" not of the fold at Jerusalem, who were to hear His voice.

Matthew 15:24. Shows the above could not have referred to the Gentiles, for the commission of Jesus, as far as his personal ministry was concerned was only "unto the lost sheep of Israel."

It would be as natural for those "other sheep" to keep a record of His visit and teaching as for those at Jerusalem. That this was to be so is indicated in Ezekiel 37:15-22, where "the stick of Joseph" is referred to. It was to be joined together "with the stick of Judah" (The Bible is almost entirely the record of the Jews or Judah.)

Joseph being of Israel, and his record of such importance as to be put together with the Bible or "stick of Judah" the assumption would be that Joseph's descendants were those referred to by Jesus as His "other sheep" who were to hear His voice. The record kept by them would naturally be expected to include the history of Jesus' visit to them, otherwise these interpretations would not harmonize. The *Book of Mormon* is the only book claiming to have been written by descendants of Joseph, and giving the history of the visit of Jesus to their country, and His works and teachings among them.

No stretch of imagination is required to suppose descendants of Joseph to have colonized America, for America is the only land that answers the description of certain Bible prophecies; some of which are mentioned especially in connection with Joseph's posterity.

Genesis 49:22. Joseph is a fruitful bough . . . whose branches Run Over The Wall. Rich blessings were to be his, (verse 25) richer blessings than those of Palestine. (verse 26.) The geographic description given by Jacob was "unto the utmost bound of the everlasting hills."

Deuteronomy 33:13-17. Gives a description of "his" (Joseph's) land. From a standpoint of both mineral and vegetable productiveness, America fits this prophecy as no other country could do. That they would have heavenly blessings as well as those of the riches of the earth is indicated by verse 13. "For the precious things of heaven." These would be as worthy of sacred record as would similar heavenly blessings of Bible lands.

According to the *Book of Mormon*, the migration of Lehi, (pure descendant of Joseph through Manasseh) with his colony occurred about 600 B. C. They were commanded to flee because the inhabitants of Jerusalem were about to be carried captive. This harmonizes with

Jeremiah 49:30 which shows that about that date God did actually command some to flee from Palestine to a country of great wealth, whose inhabitants were about to be swept off by calamity.

The date 613 B. C. is now fixed by scientists who have succeeded in interpreting the chronological hieroglyphics of Central America, as the beginning of the great Nahua civilization whose remains are to be found there. This proves that the date 600 B. C. could not have been taken by the translator of the *Book of Mormon* as by one writing fiction, or even as taking it from the Bible without some foundation in fact.

Not only is the *Book of Mormon* the only record that claims to be "the stick"

nection with the "marvelous work" He was to perform. (verse 14.)

"The book" was to come forth just before Lebanon should be "turned into a fruitful field." This has already been accomplished and more than 200,000 Jews are now successfully farming 300,000 acres of land in Palestine. (A recent report stated there was virtually no unemployment among the Jews there.) It is too late then, for any book of the future to claim to be that "sealed book" of Isaiah's prophecy.

Its coming forth was to cause the "meek" and the "poor" to rejoice in the Lord, while the "terrible one" and the "scorner" and "that turn aside the just for a thing of naught" would have a very different experience. (verse 19-21.) By the very nature of the *Book of Mormon*, with its outspoken plainness against selfishness, inequality, injustice, class distinction and deceptions of every kind, together with its promises of better conditions soon to prevail for the poor, the meek and the lowly, when sin and wickedness shall have been destroyed, there has been a very literal fulfillment of those verses of Scripture.

The book was to cause "those who erred in spirit" to "come to understanding" and "they that murmured" to "learn doctrine." (verse 24.) This has been true of the *Book of Mormon*, for many who had thought that such doctrine as baptism, the laying on of hands etc., were not essential to salvation, cannot escape the emphasis that book lays on the need of such.

The time of its coming forth was to mark a new era for the Jews and people of Israel for "Jacob would not now be ashamed, neither shall his face now wax pale," (verse 22). After hundreds of years of persecutions, the last hundred years have witnessed better conditions for the Jews than they had known since their scattering. Psalm 85:12 indicates the same prosperous conditions to be restored to Palestine, in the words, "Yea, the Lord shall give that which is good; and our land shall yield her increase." That condition is made to follow verses 10 and 11 which state, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."

Judging by what follows in each case, "truth springing out of the earth," (Psalm 85) and "the book speaking out of the ground," (Isaiah 29) seems to have the same bearing. This is to be noticed also in Ezekiel 37:15-28 for following the coming together of the two "sticks" or records, great blessings are to flow to Israel.

This is true also of the setting up of  
(Continued on page 907.)



HAROLD I. VELT

or record of Joseph, but its coming forth fulfilled even to detail! Isaiah 29, which speaks of such a book. (verses 11, 12, and 18) It was to "speak out of the ground" (verse 4.) The *Book of Mormon* plates had long lain where safely deposited in a stone box in the earth, hence did "speak out of the ground." Its translation was to be by miraculous power, for in this connection the Lord was to "proceed to do a marvelous work among this people" (verse 14) for the learned man would say "I cannot read it" for "it is sealed" when words of "the book" were to be delivered to him (verse 11). This was literally fulfilled when Martin Harris took a transcript of characters from the plates to Professor Anthon in 1827. The book was to be "delivered" to one that was "not learned" (verse 12) hence the need of "a marvelous work and a wonder" in bringing it forth into modern language. This miraculous power of God was to constitute a challenge to the religions of the time whose worship would not be acceptable to God (see verse 13) and whose fear toward Him was "taught by the precept of men." The "wise" and "prudent" men of these unacceptable religious systems would not be recognized of God in con-

## David J. Krahl



DAVID J. KRAHL

DAVID J. KRAHL was in his lifetime contemporary with many of the church workers of today. He began his career of full-time activity in the church in 1900 which was about the time President F. M. Smith became

assistant editor of the *Saints' Herald*. In that year the call of the church came to Brother Krahl through Bishop E. L. Kelley, to take charge of the accountancy department of his office. He was the first professional book keeper employed by the church and continued in that position for sixteen years, seven years in Lamoni, and nine years in Independence.

It is quite remarkable that until the last three or four years of that period the entire clerical work of the Presiding Bishop's office was cared for by Brother Krahl and a stenographer. In the last few years of his occupancy in the office at Independence, Brother W. H. Bartholomew took over the bookkeeping work, Brother Krahl assisted Bishop Kelley in a secretarial way. Contrasting the number of the office force at that time, and that of today shows how the church has grown.

While in Lamoni, in addition to his office work, he was elected superintendent of the Sunday school and served in that capacity until the headquarters of the church were moved to Independence, which necessitated his removal also.

At Independence, he again was elected superintendent of the Sunday school until 1916. In this year he was made president of Holden Stake, which was just organized. This caused another removal with his family to Holden, Missouri, where he served Holden Stake until his last illness, which occurred in 1922. In a year's time he recovered sufficiently to give partial attention to his duties but in a few months, found he would have to retire completely from his responsibilities.

Brother Krahl received his business training in Shenandoah College, Shenandoah, Iowa, which was attended at the same time by Audentia (Smith) Anderson, Frances (Walker) Davis, and John Hitchcock. All of these names are familiar to Saints and branches, especially around Lamoni, Independence, and Saint Louis.

After leaving college he secured a position with Englehart Winning and Company, at Saint Joseph, Missouri as

assistant bookkeeper, and soon after as bookkeeper and cashier for the Johnson Fife Hat Company, and following this position he took charge of the office work for the Tootle Weakley Millinery Company. The dissolution of this firm and the call of the church came simultaneously.

The offer of the church was one half the salary he had been receiving and of course, one could not expect "advances" in the church in a material way, such as is the custom in the world of business. This naturally became a family problem. However, after much thought and prayer, the matter was settled in favor of the church.

A dream which Brother Krahl had about this time had considerable influence in making his decision. In the dream he saw the busy marts of life where men were at work industriously, but in a valley. None looked above or beyond his special task. The dreamer saw himself apart from the men of business, standing upon higher ground than where they were working. "Higher ground" seemed to be the dominating thought in the dream. He believed from this dream that he would stand upon higher ground if he went with the church, and was thoroughly and always satisfied with the choice he made.

Brother Krahl was at that time twenty-eight year of age. The following years of association with Bishop Kelley and Elder George H. Hilliard, his counselor, two stalwarts of the faith, had a very stabilizing influence over him as a young man. He saw the church under stress many times and witnessed the attitude of those whose years of experience and unbounded faith in God brought the church through trying scenes and difficulties.

There were also times when embarrassing financial situations arose in the Bishop's office which caused deep concerns to Brother Krahl, as he had full knowledge of them.

He related that on one occasion an obligation of large amount had become due and there was not sufficient means on hand to meet it (which is probably not an unfamiliar experience of today). The days of grace had almost expired. On this particular day, Brother Krahl upon entering Brother Kelley's office discovered him in prayer beside his office chair. Brother Krahl quietly withdrew. Before the bank closed that day the necessary means, from an unexpected source came to hand in time to meet the emergency.

Such instances as this of the Father's care over his work on earth gave Brother Krahl courage and confidence and had an important place in his preparation for still another work he was soon to be called upon to perform, the responsibilities attached to the office of president of Holden Stake.

These, I believe it will be attested, he discharged faithfully and honorably.

His natural qualifications, a genial and courteous personality, poise, judgment, and counsel together with his dependence upon the Lord made him an effective administrator of the trust imposed in him.

After four years of illness he passed away July 5, 1926, leaving his companion, Grace L. Krahl, four sons and one daughter. The daughter Grace Frances Richardson, twenty-five years of age, joined him in the beyond five months later.

A man slow to condemn, patient with the erring, wise in counsel, may be said of Brother Krahl as one other said of his friend, "There was something so much finer in the man than anything he said."

### Diversity of Labor

There are many truths which go to make up the unity of the truth; and some of them are very strong; but are not strange truths; the corner stone of a building is neither the threshold, lintel, nor keystone of its arched doorway; nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab is not he who carves the elaborate arch; nor is he who lays the stone in the cemented bed the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished—if needs be—by power. There is no power that will ever do this but the power of truth, the unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the Saints. But the work which is to be done cannot be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down by those having the privilege abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a bank mighty and strong. So shall we be spiritually one as we are now legally one.—*The Saints' Herald*, volume 20, pages 144-146; *Church History*, volume 3, pages 714-718.

# The Nomads

By May Elliott

## III.

### Yvonne's Futile Sacrifice

THE FLOWER WREATHS were withered on old Mr. Larson's grave. Aunt Bashy was becoming reconciled to the fact that he had willed her only a small portion of his property. And Mrs. Miller was working with her old speed.

"It's funny about life," Louisa said to her mother, "Folks seem to get the things they don't want and won't appreciate. Not that I don't appreciate Grandfather's thought for me, but what do I want of a fifty acre farm in the Ozarks? And you don't really appreciate that money you're getting—you won't give up working, that's sure."

"Foolish child,—of course I shall not stop working. Why should I? We owe life that much—to do something useful to justify our existence. Anyway, it isn't a fortune, though it may seem so to you. I shall go on with my interesting experiments with asters and roses, aside from the other work of the home. A person would go crazy if he didn't interest himself in something useful." She shook out a garment, smoothed it on the ironing board, and tested the sizzling iron with an expert finger.

LOUISA GAZED moodily out of the window. "If I could only sell it, it would be different. But Grandfather made the special request that I keep it and pass it on to my children. I suppose I'll have to pay taxes on it all my life—it'll just be a drag."

"Oh, I don't know, Louisa. You may find some use for it." She smiled grimly. "When you get rich you can have it for a summer resort. It's the home place, you know, and grandfather always was attached to the scenes of his boyhood. You'll find some use for it, I expect—it may fit in with some of Dan's plans—or have you and he made plans definitely for the future yet?"

"We haven't had much chance to talk things over—or rather—" she laughed lightly, "I have steered the conversation away from that until I have thought out just what I want to do."

Her mother paused the fraction of a second from her brisk work and eyed her daughter severely. "Don't start out by being selfish, Louisa. It won't get you anything but sorrow."

Louisa shrugged. "Oh, I'm not selfish. But I do believe I can see something a bit clearer than Dan. I think I know a real opportunity to get fame and fortune when I see it better than he does. You know, mama, I'd just sicken and die if I had to live all my life

in Monroe. Honestly I would. And Dan would never get anywhere in a business way. He would follow in the same old track his father has made."

"What of that? I think Eldons have done fairly well. They have a nice home and a paying business—"

"Yes, and Mrs. Eldon had to pinch pennies a whole year in order to buy that rug for the front room. And it's not a rug I'd want at that. I want real beauty and refinement around me, and I don't want to have to wait a whole year to get them."

THE TELEPHONE rang. Mrs. Miller sighed. "You answer it, will you please, Lou? I must get this ironing done. I have to take care of those chickens pretty soon."

A few minutes later Louisa came through the kitchen singing gaily. "Dan wants me to go for a ride, mother. Mr. Eldon has let him have the car, so it'll probably be awhile before I'm back."

"Where you going Lou?" asked Mildred and Hildred, the twins, almost simultaneously. "May we go?"

"No, of course you can't go," laughed her mother. "Now you twins run and play because there'll be work for you to do soon."

"When I get big," Louisa heard Hildred say, as she tripped upstairs, "I'm going to have seven lovers—one for each day in the week. Then I'll ride and ride and ride in their cars—"

"If she has one like Dan, she won't want any more," thought Louisa. She felt so full of life and joy that she skipped about the room like a small child. She seized Dan's picture and kissed it; but her eyes, chancing to fall on the black veil she had worn at the funeral, sobered, then brightened again. Grandfather's flame of life had burned itself out; was that any reason why hers should burn less brightly? Grandfather wouldn't want her to be sad forever. What dress should she wear? She wanted to be brilliant to-day, dazzling. That red silk. Grandfather had never liked it; he said too much color cheapened a girl.

"Well, after all, it's *my* life," she thought, as she slipped into it, and surveyed her reflection with satisfaction. She picked up a letter from the dresser and slipped it in the front of her dress.

"This was nice of you Dan," she said as she settled herself in the seat beside him, and gave him one of her most brilliant smiles.

"I'd like always to do nice things for you, Louisa."

"Would you honestly?"

"Just ask me anything you want—"

that's at all possible for me to perform. See how quickly I'll act on it."

"All right. Here goes. See that shady place yonder? All still and quiet and lonesome like? Stop the car there for a minute."

"All right, Princess. And what are your further orders?"

"Here's the order." She giggled. "Kiss me."

"Sweetheart!" For a few precious moments it seemed to them both that earth was blended with heaven. She was breathless at it and a little afraid. They were both almost tearful in the intensity of their joy.

SHE DREW FORTH the letter. "I have something else to talk about, too," she said softly, "and though it is not an order, it is a request that I hope you'll grant to make me very, very happy. I hope—"

"Anything I can do to make you happy—" he began when she handed him the letter. He frowned.

"Mr. Robert Garfield, Esq., Monroe, Iowa."

"That letter is only to explain things a little. Mr. Hunt is making us a proposition too, I—well—read the letter first, Dan, then I'll explain."

When he had finished he looked at her thoughtfully.

"You mean you want us to go on a wild goose chase like this?" he asked. "I couldn't conscientiously be a party to a thing like this, dear. You know I don't believe in all this maudling talk about all the past being no good and all that. The past has given us lots of good things. Take the Bible, now—"

She smothered his words with another kiss that caused them to forget all else for the time being. "I explained that you would be rather upset by their proposition," she said. "And Mr. Hunt said that would be just fine—he wants contrast in his book—and he said all you'd have to do would be to act natural. And here is the nice part of it. He'll deposit two thousand dollars to each of us in the local bank, to be given to us with interest when he discharges us. In the meantime he pays all our expenses. And the big thing that will be required is that we waste all the time possible. Dear, wouldn't that be the loveliest honeymoon in the world? Two years with no worries, and nothing to do but love each other. Do you think you could endure that? How does it sound, anyway?"

"It sounds like folly to me—perfect craziness! I know enough about business and such things to know that when you get money you usually give up something valuable in return. They'd get the

pound of flesh from us in one way or another." He gazed at her tenderly. "And that Robert Garfield isn't fit for you to associate with, dear. Everybody knows he isn't a very good boy. And this Mr. Hunt doesn't ring true to me—"

"He really is a very courtly old gentleman, Dan. I met him yesterday. He's at the hotel. Dan, will you consider it?"

"I'll go and call on the old man, surely. And if I was sure that everything was honest about it, and that we wouldn't have to compromise our principles—"

"You'd go? Oh Dan! Just think of the long dream of happiness it would give us—and all that money to start with when we came back!—you will consider it seriously, won't you?"

Next day they drove to the hotel to interview their prospective employer. Dan, although the idea behind the expedition was repellent to him, had a youthful yearning for adventure, especially if he could be convinced that nothing would be expected of him that a Latter Day Saint need consider wrong. To his disappointment, however, he did not like Mr. Hunt at all—he could scarcely force himself to speak with ordinary politeness. Mr. Hunt, on the other hand, was almost excruciatingly polite, and seemed the more anxious to obtain Dan's consent.

HE gave Dan several references, and that night Dan told his father the whole story and asked his advice. Mr. Eldon made a trip to Chicago and investigated Mr. Hunt's reputation. The most he could secure against him was that he was queer, but harmless. His uncle had died leaving him over a million dollars, and Darwin Hunt immediately made up his mind to accomplish some great thing for science. That seemed to be the whole story behind the unusual proposition, and Mr. Eldon reluctantly admitted he could see nothing wrong about Dan and Louisa joining the expedition except that he felt they would be in poor company. He was not at all favorably impressed with Mr. Hunt's ideals.

"If you need help, and want to come home, remember me," he said as he placed his hand affectionately on Dan's shoulder. He did not believe in forcing his will upon the children, anyway. They would have to acquire experience, find out life for themselves.

And so Louisa and Dan were quietly married in the little Saints' Chapel; and almost before they knew it, they were nearly ready to begin their wanderings. Robert had gone to Chicago, and returned with his bride, Yvonne.

Mr. Hunt proved himself a rare entertainer, and all their spare moments were taken up in some way by his delightful plans. He didn't seem to realize they wished some time to themselves. But they had signed a contract of peculiar nature. Each one was to do exactly as their leader ordered unless the order conflicted with the conscience of the one concerned. The old man carried a small

book in which he took notes. He explained that he took notes on everything—the way the atmosphere affected people, for instance: or how different temperments reacted to a thunderstorm, just who of them noticed the bird songs, etc.

They were having a picnic in the woods one day and Mr. Hunt strolled away for a few moments forgetting to take with him the treasured small book. Robert thoughtlessly picked it up and began to read it when Mr. Hunt chanced to turn his head and see what he was doing. He was at the boy's side in a moment, demanding possession of the book.

"Why, why—of course. But I thought this was to be a joint affair—I mean—it was my impression that we are all doing research work. I didn't think about your caring—"

"What do you think I'm paying you for?" cried the old man excitedly. "Tell me now—tell me truthfully; how much did you read?—what did you see?"

"Why—just all our names in the front, and after each name 'Case number so and so,' as if we were patients in a hospital. Then on the next page I just saw the title: 'Jealousy.' That's all. I didn't know you would care."

"It's all right for this time, and I'm really sorry I had such an outburst of temper, my children. But I am all wrapped up in my subject and don't you see? If you could see exactly what I'm trying to do, you'd be inclined to act abnormally, and that would defeat the purpose."

BUT EVERY ONE of the four young people seemed nervous after that.

Yvonne suggested going home and everyone including Mr. Hunt seemed relieved at the suggestion.

"Come, Yvonne," suggested Louisa, "Let's you and I clear away our picnic table. I guess carrying these few dishes to the car is about all there is to do."

"No, let's clean it all up—I do hate to think of leaving any kind of a mess. Here, you take these cans and I'll take these scraps of food. We'll take 'em to the stream yonder and let the water carry them away." Louisa noticed that Mr. Hunt immediately began to write something in the little book, and yet he seemed to be able to watch them, too. They paused awhile watching the swift little stream carry away the remains of the picnic lunch.

"You're a kind, good girl," said Yvonne, unexpectedly. "I am sorry for you."

"Why?" asked Louisa, much surprised. Why should anyone be sorry for her, when she had such great happiness?

"Because you have sold yourself to Satan," with a grim smile.

"Why—you mean—you can't mean Mr. Hunt? He seems—so gentle and kind. I don't think he'd hurt anyone. He wouldn't—"

"No," sighed the other, "he will never do you any physical harm. I have known

him for years. But he has ways—he is a very good hypnotist and he can—"

"Oh, I think that is interesting, really! Haven't you found it exciting?"

"Very. It's been so exciting at times that I've felt I could stand it no longer. I've threatened several desperate things, but he only laughs at me. He says that people who take their own lives very seldom talk about it; that people who talk about it are usually simply trying to frighten folks into giving them their own way. Some day, when I've had all I can bear, I'll show him!"

"Oh, no—you mustn't—indeed you mustn't! Why, I've learned to like you, and I want you with us."

"You do, really? You dear little kid. Well, I'm not thinking of ending everything right now, but I will the next time the mood strikes me. You'll see. After all, since there's nothing on the other side of life, as some folks think, what does it matter when you die, or how? Really, this life is such a blank as far as joy and happiness goes, the quicker one passes out the better! Oh, I know, you think you're happy now—I can see it in your face—but how long will it last, do you suppose? Everything changes in this sordid world, and passes away into nothing, like the dying of a flame."

"I suppose that's true all right. But I—can't bear to hear you talk like that—as though you meant all those solemn things."

"But I do mean them, child. The next time the mood comes I shall give way to it. Why not? Can you give me even one good reason why one should keep living on in this old world, when there's nothing to be gained by it, and there's no God or Devil to fear when you go out into nothing? It would be a joke on me though if I'd wake up actually and find I really had a soul all the time and there was a God after all. Wouldn't it? I'm going to find out! Old Hunt isn't going to follow me around forever. He gives me such a cold shivery feeling today. I can't stand him! Did you notice the venom in his voice when he scolded that good boy for taking a peep at his book?"

"Robert, you mean? Why I noticed he seemed sort of put out—"

"Put out! Oh, dear. And that poor boy talks so pitifully hopeful. Thinks he'll be somebody great. Huh! If there's any fame in it it'll go to the old man!"

"He's coming this way, I'm afraid. We'd better talk of something else. Isn't it funny the cleansing effect water has? See how clear the little stream is now?"

"Filth passes away the same as beauty," said Yvonne. "We can be thankful for that."

"You seem rather—ah—moody, today, my dear Yvonne," the old man said, kindly, "it seems strange for a bride to be so unhappy. Now when I was first married—"

"You know very well how little happiness I am going to have—also you know how little the boy will have. I am sorry

(Continued on page 907.)

# Worship Suggestions for August . . . . .

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR MONTH: "THE CITIZENS OF THE KINGDOM."

FIRST SUNDAY, AUGUST 5.

Theme: "Thy Kingdom Come."

Instrumental Prelude: "Our Father Who Is in Heaven," S. H., 315; old S. H., 111.

Call to Worship: Isaiah 44: 6-8.

(S) Hymn Response: "Guide Us O Thou Great Jehovah," S. H., 175; old S. H., 1.

Reading: Doctrine and Covenants 65.

Hymn: "Jesus Shall Reign," S. H., 177, verses one and two.  
Talk: On the Hope of the Kingdom of God.

The heart of a citizen of the Kingdom of God is turned toward the future. He believes invincibly that the best is yet before him, and before his brethren. He believes this way because of the kind of Father-king he worships. "Eye hath not seen," he says with Paul, "ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Godly men find that God is even better than they expected him to be, and hence it is for them unthinkable that anything that is past, can excel the glory of the Kingdom which is to come.

There is no greater blessing than working as a citizen for the Kingdom of God. People who hark back to the "good old days," and sigh, "we shall never see them again," have lost hope. They have lost the hope of God. They are jeopardizing their spiritual standing as citizens of the Kingdom.

It is not only the fact of "hope springing eternal in the human breast" that we should care about. Everyone hopes for something. Rather, it is what we hope for which makes us what we are. If we really hope for the Kingdom, then we will accept the Ruler of that Kingdom as our Ruler—and do His will.

(S) Hymn: 177, verses three, four and five.

(S) Commission: Doctrine and Covenants 98: 4 and 97: 4.

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances. . . . Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, . . . and all that call on the name of the Lord and keep his commandments, shall be saved. Even so. Amen."

(S) The Lord's Prayer.

SECOND SUNDAY, AUGUST 12

Theme: "The Assurance of Things Hoped For."

Instrumental Prelude: "O for a Faith," S. H., 240; old S. H., 104.

Call to Worship: Isaiah 45: 18, 22.

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Response by Congregation: Isaiah 45: 24.

"In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed."

(S) Hymn: "The Morning Breaks," S. H., 411; old S. H., 35.

(S) Prayer.

Hymn: "Once More We Come," S. H., 75, verse one; old S. H., 29.

Leader reads Alma 16: 138-146.

Hymn: "May We Receive," S. H., 75, verse two.

Leader continues, Alma 16: 149-162.

Hymn: "Awake O Heavenly Wind," S. H., 75, verse three.

Leader concludes, Alma 16: 163-172.

Hymn: "Revive the Parched," S. H., 75, verse four.

Period of Meditation.

(S) Benediction.

Note: The success of this service will depend on how well the leader knows the sermon quoted from Alma 16. Whoever leads should take plenty of time before hand to appreciate both the words and the spirit of this wonderful discourse.

THIRD SUNDAY, AUGUST 19.

Theme: "Obey His Commandments."

Instrumental Prelude: "When we walk with the Lord," Z. P., 4.

Call to Worship: (Doctrine and Covenants 12: 1-2, 64: 7.)

"Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word. Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you."

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days."

(S) Hymn: "Hark, the voice of Jesus calling," S. H., 344.

Scripture Reading: Matthew 21: 26-30.

(S) Hymn: "O Lord of light, and love, and power," S. H., 299.

Talk: The thing that most concerns our heavenly Father is the work necessary in the building of His Kingdom. No matter what we may say about being willing to work, the only thing that counts is the work we do. God doesn't need people who merely sympathize with the task, who say they will work and do not. He wants people who will work with him, no matter what they may say about it.

Many of us may feel the uplift of a fine prayer service, and have created within us the resolution to do the will of God. If we go away telling ourselves we will work, and then do not, we are condemned. The man of God is concerned about the work of God. He does not hesitate because of what he will have to personally sacrifice. He works. The spiritual stature of a Joseph Smith was acquired through prayer, diligence, confession, and work. (Doctrine and Covenants 19: 2.)

The Lord is concerned about what we say. But, what we say is only a small part of what we do. Citizens of the kingdom must do the will of God. We must give our lives to seeking His way, and to the practice of it. Happiness can come through no other activity.

(S) Hymn: "Unto God, who knows our every weakness," S. H., 293.

(S) Commission: Proverbs 3: 1-6.

(S) Benediction.

FOURTH SUNDAY, AUGUST 26.

Theme: "Have You Fulfilled the Law?"

Instrumental Prelude: "Father, in thy mysterious presence kneeling," S. H., 101.

(S) Hymn Call to Worship: "Awake! Ye Saints of God," S. H., 204; old S. H., 34.

(S) Prayer: A petition for forgiveness, and understanding of His will.

Scripture Reading: Doctrine and Covenants 102: 1, 2.

(S) Hymn: "God send us men," S. H., 223.

Talk: John 6: 65, 66. "And he said, Therefore said I unto you, that no man can come unto me, except he doeth the will of my Father who hath sent me. From that time many of his disciples went back, and walked no more with him."

Evidently the test of discipleship is obedience to the law of God. The people who "walked with him no more," lost Jesus' companionship because they had little in common with him. Great friendships are the richest things there are. They can only come as we share great things with each other. The tragedy of these forsaking ones is that they lost a great friendship by being unwilling to share their lives in a great cause. They might have become like Him as they worked with him. They forsook what they themselves might have been, for what they wanted to be. They were their own enemies.

In exactly the same measure, we today forsake our own best possibilities if we do not fulfill the law of God. The spirit of the kingdom of God is the companionship of Jesus. It is for those of us who are willing to be what we can be in Him. It is not for those who are what they want to be, by doing their own will.

Commission: Isaiah 55: 1-3.

(S) Hymn: "Be with me Lord," S. H., 305; old S. H., 172.

(S) Benediction.

## The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, AUGUST 5.  
*Sacrament Service*

SECOND SUNDAY, AUGUST 12.

*Theme: "Reverence for God's House."*

Prelude: "Open the Gates of the Temple," by Mrs. Joseph F. Knapp, or "Let Us Go to the House of the Lord," S. H., 67; Z. P., 119.

Call to Worship: "... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, . . ." (Isaiah 2: 3, Micah 4: 2.)

Response: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122: 1.)

Hymn: "Let Us Go to the House of the Lord," S. H., 67; Z. P., 119.

Prayer.

Scripture: Habakkuk 2: 20, Mark 11: 17a.

Hymn: "Father, Once Again We Come," S. H., 80; Z. P., 168.

Sermon Talk: Text: "My house is the house of prayer." (Matthew 21: 13, Mark 11: 17, Luke 19: 46.) First explain to the children what "reverence" means. Did you hear what Brother \_\_\_\_\_ said in his prayer? Did you hear him ask God to be with us this morning? Do you think God heard his prayer? Sometimes we do not act like we believed God was with us. Jesus has promised that where two or three gather together in his name, he will be with them. (Matthew 18: 20.) We come to church to worship God. If we remember this and also remember that He is with us, we will be reverent in his house. Mention other ways we can show our reverence for God's house, such as taking care of Bibles, songbooks and furniture; keeping paper off the floor, and other ways.

Story: "When Solomon Built the House of the Lord." (1 Kings, chapters 5, 6, 7 and 8; 2 Chronicles, chapters 5, 6 and 7.) "When Hezekiah cleansed the house of the Lord." (2 Chronicles 29.) "When a Boy King Repaired the Temple." (2 Kings 22.) Told by juniors.

Hymn: "You May Sing of the Beauty of Mountain and Dale," S. H., 109; old S. H., 168, or "Chime On, Sweet Bells," Z. P., 50, by congregation or junior choir.

Story: "Building a Temple in the Latter Days." (Kirtland Church History, volume 1, page 518; volume 2, chapter 2;

Departments' Journal, December, 1927; Autumn Leaves, July, 1927; Vision, April, 1929; pamphlet, "Kirtland Temple." "At the King's Table," Stepping Stones, February 7, 1932. (Sacrament service.)

Closing Hymn: "Oh, Give Us a Parting Blessing," S. H., 95; Z. P., 90.

Benediction.

Note: It is suggested that a picture of Kirtland Temple be used with this service. One may be obtained from the Graphic Arts Bureau, size 16 x 20 inches, for \$1.50.

THIRD SUNDAY, AUGUST 19.

*Theme: "Reverence for God's Word."*  
(The Bible)

Prelude: "Glad Tidings," Z. P., 149, or "Tenderly Lead Thou Me On," S. H., 267; Z. P., 5.

Call to Worship: "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." (Psalm 25: 5.)

Hymn: "Tenderly Lead Thou Me On," S. H., 267; Z. P., 5.

Prayer.

Scripture: Psalm 119: 105, Isaiah 40: 8, James 1: 22.

Hymn: "Glad Tidings," Z. P., 149, or "O Jesus, Our Lord," S. H., 92.

Sermon Talk: The purpose of this service is to help the children have a deeper appreciation and reverence for the Bible. Help the children to understand what it has cost to preserve the Bible for us. Tell about the men who spent their lives in the effort to make the Bible available to us, so we might have it in our homes and read it. For suggestions, see Sermonette, "How the Bible Came to Us," Stepping Stones, September 11, 1932; "How We Got Our Bible," by J. Paterson Smyth; "The Bible Through the Ages," (booklet) 10c, American Baptist Publication Society. Tell about the Inspired Translation and give a few examples of the corrections which appear in it. If desired, the Scripture may be omitted at the beginning of the service; arrangements made for the children to bring their Bibles to the service, and the sermon talk concluded by asking the children to find in their Bibles what Jesus and some of the writers in the Bible said about God's word. What Jesus said: Mark 13: 31, Luke 11: 28; What David said: Psalm 119: 105, 19: 7-8. What Isaiah said: Isaiah 40: 8. What Paul said: 2 Timothy 3: 16. What James said: James 1: 22.

Story: "How the Bible Came to Us." Told by juniors. (See pages 32 to 42, junior quarterly, "The Junior and His Bible," by Lucie H. Sears, October, November, December, 1930.)

Special musical number by junior choir. Suggestions:

"Light of Life," Z. P., 163.

"Thy Word Is Like a Garden, Lord," Living Hymns, 25.

"My Precious Bible," A Junior Hymnal, compiled by J. E. Sturgis and W. S. Martin, 144.

Story: "A Bible Hidden in a Pillow," (Adoniram Judson in Burma), pages 44 and 45 of junior quarterly described above, or "Mary Jones and Her Bible," Pilgrim Elementary Teacher, April, 1927, or "The Queerest Place to Keep a Bible," page 11 of book, Jewels the Giant Dropped, by Edith Eberle and Grace McGavran.

Closing Hymn: "Never Be Discouraged," S. H., 236; Z. P., 96.

Benediction.

FOURTH SUNDAY, AUGUST 26.

*Theme: "Reverence for God's Word."*

(The Book of Mormon and Doctrine and Covenants.)

Prelude: "Wonderful Words," S. H., 335, Z. P., 69.

Call to Worship: "I will delight myself in thy statutes: 'I will not forget thy word.'" (Psalm 119: 16.)

Response: "The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isaiah 40: 8.)

Hymn: "With a Steadfast Faith," Z. P., 21, or "I Love to Tell the Story," S. H., 306.

Prayer.

Scripture: Psalm 85:11, Doctrine and Covenants 1: 7.

Hymn: "Wonderful Words," S. H., 335; Z. P., 69.

Sermon Talk: Text: Doctrine and Covenants 1: 8. The purpose of this service is to help the children become better acquainted with God's word as it is found in our own books, the Book of Mormon and Doctrine and Covenants. See Sermonettes, "How the Book of Mormon Came to Us," Stepping Stones, September 18, 1932, and "How the Doctrine and Covenants Came to Us," Stepping Stones, September 25, 1932. Help the children to understand how wonderful it is that God preserved the plates and sent an angel to deliver them to Joseph Smith. Tell about the Urim and Thummim and how Joseph Smith used them in translating the plates. Some people believe that God has never spoken to people since the books of the Bible were written, but we believe that God does not change (Malachi 3: 6, Hebrews 13: 8 and that he still speaks to his people. We should be very thankful that we are permitted to be members of God's church.

Story: "The Book of Mormon Story." This may be one story, as found in lesson six, junior quarterly, "The New Testament and Its Writers," by Hallie M. Gould, July, August, September, 1933, or two short stories told by juniors: "How the Book of Mormon Was Written," (Include in this story the facts about the different plates men-

tioned in the Book of Mormon, the men who engraved them, especially Nephi and Moroni, and other interesting things.) and "What Joseph Smith Found in the Hill Cumorah." (This story may have a beginning a little different than usual, such as: "What would you think if an angel should give you a book, the words of which were written on pages of gold?" etc.)

Special musical number by a junior boy or girl, or

Hymn: "We've a Story to Tell to the Nations," S. H., 397.

Story: "A Book of Messages From Our Heavenly Father."

(Doctrine and Covenants. This may be told in a way that will be interesting to the boys and girls. See lesson eight, junior quarterly, "The New Testament and its Writers," referred to above.)

Closing Hymn:

(Tune: Z. P., 53.)

"For giving us these books so true,

We're thankful to our Father;

For telling us what we should do,

We're thankful to our Father;

For all God's word to you and me

Found in these books—not one but three,

For helping us to reverent be,

We're thankful to our Father."

Benediction.

## THE BOOK OF MORMON IN THE LIGHT OF BIBLE PROPHECIES

(Continued from page 901.)

the "ensign" on "the land shadowing with wings, which is beyond the rivers of Ethiopia" from which "swift messengers" were to be sent to "a nation scattered and peeled . . . a nation meted out and trodden down." America is the only land beyond the Rivers of Ethiopia from Palestine. Following the sending of this "ensign" message we read in verse 7, "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled."

We cannot escape notice of the interesting fact, in light of the above, that in September, 1823, when the angel Moroni made known to the young man Joseph Smith the whereabouts of the plates containing Joseph's record, that the same angel three times repeated to the young man, among others things, that the eleventh chapter of Isaiah was about to be fulfilled. (See *Church History*.) This gave one more testimony to the fact, for the last time before its fulfillment, that the coming forth of this sacred record was to witness the beginning of the gathering of the Jews and of Israel from their long dispersion, never again to be scattered. It cannot be overlooked either, that the same angel upon the same occasion stated of the Gentiles, "That the fulness of the Gentiles was soon to come in." (*Church History*.)

As a witness then, one hundred and four years following its publication have seen a remarkable fulfillment of those conditions associated with "the book" in prophecy.

To sum up: The *Book of Mormon* is the only book that gives the account of Jesus and His visit to His "other sheep."—the only book that fulfills the prophecy

of "the stick of Joseph" being brought forth and "put with the stick of Judah" (Ezekiel 37) the only book that gives account of Joseph's migration "over the wall" and of his being blessed as Genesis 49 and Deuteronomy 33 would indicate—the only book that accounts for a people of the Lord being directed 600 B. C. to a wealthy nation whose remains were found after their calamity had come upon them. Jeremiah 49: 30:32—the only book that came to light "out of the ground" just before "Lebanon became a fruitful field"—whose "words were delivered to a learned man," the book itself being "delivered to an unlearned man," the translation being "a marvelous work and a wonder" performed by the Lord, (Isaiah 29), and the only book that came forth in "the land shadowing with wings" as a sign of long-looked-for blessings of emancipation for Judah and Israel.

## THE NOMADS

(Continued from page 904.)

for that boy, I think you should—"

"I think you should shake off these dark moods, my girl. They are not good for you—for anyone. And we have been waiting on you—have been ready to go for quite a while."

"I would rather walk, if you don't mind, Mr. Hunt," Yvonne requested rather than stated. "I feel rather nervous and a walk would do me good."

"I will walk, too, Mr. Hunt, if you please." Louisa felt she would like to win more of this strange girl's confidence.

"But I don't please, as it happens, my dear young ladies. So you will kindly get in, as I have some questions I wish to ask you when we get back to town."

They obeyed, silently. Louisa shrank from the tight-lipped Yvonne and was glad she could climb in the back seat with Dan and Mr. Hunt. Yvonne's eyes had the strangest look she had even seen, a blend of despair, grief, intense anger, and glaring hate. Robert sat at the wheel apparently oblivious to his young wife's pain.

"Stop the car, Robert, and let me out," finally said Yvonne, "I just feel I must walk awhile."

"Don't stop, Robert," said Mr. Hunt calmly. "I am the leader of this expedition. Drive on."

"I may be able to put a stop to this foolishness and save all three of you kids a lot of trouble" cried Yvonne—"or maybe it will stop long enough so that you can find out just what you're in for and pull out before it's too late! It's the chance of a lifetime for me to do a good deed—I think I'd better take it! I think—"

Mr. Hunt leaned forward. "What are you raving about now?"

"I want out of this car!"

"You are going to ride in this car until we reach the town."

"Robert," fiercely she turned to the young man at the wheel. "If you don't stop and let me out, I shall jump out! Do you hear? I'll do it!"

"Nonsense." Mr. Hunt laughed. "She won't do it, Robert. You don't know how many times she has threatened such things. Drive on."

"No—stop! Robert, oh, stop!" Louisa shrieked excitedly.

It was too late. Yvonne had made good her threat, and lay unconscious by the side of the road.

"You said she wouldn't," Robert said, unsteadily. "I've killed her. I'm a murderer."

(To be continued.)

# Young People in Religious Education

By C. B. Woodstock

THE CHURCH needs its youth. "In such a time as this," a time when industrial, financial, moral and spiritual interests of the world are in upheaval, the church needs the vision, the ambition, the initiative, the vitality and the faith of its youth. Probably more than we can now realize the program of our church is being weighed in the balance of the world's supreme need. It is being weighed together with other religious faiths. It must provide a theology that is at once biblical, practical and sufficient unto the needs of the day. It must produce a program that is wholly consonant with the revealed will and purposes of God and which meets the social and economic needs of a sadly suffering world. It must produce a people, healthy, industrious, intelligent, imbued with the conviction of a divine mission in life and willing to devote itself sacrificially to accomplish divine purposes.

If the church is to succeed "in such a time as this" it must have the best of our young manhood and womanhood giving its splendid strength unreservedly to promote the interests of righteousness in all the walks of life; in industry, in government, in social life and in religion. The welfare of the whole world is at stake. The work of the church is the establishment of the kingdom of God. That kingdom will be builded under divine endowment by men and women who have found the secret of divine love and service. Of course we can count always on the effort, the influence and the example of many who now are mature, but their day is soon passing. The great tasks before the church in the next quarter century will be performed by the young people of today who are now seeking to qualify in efficient service for the additional endowment which is promised.

## THE YOUNG PEOPLE NEED THE CHURCH

The church needs its young people. "In times such as these," economic uncertainty, the invasion of banditry, vice and crime, an evident lowering of moral standards, the prevalence of broken homes, the increase of want, our youth need the stabilizing influence of high ideals and noble purposes expressed in a cause which challenges their allegiance, and which promises security. This cause is found only in the revelation of Christ and the salvation he came to bring to the world.

"In times such as these," all Christian churches are demanding a demonstration of the philosophy of Christ. Indeed, a practical solution of the ills of our social, economic and civil life can come only through a people who are inspired with the spirit of Christian brotherhood and

## Emphases in Religious Education—Number Four

The use of local and district organizations of the Young People's Division to encourage initiative, to develop leadership and to enlist all the young people in the creative work of the church.

whose lives are motivated by the pure love of Christ, which is only saying we must look to a thoroughly practical Christian social order to meet the needs of our day. Latter Day Saints look forward to Zion as this solution. And the Zion that is to be will be the product largely of the consecrated devotion and the sacrificial service of men and women who are now in the ranks of our young people.

Our young people need the church. Their future happiness and success is secured only in the triumph of the righteous principles of its faith. It is our firm conviction that they were raised up "for such a day as this." The church not only brings to them a supreme challenge, but it offers them the opportunity under divine leadership to labor together and with God, in this latter day, for the salvation of all the world. They may lead the way, under divine guidance and power, to cure the ills and right the wrongs of a sin cursed world.

## THE YOUNG PEOPLE'S DIVISION

It may be significant that in the church school plan a most important place is assigned to the young people's division. Not a division for young people, merely, but of young people, with special emphasis upon opportunity for the exercise of initiative, vision, energy, judgment and service. Young people stand in the momentous present, with the supreme challenge of an unparalleled opportunity before them. To make provision for the education, the training, the inspiration and the active enlistment of the young people of the church in carrying forward the work of the church, is the objective and purpose of the young people's division.

This has been given very definite expression in a statement of objectives prepared recently by a group of leaders called by the First Presidency. In this group were Elders George Mesley and E. E. Closson, associate directors of the young people's division of the church,

who submit the following as a guide for the two inter-conference years:

## OBJECTIVES OF THE YOUNG PEOPLE'S DIVISION

The purpose of the young people's division is caught up in the general spirit and mission of the work of Christ. It will be interpreted in terms of the program of the church as it seeks to carry out this task.

Stated as a general objective of religious education, the aim may be phrased as follows:

To develop personalities imbued with the spirit and practicing the principles of Christ;

To promote participation and fellowship in the church as the agency through which Christ is to be revealed to the world.

This purpose of developing such personalities is not achieved in isolation; it is a cooperative undertaking. Viewed from this angle the problem is that of developing an environment in which youth shall be able:

1. To learn the heritage and program of Latter Day Saintism.
2. To share its spiritual fellowship.
3. To participate in its creative work.
4. To witness of its power.

A program of more specific activities is required that will provide channels for realizing this general objective. For the next two years the youth will look toward these points of emphasis:

1. Creative leisure time activities.
2. Study of Latter Day Saints' history and practice.
3. Participation in the financial program.
4. Evangelistic endeavors.
5. Participation in movements for World Welfare.

Means for assisting to carry out these projects are required. The following list will be generally applicable:

1. Courses of study, especially the quarterlies.
2. Oriole Movement and Girl Scouts.
3. Boy Scouts.
4. The Tenth Legion (as an objective for attainment, not an organization).
5. Stake and district gatherings of youth.
6. The Nauvoo Camp.
7. The Youth Page in the *Saints' Herald*.
8. Young People's Convention, Lamoni, 1935.

It is understood that local areas will need to formulate more specific objectives, to definitize projects, and to develop agencies for helping to realize their goals.

It is assumed that the Youth's Division is a grouping of the church, for the

placement of educational emphasis and for the development of an age level with certain common interests and needs, not a separate organization. It is simply a division of the church school program—the church active in the endeavor of Christian education.

#### THE YOUNG PEOPLE'S PROGRAM

The above "objectives" will serve as a guide in locals and districts as well as in the general church, in planning an activity program for and by its young people, which shall enable them effectively to accomplish their part of the objectives of the church. This they will do locally under the direction of a mature leader who is not only young in spirit and sympathetic with the needs of youth in this day, but who is consciously responsible to the pastor and to the branch for the conduct of his division as an integral part of the total program of the branch, contributing its due share in all ways in the work of the local church.

Much of the success of a local young people's division depends upon the vision, the spirit, the initiative, the sound judgment, the tact, and the spiritual development of the one chosen as young people's supervisor.

While there are developing some projects of a church-wide nature, in which young people everywhere may participate, in branches and in districts, each group is free to select from these and to discover others which shall give greatest promise of meeting their particular need.

#### YOUNG PEOPLE MAY ORGANIZE

It is everywhere conceded that young people's work is best carried out as an organized unit. The very organization and its work become a fine project in religious education. It is unthinkable that this should be independent of and apart from the constituted authorities of the branch, and outside of its regular program. It is equally unthinkable that "constituted authorities" would fail to appreciate the value of an active, earnest young people's division or fail to give them sympathetic encouragement and direction. Often its young people's group is its one greatest single asset in branch or district.

The organization advised for a branch is simple and democratic in nature, such officers, council and committees being chosen as are needed for its work. The term of office should be relatively short, to provide wider opportunity for experience and training in administrative responsibility. Some simple rules or regulations may be adopted, but a cumbersome constitution is frequently a source of irritation and contention. It is most essential that young people learn to govern themselves and to render service in the spirit and manner exemplified by the Christ.

Within a district or stake a young people's council is recommended, composed

of young people's supervisors and presidents of local groups, thus representing the young people of each branch. It has been found advisable for the young people of the district to choose district officers from among the members of this council. District officers and council work under the direction of the district presidency and the district director of religious education. They formulate and carry out a program for young people of the district. (See *Church School Handbook*, pages 24-27, 53-66.)

A number of experimental organizations have received encouragement to try out their proposed form and program in specified areas. The progress of these will be watched with concern, for we are all anxious to discover the way of success and greatest usefulness.

### A Scriptural Interpretation of the Present Age

(Notes on a sermon preached by Apostle Paul M. Hanson, at the Stone Church, Independence, Missouri.)

Text: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16: 3.)

We cannot know too much about anything. We should know as much as possible about everything to have opinions worthy of being possessed by Saints of latter days.

No one ever made a success of running into collision with the Almighty. Whenever there is such an impact, the results are never to be found damaging to Divinity.

God is the greatest word that we can employ or think about, the name we give to the Eternal, Infinite Being, Creator of all things, who is true, good, just, and merciful, and who preserves and governs everything by his almighty power and wisdom. When a mariner goes to sea without proper instruments or chart, or having these, pays no attention to them, he is without knowledge of latitude or longitude—he is *lost*. Any person without God in this world is lost.

No one but the Lord can accurately interpret the age in which man lives. The work of a prophet is to bring such an interpretation. The church is to assist in this interpretation. It is the duty of each one of us to study, pray, and take heed so that we may understand the age in which we live.

A general crisis in the last days is forecast in the words of Paul to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; hav-

ing a form of godliness, but denying the power thereof."

Whenever I see the word "know" or "shall" used by the Lord, or by one of his accredited servants, or by an angel, how vastly more it means than when coming from an ordinary man!

The present is an age with God largely left out of consideration. Someone has said, "He who has God has all; he who has Him not has less than nothing."

Daniel's interpretation of Nebuchadnezzar's dream gives us to understand that there is to be an end of Gentile dominion. The "times of the Gentiles" are closing. Isaiah says: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

It is important to see the hand of God moving in the establishing of his kingdom.

Make your investment in that which is of everlasting character—the prophecies all focus on the glorious consummation of the work of God in the latter days.

### Happy Conclusion

By W. H. Deam

"... for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4: 18.

Gloomingly I ponder all alone,  
Thinking of life and death soon to come;  
With old age creeping on fast and sure—

Life's span 'most spent, cannot long endure.

Footsteps less steady, eyes growing dim,

Fighting with death, with chances slim.  
Voice growing weaker, on a low scale,  
Tell the same story, the same grim tale.

We're only like the grass and flowers  
"Temporal," limit to days and hours.  
"Eternal" things time does not impair,  
The wise man, Paul, is said to declare.

Wondering about my future home—  
Is this world all, or another to come?  
When I throw off the mortal in death  
Is all ended in my last long breath?

Thoughts like these lead to confusion,  
They're guiding the mind in delusion.  
I must believe in the "eternal" things,  
Which gives one hope and happiness brings.

Hope we have as an anchor to the soul,  
That endureth in the veil, we are told.  
With no hope we are left on the tide  
Of a raging sea, no place to abide.

"Think of the beautiful," is in song,  
We are here at best not very long.  
Make life happy, whether long or short,  
Make it joyous through all, I exhort.

## The Readers Say---

### Her First Blessings

I sometimes wonder why the Saints do not tell more about God's goodness to them. I am sure that everyone has something for which to praise his heavenly Father. I have received many blessings in my life. In anything I do, as long as I am serving my Master, he blesses me.

I once heard a man say "if we keep a prayer within the heart, we will not go far wrong." How true that is. If we stay in close communion with God, he will watch over us and bless us. When we cease to go to him, he cannot help us because we do not leave room for him in our hearts.

I wish to relate the first blessing I received, as far as I am able to remember. When five years of age, I ran a thorn in my foot. As it had gone in rather deep, they found it would be necessary to cut away some of the skin in order to remove it. My mother decided to put a poultice on it, to see if it would draw out the thorn. We did that for several days, but to no avail.

One day my grandmother was sick, and Elder Henry Stebbins came to administer to her. Seeing me limp around he asked me what the trouble was, and I told him. He said "you take that poultice off and I'll put some oil on it." I did as he told me, and as he put the oil on it, he offered a beautiful prayer to our Father in heaven. "Now in the morning when you take your poultice off, the thorn will be out," he promised.

I fully believed him, and went to bed with the assurance that I would be able to run and play the next morning. When I awoke, I hurriedly removed the poultice and there lay the thorn. I ran to my mother to show her, and she was pleased.

That was my first experience of God's work, and it still stays with me. I find that if I go to God in humble prayer, he is always ready to help me.

INDEPENDENCE, MISSOURI.

MRS. LELLIA MCLEES.

### Assurance From Spiritual Experience

I have read many interesting letters in the *Herald*, and mere words will not express the encouragement they have given me. I am thankful that I can say that I have received many blessings, and it is my desire to so live that I may be worthy of them. If the Saints would pray more often for God's help, there would not be so many straying away from the fold. I know from experience what regret we feel when we have wasted years that should have been spent in serving our Lord and obeying his commandments. If I were only able to re-live those years, I would be happier today.

Our heavenly Father is ready to forgive and help us if we will only try to live as he would have us live. I wish to tell of one experience I had not long ago. I am a widow and have eight children to care for. Life has been dark at times, and without the help I have received from prayer, I know that I would have been unable to carry on. One night I had a dream. I saw two horrible looking people coming toward me, and at first I was afraid. However, as they came closer, they changed and I was not afraid of them. I said, "they are God's apostles." It seems as though one of them answered me saying "God will take care of his people." Peace has been mine since that dream. I think that it was God's way of answering my prayers. May God bless his people all over the world.

DARLINGTON, PENNSYLVANIA.

MRS. CORA MCGATH.

### Our Lives Should Accord With Our Testimonies

It is important that our lives be in accordance with the testimonies we bear so that we be not likened to the fig tree which bore no fruit. We have many noble Saints like Uncle Mark H. Forscutt who have departed from this life leaving sweet memories to be cherished like precious jewels.

I have had the privilege of seeing the fifth generation in my family, and all are strong defenders of the restored gospel. Many experiences have come with these generations. The gifts of the gospel have been enjoyed. Prophecies have been fulfilled; the sick have been restored to health. The leadings of the Holy Spirit have been manifested in many ways, bringing joy and comfort.

My grandparents were loyal to the church, walking three and four miles over hills and through valleys to attend services. The Saints in those days could always be depended on to be found at their post of duty. The Master's services found first place in their lives. Opportunities in those days were not so plentiful as they are today, but the attitude of those Saints reflected their great love for the church. They delighted to sing and one of their favorites was the hymn, "*O for a Faith That Will Not Shrink.*"

I rejoice that I have had the privilege of meeting the Prophet Frederick M. Smith, and Presidents Elbert A. Smith and F. M. McDowell, men whom God has chosen and set apart to lead the latter-day work. I also have fond memories of pleasant associations with and the labors of such noble men as Paul M. Hanson, L. F. P. Curry, Richard Baldwin, Roy S. Budd, Gomer T. Griffiths and many others who have been a strength and encouragement. The influence of their good lives inspires others to carry on.

My prayer is that God will abundantly bless his Saints, that his church may triumph to victory.

GLEN EASTON, WEST VIRGINIA.

DIORA LYDICK.

### Herald Brings Comfort

This is to let you know that Mrs. Mary M. Thomas passed away at the Petoskey Hospital from an operation for cancer December 23, 1933. Her husband who is my son, went north after her death and let me have her *Herald* to read. Tongue cannot express the comfort it has brought me. I used to take it for many years. I love to read it and try to pass it on to others.

My husband was killed in Grand Rapids twelve years ago last March. Now I am almost eighty-four years of age. May the Lord bless the *Herald* and all who read it.

BELLAIRE, MICHIGAN.

ELIZA A. THOMAS.

### Receives Many Gifts of God

I enjoy reading the letters of the Saints, and feel that I should bear my testimony. The Lord has given me several wonderful experiences which prove to me beyond a doubt that this is the true church of God. I have been spoken to by the Holy Spirit, and have been relieved of intense suffering immediately through administration by our branch president, Irving Bowen, as well as by traveling missionaries.

I have distributed several hundred church papers and tracts. Paul says to feed babes on milk and not on meat, as that would kill them, and so I try to follow this advice in distributing our literature.

BLACK RIVER FALLS, WISCONSIN.

IRVIN L. TRITTON.

## The Readers Say---

### Answer an Urgent Call

May 31, Sister Robinson and I received an urgent call through Doctor and Mrs. Sherrill, of Medina City, Texas, to go some two hundred miles to a community near Paint Rock to hold a series of meetings.

It seems that on the previous Sunday the pastor of the dominant Protestant church in that community, running out of constructive preaching material, fell back on the moth-eaten pastime of "Mormon baiting," and took a crack at the Latter Day Saints. He was fully advised that the wife of one of his staunch members and a man of high standing in the community, was a member of the "branches" of the Latter Day Saints. His action being uncalculated for and his story so garbled that one could scarcely find a trace of truth in it. Sister Mabel Lightsey, with her husband's consent, sent for us to come up and help her out.

Sister Robinson and I, being always ready and willing to answer such calls, left the next day for Medina City, sixty-five miles away, where we stayed all night with the Sherrills, going on to the Lightsey ranch June 2, Sister Sherrill accompanying us.

Arriving there in the mid-afternoon (called "evening" in Texas), we found a hearty welcome. Arrangements had been made for us to hold a series of meetings at the schoolhouse of which Mr. Lightsey, our host, is a trustee. Sunday night a "singing school" gave way to me for preaching, and a good crowd was present. I was blessed with liberty in my efforts and those present were apparently interested.

Of the opposition that developed, of the "grapevine" telegraph working to keep members away and out of touch of this "Mormon elder," who had come among them, I can't take the space to tell in detail, but to those of missionary experience, it is the old, old story.

We did not confine our work to sermons alone, but were constantly talking on gospel topics as we visited many homes in the community. Early we discerned the honesty of heart of our host though because of his early training and past church affiliation, he could not see and believe as we did. We had the impression, however, that God was leading him toward greater light and understanding.

Sister Robinson had taken Naomi Doris, the eight-year-old daughter, and Hilliard, the ten-year-old son, under her wing, and was instructing them, or rather, adding to the instruction already given them by their mother. So they came to me on Thursday night and asked for baptism.

On Friday morning, after explaining many things to the family assembled at the breakfast table, and suggesting that for confirmation of the thoughts advanced, they follow the admonition of James? "If any of you lack wisdom, let him ask of God," (James 1:5), we prepared to go to a large crystal-clear pool in one of the streams which runs through the Lightsey ranch for the baptismal ceremony of the children.

We were overjoyed as our host sat beside us in the car on the way to the pool, manifested a desire to unite with us, and asked for baptism. God has again answered the prayer of the sincere petitioner.

The Spirit of God was present when the ordinance of baptism was administered, and in the confirmation service which followed at the home, the Master poured out his holy influence on those who that morning had been obedient to the law of the gospel, giving them many promises.

On Sunday morning we served the sacrament of the Lord's Supper to the members, and Sister Lightsey was enabled to

take part in this ordinance for the first time in ten years. All members bore their testimony in this meeting.

Sunday afternoon the pastor was scheduled to preach his semi-monthly sermon. Brother Lightsey and I went over to hear what he had to say, but after we had waited past the scheduled time, word came that he could not fill the appointment. There was a fine crowd present, so one of those in charge who had heard me speak, asked if I would not preach for them in order that the congregation might not be disappointed. This I gladly did.

The Lightsey family circle is not complete, there being three fine boys yet to see the necessity of obedience, but we hope and pray that with the seed sowed and the uniting of the interests of the parents and younger children, the seed may be cultivated and bear much fruit.

I am sure that our new brother will become a power for good in his community in the interests of the church. May God help them all to do his work.

JOHN A. ROBINSON.

### Rich Blessings for a Unified People

Those who contribute and help to make the *Herald* possible will never know in this life how much good they are doing. The paper comes to us as a cherished friend and a friend in need. Never before have we appreciated it as we do now—it is full of helpful suggestions and encouragement.

We have received many blessings but sometimes have not passed them on as we should. In 1925 my mother was spoken to and told that if she would exercise greater faith in God and in the gifts of the gospel, she would be healed of afflictions that were preying on her. She then declared: "Well, if the Lord is going to heal me, I am not going to take any more medicine. At that time she had what the doctors said were seeds of cancer and also rheumatic poisoning. Since 1926 she has been free of both these diseases and has enjoyed good health for a woman of seventy-five years who has worked hard most of her life.

I wish to say experience has taught me that if we as officers and members of the church will put forth a greater effort, Zion can be. I started out to visit the members of the branch about the fifteenth, and covered all the ground as nearly as I could. Never before have I been blessed as I was then in visiting the Saints, and the blessings that followed were wonderful.

I have been given many splendid testimonies of the truthfulness of this work, and I know that Zion can and will be redeemed when we are willing to lay all on the altar of sacrifice, and be united.

HAYTER, ALBERTA.

EARL F. HASTINGS.

### New Member Writes of Faith

I am a new member of the church, having been baptized last August. But I wish to say that I know this is the true church of God, and by believing in Jesus Christ is the only way we can obtain eternal life.

My sister and I are the only members of the family who belong to the church. May God help the others to see the light of his precious truth.

I look forward to the *Herald* each week, and enjoy reading every bit of it. Will the Saints pray for me that I may be faithful?

EDMONTON, ALBERTA, Royal Alex Hospital.

A. STEADMAN.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Shall we know each other in paradise as we do in this life?*

Whether or not we shall meet in paradise those whom we knew here, is not stated directly in the sacred word. But that paradise is a state of consciousness is clearly indicated in many texts. John saw under the altar the souls of those who had suffered martyrdom, and they were conscious

(Revelation 6: 9). Alma declared it had been made known to him that at death all went home to God, and then he said of the righteous:

"The spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace."—*Book of Mormon* 448: 44.

He calls the state of the dead "a state of the soul in happiness or in misery," and this indicates consciousness of both the good and the evil souls. Paul also indicates the conscious state of those in paradise when he says of one he knew:

"He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Corinthians 12: 4.

Again, consciousness is proved by the Lord's own words:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2: 7.

This proves activity there, and the words of Jesus to the thief on the cross indicates companionship: "Verily, I say unto thee; Today shalt thou be with me in paradise."

*Explain Paul's words, that "flesh and blood" cannot enter heaven.*

While some have taken this technically, as distinguishing it from the words of Jesus after his resurrection declaring that he had "flesh and bones," and have concluded that flesh and bones *can* inherit

the kingdom of heaven; this idea is not intended in the text itself. It does not even say that flesh and blood cannot enter heaven, but it does say that they cannot *inherit* it. Whether or not blood will be excluded from the body in the resurrection is beside the point intended. It states:

"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Corinthians 15: 50, 53.

The word *neither*, used in this text, is rendered *even* in various places, such as Matthew 6:29; "even Solomon in all his glory," etc., and is intended to emphasize the meaning of that which precedes it. The words "flesh and blood" are to be taken as indicating the mortal person, the carnal man. In fact the same word here given as *flesh* is rendered *carnal* in other places, such as Romans 8: 7, which says "the carnal mind is enmity against God." The text is not an attempt to deal with the chemical elements composing man, but with the moral qualities of mortal beings, and to show that "they that are in the flesh (i. e. carnal state) cannot please God," for "if ye live after the flesh, ye shall die," (Romans 8: 8, 13).

*Is the thousand years with Christ on earth to be before its destruction?*

In a revelation given to the church early in 1831 this question appears to be answered in the affirmative. It says:

"My people shall be redeemed and shall reign with me on earth; for the great millennial (millennium?), which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth;"—*Doctrine and Covenants* 43: 7.

This recalls the scene portrayed by John, who states that after the thousand years are expired, Satan shall be loosed, and shall be overcome. Following this the final judgment shall sit, with God on the throne, before whom "the earth and the heaven" shall flee away and no place be found for them. Then shall follow the new heaven and new earth, of which Peter speaks (2 Peter 3: 13), as well as Isaiah (65: 17) and various texts. Evidently the change to occur at the beginning of this reign will not be equal to the complete destruction of the earth which is to follow Satan's acts of desecration.

A. B. PHILLIPS.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Breckenridge, Texas

### Progress for This Mission

The mission at Breckenridge is progressing under the guidance of Elder William Mannering, formerly of San Antonio. Brother Mannering has been with this group of Saints for about one year.

This congregation, composed of thirty members and about twice that number of nonmembers, has worked faithfully and sacrificed much to establish and improve its place of meeting.

At the close of the church school service June 10, these Saints drove ten miles to the creek to witness the baptism of Betty Jean Andes, daughter of Brother and Sister J. D. Andes. Elder Mannering officiated.

In the evening a Children's Day program was given under the direction of Mrs. Nancy Root and Sister Georgia Ritchie. Each child in the department had a part in the program, which consisted of readings, songs, and drills.

The women's department has just bought new seats for the hall. Money was raised in various ways, one being from an ice cream booth erected on a busy corner during the recent two-day pioneer celebration in the city. Money is now being raised for the purchase of *Saints' Hymnals* for the mission.

Elder Mannering has been holding meetings at New Castle, about fifty miles from Breckenridge, making the trip each way on the bus. Good interest is manifested in that community. Brother Mannering returns to preside at the regular Sunday meetings here and to conduct the thirty-minute radio sermonet and program each Tuesday at noon from the local station, BENX. In this endeavor he is assisted by members of the mission choir.

Cottage meetings each week are being conducted by Elder Mannering in the local vicinity.

This mission is looking forward to a visit from Apostle Roy S. Budd in the near future.

## Sarnia, Ontario

### Three Men Ordained—Eleven Children Baptized

At the district conference held at Chatham, Ontario, May 27 and 28, three brothers from this branch were ordained: Basil Freer to the office of teacher; Brother Percy Miller to the office of deacon, and Brother James C. Phillips, priest. The Saints feel that these young men will make good.

Mother's Day was commemorated with a fitting program given by the

junior young people. Flowers decorated the church, and carnations were given to each mother.

Children's Day was one to be long remembered. Eleven children were baptized. Services began at 9:30 a. m., Elder E. Stanley Phillips officiating. The candidates were: Ethel Freer, Ileen Darrach, Douglas Clatworthy, Douglas Kinsman, Jack Miller, Lyle Phillips, Eric Belrose, Raymond and Kenneth Everingham, Arthur and Earl Everingham. The confirmations followed the next Sunday, Elder E. Stanley Phillips in charge assisted by Elder James W. Phillips.

The little son of Brother and Sister Howard Belrose was blessed and given the name, Howard Leslie.

Two short addresses were given on "Responsibility of Parents to Their Children," by William Smith, and "Responsibility of Children to the Church" by Basil Freer.

The women's department has been doing a good work. Besides making the payment on the church debt, they presented one tray of an individual sacrament set to the branch and the local bought another. They are now planning to help with some repairs inside the church.

Apostle D. T. Williams paid Sarnia a visit June 20, and delivered a good sermon.

The women's department members and their husbands gave a surprise party May 28, in the church parlor, the occasion being the thirty-third birthday of Pastor Stanley Phillips. They presented him a dictionary.

On the evening of June 29, Chatham young people visited Sarnia entertaining the members with a program.

## Northeastern Illinois Conference

### Blessed With Spirit—Continue Educational Program

Northeastern Illinois district conference closed another series of interesting meetings June 1, 2, 3. The weather was fine and attendance was quite gratifying. The hospitality of Mission Saints is always cordial.

Preceding the business of Saturday afternoon, a short memorial service was held in honor of Elder W. A. McDowell who had for some years past labored in their midst. Then business of the conference was quickly disposed of to make way for the classwork to follow. One of the items of this session was approving the ordinations of four young men, three

to the office of elder and one to the office of teacher.

Two classes of instruction were held late in the afternoon, one in "Financial Administration" by O. A. Skinner, and another in "Local Church Administration" by C. A. Edstrom. Both of these classes were helpful in getting across to the people the importance of these two arms of church administration.

In the evening Elder H. P. W. Keir preached a wonderful sermon pointing out the many conditions of maladjustment and evil widespread in the world today. He also referred to the important part the Saints should be filling in the present social adjustment which must surely come.

A meeting of the branch presidents who were in attendance was also held and two important points were discussed. One of these was the necessity for growing out of a condition of "branch consciousness" into one of "district and general church consciousness." The other touched upon the matter presented to the district president and seventy in charge by Apostle J. A. Garver. This pertained to the necessity of heeding the request of the First Presidency to "Clean up" the work of the priesthood. The branch presidents were urged to do all within their power to encourage the local men to fill their office.

They began Sunday morning with a good, well attended prayer meeting in which many took part. This spiritual atmosphere prepared them to enjoy fully the services to follow.

At the church school hour, arrangements were made for classes in three special subjects—"Religious Education" by J. A. Jaques; "The Pastor and His Work" by H. P. W. Keir; "Instructing Children" by Lillian Nelson. These classes have proved interesting and educational. It is their intention to continue the work started at the fall conference of 1933.

The sacrament service was a quiet, beautiful one, permeated by the peaceful influence of the Spirit of God. All were blessed by the solemnity of the occasion.

At 2 p. m. a joint priesthood meeting and ordination service was held. Apostle Garver delivered a challenging charge to the congregation and the priesthood present after which the ordination of Elder C. A. Edstrom to the office of high priest took place. Brother Edstrom closed the conference with a short address, expressing his appreciation of their loyal support and requesting an interest in the Saints' prayers in behalf of the Lord's work.

## Central Illinois Conference Propose to Stimulate Young People's Activities

A very enjoyable conference was held at Decatur, Illinois, June 2 and 3. The purpose of the conference was to stimulate and promote the work of the young people in the district, as plans have been made for some form of organization in the young people's meeting, to be held at Beardstown, August 26. Apostle D. T. Williams is to be present at this meeting.

Apostle D. T. Williams spoke concerning the young people's organizations and the work they are accomplishing. This was followed by a period of discussion. Brother Williams was present only one day of the conference, as he was on his way to his home at Lamoni.

This congregation was happy to welcome another missionary to their conference, Elder L. G. Holloway, who spoke to them on "Our Heritage." The young people were made to feel proud of their heritage, and they departed from this service feeling a keener desire to be of service.

At the regular business session Saturday afternoon, recommendations of the following men for ordination were approved, Delmar Jones, of Taylorville, and Elzie A. Kratzer, of Beardstown, priest, and Windsor Griffith, of Taylorville, deacon. During the business session, District President Arthur Henson appointed Delmar Jones as leader of the young people of the district, to be assisted by Lena E. Fusselman.

Priesthood meetings were held both Saturday and Sunday afternoons, and were well attended.

Saturday evening Apostle D. T. Williams spoke to the congregation on "The Conditions of Life." Elder Joe Williams sang "Somebody's Praying for You."

The Sunday morning worship began with an inspiring prayer service in charge of Elder L. G. Holloway, followed by ordination and sacrament services. Special numbers were given, a solo, "God's Way Is the Best Way," by Sister E. E. Thomas, and a duet by Sisters E. E. Thomas and Leah Denton.

The conference was well attended and every branch of the district was represented.

## Ontario, California

### Eventful Branch Program Interests All

A fine Mother's Day program was given in honor of the mothers Sunday, June 10. At the close of the program a small bouquet of ferns and carnations was given to each mother. The services on Children's Day and Father's Day were equally appropriate.

The Tamalia Girls Club gave a food sale in town, which earned them the sum of \$5.50. As it was their first attempt of this kind they were much encouraged by the response.

Pastor F. J. Lacey gave a talk on Children's Day, explaining that we are

God's children and should strive to live as such in the home as well as in the church.

Brother Lacey has preached several times at Riverside in answer to their call, and has found a loyal, faithful group there. At their last meeting, forty-five were present, ten of whom were non-members. Riverside is a fairly large city and has need of our church organization.

The Tamalia Club gave a banquet for their mothers at the South Euclid School Cafeteria. Carnations were used for decorations. A short program was given by the girls.

Sister Harriet Peterson has offered a New Testament as a reward to the Sunday school scholar bringing the most new members over a period of four months.

Services on the morning of June 17, were given over to a wedding. Katherine Adamson was united in marriage to Frank Enix, pastor of Fresno Branch. The bride was given away by her father, E. S. Adamson. Mrs. Eloise Duffy, sister of the bride, was matron of honor, and the bridesmaids were the Misses Kathleen Adamson, Muriel Sthiles, Frances Sanderson and Fern Bruce. The bridegroom was attended by Ralph Enix, of Fresno. Pastor F. J. Lacey read the ceremony. The bride has been active in church work here, having been a member of the branch since early youth. She taught several classes, played in the orchestra, and was willing to help in any way she could. This couple have the best wishes of this congregation.

## Rockland, Maine

### Three Are Baptized

This congregation was greatly encouraged on decision day when three young girls, Winifred Heath, Rosalie Harvey, and Charlotte Woodward, were led into the waters of baptism at Camden, Maine. Priest Bernard B. Holland and Elder James Clark officiated. The following Wednesday evening a number of Saints gathered at the home of Mrs. Pearl Billings when Elder Clark confirmed them.

Brother Holland gave a fine admonition to them, which all could make use of, "God doesn't want girls to be just good, but good for something."

Eight members of this congregation were able to attend the conference at Stonington, Maine, June 17 to 19. These members hope that the time will come when the conference can be entertained at Rockland.

Saints of this branch were pleased to have with them for the June sacrament Brother and Sister E. F. Robertson, who were returning to their missionary duties in Western Maine District. The message delivered that evening by Brother Robertson was most inspiring as were the experiences told by him and his wife the following evening when the Saints

were gathered at the home of Brother and Sister Ernest Heath, of Camden, Maine.

Many blessings have been received from the Wednesday evening prayer services which are held each week in the homes of the Saints.

It is the earnest prayer of this little group that it may soon have a church in which to hold services.

## Toronto Young People's Convention

### Annual Youth Gathering a Triumph in Every Way

The Toronto district young people held their annual convention at Hamilton, Ontario, Saturday and Sunday, June 9 and 10, under perfect weather conditions. This was thought to be the most successful convention of its kind ever held in Toronto District.

The convention opened Saturday afternoon at four, and due to the late arrival of Apostle D. T. Williams, Elder James Pycoc took charge and gave an interesting address in place of the proposed class work in charge of Brother Williams.

At 8 p. m. a musical program was followed by an interesting lecture by Elder George Njeim, of Chatham District, on "The Twenty-third Psalm," in native costume. This was enjoyed by a crowd which taxed the capacity of Hamilton church.

At nine Sunday morning, prayer service convened with Apostle D. T. Williams in charge, assisted by Elder Njeim. The meeting proved to be the high-light of the whole convention. A beautiful spirit existed. Many young folk took the opportunity and testified of their love for the Master and his work, and their desire to continue to serve him, and bring about the consummation of the convention slogan, "We Must Move Forward to Zion." At the close of the meeting Apostle Williams stated that the Spirit had been present in great measure and that God had been pleased with the effort made by the young people, and that many young men of the district present in the meeting would stand in high and holy places in the discharging of the Lord's work.

At 11 a. m. Apostle Williams gave an interesting talk on the work of the young people in the church, and the aims, objectives and purposes of Zion's Christian Legion. This meeting was the largest of the convention, and although crowded to the doors, everyone was seated, and was repaid for his attention to Apostle Williams' discourse, which gave one a greater incentive to press onward, and a keener consciousness of his individual responsibilities as a young person in the church.

Apostle Williams again spoke at 3 p. m. and outlined more thoroughly the work of the Zion's Christian Legion,

which has progressed so rapidly among the young folks in Michigan.

Elder George Njeim preached a powerful sermon at 7 p. m., outlining the need for the young folks to consolidate their efforts, cooperate and press on in the preparation they must make before this zionic ideal can be attained.

In place of serving meals in the basement of the church, the committee devised the novel idea of having the young folks go *en masse* to Robert's Restaurant, who had agreed to cater to the individual wants of all, at a very reasonable figure. This met with immediate approval by all the visitors, and it was a wonderful sight to see over one hundred young folks with little red cards and church color ribbons attached to their coats parading two blocks to the restaurant. The cards were inscribed: "R. L. D. S. Toronto District Young People's Convention, Hamilton, Ontario, June 9 and 10, 1934."

Taking the convention from every angle, it was an immense success, and although the church can only accommodate approximately one hundred, at one service it was found that one hundred and sixty-three people were seated, and no complaints were made, which tends to tell that all were happy even to get in the building and help make the convention a success. The efforts of Apostle Williams and Elder Njeim did not fall on stony ground, as everyone left with that renewed vigor to press forward, and help do their part. Visitors came from every part of Ontario, New York, and Michigan, states, and from Lamoni, Iowa.

## Young People's Activities in Minnesota District

### Duluth Has "Be Ye Doers"

The first attempt to organize Minnesota young people was when leaders were chosen at the district conference, held last September. Questionnaires were mailed to all young people, the purpose being to find out the names of those interested in serving the church and to become acquainted with their interests.

A young people's convention was held March 9 to 11, in connection with the district conference. The average attendance was fifty. Apostle F. Henry Edwards was present and confined his activities to the interests of the young people. As a result of this convention several expressed a greater desire to help.

A special day was set for filing inventories in the district. The results were not up to the standard desired, but since the convention, twelve or fourteen young people have filed their inventories.

Duluth young people were organized last October. The motto chosen was "Be Ye Doers." The organization, known as the B. Y. D. Club, met the first Friday each month for a social time. The average attendance was fifteen, and the range of age was from ten to twenty

years. Several nonmembers attend from time to time. After a short business session the *Young People's Church History* was read and discussed. The remainder of the evening was spent in playing games.

The young members of the branch have taken an active part in church services. Four of the group hold offices in the church school. Three vesper services were sponsored during the year. The quiet, reverent way in which they participated made the service a beautiful occasion. Each service was held at sunset, followed by a lunch served in the church basement.

A bake sale was held May 5. Several went from house to house soliciting orders previous to the sale, also selling in that manner on the day of the sale. The proceeds were set aside for the purpose of preparing the church for dedication this fall.

"*Pilgrims of the Way*," a three-act play, was presented May 13. The young people chose for their theme on rally day, May 20, "*Keep the Law*." On that day one hundred percent of the young people of the branch filed their inventories. Several have been paying tithing for some time.

The group is small and young, but there has been a fine spirit of cooperation manifested since organization last fall. With the foundation of the past nine months, there is great possibility that much can be accomplished in the future.

## Bay City, Michigan

### Women's Department Entertains Representative Gathering

The women's department of Bay City Branch entertained seventy members in a get-together meeting June 14. Sister Emma Beebe, president of the department, was in charge. Visiting groups represented were Midland with twenty-two present; Saginaw with eight; Bentley, three; Beaverton, one; Crosswell, two, and Detroit, one.

The meeting opened with the singing of "*What Fruit Have You Gathered for Jesus*," and prayer by Elder Hubert Case. Sister Emma Beebe gave a short talk of welcome. Then Midland's department opened the program with a duet by Sister Ash and Sister Sweetman. Sister Johnson, also of Midland, gave a talk on "*Preparation*."

Saginaw's women sang a song, Sister Fouver gave a reading, and Sisters Northrup and Grice added a bit of comedy in a dialogue entitled, "*Tillie's and Millie's Arrival in New York*."

Other talks on the program were by Elder E. S. White, of Bay City; Elder Hubert Case, district president; Sister Winnie Hulbert, district superintendent of the women's department, of Bentley, and Elder G. A. Burt, of Beaverton.

Bay City women served refreshments after the program.

## Webb City, Missouri

### Oronogo and Second Streets

Children's Day morning found a group of Saints assembled at Lakeside Park for a baptismal service. After appropriate hymns, Nelvita Cowen gave the Scripture reading, and Pastor Ira O. Waldron delivered the charge to the candidates. Elder James M. Jones led the following children into the waters of baptism, Ester Hildreth, Hubert Hildreth, Leslie Galbraith, William Miller, and Wayne Miller. The Saints then returned to the church where, after a short session of church school, the confirmation service was held. Immediately following, a Children's Day program was given by the children, under the direction of their superintendent, Nelvita Cowen and her teacher.

The women of the adult division meet and quilt one day of each week, and they do not neglect to pay their tithing on all they make. They also hold a social meeting once a month, clean the interior of the church building, and each month they have a birthday dinner at one of the homes in honor of all the Saints having birthdays in that month.

Recent visitors to Webb City have been: Mr. and Mrs. Ellis Rauh, of Independence, Missouri; Beatrice Deaver, of Pittsburg, Kansas; Estle Weaver, of Pittsburg, and Mrs. Sam Landrun, of Kansas City, Missouri.

Sunday, June 17, Webb City Branch celebrated its fifty-sixth anniversary, this branch having been organized June 16, 1878. Apostle F. Henry Edwards and District President Amos T. Higdon were present. The services of the day were as follows: prayer service, 8:15 a. m., church school, 9:30 a. m., and preaching, 10:45, by Apostle Edwards. At noon, a basket dinner, in charge of Sister Clara Stokes, was served. At 2 p. m., a meeting was held in charge of Pastor Ira O. Waldron. The history of Webb City Branch was read by Albert A. Cobb. The history was written by Nelvita Cowen, who is the branch historian. Following this some of the older members of the branch made talks, stating many interesting experiences. Sister Florinda Bradford, the only charter member of the branch present, gave an interesting talk. Another charter member, Sister Agnes Heins, of Kansas City, Kansas, was unable to be present on account of ill health.

Brother Neal Deaver, of Lamoni, Iowa, who has been visiting his parents, Brother and Sister A. N. Deaver, preached Sunday night, July 1.

June 22, the Willing Workers Class held an ice cream social for the benefit of the building fund.

General Smuts (at the end of the World War): "Humanity has struck its tents and is on the move."

## Briefs

### *Apostle M. A. McConley and Mrs. Emma McDole Are Wed*

Wedding bells rang at Seattle, Washington, when Apostle M. A. McConley and Mrs. Emma McDole were wed July 7. The bridal couple are now enjoying a trip to the Olympic Peninsula, Estes Park in Colorado, Nauvoo, the Century of Progress at Chicago, and the Kirtland reunion. Brother and Sister McConley will make their home at Mobile, Alabama.

### *First Reunion of 1934 Season*

The North Dakota reunion, the first of the 1934 season, held at Minot, June 23 to July 1, was characterized by spiritual uplift and genuine good feeling. It was a great help to Saints in that State who went home resolving to serve God more faithfully, more efficiently. Already officers are laying plans for the next reunion season when they hope to have two reunions in their State.

### *Growing to His Stature*

Only as we appreciate and use the program given by Jesus Christ can we continue to grow to His stature.—J. A. Gillen

### *Eleven Baptized into Deselm Branch*

Eleven candidates were baptized June 17, in Rock Creek by Elders William Cochran and Earl D. Rogers, of Deselm Branch, near Manteno, Illinois.

### *Hubert Case Missionary for Forty Years*

Central Michigan District honored the culmination of forty years in the missionary field for Elder Hubert Case with a gathering at Beaverton, June 30 and July 1. The program included a banquet, good sermons and music, sacrament and ordination services. Brother Case is leaving this field in August.

On this occasion also special honors were conferred upon Elder G. W. Burt who recently celebrated his eighty-second birthday and who has served thirty years in the missionary field.

### *Social Responsibility*

Social responsibility must become a sturdy virtue. At present the profit value is more important than the human value.—Charles H. Heimsath in "The Christian Century."

### **Fall River, Massachusetts**

#### **Local Activities Transferred to Onset**

The close of the month of June in Southern New England District, in general, sees the transfer of major branch activities to Onset for the summer. Naturally Fall River Branch joins in this move, and will not resume its activities until September with the exception of midweek prayer services which continue throughout the summer, and are now receiving considerable emphasis.

There has been more activity than usual at the church of late, due to improvements being made on the church building and lawn each week.

A good entertainment was given not long ago by the Attleboro Choir which pleased the entire audience.

June 18, the semiannual branch and Sunday school business meetings were held and much interest seemed to be evidenced. The branch sanctioned the ordination of Donald Chesworth to the office of priest after the pastor had presented his name. At the Sunday school meeting action was taken to initiate the church school system of religious education when the branch reopens in the fall.

Preaching in the recent past has been done by local priesthood including Pastor J. W. Heap, Alma Coombs, William Baldwin, and Donald Chesworth. In the fall they intend to have a number of district speakers lined up to help keep interest growing. Furthermore they are preparing for another branch homecoming. This branch is in reality the home of many church people now scattered throughout the district.

The City of Fall River for years has had two mottoes: "We'll try," and "Fall River Looms Up." In the branch they hope to work to the end that they will try to make Latter Day Saintism "loom up."

### **Shabbona, Michigan**

#### **Branch Maintains Fine Record of the Past**

Shabbona Branch, which was first called Cass River Branch, deriving its name from the Cass River where many of the members were baptized, was the result of Elder William Davis' preaching. He came to this place in the early nineties, and with others carried on meetings in the schoolhouse near Shabbona.

Among the first members were the Chases, Lormuses, Dunlaps, Pangburns, Bonneyes, Parrots, Browns, Sister Phillips and Sister Jones, many of whom have gone to their reward.

The membership grew until some were called to the priesthood. Meetings were then held in the home of Brother Brown, and the small branch was organized. Brother Gilbert, of Cass City, was chosen president. John Henry, priest, and John Simmons, teacher.

The membership grew until finally a church was needed. A committee was chosen. In time the church was com-

pleted, and dedicated in June, 1903. At that time a district conference convened, and President Joseph Smith preached the dedication sermon, and Bishop Kelley offered the dedication prayer.

Other presidents of the branch since that time have been William Cargill, B. F. Phittuplace, and James Gombrige. At one time the membership totalled one hundred and eleven.

At present, a group of fifty-six members meets in the small brick church on Wednesday night for prayer meeting, and Sundays for prayer meeting, Sunday school, and preaching. Elder William Sheffer is acting as president of this branch and also of the McGregor Branch. He serves sacrament and preaches once, making two Sundays for each branch.

Many discussions are held in the adult Sunday school class. It is a court of appeals where each one says what he feels.

Although few in number, these Saints feel that they are doing their share. At the last conference they reported the sum of \$369, which was the third largest sum of the Eastern Michigan District. This branch paid the most per capita of any in the district, \$6.58 for each member.

Their motto is "Onward to Zion."

### **Bristow, Oklahoma**

#### **Growing and Organizing**

Bristow Saints were happy to have Elder and Sister Falice Cunningham, and Brother and Sister W. J. Couser, of Tulsa, in their homes Saturday night.

These Saints rose early Sunday morning, June 24, and with twenty-four of their members motored to Oklahoma City to attend the dedication services there. Both the sermons and the dinner served were greatly enjoyed.

Although there is no branch organization at Bristow, these Saints have a great desire to add to their own lives the standards as presented to them by Apostle Roy S. Budd and President F. M. Smith.

July 1, forty persons were present at the Sunday school, which has recently been organized. Elder Falice Cunningham delivered a convincing sermon at eleven o'clock.

Three children were baptized at 2:30 p. m., and received a wonderful confirmation. Two babies were blessed, and an afflicted girl, nonmember, was administered to. These Saints also had the privilege of partaking of the sacrament. People were present at this meeting from Tuskegee, Mounds, Kellyville, Tulsa, and Bristow.

Sunday's baptisms made a total of ten who have been baptized as a result of the efforts put forth by Elder Cunningham and W. J. Couser. There are three others who feel sure that they will unite with the church later.

These services are being held in the Lovett Schoolhouse on the second and fourth Sundays each month. Anyone wishing to visit is welcome.

## Youth Convention of Utah District

### Memorable Occasion for Sixty Young People and Their Honor Guests

Sixty young people from the four branches of Utah District, Provo, Salt Lake City, Ogden, and Malad, met at Ogden June 22 to 24 for a convention and their theme was "Zion."

The opening address of the convention was delivered by Elder Ward L. Christy, from Canada, whose topic was "Get Under the Cross." This was given on Friday evening.

Saturday started appropriately with a prayer service in charge of Brother Christy. This was followed by class work on special subjects and classes taught by Brother and Sister Christy. The afternoon session was devoted to recreation at Lorin Farr Park, Edward Moe in charge.

The young people's banquet began at 5:30 p. m., and guests were Brother and Sister Robertson, of Salt Lake City, and Brother and Sister Christy, of Canada. Brother Christy acted as toastmaster. A three-course meal was served. The theme, "Zion," was carried out in speeches, songs, and table decorations. The color scheme was purple and gold. A gold "Z" printed on purple formed a modernistic placecard. The third course of the meal was composed of special brick ice cream with a purple "Z" in the center and gold butter cookies of "Z" shape. At the close, everyone stood and sang "Onward to Zion."

A one-act play contest was enjoyed beginning at 7:30 p. m., with special numbers between each play. The plays were "Ticket Office" given by Salt Lake City Branch; "Rooms to Let," by Provo Branch; and "On The Air," by Ogden Branch. The honors went to Provo.

Sunday morning at eight o'clock prayer service was held for adults in the parsonage, Brothers Christy and Robertson in charge. The young people met at the church with Elder Edward Moe, of Provo, in charge, assisted by Priests Gerald Winholtz, of Ogden, and Sillas Egan, of Salt Lake City. Both meetings were blessed with the Spirit.

Church school convened at 10 a. m. with local officers in charge, and a short program was given. At 11 a. m. Brother Christy spoke on "The Church in Distinction." Lunch was served by the women's department.

The young people's council meeting was called to order by the president, Miriam Winholtz, at 1:30 p. m. Business was discussed and plans were formulated for the next young people's meeting in Provo, the latter part of July.

An educational session was held at 3:15 p. m. opening with the hymn, "Consecration." The program was: A reading by Goldie Egan, of Salt Lake City; piano solo by Beulah Madsen, of Provo; solo by Ann Thomas, of Malad; musical reading, "A Youth," by Gene-

vieve Chase, accompanied by the author, Sister Jennie Winholtz, of Ogden; solo by Martha Alice Eichenberger, of Provo; chorus by Salt Lake City Branch; a talk, "Church School Program," by Sister Christy; an organ solo by Lawrence Leavitt, of Ogden; a duet by Brother and Sister Christy, and extemporaneous talks by Gerald Winholtz, Sillas Egan, and Brother Robertson.

Elder Edward Moe spoke at the evening service on "The Old Jerusalem and Zion."

A spirit of good fellowship prevailed throughout all meetings and much good was accomplished. A vote of thanks was extended to the women's department Lawrence Leavitt, district officers, and all others who helped to make the convention a success.

## Spring River Has Special District Priesthood Meeting Emphasizes Ministerial Visits

The priesthood of the Spring River District met Sunday, June 24, at Independence, Kansas. Elder Norman W. Gray, of Parsons, was in charge.

The opening hymns were sung, after which Brother Guy Cadwell, of Independence, led the congregation in the opening prayer. The meeting was turned over to District President Amos T. Higdon.

Elder Andy Jones, of Columbus, Kansas, gave an interesting discourse on the subject of visiting. He emphasized the need of priesthood visits, so that the membership may be strengthened and encouraged in the work. He also spoke regarding the duties of the priesthood in the various offices which they occupy in the church organization.

Elder Higdon then called upon the various branch presidents to explain the branch activity in visiting and the methods which they employ.

Brother Higdon then followed with a talk, speaking of the standards of the ministry being raised to a higher plane, and of the necessity of the priesthood rising to meet these standards as set forth by the church.

Brother Higdon talked also of the need of a converted membership, the necessity of an absolute conversion to the fundamentals of the church the divinity of the Restoration, the authoritative priesthood, the divinity of the *Book of Mormon* and the revelations as recorded in the *Doctrine and Covenants*.

The number of baptisms in comparison with the number of the priesthood of the entire church, as well as the district, was given for the past several years. The goal in baptisms for this year is one baptism for each of the priesthood in the district. About twenty of the priesthood were present, including six branch presidents.

## Briefs

### Greetings From Apostle and Mrs. J. W. Rushton

Apostle and Mrs. John W. Rushton, now located at 9 Milan Road, Harehills, Leeds, England, send cordial greetings to their friends in America and thanks for their good wishes and kindnesses which helped to make enjoyable the trip across the Atlantic.

Their boat, the "Leviathan," made the voyage of 3,093 miles in 5 days, 14 hours, and 9 minutes, carrying six hundred passengers. Our travelers landed at Plymouth, spent a few days in London where they met with the Saints at Enfield, and have established themselves at the above address for their stay in this mission.

### Michigan Women Have Get-together Meeting

Bay City women entertained seventy in a get-together session, June 14, Sister Emma Beebe, president of the department, in charge. Visiting groups represented Midland, Saginaw, Bentley, Beaverton, Crosswell, and Detroit. Besides musical and reading numbers, the program included talks by Elder E. S. White, of Bay City; District President Hubert Case; Sister Winnie Hulbert, district superintendent of women, and Elder G. A. Burt, of Beaverton.

### Gomer R. Wells Is Recuperating in the West

Being threatened with serious maladies, Brother Gomer R. Wells, at the advice of his doctor, is spending July and August with his sister who lives in the Gallatin Valley, Montana.

The Gallatin Valley is known as the "Egypt of the Northwest." Here Brother Wells was born. He will probably spend his sixty-seventh anniversary visiting his birthplace and scenes of boyhood days where Brother J. Arthur Gillen and he went to primary school together. His grandparents and parents are buried there. Before returning to Missouri he plans also to visit Yellowstone Park.

By the middle of September he hopes to return with new strength and vitality to his new assignment of "pastor to the scattered members of Holden Stake."

### Two Seek Prayers

Sister Laura Curtis, of Weir City, Kansas, who has been afflicted for three years, asks the Saints to fast and pray for her, that God will restore her health.

Sister Sarah Headrick, of Tulare, California, also wishes remembrance in prayer.

## Fort Wayne, Indiana

### New Members in This Group

Fort Wayne Saints are happy to have two new members added to their group, Sister Estella Waikel, having been baptized by Elder A. H. Neiman during his recent visit here, and Sister Lillie MacVay, who was baptized by Elder George Cassell, at Clear Lake, Indiana. They are also happy to welcome Brother and Sister Nunn and family, who have recently moved there from Mishawaka, Indiana.

For the past six months, Fort Wayne Saints have been holding Sunday morning services in a hall at 1021 South Calhoun Street, and the usual midweek prayer meetings are held in various homes.

A children's Bible study class has been organized, which meets each Thursday evening, and is conducted by Sister Waikel. These meetings are arousing much interest among the children of non-members. A Children's Day program was given Sunday evening, June 17.

The ladies' aid, under the leadership of Sister Mae Crandell, meet every other Thursday for an all-day session. The dinners are in the form of a pot-luck luncheon and they realize a good profit by auctioning off the food that is left. For the past six weeks they have been holding bake sales every Friday evening, at a downtown market, and find it is well worth their efforts.

Everyone is doing his part to help promote the gospel work there, and it is their desire that Zion may soon be redeemed.

Anyone visiting or passing through Fort Wayne may get in touch with the Saints by calling R. C. Crandell, 518 East State Street.

## Good Results From North Dakota Reunion

### Fired With New Resolution and Purpose Members Return to Work

The North Dakota reunion for 1934 is now a matter of history in a sense, but it is more. For uplift, for spirituality, for a genuine good feeling present, workers doubt if the district ever had a better reunion.

Apostle J. F. Curtis and Missionary P. T. Anderson were present, and did most of the preaching. Missionary L. O. Wildermuth, of Montana, was over and helped, too.

The gathering was well attended. In these days of uncertainty God can be found, and he seems as willing now as ever to help his people when they come before him in the right way.

North Dakota Saints are beginning preparations for a better reunion, or reunions, next year. They are thinking of two for the district, one in the east side as well as the western gathering.

Much good has been done by the reunion. New resolutions have been made as a result of the power of God manifested to his people.

Brother and Sister F. G. Spaulding celebrated their golden wedding anniversary during the reunion week, and many of their guests from California, Independence, Missouri, and Minneapolis, attended reunion, too. Sister Miller, from Columbus, Ohio, visiting her parents. Brother and Sister J. F. Bailey, was in attendance.

The younger men of the priesthood seem to be imbued with a desire for bigger and better things to be accomplished by them for the church. Doctor Charles Young, of Lamour; Lester Anderson, of Dunn Center; Ralph Darling, of Thorne; W. K. and L. V. McElwain, of Lansford, were in attendance and of the aforementioned class.

## Missionary Day in Lamoni Stake

### "Busy People Are Happy People, Especially When About the Lord's Business"

Sunday, June 24, was Children's Day at Downey, where we have a group of faithful, energetic, missionary-minded members. We had a big day, and a good day. It was not the quality of the singing and reciting of the children, nor the profundity nor eloquence of the preaching, that made it a big day and a happy day, but it was the spirit of the people. Everybody worked and did his bit to make it a happy day and an instructive day.

Brethren Jim Snethen and Norm Boswell had been watching the prospect list for new members. They brought one young man to the river at nine o'clock Sunday morning and he was baptized. Later in the week, as a result of their patient watching and care, another young man came to Lamoni and was baptized.

Sister Vera Boswell had charge of the women's committee which selected the program and trained the children. Mrs. Doc Boswell and Mary Snethen assisted in this work as well as a number of others. Mr. Oscar Osborne with his cornet gave much help in harmonizing the singing of a group of young men and women.

The school building was far too small to hold the congregation that assembled at eleven o'clock; one hundred and fifty were inside and many stood around outside. At twelve-thirty Sister Jim Snethen took charge and had long tables set up and spread with all kinds of good food which had been prepared and brought for the occasion by friends. More than two hundred people ate and visited together.

At two-fifteen seats were arranged in the shade of the old hickory and oak trees and after the customary opening

exercises, Mrs. Hilda Loving talked for ten minutes and told us how she heard the message of the Restoration of the gospel, and how after careful investigation she had found the doctrines and customs of the Latter Day Saint Church more biblically correct than the doctrines and customs of her own church. This talk took us back to the little Latter Day Saint church in Swan Street, Richmond, Melbourne, Australia, at a time when Brother C. Ed. Miller was pastor there.

In sweet and gentle tones "*Suffer Little Children to Come Unto Me*" was then sung by a group of boys and girls who had been taught by Miss Hope Mattox. Rising from the congregation Brother Doc Boswell and wife and Brother Otis Snethen and wife brought their baby boy and girl forward and these babies were blessed by the laying on of hands and prayer by Elders Ellis Bedwell and George Johnson.

After Misses Mildred Hagen and Madolin Hatcher had sung "*Trust and Obey*," the congregation stood and sang "*Jesus, I My Cross Have Taken*" as a hymn of covenant and dedication, and the newly-baptized brother was confirmed a member of the church by the laying on of hands with prayer for the bestowal of the Holy Spirit by the elders present. Following the confirmation, Brother Bedwell preached an encouraging sermon.

At the evening service the building was again too small for the congregation. Brother Bedwell was the speaker on this occasion also.

By this type of activity we are caused to know that a busy people are a happy people, and more so when those people realize that they are engaged in the Lord's business.

ALBERT L. LOVING.

## Far West Stake

### Stewartsville Branch

The O. T. Z. stake convention held here June 2 and 3, was one of the best in services and attendance. The local young people with those of Maple Grove worked hard during the extremely hot weather preparing for the beautiful cantata, "*The Light Everlasting*," which was given on Sunday morning with Leonard G. Ehlers directing.

Recent guest speakers have been L. A. Keck, of Saint Joseph, and Frank L. Hinderks. Both gave timely and inspirational sermons. All were sorry that Brother Burnett was not able to fill his appointment for June 10. J. L. Hidy substituted with a good sermon on "*Sacrifice*." Pastor Z. J. Lewis presented a timely sermon on June 17. The congregation joins each Sunday night with the other churches in a union service held in the city park.

The Wednesday night prayer services seem to have created a greater interest

for a larger number, as the attendance has materially increased in more recent weeks, and helpful and inspirational meetings are enjoyed.

The women are carrying on their usual activities with the continuance of the weekly sacrifice offering. They served dinner for the O. T. Z. Convention. Sister Jeanette Lewis has charge of the July educational meeting with Sister Anna McCord as teacher of the *Book of Mormon* study. Brother McCord has been helping her with the work until recently and interesting discussions are enjoyed. Brother McCord is ill again and not able to leave his home. All hope for a swift recovery to his usual health, that he may continue in his helpful activities in the branch.

A large number attended the special stake conference held in Saint Joseph on June 24. Stewartsville, with Far West Stake, welcomes Brother and Sister H. L. Livingston in their new field of labor.

On May 31, a number of the young people met with their president, Miss Mona Armstrong, and gave the church a general cleaning.

There have been two weddings here recently in the young people's group. Emerson McCord and LaVerla Daniel, of Cameron, were married June 1. Miss Cathryn Christy and Harris Whiteman were married on June 27. Both Emerson and Cathryn have been active in church work and the branch extends to them hearty and sincere wishes for happy and successful lives.

Miss Cathryn Lewis, of Hays, Kansas, visited her aunts, Misses Carrie and Emma Lewis, and other relatives here recently. Brother J. E. Powell is enjoying an extended visit with his daughter, Mrs. T. A. Wilkie, in Los Angeles, California.

### First Saint Joseph Church

First Church was host to the special stake conference on June 24. The evening service was in charge of the O. T. Z.'s and Bishop H. L. Livingston was the guest speaker. The prelude was furnished by the Dulciana Chorus under the direction of Mrs. C. E. Haden.

The adult division together with the children's division held their annual picnic in Bartlett Park the evening of June 28. The children gathered in the afternoon and played games. A picnic supper was spread and the evening was pleasantly spent by a large crowd.

The first Sunday in July was the occasion for another early morning prayer service for the young people. A beneficial service was held in Hyde Park. Elder H. C. Timm was in charge, assisted by Bishop H. L. Livingston who gave the opening remarks.

The quarterly amalgamated communion service held at First Church was well attended by Saints from all four churches in the city. An impressive service was carried out, Bishop Livingston giving the theme talk.

Pastor Ward A. Hougas was the speaker at the evening service on July 1. On July 8, Bishop Livingston gave two interesting and profitable sermons.

The priesthood meetings are continuing each Monday evening with good interest. They are now taking up the study of the pamphlet, "*What Latter Day Saints Believe About Marriage and the Home*," by Elbert A. Smith.

## Deselm Branch

### Near Manteno, Illinois

Under the efficient leadership of Brother William I. Cochran, with Sister Beatrice Rogers, as assistant, the church school is progressing rapidly.

Easter Sunday, Mother's Day, Children's Day, and Father's Day were all appropriately celebrated with interesting programs.

The high school boys' class have been helping with special song numbers which are appreciated.

A number of young people of this congregation were graduated from the high school this summer, Russell Rogers, and Paul Shreffler, from the Manteno High School, and Reginald Jones and Paul Kahler, from the Wilmington High School.

Sister Lucile Faulkner also graduated from the Saint Mary's hospital as a trained nurse, June 14.

Brother and Sister F. G. Pitt visited this branch, May 27, and Elder Pitt preached a fine spiritual sermon in the morning. A basket lunch was served at noon, and in the afternoon, Brother and Sister Pitt talked of their travels in the Holy Land and Australia, singing several beautiful songs. They remained here until the following Tuesday, Brother Pitt having been invited to participate in the G. A. R. exercises and parade at Joliet on Decoration Day.

Sunday, June 17, eleven candidates were baptized in Rock Creek, a stream nearby. They are as follows: Grace Cochran, Frederick, Jacque, and Howard Pement, Bernice Shreffler Pement, John Pement, Mr. and Mrs. Fred Leasure, Mr. and Mrs. Charles Strohm, and Myrna Vickers. Elders William Cochran and Earl D. Rogers were the officiating ministers.

Mabel Lorene Shreffler, daughter of Mr. and Mrs. Arthur Shreffler, and Harold Pement, son of Elder Philemon Pement, were united in marriage January 11, 1934. These young people have the best wishes of the community.

Deselm Branch suffered a severe loss in the death of Mr. O. C. Shreffler, father of Arthur Shreffler and Sister Bernice Pement. While Mr. Shreffler was not a member of the church, he, with his faithful wife have always been loyal and true friends. He owned the hall where the congregation meets, and was quite a regular attendant, especially during missionary series of meetings.

These Saints were saddened to read in the *Herald* of the death of Sister Williamson, of the little Mission Church. She and her family entertained many of these Saints at various conferences and she was loved by all.

The women's department, under the leadership of Sister Pearl Pement, are planning to visit isolated members during the summer. Last Thursday, a meeting was held with Sister Lemere, of Bradley.

## Kansas City Stake

### Central Church

Church services have been held regularly with large attendance. Sunday, July 8, at the worship period, the talk was given by Harold C. Burgess. At the eleven o'clock hour, Pastor C. E. Wight gave the sermon and the choir sang "*Praise Ye the Father*," under the direction of Eugene Christy. In the evening, Elder John Blackmore delivered the sermon.

The Central Women's Club held their annual banquet, June 29, marking the close of a successful year's work, under the direction of Mrs. Harry Paxton. At the beginning of the year, the club adopted the weekly sacrifice envelope system, in which many old friends were called on, new ones made, and good will and cheer taken to many homes. In all, the friendly visitors made over six thousand calls during the year. The attendance committee was alert and consistent, resulting in an average attendance of ninety at the regular club meetings.

The club served the fathers' and sons' banquet, the mothers' and daughters' banquet, twenty-eight dinners on prayer meeting nights, and the semiannual stake conference dinners. The ladies also held a reception for Brother and Sister John W. Rushton before they sailed for England, had a gift chest and turkey dinner at Thanksgiving, sponsored a southern lawn fete on the church lawn, and many other minor activities.

The hospitality committee kept everyone well posted, making about five thousand telephone calls and the philanthropic committee assisted the bishop in caring for twenty needy families. While many of the activities consisted of a more educational, missionary, and social nature, the club spent considerable time in collecting and earning money. At the closing dinner, they presented to the bishop, \$1,346.66 to apply on Central Church debt. All have worked and contributed in a splendid way. The business women's circle has done its bit, and the girls' circle has been an inspiration and a great help.

At the closing banquet, a copy of the summary of the years' work and a receipt of the money given the bishop, were presented by the president of the club to Pastor C. E. Wight. The newly-elected officers were also presented as follows: Mrs. T. B. Dunn, president;

Mrs. Allan Rush, first vice president and social chairman; Miss Harriet Benedict, chairman of the business women's circle; Mrs. Ross Moore, chairman of the program committee; Mrs. Walter Criley, chairman of the philanthropic committee; Mrs. J. E. Wickham, recording secretary; Miss Velma Lewis, corresponding secretary, and Mrs. Lott Sandy, treasurer. A beautiful table lamp was presented by Brother Wight to the retiring president, Mrs. Paxton, from the women.

God has been with these women in their untiring efforts, and has blessed them abundantly for their labor. The congregation is proud of them and hope that in the year to come their achievements will exceed those of the past.

### Second Church

Recent speakers have been Elders E. W. Lloyd, Thomas Newton, W. B. Richards, John Nanny, Berwyn Lungwitz, John Siebert, and Pastor P. J. Raw.

This congregation is happy to have its former pastor, P. J. Raw, for their pastor the coming year. They pledge their support to him and will try to make his efforts a success.

Sister Mildred Lungwitz is the church school director, and Sister P. J. Raw is the young people's director. Both are to be commended for their efforts.

Elder E. S. Zink has been holding cottage preaching services for some time with good interest.

John Siebert's *Book of Mormon* Class is also showing good interest.

Appropriate Easter, Mother's Day and Children's Day programs have been enjoyed.

The plans of the O. B. K.'s are being carried out, in an endeavor to keep the young people busy with church work.

Miss Margie Purdy, daughter of Mr. and Mrs. Oscar Purdy, of Kansas City, and James Francis Evans, also of Kansas City, were united in marriage June 19, with the single ring ceremony read by Elder E. W. Lloyd. Miss Purdy was attended by Miss Ida Belle Smith, cousin of the bridegroom. Mr. Henry Kramer acted as best man.

### North East Church

The rally in the park at North Kansas City, June 17, was a happy gathering. Elder H. R. Higdon gave a review of the work in North Kansas City during his time as pastor. Elder J. O. Worden then gave a spiritual sermon.

The Saints brought their dinner, and a picnic was enjoyed on the grounds. The children enjoyed themselves singing and playing between services.

Pastor Henry F. Davis has been giving a series of sermons that have had a cheering influence.

Elder J. E. Vanderwood was the speaker for this congregation, July 8. His sermon was inspiring and spiritual.

## Independence

The Sunday evening Campus service was well attended, and Enoch Hill church members were special guests. A large and appreciative congregation enjoyed President Elbert A. Smith's forceful sermon on "Repentance." Associated with President Smith in the stand were Pastor John F. Sheehy and Elder E. A. Thomas, pastor of the Enoch Hill Church.

A special solo, "Home, Sweet Home," was sung by Albert Brackenbury, accompanied at the piano by Richard Maloney. Mr. Maloney also accompanied the congregational singing.

The Independence young people each summer make missionary trips to outlying branches. Their first trip of the season was made Sunday. A group of forty-two young people, from the Stone Church and Sugar Creek Mission congregations, visited Lexington, Missouri. Young people from Enoch Hill and Liberty Street, went to Bates City, Missouri; Walnut Park and Spring Branch young people went to Lees Summit, and Englewood and Gudgell Park young people visited Blue Springs, Missouri. An enjoyable afternoon was spent by all groups.

### Walnut Park Church

Members of the Crusader Class of the church school had charge of devotionals and program Sunday morning. The invocation was by Harold Dillee; Scripture reading by Leonard Curtis; vocal solo by Melba Moorman; reading, Ruth Barwise; and benediction by Marion Wille. This is the youngest class of senior young people, and is taught by Fred Fish.

Bishop J. Stanley Kelley was the speaker at eleven o'clock, his sermon being preceded by an anthem, "What Are These Arrayed in White?" by the choir, directed by Minnie Scott Dobson. The junior service in the lower auditorium was in charge of Elder Welton Wood, the story being told by Paula Ballantyne.

Several carloads of Walnut Park young people, in charge of Vernon Sackman, assistant young people's leader, joined with the young people of Spring Branch congregation in a trip to Lees Summit, Sunday afternoon. They left immediately after the eleven o'clock service and returned in time for religious in the evening. A basket dinner was served and a program given. The speaker at the afternoon service with the Lees Summit young people was Elder Frank McDonald, pastor at Walnut Park.

At two-thirty Sunday afternoon an ordination service was held at the Walnut Park Church in charge of the pastor in Zion, Elder John F. Sheehy. The order of service was: Invocation, Brother Sheehy; organ, "Take Time to Be Holy;" Scripture reading, Brother Sheehy; prayer of consecration, President Elbert A. Smith; charge to the candidates, Apostle F. Henry Edwards; ordinations:

Odess Athey to the office of priest by Bishops George W. Eastwood and J. Stanley Kelley; Ammon Badder to the office of deacon, by Bishops Eastwood and Kelley; Shankland Arnsen and Clairice Closson to the office of elder, by Elders Herbert L. Barto and A. K. Dillee; and Ted Beck and Earl Hoisington to the office of high priest, by Elders Harry Barto and Leonard Lea. Following the ordinations an organ number, "Come, Sweet Comforter," was played, and the benediction was by President Elbert A. Smith. Three of the men ordained, Odess Athey, Clairice Closson and Ammon Badder are members of the Walnut Park congregation.

### Liberty Street Church

Wynona Leantha, infant daughter of Mr. and Mrs. James Ryder, was blessed at the eleven o'clock service July 8, by Pastor Lentell.

At the same service Sisters Ola Davidson, Mary Helm, Edna Ladd, and Effie Humber, all daughters of Brother Joseph Stobaugh, sang a beautiful number.

Immediately following the sermon by Ray Wrigley Sunday morning the young people and choir made a trip to Bates City where a basket dinner was enjoyed. An afternoon program was given by Liberty Street and Enoch Hill young people and after the program Liberty Street folk went with Brother and Sister Perry Hiles to their farm home, where a song service and picnic supper were enjoyed. The visitors returned to Independence in the cool of the evening uplifted by the missionary trip and by knowledge of friends made at Bates City. Bernard Hurshman was in charge of the trip.

Last Thursday night the choir went to the home of Brother and Sister Wilson on Enoch Hill, to help Sister Wilson celebrate her seventy-ninth birthday. A number of Enoch Hill members were present and their pastor, E. A. Thomas, was in charge of the reception. Brother and Sister Wilson moved there from Liberty Street district.

A party of sixteen young men, members of Bernard Hurshman's Boy Scout troop and Hubert Mills' Sunday school class, returned July 8, from a week's outing in the Missouri Ozarks. They left Independence July 2, in a big truck and camped first at a spot on Big Beaver River, east of Forsythe. On the return trip they stopped at Rockaway Beach for a swim. At Warsaw, they fished in the Lake of the Ozarks.

### Second Church

Elder A. K. Dillee was in charge of the eleven o'clock service Sunday. Elder John F. Sheehy was the speaker, choosing for his theme, "The Church, A House of Worship." The choir, under the leadership of Earl Audet, sang "Fairrest Lord Jesus," assisted by Mrs. Sam Inman, soloist. Miss Hazel Clow and Edward Stowell carried solo parts in the

anthem, "How Beautiful Upon the Mountain."

Fred Burrows was in charge of the junior service. A short song service preceded the sermon by Gordon Calile, "Keeping Yourselves Clean." A song was sung by three girls, and Edith Campbell told a story.

### Enoch Hill Church

Through the kindness of one of the lumber companies of this city and of Brother and Sister M. A. Larson, this congregation has a new table added to its picnic equipment.

On Wednesday evening the young people meet at the home of Sister Iva Christensen for prayer service. On the last Wednesday of the month, however, they join the adults in union prayer hour.

Brother Willis Young took the intermediate boys on a hike out to the river last week.

The Dorcas Class wishes to express appreciation of the help of Apostle F. Henry Edwards at the class session July 15. He explained the lesson on the gifts of the gospel.

The class taught by Elder C. S. Warren was in charge of the worship period of the church school Sunday, July 15. The subject of music was continued, Elder Warren giving a talk on "The Benefits of Music." Sister Clara Frick sang a solo, and several members read quotations from the Scriptures.

Apostle F. Henry Edwards was the eleven o'clock speaker Sunday, Herbert Whitehead sang "Come, Sweet Comforter," and the choir sang "One is Missing."

### Englewood Church

July 1, sacrament Sunday, Pastor R. W. Hovery was in charge of the service. Bishop C. J. Hunt gave the pre-communion address, and Elder Arthur Welch talked on the oblation.

Elder Leonard White was the speaker at the eleven o'clock hour Sunday, July 8. Elder John Ely delivered the sermon Sunday morning, July 15.

Englewood was saddened by the bereavement of Sister Lanham. The funeral of her son, Floyd Lanham, was held, Monday, July 9.

Friday evening, July 13, all four groups of Englewood met at Hills' Park for a family picnic supper. These social picnics have been planned for every Friday night during the summer months.

### East Independence Church

Doctor Charles F. Grabske was the morning speaker, July 8, taking his text from 2 Timothy 3. Special music was furnished by the choir, "I Love the Lord." Jennie Butler and Nina Austin sang a duet.

The morning worship service was in charge of Brothers Stowell and Wagoner. Carlos Smith sang, "Faith of Our Fathers."

The choir, under the leadership of Sister Joseph Friend, is working hard on the harvest festival music.

The women's department met at the church to study the *Doctrine and Covenants* last Thursday, Robert Fish teacher. Sister Madge Thatcher gave a reading, and Sister Geneva Smith a piano solo.

The church school Sunday was in charge of Clare Austin and James Stowell. Thomas Thatcher, jr., played a cornet solo, "Jesus, My Shepherd."

Elder H. E. Winegar was the speaker at the eleven o'clock hour, and his Scripture reading was Deuteronomy 32: 1-12. Two children gave the morning musical number, Veda Minton singing, "I Would Be True," accompanied by Mildred Minton.

East Independence members are happy to have several new families of Saints moving into this district. Attendance is increasing.

### Spring Branch Church

The eight-fifteen prayer meeting Sunday morning was young people's prayer service and the opening talk was given by Almer Sheehy.

The eleven o'clock service was in charge of A. J. Tankard, and a ladies' quartet from Enoch Hill sang. Bishop G. Leslie DeLapp was the speaker, and the theme was "Zion."

The young people's department sponsored a missionary trip to Lees Summit, leaving after the eleven o'clock meeting with young people from Walnut Park and taking their lunch. They met with Lees Summit members in the afternoon service.

Boy Scout Troop 222, Leonard E. Roberts, scoutmaster, had a father and son overnight camp at Butcher's Lake. Camp was pitched at 2 p. m. Saturday, July 7. Elder Morris Jacobsen, pastor of Spring Branch congregation, was named chaplain of the troop and presented a Boy Scout chaplain pin.

### LAMONI STAKE REUNION

Lamoni, Iowa, July 27 to August 5  
Speakers: President F. M. McDowell, Apostle J. F. Garver, Elder E. Y. Hunter. Anyone wanting rooms, address

### Lamoni Stake Offices

### Spend your vacation with the Spring River District Reunion at Columbus, Kansas, August 3 to 12.

Speakers: President F. M. Smith and F. M. McDowell, and Elder John F. Sheehy. Anyone wishing tents or cots, address,

### C. D. WILSON

124 B. S. W. Miami, Oklahoma.

### GLEANINGS FROM EUROPEAN NEWS

(Continued from page 899.)

for God." When Carey first tried to get his brother Baptist ministers interested in foreign missions, the President told him: "Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine." Another great Baptist is being honored in England this year. It is the one hundredth anniversary of the birth of Charles Haddon Spurgeon, the famous preacher of the Newington Temple, London. Spurgeon first preached in London December 11, 1853, and settled in the metropolis in 1891.

ANOTHER item of interesting news is, the King has been pleased to approve the appointment of the Very Reverend Walter Robert Matthews, D. D. Dean of Exeter, to the deanery of Saint Paul's in London, in succession to the Very Reverend William Ralph Inge, K. C. V. O., D. D. The appointment will take effect on the resignation of Doctor Inge, October 2, next. The *British Weekly* in commenting on this says of Doctor Matthews (whom American radio listeners will remember was one of the speakers on the "Whither Britain" series last spring): "This is an appointment which will be approved where the name of Doctor Matthews, his scholarship, his pulpit power, and his personal qualities are known."

DOCTOR ALBERT SCHWEITZER, doctor, missionary, musician, and scholar, of Switzerland and Africa, will deliver a course of four Hibbert Lectures at University College, London, and in Arlosh Hall of Manchester College, Oxford, in October. His subject will be "The Religious Factor in Modern Civilization." In November he will proceed to Edinburgh to deliver there his Gifford lectures.

The summer session of the Church Assembly (Church of England) has been in session last week, presided over by the Archbishop of Canterbury, Doctor Cosmos Lang. Among the matters discussed were: voting two thousand pounds (\$10,000) for Religious Education support of the Christian Social Council, to whose work the Bishop of London referred in the fight over the Betting bill in the House of Lords; and the question of sex teaching. The Bishop of Saint Alban's in discussing this matter said, "There was an immense amount of muddled thinking with regard to modesty, reticence and prudery. There seemed to be a fashion in some quarters of thinking that if one was to be honest one must undress oneself in public morally, physically and spiritually. There was far too much emphasis on the physical side of sex and marriage, and the question of sex was too much isolated from the general question of morality. The need today was a clear Christian standpoint put before the world."

## Zion's Christian Legion

### THE USE OF LEISURE TIME

We realize that environment means much in shaping the lives of individuals. The good that might be derived from heredity and early training in the home can soon be dissolved in the dizzy swirl of modern entertainment. The environment offered to the youth of today is far from ideal. Zion must be redeemed!

Because of the evidences of these conditions within and without the church, it has seemed necessary to bring to notice the stand that the church has taken against some of the evils of today.

On the evening of May 18, 1934, the members and friends of the Zion's Christian Legion, of the Galewood Mission, of the Grand Rapids Branch, met to organize and set forth the principles of the Legion as presented in the constitution and by-laws.

Here was presented the Resolution of "The Use of Leisure Time," as drawn up by their leader, Charles Dodds. With very little debate the resolution was adopted unanimously, as it is recorded below, and added to the rest of the many good features of the Legion.

The resolution now tends to become a standing one throughout the Legion. That is the hope of the Galewood Club and its leader.

#### THE USE OF LEISURE TIME

Acting in accordance with General Conference Resolutions: 92, 217, 235, 329, 362, 377, and 463, we, the members of Zion's Christian Legion, do hereby make known our approval of the above numbered resolutions in-as-much as they pertain to the use of leisure time;

Therefore be it resolved: That we, as members of the Zion's Christian Legion, will be active in discouraging participation in any activity which is not approved of by the Reorganized Church of Jesus Christ of Latter Day Saints.

Whereas, the above named church has taken a definite stand against the use of tobacco in any form, the participation of card games in any manner, the attendance of dances in any place, activities or amusements and uses of leisure time which in anyway tend to break down our moral standards or which would hinder our spiritual development.

We further resolve that any group or member of the Zion's Christian Legion not abiding by said General Conference Resolutions or the standard of morals generally accepted by the above named church, will be subject to the action of the body of the Zion's Christian Legion met to enforce the principles of this resolution.

Whereas we, as members of said Legion, are endeavoring to promote higher standards of Christian living and a greater efficiency in the service of Christ among the Young People of the Church, we ask the cooperation of the Priesthood and of the parenthood of the Reorganized Church of Jesus Christ of

## The Bulletin Board

### Appointment of District President

Elder Charles Fry has been appointed president of the Northwestern Kansas District, this appointment to become effective immediately and to be subject to the approval of the next district conference.

THE FIRST PRESIDENCY,  
By F. M. SMITH.

### Midsummer Young People's Rally

The midsummer rally meeting of the young people in Minnesota District will be held at "Hazelglade Beach," located half-way between Waukon and Isle, Minnesota, at the southeast corner of Mille Lacs. The date is Saturday and Sunday, July 28 and 29. Each branch is making its own arrangements for transportation and food. A charge of 75 cents per car will cover use of the grounds, facilities and ice. Cabins with cots will be available at 50 cents per person for those who desire them. Every young person in the district and others who can attend are invited. The planned program is from 4 p. m. Saturday to 4 p. m. Sunday and includes recreation, campfire, sunrise prayer meeting, class work and problems discussion. In the absence of Sister Adah Carlson, district young people's supervisor; the program is under the supervision of Mrs. L. S. Wight, district director of religious education, 2717 Girard Avenue South, Minneapolis, Minnesota. All inquiries should be addressed to her.—L. S. Wight.

### All-day Meeting

An all-day meeting and basket dinner will be held at Tawas City, Michigan, July 29. The first services of the day will be the general prayer service. Other meetings will be arranged by the district president and the pastor of the branch. Bring your baskets and enjoy the day.—M. A. Sommerfield, pastor.

The Jackson, Michigan, group will hold an all-day meeting Sunday, July 29, at the farm home of Brother and Sister Tong, beginning at 8:30 a. m. with a prayer meeting. Church school will convene at 9:45 and preaching, at eleven o'clock. A feature of the day's program will be the visit of Elders A. C. Barmore, of Battle Creek, and James Davis, of Detroit, who have labored many years as missionaries in Australia and the Islands. Services will be held also in the afternoon and in the evening. Potluck dinner and supper will be served by the women. The Tong farm is located about eleven miles north of Jackson and is reached as follows: Proceed north about ten miles from Jackson on United States

Latter Day Saints in directing the young Saints in more creative education and uses of leisure time.

Highway 127, to the first road south of concrete bridge; turn west, proceed about one and a quarter mile to guide signs which indicate destination.

An all-day meeting will be held in Juniata, Michigan, July 22. Elder William Grice will be in charge of the services, and good speakers will be on hand. A basket dinner will be served. All are invited to attend.—E. S. Grinnell.

### Reunion Notices

Northwestern reunion, at Silver Lake, Washington, August 3 to 12. Those who have once attended the Northwestern reunion look forward with happy anticipation to attending again. The committee have tried to keep the classes and sermons, as well as recreation of high order, and have thus far been blessed in their efforts. The tents will be the same price as last year, 8 x 10 wall tent, \$2.75; 10 x 12 wall tent, \$3; 12 x 14 wall tent, \$4. Springs, single, 25 cents; double springs, 50 cents. Straw free. Please send all orders for tents or requests for information to L. R. White, Mount Vernon, Washington. We have no cabins on the grounds. Cabins may be rented by writing direct to the following: Horace Hobart, Route 3, Everett, Washington. These are small single cabins having one double bed, stove for cooking, lights, water, etc. Only five cabins left, walk about ten minutes from reunion grounds. Price 50 cents per day.

Mrs. Leonora Manice (These are Downs groves cabins), 1934 Grand Avenue, Everett, Washington. These cabins do not have any equipment, just the four walls. Water and lights furnished. Price \$5 each for the ten day period. All meals at the dining hall will be served cafeteria style. We have out door community stoves, wood furnished. Electricity, 110-120 volts—not over 1650 watts, per tent. Prices, lights, 25 cents; cooking and heating, 25 cents to 75 cents. Store on grounds, complete line of food stuffs (groceries, milk, meats, and candy, ice cream, etc.)—Monte E. Lasater, reunion committee chairman.

The fourteenth annual reunion of Northern and Western Michigan districts will be held at the Park of the Pines, five miles north of Boyne City, August 3 to 12. This party is located on Lake Charlevoix and is well shaded with pines and far enough off the main highway to be away from the noise of traffic. An ideal place for worship and rest. Apostle D. T. Williams will have charge of the program assisted by Brother and Sister Mottashed, of Detroit, and workers from the two districts. Louise Evans, of Grand Rapids, will have charge of the choir, and the orchestra will be directed by B. H. Doty of Traverse City. A well balanced program is being worked out. Preaching and classes on different topics. The afternoon for soft ball, volley ball, swimming, boating and fishing, something doing every minute from 7 a. m. until 10 p. m.

Meals will be served at the dining hall, adults 20c and children 10c. You may do your own cooking at your tents if you wish. Bring your tents and bedding, straw will be furnished free. If you need a tent or cots write Mrs. Ada Alldread, Boyne City and reserve what you need. We have plenty of room to accommodate a large crowd, and extend to you a hearty welcome to come and worship with us.—Allen Schreur, for the committee.

Southeastern Illinois reunion will be held at Brush Creek, the oldest branch in the church, August 10 to 19. Elders L. G. Holloway and R. E. Davey will be present. A dining hall and refreshment stand will be on the grounds. Tent rentals are as follows: 10 x 12, \$4.50; 12 x 14, \$5, and 14 x 16, \$6. Those wishing tents should notify Charles H. Wesner, Odin, Illinois. First two days will be given to young people's institute.—Reunion committee.

**New Address**

John W. Rushton, 9 Milan Road, Harehills, Leeds, England.

**Births**

Born on June 28, to Elder and Mrs. Bruce E. Brown, a son, Emerson Bruce.

**Our Departed Ones**

HUSTON.—Robert H. Huston, former pastor of Port Huron church, was born July 21, 1873, and died June 13, 1934. He became a member of the church April 18, 1890, and was ordained a deacon, 1892. His ordination to the office of priest followed in 1893, and to that of elder in 1907. The funeral service was in charge of Elder Summers, of Port Huron, assisted by the Reverend C. F. Oliver, pastor of the M. P. church, Elder William Patterson, pastor of the church at Port Huron, and Elder David E. Dowker, of Detroit. Interment was in Washington Cemetery, near Applegate.

950 Kilo. KMBC 315.6 Meters

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Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service,

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

**The Center Place Reunion**

Stewartville, Mo., Aug. 16-26

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**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
Central Texas,	Hearne,	July 13-22.
No. Saskatchewan,	Shellbrook,	July 19-22.
No. California,	Irvington,	July 20-29.
S. W. Texas,	Bandera, Texas,	July 20-29.
Chatham,	Erie Beach,	July 20-30.
Kentucky and Tennessee,	Puryear, Tennessee,	July 21-29.
Lamoni,	Lamoni,	July 27-Aug. 5.
Western Montana,	Race Track,	July 27-Aug. 5.
Nauvoo,	Nauvoo,	July 27-Aug. 5.
Southern New England,	Onset,	July 28-Aug. 12.
Toronto,	Lowbanks,	July 28-Aug. 13.
Northwestern,	Silver Lake,	Aug. 3-12.
Western Oklahoma,	Canton, Oklahoma,	Aug. 3-12.
Spring River,	Columbus, Kansas,	Aug. 3-12.
Northern and Western Michigan,	Park of Pines,	Aug. 3-12.
Kirtland,	Kirtland,	Aug. 9-19.
Des Moines,	Des Moines,	Aug. 10-19.
Northwest Iowa,	Woodbine,	Aug. 10-19.
S. E. Illinois,	Brush Creek,	Aug. 10-19.
Far West,	Stewartsville,	Aug. 16-26.
Eastern Colorado,	Colorado Springs,	Aug. 16-26.
Central Michigan,	Edenville,	Aug. 10-19.
Maine,	Brooksville,	Aug. 11-19.
Southern California,	Huntington Beach,	August 17-26.
Eastern Michigan,	Cash,	Aug. 19-26.
Idaho,	Hagerman,	Aug. 15-19.
Southwest Iowa and Northeastern Nebraska,	Council Bluffs,	Aug. 24-Sept. 2

Eastern Montana, Fairview, Aug. 30-Sept. 2.

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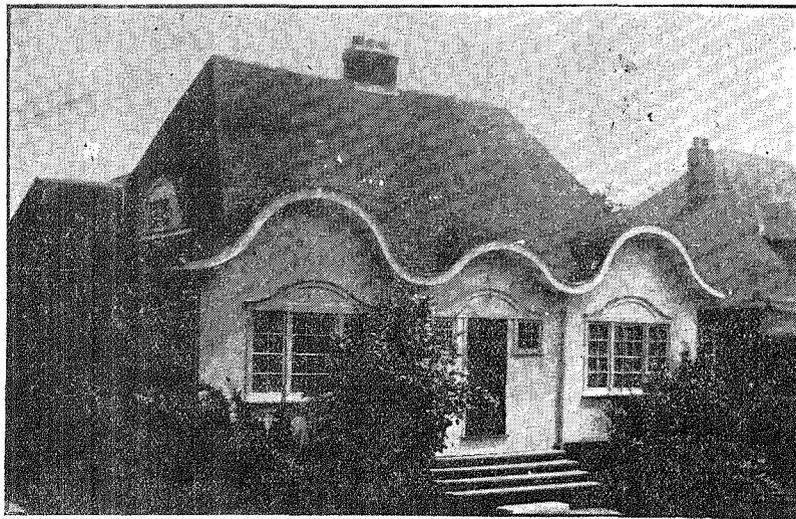
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## PRIESTHOOD JOURNAL

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# *The* SAINTS' HERALD

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*Church at Essex, Ontario  
Dedicated June 17, 1934*

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Volume 81

July 24, 1934

Number 30

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# THE SAINTS' HERALD

July 24, 1934

Volume 81

Number 30

Frederick M. Smith, Editor in Chief  
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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Your Value

You are valuable for your positive virtues, not for your negative ones. It is not enough for you to be good: you should be good for something.

Some lives are like a clean house: Their only furniture consists of a few signs: "No Smoking," "No Drinking," "No Swearing," "No Bad Stories." You could write over the doorway of such a house this legend: "Nothing Doing."

Of course, the house must be clean before you can bring in the new furniture. The clean house is only half of the job. The other half consists in making it useful for some positive good.

Can you find such ideals as these in the house of your life—"Service," "Self-improvement," "Self-support," "Kindness," "Charity," "Good Will," "Practical Religion." If you can, you are worth something to the world.

### ■ A Prayer

I wish that, O, my soul might be  
A pool, of sweet serenity  
So deep, so cooling, as to ease  
All troubled hearts; or to appease  
Those souls that yearn, that cheated feel,  
Seeking my soul-pool, thirsted kneel.

I wish that, O, my soul might be  
A well of strength, tranquillity,  
That those whose wells have long since dried  
May drink long draughts, till satisfied;  
And sense, refreshed, their own soul-wells  
Relieved of doubt that hope dispels.

But when souls come, my pool to seek,  
I pray Thee, Lord, to keep me meek—  
To feel no pride in my rich store  
To only pray to Thee for more  
That I may have that I may share  
With all, dear Lord, Thou sendest there.

—The Gleaner.

### ■ A Question of Money

"What scares men with property is the large number of people sitting around on the fences waiting for somebody to support them.

"We talk disrespectfully of money. And it is our folly in handling it that has put us into the deep hole where we are. We can never get out of the hole until we learn how to get enough money properly, and what to do with it when we get it."

"Rich men have the satisfaction of being the slaves of their own money. Poor men are the slaves of other people's money.

"It is all a question of who is going to be boss—the man or his money."

### ■ A Good Swap

"You have a dollar; I have a dollar. We swap. Now you have my dollar, I have your dollar. We are no better off. You have an idea. I have an idea. We swap. Now you have two ideas, and I have two ideas; both are richer. What you gave you have. What I got, you did not lose."—Selected.

# Editorial

## "This Ministry"

### II—THE SOLOIST

YEARS AGO one of the apostles made this criticism of a missionary under appointment "That man is a soloist." I did not see the force of the criticism at the time. I did later. That man could seldom work with the administration of the church or with any of its departments. He seldom took direction from anyone or really and truly cooperated with anyone. Finally, unable longer to endure the obstinacy of us all, he left the church and cast in with a group of like-minded men. Very soon it became obvious that scarce two of them could work together even in the environment of their own creation and choosing. They were nearly all soloists. They divided and subdivided and scattered their own forces.

The "soloist" has his place when he willingly fits into the general program; but a chorus of soloists, each pitching his own tune for himself and beating his own time, would be most distressing—it is most distressing when carried over in principle to other lines of church work.

There was a tendency at one time in the church to idolize the man who would take the conference floor and meet all and sundry in debate. That was thought to be and often was an evidence of courage and independence. There were very fine and great men of that class. Today there is a tendency to admire the man who can patiently and wisely adjust his differences with his brethren in council and move forward with them in constructive work. In unmistakable tones the people say to the ministry, "Learn to work together *among yourselves*, as men of God should, that you may show *us* the way by *example* rather than by *declamation*. It takes courage and character to do that, no less, perhaps more, than to take the conference floor in debate.

These observations apply quite as much to the local ministry in a branch or district as they do to the general ministry. No branch goes forward under a ministry that is "fussing" all the time. The thoughtful membership admire men who will subordinate their own ambitions and notions to the good of the common cause. Almost any branch anywhere will respond to the united and enlightened leadership of a consecrated local priesthood. Almost any branch anywhere may be divided and ruined by a divided and contentious priesthood. Let the brethren take that thought to heart. Which shall

determine your course, love of your own will, or love for the present and ultimate good of the work?

Often the local man must lay aside his own favorite "plan" or "program," at least temporarily, and throw in with the man who happens to be branch president or head of a department in the execution of plans that he may think not so good as his own. A united local ministry will succeed with a second rate "program" where a divided ministry will fail with a first rate "program." This does not mean that one shall forswear any principle of truth or surrender his manhood or give support to anything dishonest or immoral or heretical. But at least ninety-nine times out of a hundred our differences and contentions arise over secondary matters having to do with methods or policies, or even purely personal prejudices and peculiarities. As examples, in the old brick church in Independence (forerunner of the Stone Church) men threatened to surrender their church membership when an organ was purchased. They would have no "wooden worship." Under Lyman Wight it was legitimate to sing soprano but wrong to sing "the parts," soprano, bass, alto, tenor. Some have refused to commune with their brethren at the sacrament if individual cups were used. At one service which I attended a priest resolutely refused to take part because the priesthood were requested to sit together on the platform, —making room for a crowded congregation in the body of the church.

It takes patience and self-discipline for people to learn to sing together in a chorus. Early in his ministry the ordained man may well set himself the task to learn the art of working harmoniously with others. Let him acquire the patience, the humility, the tolerance and kindness, the "give and take" that go with teamwork. The commandment, "You must be one" was addressed first to ordained men.

This strikes at the root of our zionic problem. Zion must be built by a people who can work together harmoniously under the most intimate and exacting conditions. It is very nearly always true that "as the priesthood go, so goes the church." The ministry must set the example of team work if they expect the Saints to work together in peace toward Zion. Suppose we test ourselves with the following questions:

Do I work easily and harmoniously with other men?

Have I had "too much trouble with too many people?"

Do I always demand the spotlight for myself?  
Can I whole-heartedly support another who has the leading role?

Do I quibble over small matters?

Can I throw in and help put across a worthy project, even though I think it might "be better done some other way?"

Do I have the *spirit* of Zion in my *heart*?

Or have I the *theory* of Zion in my *head*—and nothing more?

Do I use the other man's faults and peculiarities as my alibi for not working?

Am I willing to impose the self-discipline and rigid control of my feelings that will enable me to cooperate with others?

ELBERT A. SMITH

(To be continued.)

## A Friend of Missionaries



MARY H. JORDAN

For over fifty years a Latter Day Saint in the true sense of the word, many old-time Ontario members will remember her, especially those of the London District. Sister Jordan is one of the pioneers of the work. She was baptized over fifty years ago by Elder McIntosh and was for years a member of the Egremont Branch near Holstein, Ontario, the same branch that produced Elder James Morrison of the Owen Sound District. It was in the home of this sister, then living in Riverview, Ontario, that Patriarch John Shields first heard the gospel. She has entertained in her home and at various times has cared for many of the old-time and present missionaries of the church. John H. Lake, R. C. Evans, R. B.

Howlett, Joseph Luff, their names are legion. M. A. McConley, J. F. Curtis, Albert Carmichael, J. A. Gillen, one could go on for a long time, all have at one time or another found a home in their labors here. Sister Jordan now lives at Viceroy, Saskatchewan. She is well advanced in years but she is still a steadfast believer in the gospel which she embraced in her younger days. Her testimony remains as it has ever been, "I know that the Latter Day Gospel is true."

G. A. J.

"The person who gets 'rattled' easily never earns much respect, nor can he, or she, ever become a leader of others, for to get rattled indicates that you have not yet acquired much mastery of yourself. The girl or fellow who keeps his head, who does not get 'hot and bothered' has acquired that precious quality of self-control or poise."—*Youth*.

## Corrections for the Adult Quarterly

The current adult quarterly entitled "Zion: The Economic Commonwealth" contains a number of errors that should be corrected. The copy was received late, and a very hasty printing was necessary to get it to subscribers, making it impossible to give it proper attention. The author has sent a list of corrections and says, "In addition to the errors noted there are some which are not likely to cause confusion."

We urge every person who has a copy of this quarterly to clip the list of *errata* below and paste it inside the cover, or make the changes in the text.

### ERRATA

Page 17, fifth line from the top, read "*complex* industrial situation" instead of "*complete*."

Page 19, first line below the sub-heading "Setting the Stage of Life" should read "the good men *do*" instead of "*too*."

Page 33, fifth line below sub-heading "An Instrument of Accountability" the line displaced should read: "the present form of money with energy certificates which only the persons . . ."

Page 34, second line from top should read "*equality*" instead of "*quality*."

Page 35, fourteenth line from bottom should read: "to satisfy individual wants *at* the discretion . . ."

Page 37, eleventh line from bottom should read: "The community *or* the commonwealth."

Page 39, sixth line from top should read: "1 *John* 1:7" instead of "*James*."

Page 41, ninth line from bottom should read "and *making* its industrial life . . ."

Page 47, eleventh line below "The City Beautiful" should read: "the lives we live . . ."

Page 53, twenty-fourth line from top should read: "banking system *under* government management."

Page 54, sixteenth line from top should read: "*employers*" instead of "*employees*."

Page 57, sixth line from bottom should read "attending to the business" omitting the word "*do*."

## The Priesthood Journal

"The Church Program for Priesthood" is the subject of the first number of the newly established *Priesthood Journal*. This material has been prepared by President F. M. McDowell with the assistance of a number of other church officers.

This number of the new magazine contains the basic material that President McDowell has been using in his tours of the churches for stimulating the work of the priesthood. All members of the priesthood will want this material to keep abreast of the progress of the work.

Other subjects will be given thorough treatment in succeeding issues of the magazine. Each issue contains sixty-four pages of useful material. The subscription price is one dollar a year. Address:

THE FIRST PRESIDENCY  
Auditorium  
Independence, Missouri

# Thoughts for Today

## Cleansing the Movies

WHETHER to commend it with the name of tolerance or to condemn it with the name of indifference we are not certain, but the American public has been very patient for a long time with the movie industry and its producers. They have blasphemed the most sacred institutions of life; they have laughed at morals, made a mockery of marriage and the home, corrupted ideals, and polluted the innocence of children and young people. Every human value has been made to appear in the movies in the exact opposite of its real worth. Evil has been made to appear good, and good has been made to appear evil. And not only the young people have been affected, for the adult world has begun taking its standards from the movies too. The whole nation appears to be substituting alley-cat standards for the old ideals of righteousness and honor. The country has been deluged with a flood of smut that has done much to break down the moral stamina of the whole population.

WHEN one moral crusade rose against the movies, the producers were frightened into promising reform, and they appointed Will Hays as movie "czar" to regulate the industry. The reform did not live beyond the glare of publicity on the front pages of newspapers. It did not reach the producing lots at all. Hays has done nothing to improve conditions. All he has tried to do is to reconcile us to the sort of things his employers want to put out. Repeated pledges of cleaner films have been repeatedly broken, until people negotiating with the movie offices have lost all faith in their honesty and integrity.

THOUGH appeals and agreements have been in vain, there is a vulnerable spot yet to be attacked. Though the producers may be exceedingly tough and calloused of conscience, they are tender in the pocketbook. Greed with them is stronger than honor. Money talks to them, and it is the only thing that talks. They will destroy souls to garner dimes. One thing frightens them and that is a dwindling box office return.

THE TIME FOR PATIENCE has come to an end. Now is the time for action. The Catholics of America have realized the hopelessness of negotiations and promises, and they are taking action to free the country of this corrupting and evil educational influence. On a nation-wide scale they are organizing

the League of Decency as a means of direct action against dirty movies. Some archbishops have pledged members to attend no movies at all, making a complete boycott until a settlement is reached. Other church officials are publishing lists of approved places for those who like to attend.

THE PROTESTANT CHURCHES, incompetent to cope with the situation alone, and with no positive authority over their members, are nevertheless throwing their influence into the movement. They, too, are urging members to boycott dirty films.

THE PUBLIC should not vent their wrath on the local theatre owners and managers. These men have to buy blindly by the block-booking system imposed upon them by Hollywood if they want films at all. They are forced, in order to get films for operation, to sign for a series of pictures whose names they do not know and whose qualities they cannot foretell. As long as this vicious practice persists the producers themselves must be held morally responsible because they produce what they want and force the public to buy it. When this practice is abolished, local managers can again exercise their freedom of choice and select films according to the demands of their patrons. At present the block-booking system is the great stumblingblock on the path to improvement. It is a strategic point for attack.

THE MOVIE MAGNATES always allege, in defense of dirty films, that "the public demands it," and that the "box office" supports it. This is a smug and hypocritical lie. The dirty films have short runs. Like vulgar theatre plays they live but a short time. But they are cheap and easy to produce, and they involve little originality. The films that have made long runs and brought big returns have been good ones. The crowds will come out for a good clean show. But it takes brains to produce such a show, and the stories for them are hard to find. And sometimes, looking at the terrible output, one must pause to observe in the language of the mountaineer, that "brains is what Hollywood has everything else but."

MEMBERS of the church would do well to cooperate in every way possible with this effort to improve the movies by keeping their young people from attending undesirable shows, by being informed as to the qualities of good shows, and by protesting wherever possible against bad ones.

# Youth's Forum

Ideas, Discussion and News for the

Young People of the Church

## Two Young Men Ordained

Two young men were ordained to the ministry at the Owen Sound reunion, under the hands of Apostle D. T. Williams and Elder W. I. Fligg. They are Arthur Dunn, of Fergus, priest, and Allan Mortimer, of Elora, teacher. Allen is a grandson of Elder J. L. Mortimer, an old-time missionary.

## Mississippi Youth Are Alert

Away down South in Mississippi, at Vancleave, the young people are awake and active. Their Oriole Club is fully organized, and gave a Mother Goose social in June.

Led by Bessie Mae McMillan, the young people have organized three classes to study the three standard books of the church. They have a lively volley ball team. Each Saturday they meet for forty-five minutes of study, a program, and recreation. The programs are sponsored by leaders of the adult, young people and women's departments.

## H. Franklin Rhodes Peyton Wins National Music Honor and Medal

Recently the town of Logan, Iowa, opened her arms to one of her sons who had journeyed away and returned with honors—not very far nor for a long time but long enough to win for himself enviable laurels in the world of music. In the National High School Contest, held at Ottawa, Kansas, May 24, 25 and 26, of this year, he was one of ten to receive the highest award offered by the national organization and to be the recipient of a gold medal.

H. Franklin Rhodes Peyton is but fifteen years of age, a sophomore in high school, and his success has come after much good, hard, and persistent work. Added to this, or perhaps with this added, is the heritage handed down from his parents, who are both musicians of no mean ability and who have given him the background and sympathetic encouragement that has aided him so much in his work.

He began by winning in the district contest piano event. Next he went over in the State contest, much to the delight of his friends and schoolmates. When he won in the National event, something had to be done about it, so they held a reception for him, during which he played the winning selection, Chopin's "Polonaise in A Flat Major." He has been a student of Mrs. R. P. Booher of Logan and is now studying with Professor Jean Duffield, Omaha.

Franklin is a likable, unspoiled lad, who takes his victories humbly and has a decided dislike for people who acquire the ego. He is always willing to do his part in a musical way, however small, in church, school and community. During the summer vacation he delivers groceries for dad and is not above helping mother with the housework when she needs it. Between times he finds time



H. FRANKLIN RHODES PEYTON

to put in four hours daily at the piano, which by the way is a new one, a gift from his parents, Mr. and Mrs. H. L. Peyton.

He declares that his experience at the piano, from middle C to the "Polonaise in A Flat Major" has been great sport. He is a Latter Day Saint lad, a great-grandson of our well-known and beloved Elder Joseph Lane. He is also a potential Gracelander, his parents having been students at that institution. May he continue to improve and cultivate his gift for the benefit of mankind and the glory of Him who bestowed it!

## Provide Fun for Everyone

Rock Island, Illinois, young people sponsored an all-day picnic Memorial Day, for all members of the district.

The young men and women of Joy, Illinois, held a similar meeting at the Aledo Fair Grounds, July 4, which proved equally enjoyable.

## Zionic Order of Noblemen Brings Hearty Response From Illinois Youth

Rock Island District, Illinois, now has a young people's council composed of the president of the young people and their supervisor from each branch. The district president and district supervisor of religious education are *ex officio* members. This council was provided the young people's organization at the recent very largely attended district young people's convention.

The Zionic Order of Noblemen was given prominent place in this convention, and held a court of honor, or graduation service, on Sunday. Members of this organization have been diligent in their preparation for graduation into higher grades or degrees representing definite courses of study and social activities. Noblemen from Millersburg, Rock Island, Savanna, and Joy were present. Sixteen new members were presented to the court; twelve were graduated into the Student Nobleman degree, and four were honored with the Branch Nobleman degree. Diplomas of achievement were presented and sponsors were chosen for the new noblemen. This movement among the young people was designed to stimulate intensive study and active participation in the service of the church, and it has met with hearty response from the youth.

## Hazel-Dell Young People Help Others

This group of lively young Iowans gave a play two evenings at Weston Hall, and turned the proceeds over to the church school for the purchase of small chairs, papers, and other equipment for the children's classes in the basement.

Lately a carnival on the church grounds yielded them a sum which is to buy music for the choir.

## Keep an Anger Diary

Discussing the desirability of self-control, Lora E. Clement in her paper, *The Youth's Instructor*, makes the following suggestion:

"Try keeping an anger diary, and conscientiously write down on its pages a record of every time you allow anger to get the best of you—even the exact words you have spoken. As you look at this pen picture of yourself, you will without doubt be so ashamed of such out-breaks and so disgusted with yourself that you will put forth strenuous efforts, and with the help of your heavenly Father, see that they do not recur."

# LOOKING AHEAD

By A. B. Phillips

The central thought of what I would like to convey to you in the consideration of my subject is rather concretely expressed in the words of Paul to the saints at Galatia when he said:

"Whatsoever a man soweth, that shall he also reap. . . . And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Galatians 6: 7, 9.

The advancement of modern science has added to our assurance, born of experience, that there is a law of compensation which returns to us in value, if not in kind, the results of the things we do. If our time is spent in doing well, we build into our own lives something of priceless value that will never be taken away from us, either in this world or in the world to come. If, unfortunately, we choose to do evil and yield to selfish desires that injure our own character and harm others also, we become demoralized until even the desire to do better fades from our lives, and soon or late we are compelled to reap what we have sown.

## THE SOUL THAT FAINTS

In a broad sense there are two kinds of people in the world; those who persevere and those who faint. The word *faint* as used by Paul does not refer to fainting in a physical or material sense. It is from the Greek term *ekluo*, which is derived from two other Greek words that taken together mean a putting off, a failure to make complete, or relaxing an effort. In fact, the *Emphatic Diaglott*, uses the word *relax* in translating it. The meaning is quite clear to us, therefore, that those who will do good shall be rewarded in God's due time, if they do not abandon their purpose or permit themselves to put off the good work by failing to complete it.

The fainting soul should not expect to be re-

warded with something that he did not earn. He is promised the reaping of nothing except what he shall sow, and the law of compensation therefore is equitable and just to him. If he has any complaint, he must complain only of himself. Our reaping must necessarily be in the future, for no man can obtain a harvest until the crop has been planted and cultivated a sufficient time. We must look ahead with faith and patience for the results which we desire to enjoy.

The prophets of past ages obtained a vision of the great things to be done, and they have left their inspired record for us, supported by precepts, promises, and warnings, in order that we may understand and may be encouraged to undertake the task which God desires us to perform. We are equipped so far as He may be expected to equip us until we proceed to employ the means at our command. It is only by use of our talents that we shall be able to increase them and go forward to the success that awaits the faithful.

## THE USE OF OUR RESOURCES

The physical powers which we possess are valueless unless we use them, and it is by their use that

they become greater until they are equal to the tasks of life. God has provided for us marvelous laws governing our temporal surroundings, our social environment, our educational possessions, and our spiritual resources with which we may reach the great goal of our righteous desire. What a rich heritage is ours, if only we will appreciate and employ it to the desired end? It is in the use of these resources that our deepest joy and grandest achievements are to be found.

In the use of our possessions, both temporal and spiritual, the same divine law must govern. It is the law of equity, of reason, and justice. We vol-

## Which Are You?

By A. B. Phillips

Some men are weak, and some are strong;  
Some love the right, and some the wrong;  
Some seek to praise, and some to scold;  
Some hearts are warm, and some are cold;  
Some strive to build, while some destroy;  
Some are pure gold,—some, pure alloy;  
Some men are false, and some are true:  
Which do you choose?—and which are you?

Some men are quiet, some will shout;  
Some keep in step, and some keep out;  
Some choose the night, and some the day;  
Some gather sheaves, some throw away;  
Some men oppose, while others aid;  
Some men uplift, and some degrade;  
Some give you cheer, some make you blue:  
Which are your friends?—and which are you?

Some men are quick, and some are slow;  
Some men respond, and some say "No!"  
Some rise in faith, some sink in doubt;  
Some look within, some look without;  
Some men have lost, and some have won;  
Some hunt the shade, some brave the sun;  
Some men will say, and some will do;  
Which can you trust?—and which are you?

untarily have united with the church because we approved of its principles, its obligations, and the goal which it sets before us, and which we are asked to endeavor to reach. But God desires that each shall perform his own part in a united purpose to which the whole church is committed. We are not asked to sacrifice beyond reason or that which is equitable and just, and it should not be necessary for anyone to do so. There have been many who have sacrificed beyond the bounds of justice, and when this is done, it becomes injustice and is to be deplored. We are all at times called to sacrifice for the right, but God never requires of anyone a sacrifice that becomes unjust to the individual, so far as the use of his temporal resources is concerned. Personally, I could not ask it of any person, nor could the church.

But what of those who are abundantly able to support the divine work which they have made covenant with God to maintain? The sacrifice made by those who were not able becomes a serious reflection upon those who have disregarded their just and voluntary covenant obligations toward the work of God. An examination of the record as revealed by the inventories filed with the church points to a situation that ought not to exist. If all those who owe tithing to the church were to pay the amounts due, it would pay the entire indebtedness of the church, and leave quite a sum for increase of missionary workers.

#### RELIGION MUST BE APPLIED

While some have done more than they should be asked to do, others have not tried to live the religion they profess to that practical extent that means obedience to the law of God. To become a law to ourselves is anarchy, and the result must be ultimate loss and misery and remorse. Jesus himself warned his disciples against the religion that consists only in profession. This was the condemnation of the scribes and Pharisees, of which he said:

"But do not ye after their works; for they say, and do not."—Matthew 23: 3.

"And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

We do not plead for more sacrifice by those who already have done more than they should be asked to do, but we ask those who by carelessness or neglect have failed to do their part to keep the covenant they made with God. During the depression through which we have been passing some have followed the example of the poor widow that Jesus so highly commended because she had given into the treasury of the Lord two mites, which make a farthing. Of her penury she had given all that she had, while some had given sparingly of their abundance, or not at all.

Others have shown net increase above their required expenditures year after year without the payment of a tithe. Many probably have done this unintentionally, or have simply neglected their duty. But the material result is the same to the church. Our situation is illustrated somewhat by something I read not long ago about a boatman seeking to cross a river during a tempest with two passengers aboard. One of them in alarm proposed that they pray the Lord to save them. But the boatman replied: "Let the little fellow pray, if he wants to; but the big fellow will have to take an oar and help row, or we shall never get across."

#### RELIGION MUST BE DYNAMIC

It is true that God wants us to have faith, and we are admonished in the good book: "Have faith in God." But almost in the same breath we are admonished that "faith without works is dead." When there is nothing for us to do is the only time that we may be quiescent or passive and remain on safe ground. Religion is dynamic, and not static; it is progressive, not retrogressive; it moves forward, not backward. The goal lies ahead, not behind us, and what we see in vision is to be realized only by our own efforts, led by the divine will. It means faith, plus labor, plus a reasonable sacrifice and a united purpose.

Our resources are always greater than we make use of, and one reason for this is found in the fact that many seek God in full sincerity only when adversity threatens their material welfare. Even then, a selfish motivation is all too often dominant with people of this type. Some members of a certain church were once discussing their deacon and wondering why he did not assist more often in its work. But one of the deacon's neighbors explained it by saying: "He's so busy that he spends all of his time with his orchards and his crops; but when the caterpillars are thick and dry weather is bad, the good deacon can make powerful prayers." It is easy to say: "Lord, Lord," but Jesus promises that he who shall do the will of his Father shall inherit the kingdom of heaven.

God has given us every right incentive to perform our part in the work before us. In doing this we look ahead with confidence and zeal that bring action and success. We need to view ourselves as we are, and to be brave and wise enough to face the facts of our own weaknesses and shortcomings, that we may correct them and press onward towards the divinely appointed goal. It has been said by one of the great sages of the past, that the greatest of all knowledge is for man to know himself. To know ourselves and to apply that knowledge to the duties of life is our supreme and our divinely given work.

The Women's Work

## Women's Group Activities

By Eunice Livingston

ONE of the primary purposes of the church is the development of Christlike persons who will devote themselves and their talents to transforming this world into the kingdom of God as Jesus conceived it. The development of Christlike persons, in so far as it is subject to human control, is an educational process. Growth in character and personality takes place through experience in living.

The recent emphasis on adult education has presented a new challenge to religious leaders and has brought with it great opportunities for the men and women of the church. Recognizing that religious growth should be life-long and that such growth takes place through every day experience the leaders of the religious world are increasingly realizing the need for a comprehensive and well unified program of religious experience for all the men and women reached by the church. The unified program of religious education as adopted by our church has placed it foremost in this field. The church's educational program for adults includes whatever experiences are provided by the church or influenced by it to help men and women solve their religious and social problems in a Christlike way. It includes, therefore, not only study courses but also such experiences as worship and activities of service, fellowship, recreation, and general church work, including efforts to bring about a more Christian social order.

## THE WOMEN'S WORK

As the church has moved forward the work of the women has advanced through successive stages of growth until in 1930 it was recognized as a part of the total adult program of the church and the special activities of the women were thought of as projects of the adult division of the church school. This brought no radical change in the work of the women except that it became a more closely allied part of the adult program.

In many branches the former leader of the department of women was made the leader of the adult division or the adult division superintendent placed a capable, consecrated woman as leader of the women's activities. Where this has been done

the women have found their work amply provided for and are enthusiastic over their increased opportunities for service. Many classes have welcomed fathers as well as mothers and have thus become studies in parentcraft, home building, and religious education in the home. Those classes and activities meeting the particular needs of the women function as a more closely coordinated unit of the whole. The encouragement of those activities which are of especial interest to women either because of subject matter or time of meeting is one of the specific emphases of the church school for 1934.

## AN ADEQUATE PROGRAM

Christian living is best learned through activities and experiences into which individuals enter whole-heartedly. These experiences must grow out of real needs of the group, they must be worthwhile, they must be provided under conditions so attractive and under such capable leadership that they will be deliberately chosen in spite of the competition of other activities and experiences which may be available.

There is need to build up a greater sense of value in the women's work. A definite, challenging program of activities should be prepared for the year—yet it should be sufficiently tentative to provide for the introduction of additional activities as special needs may arise. Make your women's program interesting, make it valuable and at once it appeals.

## CLASSIFICATION BY INTERESTS AND NEEDS

One of the first steps in building an adequate program of local women's activities is to classify the women of your branch. No two people are alike. Native abilities vary and acquired abilities are not equally distributed. Up to date the church has done little more than classify its constituency on the age group plan. Adulthood has been divided into four stages; early adulthood, twenty-four to forty years; middle adulthood, forty to sixty years; older adulthood, sixty to seventy-five years, senility, seventy-five years up. With the increasing emphasis upon comradeship between parent and child, upon fraternity among young and old and aged this classi-

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## NUMBER FIVE

Encouragement of Women's Group activities in class study and worship and in working groups, to assist in local welfare, in home building and management and in keeping the law, thus developing efficient home stewardship.

fication is proving inadequate. Wise leaders will largely ignore age differences and look at women for what they are and not what they are supposed to be under a rigid age-grouping.

It is imperative that local leaders build a program that will minister to the natural interest groups of the women. These interest groups depend upon such factors as spiritual maturity, marriage status, occupation, physical needs and mental maturity. In some activities such as worship and fellowship all the women can meet as one but in discussion groups, service activities, clubs, and projects there must be the recognition of interests and individual needs. In smaller branches these groups may be small but there is no fairer method of classification or surer way of stimulating activity than to discover the fundamental interests of the women and give those of like interest the opportunity of working together in a real fellowship of Christian living.

#### STATEMENT OF PURPOSE

The local women as a whole should discuss and definitely state their general aims and purposes, then each interest group should define its own part of this larger purpose. Each group should be encouraged to formulate a statement of their aims in terms of a month, three months, and a year ahead. This definition will function in guiding and controlling the program. A central purpose must be well established so that all activities and experiences will grow out of that purpose and be related to it. The policies and program of the women should be worked out in conference with the pastor, director of religious education or a council of branch officers so that they will be in harmony with the best interests of the church and of the religious life of the women.

#### SUGGESTED ACTIVITIES

The following are some of the aspects of experience which should be sponsored by local women's groups:

*Study*, investigation, and discussion that will provide guidance in meeting the problems of daily living in a Christlike manner.

*Worship* will need to be so carefully planned and so wisely led that it will bring the worshipers into the consciousness of God's presence and the desire to know and do his will. Definite and informal times of family worship help to interpret all of life in terms of religion.

*Social reconstruction* in which the women join with other forces in the local community in an effort to correct abuses in society, to remove moral hazards, and bring about a more Christian social order.

*Activities of service* that are planned and carried out as means of sharing with others with genuine

good will and mutual respect. These activities should grow out of an appreciation of real needs to be met rather than to merely provide expressional work.

*Home stewardship* in its richest meaning will develop as a result of such related activities as home building, child nurture and care, family budgeting, and a sincere effort to "keep the law" in all of its phases.

*Hobbies* offer fields of absorbing interest which should be utilized by the women's groups' leaders.

Each of these major experiences contain a rich listing of specific activities. It is not assumed that every group should deal with every type of experience each year. There is a danger of dividing our activities too much and not sufficiently concentrating on one or two types.

#### TEST OF EFFECTIVENESS

Women's groups should be studied carefully to discover the effectiveness of various program elements. In evaluating these account should be taken of such factors as: effect on attendance, result in service rendered, results in effecting changes in attitudes and relationships, results in effecting changes toward a more Christian community, etc. In short, the final test of effectiveness of the work of the women is whether their lives are changed and enriched continually. There should be specific evidence that the program is actually making a desirable difference in what they do and say in every day situations.

#### AVAILABLE MATERIAL

Any of the current adult courses provided for the church school as well as back courses such as "*Religion in the Home*," "*Jesus and His Message*" numbers 1 and 2 of volume 5 which discuss "*The Financial Law*" and "*Stewardship*," "*Message of Book of Mormon*," and "*A Study of the Doctrine and Covenants*" are available for women's use. Periodical literature is a splendid source of information on special subjects of interest. Some exceptionally good material which can be adapted to our specific need is to be found in such magazines as "*International Journal of Religious Education*," "*Junior Home*," "*The Children's Magazine*," "*Mother's Golden Now*," "*Good Housekeeping*" and "*Better Homes and Gardens*." These are only a few of the splendid magazines to be recommended for reading and discussion. If you are fortunate to have copies of the "*Departments' Journal*" do not fail to use the many good articles to be found there.

Through the efforts of the general council of women and the department of religious education it is hoped that material that will prove helpful to the women will appear in the future columns of the *Herald*.

# The Nomads

By May Elliott

## IV.

### The Shadow of a Mysterious Box

LOUISA'S part at the inquest was one of the most disagreeable experiences of her life. She tried to answer all questions truthfully, but was painfully conscious of Mr. Hunt's eyes that seemed to look into her soul. Several people from Chicago who knew Mr. Hunt had appeared in time to testify to his impeccable character, and to tell the story of Yvonne's life.

She had been a lonely waif when Mr. Hunt had taken her into his home six years before. He had been a kind father to her, befriending her in numerous ways. In return, she had been willful, hard to manage, and slow to learn both in school and out. Her school records were produced. They showed rather low marks in deportment and industry. She had always been sullen, morose, melancholy. Several had heard her threaten to end the "useless grind commonly known as life."

Mr. Hunt's own testimony, however, would have been sufficient to win the sympathy of his hearers. He was very evidently much moved by the death of his dear child, and especially did he regret that it should have happened just as they were entering upon such an important project.

"I had planned so strongly upon her enjoyment of the voyage which was to benefit her, bring her out of those moods of despondency—" He did not proceed further; he was overcome.

SEVERAL LISTENERS also were seen with tears in their eyes. It was well known how solicitous had been this man's care of the girl who had fractured her skull in that wild plunge to the roadside. He had secured the services of a specialist and trained nurse all to no avail. She had never regained consciousness. There was to be a costly funeral. A great mound of flowers were waiting to decorate her grave; and Mr. Hunt had ordered a magnificent tombstone.

Louisa and Dan could not imagine how it happened, but somehow the testimonies became twisted, or a wrong impression was gained. People went home remarking that Mr. Hunt certainly was fine to defend Robert Garfield, and some even predicted that though the lad had gotten off this time he would most certainly come to a bad end some day.

Robert also condemned himself severely.

"No matter what the verdict was up there," he remarked shudderingly, as he walked with Dan and Louisa through the town, "it doesn't alter the fact that I was to blame. Mr. Hunt blames me too—I can tell it. Oh, I know—he has been kindness personified in his treatment of me, but he made several pauses when he was talking to me—and I just know what he was thinking. The way he worded things—"

"You are just sensitive, Robert, really you are. You couldn't know but what she was just joking—like you said you thought she was. You couldn't know—"

"I might have looked at her; I might have tried to find out whether she was in earnest—"

"It all happened so quickly—"

Robert shook his head gloomily, and the three walked together silently until Dan left them to do an errand for his mother.

"I don't see why you should take it so seriously, Robert, even if you do persist in thinking it was your fault. The folks back there have acquitted you of any criminal intent in regard to it, have branded it an accident; and you do not believe in God—"

"That's just it, Louisa. You see—don't breathe this to a soul, will you?—I was rather in hopes—I wanted to find a God! Oh, you'll never know how much I've wanted to do that! You see, so many people who really think and have brains have begun to doubt there is a God. But we still need him—any fool will admit that. There must be some other approach to him than through working oneself up to a high pitch of excitement through hymns and prayers—a sort of laboratory method is what I mean. I thought—I hoped I might be the one to find God and point him out to other folks who have sense enough to want him."

THE GIRL was puzzled. "How can you hope to do anything like that, Robert, in company with an old atheist like Hunt?"

"Oh, but he is after the truth—he has a keen mind, I tell you. He would never hinder me in trying to find out things that were true."

"Perhaps not," she admitted. But she looked at him doubtfully as though seeing him for the first time. He was a sort of fanatic, she decided, something like Hunt himself, only infinitely better in character.

"And you see, if and when I find this God, I'll not be able to be at ease with him, because of this dark blot on my soul. For I'll know and he'll know. What people think will not matter."

"You children must be greatly engrossed in conversation. I have been trying to catch up with you—even called to you twice in as loud a manner as I dared without calling undue attention to myself. Well, Robert—honestly, you look so doleful, I could almost imagine Yvonne's dark spirit was haunting you. You mustn't let the thing worry you. Of course, there will be some who will blame you—because you happened to be the man at the wheel when the—er—accident occurred. But the rabble have no brains. What do you care what they think?"

"It's not what they think—it's what I know," disconsolately answered the young man. "I married her, knowing I'd never love her. If I had loved her, I probably would have looked at her when she made that awful threat, to see whether she meant it. The whole thing was—"

"Well, you were honest with her. You never told her any untruth. I know because she confided in me to the extent of telling me she loved you anyway, whether you could ever love her or not."

"She told me," said Robert, surprised, "that she didn't love me either, but was marrying me because you wished her to, and that after all you'd done she could not help wanting to do your bidding."

"Oh, well," Hunt waved his hand as though to dismiss the whole subject, "women always lie about such things, but why should we waste our time discussing them?"

"The whole thing was sin, I guess. It's like Louisa said, one should not marry without love—it is trifling with something sacred."

HUNT gazed at Louisa with a queer expression in his eyes. Then he turned once more to Robert.

"Sin?" sarcastically, "I thought you and I were agreed on this: 'There is no sin just because the popular mind has thought it was sin for several hundreds of years.' I thought—"

"Good-bye, Mr. Hunt—Robert," said Louisa, "I must turn here. I have an errand." Her "errand" was to escape from their deadening conversation. She had been shocked and saddened by Yvonne's death; though she knew, too, that sooner or later, barring some miracle, we all must meet the grim specter and answer his summons.

"All the more reason why we should enjoy life while we may," she thought wrathfully, as she pursued her course homeward to finish the packing. For Mr. Hunt had decided they would start for the coast tomorrow.

Louisa's mother felt she must talk

with Mr. and Mrs. Eldon. She had strange fears concerning the outcome of the adventure her daughter was so intent on pursuing. At the inquest she had taken a sudden violent dislike to Mr. Hunt.

Mrs. Eldon opened the door and invited her in. Mr. Eldon was working over some account books, but put his work aside as Mrs. Miller seated herself, and, as was her wont, took from her handbag a bit of work. This time it was a linen handkerchief square and she proceeded to start a tiny rolled hem on one of the raw edges.

"Well—I don't know what you think, but I don't know—I can't seem to keep from worrying about Dan and Louisa and this absurd trip with that old sinner."

Dan's father laughed. Mrs. Miller had such an emphatic way of expressing herself. "I don't like him any better than you do, Sister Miller, but I don't see how he can hurt our children. You see, Dan has taken many trips with me around to some of the large cities—he knows how to take care of himself, and most certainly he will take care of Louisa—"

"Oh, I know. But somehow I am afraid." She sighed and worked with her needle as though it were the absorbing purpose of her life to finish that handkerchief.

"I'll tell you what I told Dan, Sister Miller. I told him if things got bad he was to write or telegraph home and I'd see he had a chance to get back—and that applies to Louisa, too, as a matter of course. I know some people in San Francisco and I shall have the young folks protected as best I can. At present your daughter's mind is not centered in her old home town—"

Mrs. Miller sighed again, then smiled. "Hardly."

Mr. Eldon smiled also, and continued: "And sometimes I have had an inkling that Dan felt this little world of affairs here was too narrow for him. It will be good for them to get away and have a little taste of homesickness. Don't you worry, Sister Miller, they'll be all right. And when they find out that distant fields aren't always so green as they look, and that all is not gold that glitters, they'll be back and ready to settle down at something. You'll see. And I personally know that when they come back, they will actually get that money he has promised, and that is really quite a nest egg for a young couple to start life with, even if it does mean only a pittance to that wealthy old atheist. I have investigated and I know that at least in a financial way the old chap is on the square. . . . Dan will be safe—if I were not sure of that I should never consent to his going—and if Dan is safe, Louisa will be, you can depend upon it. For my son loves your daughter, Sister Miller."

Yes. Dan would be safe—quite. Every morning and evening since he could remember, he had taken his worries, cares,

and desires to the Refuge who is eternal and whose everlasting arms are always stretched out to help and to heal. The habits of younger days would cling to him; what Dan had always done, he would continue to do, even though he had to seek solitary places and moments for the sacred duty, and might not share it with his bride.

But Louisa's home had never known such things as Scripture reading and prayer. Dan would help her all he could, but he was limited as are all frail things of clay.

Even Mr. Hunt could feel that in Dan he had tackled a new kind of problem. At the moment he was in his room at the hotel alone, writing in a ponderous book.

"I cannot quite make out why I cannot seem to 'get at' this young chap, Dan Eldon, Case No. 3. There is something like an armor about him, something I cannot seem to pierce to reach him. Can it be because he prays? Is there a psychological something in prayer that actually does shield one according to his desires? No—the shield would be merely an illusion of the one who prayed—not distinguished by anyone else, as it is in this case. If it were recognized by another, especially by one who does not believe, it would almost be a foregone conclusion that his prayer had actually brought to him protection from an outside force. This I am not willing to admit. Very interesting, I am sure this case will be. Must use subtle methods."

Almost reverently he turned the pages until he came to one labeled: "Remorse of soul."

Under this heading he wrote feverishly: "Things have worked out—are working out—beautifully. I never expected a death of course, but I knew this boy, Robert Garfield, Case No. 1, had a conscience that would work overtime if given a little encouragement. This death will give a wonderful impetus to my experiments in this direction. I shall miss Yvonne, somewhat, but it is better for my work that she should not be with us. She knew too much; also she was growing too confidential with the other girl. Too many women can make no end of trouble. When I add any more to this expedition it will be one that has no education or learning."

He turned to the back of the book: "Notes on Women."

"I am more and more convinced that the less training, in a mental way, women have, the better it is for the happiness of the home and for the race in general. Their duties require a minimum of intelligence. Their primitive feelings are easily aroused; indeed their entire course of actions rise from these primitive sources. (See Case No. 4, page 15.)"

He turned rapidly to page fifteen, and wrote:

"Case No. 4. Louisa Miller Eldon. See page 1, for age, description, etc. Classified as brilliant by teachers and asso-

ciates. High school education. Knows too much for her own good or comfort. Inclined to argue at times. Main characteristic: Thinks she has great power over the masculine half of humanity, her own husband in particular. Believes 'love' and allied things are sacred. Her husband is coming for appointment soon. (He is Case No. 3, page 25.) His great weakness at present is his pride in his new wife. By thinking through to the vulnerable spots in people, we can work some very interesting experiments and arrive at same conclusions."

"Experiment No. 1.—The small black casket.—(Leave blank space here for short report)."

He closed the book and almost immediately thereafter he heard a knock at his door. It opened to admit Dan, a not very gracious Dan, it must be conceded, for although he had come to look forward to the trip almost as much as Louisa, he dreaded these interviews with his employer. Mr. Hunt had a way of making him seem small, unintelligent, insignificant.

"That's a mighty fine little wife of yours, Dan," he remarked by way of opening the conversation.

Dan glowed. "You're right, Mr. Hunt, she is. The very best. In fact, no faults at all according to my opinion."

Mr. Hunt smiled tolerantly. "Oh, that is natural for a new husband to feel that way. I remember when I was first married—but no matter. You'll soon find that Louisa has the little failings common to all women. For instance, no woman is absolutely trustworthy and honest."

"Louisa is," announced Dan belligerently.

"Well, now. I know she is quite above average, but I am interested to find out if even an extraordinary woman like she is cannot be tempted to satisfy her curiosity in a secret and rather dishonest way. This is to be one of my experiments."

"Will it hurt her in any way?"

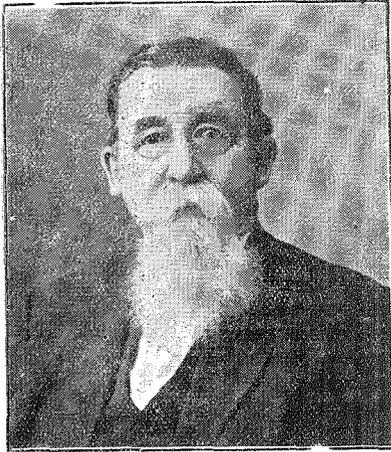
"How could it? I merely want you to take this box, this black box that used to belong to my wife, and ask Louisa please to find room for it in the steamer trunk. She will question you as to its contents. You are simply to answer: 'Please do not ask me, nor say anything about it again. Just pack it up and forget it.' Tell her you do not wish her to open it. Then refuse to talk about it. Be sure not to connect the box up with me, because she is such a bright girl, she would be sure to 'catch on' that it is just an experiment and our time would be wasted. I can tell if she has tried to open the box. There is a spring, and if the box is once opened you cannot shut it tightly again until you apply a little contrivance I have with me. Will you do that?"

It was a command, rather than a request and Dan cheerfully complied. He knew Louisa was trustworthy, and he paid no attention to the gilt letters on

(Continued on page 940.)

# Autobiography of William Lewis

## Part Six



WILLIAM LEWIS

### To the Land of Missouri

During the five years and some months that we lived on the homestead in Nebraska I did much preaching in my humble way, but I baptized only two as I now recall. Some others were friends to the faith.

We concluded to move to Stewartville, Missouri, in order to be with the Saints. I sought counsel from the brothers in conference at Columbus as to the advisability of our going, but no one had anything to say. Brother Charles Derry said if he were to advise, it would be only Charles Derry speaking; so he would not counsel me. However, he disliked seeing us go even though he hoped such a movement would be for the best.

December 5, 1875, we left the old home where three of our children had been born, and one was laid to rest, little two-year-old Martha had died about two weeks before we left.

We sold everything and had about one thousand dollars when we started to Missouri. We received only five hundred dollars for our eighty acres of land. The buying and selling of land at that time was exceedingly slow. Before leaving Nebraska I dreamed that I saw a Catholic Church on the side of the bluff fronting our house. Eighteen years later when I was visiting there, I saw the building on the spot.

From a financial standpoint we lost by moving, for the eighty acres we sold for five hundred dollars were worth five thousand dollars eighteen years later; but due to the change, our children have married those believing in the church. The chances are that if we had remained in Nebraska the children would have married those antagonistic to the work, so we are perfectly satisfied with the change and grateful for it. Gold and

silver are not all for which we should labor. That has been a serious mistake made by man. The human family has, and is, making great efforts to obtain the material things of this world at the expense of the spiritual!

We were favorably impressed with the country around Stewartville, after having lived on the prairie where timber was scarce, where none of the farms, not even the gardens, were fenced, where there was no fruit, and where the closest post office and market were eighteen miles away. Good, well-improved farms could be bought in DeKalb and Clinton Counties at prices ranging from fifteen to twenty-five dollars an acre, and today, (1907), they are worth from fifty to one hundred dollars an acre. If we had had the means we could have bought some good farm land cheap.

There was a small branch four miles north of Stewartville known as the DeKalb Branch. There was also one at Saint Joseph, at Cameron, and at Starfield. Those were all the branches in the Far West District: and the total membership about seventy-five.

### We Reverse a Decision

We made our home for about three weeks with Brother Albert Bishop. The spirit of contention and fault-finding was rampant in DeKalb Branch. We became so much discouraged with the unpleasant condition that I had decided to leave and go to Lamoni to see if I should find peace and unity there. My wife and I talked the matter over and made the decision before retiring one night that I would leave the next morning. That night I saw in a dream the Saints coming from all quarters: east, west, north, and south, and locating near Stewartville. Besides that I saw quite a number of people coming into the church, northwest of Stewartville. Next morning we reversed our decision, and bargained for forty acres joining what was known as the Ace Mann farm about one mile north of Father L. W. Babbitt's farm.

At our Wednesday evening prayer meeting Father Wood related a vision which he had since the last time we had met. He saw the surrounding country dotted with new houses, and he saw also a few of the old ones crumbled down to the ground. He said, "The new houses represent the homes of Saints coming in; the old crumbled houses are the homes of those who were contentious and fault-finding. They will leave the country." I also related my dream. Thus, by visions, dreams, and prophecies, we were given to understand that conditions would change.

### Promises Fulfilled

How true were the promises! Not long after this a branch was organized at Stewartville, at Pleasant Grove, and at German Stewartville. Now in 1907 Far West District has fourteen branches, some thirteen church buildings, about all paid for, with a total membership of nearly two thousand. The country is prosperous and the Saints are in the faith.

In the fall of 1875 the grasshoppers that had done so much damage in Nebraska and other parts reached Missouri too late to do any damage to crops. But they deposited their eggs and the next spring, 1876, they hatched so that the ground was covered with them, and for about eight weeks they ate all the vegetation.

The prospect for crops was dark. It was getting late and the pests were still with us. Many were of the opinion that there would be a famine. The Saints were encouraged by the voice of the Spirit not to fear for there would yet be an abundance. Through good, old Father Wood, by the gift of tongues and interpretation, the Saints were promised a bountiful harvest. Some believed and some like Thomas doubted. Sometime late in June, the grasshoppers had matured sufficiently to fly and to the joy of all in Northwestern Missouri they left the country.

Many thought it too late to plant corn, potatoes, and millet, but some, hoping that they might raise corn, planted, and according to the Lord's promise, there was an abundance.

That was the year we came to Missouri. There was plenty of hay, potatoes, and corn. The latter was not fully ripe but it made great feed for stock. The season was extraordinary, plenty of rain and no frost until late.

The winter of 1875-6 was an open one, really one of the most pleasant winters I have ever seen. Birds made nests in February, 1876, and not until the twenty-first of March did we have any snow. On this date we had a very heavy snow-storm, but it was not cold. Thus it was that out of darkness, gloom, and discouragement the good Master brought sunshine, comfort, and happiness.

As I have already stated we had bought forty acres of land, but we could move into only part of the house. Mr. Levi Quick, who sold us the place, could not give us full possession until March 1, but permitted us to occupy two rooms. Mr. Quick, his wife, four children, and two brothers of Mr. Quick—eight persons in all—occupied the one room, and my wife and I and three children lived in the other room. We were very

cramped, but for three months we put up with the inconvenience. We found Mr. and Mrs. Quick very agreeable and by the time they moved to their own farm, we really thought as much of them as if they had been members of our church. They were somewhat interested in the church, especially Mrs. Quick who died a few years later.

### I Learn a Lesson From My Neighbor

We stayed on this place for three years. While we were living here, one of our neighbors sold out to a family of Saints, and although we thought much of our older neighbor, we were pleased at the prospect of having a new one of our own faith. But, we soon became very much dissatisfied with our new neighbors. We were poor people, living mostly on cornbread, sorghum, and potatoes. We kept a little flour on hand so that if any visitor should come to see us, we could make a pie or a cake or some biscuits. We had plenty of good butter. The new neighbors had bought a farm of two hundred acres and paid for it, but they lived a bit too economically. They formed the habit of visiting their neighbors at meal time, also of borrowing butter, sugar, lard, flour and paying back with a much less quantity. We became so provoked at their miserly, overbearing conduct that I permitted an unkind feeling to develop in me towards them. I wished they had not come into the church for there were, in my judgment, many better neighbors who were not church members. It would have been much better both for them and for the church if they had kept some of their money to live on rather than putting it all into the farm and then imposing on their poor neighbors for their livelihood.

I got out of patience with them and had very little use for them. I thought that the Lord certainly did not recognize them, that they were beneath his notice. Really I do not know of anything over which I ever became more wrought up and disgusted. It is true I was young and had not seen much of the world and had not yet come in contact with stingy, covetous people in the church—people who impose on those who do not have much to give.

I dreamed one night that I was traveling in a railway car. I was in the front and this neighbor was in the rear on the last seat. I remarked to myself, "He has no right to be on this train. When the conductor comes in he will have to get off." To my surprise he handed the conductor a ticket and I could do no more. He had as much right to occupy the coach as I had. These words came to me, "To him that much is given, much is required. He that has five talents should do more than he that has only one."

From this I began to reason and concluded that if I had more talent than they I should do more good in the world.

From this experience I learned not to be too hasty in condemning any one if he lacks along certain lines, for he always has some good traits. Still I must say that any person who will pay out all the cash he has for a farm and then half starve his family and impose on his neighbors is not entitled to anything better than a back-seat—if that!

### "Oats for the Horse"

We rented a farm near Dayton City, Kansas, known as the Selix Farm. This was a fine farming region, and we were all soon busy.

Let me here relate a little incident which wrote indelibly into my mind that part of the Word of Wisdom which says "oats for the horse." I had been working my horses in the field day after day. Harvest came on, and the weather was intensely hot, so hot indeed, that we took advantage of the cooler hours of evening and night and worked in the field.

A neighbor was helping me, driving one of his own horses with one of mine. Soon it was evident that the horses were not evenly matched.

"Your horse is letting mine do the work," my neighbor charged.

"No," I answered, "see, he is pulling just as much as your horse."

"What is wrong, then? Look at my horse sweat!" And indeed the sweat was dripping from the animal's flanks.

"What do you feed your horses?" I demanded after examining the horse.

"Corn—that's all I have to feed them."

"I feed mine oats. Oats are not so heating and fattening as corn, and they build energy. That's the difference between the two horses."

### Back to Missouri

Some time after that we returned to Missouri, where I went into the butter business. I made the acquaintance of farmers in the vicinity of my home, and began, on a modest scale at first, buying their butter to sell it in neighboring towns, to stores, and also to private customers. Soon I found a ready sale for all I could buy, and I drove out to Maysville, Osborn, and all the country stores. For about the first six weeks I cleared from twenty to twenty-five dollars a week on my sales. Though I had to go in all kinds of weather, I was encouraged, for the business paid. I had several good customers in Saint Joseph whom I supplied with butter every week and I thought I could depend on them so long as I could furnish good butter at market price. In this I was sorely disappointed. One week I bought up twice my usual amount and after reaching my customers who had all along been so anxious to see me, learned that they would not need butter this week and gave me no encouragement for the next.

Farmers were now making more butter. They sold it to the merchants and took trade in pay for it. I was not

posted along that line, consequently I lost about forty dollars on that trip as I had to sell my entire load to packers. This was a crushing blow. It was not only that I lost on that lot, but that I had no market in sight for the next week or the week after that! If it had not been too late I would have gone back to the farm or have done team work. What to do was indeed a hard problem.

At last I decided to seek out the best butter makers in the country and to sell directly to the residents of the city. I took up a small amount, about one hundred pounds, and some fresh eggs. My oldest daughter went with me to hold the team while I canvassed from house to house for customers. Sometimes she would call at the houses until at one house a large dog rushed out at her. Becoming frightened, she turned and ran, but the dog ran over her. I do not know which of us was the more frightened. She was only nine years old.

To everyone who bought from us I promised that on a certain day I would be back with fresh butter, eggs, and poultry. Thus I worked up a good retail and wholesale trade, and for five years had a thriving business. During that time I never failed to be on hand at the promised time. My patrons had implicit confidence in me and I never disappointed them.

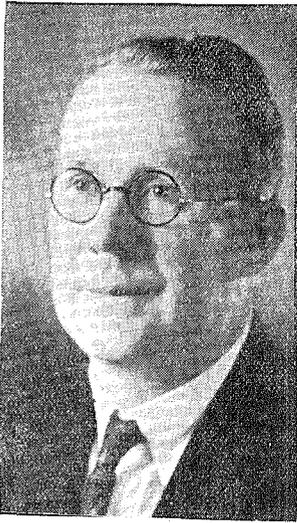
For the Tuesday before Christmas (which came on Thursday) I got my load ready Monday night, mostly poultry. During the night it turned very cold. My wife begged me not to go as the wind would be in my face and the thermometer registered twenty-two below zero. It seemed to me I must go for my patrons would be looking for their Christmas turkey. I started but except for my having read that persons traveling in extreme cold have a tendency to drop off to sleep and freeze to death, I would have perished. After walking a few miles I would ride and get terribly cold. One time I had a hard struggle to arouse myself and get out to walk. The awareness that I would soon be too numb to get out helped me, and I walked the rest of the way—about ten miles. The distance from Stewartville to Saint Joseph is about twenty-two miles. This was a trip long to be remembered; very few people were on the roads. My patrons had not been expecting me, but they were highly pleased that I did come.

(To be continued.)

More lonely year by year becomes the man who lives an aimless life, who is not conscious that any one is dependent upon him, who does not feel that he is a vital force, who neither lives for humanity in time of peace, nor dies for his country in time of war, who has squandered his life, and as he nears its close, looks back over the profitless years and realizes that he has wasted the only life he had.—*The Youth's Instructor*.

# A Missionary Church

By Amos T. Higdon



AMOS T. HIGDON

THE angel's message (Revelation 14:6) is to go to every nation, kindred, tongue, and people. We are the bearers of that message; therefore, it is our duty to do everything within our power that the peoples of the world may be given an opportunity to hear it.

If we keep the admonition to warn our neighbor (*Doctrine and Covenants* 85:22), we shall see an addition in the number of baptisms, and receive great spiritual encouragement. In fact, we shall realize more than ever the true meaning of the song that says: "The pebble has dropped in the water, and the waves circle round with the shock." I know of no better way for the work of God to grow both spiritually and numerically than for each one to warn his neighbor.

How anxious are we that our friends and neighbors may have an opportunity to hear the Message of Life? What are we doing or what have we done in order that they may hear it? What will we do in order that they may hear it? We should realize that we are going to be held accountable both in time and in eternity for conduct our stewardship; hence, we should see to it that we keep the commands of God. Let us make a demonstration of our faith by our works, and not be satisfied in the thought that we have no responsibility toward warning our neighbor, or that the duty to warn him rests with the priesthood only.

There are many people today who are anxious to find the "Pearl of Great Price"; and it is our duty to use our energy, time, talent, and means that they may be directed how to find it. Do we really sense our responsibility as the holders of this great Pearl? Do you think if we did we would be satisfied to do as little as we have been doing to

place our friends and neighbors in a position so that they could come in possession of it?

The early converts of the Restored Gospel were fired with the message that they accepted, and did what they could that their friends and neighbors might be warned. And because of this they were instrumental in the hands of God of bringing many people into a knowledge of the truth. In fourteen short years the membership of the church grew to more than one hundred thousand people. If we were to manifest some of the old time zeal they had there is no doubt there would be many additions to the church.

Think of it! There are nearly seven thousand members of the priesthood in the church today. We ought to set as our goal: As many baptisms yearly as there are members of the priesthood. This is not an impossible task if each congregation will determine to do its full share. We have been instructed to teach our children the principles of the gospel and to walk uprightly before God (*Doctrine and Covenants* 68:4), and to have them baptized when they are eight years old. Have we been faithful in the keeping of this commandment? It has been our observation that if children are taught in accordance with the above instruction that they will be ready for baptism at the age the Lord has said they should be. Have we done what we could to intelligently inform our companions, who do not belong to the church, of the opportunities, beauties, and grandeur of the gospel to those who are obedient? Are they able to see in us a demonstration of the Christ-life; or do we do those things that are questionable for a Christian, hoping that in due time they will be persuaded to unite with the church? Whenever we compromise with sin, we lose. Have we told our friends and neighbors of the joy, peace, and happiness that has been ours, and of the promise to all who will obey the gospel? We are to be Witnesses for our Master, and we should ever remember our responsibility in this regard. May we do more witnessing than we have been doing here of late.

The bringing in of new members is vital to any organization. Clubs, fraternal, and insurance societies are working continually to get new recruits for their organizations. Should we not be more concerned about getting new members into the church of Jesus Christ which has to do with our happiness both in time and in eternity than those organizations that have to do with time only? Should we not manifest as much zeal as they do to get new members?

Of course we are not interested only

in getting people baptized into the church. We are greatly concerned with the quality of life that they bring. To baptize people who are not converted is to add to our problems. A person who is not converted is a liability rather than an asset. Those who are brought into the church should have a firm conviction in the fundamentals of Latter Day Saintism, such as: The restoration of the gospel, The authority of the priesthood, The divinity of the *Book of Mormon*, continued revelation, Zion—a new social and economic order, and a demonstration of the Christ life.

Before Zion can be a reality, the army of the Lord must become very great and sanctified before Him (*Doctrine and Covenants* 102:9). Therefore, in our missionary endeavor we must impress it upon the minds of the people that we want them converted to the gospel in its fullness; that we are not interested only in getting a large membership, but that we are anxious to get that type of people that will make possible the building of a new social and economic order.

As we look around us today and see the turmoil and strife, the sin and wickedness there is in the world we are made conscious of the fact that there is a great need for the gospel to be presented unto the children of men in such a way that will cause them to sit up and take notice. If the men of the priesthood will practice the spiritual discipline that is necessary there is no doubt that the messages they deliver will move the people to action.

I trust there may come to us a baptism of the missionary spirit so that we will do what we can in bringing others to a knowledge of the truth, and revive those who have grown cold and indifferent; and thus move forward to accomplish the task of a real missionary church.

## Labor Pay "Kick-Backs" Widespread

The "kick-backs" on Government projects, which were first brought to the attention of the country by Representative Louis T. McFadden (Rep., Pa.) and now being investigated by a Senate committee, of which Senator David I. Walsh (Dem., Mass.) is chairman, is found to be widespread.

Learning that more than \$500,000 had been illegally diverted from wage earners to the pockets of alleged unscrupulous contractors working on some of the \$100,000,000 federal building projects in the District of Columbia. Mr. McFadden presented a resolution in the House as far back as April 19th for an immedi-



## A Group of Philadelphia Priesthood

This photograph was taken on the occasion of President F. M. Smith's recent visit there. From left to right the men are: Walter B. Scouton, (Camden) Charlie Thumm, Harley Butler, Ira Humes, Henry Carr, (Elk Mills), Ethan Wilson, John Cummings (rear), Samuel Worrel, Albert N. Hoxie (rear), Edward Lewis, John Zimmermann, jr. (rear), President F. M. Smith, Apostle Paul M. Hanson, Archibald Angus, sr., John Zimmermann, sr., David Wiesien, Roy R. Shaffer, and Louis Kuhn.

ate investigation of the activities of all the local contractors engaged in federal construction. Among the charges made were: (a) Dummy corporations were created in the form of subcontractors who require workmen to accept lower pay than the Bacon-Davis Bill allowed, thus illegally increasing the profits of the original contractor who based his contracts on the union wage scale; (b) many hundreds of employees were forced to accept worthless ownership stock in lieu of wages; (c) employees who threatened to disclose these illegal practices of the subcontractors were told that their services would be discontinued and that they would be blacklisted by other contractors; (d) every legal art was used to divert public money from the pockets of the wage earner for which the public building program was devised by Congress.

Declaring that evidence was available to show that wage rates prevailing in Washington have been ignored in violation of law, Mr. McFadden stated then that the investigation is not in any way partisan as he was informed that the alleged subversive practices began as far back as 1928. He also said that information was coming to him which indicated that the abuses were national.

Within the past two weeks federal agents investigating complaints on necessary Government projects have reported to Secretary of the Interior Ickes that they have found dozens of instances of "kick-backs." This data was sent to Senator Walsh, Senate investigating committee chairman, by the Secretary of the Interior.

Examples of "kick-backs" were found thus far in five instances on work done on postoffice buildings in New York City. In one case a total of \$4,262.15 was alleged to have been taken in "kick-backs" from wage earners by a paint subcontractor on the New York Postoffice a year ago. The subcontractor paid the painters \$11.20 per day but forced them to "kick-back" \$5.20, it was stated.

This and many other schemes are alleged to be in progress in many of the large industrial centers. In some instances, it is pointed out, contractors force their employees to live in an apartment building owned by the contractor and at higher rental rate than that prevailing in like accommodations. This, said Mr. Ickes, is a means of receiving "kick-backs."

The whole question is receiving the study of higher governmental officials, it is said, to determine what new legislation or executive order within the power of the President is needed to remedy the situation. Collection of data to this end will be continued, it was stated by Senator Walsh.

Though the executive order suspending provisions of the Bacon-Davis wage law threw the situation into confusion, the P. W. A. rules now in vogue on P. W. A. and other emergency construction projects, are more stringent and effective than were the provisions of the Bacon-Davis law, it is said by Senator Walsh.—*Scottish Rite News Bureau.*

There are many varieties of cowardice, all tracing their ancestry back to fear. Fear truly makes cowards of us all. There are the physical cowards, the social cowards, the business cowards, the hang-on-to-your-job cowards, the political cowards, the moral cowards, the religious cowards, and fifty-seven, nay, a hundred and one other varieties. Each and all of these have their own attendant demons of worry. Every barking dog becomes a lion ready to tear one to pieces, and no bridge is strong enough to allow us to pass over in safety. No cloud has a silver lining, and every rain-storm is sure to work injury to the crops rather than bring the needful moisture for their vivification.—George Wharton James, in *Quit Your Worrying!*

When love and skill work together, expect a masterpiece.

## THE NOMADS

(Continued from page 936.)

the box nor gave any heed to what they spelled. He whistled cheerfully. If this were the worst of old Hunt's experiments he could stand them. Louisa would measure up. Why, perhaps her honesty, her absolute goodness would even bring back Mr. Hunt's faith in people and in God.

"Hello! Right at the packing, are you?" he called to her as he came into the room. "Can you find room for something else? It's something—" He held out the box awkwardly. This was going to be harder than he thought. Somehow he didn't feel just right about it, but he would have to go through with it now.

"What is it," she asked brightly and then as she saw the words in gilt on the small black casket, she gasped, and suddenly dropped into a chair.

"What's the matter? You look—so funny—"

"What is that? Dan, tell me, what's in it—what does it mean?"

Dan looked down at the floor. He felt foolish. If he had known she would make such a fuss—

"I can't talk about it, dear. Just don't think about what's in it—don't open it, just pack it up and forget it."

She said nothing, simply looked at him in an odd, rather lost way.

"Dear, can't you trust me? It's nothing, really—nothing you'd—"

He stopped. He was intrinsically honest himself, and remembered his contract in time.

"Let's just love each other, dear, and forget all this." He advanced awkwardly toward her, arms outstretched, as though he would kiss her.

"No, no," she said, nervously, hurriedly, "we really—I—I should be working every minute. We—I guess I'm tired, that's all. But tomorrow we'll be all ready—we'll feel more—more rested. And if you don't mind—I wonder if we couldn't spend this last night in our parents'—in our old homes? I feel I'd so like to be alone awhile—to collect my thoughts a little—"

"Why, why—surely—but I—"

"Good night then. I think I'll run up to my room now, just as soon as I've crowded this in." She placed the box carefully in the corner of the trunk on top of his three church books which she had laughingly packed up for him. There was no suggestion of laughter about her now, as she folded the clothes back in place and slammed the lid of the trunk shut. She eluded him and dashed upstairs out of his sight.

"Who could it be?" she was thinking. "What souvenirs of someone has he in that black coffinlike box?" She could see those small gilt letters plainly—they floated before her eyes whether she kept them open, or whether she shut them tightly in a futile attempt to dispel the shadow they cast upon her spirit.

"Elaine. Elaine the fair, Elaine the lovable." (To be continued.)

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Can those who did not hear the gospel in this life obtain celestial glory?*

So far as I am able to determine, this will depend upon the state of the person concerned. If he lived according to the light he had, there appears to be evidence that he will have the opportunity hereafter. For instance, we are informed that those who are in the first resurrection shall receive

celestial glory (*Doctrine and Covenants* 76:5), which is indicated also in other places (see *Revelation* 20:6). Yet another text distinctly declares that at a certain period the "heathen" nations shall be redeemed, and they "that knew no law shall have part in the first resurrection" (*Doctrine and Covenants* 45:10.)

This could hardly mean all persons of the heathen nations, for among them must doubtless be just as evil characters as among those not termed heathen. If not, it would be an incentive to remain a heathen. What the language means appears to be that simply because one did not have the opportunity to hear the gospel in this life will not prevent him from attaining the higher glory hereafter, if he will but accept his opportunity when it comes. But I do not understand that this text applies to those who heard and rejected the gospel in this life.

*How may we distinguish affliction from sickness in asking elders to administer?*

I presume the questioner refers to *James* 5:13, 14, which tells those afflicted to pray, and those who are sick to call the elders for administration. The word *afflicted* as used here is from the Greek *kakopatheo*, and means to suffer hardships or be in trouble, and is distinct from sickness in that it implies troubles of a different character not concerned with physical diseases, etc. Administration by anointing and laying on of hands is specially provided for those who are sick, but if they are well except that they are in hardships or similar trouble,

they should follow the injunction to pray, and might, doubtless very properly, request others to pray with and for them.

*Is Luke 23:43, to the thief, a statement or a question?*

The peculiar form of speech used by the early translators of the Testament is employed in this text, as in many others. It reads:

"And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise."

The last phrase is so formed that it might be mistaken for a question, were it not that the rest of the sentence plainly denotes a statement. Let us note: "Jesus said unto him." The word *said* is from the Greek *epo*, a primitive verb that means to answer, bid, command, grant, speak, tell, etc. The thing Jesus said: "Verily, I say unto thee," is significant of the telling, not asking. The word *say* is from the Greek *lego*, a primitive verb that means to relate, as in a set discourse. The whole text in its Greek arrangement is given in the *Emphatic Diaglott*, a word for word translation, as follows:

"And said to him the Jesus, Indeed I say to thee, to-day with me thou shalt be in the paradise."—*Luke* 23:43, interlinear rendering.

Recognizing that the word *verily* means truly or in truth, we have the Moffatt Version saying:

"I tell you truly, said Jesus, you will be in paradise with me this very day."

Comparing this with the Weymouth Version, we have:

"I tell you in solemn truth, replied Jesus, that this very day you shall be with me in Paradise."

There is therefore no reasonable question of the meaning. It informed the thief, who clearly had repented, that he should that very day enter into paradise and be with Jesus.

*What is the mark promised in the foreheads of the saints?*

While it is not specifically so stated, it is probably the mark of the divine impress and character, the holiness of the just.

A. B. PHILLIPS

## The Readers Say---

### Veteran Missionary Pair Arrive in Tucson

We are taking this means of letting our friends know of our success in reaching Tucson. Our long journey from Independence to Arizona is over, and we are comfortably settled at 534 Second Street. We arrived here June 9, at the home of Elder W. A. Brooner, who received us kindly and bade us remain in his home until we could find suitable rooms.

Sunday, June 10, we had the pleasure of meeting the Saints of Tucson, who made us feel at home. Though we are far from old friends, we found the same spirit of friendliness and the "kindred tie that binds" making us feel that we are among God's people. This has been our experience in every field into which we have gone in the service of the Lord. We trust the Lord who never fails us but prepares the way before us.

On this Children's Day a splendid program had been arranged by the church supervisor, Sister Robert McDole, and those assisting her. Immediately after the program we repaired to the home of Brother Kramer where Elder W. A. Brooner baptized two boys. Confirmation took place in the evening after which I preached to an attentive audience.

The meetings are held in a hall on the fourth floor of the Consolidated Bank Building.

The following Sunday at eleven o'clock there was a business meeting at which Elder W. A. Brooner resigned after being branch president for five years. Again I am actively engaged as a branch president.

Although we may not be able to write to all our friends, we hope to receive letters from them. May God help us all to sense the responsibility that is ours as Saints of latter days. May we be the light set on a hill, and may we be faithful.

TUSCON, ARIZONA.

AMOS BERVE.

### Counts Her Blessings

At the request of our pastor, Elder Ebeling, I write this experience with the sincere desire that some discouraged Saints may take hope in their times of affliction.

Two years ago, I was ill with the flu and did not seem to regain my strength. For months I lingered this way, discouraged not from fear of passing on, but while I live I want to be up and doing work for my heavenly Father.

During that time I received spiritual help that made my soul praise God. It gave me much comfort. Whenever Brother Ebeling would call, he would say "I always feel the Spirit of God here, and I don't understand why you don't receive the blessing you are so in need of." Day after day went by, and conditions remained much the same.

One morning I got up before the woman came to do my housework, and got my own breakfast, thinking I would surprise her. I realized I was still very weak, and for the second time that morning I went to God in prayer. This time I only said "Dear Lord, help me."

It was a cold morning. Snow was on the roofs of the houses next door, and as I looked, the scene passed away. I was in the front yard—the grass was green, the trees were in leaf, and flowers were growing at the foot of the rose arbor. The birds were singing and the sky was of a beautiful hue. Peace filled my soul and I stood praising my heavenly Father, realizing I had been ill, and was finally healed. A voice spoke to me, directing me what to do and I knew it was the voice of my God. The scene passed away,

and I was again alone in my own little kitchen. The snow was on the roofs, but my heart was filled with the divine gift of God's Holy Spirit. I knew that when spring came my vision would be fulfilled and I would be healed. The time of this experience, was March 28, and I knew I would have to wait at least until July, as our seasons are very late. Why I had to wait only God knows. Our heavenly Father foresees and allows things to work out in his own plan.

I sincerely hope that if these lines catch the eye of some discouraged Saint, be his affliction sickness or otherwise, that he will feel renewed and start again, realizing a spiritual development for after all, that is all that counts.

COLORADO SPRINGS, COLORADO.

FLORRIE R. LECKNEY.

### God Remembers His Promises

Several years ago I was very, very ill, and I greatly desired to have the benefit of the administration of elders. The nearest elder, Brother G. W. Thorburn, lives about one hundred miles from my home, and, before he arrived, I endeavored to prepare myself for this ordinance.

I was at peace with all my neighbors except one woman who had made trouble in our home because of my being a Latter Day Saint. As I lay on the bed of affliction and meditated upon her unkind acts, I wondered if I would be able to forgive her. I was convinced that unless I forgave her, I should not expect a blessing from the elder's administration. By prayer and meditation, I at last reached the mental condition of complete forgiveness, then I sank into a restful sleep.

When Brother Thorburn administered, I was healed.

I am grateful for the Word of Wisdom and by carefully following its teachings, I find my health excellent. I consider it as great a blessing to remain well as it is to be healed of sickness.

It has been a severe trial to me to be isolated from the Saints; but my loneliness is brightened by the weekly visit of the *Herald*, and (during the winter) by the daily radio devotional service over KMBC.

One cold, dark morning, after listening to a very comforting service, I wrote the following verses:

Scattered are we, and far away  
From the place where we long to be,  
But each morning our souls unite  
When we bow at the altar to pray.

The sound of music sweet and full  
Fills the confines of our room,  
And comforting strains sweep o'er the soul  
Like a cheering message from home.

Through hundreds and hundreds of miles 'of space  
Through storm and wind and cloud  
Floats the organ's music to this place,  
Each note sounding clear and loud.

Inspiring words of sacred song  
By singers are wafted this way;  
In triumphant voices, sweet and strong,  
They sing how God loves *alway*.

Then in a loving, encouraging voice  
The minister's lesson is heard,

## The Readers Say---

Causing our minds and hearts to rejoice  
As he reads God's Holy Word.

How gladly we bow for the morning prayer  
While he asks for God's direction;  
And we feel new strength for each daily care,  
And rejoice in Divine protection.

May blessings rest on this man, kind and good;  
Traveling ten miles at the dawn of day,  
Through rain and snow, and o'er slippery road,  
That he may help us to worship and pray.

Many Saints are at home in Zion,  
And many are far away,  
Yet our hearts are daily united  
When we bow at the altar to pray.

My experience is that the gospel is true, and that if we are faithful to the covenant which we made with God when we joined the church, he will fulfill every promise of his Scriptures, and that all things will work together for our good. How thankful I am that it was my good fortune to become converted to the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints. God grant that I may hold out faithful to the end of life's journey.

STEVENSVILLE, MONTANA.

LOUISE REES.

### A Case of Instant Healing

I want to add my testimony to the goodness of God and the efficacy of the sacred oil. I would that every Saint might hear it for his encouragement and the strengthening of his faith.

I am not very old in the church, having been baptized in April, 1930, but since that time I have received many blessings by the administration of the elders and the use of the oil. One blessing in particular, which I received just recently, I want to relate.

For ten years I have been troubled with unusual sick spells which no doctor had been able to diagnose. Some have said that my trouble was indigestion, others that I had gall stones and one suggested that it might be a nerve in my stomach that caused the difficulty. These spells usually last about forty-eight hours, and I suffer sometimes until I think I cannot live; when they are over I look as if I had been sick for weeks.

During the depression my husband lost his position of employment, and he and my son felt that they would like to go out and see if they could find a location to farm, while I would remain and care for our property here. When I decided to remain, my son said, "Mother, we cannot leave you here alone. What if you should have one of those spells?" "Don't worry, son, I'll be all right," was my reply; "God will take care of me."

A niece, a school girl, has been staying nights with me and going to school in the day-time.

One afternoon I felt one of these spells coming on, and just about that time Anna May came in from school. "What is the matter auntie, are you sick?" she asked. Shortly after, I went to my room and knelt in prayer, asking my heavenly Father to help me and if possible to prevent the spell, as I was so alone except for this young girl. It seemed as if I heard a voice say: "Take the oil." I arose and immediately got my bottle of consecrated oil and took a teaspoon full, and was healed instantly. The pain was gone as soon as the oil reached my stomach.

I cannot tell you how happy and thankful I was, and Anna May says that she will never forget what prayer and the oil did for me. This is the only time that I was ever healed instantly.

THAYER, MISSOURI.

MRS. I. W. CUNNINGHAM.

(This was given as a testimony at a Bisbee Branch, Arizona, prayer meeting in May, 1934.)

### "Let Us All Be Zion Builders"

Ever since I came into the church, which will be four years this August, we Clinton Saints have prayed God to send us a leader and pastor to preach the gospel to our small group that we might be able to reach the honest in heart here. Now God has answered that prayer and has added eleven to this group. Brother Elvin Hixon, of Munising, Michigan, a priest, and his family, are now with us. We cannot express our thanks to God for this blessing.

Brother Hixon has the gift of delivering the gospel in truth and in a plain way so that even little children can understand him. May each one of us heed the lessons he is presenting, and may God bless him so that he will receive more and more of the Spirit and never grow weary of his efforts here in Clinton. May he and his family be blessed spiritually and financially.

I received a letter from Sister Stark, of Oak Grove, Missouri, a short time ago, which greatly encouraged me. She had had a dream and when the interpretation of it was given, she was told that in three days she would receive a letter from one who is spiritually alive. And a letter that I had written her, she said, arrived at the appointed time. In the beginning of her letter to me, she counseled me that at times when all seems dark and difficult, I must keep walking right ahead and to go on and on until I reached the heights, and the crown of life is mine. "Though all others prove untrue," she wrote, "you must be ever true and loyal, a soldier of the King."

I do want my vessel to be filled with oil, and I want my lamp burning brightly so that the light can be seen from a distance. I am weak in many ways and need your prayers daily. My prayers are for each member that his lamp will be well filled and trimmed, with the light shining brightly.

Let us all be Zion builders. Let us pay our tithing and obey all the financial law. Let us remember God's mercy and blessings and serve him faithfully. Let us pray wholeheartedly, sincerely for each other. I love the hymn:

"Let us pray for another,  
For the day is fading fast  
And the night is growing darker,  
While the scourge goes flaming past;  
We can see it in the darkness  
Closing round our narrow way,  
And the snares are growing thicker;  
For each other let us pray.

"Pray in faith, and pray unceasing,  
To the God we love and trust,  
For our prayers are much availing  
If we walk upright and just.  
Be not weary of exhorting,  
Heed the lesson of each day;  
And that we may be unwavering,  
For each other let us pray."

CLINTON, MISSOURI.

MRS. ROY PAYNE.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Southeastern Illinois Priesthood Conference

#### Discussion of Ministerial Duties Has Big Place in Program

One of the most outstanding events of recent years took place at Mount Vernon, Illinois, Sunday, June 24, in the form of a priesthood conference. The conference was presided over by District President Ernest Roberson, who was assisted by his counselors, Charles Wesner and Louis DeSelms. Missionary L. G. Holloway was a guest of the conference and contributed some fine sermons.

The conference opened with the song, "Great and Marvelous Are Thy Works." Brother Ernest Roberson extended greetings to those assembled and read the names of all the priesthood members in Southeastern Illinois District. Every man present answered roll call by standing until the entire list was read. Although some were absent, the percentage of those in attendance was high.

A tribute to those members of the priesthood who have died during the last few years was made by Elder Hillard Henson. This was followed by a silent prayer which was closed by a few audible words from Elder Charles Wesner, after which Ammon Roberson sang, "He Gave His Life for Me."

After these preliminaries the district president arose and with precision and force set forth the objectives of the conference. Brother Roberson has but recently accepted the responsibility of the presidency of this district.

Ammon Roberson then discussed the duties and responsibilities that attend the office of deacon. He handled his subject in an original and wholly efficient manner.

The work of the teacher was ably outlined by Arthur Mills, who attempts to teach by example as well as precept.

Brother Harry Henson, a young and zealous priest, discussed the duties and possibilities that attend that order of the priesthood to which he belongs.

Brother Charles Wesner talked of the varied duties and grave responsibilities of the branch president.

After the singing of "Consecration," prayer was offered by Brother Louis DeSelms, and the congregation was dismissed to be called together again at 2 p. m.

Following an excellent lunch, the afternoon session was opened by the singing of "Let Us Shake Off the Coals From Our Garments," which was followed by

prayer and a special solo, sung by Sister Cora Brown.

The next forty minutes was occupied by Brother L. G. Holloway, whose address was directed especially to the young people. He has but recently come among these Saints, and already has made a definite place for himself in the hearts of all.

The group was then dismissed, to be reassembled in two separate groups. The members of the priesthood gathered in the basement where they enjoyed an address by Brother Holloway. The other group remained in the upper auditorium where they enjoyed a song festival, directed by Ammon Roberson, who was in charge of the music during the conference.

Brother Holloway was again the speaker in the evening, and his sermon was joyously received. A message written from the First Presidency and the Presiding Bishopric, especially for this conference, was read and much appreciated.

The conference was in every way a success and marks a high point in the experience of each person who attended.

### Gladstone, Michigan



GLADSTONE, MICHIGAN, CHURCH

Sunday, June 17, was a memorable day for Saints of this congregation. Priest Edward R. Carter baptized seven candidates of Little Bay DeNoc. One of the candidates was a woman, eighty-

three years old. Five of the number were the result of Brother Carter's preaching in the schoolhouse at Ford River every other Sunday during the winter, and the untiring efforts of Brother and Sister Wellman, of that community. This congregation is happy to welcome them to the branch.

An all-day service, June 24, proved to be most enjoyable, with District President Allen Schreur, present. Elders J. J. Ledsworth and Elmer Parks, of Lower Michigan, were also there.

Brother Schreur, in the unavoidable absence of Brother Heeton McKinnon, district commander, organized the Zion's Christian Legion there Saturday evening. The following officers were elected: Edward R. Carter, company commander; Gertrude Carter, secretary; Jessie Stowe, treasurer; Rex Stowe, director of solicitation; Orval King, director of socialization; Marian Rasmusson, director of publicity.

Sunday morning, the young people's prayer service at seven-thirty, which was well attended, was in charge of Brothers Ledsworth and Parks. The general prayer service at nine o'clock, was in charge of Brothers Schreur and Asker.

District President Allen Schreur was the morning speaker, and chose as his subject, "Checking Up." Immediately following the song service in the afternoon, Brother J. J. Ledsworth spoke on "Building." The confirmation service was then held, at which time the candidates baptized the preceding Sunday, were confirmed. A special musical number sung by Sisters Genevieve Rhode and Gertrude Carter, added much to the success of the day's activities.

### San Bernardino, California

#### Sixteenth and G. Streets

This congregation was again saddened during the month of March by two deaths. Sister Elsie Wilson passed away on March 4, and on March 21, Brother Earl T. Draper, one of the members of the priesthood, passed away.

The home visiting director sponsored a visiting program during the month of March. The branch membership was divided in half with a member of the priesthood appointed as leader over each group. The first half of the membership would call on the other half under the direction of their leader and then the following week the first half would stay at home and receive visitors. This con-

tinued over a period of one month and the side making the most visits was treated to a supper by the losing side. A good time was had and many homes were visited that had never before been visited.

On Easter Sunday, following the Easter program, two were baptized by Elder Scannell. In the evening, an Easter cantata was presented by the choir.

The D. O. U. Class was in charge of our Mother's Day program and the sermon for the day was given by Pastor W. A. Teagarden. This D. O. U. Class, the organized young people's class, was invited to a wiener bake at the home of Sister Ina Warren, in Riverside, during the month of March and a few weeks later, they went over to Cucamonga, to the home of Brother Frank Van Fleet, for a social evening. The members of the class are a great help to the church school in their work of teaching and also in taking care of the worship programs once a month for the church school hour.

On May Day, the Blue Bird Girls with their leader, Sister Milla Ferguson, distributed baskets of flowers to the sick and shutins of our branch.

Saturday, May 19, the annual church school picnic was held at Lyle Creek Park. Games were enjoyed until about 5:30 p. m. when a basket lunch was served. About one hundred thirty were seated at the picnic tables.

On Sunday, May 20, D. B. Sorden, pastor of Central Los Angeles Branch, visited these Saints, bringing them news of the General Conference.

On Memorial Day, the young people met with the other young people of the district at Strawberry Flats, in the San Bernardino mountains, for an early morning prayer meeting and a picnic dinner and social time later.

Friday evening, June 1, and again on Sunday evening, June 3, the D. O. U. Class presented the play, "Whatever You Sow." A nice sum was realized by the class from the proceeds of this play which was applied towards their pledge made on the building fund.

The Oriole girls, under the supervision of their leader, Sister Dorothy Elkins have been very busy and are often joined by the intermediate boys classes in their social activities. The children's division also continues to increase in their attendance.

The women's departments is very busy preparing for the Harvest Festival to be held this fall, and under the supervision of Sister Olive Draper they look after the welfare of the unfortunate ones of the branch.

On Children's Day, five more were baptized following the worship service for the church school. This makes a total of thirteen baptized for the year to date.

More than three hundred railroad workers gathered at the Saints' church recently in the annual memorial services conducted by the "Big Four" brother-

hoods. Brother W. A. Teagarden, pastor, gave the memorial address. Music both instrumental and vocal, was presented under the direction of Mrs. Stella Hodges; a quartet from the Saints' church at Los Angeles sang, and Mrs. Stearns gave a reading.

## Brush Creek, Illinois

### Summer Activities Keep Saints Busy

The La Da Sa Club met with Sisters Mary Slover, Nettie Kurtz, and Roxie Allen at the home of Sister Allen, May 1. A short Mother's Day program was given, and a basket of pink and white carnations was presented to Sister Clements, who was the oldest mother present, eighty-one years of age.

The men and children gathered in a grove near the house and enjoyed an old-fashioned wiener roast.

A surprise social was given at the home of Pastor O. C. Henson, May 5, in his honor, as he and his family were moving to their new home, at Owaneco, Illinois. A short program was held, after which refreshments were served.

Brother Henson preached his farewell sermon Sunday night, May 6. He and his family will be greatly missed by this congregation.

Elder William Clements has been chosen to fill the place as pastor, until the branch election.

Recent speakers have been Elders William Clements and Halleck Milner, and Priest Ancil Burroughs.

The women meet each Thursday for their weekly session. They have raked the church lawn, planted flowers, and bulbs, and are trying in many other ways to beautify the grounds.

The La Da Sa Club met June 5, with Sisters Rosetta Morris, Faye Burgess, and Marjorie Galbraith, at the home of Sister Galbraith. A play, "Mrs. Jenkins' Brilliant Idea," was given. A club song, composed by Sister Lizzie Burroughs, entitled, "Our Club Is Marching On," was sung. A duet by Sisters Agnes Vaughn and Roxie Allen, and a solo by Sister Clara Fleharty were sung. Five new members were added to the club membership.

A few Saints and friends gathered at the home of Brother and Sister T. J. Thompson, Wednesday evening, June 6. Several prayers were offered in behalf of Sister Thompson, who suffered a stroke of paralysis, about eight months ago. She has been confined to her home since that time.

A short memorial service was held Sunday, June 10, in honor of the old Caudle Schoolhouse, where this branch was first organized, ninety-one years ago. Elder Hilliard Henson gave the memorial address.

Priest Harry Henson preached an instructive sermon June 10, his subject being, "What Are You Giving in Exchange for Your Soul?"

An ice cream social was held June 26, to raise funds to help paint the church and buy lumber to lay out a new porch floor.

Several of the Saints gathered at the home of Sister Evaline Jones, June 27, and held prayer meeting. She has been confined to her home for two years or longer, and most of that time, to her bed.

June 21, the women's department gave a birthday dinner for Jennie Henson. An enjoyable time was spent.

## Alva, Oklahoma

### Rejoice Over Visit of Z. Z. Renfroe

Saints of this congregation were happy to have District President Z. Z. Renfroe, as their guest speaker on Children's Day. At the eleven o'clock hour he gave one of his splendid sermons.

A basket dinner was held at Hatfield Park where all had a wonderful time.

A baptismal service was held at two-thirty at the river. V. O. Campbell, the only candidate was baptized by Elder Renfroe. The confirmation service was held at the water's edge, by Elders B. F. Creal and Z. Z. Renfroe.

Elder Renfroe, the evening speaker, chose for his theme, "The Mystery of Godliness."

A number of the young people are planning to attend the district reunion, to be held at Canton, August 3 to 12.

## Grand Rapids, Michigan

### Zion's Christian Legion Progressing There

The Zion's Christian Legion, assisted by the women's department, gave a banquet at the church Friday, June 29. About one hundred and twenty were present, and helped to make the evening a success. Apostle D. T. Williams was the guest of honor, and principal speaker of the evening.

Bishop E. C. Evans gave a short talk and introduced Apostle Williams. Clyde Shotwell was the toastmaster. Other speakers were Elder W. F. Ryder, who gave the welcome address; Miss Louise Evans, who gave the toast to the local legion; Vern Waite, the local commander, who gave the response and Mrs. S. M. Neumon, who spoke for the women's department.

Two solos were sung by Blanche Cavanaugh and Gertrude Evans. The congregation joined in singing the legion song, and the closing prayer was offered by Brother A. F. Shotwell.

The Zion's Christian Legion in Grand Rapids, is progressing rapidly. There are six group captains, and each week one group has charge of the meeting. Friday has been set aside as legion night. At their last swimming party, the young people of Alto, McCords, and Belding were their guests.

Miss Elizabeth Howell, daughter of Mr. and Mrs. G. W. Howell, and Clyde Shotwell, son of Mr. and Mrs. A. F. Shotwell, of Grand Rapids, were united in marriage, Sunday, June 3, at the church. Elder W. F. Ryder officiated. The bride was attended by her sister, Miss Beatrice Howell, as maid of honor. Orville Shotwell attended his brother as best man.

## Portsmouth-Nauvoo Branch

### Nauvoo, Ohio

The summer months find the women's department of this branch most active. They have been sewing. A few weeks ago they cleared twenty-one dollars with an ice cream social. A three-act comedy presented at Nauvoo School, added to the money they are collecting, and on July 5, they entertained at the Lucasville Community Hall. These women are working to make a good payment on a lot on which this branch hopes to erect a church home. The lot has already been selected and a down payment made. Sister Nellie Rexroad is the women's leader.

Midweek prayer meetings have been dispensed with for a time, also a Friday night Bible class. Instead the men gather at the church lot where they are digging a basement thirty by forty feet. Elder Walter Culp is in charge and he and Elder O. A. Rexroad are making cement blocks with which to build the basement.

This lot is located on Russell Street and Columbia Avenue at Nauvoo. It measures 150 feet long, 82 feet front, and 36 foot rear, and is about three blocks from the State Highway and the same distance from the Old Town Church.

## Houston, Texas

Sunday, July 1, was observed as rally day by the young people of Houston Branch. Baskets of lunch were brought along and immediately after church services, several cars of young people went out into the woods near town and spent a very pleasant afternoon.

A large group of Saints and friends held a picnic July 4 in the woods near the end of Fifteenth Street. The younger children greatly enjoyed wading in the bayou, while the others worked up an appetite playing volley ball. In the middle of the afternoon several ice cold watermelons appeared on the scene, and were immediately served.

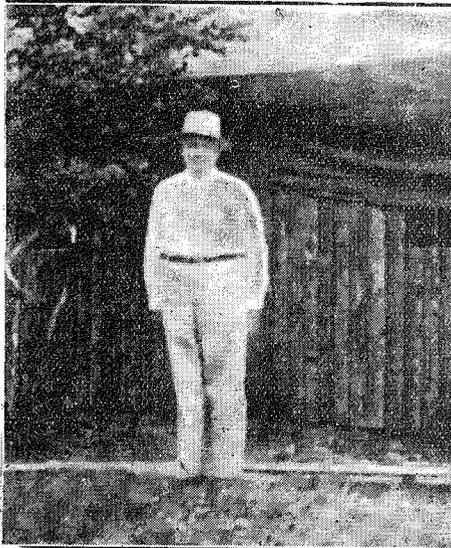
Brother C. R. DuBose has returned home from the Missouri Pacific Hospital, where he underwent an operation. He expects to resume his work before long.

Brother L. L. Hobbs is still in the hospital as a result of an airplane accident several weeks ago, in which he suffered fracture of both arms and one leg. He

is improving satisfactorily, but will remain in the hospital for some time.

Many of the members are planning to attend the reunion at Hearne, commencing July 13.

## Mr. Frank Wixsom



Mr. Wixsom is a figure closely associated with the approaching reunion at Edenville, Michigan, August 10 to 19. He has donated the use of his new auditorium to Central Michigan District for the reunion. A public-spirited man and friend, Mr. Wixsom is giving the use of the new buildings, the grounds, the grove, and playground to the Saints, who are asked to keep in mind the date of the reunion and to order their tents at once from Otto Bartlett, Midland, Michigan. Mr. Wixsom will hold his big log rolling contest on the same grounds August 28. The grounds and grove are eighteen miles northwest of Midland and eight miles southeast of Beaverton on M-30.

## New Westminster, British Columbia

### Union All-day Meeting With Vancouver Branch

Children's Day, June 10, was a day long to be remembered by the Saints of New Westminster and Vancouver Branches, when they assembled in a union all-day meeting at the church, corner of London and Tenth Streets.

Present for the ten o'clock session of the church school were Apostle and Sister E. J. Gleazer, who have recently taken up residence in Seattle, and District President and Sister Monte Lasater. Brother Norman Morrison, of Vancouver, presided and a splendid program was given by the children.

At eleven o'clock, Brother Miller, pas-

tor of Vancouver Branch, baptized five children and two adults. Brother Gleazer delivered the charge to all church members, as well as to those who were at this time taking upon themselves the name of Christ.

The afternoon confirmation service was in charge of Brother Morrison, pastor of this congregation, and Elders Pope, Miller, Johnson, and McMullen. Donna, the infant daughter of Brother and Sister Theodore Wood, was blessed by Brothers Pope and Gleazer.

Supper, served by the women, was followed by a program sponsored by the young people of Vancouver Branch. Brother Edwin Spargo was the speaker of the hour.

At seven-thirty, Brother Gleazer spoke to an interested congregation on "Zion, the Need for Zion and Zion's Principles in the World Today."

As the Saints dispersed to their homes, one and all felt it was good to be "in the light" and experienced a stronger urge to walk humbly and faithfully before God.

## Central Michigan Honors Elder Hubert Case

### District Gathering Observes Culmination of Forty Years of Missionary Service

Members of Central Michigan District met at Beaverton, Saturday and Sunday, June 30, and July 1, in honor of the culmination of Elder Hubert Case's forty years in the missionary field.

He began his missionary work when he was but twenty-four years old. At this time he and his bride of a week went to the South Sea Islands for four years. He spent twenty-five years in Oklahoma, mostly among the Indians, and considerable time in Nebraska, Iowa, and Minnesota. Previous to his coming to Central Michigan he had spent two years in Detroit District. He has labored in this district for three years and has accomplished much in his quiet way. He has served faithfully and uncomplainingly in his many times of sacrifice. He carries the Spirit of God within his heart to spread to all who will accept.

Elder Case is leaving this district in August and although the Saints do not like to see him go, they rejoice with him that he can be nearer his companion who has sustained him through his many years of service.

Saturday night a banquet was held in the basement of the church, as the first meeting in Brother Case's honor. About one hundred and twenty were present. Harry Runkle, of Midland, acted as toastmaster for the occasion. The program consisted of talks given by Elder L. E. Grice, of Saginaw, Elder G. W. Burt, of Beaverton, and Elder Willis

Schrock, of Beaverton. Also favorite songs were sung during the evening.

A large anniversary cake, bearing forty lighted candles was presented to Brother Case, and he was asked to talk concerning his work. In his talk he stressed the pleasure of service for the church, no sacrifice having been too great. However he feels that his wife has made the greater sacrifice in the many weeks and months she has spent alone while he has traveled in his work. As an urge to all present he expressed the wish that he had the strength to spend another forty years in the same work. His closing thought was that this meeting was not in his honor, but in honor of the work of the Lord.

This body sent a night letter to Sister Case, at Independence, Missouri, expressing its appreciation for her assistance in making his life a success.

Special honors were also conferred upon Elder G. W. Burt who has just recently celebrated his eighty-second birthday and who has served about thirty years in the missionary field.

The banquet was served by six young men and six young women dressed in white.

The peaceful spirit of the evening continued through the services on Sunday. The Spirit of the Lord was there in power making it an occasion to be long remembered as a day of peace and unity.

Sunday, at 9 a. m., the Saints of the district assembled in a prayer and testimony meeting which was dominated by the spirit of unity. About two hundred were in attendance, the theme being, "Make personal contributions." The Spirit of the Master was manifest throughout the service.

At eleven o'clock all were greatly pleased to have Brother Case as the speaker. His subject was, "Send Out Thy Light." At this meeting the district choir, directed by Harry Runkle, rendered two appropriate selections, "Send Out Thy Light," and "Remember Now Thy Creator."

At 1:30 p. m., the district orchestra played a variety of selections. Following this part of the program there were short talks concerning Zion's Christian Legion, by William Ash, divisional director of socialization, and Otto Bartlett, divisional treasurer for Central Michigan District. Elder Case gave a short talk about the reunion in Central Michigan which is to be held August 10 to 19 at Edenville.

At 3 p. m., a special sacrament service was held with about three hundred present. Elder Case was in charge, assisted by members of the district priesthood.

Following this was an ordination service at which time the following recommendations to the priesthood were approved by the district gathering: Leon Methner to the office of priest, Alvin Pendleton, priest, and Ray Rosevear, teacher.

## Skiatook, Oklahoma

### Cut Down Local Debt

With ninety members enrolled in the church school, this congregation is hoping to carry on. Good attendance is had at each meeting.

Children's Day, June 10, was appropriately celebrated. Brother Emmett Lancaster, under the direction of the Spirit, felt urged to visit Skiatook, and as Brother T. P. Greenwood was closing the church school, he stepped in the back door. Elder Lancaster was immediately announced as the morning speaker, and delivered a spiritual and inspiring sermon.

A nonmember family here attends the meetings, and is studying the church books. Brother Lancaster did not lack in words to tell them about the church.

Children's Day baptismal services were held in a joint meeting with Tulsa and Sperry branches, at Sperry. Two little girls, Myrtle Petty and Betty Staniford, were baptized. Elder Lancaster gave an interesting talk at this service.

This congregation is happy that its church debt is cut down to little over one hundred dollars, and members hope to have that wiped out soon.

## Essex Dedicates Church

### Ontario Saints Gather for Special Services

A day long looked forward to by the Saints of Essex, Ontario, arrived June 17, the day for the dedication of their attractive church home. A prayer service at 9:30 a. m. opened the day's activities, and this meeting, many affirmed, was the most spiritual they had ever witnessed. The gifts of the Spirit, prophecy, tongues, and interpretation of tongues, brought joy and the satisfaction that God still recognizes his people.

Bishop J. C. Dent, of London, officiated in the dedication service held at 2:30 in the afternoon, and other officials of the church and district together with numerous members from London and Detroit districts, gathered at the church home on Talbot Street to participate in the services.

The *Essex Free Press* prints a lengthy account of this service, and from it we take excerpts: "Promptly at two o'clock the pastor, Elder S. E. Mifflin, engaged the congregation in a song-fest of favorite hymns. The room was filled with the spirit of devotion and reverence when such soul-inspiring hymns as 'I Would Be True,' and 'Onward to Zion,' were sung. . . .

"A brief history of the branch at Essex and events leading up to it was read by Mrs. F. A. Smith, one of the charter members of the branch and a member of the church for a quarter of a century.

"To Bishop J. C. Dent was presented a large basket of cut flowers, a token of love and fellowship from the Windsor

Branch, which he in turn presented to the pastor of Essex Church."

With Brother Dent in the stand were District Missionary George Njeim, Patriarch John Shields, and Pastor S. E. Mifflin. After the invocation, the pastor of the branch requested all members of Essex congregation to stand, and in their behalf presented to Bishop Dent the deed of the property and the key to the building. To this presentation Bishop Dent replied most fittingly. The dedicatory prayer was offered by Patriarch John Shields. Then Charles Robinson, custodian of the church property, was asked to come forward, and was presented the key with the charge to keep this place the house of God, clean and beautiful within and without and free from anything that will prevent the peace of God from being felt within its walls.

Musical numbers, according to the *Essex Free Press*, were vocal selections by Miss Nellie Andrew, of Windsor, and Miss Jones, of Amherstburg; duets by Miss Fern Wismer and Mrs. S. Trimble; a duet by two children, June Andrew and Lela Kendrick, and numbers by the Ridgetown quartet.

Basket lunch was served to all in a nearby park, and at seven-thirty Bishop J. C. Dent occupied the pulpit, challenging the Saints to keep the whole law of God.

## Coldwater, Florida

Sacrament service each first Sunday of the month, Sunday school, and morning and evening preaching services are held regularly here with good attendance.

Members of this congregation were happy to have with them, June 14 and 15, Apostle M. A. McConley and Elder J. G. Halb, of Ohio. At six o'clock, Friday, four young people were baptized. The confirmation service was held later in the evening, Elders J. G. Halb, J. H. Barnes, C. T. West, and Apostle M. A. McConley officiating. Those baptized were Raymond Barnes, Janette Barnes, Frammel Wolfe, and Junior Willis.

Bishop E. N. McCall preached June 24, at the eleven o'clock hour, and also in the afternoon. Dinner was served at the home of Mr. and Mrs. Calos Willis.

## Independence, Kansas

### Enjoy Visit of Amos T. Higdon

The Saints of this congregation have recently had the pleasure of having District President Amos T. Higdon with them. He joined them Wednesday evening in prayer meeting and stayed over Sunday evening, giving a series of priesthood lectures that were open to all.

Sunday they held an all-day meeting for the priesthood of the district. The young people and the adults were given a lecture on Church School Program by Brother Frank Kyser, at the ten o'clock

## Briefs

### Eleven Baptized at Chetek Reunion

At two baptismal services eleven candidates were baptized during the Northern Wisconsin and Minnesota reunion held at Chetek, Wisconsin, June 30 to July 4.

Many were made happy by the splendid program of worship and class work of the reunion, and especially by the two-day visit of President F. M. Smith there.

### Foes

"Refreshing sleep and vexing thoughts are deadly foes."

### Humber Bay Celebrates Thirty-seventh Anniversary

Humber Bay Branch, Toronto District, celebrated its thirty-seventh anniversary with all-day services July 8. The day's program included short speeches by pioneer church workers in the community including Elder George Whitworth, first branch president, and Edward Whitworth. Patriarch John Shields, early missionary, was there and preached the evening sermon. He baptized Elder George Virgin, the first minister to carry the gospel message to Humber Bay.

### On Being Saved

A great many people have been taught to believe that they can be saved in the Kingdom of God and only take fifty percent of what Jesus taught.—J. F. Curtis.

### Oklahoma City Dedicates Church Building

Oklahoma City Branch, now numbering more than two hundred members, dedicated their church building with appropriate ceremonies the last Sunday of June, President F. M. Smith delivering the dedicatory sermon. Apostle R. S. Budd was there, also Elder A. E. Stoff, the new district president. Saints from many parts of the State went to Oklahoma City for the day. This branch was organized in 1916.

### Imprisoned Possibilities

I am firmly convinced that there are frozen Niagaras today, that there are imprisoned possibilities today, that there are wonderful opportunities for that person, or those persons, who can make for himself—and he can make for himself—a place in the present day as men have in the past.—Doctor William H. Mansfield.

hour, the younger children going to the park for their regular classes.

Brother Higdon then preached a fine sermon, after which the congregation went to the Riverside park for a basket dinner. At two-thirty they went to the church for a priesthood meeting in charge of Brother Jones and Brother Higdon. This meeting was well attended, twenty-six of the priesthood of the district being present besides others of the Saints.

Independence Saints are trying to carry on. Though their number is small, it is their desire to go forward that they might be of service in building Zion.

### Akron, Ohio

77 West Crozier Street

The Saints of Akron meet in their chapel each Sunday morning at nine-thirty, under the leadership of Elder E. M. Knight, branch president, and Brother J. C. Kriebel, church school director. Brother Knight has served as president of this congregation for the past nine years, and is true and faithful to his office. Brother Kriebel has served in his office for two and one half years, and has been absent only one Sunday.

Sunday morning, June 10, after the church school, a baptismal service was held. Sister Frances Stewart, branch chorister, opened the service with piano music. The candidates were Miles Lemerrick, Mrs. Capinger, and Otis Capinger. Immediately following, Elder Knight gave a charge to the candidates as well as to the congregation.

Confirmation service then took place and the candidates were confirmed under the hands of Elders E. G. Hammond, John McCoy, A. R. Manchester, and E. M. Knight.

Wednesday evening, Brother Clark, of Columbus, Ohio, was with this group of Saints, and delivered a fine talk.

This congregation was made sad to hear of the death of Sister Elenora Haynes, of Kirtland, Ohio. Several attended her funeral.

Grandma Kelsey is suffering with rheumatism and desires the prayers of the Saints in her behalf.

### Azalia, Michigan

Ira B. Ferguson was ordained to the office of deacon, April 29, under the hands of District President Kenneth Green and Elder A. B. Smith.

Ralph Baisch was baptized June 10, by Brother Jesse Masten. The candidate was celebrating his twenty-second birthday.

A two-day meeting was held by the Azalia Saints, June 23 and 24. Brother David Dowker occupied the pulpit in the morning, and Brother A. B. Smith was the afternoon speaker, after which the

Saints met on the river bank to witness the baptism of six young candidates.

Following this, the confirmation service was held and the candidates were confirmed by Elders Kenneth Green, A. B. Smith, William Leland, Clarence Holmes, and Clyde Gault. A generous portion of the Spirit was present to bless the occasion.

This congregation was saddened to hear of the death of Sister Mary K. Simkiss, who passed to her reward June 17.

Brother John McCrea, a member of the C. C. C. Camp, was home to visit his father and brother, July 1. Brother John walks six miles to attend church services at Pontiac.

### Dunn Center, North Dakota

Peter Anderson Baptizes Twenty There in Two Years

Activities of Dunn Center Branch during the first half of the year have been confined mostly to church school, supervised by Chester Moffit, and preaching services each Sunday forenoon except the first Sunday of each month when communion service is held. The preaching has been done by Elder G. C. Adams, Chester Moffit, branch deacon, and Branch President Lester H. Anderson.

During the winter the young people sponsored a sewing club which accomplished much good. They also provided for a program for Mother's Day.

The missionary to North Dakota, Elder P. T. Anderson, visited the branch during June. On June 17 he baptized two children, Elmo Dinehart and Violet Odren. This makes twenty baptisms that have been performed by Elder Anderson at Dunn Center in two years. His instructive sermons were enjoyed by both Saints and friends.

About eighteen members from Dunn Center attended the North Dakota Reunion near Minot. Brother Lewis Dinehart took his truck which made it possible for many to go. Everyone reported a spiritual reunion, and was greatly strengthened.

### Vancleave, Mississippi

In addition to the church school, preaching services in the morning and evening are now held. Regular prayer meetings are held on Wednesday evenings. Choir practice comes once a week, two young men accompanying with violin and guitar.

The Oriole Club is fully organized and are doing fine work. They gave a Mother Goose social Saturday evening, June 13, at the home of Mr. and Mrs. H. E. Jennings, which proved to be a success.

The young people, under the leadership of Bessie Mae McMillan, are pressing forward. They have organized three classes, the Bible, *Book of Mormon* and

*Doctrine and Covenants.* They also have a lively volley ball team. They meet each Saturday, and after spending forty-five minutes in study, they have a program, which is followed by recreation. The programs are sponsored by the leaders of the adult department, the young people's department, and the women's department.

Several young members are planning to attend the young people's convention, which will be held at Mobile.

## Moline, Illinois

### Six Young People Baptized

An interesting Children's Day program was held June 24, at the church, with a large congregation present. The younger children were in charge and gave the program. Elder E. R. Davis was present and occupied during the morning preaching hour. At this service, little Marilyn Joyce Boynton, daughter of John and Gladys Boynton, was blessed.

In the afternoon and evening, a baptismal and confirmation service was held. Six young people, Dorothy Martens, Lahoma Davis, Doris Cox, Kenneth and Keith Lane, and Bobby Giles were baptized in the waters of the Mississippi River by E. R. Davis.

Elders H. R. Cady, J. W. Gilbert, H. H. Martens and A. C. Needham officiated at the confirmation service at the church.

A fine district conference was held at Rock Island in June. These Saints met for the first time their new missionary, Elder R. E. Davey, and enjoyed his convincing sermons and class work.

The Rock Island young people sponsored an all-day picnic on Memorial Day, for all members of the district who cared to attend.

The young people of Joy, sponsored a similar meeting at the Aledo Fair grounds, July 4, which proved equally enjoyable.

Miss Phyllis Nelson and Fritz Stiegel, a priest of this congregation, were united in marriage, May 5, at the home of the bride's mother. This couple has the best wishes of the Saints.

Miss Rose Everetts and Hale Cady were married April 22, at the church, following the Sunday morning preaching hour.

A shower was given these young people by the members of the branch.

At the sacrament service, July 1, little Flora Gay, baby daughter of Mr. and Mrs. Earl Coffman, was blessed.

Brother and Sister W. S. Woodward are new members of this branch. A newly organized women's class appreciates the opportunity of having Sister Bertha for their teacher. They are studying "*Jesus and His Message*," by Christiana Salyards.

The women's department met each Thursday, until the extreme heat caused them to discontinue their gatherings for a short time. They, with Sister Florence

Cady, as their teacher, have just completed an interesting study of "*What Latter Day Saints Believe About God*," by President Elbert A. Smith. Their next book will be "*What Latter Day Saints Believe About Immortality*," also by Brother Smith.

## Humber Bay Branch Observes Thirty-seventh Anniversary

### Former Workers There—Early Day Experiences Are Re-told

On Sunday, July 8, Humber Bay Branch, of Toronto District, held all-day services in celebration of the thirty-seventh anniversary of its organization. Prayer service convened from 9:30 a. m. to 11 in charge of Elders Ernest Rowett, the pastor, John Shields, one of the early missionaries in this vicinity, and Bishop A. F. McLean, of Toronto.

During the regular Sunday school hour at eleven, the juniors attended class work in the Sunday school room at the rear of the building while the adults listened to several short speeches by those who have had charge of the Sunday school activities in this branch since its inception.

Elder James Pycoc, former missionary and member of this congregation, had charge of the 3 p. m. service. A short history of Humber Bay Branch was read by Elsie Whitworth Seed. Several short speeches were also given by pioneer church workers in this community including Elder George Whitworth and Edward Whitworth, two of the original six members of this branch. Elder George Whitworth, the first branch president, served in this office for seventeen years.

Patriarch John Shields was the speaker at the 7 p. m. service. He repeated the story of his conversion to the Latter Day Saint faith and of the numerous persecutions endured by the Saints in the early days. However, the heavenly Father protected the Saints when they humbled themselves and served him faithfully. Brother Shields had the unique distinction of baptizing Elder George Virgin, the first minister to carry the gospel message to Humber Bay. While the oblation was being received, Myrtle Whitworth and Cyril Armstrong sang an appropriate duet.

A resolution was passed during the day that a letter of thanks be sent to Mary Quarrie, of Guelph, Ontario, (formerly Mary Stevens, of Humber Bay). This young woman introduced Brother Virgin in this community which resulted in the organization of the Humber Bay Branch. The Saints deeply regretted her inability, through ill health, to attend the anniversary services.

Visiting Saints attended the services from Toronto, Woodbridge, Warton, Harriston, and Port Elgin. The weather was ideal and much spiritual help was received by those in attendance.

## Briefs

### Seventy Years in the Church

Lewis M. Walters, now a member of the Tabernacle Branch, Columbus, Ohio, has belonged to the church for seventy years. He celebrated his eightieth birthday July 16, by writing to the Herald a strong testimony to the truthfulness of the gospel. "As the years have come and gone," he says, "my testimony to the truthfulness of the church and gospel grows stronger."

Brother Walters was baptized in September, 1864, by Elder Henry Green at Syracuse, Ohio, and was ordained a priest in 1876. For thirty years he lived in isolation, but always God has blessed him wonderfully. He has been a Herald subscriber since 1875.

### Light of the World

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—Jesus.

### Isolated Ones Seek Prayers

Brother and Sister Gus H. Richards, of Bourbon, Missouri, Star Route, ask the prayers of the Saints. For fifteen years they have been isolated, and they would like to communicate with members of the church, especially those in Bates County and Springfield.

Sister Estella Thomas, of Copen, West Virginia, wishes us to remember in prayer her son, Harry Godfrey.

Sister Hilda Wilson, of Goodridge, Minnesota, asks prayers for herself and her family.

### Attitude of Criticism

If we are not careful we become more interested in ferreting out ugliness than in appropriating beauty. The tenor of our age is critical. We have been trying to "debunk" our great men. We have been tracing down the mistakes and wrongs of yesterday. We like to pick things and people to pieces. Someone has said that the disease of our day is "the paralysis of analysis." And the tragedy is this, that we see life as travelers see our American cities from a railroad train, at their worst, because railroads usually go through the ugliest districts of the city. Just so the attitude of criticism ends up with a total vision of side streets, alleys and dirty back yards.—Frank B. Fagerburg in "The Sin of Being Ordinary."

## Independence

Outdoor missionary services on week nights are combining with the Sunday night service at the Campus to sound the gospel call among the friends and neighbors of Saints. Friday night marked the close of a highly helpful series conducted for two weeks on the lawn of H. Gunion. Patriarch Ammon White and Elder J. W. A. Bailey spoke on alternate nights. Average attendance was eighty. By request Brother Bailey's subject was the *Book of Mormon*. Other missionary speakers of the summer months include Elder A. M. Chase and Elder R. D. Weaver.

Last Sunday night at the Campus, President Elbert A. Smith continued his series of sermons, speaking on "*Baptism*." Walnut Park congregation were guests of the evening, and with Brother Smith in the stand were John F. Sheehy, pastor in Zion, and Frank McDonald, pastor at Walnut Park. Special music was furnished by a quartet, Mrs. Nina G. Smith, Mrs. Velma Brocaw Nunn, George Anway, and John Sheehy.

### Stone Church

Elder Leonard Lea is in the midst of a series of three Sunday morning sermons at the Stone Church. Last Sunday his subject was "*James*." On the previous Sunday he presented "*Peter*," and next Sunday morning he will conclude with "*John*." These three disciples composed the inner circle of Jesus' friends. To them were given special experiences in and testimony of the work of the Master.

In spite of intensely warm weather Brother Lea's listeners are giving interested attention. Music is furnished by the Stone Church Choir, directed by Paul N. Craig. The choir is faithfully furnishing the musical program each Sunday morning, and its contribution to the service is broadcast over KMBC.

The Stone Church Boys' Choir, directed by J. Glenn Fairbanks, will give a concert Friday night, July 27, in the Stone Church. A collection will be taken to help defray expenses on their proposed visit to the World's Fair.

"*Civic Problems as They Relate to the City of Independence*" is the discussion theme now being considered by the I. X. L. Class, Elder Ammon White acting as teacher. This unit of the church school meets at Bartholomew Hall Sunday morning at 9:30.

The Stone Church boys' volley ball team won the boys' volley ball tournament at the Campus last Tuesday night, and the Stone Church girls team were also victors in the girls' tournament.

### Second Church

Pastor Will Inman was in charge of the eleven o'clock hour Sunday. Ivan Dillee, a Graceland graduate, was the speaker, choosing for his subject, "*Our Ways of Worship Compared With Those*

*of Ancient Times*." To special numbers were sung by the quartet.

Gordon Cable was in charge of the junior service. The speaker, Kenneth Morford, chose for his subject, "*God Given Gifts and How We Should Use Them*." A vocal duet was sung by Frances Freeman and Alberta Queen, after which a two-act play was presented. The young people are giving an ice cream social Monday evening, July 30.

### Enoch Hill Church

Monday evening, July 16, forty young people went to Lake Lotawana and spent a pleasant evening. Tuesday, they participated in the volley ball tournament. An encouraging report has come from their Wednesday evening prayer services. Attendance and interest are increasing.

Services Sunday were well attended. Elder H. E. Winegar's class was in charge of the worship period during the church school. Jewell Allen played a piano solo. Elder Joseph Martin gave a talk, and a quartet sang, "*O, for a Faith*."

Elder A. M. Chase was the morning speaker, and the young ladies' quartet furnished special music.

### Spring Branch Church

The theme of the church school hour Sunday morning was "*The Church in Early Days*." The pastor, M. C. Jacobsen, read the twenty-fourth chapter of the Young People's Church History. At the close of the class study, Brother Jesse Smith gave a review of important events that took place in the early church in the month of July.

The choir furnished special numbers at the morning preaching hour. Elder Leonard White was in charge, and Apostle J. F. Curtis was the speaker.

At the South Group meeting Wednesday evening, a preaching service was held. Brother Robert Fish was the speaker.

The young people are active. They have organized a girls' and boys' volley ball team. In order to be members of the team they must attend at least three Sundays out of four and be a member of the church school.

### East Independence Church

At the women's department meeting last week Bessie VanDyke gave a piano solo and Doris and Ona Piper contributed a musical reading, accompanied by Nina Austin.

The Sunday school, Sunday morning, was in charge of Clare Austin and Vern Spease.

Elders Frank Minton and Harry Friend were in charge of the eleven o'clock hour. The choir sang "*Hark, the Voice of Jesus Calling*." The speaker was Elder Gerald G. Phillips, of Blue Springs, Missouri. He read Proverbs 14: 23 for his Scripture reading, and his talk was mostly for the parents concerning the rearing of their children.

## Santa Rosa, California

The Saints met at 9:15 a. m., Sunday, June 9, Children's Day, and drove out about a mile east of the city to the Santa Rosa Creek. There Pastor Herbert E. Walker baptized Walter and Frederick Budworth and Darrell and Lorraine Butts. Elder and Sister E. C. Burdick and Mr. and Sister Duncan and daughter, drove over from Sacramento and assisted in the services. After the baptismal service, all drove back to the hall, and the children were confirmed by Elders E. C. Burdick and Herbert E. Walker. The Tenth Legion also took part in this meeting, receiving their cards of membership.

Elder Burdick preached an inspiring sermon at 2 p. m. Sister Burdick sang a special solo.

Brother and Sister Ben Budworth, of Sebastopol, drove to Los Angeles, June 12, at the death of Sister Budworth's mother, Sister Klein. Sister Klein has visited this branch every summer for a number of years, and was loved by all.

Brother Ben Taylor, who has been dangerously ill for several weeks, is now on the way to recovery and able to sit up each day.

Sister Helen Fisher, aged eighty-five, who lives at Windsor, fell and fractured her ribs a week ago, and is now confined in the hospital. Sister Fisher has been active and well up to this time.

Sister Bell Wheeler and Sister Minnie Misener celebrated their birthdays together this week at a picnic at Armstrong Woods.

## Tacoma, Washington

### Three Family Circles Complete in the Gospel

Tacoma Branch was recently granted another spiritual feast. On Tuesday morning, June 26, at six-thirty, they had the privilege of witnessing the baptism of three men, all fathers, and all completing family circles. One of these the members had been praying for years, that he might decide to become one of them. These brothers are: Ray Stewart, Walter Sprague, and Alvin Cox.

The following Sunday morning being July 1, and communion Sunday, all came fasting and praying and God in his great goodness, granted them a Pentecostal shower such as those experienced in the early days of the church.

In the evening the confirmation of the three candidates took place, intermingled with appropriate songs and music, given by the capable young people's department, with a charge to the new members by Pastor J. B. Snyder; the charge to the congregation by Brother P. P. Reed, of Puyallup. The church was beautifully decorated with flowers. Through this service also, the Spirit of God was present with power and all felt like new members in Christ Jesus.

## Holden Stake

### Blue Springs, Missouri

Saints of this congregation assembled at the church, June 3, to renew their covenant with the Master. In the evening there was a special number sung by the girl's quartet, "Throw Out the Life Line," also a piano solo by Anna Shippy. Pastor J. T. Smith was the speaker. He chose for his theme, "A Well of Living Water."

A large group of the young people went to Holden, on the second Sunday, to attend the conference.

At this time R. J. Stark was the speaker, choosing for his subject, "Examine Yourselves Whether You Are in the Faith." In the evening a special piano solo was rendered by Louise Sarratt, also a number by the quartet, "What Can You Do for Jesus?" C. A. Joice was the speaker, choosing his text from Job 31:6.

Elder Gerald G. Phillips was the speaker June 17, choosing as his subject, "Father," in honor of Father's Day. At this time a duet, "The Lord Is Thy Light," was sung by Alice Campbell and Bessie Joice.

Children's Day was observed the last Sunday of the month. The Nace family, and the Sarratt family, of Independence, were guests for the day. Brother Orlando Nace directed the orchestra. Brother Sarratt was the speaker, and he spoke especially to the children on "Right and Wrong Thinking." Immediately following the services, two children were baptized by Elder Gerald G. Phillips. The candidates were Alleta Story and Donald Grubb. They were confirmed under the hands of J. T. Smith and R. J. Stark.

Stake President Amos E. Allen and Elder Earl Higdon attended the Wednesday evening prayer service.

Elder R. J. Stark was the evening speaker recently. His theme was, "Will Sincerity Save Humanity?" A clarinet and piano duet was given by Dorothy Hershman and Juanita Campbell.

Francis Williamson, superintendent of the primary department, has been confined to her bed for over a month. She is much improved. Her father, who was severely injured by a mad bull, is also much improved.

### Grandview, Missouri

Brother P. May gave his first lecture, showing slides, May 6, which were both educational and entertaining. His efforts are appreciated by the Saints.

Mother's Day was well carried out with appropriate programs. Mrs. Jane Martin was in charge of the children's performance. Excellent services were held Children's Day. There were no baptisms, but the Spirit of God was manifest throughout the day.

Charles Martin and family, are motoring to Michigan, with Brother Martin's mother. She has been visiting her two

sons, Charles and Ben, in this congregation with also other relatives in Kansas City.

Sister Charles Taylor is again able to attend church services. She has been confined to her home most of the winter.

The young people enjoyed the convention at Blue Springs, spending almost the entire day there.

A large group from this congregation attended the Holden stake conference. Grandview extends hearty invitation to all officers of the stake.

An ice cream social was sponsored by the young people, June 21. They are trying to help the women's department raise funds for buying *Hymnals* for church use.

Home-coming services, July 22, brought together a crowd of old friends who enjoyed all meetings of the day and a basket dinner at noon.

## Oklahoma City, Oklahoma

### Growing Branch Dedicates Church Building

Sunday, June 24, the church building at Oklahoma City was dedicated. President F. M. Smith was present and delivered the dedicatory sermon. Apostle R. S. Budd, missionary in charge, and Elder A. E. Stoff, the new district president, were also present and took part in the services of the day. Many Saints from all over the State made the trip to Oklahoma City to attend the dedicatory service and hear the words of counsel and comfort from our President and Prophet.

In order that the most good might be derived from the visit of President Smith, Apostle Budd and Elder Stoff, the entire day was spent at the church in the different services. At eight o'clock in the morning there was a prayer meeting for both young and old in charge of Brother Stoff. Apostle R. S. Budd preached at nine-forty-five o'clock. The dedicatory service was at eleven o'clock, President F. M. Smith delivering the sermon. Luncheon was served at noon by the women's department. At two-thirty o'clock in the afternoon there was an ordination service, in charge of President F. M. Smith, at which time Elder E. L. Kemp, pastor of our branch, was ordained a high priest and Brother Ralph Vickery, one of the young men of our branch, was ordained a priest by Apostle Budd and Elder Stoff. President F. M. Smith delivered the night sermon.

The Oklahoma City Branch has made remarkable progress since its organization February 20, 1916, at which time there were only a very few members. The Saints purchased a church on the corner of Lottie and Seventh Streets, which was dedicated November 12, 1916. Brother R. M. Maloney was the first branch president.

Due to the need for a larger building

because of the growth in membership and the need for a more desirable location, a building was purchased located at the corner of Shartel and Eleventh Streets.

The membership of the branch has continued to grow until they now have over two hundred members. The purchasing of the new church was made possible through the consecrated efforts of individual members, the different departments and especially the operation of a large dining hall at the State Fairs in previous years, sponsored by the women's department and assisted by the entire branch membership.

## Columbus, Ohio

### Second Church, Rinehard and Twenty-second Street

A splendid spirit was present at the sacrament service, June 3, and all who attended felt encouraged to press onward.

Visitors during the month were Mr. and Mrs. Samuel Wigton and daughter, of Roseville, Ohio, Mr. and Mrs. T. R. Burke, of Circleville, Ohio, Mrs. William George, of Kirtland, and District President A. E. Anderton.

An appropriate Children's Day program was held at the church June 10.

The women's department met June 14, in the social room of the church. The meeting was opened with the singing of "Consecration." A paper, "Brotherly Kindness," was written by Nelle Swanson and read by Vassie Sheets.

Three young members of this congregation graduated from high school this year. They are Marie Wemlinger, Eloise Brush, and Kathleen Swisher. They have the best wishes of the members of their branch.

Miss Norma Anne Kirkendall won a scholarship for a summer term of music at Capital University.

Recent sermons have been very instructive and the following men were speakers, Bishop H. E. French, Elders G. H. Kirkendall, A. H. Nieman, and R. E. Madden, Patriarch J. E. Matthews, and Priest Harry J. Hoffman.

## Ottumwa, Iowa

### Fourth and Washington Streets

Children's Day in Ottumwa, was celebrated in a novel way, the children being guests of honor instead of participating in the program as usual. The adults wore flowers in their honor, and the guests were ushered into reserved seats. They were then entertained by special numbers suitable to the occasion. Dorothy Goodwin and William Davis were presented Bibles and Lucille Potter and Janice Santee, New Testaments, from their teacher, Sister Alice Goodwin, as rewards for a year's record attendance.

Brother Myron Lapoint made the presentation. Brother and Sister E. R. Davis were present for part of the day. Brother Davis, district president, brought the morning message which was very fitting.

An impressive ordination service was held here last spring, when Alfred Goodwin was ordained to the office of priest and Will Williams, to the office of deacon, by Elder F. T. Mussell, president of Nauvoo District. This followed a two-week series of labor and effective prayer and preaching services by Brother Mussell.

Two years ago, the attendance at this branch was from twelve to fifteen members, but now they have had an average attendance of forty-four for the last five consecutive Sundays.

## Rock Island District Convention

### Program Gives Attention to Young People, Priesthood, and Women's Department

Nearly four hundred people attended the annual district young people's convention held at Rock Island, Illinois, June 15 to 17. Apostle J. F. Garver, and Missionary R. E. Davey were the visiting speakers. Members were very happy to become acquainted with the new missionary, and anticipate more lengthy visits later in the year.

The convention opened Friday evening with a program to which numbers were contributed from several branches. Matherville girls presented a pantomime, "Let the Lower Lights Be Burning," which was especially appreciated. A piano duet by Dick and Dorothy Martins, and a reading by Evelyn Eckright were enjoyable contributions from Moline branch. Ruth Benson, of Davenport, also gave a pleasing reading. In the interests of Nauvoo camp they had splendid talks by Myrna Jane and Mark Holmes, of Joy, Thomas Beil, of Clinton, and Helen Martens, of Moline. Thomas Beil also gave an excellent piano number. Rock Island orchestra rendered several good numbers under the direction of Leo Murphy, and the Rock Island Dramatic Club presented a two-act play, "The Discovery," by Winifred Stiegel.

On Saturday morning a prayer service was followed by a study hour in which Brother R. E. Davey led in the discussion of the "Fundamentals of Our Belief."

Saturday afternoon a short business session was held. More than thirty baptisms have been reported since last conference, and the present district membership is approximately 1,735. For the first five months of 1934, they have contributed \$1,225.46 in tithes and offerings which amount is an increase of \$536.52 over this period for last year. In the district fund they have a total of \$472.36,

including \$376.28 in the building and loan fund.

For the young people's organization a council was provided which consists of the president of the young people and their supervisor from each branch, with the district president and district supervisor of religious education sitting as *ex officio* members. This council may meet at each conference and elect their own officers.

After the conference session the young people enjoyed a period of recreation, Thomas Beil, president of the young people's organization, in charge.

Saturday evening they were addressed by Apostle J. F. Garver who gave a lecture on the "Unused Talent," with the text: "To him who hath shall be given, and to him who hath not shall be taken away even that which he hath."

Sunday morning the young people met for early morning prayer service at Long View Park with Brother Davey, and Brother Thomas Beil in charge. The adults met at the Masonic hall, for the church was not large enough to accommodate the number attending the Sunday services. At the close of the prayer service an impressive ordination was witnessed by a large congregation. Brother Russel Shippy, of Oelwein, Iowa, was ordained to the office of priest under the hands of Missionary R. E. Davey and Elder George McFarlane. Howard L. Grapes, of Waterloo, Iowa, was ordained to the office of deacon by Elders C. A. Beil and William Wood. The charge was presented by Apostle Garver.

Following the ordinations a court of honor or graduation service was held by the Zion Order of Noblemen. Members of this young people's organization have been diligent in their preparation for this graduation into the higher grades, or degrees, which represent a definite course of study and social activities required for the promotion. Noblemen from Millersburg, Rock Island, Savanna, and Joy were present, and sixteen new members were presented to the court; twelve were graduated into the Student Nobleman degree, and four were honored with the Branch Nobleman degree. Diplomas of achievement were presented and sponsors were chosen for the new noblemen. Elders L. A. White, director of church school at Rock Island; F. C. Bevan, former missionary, and John C. Stiegel, district supervisor of religious education, presided at the court of honor. This movement among the young people was designed to stimulate intensive study and active participation in the service of the church. It has met with hearty response from the young people.

Apostle Garver presented a stirring sermon at the eleven o'clock hour. "God's word must be fulfilled," was the theme upon which he based his remarks.

The young people enjoyed a basket dinner in the lower auditorium of the church, and many of the adults congregated at Long View Park for their noon

lunch since no meals were served at the church on Sunday.

Sunday afternoon a priesthood meeting was held with Apostle Garver addressing the priesthood on topics of general interest to them in their work. At the same hour Sister Bertha Constance Woodward conducted a class which was much enjoyed by the women.

Sunday evening they enjoyed hearing the first lecture by Missionary R. E. Davey. "The Need of Zion," was his theme.

## Borger, Texas

Borger Saints drove to Pampa, Texas, and held their first Wednesday night prayer service at the home of Brother and Sister R. E. Phillips. The group plans to continue these prayer services every Wednesday night.

This group is to hold an all-day baptismal service at Amarillo, July 25, when Sam Chestnut will unite with the church. An elder from a Colorado branch is to officiate in this ordination.

Isolated Saints living in or near Amarillo, Panhandle, Pampa, White Deer, Sterrett, or Dumas, who wish to visit or become one with this group of Saints, may get in touch with them through L. A. Johnson, Box 162, Borger, Texas.

## Owen Sound District Reunion

### Large Attendance—Full Program—Good Interest

The annual reunion and conference of Owen Sound District were held at Port Elgin July 1 to 8. Attendance was much larger than in other years, which augurs well for the interest district officers have taken in the reunion. There were members from Independence, Missouri, Detroit, Sarnia, Akron, Stratford, Manitoulin Island, Sault Ste Marie, Ontario, and various other points.

The reunion commenced each morning with prayer service. Two young people's prayer meetings were held, the first in the grove a short distance from the dining hall, in charge of Elder H. A. Dayton and Elder Ben Hewitt. There was a good degree of the Spirit felt at this meeting and many testimonies were given. The second young people's prayer service was held 7 a. m. Sunday, in the church, in charge of Elder Ben Hewitt and Apostle D. T. Williams.

Two young men were ordained to the ministry under the hands of Apostle D. T. Williams and Elder W. I. Fligg. Arthur Dunn, of Fergus, was ordained to the office of priest and Allan Mortimer, of Elora, a grandson of Elder J. L. Mortimer one of the old-time missionaries, to the office of teacher.

Following the prayer services, class work commenced. The first class was taken by Apostle Williams on "Aims and Object of Zion's Christian Legion." The second period by Elder Hewitt, B. A.,

Toronto, was on "Stewardship." The third period by Elder J. C. Mottashed, of Detroit, was on financial law as related to the building of Zion. While the adult class periods were in progress, the children's class work was ably conducted by Sister B. Hewitt, assisted by Sisters R. J. Farthing, Lela May, and E. Brechin. Attendance at all classes was excellent.

The afternoons of the reunion were spent playing soft ball, volley ball and swimming. Some of the older folks enjoyed pitching horse-shoes.

Every evening preaching services were held, the following speakers being used, Apostle Williams, Elders W. I. Fligg, J. C. Mottashed, and Percy Farrow. Other speakers that were used on the two Sundays of reunion were Elders James Morrison, of Owen Sound, and G. C. Thomlinson, of Saint Marys.

Sister J. C. Mottashed, of Detroit, conducted a meeting for the women present, in connection with the activities of the women's work group. On the last Sunday of the reunion much pleasure was created by the attendance of Sister Agnes McPhail, M. P., for South East Grey. Sister McPhail was asked to give an address to which she consented, and at 4 p. m. a large number assembled in the church to listen to her talk on world conditions. Her address was much appreciated by all as she gave a better understanding to those present of some of the outstanding conditions in the world, and what she considered, to be the solution of the same.

On Saturday, July 7, the annual district conference convened. Several problems were brought before the body. Much discussion was entered into in regard to the dividing of the district. This matter was eventually laid over for consideration to be given by the branches in the northern part of the district. Another point of interest was the reaffirming of a district resolution with regard to the silencing of men in the ministry who may be using tobacco and strong drink.

At the election of the officers, Elder H. A. Dayton was returned as district president, with Elders Benson Belrose and Fred McLean as counselors. The remaining officers of the district were returned to office with the exception of Elder R. J. Wilcox, district secretary, who stated that he would prefer to see some of the young people placed in this office. This resulted in the election of Sister E. Brechin of Sault Ste Marie, Ontario, who is quite capable of successfully filling this office. Owing to the district deciding to organize the Zion's Christian Legion, they find themselves the first district in Canada to create such an organization. This will mean that eventually all branches of the district will be organized in this worthy cause.

A new venture with regard to this reunion was the instituting of free meals. This proved a success, in that it was the means of doubling the attendance throughout the whole period of the re-

union. Provision for these free meals were made by the donating of money and provisions by the branches of the district, and while some did not help, other branches responded nobly. This same venture will be carried on next year.

A concert was held Saturday evening, in charge of the district chorister, George Furniss. At this program the children showed wonderful results from the work of Sister Hewitt and her helpers.

## North Star Branch

### Underwood, Iowa

The month of June was eventful for this branch. First came an exceptionally fine representation at the Children's Day program, June 10. The program at eleven o'clock had as main features a sermon by Elder E. Y. Hunker and a pageant, "The Children's Hour," directed by various class leaders. The junior choir uniformed in white capes, formed the background for the younger performers and sang the songs of the pageant.

The last Sunday of the month was set aside by district officers for an all-day meeting. Officers and speakers present were Presiding Patriarch F. A. Smith; Bishop W. T. Wellman, of Omaha; Patriarch J. A. Hansen, and Elders Peter Larsen, Carl Self, George Beatty, and O. A. Currie. The morning worship hour was led by Elder O. A. Currie.

At the eleven o'clock service the junior choir marched in singing, "Israel, Israel, God Is Calling," and taking the platform, sang with the congregation the opening hymn. Their special number was "Come Unto Me," and they were directed by Mrs. David Damitz.

All who could remained for a basket dinner on the church lawn, and in spite of unusually warm weather, many stayed for the afternoon service. Patriarch F. A. Smith spoke on the essentials of Zion building, and music was furnished by local musicians.

The last few days of June were saddened by the passing of a loved and honored worker in the branch, Brother Karl Klopping, who served as a teacher. His patience and kindly deeds will long be remembered by those to whom he ministered. Elder E. Y. Hunker delivered the funeral sermon July 1, to a crowd of five hundred relatives and friends. Brother Klopping's grand niece, Ardis Scott, sang, "Jesus Lover of My Soul," and was assisted by Elmer Johnson in the remaining songs of the service.

Recently the Junior League consisting of the junior and intermediate classes, were organized under the leadership of Mrs. David Damitz. Junior choir work is their specialty, and they have been busy making their white cape uniforms for which they helped to pay by selling cold drinks. There are fifteen regular

members. Their activities for the summer include a church lawn party to which they will invite friends outside the church, kitten ball games with juniors of neighboring branches. At Christmas they will present a sacred play. Their leader is preparing a set-up in junior stewardships which will soon be presented to the group for adoption.

Different groups within the branch have been endeavoring to raise money for a church basement. The women's department gave a waffle supper which was patronized by the community. The young people assisted in the project by presenting a play, "Two Days to Marry," under the direction of Helen Carr, a teacher in the local schools. Attendance was large and a fine sum was cleared. Sister Carr plans to present another play this fall with the help of the young people.

## Kennett, Missouri

The three groups of Saints in this community assembled with the central group at an outdoor meeting place for special services on recent Monday and Tuesday nights. With them met Elders J. Charles May, Walter Christensen, W. E. Haden, and Apostle John F. Garver. On both nights an outpouring of God's Holy Spirit was witnessed, and everyone rejoiced. Apostle Garver was the Monday speaker.

A splendid spirit was manifested by the building committee and the entire membership when Brother Garver presented his recommendation with regard to the building site. Votes throughout the meeting were unanimous.

Those who know Brother J. Charles May can readily understand how his music was enjoyed. Each elder added to the success of the meetings.

The three groups met July 4, for a union picnic. The young people from each group presented a program and games were played.

## Chatham, Ontario

### Welcome Elder George Njeim and Bride

Sunday, June 17, Elder D. J. Williams preached his farewell sermon, which brought to a close over four years of successful labor in this city. He has been assisted throughout his term by his faithful companion, who has served as leader of the women. Sister Williams is convalescing from a serious operation, which left her in a weakened condition. This couple have the best wishes of the Saints.

Apostle D. T. Williams gave a very inspiring sermon, Sunday morning, June 24.

Children's Day was observed June 24. Apostle D. T. Williams gave an impressive challenge to the candidates for baptism, who with the congregation were assembled around the font. Those baptized were Billie Boyde, Erwin Chand-

lier, Marion Mack, Elsie Stenton, Maurice Gurney, and Jessie Gurney. Elders R. Wood and R. H. Jones officiated. The confirmation service was in the evening. Elder V. E. Pritchard, R. Wood, and R. H. Jones assisted in the confirmation.

Monday evening, July 9, the Saints met at the church to welcome their missionary, Elder George Njeim and his bride. Following the remarks of the chairman, Elder V. E. Pritchard, an address of welcome was read by Brother Ivan Pritchard, in behalf of Brother and Sister Njeim. The pleasing manner in which both made reply won favor for them and many admirers among their newly-found friends. Contests and stunts took up the greater part of the evening, and the program was a one-act play featured by Ivan Jones, Jimmy Dent and Jim Kelly. Refreshments were served.

## Chicago, Illinois

### First Church 4416 West Gladys Avenue

There have been eight baptisms in this congregation since the first of the year.

Excellent services and speakers have been the lot of this church in the past month. Harry Passman was the morning speaker June 17, A. O. Skinner, the evening.

On the following Sunday J. W. Pettersson talked on the text, "I have forces at work that ye know not of." At this service a duet number, "All the Way," was sung by Ruby Newman and Frank Almond, and under the influence of this song inspiration was given and through Brother Victor A. Hall, a "Confirmation" was received in the form of words to accompany that tune. Frank Almond was the speaker in the evening.

At the sacrament service July 1, Brother H. T. McCaig in charge, J. W. Pettersson sang to the tune, "All the Way," the words given on the previous Sunday to Victor A. Hall. It was announced on that day that no more Sunday evening services would be held until further notice.

July 8, stood out in the record of this group for its helpful talks and sermons. At the church school session J. A. Jaques, who has charge, used the theme, "Success Comes in Cans—Failure Comes in Can'ts." Sister Ruby Newman, Frank Almond, C. E. Huntley, and A. O. Skinner talked on "Service." H. T. McCaig was the eleven o'clock speaker.

The junior church is progressing under the leadership of Sister Myrtle Gauthier.

Saints extend sympathy to Brother C. E. Huntley and family. Brother Huntley's mother passed away at Rock Island June 24.

Brother and Sister Charles VanAlsten are the parents of an infant son born June 17.

The young people enjoyed an outing July 14, at the Zoological Gardens, Brookfield, Illinois, opened to the public for the first time July 1.

## The Bulletin Board

### Attention, All Musicians!

The musical work for the Park of the Pines reunion, August 3 to 12, will be as a training school for the Michigan Choir Movement (we expect to change this name as soon as the Canadian musicians join with us) as well as a preparation for the two hundred-voice choir which we hope to take to the 1936 General Conference. That we might accomplish the maximum results with the minimum of labor, it is necessary that we have sufficient copies of all music. We suggest that you borrow from your local choir. Bring all they have. If this is impossible, at least bring your own copies of the following anthems: "The Heavens Are Declaring," by Beethoven, arranged by D. Buck; "Psalm 150," by Cesar Franck; Gounod's "Lead Kindly Light"; "New Every Morning Is Thy Love," Bullard. These will receive special attention. If time permits we will also use Theodore Presser's *Favorite Songs of the People*; "Send Out Thy Light," by Gounod; and Nevin's "Twilight." All the above anthems can be ordered C. O. D. from Lyon Healy, Chicago, Illinois. Kindly bring as many copies of the *New Hymnal* as you can. It is planned that we more closely study our grand old Latter Day Saints' hymns. Those that play instruments are urged to come prepared to help in the orchestra. All soloists can greatly assist by offering their services. We are not acquainted with all and it will make the work easy and pleasant if you do not hesitate in informing those in charge of your willingness to give of your talents, that all together we may cooperate not only in making the reunion a success but in stimulating the growth of the choir movement. Suggestions will be appreciated.—Louise Evans, director, 240 Travis Street, Northeast, Grand Rapids, Michigan.

### Reunion Notices

The Northwest Iowa reunion will convene at Woodbine, Iowa, in the city park, August 10 to 19. This is an ideal camping ground, good city water, well lighted and splendid grounds adjacent to the

camp for recreational activities. Apostle J. F. Garver will be in charge of the reunion. Elder Ray Whiting, Missionary Howard Harpham and Bishop C. A. Skinner of Kansas City Stake, will contribute to the success of the reunion. President F. M. McDowell will be present at the latter part of the reunion. Arrangements for Patriarch John A. Hansen to be present at most of the reunion have been made. Here is a good place and time to check up as to your standing and accomplishments for the church in its great task and program. Tent rentals: 8x10, 3-foot wall, \$3.00; 10x12, 3-foot wall, \$3.50; 10x12, 6-foot wall, \$6.25; 12x14, 3½-foot wall, \$4.00, and 12x14, 6-foot wall, \$7.25. Add one dollar for floor lights, 25 cents for cooking, and heating 75 cents Spring cots rental price 25 cents each. Dining hall in basement of church, two blocks from grounds; meals at reasonable prices. Send all orders for tents to H. A. Reynolds, Woodbine, Iowa. Send money with order, and all orders must be in not later than August 7. Those desiring rooms, please write to Fred A. Fry, Woodbine, Iowa.—W. R. Adams.

Des Moines district reunion will be held August 10 to 19, inclusive, at the camp ground, Iowa State Fair Ground, Des Moines, Iowa. We are fortunate in having a beautiful spot on a hill with large trees which give shade all day, and we will have the use of bathhouse, swings, slides, ball grounds, and electric lights. Classes will be conducted for the primary, kindergarten and junior age by Sister Richard Baldwin and assistants in worship and handcraft. Patriarch Richard Baldwin will have a special class each morning as well as Elder Stephen Robinson. Elder E. Y. Hunker will hold a special missionary campaign during the reunion. We desire the reunion prayer service, which will be held each morning at 8.45, to be of high spiritual order. We will have recreation each

### —LAMONI STAKE REUNION—

Lamoni, Iowa, July 27 to August 5  
Speakers: President F. M. McDowell, Apostle J. F. Garver, Elder E. Y. Hunker. Anyone wanting rooms, address

Lamoni Stake Offices

## The Center Place Reunion

Stewartsville, Mo., Aug. 16-26

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## Spend your vacation with the Spring River District Reunion

at Columbus, Kansas, August 3 to 12.

Speakers: Presidents F. M. Smith and F. M. McDowell, and Elder John F. Sheehy. Anyone wishing tents or cots, address,

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afternoon and many nights of the reunion. You may order a 10 x 12 tent for \$4.50, 12 x 14 for \$6, or 10 x 14 with two rooms for \$7.50, and good spring cots 75 cents each. For tent and camp furniture write the undersigned.—Stephen Robinson, 2212 Thirty-ninth Street, Des Moines, Iowa.

**Births**

Born on July 4, to Pastor and Mrs. Ira O. Waldron, of Webb City, Missouri, a son, Norman Gerald.

**Our Departed Ones**

ENGE.—Tolena Larsen Enge was born August 21, 1854 and died May 26, 1934 at the home of her son, Noble Enge, at Arlington, Florida. Mrs. Enge, the widow of the late Nils Christian Enge, first missionary to Norway, who was laid to rest in February, 1933, was a member of the Saint Clou, Florida, Branch. She is survived by three sons, Noble and Joseph Enge, both prominent in civic business affairs of Jacksonville, Florida, and A. T. Enge, of Atlanta, Georgia; one daughter, Mrs. W. B. Babcock, of Arlington, Florida and two sisters, Mrs. Christine Kapstad, and Mrs. Berthine Raegeland, both of Norway. She was buried beside her husband in Arling-

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Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service, Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

- | District                                  | Place                           | Time                               |
|---|---------------------------------|------------------------------------|
| No. California,                           | Irvington,                      | July 20-29.                        |
| S. W. Texas,                              | Bandera, Texas,                 | July 20-29.                        |
| Chatham,                                  | Erie Beach,                     | July 20-30.                        |
| Kentucky and Tennessee,                   | Puryear, Tennessee,             | July 21-29.                        |
| Lamoni,                                   | Lamoni,                         | July 27-Aug. 5.                    |
| Western Montana,                          | Race Track,                     | July 27-Aug. 5.                    |
| Nauvoo,                                   | Nauvoo,                         | July 27-Aug. 5.                    |
| Southern New England,                     | Onset,                          | July 28-Aug. 12.                   |
| Toronto,                                  | Lowbanks,                       | July 28-Aug. 13.                   |
| Northwestern,                             | Silver Lake,                    | Aug. 3-12.                         |
| Western Oklahoma,                         | Canton, Oklahoma,               | Aug. 3-12.                         |
| Spring River,                             | Columbus, Kansas,               | Aug. 3-12.                         |
| Northern and Western Michigan,            | Park of Pines,                  | Aug. 3-12.                         |
| Kirtland,                                 | Kirtland,                       | Aug. 9-19.                         |
| Des Moines,                               | Des Moines, State Fair Grounds, | Aug. 10-19.                        |
| Northwest Iowa,                           | Woodbine,                       | Aug. 10-19.                        |
| S. E. Illinois,                           | Brush Creek,                    | Aug. 10-19.                        |
| Far West,                                 | Stewartsville,                  | Aug. 16-26.                        |
| E. Colo.                                  | Colorado Springs,               | Aug. 16-26.                        |
| Central Michigan,                         | Edenville,                      | Aug. 10-19.                        |
| Maine,                                    | Brooksville,                    | Aug. 11-19.                        |
| Southern California,                      | Huntington Beach,               | August 17-26.                      |
| Eastern Michigan,                         | Cash,                           | Aug. 19-26.                        |
| Idaho,                                    | Hagerman,                       | Aug. 15-19.                        |
| Southern Saskatchewan,                    | Regina, Saskatchewan,           | 2631 Dewdney Avenue, August 24-26. |
| Southwest Iowa and Northeastern Nebraska, | Council Bluffs,                 | Aug. 24-Sept. 2                    |

Eastern Montana, Fairview, Aug. 30-Sept. 2.

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- 5 Rooms, modern..... 2,500
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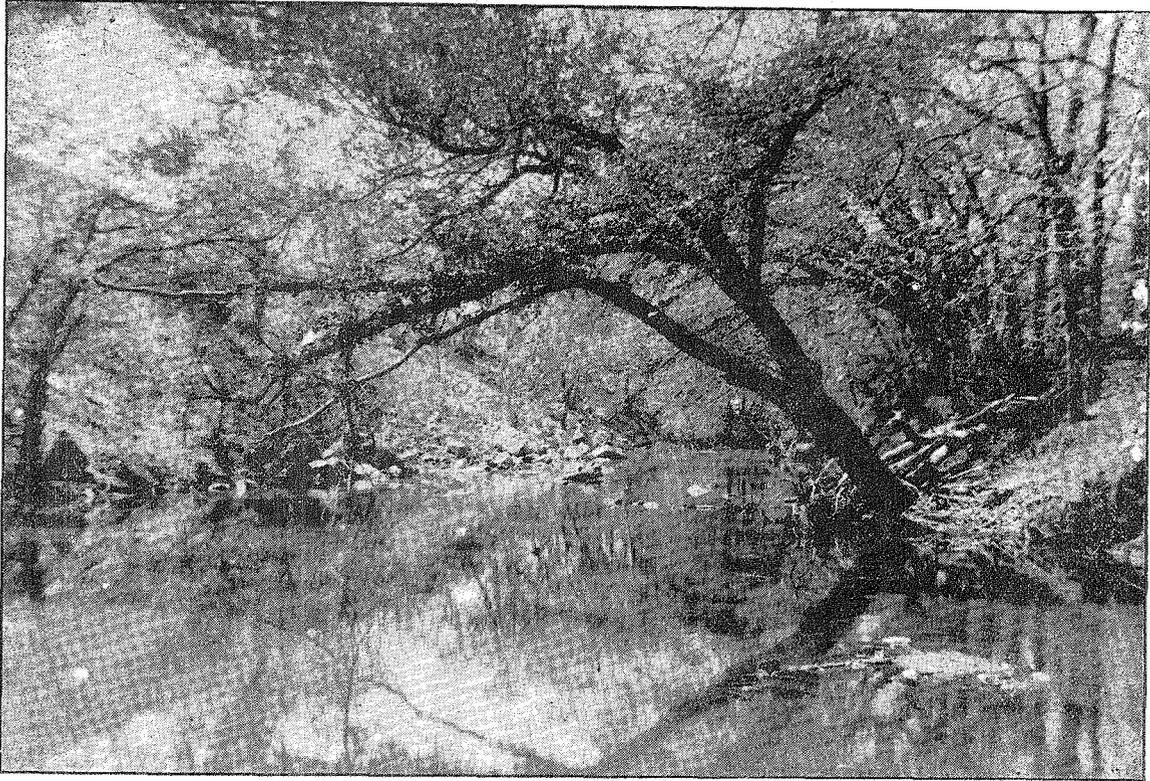
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# *The* SAINTS' HERALD

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Number 31

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# THE SAINTS' HERALD

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Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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HERALD PUBLISHING HOUSE  
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## The Pigeonhole

### ■ A Layman's Ministry

Today we read the following illuminating passage in another religious periodical concerning the life of a man who takes his religion seriously:

"Mr. C—— is a layman. His position, to all intents, is a business one. Yet he has had a radiating ministry. In every quarter of the world there are men, and women, who will assure you that their residence in Chicago was happier because of a friendship with him. He belongs in the inner circle of those who are trying to express through their own lives the meaning of Christian brotherhood and service."

What a splendid thing to be said of an unordained man! One who wants to do good does not have to wait for a commission to begin. He carries the authority in his own soul, and his work is rewarded with gratitude in the hearts of those he serves.

### ■ "Can I Help You?"

We will try to repeat this story as it was told to us by a friend:

"I was deeply absorbed in a problem that seemed too tangled for me to solve, and was pretty near to the verge of despair. Things looked dark and discouraging, and so I didn't notice her when she came in. I don't know how long she stood there waiting and watching the worry on my face, but soon I felt the pressure of her little hand on my arm and her voice asking, 'Mother, can I help you?' Even when I looked into her five-year-old eyes and saw the love and anxiety there, it took me several seconds to realize that she understood I was in trouble and felt sorry for me. 'You certainly can,' I told her as I took her up on my lap, and I can't describe the feeling of gratitude that came over me. Somehow it seemed to make my burden lighter, and my skies clearer as my little girl sat on my lap and gave me her moral support in solving my problem."

Older persons, of course, can't have the innocent charm of a little child offering to help. But they can always give somebody else a lift in a time of trouble.

### ■ Visitors Bring Cool Weather

Brother and Sister A. T. Gordon, of Plymouth, Massachusetts, were piloted into the office by Pastor J. F. Sheehy to get acquainted with the staff. Arrived yesterday, and brought rains and cool weather with them. After thirty-six days of temperature ranging well above the one hundred mark, this was a very welcome relief. We wish the visitors had come sooner!

"Bad weather shows where the roof leaks," says Pigeonette, "and that's the time to get a piece of chalk and mark where the repairs are needed." Has the depression put a strain on your church finances? Perhaps this is the time to examine and change your system.

# Editorial

## Signs of the Times

The American opens his morning paper and reads with horror that poor little Engelbert Dollfus, pint-sized chancellor of Austria, has been assassinated by his political enemies. The American closes his paper, shakes his head and sighs, thinking that Austria must be a terrible place to live. The Englishman opens his morning paper and reads of the general strike on the Pacific Coast threatening starvation to thousands of American citizens. He reads of the strikes in Milwaukee and in Chicago; he reads of the depredations of Dillinger and of the long time it took the large forces of federal agents to catch up with this desperado. He shakes his head and sighs, and thinks that America must be a terrible place to live. The Austrian opens his morning paper and reads about the unemployed and suffering textile workers in England, about the strikes in the coal and steel mines and about the terrible tax burden on the English citizens. The Austrian closes his paper, shakes his head, and sighs, and thinks that England must be a terrible place to live.

Americans, Englishmen, Austrians, and Frenchmen all open their morning papers and read how Paraguay and Bolivia, the fighting cock little nations of South America, are busy cutting each other throats over a strip of wilderness that neither of them wants to settle and that neither of them can use at present. And all of these polite and civilized gentlemen exclaim at the imbecility of the citizens of Paraguay and Bolivia. They do not stop to reflect that their respective civilized countries and other civilized countries furnish the knives with which the South American fighters are cutting each other's throats and furnish the guns with which they shoot each other. If these civilized nations would refuse to furnish the arms and ammunition there could be no very bad wars in South America.

All these considerations lead us to reflect solemnly upon the statement that "terrible things shall come upon the earth in the last days." And one may exclaim with a certain older writer, " 'Tis a mad world, my masters! "

Certainly the world is afflicted with several kinds of potent and destructive madness at the present time: the madness of hate, the madness of suspicion, the madness of rampant nationalism, the madness of greed for land, for power and for prestige. Observing this madness one recalls the statement of the ancient Greek dramatist: "Whom the gods would destroy, they first make mad." It appears

that the world is determined to destroy itself. There is too large a percentage of the human race in a state of blind rage against their fellow men for the safety of the world.

The great mistake in the minds of so many people is that anger and power combined can accomplish something. Somehow men have fallen into the delusion that if they can grow angry enough they will be more powerful, and that with this added power they will overwhelm their enemies. They forget that in this state reason, sight, and judgment are suspended and that they make mistakes with fatal results.

It would do us no harm to reflect on one statement in the Sermon on the Mount, in which Jesus said, "Blessed are the meek: for they shall inherit the earth." History is full of proofs of the truth of the statement. Attila and his Huns soon perished, but the peaceful farmers whose lands they harried lived on. Caesar conquered Europe in vain, and the lands he brought under the dominion of the sword belong to their original peoples again; the culture he brought could have been carried more cheaply and effectively by missionaries, teachers, and engineers. Napoleon and his brief empire passed away, and his country became a republic. Those who "rattled the sabre" in the World War died by the sabre. The man who guides a plow over the soil will hold it longer than the one who shakes a sword over it.

It is no credit to the great nations of the earth that they are renewing the costly and futile race of competitive armaments on land and sea and in the air. It will be no credit to us and very little security either, though we have the greatest fleet of fighting aircraft in the world, if in gaining it we have forced other great nations to spend a hundred years of future income to protect themselves in the present.

Jesus said, "And ye shall hear of wars and rumors of wars." When has the world been in a more warlike state than at present? When has hate done a more deadly work? When have nations entered into such carefully prepared conspiracies for the economic and military extermination of sister nations? Jesus said, "Except those days be shortened, there should no flesh be saved." Unless nations can agree on peace, unless they can stop the race of armaments, we face an economic collapse which will be quite as bad as any war could possibly be. For people cannot much longer stand the strain and expense, and may anytime throw off the oppressive yoke in sanguinary revolution.

L. L.

## Blue Pencil Notes

Some years ago after Brother and Sister X— had returned from their mission to the islands Sister X— was giving a public talk about the islands. She was telling about the mosquitoes, and said, "Many of them will weigh a pound." Bishop E. L. Kelley was generally as quick as the quickest to see a joke, but for some reason he did not get that one, and he took me to one side and complained that Sister X— ought not to tell such a big story. I replied, "But you see, Brother Kelley, she said, *many* of the mosquitoes will weigh a pound." He persisted, "Yes, according to that there are many of them there that big." I gave it up; after all it was not my joke, and I have had trouble enough explaining my own jokes.

Our native Brother Matuore got into trouble at about the same time at the other end of the line. Returning to the Island from a visit to General Conference he told his native brethren about the wonders of America. Among other things he had seen chickens "as tall as men." He nearly lost his reputation for veracity among his brethren and sisters. In reality he was thinking about the ostrich farm that he had visited near Los Angeles.

One of our Independence judges tells about some patients who were being examined as to their sanity, in a hospital in Kansas City. One test was to require them to repeat certain words. To one elderly man the doctor said, "Now let me hear you say 'Methodist Episcopal.'" (It seems that in some types of mental trouble certain combinations of words cannot be pronounced.) This man was not dismayed, he retorted, "Not by a long shot, I am a Hard Shell Baptist." The doctor may not have known it but the reaction was perfectly normal for a Hard Shell Baptist.

Deacon Goodentart says: "It is impossible any more to tell whether the neighbors are really having a quarrel or if it is only a program on their radio."

Elder Holmes J. Davidson used to tell about a sermon that he once preached on tithing. He talked for an hour, explaining carefully that tithing robbed no one, that it was a tenth of the increase annually. An old gentleman listened intently to all of the sermon, and at the close remarked to Brother Davidson, "Tithing would be a nice thing all right—if a man could afford it."

"I remember only one long sermon that I really enjoyed," remarked one of the apostles recently. "I enjoyed that one thoroughly all the way through.

Brother Luff preached for over an hour. It was the first time I had taken the girl who became my wife to church. We sat away up in the gallery of the old brick church in Lamoni, clear back against the wall; and Minnie seemed to think that every thing I did was just about right. She even let me hold her hand. I enjoyed that sermon all the way through."

Well, I remember some sermons that I enjoyed very much, and for similar reasons. So today when I see a young couple back under the gallery looking happy, I do not flatter myself that they are absorbed in my sermon. Some day, however, they may come out from under the gallery and stand before the altar, and then it will be fine for them to remember their early love as associated with the church.

E. A. S.

## The Strike Turns Eyes Zionward

A sister who lives at Salinas, California, not far south of the San Francisco strike area writes a stirring letter of the feelings of those who are near the peril. Her letter might be written by people living in the area of other strikes, too. The condition is not temporary or local. We present the letter of Gertrude Bardin, of Salinas:

We've been studying about Zion—out here on the edge of the continent, with the salt breezes blowing in from the Pacific. One hundred miles to the north the great general strike of San Francisco rages on—and, a few hundred miles to the south, that devastating disease, infantile paralysis, brings terror to Los Angeles. A few scattered cases break out around us, and mothers call their children into their own yards.

From the north dreadful tales are carried, and the stores grow bare of food—and we all wonder, and fear a little, and groups gather on the streets to talk. Cars go by loaded with food for the pantry and women go by with their arms full of groceries. They laugh a little louder than usual with that hysterical catch in their throats. And there are some who go by with their arms empty, no doubt their purses, too. For their eyes and their grim faces have a look of haunted fear—and something else.

Morning, noon, and night the cry goes through the streets, "Extra! Extra!" And one's mind is brought again to the water front in San Francisco, where soldiers patrol the blocked streets and the war tanks of our nation stand ready—waiting—for what? The whole world is looking for an answer.

Yes, we've been studying about Zion; and it sounds good to us, here on the "firing line." It sounds more real, more desirable than ever. And we are so thankful that we have the answer. We realize there is much to be done—and done quickly—and so few to do it.

I have friends and neighbors who have never heard of the wonderful plan. Have you? Let's tell them!

Success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed.—Booker T. Washington.

# Thoughts for Today

## The Invisible Government

**J**OHAN DILLINGER, notorious bandit, murderer, bank robber, and fugitive from justice, is dead. The whole country is glad to have him dead. Bank officers in little towns, traffic policemen, innocent bystanders, women and children who might have been sprayed by the slugs from his machine gun can now rest in peace—until the next bandit comes along. Dillinger is dead because he tried to be a lone wolf in a career of crime. He was a clever man, but he was not smart enough to know that a criminal career cannot succeed that exists without political affiliations. A criminal needs many friends in high places to keep him out of trouble. Had Dillinger elected to throw his lot with some grafting city political organization, he might be alive today, though just as bad as he was. Undoubtedly, the political organizations of many of our big cities are protecting many men who are just as bad as Dillinger.

**K**ILLING a single bandit is like mowing off the heads of dandelions. I once tried to kill the dandelions in my front lawn by cutting their heads off. Next day, there were more dandelions than ever. Getting down on my knees and examining their roots, I discovered that each plant had from ten to fifteen buds ready to send up new flowers, each of which would produce several thousand seeds. These little gangsters of the flower world were plotting to take my place. After several years of experience, I found that one has to work with the dandelions every day for many weeks in order to eradicate them. No living plant can stand being pulled up by the roots, thrown away and burned every day for months without getting discouraged.

**K**ILLING a Dillinger means nothing at all so long as the big city politicians continue to protect the creatures of crime who make them rich. The only way to abolish crime is for the public to vote the political machines out of existence, to strike against the grafters great and small. As long as the voters continue to support the political machines that have fastened themselves upon the cities, they will continue to be endangered and harassed by criminals. When these criminals get into the courts, they get light sentences and are paroled quickly, or are let off entirely free.

The prevalence of crime and the tyranny of political organization in this country raises another very

serious problem for the citizens and the taxpayers, and that is the mounting cost of government. The only limit to taxation seems to be the one question in the mind of officials. How much can property owners be forced to pay? It is not that the legitimate functions of government are so very expensive, although they cost enough. The greatest and almost unbearable cost of government is the price of supporting the hirelings of political machines. The dead head employees, the holders of sinecures, the long lists of names on the government rolls of men who do not exist but whose names draw salaries that go into the pockets of political chieftains—these are the things that cost too heavily for the taxpayer to bear.

It is a great pity and misfortune that no national administration can get into power without truckling to these political organizations. The administration must depend upon votes, and in return must grant concessions, make appointments, allot federal funds for various projects and submit to their domination. It is a part of the price that the administration must pay for winning.

**A** GRAFTING POLITICAL ORGANIZATION always defeats itself in the end because its greed knows no moderation and it never knows when to stop. But it usually robs the city of millions of dollars before it is ousted, and its criminals are never given anything like adequate punishment. John F. Curry, who rode Tammany to ruin and nearly wrecked the city of New York, merely got defeated in the Tammany club elections. Jimmy Walker, erstwhile play-boy mayor, nurses his wounded vanity with his new wife in France. Both these men have had their feelings hurt, which, to their friends, is very cruel indeed.

**T**HE POLITICAL CHIEFTANS never run for office. They select the candidates, support them, and tell them what to do when elected. Carrying out their orders, the man becomes unpopular and they toss him aside for a new puppet to strut and mutter the usual platitudes. No man who accepts the support of a corrupt political machine can ever be trusted in office to serve the interests of the people. He will betray them in various ways. He is more loyal to his invisible party government than he is to his country. The only thing that can be done is to vote for other candidates.

L. L.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Organize Amateur Radio Operators' Club

Amateur radio engineers of the church are invited to join the Amateur Radio Operators' Club organized at Independence July 16, under the leadership of D. S. McNamara. Applicants for membership should write to D. S. McNamara, The Auditorium, Independence, Missouri, and photographs will be appreciated.

The new club meets on Monday and Thursday nights of each week for study purposes. With a little study more than half of the charter members will be able to pass the tests for their amateur license. They meet in the radio room of the Stone Church, and are anxious to see their club movement grow.

An application for membership in the club arrived this week from Paul R. Smith, of Bradner, Ohio. Paul is twenty-one years old and a student engineer of radio with three years' experience as an amateur operator and commercial service man. He offers his services to the newly-organized club. Paul's station is W8FHB and he operates on 3500 kc. code exclusively, with a transmitting range of approximately 800 to 1,000 miles. This young man is the teacher of a young people's class in Bradner Branch, and much interested in church work. He believes radio to be a splendid opportunity for service in our modern age.

## Nauvoo Young People's Camp Quota Nearly Filled

### Only Ten Vacancies Left

The Nauvoo young people's camp, August 6 to 17, promises to be a success this year because the attendance quota is nearly filled. More than sixty have registered for camping, representing twenty different branches and seven states. Twenty-two are going from Lamoni alone. E. E. Closson, who is in charge, writes on July 26 that only ten vacancies are left, and it is probable that no more than this number can be accommodated. Those who want to get in will have to act quickly.

The stars were still shining in the frosty February sky when the devoted family of Horace Bushnell gathered around his bedside, as he was evidently passing on to "where beyond these voices there is peace." These were his last tender words to those he loved: "Well, now, we are all going home together; and I say, the Lord be with you—and in grace—and peace—and love—and that is the way I have come along home."—Lyman P. Powell, in *The Better Part*.

## Honors for Dwight Davis



ELDER DWIGHT D. W. DAVIS

Honor has come to Elder Dwight Davis, one of the progressive young men of Seattle Branch, Washington. Brother Davis is a graduate student of the University of Washington, and a former Graceland student.

Recently he entered the international typing contest at A Century of Progress Exposition at Chicago. There were six hundred contestants from all parts of the world, and Brother Davis won second place.

With three other Seattle students Dwight was sent to Chicago by Doctor August Dvorak, of the University of Washington School of Education. All four used the new keyboard designed by Doctor Dvorak and Doctor W. L. Dealy, also of the School of Education.

The other contestants were Miss Nellie Merrick, also a graduate student of the University of Washington; Ralph Kuvshinoff, who will enter the university next fall, and Constance Fox, a thirteen-year-old high school student.

Miss Merrick won first place, Brother Davis second, and Ralph Kuvshinoff third. Miss Fox took fourth place in the high school novice typing contest. The typing was from dictaphone dictation.

The three Seattle entrants won the first three places in the unlimited class. Miss Merrick had had nine months' experience. The others from Seattle, six months' experience.

Seattle Branch is proud of Brother Davis who is the president of the district young people's organization.

## Christian Legion Organized at St. Thomas, Ontario

(Press dispatch.)

St. Thomas, July 17—The Reorganized Church of Jesus Christ of Latter Day Saints of the London District met at 3 o'clock Sunday when Apostle D. T. Williams told the members concerning the inception of Zion's Christian Legion and its successful operation in various parts of Canada and the United States.

The Legion will link together 20,000 young Christian workers between the ages of 13 and 35.

The members decided to organize under the direction of Apostle Williams the following executives being appointed: Divisional commander, Elder P. Farrow, Sarnia; secretary, Mrs. P. Farrow, Sarnia; treasurer, Miss Loretta Lingard, St. Mary's; director of solicitation, C. L. Duesling, London; director of socialization, Miss G. Perry, London; director of publicity, Mrs. Fred Lipsitt, St. Thomas.

## Spring River Young Members Celebrate Holiday

Young people representing every branch in Spring River District met at Lakeside Park, July 4, for the most outstanding event of the year's activities. More than one hundred and fifty were there, and Albert Cobb, district recreational leader had planned a full day of recreation.

The early part of the day was spent in recreation of each individual's choosing. Keen competition was staged in games of baseball, volley ball, tennis, horseshoe pitching, and boat racing. Picnic lunch was enjoyed at noon.

Older members as well as the young joined in the afternoon's contests, and at two-thirty a baseball game was played between east and west sides of the district, the east side being victors. Then came a refreshing swim in Spring River.

This was the first young people's meeting Brother Amos T. Higdon has missed, and his absence was regretted by all. He was unable to be present because of illness in his home.

Now the young people look forward to the district reunion, August 3 to 13, to be held at Columbus, Kansas. Last year the young members composed three-fourths of the reunion attendance.

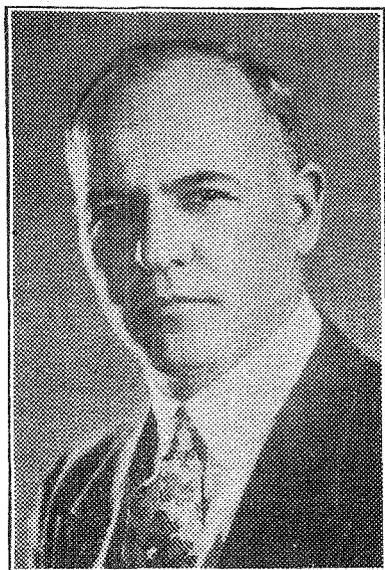
The work you can do best and love the doing. It's not always the easiest work, as labor goes, nor the work that brings the most money, but if that is the thing you love to do, and can work the prettiest pattern into it, do that."—Margaret Hill McCarter.

# Zionic Missionary Work

By D. T. Williams

Of the Quorum of Twelve

**I**F THE PHRASE "zionic missionary work" is new to us certainly the elements that make up the phrase are not. Zion has long been the hope of our people, and missionary work has been accepted from the beginning of our institutional life as one of our most distinctive tasks. If we have been in error in the past as to the manner in which these two great works should be



D. T. WILLIAMS

achieved, the error has come chiefly as a result of our failure to recognize that they must go hand in hand. To give them divergent paths will spell disaster for us.

If there is one criticism above another to offer on the missionary work of the past it is that our missionaries did not go out with the distinctive intent of bringing into the church only—and I mean only—such material as might assist later in the building of Zion. We have baptized anyone who felt the impulse to join the church. In our accretions to the membership of the institution we should have had in mind constantly the future needs which would manifest themselves when the time would come to build the City of Zion. Thus we might have collected the kind of material with which the great task might now be done.

But the past is now gone and we must look forward to the future with the hope that we may have learned something from the experiences of our forefathers which will prove advantageous to our further development. The task is now ours and we should determine that the lessons that might be learned from past mistakes will not go unheeded. What about the future? It is to be hoped that we may have learned that it will not pay to add to the church people who are not capable of making a contribution to the Zion of our God. Such accretions are futile encumbrances which will prove in

the end serious embarrassments to our progress toward any worth-while achievement.

I am conscious of the fact that there are those who will accuse us of selfishness in assuming this attitude. If such an indictment is brought forward we would answer by pleading guilty to the charge. However, we would insist that since it is to be designated as selfishness that it be denominated "intelligent self-interest." It is, in fact, the kind of selfishness that will in the end save the world. It is to my self-interest, and to yours as well, that the world be saved and it is to this character of selfishness that God is calling all the people. This was the selfishness in the mind of God when he said, "I am a jealous God." He was jealous not for himself but through himself for His people.

## THE ACHIEVEMENT OF THE PAST

One great contribution the church of the past has made to the present in this matter of world salvation is that a partially worth-while nucleus was gathered as a result of the missionary endeavor of those who preceded us. But before the building of the New Jerusalem could be begun there was need that material be gathered out of which building operations could be started.

To this end the Quorum of Twelve in the "Old Church" went to Europe. As a result of their work thousands were added to the great Restoration Movement. Thousands gathered to Nauvoo and Zion's children had hope that the time had come when the Kingdom of God would be realized in all its glory. But then came the "dark and cloudy day" and put an end to all the fond dreams and aspirations of a church dedicated to the greatest task the world has ever conceived—the building of a Christianized society through which the spirit of Christ might be demonstrated to the world.

Then came the Reorganization upon the scene of action only to discover that much of the work of the church preceding it had been wiped out by the great disaster of apostasy. So the task had to be undertaken anew. Yet it is not for us to fail of courage as we look at the mistakes and disasters of the past but with a full measure of devotion move on toward the accomplishment of an end which is worthy of any generation.

The missionaries of this church moved out to collect a body of people to compose the center of the

future building operations in making a reality of the coming kingdom. I say this with the thought still in mind that the missionaries of the Reorganization, the writer of these lines included, had no more consciousness of converting people with the distinctive needs of Zion in mind than the missionaries of the "Old Church." We have now a hundred and twelve thousand members with whom to work. It is, however, a fact that too large a proportion of the number is dead timber and will automatically be eliminated as we move on toward Zion.

Nevertheless, here we are! What are we going to do about it? Shall we wring our hands and weep? No! Certainly not. But we will wring from the past the necessary lessons for the future and set ourselves to the business in hand. The one great achievement up to the present in preparation for Zion is that a mass of material has been collected. What next shall we undertake in the process of realizing our institutional dream?

#### BUY THE LAND

A hundred years ago the Lord said, "buy the land." But that is a hundred years in the past. What would the Lord say if he were speaking today on that subject? Some will perhaps suggest that He would say the same thing for the Lord never changes. That is well enough, but conditions change and had the conditions been different a hundred years ago the Lord might not have given such a command at all.

When the command was given so long ago to buy the land, the land was selling for one dollar an acre but now some of that same land that we were told to buy so cheaply is selling at ten thousand dollars an acre. Does it not seem that such a change in price values might modify a message from the Lord if he were to speak on this same subject now?

May I express it as an opinion that if the Lord were to reveal his will on this matter today his revelation would have quite a different complexion than the one given a century ago? Today He might advise us to buy the land where we could get it at reasonable prices but I am confident that there would be added to this command and perhaps preceding it, the command, "convert the land."

#### ZIONIC MISSIONARY WORK

Now the time has come as never before for the missionary to work hand in hand with those whose grave responsibility it is to bring to pass the Zion of God. Some time ago we paid \$80,000 for a farm of something over four hundred acres. I wonder how many farmers who now own the land could we convert with \$80,000? Is this a fair question? Assuming that it is, I went to the bishop's office some months ago and said, "I would like to know how

much it costs, per person, to convert people to the church."

The bishop was kindly disposed toward the question and got to the task of figuring it out. Well, we discovered that the cost was about \$147 a convert. Accepting this as a basis let us do a little more figuring on our own account. We will assume that the Missouri farmer is exceptionally hard to convert, that such a difficult task cannot be done with the same ease as that usually undertaken in the conversion of other people. Let us assume then that it will cost \$1,000 to convert one of the men owning the land we need in our zionic development. The results are self-evident and the advantage manifest. It were better to spend \$80,000 converting eighty farmers with their eighty farms than it is to spend \$80,000 buying one farm.

Here, then, is one of the chief tasks of our zionic missionary work—converting the land. I would suggest the appointment of men who have the ability to contact the men who own Missouri land and try to convert them to this church and its program of social betterment. If one missionary would baptize but one man a year who owns his farm he has thereby done a big piece of missionary work and would deserve great credit for the accomplishment.

Again, when we speak of zionic missionary work we do not have in mind just the conversion of the farmer who owns the land but we think too of the thousands of business men who live in the borders of Zion. These if vitally interested in the movement toward a Christianized society would prove a powerful asset in realizing the end toward which we are tending. Is it not better, I ask you in all candor, to convert men and women with all their interests already in the land of Zion than to spend our money converting hundreds of people in the distant islands of the sea who are in no position to make a real contribution toward the big task confronting us?

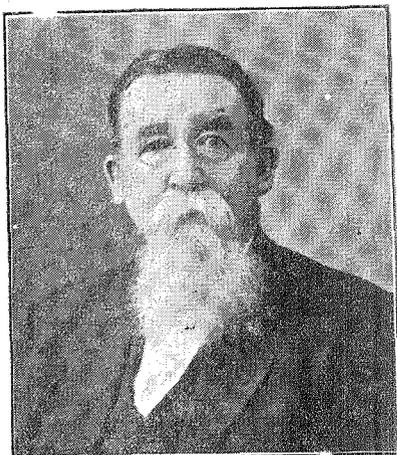
#### A CONCENTRATED MISSIONARY EFFORT

Why should we not use business wisdom in the matter of our work as ministers for Christ? The Master himself said, "I must be about my Father's business." The logical conclusion is that he intended to go about his Father's business in a businesslike manner. Why should not the same conclusion hold good with us? We have the greatest piece of business of any institution in the world—the business of world-salvation. This, then, is the "Fathers' business." How should we go about it?

In the past we have scattered our forces all over the world in our attempt to win the world for Christ. We have spread the butter so thin that the bread has not been conscious of its presence. So our foreign missionary force has been allocated one to an island, two to a continent (*Continued on page 970.*)

# Autobiography of William Lewis

## Part Seven



WILLIAM LEWIS

### A DREAM WHICH HELPED US FINANCIALLY

After five years I turned exclusively to wholesale trade and to huckstering for another two years. One remarkable event I shall relate.

We were overstocked with turkeys. All markets were glutted, but we kept on buying from the farmers. We did not like to turn them away for fear they would go to other towns to trade. We were hoping that soon the market would open. We had every place on our home lot covered with turkeys, and our bank account was about run out. Every week I would take some poultry to market only to find it full and the price low. Turkeys dressed and ready for the oven were worth only five or six cents a pound. I became discouraged.

One night I dreamed that I went to Saint Joseph and found the market bare. One man asked me if I had any turkeys. I replied that I was tired bringing them to town. "Well," he told me, "you could sell all you could bring and at a good price."

There was no telephone by which I could call to find out the condition of the market. But having implicit confidence in my dream, we dressed all the poultry on the place. While we were getting them ready—I was doing the scalding, my wife and Lizzie picking, and Dannie opening—Sister J. M. Terry came by.

"You are getting a lot of them off," she observed, knowing that we were overstocked.

"Yes," was my answer, "and we are doing it on the strength of a dream.

"I hope you will not be disappointed."

Such a feeling of assurance had accompanied the dream, that I thought it safe to give heed to it. No doubt or fears troubled us. This is a characteris-

tic of the dreams given by the Holy Spirit as promised in Joel 2: 28.

I found the market just as foretold, and I unloaded all that I had in a short time at a good, fair price.

When I came home, Sister Terry was anxious to know the success I had, and when I informed her that it was just as it had been foretold I could see that she too partook of the feeling of gratitude that had already found place in our hearts. The dream was to us a blessing as well as to others who needed that line of goods for they could not have had it if it had not been for my dream. There was plenty of poultry in the country, but people had grown tired of sending it to market; so this week, as it happened, all were of one mind to let the city go without. The information came to me and I gave heed to it—thanking the Giver of all that is good.

### CASES OF BLESSING THROUGH ADMINISTRATION

On June 15, 1881, our seventh child, third daughter, was born whom we named Ann after her aunt, my wife's sister. When the child was seven weeks old, wife went to Netawaka, Kansas, to visit her uncle, William Hopkins. There she fell sick. A telegram called me there. I went and in a few days we came home. Mary was very weak and grew much worse. She was administered to and a blessing was pronounced on her with the promise that she would live to see many more years. Brother J. M. Terry was present and assisted in the administration. From that time on she gained in health.

When Ann was nearly two years old she was dangerously ill with spinal meningitis. Her eyes were so turned that only the whites were to be seen. She lost the use of her limbs, and her head was helpless. The child was indeed a pitiful sight. She was administered to by Brother J. T. Kinnaman and Brother J. M. Terry at a Wednesday evening prayer meeting. I assisted. There was no visible change in the child. She was administered to again the next evening by the same brethren. From that on she began to get better and was fully restored. It was a strong testimony to all the Saints of that branch of the wonderful power of God.

A singular operation of the Spirit would be of interest here. In company with Elder John T. Kinnaman, I administered to Sister Betty Smith, who was very sick with measles. After anointing her, Brother Kinnaman offered prayer. During the prayer there was a power manifested which was so uplifting that I could hardly hold my hands on her

head. It was with much effort on my part that I did so. I could with ease have taken hold of the sister and lifted her out of the low bed in which she was lying. Brother Kinnaman had good liberty in prayer, and the sister was blessed.

Another time in company with Elder J. M. Terry we administered to Sister Anna Smith, a sister to the woman mentioned above. She had been sick for weeks. While we had our hands on her head, the Spirit came and I was prompted to speak to her, but I hesitated and while thus quenching the Spirit I felt as if it were a hand pressing on my left side. Brother Terry was standing on my right. Brother Jacob Smith sat in a chair some six feet from me. Twice I felt the pressure of the hand, and with it came the strong impression to speak the following: "I say unto thee, my handmaiden, Satan has sought to destroy thy mind. Fear not, I shall deliver and protect thee."

After the administration I related the above experience and inquired if anyone had touched me. All answered, "No." Sister Anna said, "Something unusual has caused me much worry. I have been so discouraged and despondent that life to me has not been worth striving for." The message was short, but it brought peace, comfort, and sunshine to that home, and the probabilities are if I had not been urged by the gentle pressure of what seemed to me a hand, the consoling words would not have been given, at least, not by me, for I believe that I was overly cautious at times. Paul at one time said, "Quench not the spirit; despite not prophesying." There are two extremes we can take; one is to be overly cautious, and one overly anxious. In this attitude we are apt to be deceived either by our own spirit of enthusiasm or by an evil spirit.

Another case of healing that was marvelous, and caused many to speak of it, many of whom were not members of the church, was that of George Brown. He lived north of Stewartsville about ten miles. He was the son of Eliza Brown, a widow, and was not in the church at the time. He was about twenty-one years of age. He had been suffering with intense pain in the right side. One of the leading doctors from Maysville attended him. The case was considered a hopeless one. Brother A. H. Smith, then living at Stewartsville and I were sent for. George said if the Lord would spare him that as soon as he got able he would be baptized. He was administered to, and to the surprise of the doctors and neighbors he was healed. True to his promise he was shortly afterward baptized.

### A STRUGGLE WITH THE POWER OF UNBELIEF

Another case of healing was that of Brother George Ross. He had been in poor health for months. Doctor Richie said that his liver was decaying. One Sunday afternoon he was taken much worse—some thought he was dying. We had no church in Stewartsville at the time, but the meetings on Sunday were held two and a half miles north and west of town. My wife was sick at the time so I was at home. About four o'clock in the afternoon one of the neighbors came over after me saying that Mr. Ross was dying and that Mrs. Ross wanted me to come at once. On my way over I saw a wagon load of our people coming down the road from the church. We arrived at the house and found Brother Ross unconscious. Brother Kinman, Brother D. J. and Brother D. E. Powell and I administered to him. He awoke, shook hands with us, and said that he had seen a beautiful light in the far distance and that he was trying to go to it when he heard the prayer. He was able shortly to be up and around although not entirely free from pain and distress.

Then he was taken down again and for weeks Sister Ross did not take off her clothes, nor turn out the light. Night after night she would send for me saying, "George is worse; come over." There were at this time no elders living in Stewartsville. Brother Terry had gone to Nebraska City and Brother Alexander H. Smith had moved away. In the administration Brother Ross would get temporary relief. Our faith and patience were taxed, and one night several of the Saints were over at the house. We were much discouraged and the burden of our evening chat was, why was the blessing not retained? What was the cause? We had prayer and bade the family goodnight, each one returning to his own home. That night the following remarkable dream was given to me:

I saw Sister Ross and myself inside of a lawn that was fenced. We were looking for the tail part of a snake. I thought the grass was thick and several inches high so it was quite difficult to find the snake. I suggested that she take hold of the end of a strong rod I had, and we would stretch it across the grass and then drag it. When the cord or rod would come in contact with the tail part we could see it move. No sooner had we stretched the cord than we found the tail part. Then there appeared a wild, cunning looking animal like a ground hog. He had a hole in the ground and had it covered so that it could not be easily seen. I said to Sister Ross, "Here is the old animal that has been stealing our chickens." With that I seemed to have in my hand a large baseball bat, and with it I struck the tail part of the animal a blow and drove the creature away.

The dream left a pleasant impression on my mind and before breakfast I called at Brother and Sister Smith's and

Brother Ross' homes and told them the dream. They were encouraged, but they could not give the interpretation. The day went by, that night, Brother Moses Holmes, Brother and Sister Smith, James, and Betty, and some others met at Brother Ross' home where we talked about the mystery connected with Brother Ross' sickness and about the dream I had had. I then administered to Brother Ross and the Spirit promised that he should be healed. So powerful was the Spirit that it changed the tone of my voice, and Brother James Smith, who was asleep at the time, awoke and heard what I said. This brother was quite deaf and when in company would almost always sleep.

As I turned from the bed and walked a few steps, the spirit of unbelief came like a flash to me and said, "Man, you said that he should be healed; what if he dies?" With that I dropped on my knees and with all the strength and faith I had asked the Lord not to let the power of unbelief rob us of this blessing that He had promised. With that we felt the victory was won by the goodness of the Lord. The dream and the interpretation came forcibly to my mind. The tail part of the snake represented the lingering part of the disease; the cord or rod was faith; the animal was the power of unbelief; the chickens were the blessings. The club was the prayer of faith and authority. Truly we had a struggle, but thanks to God the blessing was retained.

Some few weeks after this, Brother Ross said to me, "If what Doctor Richie stated is correct and that the liver is decaying, then I cannot live." At once I was reminded of the hard fight we had had with the animal of unbelief and I discerned that still it was at work.

I replied, not in a boasting way as the reader may think, "George, liver or no liver, the Lord said that you shall live. Why trouble about what the doctor said? Believe in God." Since that time I have never heard the brother refer to the statement of the doctor.

#### A PROPHECY THAT WAS FULFILLED

Many, many blessings we received in the Stewartsville Branch. Still we became careless and forgot in a measure the hand that fed us. At one meeting we were spoken to by the Spirit through Sister I. N. Roberts, and we were told that many of us should move away until the branch should become very weak, but that the branch should again become strong and some of those who were scattered should return. That has literally come to pass. May the work never go down!

#### I GO INTO THE CREAMERY BUSINESS

While at Stewartsville I went into the creamery business. Later on we moved the plant to Amity ten miles northeast. In the mean time I had located my family in Saint Joseph, in October, 1886. This same year the bank at Stewartsville failed and some few of our patrons suffered by it.

One man had in his possession at the

time the bank closed its door, the checks we had paid him the last three months. He came up to Saint Joseph and presented the checks to me and demanded that I cash them. I informed him that I would not do so, that he was to blame for holding the checks so long. He said that he had a note that would soon be due and that he was keeping the checks to apply on it. He insisted that I take up the checks saying that I had never paid him for three months of cream. He said he did not consider the checks money and would see that I paid him the cash. I inquired if he had not cashed some checks. He said, "Yes."

"And is it not a fact that I have always paid with checks yourself included?" I asked, but to satisfy him I said, "Let us go to the Commercial Bank. You present your claim to the cashier, and if after hearing the facts in the case, he says I shall cash the checks I will do so." To this he consented.

The cashier looked at the date of the three checks. The last one was then twenty-one days old. The cashier said, "You cannot look to Mr. Lewis for cash on these checks. You should have presented them to the bank and if there were no funds to the credit of Mr. Lewis then you could hold him for payment." In answer to my question as to what the law was on the matter, that is, how long a person had to cash the check if any stated time. He said, "No certain time. The law says sufficient time." In his opinion this man had had ample time.

Still the man was not satisfied. I said, "Suppose you buy a horse from me and in payment thereof you give me a check for \$125 on the Stewartsville Bank. Your money is there, and I carry the check for a month, then the bank closes its door. Would you not consider that you had paid the \$125? Or would you be willing to give me back the horse for the check, or to cash the check yourself?" He left murmuring that I had cheated him. I have forgotten now the exact amount—about fifty dollars. I am mentioning this matter in full because this party has since accused me of refusing to pay him for his hard-earned labor. I am pleased to say that only a few held their checks out, of possibly more than one hundred that were sent out on the fifteenth of the month. The bank failed the sixth of the following month. None would have lost a dollar if they had presented their checks to the bank when they should have.

Shortly after locating in Saint Joseph, I added the milk, cream and ice cream trade to my business, wholesale and retail. I was now located at 1101-1103-1105 Frederick Avenue. If I had my life to live over I would not go into any business that would need my attention and presence on Sunday. For nearly twenty-one years I had to work every Sunday for at least part of the day. I often would go from the creamery to the church on Sunday mornings to preach.

(To be continued.)

# The Nomads

By May Elliott

## V.

### The Shadows Lengthen

LOUISA awakened in the morning after a long night full of ghastly dreams. She lay there listening to the sounds of breakfast preparation and the work of her mother that drifted up from the kitchen. Ordinarily she would have hurried down to assist, but she knew it would not be expected on this day of leave-taking. She felt suddenly that she was growing old. She mustn't let herself feel this way. She must think this out—she must face it.

Who was this Elaine? Had Dan met some beautiful girl on one of those many business trips he had taken for his father? Had they been engaged to be married and had she died or deserted him leaving him so inarticulate with grief he could not even talk of her? She remembered Dan's hesitancy and lack of ardor on that night he had first spoken to her of marriage.

She choked back a sob and whispered fiercely: "If there had been someone else—if you couldn't really love me with *all* your heart you should have told me! It wasn't honest, it wasn't square, not to!"

She sat up suddenly, eyes wide with cold terror. "Oh, no! no, no!" If Dan had not been honest he hadn't meant to do wrong. He had not intended to hurt her. Perhaps he had seen that she loved him, and, knowing he could never love anyone like he had loved Elaine, he had thought—oh, she must believe in him—she *must* trust him! She must push the idea of his being dishonest into the background of her mind and never think of it again. She loved him so! She must believe in him—trust him.

HER MOTHER met her at the foot of the stairs. "I've been worrying about you a little, Louisa. Did you and Dan quarrel last night? He seemed so funny, his going off home that way—"

"Oh, no," answered the girl, with a bright laugh, "there was no quarrel. We just decided each of us would spend this last night in our own home."

"I must say I'm relieved. Louisa, I want you to stay close beside Dan. He loves you and will protect you against—well I don't know what it is I'm afraid of exactly, but I don't like that Mr. Hunt at all. I told Mr. Eldon that yesterday and he said: 'My son loves your daughter, Mrs. Miller. He will take care of her, don't you worry.' And I know, too, that Dan does love you." She smiled. "It doesn't take any great insight to notice that. But I'm just afraid—you will forgive me for being frank with you,

Louisa, but you are sometimes just a little silly and shallow about some things. I'm afraid you'll let some little thing come up to separate you from Dan, and then you'll fall a victim to that awful man's cunning. I just feel—"

"Now mother. Mr. Hunt really isn't so bad. He shocks people because he admits frankly that he doesn't believe in God and the Bible. Why even Yvonne told me he'd never harm anyone physically—"

"Nevertheless," her mother continued emphatically, "I am afraid for you. That poor girl that was buried yesterday was a victim of his, I'm sure of it." She flipped the smoking pancakes on the griddle to brown on the other side, called the twins to go and finish their work, poured a little water on the frying meat which sent forth a great hiss of steam, and turned again to Louisa.

"Promise me, whatever happens, you'll stay with Dan."

Turning carefully to the window, as if to gaze absently on the garden of flowers outside, Louisa finally managed to say, in a steady voice:

"Suppose, mother, something happened that I found he didn't love me? He certainly doesn't act like it sometimes. Sometimes of late I've been wondering. It seems—seems like I've been the one to do most of the loving. Dan is so—"

Her mother laughed. "I suppose you have been comparing him with that silly Robert Garfield that's been trailing you around for so long. You shouldn't do that. Dan is a different type. He simply couldn't be so gushy and silly as that. And I must say I'm glad of it. He doesn't talk much, Dan doesn't but I know from the way he looks at you that he worships you. And just because he doesn't keep doing and saying little silly sentimental things is no sign he won't be always helping you when you need help most. Your father was like Dan—" She whisked a plate of pancakes to the table, wiped a few crumbs swiftly into her hand from the tablecloth and began dropping more pancake batter by spoonfuls on the smoking griddle.

"Then—your father died and I was alone. I felt I could never forget him—that I could never be happy again. But time has a funny way of doing things to your mind, and sometime later I met Harold. He had lost his wife and baby and we were sorry for each other, at first, but a little later we knew it was not altogether sorrow that so often drew us into each other's society. We were married and he was as good and kind in a stalwart silent way as your father had

been. He died, you remember, just as you were finishing the sixth grade. Then I brought all the children here to your grandfather's, and here I have learned one of the most important lessons of life. That is what worries me so about this trip of yours, Louisa—you are expected to be idle, you said. And idleness is bad for anyone. I know you can find happiness only in work well done—that is the great lesson I've learned. Everything else is imperfect, unsatisfactory, in this world. At least it becomes so sooner or later. And that is all the more reason I want you to stick to Dan. I know his type—and he's a man who'll not leave you to endure things alone. Promise me, Louisa, that no silly whim of yours will make you part from him—promise me!"

Louisa stared at her mother. She had never seen her like this. She felt that strange feeling of fear she had sensed when her mother had stopped working and sat by her grandfather's bed. It wasn't like her mother to talk so much.

"I promise," she faltered, then smiled. "Small danger of my ever leaving him. I think too much of him. There can never be anyone else take his place in my life." Should she tell her mother about that black box, ask her opinion and advice? Her mother was so sensible about things. In all her life she had never known her mother to invite her confidence before this.

But at this moment the younger children trooped noisily in for breakfast and their conversation was cut off. Perhaps it was just as well. Since it was quite sure that there had been some other girl in Dan's life, wouldn't it be better not to know all the details? Wouldn't it be worse to know exactly how things stood, perhaps, than to simply imagine things that might not be true at all? Perhaps her fears were all groundless; perhaps the box was simply a weird joke—but no—Dan wouldn't do anything like that—oh, well—she would put it out of her mind. There was an interesting trip ahead of them, and whatever was in Dan's past life should not cast too large a cloud upon the present. She knew he had never done anything dishonorable, anyway, and found comfort in that thought. Elaine! Who cared who she was, or what she looked like? She felt her old sense of power come back to her. She could win Dan's love, if she didn't have it already. She had some power and influence over him—she would exert herself to be pleasant.

SHE MANAGED to eat a hearty breakfast in spite of her half-sad state of mind, for she had had no supper the night

before. The train they were to board was due at eleven, and a number of their classmates were planning to meet at the station to say good-bye and wish them luck. Yvonne's death had advertised their venture widely and there would doubtless be a large crowd of other people from nearby towns. Louisa found herself aflutter as she thought of all the half-envious glances she anticipated. Most of the town young people had gained their ideas of the expedition from Robert, and they felt sure that these fellow classmates would return famous and wealthy.

It was as she had foreseen. The crowd was so dense she had difficulty in seeing her best girl friend, Helen Martin, among them. Newspaper reporters were there also with cameras. They had their pictures taken several times; friends gave them flowers; the recently graduated senior class shouted one of its yells of triumph. The college boys presented Dan and Louisa and Robert pennants with the words: "*You can,*" in gold letters against a blue background. The train steamed in and they were in the midst of hurried good-byes.

"We're never going to forget one another," Helen said to Mr. Laird. "We were talking last night, some of the other class members and I, and we're going to be different from other classes that have graduated from old Monroe. We are going to do big things in the world; we are going to remember the old school and each other forever and forever."

"Forever is a long, long time, my children," the old superintendent said, sadly. "But I'm glad you feel as you do."

Louisa felt greatly irritated at the old man. He seemed to feel their leave taking was something sorrowful, and even shameful—or did she imagine that? No, for hadn't he said: "I wish you were going for a nobler purpose?"

Almost before they knew it they were on the train and the last farewell waving hand was hidden from sight as they sped around the hill.

Mr. Hunt sat beside Robert, facing Louisa and Dan. He rubbed his hands together and smiled.

"Well, we're on our way at last, and I'm sure I want you all to be jolly and have a happy time. Our ship is not due until the end of the month and we'll stop at Denver and Salt Lake City and other interesting places, and see all there is to be seen. We'll see Pike's Peak; and in Utah, the Mormon buildings and perhaps attend the Mormon church. I guess you're a Mormon, aren't you, Dan?"

Dan leaned forward eagerly. He was always ready to explain things about the church.

"No, we're not the same," he said, "Our church has a similar name and we are often confused—"

"I talked with a Mormon once in Chicago," Mr. Hunt did not appear to listen to Dan at all, "He was a very interesting man, and he explained how they believed

in polygamy, when he found I was not prejudiced against it. In some respects their church is more near the truth than any other—I mean I could come nearer accepting it. You see, most primitive races are polygamous and it is probably the natural way—"

"If you are going to prove things by primitive peoples"; broke in Dan, animatedly, "You have to take in consideration the fact that in some wild tribes the women have more than one husband. Do you think that is natural, too?"

MR. HUNT made an impatient gesture with his hand, and ignored Dan's statement. "This Mormon showed me the *Book of Mormon*, but of course I would never read a church book. All folly. But he told me it taught polygamy, and I am very anxious to arrive at Salt Lake City and visit some of their buildings and see one of their meetings. I'd like to look at some of the Mormon women and see whether they seem happy or not. You know, this man told me he had been sealed for eternity to one woman, who had died during their engagement, and now was happily married to another. His wife believes, too, that in the next world they'll all be together. She is quite happy about it, he said. It is all a matter of education, you see. Of course, it is all foolishness about marriage for eternity, because there is no afterlife, but it is interesting to see how natural ways of living will sometimes come to the surface, even in a modern world. If they'd just leave out the mummerly of the marriage ceremony they'd be still nearer the truth."

"But we believe, in our church, that a belief like that of polygamy is ungodly, carnal, and totally a wrong thing. You see, our church believes—"

An interruption to Dan's heated speech came when Mr. Hunt shook his fist angrily in his face.

"We'll have no long drawn out discussions on religion," he cried, "Oh, of course," he added, lamely, "I'll admit I started it, but I only spoke of something which interested us because of the nature of our project. You will kindly not discuss church. We do not want to introduce any superstitious ideas."

Louisa watched Dan. He had been excited, wrought up to a high pitch trying to defend the Latter Day Saint Church, but he was in complete control of himself. He had signed a contract to obey Mr. Hunt; and he had the strength of will to do it, even in the present difficult situation. A great strength seemed to emanate from Dan and envelop her. She was thankful for Dan.

"Now, you children will have to forgive my little outbursts. I am full of my subject, you see. Now—there is one thing more I wish to find out, that I need to jot down in my little book. You see, I know what is in all of Robert's trunks and suitcases, also I know what is in your large trunk. I didn't get around to see your steamer trunk last night. Lou-

isa, I'd appreciate it if you'd give me a list, as nearly as you can remember, of the things you packed in that."

A COLD SHIVER passed over Louisa. She'd have to tell him about that box of Dan's. Because if she didn't "remember" it, Dan would. He was so very truthful. Numbly she tried to recollect all the articles of clothing and books she had put in.

"Is that all?" asked Mr. Hunt, seeming to be absorbed in his little book and the list of things he was writing down.

"No, there are some of Dan's church books."

Mr. Hunt looked up quickly. "Church books? Why are you taking them along? Didn't you know—"

"Because I read them daily. I've been in the habit of it since I can remember almost."

"You'll have to stop—throw them away—"

"I can't do that," Dan answered doggedly. "You said anything that went against my conscience, I wouldn't have to do. And those books—"

"Oh, all right," conceded Mr. Hunt, unpleasantly, "Anything else you remember, Louisa?"

"There was a black box that belongs to Dan."

"A black box." Mr. Hunt looked at her curiously. "What's in it?"

"Oh, I don't know. He didn't tell me. I suppose just a few little keepsakes." Louisa spoke lightly, but her lips felt cold and stiff.

Mr. Hunt sought another empty seat wrote for a long time in his little book.

It seemed to Louisa that they would never arrive at San Francisco; and after they had boarded the steamship it seemed that their voyage was interminable. Mr. Hunt seemed to be able to keep her constantly reminded of that mysterious box. He never mentioned it again, but he talked of his own first love in a tender cooing tone, about the memories he would cherish forever of her dear face and form, and of how her spirit would seem to come to him sometimes with soft ghostlike hands. One was forced to conclude that if she had lived and they could have married, the old man's life would have been a great well of everlasting happiness. He knew and quoted a number of poems, also, about first love and the effects it leaves indelibly upon one's nature. Once, when they were nearing Papeete harbor, he watched Dan and Louisa intently, sadly, wistfully, and said:

"You know, when I see you two seemingly so happy together, it almost makes me envious, for I know that such an experience comes to a person but once in a lifetime. It reminds me of that poem: 'There's nothing half so sweet in life as love's young dream.' You remember it I expect? It is quite commonly known."

Dan left them abruptly and said he would get the suitcases ready to take

(Continued on page 972.)

# San Francisco Strike Justified?

By C. J. Long



C. J. LONG

In San Francisco last week more than 80,000 union workers went on strike. What for? "In sympathy" with about 20,000 longshoremen and teamsters who wanted union recognition and "better working conditions."

More than a million persons had to go without food or go with very scanty supplies. Fresh meat was practically forbidden for a time.

Peaceful citizens having nothing to do with unions and their troubles had to walk to work, if they were allowed to work. Restaurants, hotels, business houses were forced to close. Neutrals, innocents were thrown out of work, sending a new horde to relief agencies. A great modern city was turned into a crude, medieval battleground for the sake of a small group.

Was all this justified? Of the 1,300,000 people in the area affected, only 20,000 were directly concerned with a total of 80,000 or more taking part. Yet all of the million and more residents were made to suffer—and they had nothing to do with working conditions or union troubles in recognition. Is it right, is anybody justified to make innocent men, women and children suffer for the supposed or actual benefit of a few of the people? Isn't it the height of selfishness to seek greater benefits for oneself or one group at the expense and suffering of a large group of persons who have nothing to do with the difficulties it is sought to remove?

Possibly the first twenty thousand men had reason to strike. Under our present laws these workers are entitled to collective bargaining rights—which usually means membership in and cooperation with unions. If the employers failed to observe these rights, and the workers whole-heartedly tried to reach an agreement with their companies but without avail, the strike remains the only weapon the workers can use.

But what about the 60,000 others? What business of theirs was it to strike, when they had no concern about the longshoremen's strike—other than to show their power? No report appeared that these "sympathy" strikers made any effort whatever to bring about a peaceful settlement of the dispute before they used force. Wouldn't it have been

more thoughtful, more gentlemanly, more Christlike first to have tried to force peaceful arbitration of the issue?

Even if the strike were justified, the strikers had no right, according to Christ's way of life, to make unconcerned, innocent men, women and children suffer. That is not applying the presumably desirable Christian principle of proper regard for one's brother.

Where, indeed, is Christ in all this trouble? Probably the employers claim His principles support them, while the workers just as vehemently protest that He favors them. It is doubtful if He favored either side in such a situation, and He certainly would not have advocated the display of utter selfishness and disregard for others shown by these strikers, especially those "in sympathy."

As for gains of the strike, it is too soon to say definitely what was gained, if anything. We know certainly that there was much unnecessary suffering and inconveniencing, and that there was a great loss of time, effort, and money. We know too that the union leaders and workers certainly did not gain anything in the way of Christian respect or prestige through their action, though they did salvage some respect for themselves by returning to work and accepting the pleas for arbitration when they did.

While the strike was on, Paris and London newspapers were quoted as telephoning San Francisco officials to know if a revolution or civil war had started. How is that for an interpretation of the way a great, intelligent, civilized people of a nation conduct themselves? We as a nation claim to desire peace, and to be leading the way toward peace; but how can we talk peace, or the brotherhood of man—better, brotherly love—with such an example of brotherly kindness, if you can call it that, as the strike affair in San Francisco?

To one in San Francisco, especially to one involved in the strike, last week's troubles may appear in quite a different light; but to those of us farther inland this strike, especially by the 60,000 "sympathizers," does not appear justified, or to be in anyway the Christian, Christlike way to settle an argument or a demand or request. These disputants, both employers and workers, need a touch of the Christian love we are supposed to teach; and we, as members of God's church, ought to be able to show them how this love works. Are we justified in claiming we do?

## Mark H. Forscutt, Music Lover and Hymn Tune Writer

Incidents Told by His Daughter  
Mrs. Ruby C. Faunce

Throughout my father's ministry in the church the young people were very near and dear to him, and his greatest pleasure was to work with them.

In 1892, he had gathered around him quite a large circle of young people at Saint Joseph. Some of these were David Krahl, Russell Archibald, John and Grace Gardner, Belle and Maggie Burlington, Ida Pierson, and a number of others. To these he taught music, the appreciation of literature and many things not so generally taught then as they are now.

I can remember how we always joyed at home when a letter came from father in the mission field. Sometimes he would write entirely in poetry. Often he would start in the ordinary way, writing prose, and finish in verse. His descriptions of places and things which he saw were beautiful and sometimes wonderful because of his clear delineations.

In the year 1885 or 1886, Father was holding meetings at Pittsburgh, Pennsylvania. It was when he was alone in his room one night about ten o'clock, that he heard beautiful music. His room opened into the hall which led past the room where an hour before he had conducted a preaching service. And as he listened he thought sure the lady of the house was playing on the piano in the church room.

The music continuing, plainly, clearly, a few moments, father decided to go to the room and see who was playing. On his way he met the sister at whose house he was staying and who offered shelter for the meetings.

"I thought that was you playing, Brother Forscutt," she gasped.

"And I thought it was you."

Realizing that heavenly influences were about them, they entered the room, and father played the melody from memory, the sister verifying that this was what she had heard. This tune father named "*Norman*," and to it we sing in our *Hymnal* the words, "*Blest Be Thou, O God of Israel*."

Father was at home when another well known hymn tune came to him, the tune he named "*Blair*." One morning mother said to him at breakfast: "Father what was the tune you played in your sleep last night?" while asleep the night before father had risen from his bed and written and played the lovely hymn.

I remember hearing father tell many times of the divine manifestations given him at the time of his mother's death. Just after conference while he was yet at home, he and mother had retired. Mother was asleep, but father lay reading when a heavenly experience was given him.

The door opened and his mother and mother's mother entered. They walked arm in arm and upon reaching the foot of the bed smiled. Then his mother raised her hand as if in blessing. Again the visitors smiled and then left the room. Immediately father arose and wrote down the time of this happening. Mother awakened, and father said to her: "My mother is dead."



MARK H. FORSCUTT

Several days later a letter came from his sister announcing the time of grandmother's passing. It was at the hour that she appeared to father. She was ninety-six year old June 12, 1892.

### The Influence of an Ideal

(Notes on a sermon preached by Apostle Paul M. Hanson at the Stone Church, Independence, Missouri.)

Scripture lesson, Genesis 17: 1-8 (King James Version). Text: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

For centuries it has been the ideal of the Jews to return to the land of their fathers, and today they are gathering back to Canaan. It has been my good fortune to visit Palestine two times. The first visit was in 1906, when I found the Turks in complete control. My second visit was after the close of the World War. Within a few years, what a change! The Jews were returning home, establishing themselves and their crafts, and building up their Zion. The Jewish ideal works.

At the Century of Progress in Chicago last year was a gigantic pageant, attended by one hundred and fifty thousand people. This immense throng heard the story, now tragic, now triumphant, of the nation's march down forty centuries to the new Palestine of today.

They heard the tale of days when Israel was a great power, and when Israel walked desolate and despised among nations. There was presented in panoramic review Israel's bondage in Egypt, their exodus, giving of the law at Sinai, occupation of Canaan, their shames of idolatry, the release of the voices of long-gone prophets, their triumph in temple building, the overwhelming catastrophe of its destruction and the bitterness of their defeat and desolation at the hands of the legions of Rome, the woes of long years of exile, and their liberation expressed in the new Palestine of today.

As a church we have our zionic ideal. How does it work? Our church was organized in 1830, and soon after, the land of Missouri was designated as the place where God's people would gather in latter days. It was to be called Zion, and there the kingdom of God would be among men. Toward this goal—this ideal—the church has worked for more than a hundred years. With the fulness of the gospel restored and in the custody of the church, its members looked forward to the building of Zion. The gathering began. Persecutions were many. The members of the church were driven out of Missouri, but in their hearts they retained the great asset of a belief in Zion, a place of the pure in heart. Like the Jews in their captivity centuries ago, Latter Day Saints whispered into the ears of their children the great things vouchsafed to them in the promises of the Lord. The ideal has lived and is working in the hearts of a rising generation.

And now we live in days foretold in the Holy Scriptures, an age when there are wars and rumors of wars and when men's hearts are failing them for fear for the things coming on the earth. It is not more talent or more gifts we need so much as it is the inspiration of our great Ideal. What a great thing is an ideal! We move toward the thing we hold in mind. Therein lies the advantage to the person who believes in Christ and Zion. As we sincerely hold in mind our ideal we find our ideal working out as literally and completely as has the pledge God gave to Abraham.

Emerson says, "As soon as another person enters our presence we begin to act." And don't we? You're at home. The bell rings. Immediately you look in the mirror. You powder your nose. You straighten your tie!

Are we concerned as much with what we are as we are with what we appear to others to be? Are we more anxious that our character be unsullied, than that our reputation be clear?

Jesus warns against make-believe, and we need this warning even as they to whom he spoke, though our acting may take a different form. Read what Jesus has to say, Matthew 23: 1-39.—*Young People's Leader*.

# The Lord Helps His Servants to Present the Truth

By P. T. Anderson

May 30, 1905, wife and I and our two children left this country for our first Scandinavian mission. Taken right from the plow and sent over there, it was very hard for me, because I had had but little schooling in my time, and none at all in this country. I had never preached a sermon before I was sent over, although I had tried to talk a few times. I was ordained an elder in February, and sent over in April.

We settled in my home town, Hundslund, among my own people, but they did not receive me kindly. I met much opposition from them, as well as from others. We rented a house right across the street from the preacher, and I guess he did not like that very well. A month later, Apostle Peter Anderson and J. J. Christiansen came over, and we began holding open-air meetings in my home town, and other surrounding towns.

Brother Christiansen went to his home town, Moeu, and preached there, while Apostle Anderson preached at Hundslund. I did all of the advertising for the meetings, talked to the people, and invited them to come out. I knew nearly everybody in the whole country, and most of them treated me with respect. We had many out for our first meeting, but my preacher neighbor did not like it, and gave us several threats, both from the pulpit and in private. Some people heeded his warning and stayed at home, but I can say for the preacher that he acted in most cases like a gentleman. He followed our services up, and each evening as Brother Anderson was finished, he was allowed to say what he wanted. However, Brother Anderson was too much for him, and one night he told the crowd it was no use for him to follow us up, because he could not convince us anyway.

As Brother Anderson had to visit other parts of the mission, I was soon left alone, and I had to do the preaching. I studied hard. Acting on Brother Anderson's advice, I advertised my subjects. I worked my sermons out the best I could, and the Lord blessed me wonderfully and helped me when I presented them. I rented the Temperance Hall during the winter every Sunday night, and held meetings in private homes and other places during the week. Handbills were printed with my subjects, and each evening my crowds grew. After Brother Anderson's departure, the old preacher came again, but I never let him get the best of me. I studied hard, prayed much, and the Lord helped me.

One Sunday night I had advertised that I would talk on the "*Second Coming of Christ, and His Thousand Years Reign on Earth.*" I knew it was not the belief of the Lutheran Church, as their second article of faith in the Lutheran Cate-

chism read like this: "I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried. He descended into *Hell*; the third day he rose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

I knew this would draw a large crowd, and I worked hard all week. I wanted to do my very best, and I trusted in the Lord. On Friday night of that week, a voice spoke to me and woke me up, saying, "Arise, put a mark in your *Book of Mormon*, on page 86, you will need that Sunday night." The first time the voice spoke, I did not understand what it was. I thought I had been dreaming. I knew it was not my wife speaking to me for she was asleep. As I lay there thinking, the voice spoke again the same words, but added this, "Take your *Book of Mormon* with you Sunday night. You will need it." I got up, lit the lamp, got my *Book of Mormon*, found the page, and on the top lines I found these words: "Adam fell that man might be; and man are, that they may have joy." I could not understand why I should have need of that, as I did not intend to bring in anything along that line, but I knew the warning was from God, and I heeded and I heeded it.

Sunday night when I arrived at the hall I found it filled and people still coming. When I started my meeting every seat was taken, and as yet, the preacher was not present. However, the way my pulpit was situated, everybody had to pass me when they passed to their seats, and when the preacher came in, and passed me, I saw that he carried a book or paper in his hand. It was evident that he did not want me to see what he carried. I knew I was in for trouble, but a voice said to me, "Don't fear."

I was wonderfully blessed and held my congregation for an hour and thirty minutes. When I finished, I said that if anyone objected to anything I said, I would be glad to listen to them. The preacher got up and started to talk. I asked him to come to the stand, but he would not do so. He started out something like this: "I have no objections to offer as to what has been said here tonight. I am sure we all know Mr. Anderson to be an honest and good man, but I am here tonight to warn you against his religion. Friends, he believes in the *Book of Mormon*, and in it it says, 'Man is here on earth that he might have pleasure.' Is that not ridiculous? That is what the *Book of Mormon* teaches. It also teaches that it is solemn mockery

to baptize little children. That is what I want to warn you against, my people." He said many other things, but the above was his main point.

I got up to give a reply. First, I thanked him for the compliment as to my character, and then went on to say: "Do you know, Mr. Preacher, it is my religion that has made me just what I am, the religion you are warning the people against now? I should like to ask you a question before I answer you. Did you not read your statement from the *Book of Mormon*, as a man being here just for pleasure?" He did not want to answer, but I put the question to him again, and he answered that it was not from the *Book of Mormon*, but a book written against the Mormons. "I thought so. Now, Mr. Preacher, will you come up here in the presence of this intelligent congregation, and read a statement from my *Book of Mormon*?" In reply to the negative answer from the preacher, I continued: "I shall read it for you, then, and prove to this intelligent congregation, that you misrepresent that book either by will or by ignorance. 'Adam fell that man might be; and man is that they may have joy.'" I asked him if he could translate from English to Danish, and he answered that he could. "Well then, you ought to know that joy can never be translated to mean pleasure. Joy is one thing, pleasure is another." He wanted to leave, but I told him that I was not through, and for him to keep his seat. I then continued. "Now, as to baptizing little children. I am going to read in your hearing just what that 'terrible' *Book of Mormon* has to say about it, and I will let the congregation be the judge. On page 769, I read: 'Behold, I come unto the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism.' Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little

children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism."

You could have heard a pin drop, and I turned to the preacher and said: "Will you, in the face of what I have read to you out of the *Book of Mormon*, tell this intelligent congregation what becomes of the children that die without baptism?" He got up and took his hat and went out. I do not remember ever seeing him again in my meetings.

Many people came to me at the close and told me that it was the best sermon they had ever heard. I told them that the preacher could not and would not expose himself. If he had said, As the Lutherans believe, that they could not be saved, without baptism, I would have referred him to Mark 10: 13-16, and if he had said they would be saved without baptism, why baptize them then? Jesus took the little children up in his arms and blessed them.

I made many friends that night for this great latter-day work. I give God the glory. He gave me warning when the enemy was near.

BAUTRY, NORTH DAKOTA.

## ZIONIC MISSIONARY WORK

(Continued from page 963.)

until we have spread ourselves all over the earth and have almost become lost in the shuffle.

The point of strategy in the activities of this church is not on some distant island but at the point of which the Lord said, "The New Jerusalem shall be built up beginning at this place." If this be true it is high time that we began to concentrate on the distinctive task the Almighty has allotted us. It is for us to begin at the center and work out. The church in prior years has performed the part required of her in that she has gathered together the nucleus, imperfect though it may be, for us to work with and from.

I, therefore, suggest that we begin such operations as a church as will convert the "Gentile" in Zion to the facts of this gospel and invite him to be one with us in the realization of that ideal society which will show the world the way out of its present distressing situation. To this end we should concentrate

the major portion of the missionary force of the church in and about Zion with the hope that we might win thousands in this region to the gospel of the Son of God.

It has long been agreed that this church has a distinctive mission among the children of earth. That being conceded it follows as a logical sequence that we must approach our task in a distinctive manner. To approach a task that is fundamentally different through the avenue of old conventionalities is to spell failure on the very face of the attempt.

## THE NOMADS

(Continued from page 968.)

ashore. He had a peculiar look on his face. Louisa felt that she must follow him. She did so, without answering Mr. Hunt. Was Dan down there in their cabin, weeping over something in that mysterious box That Elaine's picture, or one of her old letters?

Dan was doing anything but that. He was jamming something into a suitcase with rather more vigor than was required.

Louisa sat down weakly and looked at him dazedly.

"You're not well, dear," he said kindly. "I've seen it for some time. You're nervous, jump at every unusual thing. I think it's that man up there. He makes me want to fly back home, myself. I wish we'd never come. I wish—"

"I almost wish it myself. But I guess we'll have to make the best of it now."

Dan went on grimly. "Of all the maudlin, sentimental things he can't think of! I thought Robert was bad enough, but he can't hold a candle to this crazy professor we've got here. I just had to get away when he tried to quote that last poem—"

Louisa laughed hysterically, then burst into tears. Dan's arms were around her; he was trying to comfort her.

"We'll be on land soon—and he can't stick so close to us—things will be better—"

"Yes—but—leave me alone now, Dan, please. I—I want to pull myself together—to—" she pushed him away almost impatiently.

He clung to her hand. "Dear, sometimes it seems there is a feeling of coldness growing between us. We must not let that happen—we must not—"

"No—no! It's just nerves, Dan. Really." With a troubled glance he turned and left her. He couldn't know that it wasn't his young wife's hands that had pushed him away; but that a phantom had come between them; a shimmering dream of loveliness with hair as golden as the gilt letters on the black box. If she had been flesh and blood, Louisa's sense of power might have remained with her. But how could she win her husband from a wraith?

(To be continued.)

## The Jews' Creed

In the Eleventh Century, Moses Maimonides compiled a summary of the religious views of the Jews, and it has since then been the confession of the orthodox Hebrews. Maimonides holds a most exalted position among the Jews. In the thirteenth century they said: "From Moses (the Lawgiver) to Moses (Mendelssohn) there is none like Moses (Maimonides)."

This is the Jews' creed, as given in the *Danskeren*, Copenhagen:—

"I believe, with a true and perfect faith, that God is the Creator, Governor, and Maker of all things; and that he hath wrought all things, worketh now, and will work forever.

"I believe, with perfect faith, that the Creator is one, and that such a unity as is in him can be found in no other, and that he alone hath been our God, is, and forever shall be.

"I believe, with perfect faith, that the Creator is not corporeal, nor to be comprehended with any bodily faculties, and that there is no bodily essence that can be likened unto him.

"I believe, with a perfect faith, the Creator to be the first and the Last; that nothing was before him and that nothing which now is shall last forever.

"I believe, with a perfect faith, that the Creator alone—whose name be blessed—is to be worshiped, and none else beside him.

"I believe, with a perfect faith, that the words of the prophets are true.

"I believe, with a perfect faith, that the prophecies of Moses, our Master—may he rest in peace—are true; and that he was the father and chief of all wise men that lived before him or ever shall live.

"I believe, with a perfect faith, that all the Law which we now possess was delivered by God himself to Moses, our Master.

"I believe, with a perfect faith, that that Law will never be changed nor substituted by another from God.

"I believe, with a perfect faith, that God understandeth all the works and thoughts of men, as it is written in the prophets. He fashioned our hearts and understandeth our works.

"I believe, with a perfect faith, that God will recompense all that do good and keep his commandments, and that he will punish those that transgress them.

"I believe, with a perfect faith, that the Messiah is to come. Though he retard his coming, I will wait till he come.

"I believe, with perfect faith, that the dead shall be restored to life when it shall seem good for the Creator, our God, to do so."—Translated for the *Literary Digest*.

In marriage, choose your partner, not for the moment, but for life.—Andre Maurois.

## Church Physician's Health Letter

## MUMPS

By A. W. Teel, M. D.

Church Physician



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

**P**AROTITIS or what is commonly known by the laity as "mumps" is usually classed as a children's disease but quite often adults become infected. It is a great source of worry in asylums, hospitals, boarding schools, academies and children's homes. As its name implies it is an inflammation of the parotid gland but other glands may be infected at the same time. It is one of the salivary glands situated in front of

and below the ear. This gland is one of the principal salivary glands which is very important as an aid to digestion and may become inflamed from other causes. I have known quite a number of cases to become abscessed or lapse into a state of chronic inflammation but when it becomes inflamed from that strange mump germ that has never been isolated, then it is "mumps." Other inflammatory diseases described, may in the beginning be mistaken for that disease. It is highly contagious and frequently spreads from one child to another in quick succession and is thought to be appropriately classed with the "spray borne diseases" and these discharges are expelled from the nose and mouth of the sufferer. The word "sufferer" is a proper term as the patient presents the appearance of being extremely ill.

This high state of inflammation produces a greatly swollen face and neck on the affected side, causing a great inconvenience and pain in the act of swallowing. Even in talking or chewing it is decidedly uncomfortable. The hearing is often very greatly impaired but this is not usually a dangerous symptom, for as soon as the height of the inflammation has subsided the hearing returns to normal. It is of much more serious nature in adults and adolescents. When a child becomes infected, as a rule, it is best to call your family physician and get advice as to its care, etc. All cases should be isolated and the attendants should be careful that they do not become infected from the mouth of the patient when he is coughing, talking, sneezing or spitting.

All patients should be kept in bed and a light and nutritious diet should be instituted. Antiseptic mouth washes should be used frequently. A complete and rapid recovery usually follows if careful nursing and hygienic measures are obeyed yet its seriousness must not be forgotten, especially in adults, as the sex glands may become involved resulting in sterility. Physicians who make a specialty of the ear often trace severe cases of impaired hearing to the improper treatment of "mumps." Likewise, nervous conditions and kidney involvements are frequently traceable to this disease.

Serious complications in young girls are a somewhat frequent occurrence especially when it attacks the breast. Careful isolation from the rest of the family is imperatively necessary and rest in bed at least two or three days after the fever has subsided and the swelling of the gland has disappeared.

## "In the Beginning God"

People who deny the existence of the Eternal God at the very beginning of things have a difficult time explaining how life ever got started, and how this complicated universe ever was planned and projected. A few days ago I heard of a smart college boy who laughed at his astronomy professor for still believing in God. One day this student found in the laboratory a mechanical model of the solar system that ran by electric motor, reproducing the relative motions of all the planets and their satellites. The boy was much interested and asked, "Why, who made this?" "Oh, nobody," casually replied the teacher. "It just happened; made itself, I guess." "Do you mean to tell me—" then he caught the twinkle in the professor's eye! The teacher laughed. The student blushed in some confusion, and finally said, "Guess you're right Doc. This universe is too complicated not to have some great Mind back of it, isn't it?"—George Walter Fiske in *Studies in Spiritual Energy*; Fleming H. Revell Company.

It is not enough for us to say, "Business is business," in justification of everything we do, but it is required of us if we shall be the children of light, to manifest that light in the dealings we have with our neighbors.—*Detroit's Beacon Light*.

## The Readers Say---

### If Only We Do Our Part

If only we will live for the Lord, he will bless us with everything there is in life for us to enjoy. We are living in a time when it is necessary for us to decide whom we shall serve; we must live for the Lord, or be dropped out into the world. Let us all get busy and apply ourselves with all our powers to move every good thing Zionward.

I feel like working harder each day of my life to put things forward, and with His help I know that I can accomplish that which is pleasing to my Master.

I have had many experiences which help me to hold on to the Lord's work. At one time I was almost ready to give up and never try to work any more, but in the midst of my trial the Lord plainly showed me that I was endeavoring to do that which is right. I felt ashamed of the thoughts I had entertained.

If only we could be as good to our Master as he is to us, Zion would be redeemed. We have been blessed many times and in sickness we have been healed.

About a month ago my daughter, Dorothy, was very ill with tonsillitis, so ill that she could hardly breathe. Her throat was almost closed and was swollen so badly that she could scarcely swallow. She grew very weak, and was scarcely conscious part of the time. After coming out of a hard chill, she said, "Mother, go and get Brother Emmitt McCall to administer to me, and I will get well." Just as soon as Brother Emmitt administered, she began to get better. That was at eight in the morning and at noon she was able to walk about the house; by night she could go anywhere she wanted to.

I think sometimes we do not know how to be thankful enough for the blessings we receive. The Lord is always ready to do his part and more. Will the Saints pray that I may be faithful all my life.

BREWTON, ALABAMA. Route 3.

HATTIE JERNIGAN.

### Thankful for Wonderful Blessings

I love to tell of the wonderful blessings God has given me.

A few Sundays ago I attended church at Oklahoma City. They have a fine branch of Saints there who seem to be active and spiritual. May God bless them.

I have been considering various reasons for joining the church. Did we come into the church of our own free will to serve God, or did some trouble or fright bring us in? For one I can say that I voluntarily entered. My parents taught me the gospel when I was a little child. When I grew old enough to be baptized, I came into the church without anyone persuading me to join. That, I believe, is why I am still with the truth—it was not fear that induced me to spend my life for the Lord. I want to spend the rest of my life in this glorious gospel.

When I think of the way in which my father and mother taught me the glorious truth, I often wonder if you Saints, you mothers and fathers, are teaching your children the gospel. Can your children trust you? Do they want to follow in our footsteps? Put yourselves honestly to the test. Do your children have real reason to trust you? Are you truthful always? Is your home free from hypocrisy and sham? If they do not want to follow in your footsteps, Saints, there is something wrong.

The people in this part of the world need to have the old Jerusalem gospel preached to them. God has blessed us; he has not forgotten us during the time of want and distress.

I visited a good sister at Poteau, Oklahoma, not long ago, and believe that if the church had many like her, it would be greatly blessed.

I feel that I can never thank God for the many blessings he has given me. My testimony is that he is merciful and loving and that he will not forsake us if we remember him. I know that he will reveal himself now as he always did. When we do not feel him near, it is ourselves who are to blame. We do not pray and study his laws; we forget him and his goodness; we lose ourselves in selfishness. Let us come back to him, believe his word, obey his commandments, and serve him faithfully.

LULA JACKSON.

MEEKER, OKLAHOMA, Route 2.

### Trial Brings Understanding of God and His Ways

We have recently passed through a trying time. Our little girl has been ill, and it was necessary for her to undergo a serious operation. She was taken sick on Easter morning while we were at prayer meeting with a fever which the doctor pronounced pneumonia. Five weeks later (on the following sacrament Sunday) found us at the hospital where our child had been operated on the night before for pus in her side. Another sacrament Sunday has passed and we were able to attend the service, taking the girl with us. Though not completely recovered, she is steadily improving and is up and playing.

During her illness my husband received many spiritual assurances of her recovery, but it was not my privilege to be given these things. Those of you who have had sickness in your family and administrations know some of the anguish through which I passed as I saw the child grow gradually worse. Often I have wondered if my own weakness was one of the causes for her not being healed. It was in such a state of wonder and weakness that I with Sister Hazel Byrns started for the operating room. I had little hope.

Saints, this experience has caused me to ask myself: Am I careless as to the covenant I made at the water's edge? Have I really taken up my cross to follow Jesus gladly? During this trial I have learned that true happiness comes when we trust God for all, for God's ways are much higher and better than ours. We should rejoice when his will is done. Whatever he permits to happen, he does for our good. It took me many years to realize that truth, but now I rejoice that he has been so kind and forgiving to his children. His love is greater than I could comprehend. It is a wonderful thing to so live that we can be instruments for good in his hands, spending our lives in his cause.

My testimony to you is that if we do our part, I know God will do his part. Pray for me that I may have his Spirit to guide and protect me through the trials of life, that I may grow strong in his work.

NEW SALISBURY, INDIANA.

MRS. ROLAND PRATHER.

### Appreciates Herald Photographs

I want to thank you for the pictures of leaders and members of the church which you have been printing in the *Herald*. It is a pleasure, especially for those of us who are more or less isolated, to be able to look upon the faces of these men whom God has chosen to lead this great latter-day work, and to get a picture acquaintance of our fellow workers.

## The Readers Say---

I believe that the *Herald* readers would appreciate it if you would run the pictures of the missionaries of the church or the evangelists, or district presidents, or some of the other leaders. It strengthens me, and I believe that it helps others also to see the pictures of those who have given their all for the promulgation of the gospel. To me the articles in the *Herald* are greatly enhanced when the author's pictures accompany them.

BRECKENRIDGE, TEXAS.

WILSON RITCHIE.

### Now Is the Time to Demonstrate What We Believe

Although we have been isolated now for over three years, God has been very close and has blessed us in many ways.

I have been reading many articles of late by political leaders and leaders of other churches, and I notice with pleasure that they are searching more than ever before for a better economic system for the nations, and the churches are approaching the stewardship plan.

It seems to me that there never was a better time for us to demonstrate the true system of stewardships and the zionic form of government. With the world in such confusion and the signs pointing to more disturbances, it behooves the Saints to put into practice what they have been preaching for so many years.

I have great faith in the church and its ideals and am striving to do what little I can for the great cause intrusted to us. May God bless and prosper his people and lead us to Zion.

CLARION, IOWA.

D. T. TRUSTY.

### God Hears Our Prayers

We are living something near three hundred miles from Independence, and so far from the nearest Latter Day Saint branch that I don't know anything about it. To say it is lonely is putting it mildly, as I am not able these times to take the church papers. But I was surprised and delighted not long ago at receiving a copy of the *Herald*, the first I had seen for some time. May God's blessings rest upon the one who sent this.

I have lived in this community about fourteen years and though isolated, I have been wonderfully blessed. I have passed my seventy-fifth birthday and though I feel my age to a great extent, I am raising a big truck patch and a yardful of chickens, and I do my own housework; so I think I have something for which to be thankful. I have been blessed spiritually also.

We have been needing rain badly for three weeks, and I remembered the *Book of Mormon* admonition to pray over our crops and our stock. I did so, and have not had a sick chicken or lost one this year. My garden has continued to look fine in most ways, and of course I kept praying for rain, as did many others.

Yesterday we had a good shower but not as much as we needed; I kept praying for more, and in the night I woke up and the rain was falling hard and the wind blowing. Then I thought of the wheat that was almost ready to cut and wondered if I had selfishly asked amiss. I begged the Lord to forgive me if I had and to save the wheat which is so badly needed. Next morning I went to my son's home and asked him if his wheat had blown down. His reply was that the wheat was standing up all right, but that the cheat growing

around the edge of the field was lying flat. The field is on a high ridge.

The Lord still blesses us in different ways. We should always trust and love the one from whom all blessings flow.

I certainly enjoyed the poem of Amanda Freed. My *Herald* is spoken for as soon as I am through reading it.

MRS. SEDORIS CALLAHAN.

CHERRYVILLE, MISSOURI.

### Grateful for Blessing of Restored Health

I wish to express my thanks and best wishes to all those who remembered me in my recent illness. At the time of my request, about a month ago, I was not expected to live. The doctors had given up hope. I am now up doing my house work, laundry, and sewing.

I have received so many blessings, that I know this is the true church of God. I love God's work and his people, and I hope always to be able to make his work a success.

My prayers are for the Saints, and I wish you would pray for me, that I may be a light rather than a stumblingblock.

AVA, MISSOURI.

MRS. LORRAINE FULLER.

### Rejoices in the Gospel

Never in my life have I enjoyed reading as I do the *Saints' Herald*. I can hardly wait for its coming each week. I am new in the gospel, but no one enjoys God's blessings more than I.

I lived as a member of a popular denomination for thirty-five years, and was in darkness regarding the true gospel. At last I was called by my Savior who said he had a work for me to do, and I know that his wonderful teachings are true.

We drive fifteen miles to church twice every Sunday, morning and evening. I love to meet with the Saints. We are like one family, a devoted little group meeting at Modesto.

With a heart that's filled with brother love  
From God who reigns supreme above,  
I feel his power from day to day  
Since I have found this gospel way;  
I'd love to spread this glorious plan  
To every creature in the land.

TURLOCK, CALIFORNIA.

MERT WILLIAMS.

### Would Be a More Worthy Follower

It is four years since I have been privileged to attend church services. During this time the *Herald* has been my only contact with the church. It has always been a comfort and an inspiration.

I became a member of the Reorganized Church in 1920, at Seattle, Washington, during the time Elder J. M. Terry was pastor. I had become acquainted with the latter-day work two or three years previous to this and on a trip to the west coast had the opportunity of entering the waters of baptism.

I am thankful to God for the blessings that have been mine. I have four children whom I am endeavoring to rear in the fear of the Lord, I pray that I may have the faith, wisdom, and courage to guide them aright. Please pray for me that I may be faithful to this great cause and that I may become a more worthy follower in the footsteps of the Master.

DEVILS LAKE, NORTH DAKOTA.

MRS. RUTH PALMER.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Did the prophet Joseph Smith approve of secret oaths and societies?*

What may have been his views in his latest years are not so clearly expressed, but as late as the close of 1839 or early in 1840 he wrote an epistle from Liberty prison in which he expressed himself decidedly otherwise. This epistle was published in *Times and Seasons* for July, 1840. It was signed

by himself, Hyrum Smith, and three other church officials. He states:

"We further caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."—*Church History*, volume 2, pages 324, 325.

*Are angels people who died and were resurrected; or are they spirits?*

The ways in which the term *angel* is used in the Bible might include both kinds as angels. The reason for this is, that the Hebrew word, *mal'ak*, means angel, deputy, messenger, or ambassador, the context determining largely the sense intended. The Greek word, *aggelos*, also means either angel or messenger, as indicated by the text. Hence what kind of a messenger is not fully implied by the word itself when used alone. But that some angels are spirits is clearly stated in the Scriptures. Thus the Psalmist refers to the Creator:

"Who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire."—Psalm 104: 3, 4.

The New Testament quotes this text also when referring to Christ, saying:

"Let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."—Hebrews 1: 6, 7.

It seems clear that this is intended to be under-

stood without ambiguity, and the Inspired Version is even more specific, if possible, for it renders the last text quoted as follows: "And of the angels he saith, Angels are ministering spirits." Several texts show that angels go to the place of departed spirits. Jesus declares of little children: "their angels do always behold the face of my Father in heaven" (Matthew 18: 10), and in his parable of the rich man he states that the beggar was "carried by the angels into Abraham's bosom." Peter says the angels which kept not their first estate were thrust "down to hell" (2 Peter 2: 4), and Jude says they were reserved in chains "under darkness unto judgment." It is evident that a spirit does not have the substance of a resurrected person, for Jesus states after his resurrection:

"A spirit hath not flesh and bones, as ye see me have."—Luke 24: 39.

It appears impossible to recognize these angels referred to as persons who had been resurrected, as there were many angels long before the resurrection of Christ, and we are distinctly informed that Christ was the "first fruits of them that slept" (1 Corinthians 15: 20, 23), "the first born from the dead" (Colossians 1: 18), "the first begotten of the dead" (Revelation 1: 5), and "that he should be the first that should rise from the dead" (Acts 26: 23).

*Who are the 144,000 with the Lamb, mentioned in Revelation 14; 1?*

LL

The Scriptures do not state specifically in this chapter, but it is generally thought they are the same as those referred to in chapter 7 who were sealed as the servants of God from the twelve tribes of Israel. This is borne out somewhat by the statement in chapter 14 that they had "his Father's name written in their foreheads," which was where the servants were sealed, according to chapter 7. Very little more of their relationship is mentioned there.

*Have the Chinese a more ancient history than the Bible?*

Historians tell us that the Chinese are the oldest nation in the world, and it has been claimed that Noah in person settled there and founded it. For this no proof exists. Tiki, son of Emperor Yu, is said to have founded its first dynasty about 2197 B. C. But its more ancient history is of uncertain duration.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### From California to England A Trip "All Like a Dream"

Leaving home on the evening of May 15, after Mrs. Rushton and I bade farewell to our family and little group of friends who had met to say good-bye and wish us "Bon Voyage," we traveled over the Sante Fe Railway to Burlingame, Kansas. There we spent a few hours with our old friends Brother and Sister Robert Munro who used to live at Hamilton, Scotland, and through whose generosity and cooperation the mission in Scotland was undertaken. Then to Kansas City, Independence, Lamoni, Stewartville and Saint Louis. At all of these places we met old-time friends and enjoyed the pleasant reunion of fellowship which the passing years have enriched. At Kansas City, (Central Church), Independence (Stone Church) I preached, and also in Lamoni, where I gave the baccalaureate sermon and spent a happy day among the college people, students and faculty. I spoke also at the Young People's Convention at Stewartville, Missouri, which was a very uplifting experience. Perhaps the feature which made the most abiding impression on my mind was the early prayer service in a grove close to town when over two hundred young people gathered for prayer service and occupied every moment in devotional exercise.

In Saint Louis we enjoyed a pleasant renewal of old associations and through the kindness of Brother Gomer Evans drove from Saint Louis to Stewartville and back in his new auto, an Oldsmobile Eight. Then, on Tuesday evening, June 5, we left Saint Louis, traveling over the Pennsylvania Railway for New York. This was the first time I had been in an "air-conditioned" train, and it was a great relief after the excessively hot weather we had been having. For a few days we were the guests of Brother and Sister Charles Harris and had the pleasure of meeting with Brooklyn church on Friday evening and preached. There we met Brother P. M. Hanson.

Saturday, the ninth, was the day of our departure across the ocean, and after the packing, we went to the docks and soon were on board the *Leviathan*. We were pleasantly surprised to find a large group of friends including President F. M. Smith and P. M. Hanson, who had come to see us off and wave the last farewell. It was comforting to have so many out of the very large crowd who were interested in us and assuring us of their good wishes.

Our cabin was decorated nicely with flowers; also there was some candy for the lady together with a large budget of letters from many friends over the country including some from England. We were delighted also to have a nice bouquet from Sister Fisher and Brother Hugh McNutt and other members of the family, from Saint Joseph, Missouri. All of these tokens remained with us across the water, and their persistent fragrance reminded us of the friends we had left behind.

Our ship is one of the largest afloat and is beautifully appointed, the accommodations we had were equal to any first class hotel. The dining room contained individual tables, so we had a table for two. Every evening for "dinner" the ladies wore evening gowns and the gentlemen full dinner dress. A fine orchestra played during the meal and afterwards in a hall set apart for dancing, played the dance music. There is no hardship these days in taking an ocean voyage, and I thought of Columbus, and even others since his day who

found "going down to the sea in ships" a high adventure full of tremendous hazards. Through the thoughtfulness of Brother Robert A. Lloyd, of Saint Louis, I was introduced to Rabbi Thurman, who is the popular minister of one of the largest temples of that city. I found the companionship of this gentleman very enjoyable, and we had several interesting conversations during which he told me that he was on his way to Russia to observe conditions, and hoped to report in some lectures to his own people his findings. This was interesting to me as I was reading *Duranty Reports Russia* during the voyage.

The journey across the sea was dull and wet most of the way over, and a reference to the "log" shows that the five days after leaving Ambrose Light are registered as "overcast, cloudy, fresh breeze, and rough or moderate seas." The entire distance covered was 3,093 miles. The steaming time 5 days, 14 hours, 9 minutes. The average speed 23.06 knots per hour.

As we steamed slowly into beautiful

### Confirmation Group, Children's Day, Toledo, Ohio



Elders: (left to right) William G. Kimble, W. S. Hettrick, A. E. Willmarth, R. F. Slye, and C. V. Holmes. The children are: (back row, left to right) Phyllis Reed, Jeanne Mattison, Junior Netter, Thomas Eastwood; (front row), Beverly Jean Crandall, Marion Rightmeir, Viva Dussia, Jean Eastwood, and Jane Cramer.

Plymouth harbor, we passed the two American cruisers which were lying at anchor there and had just preceded us a few hours. These monsters looked pretty in their new white paint and scrupulously clean equipment, and the American flag bellying in the wind was a refreshing sight to the six hundred passengers for whose benefit the warships "dipped" the flags. As we looked seawards from the "tender" which was taking us to the docks the giant liner which had been our home, was heading out to sea on her way to Havre in France. She made an impressive sight, her three funnels belching smoke; she was speeding through the waters so rapidly that before we had landed she was almost lost in the haze.

After the usual waiting and anxiety of passing through the customs we boarded the Great Western Train and at 6 p. m. were rushing through the glorious county of Devon. All the way from Plymouth to London we passed through one continual garden. Though the country had been without rain for two months, and the drought was so serious that conditions had not been so bad for over one hundred years, the landscape was entrancing. Which ever way one looked, it seemed as though we were looking upon the paintings of Constable and Turner all the time. And the twilight which in this country lingers so long, still filled the sky with light as we reached London about ten-fifteen at night. Our train traveled the distance of 237 miles without stopping and it had only taken four hours and twenty-five minutes.

Mrs. Rushton and myself were very happy to see Brother Goullee waiting for us and soon after sundry journeyings through the tubes, and over the streets by busses we were finally safely housed in their hospitable home. Truly, to echo the language of my traveling companion, "it is all like a dream!" We spent a few days in London during which we met the Saints in Enfield, and Bishop and Mrs. Trapp, and then traveled north to Leeds. Here, we were met by our relatives and given a hearty welcome. We are now settling down and getting ourselves established for the stay in this mission and look forward under Divine favor to a happy and profitable time for the work's sake.

To all the friends who so kindly and generously thought of us we send our sincere thanks and cordial greetings.

JOHN W. RUSHTON.

HAREHILLS, LEEDS, ENGLAND. 9 Milan Road.

Members of the Laurel Club of Philadelphia Branch gave Sister D. J. Williams a surprise kitchen shower at her home, July 10. The evening was spent playing games, and refreshments were served. Philadelphia members wish Brother and Sister Williams success in their new field of labor.

## Hazel-Dell Branch

Weston, Iowa

This branch is presided over by Brother James C. Jensen who is assisted by two fellow priests, one elder, and two teachers. For friendly advice these workers often seek and rely on Patriarch John A. Hansen, ordained to that office last conference. Several men from neighbor branches occupy this pulpit from time to time.

It was a joy to all to see six young people enter the waters of baptism in June. These were confirmed July 8, at a special meeting.

They have a well-organized Sunday school in charge of Earl Jensen. Three classes meet upstairs in the church, and there are three in the basement besides a sand table class for the small children.

The women's department meets once a month with some member, doing work of different kinds. They gave a picnic for the branch in the grove of Harry Olsen not long ago.

The young people have been active this year, and indications are that for some time to come they will be kept busy. In the spring they gave a play two evenings at Weston hall. The proceeds of this entertainment were devoted to the needs of the Sunday school classes in the basement, small chairs, papers, and other materials for the children. Lately a carnival on the church grounds yielded them a good little sum which is to buy music for the choir now being promoted by Sisters Leona Handlen and Edna Handlen.

## Valley Center, Michigan

### Growing Spiritually and Numerically

The young people, assisted by the divisional commander, A. E. Ledsworth, organized a company of the Zion's Legion, with the following officers: Company commander, Leila Green; director of solicitation, Harold Muir; director of socialization, Isabel Murray; director of publicity, Dorothy Muir; secretary, Virginia Murray, and treasurer, Edward Gardner. The group commanders have not yet been appointed. These Saints are looking forward to the work of this organization.

A spiritual meeting was enjoyed, Sunday, July 8, by the Saints in the morning social service. District President William Grice, Pastor H. E. C. Muir, and Elders E. D. Finken and W. A. Murray were in charge. Elder Grice gave a very interesting and spiritual exhortation. Much interest was manifest by those in attendance. The Spirit was in evidence from the opening of the service. The Lord spoke encouraging and comforting words of instruction through Sister Harold Muir.

The good spirit of the morning continued its manifestations, resting in

power upon Pastor H. E. C. Muir, who delivered a gift of prophecy, in which Brother Floyd Silverthorn was called to the office of priest, Carver Isles, teacher, and the pastor's son, Thomas Muir, deacon. Words of comfort and instruction were given others.

In the afternoon, the members of the branch met at the banks of Black River on the R. J. McLane property to witness a baptismal ceremony. After an impressive ceremony, consisting of an address by Elder William Grice, and a charge to the candidates by the pastor, Elder Harold Muir, the five candidates were baptized. Those officiating in the baptisms were Elder Harold Muir, who baptized Harold Barr, Robert Muir, and Gladys Silverthorn; Elder Ardrey Murray, who baptized his son, John Murray, and Elder Everett Finken, who baptized his son, Scott Finken.

In the evening, the confirmation service was held. Elders Grice, Muir, Finken, and Murray officiated. After the confirmation, Elder Grice preached on the "Signs of the Times."

On Wednesday evening, July 11, the members of the branch met at the home of Pastor Muir for a surprise birthday party. The evening was spent pleasantly in visiting. After lunch, Willard Green, in behalf of the branch, presented Elder Muir a gift.

Special days of the year have been observed with appropriate programs.

## Decatur, Illinois

### Host to Inspirational Conference

Central Illinois district conference, held at Decatur, June 2 and 3, was an inspiration to many. A large attendance was had from each branch of the district, and also from Belleville, Casey, and Xenia. It was Missionary L. G. Holloway's first appearance in his new mission field.

At the Saturday afternoon business session, the names of three men were recommended to occupy in offices of the priesthood. Apostle D. T. Williams spoke on the organization and work of the young people. Delmer Jones, of Taylorville, and Sister Lena Fusselman, of Hull, were appointed district leaders of the young people.

The church was filled at the Sunday morning prayer service, and an abundance of God's Spirit was enjoyed.

Preceding the sacrament service Delmer Jones, of Taylorville, and Elza Kratzer, of Beardstown, were ordained priests and Brother Griffiths, of Taylorville, a deacon.

In the afternoon, Beardstown Choir rendered special numbers, and L. G. Holloway delivered an inspiring message to the young people on "Our Heritage."

Decatur Saints were happy to have Apostle D. T. Williams with them the evenings of May 30 and June 2.

A special Children's Day program was

given by the junior department, Sunday, June 10.

Through the efforts of an isolated Bloomington member, Herbert A. Vielhak, wife, and children, Lois and Mabel, of Bloomington, were baptized July 1, in Decatur Lake, by Elder O. C. Johnson. Confirmation service was held preceding the sacrament service.

Decatur Saints celebrated July 4, with a picnic, sponsored by the young people, at the home of Brother and Sister Henry Atkinson, near Lovington.

## Seattle, Washington

### Enjoy Special Occasion

The young women and girls of this branch sponsored a mother and daughter banquet in tribute to their mothers May 11. Fifty-two women gathered for the event, and mothers and daughters were seated together. The tables were beautifully decorated in pastel colors, pale pink predominating. Miss Frances Holman and Mrs. Edith Earl King, both of the young people's department, deserve special mention for the delicious dinner they set before the guests. The commendable part of the event was that no mother was allowed to work in the kitchen. Under the supervision of Dwight Davis; David Emslie, Marvin McDole and Riley Gilmore served the meal.

The attractiveness of that banquet program will long be remembered. It opened with a Mother's Day song by Sylvia Martin. Then a toast to "Mother" was read by the toastmistress, Miss Grace Emslie, supervisor of the young people's department, who was assisted by a number of young girls. A talk on "Mother," was given by Sister Emma McDole, supervisor of religious education, and the girls' glee club sang "*That Beautiful Mother of Mine*," followed by a benediction by the toastmistress and the reading of a prayer entitled, "My Mother."

One of the prettiest weddings to be held at the church in a long time took place June 19, when Wana Black and Loren McDole were married by District President Monte E. Lasater. The young couple are making their home at Mount Vernon, Washington, where Brother McDole is employed. This was another Graceland College romance, the bride coming from Iowa. The best wishes of Seattle Branch go with this splendid young couple.

Another wedding of interest took place on Saturday evening, July 7, when Sister Emma McDole and Apostle Myron McConley were joined in wedlock by President Frederick M. Smith, who came from Independence, Missouri, for the occasion. The ceremony was performed in the presence of a few relatives and close friends. Sister McConley will accompany Apostle McConley to his mission field in Southeastern United States. The many friends of Sister McConley will

miss her greatly as she is widely and lovingly known throughout the Seattle-British Columbia District, where she was director of religious education. It will be difficult to find someone to fill her place. They wish for Brother and Sister McConley a great portion of joy and happiness and the blessing of God on their new missionary activities.

President Smith preached two powerful sermons Sunday, morning and evening. He chose as his subject on both occasions, "*What the Sacrament of the Lord's Supper Means to Latter Day Saints*." Many members came in from the neighboring branches for the day.

Apostle Edmund Gleazer has recently moved his family to Seattle, where they will occupy the McDole residence. Seattle Saints welcome them.

On Wednesday evening, July 11, the following branch officers were elected to take office in October. They are: branch president, Elder Alma Johnson, and his counselors, Elder A. C. Martin and Dave Colman; branch secretary, Earlita Emslie; treasurer, Harold Watkins; chorister, Beulah Wright; auditor, Irene Emslie; publicity agent, Julius Abegg; trustee, A. C. Martin; pastor of junior church, Charles Powers; director of religious education, A. C. Martin; supervisor adult department, Elba Crum; supervisor young people's department, Grace Emslie; supervisor children's department, Mary Jane Johnson, and secretary church school, Eileen Sylvester.

## Santa Ana, California

### Disease Epidemic Has Limited Branch Activities Here

"What do we need to make Zion a reality? Willingness and obedience! And in all things we must be obedient if we are to be a saved people. . . . Any branch that fails to function in a manner that makes the gathering a reality has not made its contribution to salvation." Thus in a logical and positive manner Apostle E. J. Gleazer addressed Santa Ana Saints in a recent sermon on the function of the branch in the plan of gathering to Zion. D. B. Sorden and wife drove down from Los Angeles and Saints from Long Beach were also present at the service. Brother Gleazer and family are making a short visit in Southern California, and are planning to leave this week for the north.

The young people's division under direction of Sister L. J. Ostertag showed a continued improvement in attendance during the spring and early summer months. Meetings in the homes of the young people and frequent outings and good times together have helped to keep them interested and eighteen members from Santa Ana attended the all-day rally at Arrowhead Lake on Memorial Day.

A number of the Santa Ana Saints have been ill, Sister Charles Calkins, in charge of the junior church

school, is recovering from a serious illness that has kept her at home for over a month, Sister Stella Best, branch chorister, is just home from the hospital where she underwent an operation, and Sister Emma Kohl is at present in the hospital very ill from gangrene. Then the epidemic of infantile paralysis in Orange County made it advisable to discontinue the church school for a few weeks so the branch has, as a group, suffered because of the sickness of others. Now, however, the sick are recovering and the church school will begin to function again next Sunday.

Louis J. Ostertag, pastor, has been constantly visiting and administering to the sick while the women of the church, under the direction of Sister Muriel Cliff, have held a special prayer service each Thursday morning, remembering those in especial need of God's help.

## Thayer, Missouri

### Host to District Conference

An evening service was held at Thayer, Friday, July 6, preparatory to the opening of the district conference. Missionary J. Charles May, District President W. E. Haden, and Apostle John F. Garver were present to welcome the Saints. All enjoyed the stereopticon slides and music furnished by Brother May. A part of the evening was spent in class study, conducted by E. C. Shelley.

The conference opened the following morning at nine o'clock, with a prayer service. The business session was held the following afternoon, and the work of the priesthood and lay members was noted with deep gratitude.

Officers selected for the district during the coming year are as follows: W. E. Haden, district president; George Davis, bishop's agent; W. W. Chrestensen, church school superintendent; Bertha McLain, secretary, and Clarence Mayo, publicity agent.

The program in the evening, consisting of songs, recitations, and dialogues, in charge of Sister Agie Adams, was greatly appreciated.

The opening prayer service Sunday morning was well attended. The Spirit of God was present in great abundance, and all were made to rejoice. Brother Garver, through a prophecy, gave much encouragement to the Saints. Talks were given in the afternoon by Brothers Simmons, Baker, and Wiggins, and also by Sister Bronson on church school work. Brothers May and Jim Malone favored the congregation with selections on their guitars.

J. Charles May occupied in the evening, closing the conference with a fine sermon. Monday morning Brothers Haden, Garver, May and Chrestensen left for Kennett, Missouri. They returned to Thayer the following day, and games, songs and a program furnished the

## Briefs

### Sylvania Has All-day Priesthood Gathering

Saints from six branches in North-western Ohio District, Toledo, Bradner, Saint Marys, Oak Harbor, Lima, and Sylvania, enjoyed a priesthood all-day meeting July 15. Fourteen of the Melchisedec priesthood were on the rostrum during the 9 a. m. prayer meeting, a service which began a busy and spiritual day.

### Former Oelwein Member Keeps in Touch With Branch

Charles McKusker, a former member of Oelwein Branch, Iowa, sends his birthday offering each year. He sends also a letter telling of his faith and his desire for righteousness. Now seventy-six years of age, Brother McKusker is an isolated Saint.

### Do Good

Do good by stealth, and blush to find it fame.—Pope.

### Mrs. Deal Six Directs Group at State Meet

Mrs. Deal Six, formerly of Independence, Missouri, directed the group of dramatic players which represented the Presbyterian Church of Vinland, Kansas, last month, at the annual meeting of the Kansas Council of Religious Education at Hutchinson.

Last year this group of players, coached by Mrs. Six, won the silver cup for the best biblical dramatic performance in the State. The play given this year was "The Gate Beautiful."

Mrs. Six has been connected with the directing of several General Conference pageants, and associated with the White Masque Players. She is a dramatist of known ability.

### Central Illinois Saints Meet Missionary L. G. Holloway

Members of Central Illinois District met their new district missionary, Elder L. G. Holloway, at their inspirational conference early in June, held at Decatur. Brother Holloway delivered a message to the young people, "Our Heritage," Sunday afternoon.

### Making His Way

The individual who can do something that the world wants done will, in the end, make his way regardless of his race.—Booker T. Washington.

events of the day, which culminated in an ice cream social in the evening.

This branch is proud of their group of young people. Recently they installed a volley ball court. The young people meet in class each Sunday and are doing a fine work.

At this time Brother Garver bade the Saints good-bye and left to go north. Brother Haden drove him to his destination along with Brothers May and Christensen. Upon their return Friday the missionary tent was put up, and a series of meetings was begun.

### Clinton, Missouri

This congregation was happy to make the acquaintance of a priesthood member, who came in June with his family for a short stay at Clinton. Much good was derived from their visit.

Regular Sunday school services are held at the home of Brother and Sister Roy Payne, 115 North Second Street. Sacrament services are also held in this home, with Elder Duffey, of Post Oak, in charge. Weekly prayer meetings are also held.

Clinton Saints were happy to be the guests of the Post Oak congregation, June 17. All-day services were enjoyed with a basket lunch at noon. In the afternoon, three children were baptized, Wilma and Maxine Bath, of Clinton, and a little boy, of Post Oak.

Brother and Sister Cecil Dibble and family were guests here July 8. They left for their home in Kansas, with hope of making their home in Clinton in the near future, if possible. Brother Dibble was forced to resign from his work in the coal mines because an explosion crippled his hand.

All Saints passing near or through Clinton, are cordially invited to attend services here.

### Colorado Springs, Colorado

Under the leadership of an earnest worker, Floyd Engstrom, this group of young people held a prayer meeting in the mountains. A spiritual hour was enjoyed.

Three young men of this congregation were called to the priesthood recently. Brother Cummings, priest, Ray Eberling, priest, and Harold DaCorta, teacher.

Pastor Eberling has been carrying a heavy burden, trying to act in every capacity, and will greatly appreciate the services of the young priesthood members.

J. D. Curtis conducts a Bible Class every Sunday night. A number of strangers are interested.

This group of Saints enjoyed the meetings held during President F. M. McDowell's visit.

The women are busy getting ready for the coming reunion, to be held in an ideal spot at the foot of the mountains.

One sister, recently baptized, said to Brother Eberling: "I have no money to give the church, but am willing to keep the building clean." The appearance of the meeting place is a credit to her.

### Oelwein, Iowa

A group of twenty Saints drove to the district conference at Rock Island, Illinois. They were happy to renew old acquaintances and to make new friends. Especially were the Saints happy to become acquainted with R. E. Davey, who is laboring in Rock Island District.

The church is represented in the local kitten ball league. Eight church teams form the league and games are played almost every evening. Quite a bit of interest has been created.

Sister Mary Nedreau and Sister Hulda Westendorf were visitors during the month of July. They are isolated from the church, and were happy for this opportunity.

Charles McKusker, a former member of Oelwein Branch, sends his birthday offering each year. He always sends a letter telling of his faith and his desire to do right. Brother McKusker is seventy-six years of age, and is an isolated member.

Brother Russell Shippy, who was ordained a deacon at the recent conference, preached his first sermon July 8.

The Emma Burton Circle, under the leadership of Sister Ruby McFarlane has been enjoying good meetings in spite of the heat. They are using *Religion in the Home* as a course of study.

### Glenwood, Iowa

Mother's Day was observed Sunday, May 13. In the morning Sunday school, and preaching services were held. A basket dinner was served at noon. In the evening, a three-act play, "An Old-fashioned Mother," was presented by the young people. This same play was given two weeks later at Council Bluffs.

Two children were baptized Children's Day, by Elder Ray Whiting and confirmed by Elder D. D. Smith and Patriarch John Hanson. Those baptized were Patricia Sandell and Gene Wells.

The Saints of this congregation met at the home of an aged couple, Brother and Sister Ettleman, Sunday, June 24, to hold services. A basket dinner was enjoyed at noon. In the afternoon a song and testimony service was held out of doors. The Spirit of the Master was present.

The women's department are meeting each Thursday afternoon and making articles to be sold at a bazaar this fall.

An all-day meeting was held Sunday, July 22, with a basket dinner at noon. A large crowd was in attendance, and an enjoyable day was spent.

## Beloit, Wisconsin

236 Saint Lawrence Avenue

Elder John Maas, of Watertown, was the speaker Sunday morning, July 15. Following the service a lunch was served at the church.

William Johnson spoke to this congregation July 8.

The communion service, July 1, was in charge of Brothers Cleo Heide, Noah Johnson, and Wilber Johnson.

The speaker on June 24, was Harry A. Wasson. At this service the infant son of Sister Lola Phieffer was blessed and given the name of Philip Arnold.

Noah Johnson was the speaker June 10 and 17.

This congregation was represented at the district conference, June 10, at Lancaster, Wisconsin, by Brother Alvin West and Pastor Harry A. Wasson.

Two prayer services have been held recently at the home of Sisters Townsend and Witheral, who are unable to attend services because of advanced years.

An ice cream social was held the evening of July 7, at the home of Brother and Sister A. E. Martin.

The classes of Zelma Martin and Jack Rawson, had a picnic at Big Hill Park, July 1.

Wednesday, July 11, Sister Zelma Martin's class spent the day cleaning the church.

In spite of small attendance, the women's department has been holding regular meetings.

## Adelaide, South Australia

Although this small and isolated branch is the only one in the State, the Saints are loyal, and they are endeavoring to carry on the work of the Master.

Elder J. C. Cornish, pastor, is to be commended for his work and sacrifice. His wife, who also shoulders the responsibility, is loved and respected by these members.

The church school, under the capable supervision of G. B. Turner, is functioning well. The Temple Builders and women's circle are working harmoniously and satisfactorily, and the Orioles are adopting the new Oriole program. The branch also has a scout troop and a wolf cub pack.

The young people are taking an active stand, capable, enthusiastic, and loyal.

Apart from the regular social gatherings conducted by the May Flower Club, many other successful and varied functions have taken place.

Earlier in the year a "Girl Week" was conducted. This was the first time the idea has been carried out, and its success was gratifying. On Thursday night, of that week, the parents and friends of the girls were presented a fine program by the girls, and Elder Cornish spoke on the theme of the evening. A display of work by the girls was shown, and there

was competition in cookery, needlework, knitting, and handcraft. In the arrangement of afternoon tea tables, cut flowers, and bowls of fruit added color and attractiveness. The judges commended the girls on the high standard of their work.

These Saints are eagerly looking forward to visits later in the year, from Apostle George G. Lewis and Patriarch J. H. N. Jones.

## Union Branch

Clitherall, Minnesota

Under the leadership of Sister Mabel Stabnow, the young people of this branch organized themselves into the Onward and Upward League in May. They hold regular meetings twice a month on Saturday nights. The meetings include business, programs, games and lunch. Much interest is manifested in their activities. Miss Norma Whiting is secretary-treasurer of this organization.

The young people are faithful in attendance at all church services, and have leveled and seeded the church lawn and marked the boundary between it and the schoolyard with a neat row of stones. A number of the young men and women were able to attend the young people's rally at Mille Lac, July 28 and 29.

The women's department, besides their sewing, are now taking up the study of the *Book of Mormon*, with Sister Ethel Tucker as teacher. They served a waffle supper in June, and netted about thirteen dollars from the supper and the sale of a few pieces of fancywork.

United prayers were offered by the members of this branch in June for rain, and the following Wednesday, the first rain for almost a month came. The rains continued during the rest of June and the first part of July.

The two attractions of Clitherall, its location in the "park region" of Minnesota, and its historic interest to the church, bring a number of summer visitors to the services. Among them are: Brother and Sister Wilson, two children; and Miss Essex, of Miami, Oklahoma; Horace Darby, of Minneapolis; Floyd Whiting, of Saint Paul; Sister Beil, son and daughter and Betty Brown, of Iowa; and Sister Ann Barnhart and daughter, Bonnie, of Independence. The Kellar family, of Wadena, who have not been able to attend for several months, have met with these Saints twice; Harry Trowbridge and family, of Frazee, spent one Sunday here; also, a Brother Owens and family, of Detroit Lakes, and Sister Adah Carlson, district young people's leader.

Pastor Lester Whiting has made several trips to Frazee, Bemidji, Bagley, and Fisher in the interests of the church, and finds the need for workers greater than the supply.

Sister Macre Peek, who has returned to her former home in Kentucky, is greatly missed by this congregation.

## Briefs

### C. G. Mesley Meets With Rich Hill Young People

Elder C. George Mesley, of Kansas City Stake, conducted five class periods during the young people's convention of Rich Hill District, Missouri, July 21 and 22. The theme of study was "A Program for the Young People's Division," and topics discussed were "Know Your Church," "Appreciate Character Growth," "Have a Well-rounded Program," "Make Leisure Creative," and "Keep God's Laws." Brother Mesley's frankness and sincerity gave to his message a power which inspired all his young hearers.

Other church officers and friends of young people to help in the convention were District President Birch Whiting, Patriarch J. A. Gunsolley, and Esmond Crown, of Hitman, Iowa.

### Saints Pray for Rain

Word comes that in many places throughout the church stricken with drouth and water shortage, the Saints and their neighbors are praying for rain.

At Atherton, Missouri, Holden Stake, a recent Sunday evening service was devoted to prayers for moisture to save the crops. Stone Church young people, Independence, on one Wednesday night dedicated their service to prayers for help.

### Missionary Meetings for Thayer, Missouri

Thayer Saints find themselves in the midst of a series of tent meetings since the close of their late district conference. Elders W. E. Haden, J. Charles May, and Walter Chrestensen are in charge. Crowds are increasing, and two were baptized last Sunday.

### Young People to District Reunions

In a number of districts in the church young people are planning to attend reunion in a group, and throughout the warm weather months have been busy adding to their reunion expense fund.

Among these groups of workers can be counted Vinalhaven, Maine. There the whole branch works on this project, sponsoring Thursday evening suppers. They hope to send a fine group of young men and women to the Brooksville reunion, August 11 to 19.

## Independence

The closing session of the daily vacation Bible school was held Friday, July 20. Classes were conducted under the successful leadership of the teachers, Mrs. James Moses, Mrs. Frank Jennings, Mrs. John R. Lentell, and Mrs. C. B. Woodstock. An average attendance of one hundred young people met four days each week, for six weeks, receiving instruction in class study, and participating in group singing and supervised recreation. Leaders in charge of this movement feel that much has been accomplished, and it is their desire to make the Bible school an annual event for all young people in Independence.

President Elbert A. Smith delivered his sermon, "*The Laying on of Hands.*" to a large and interested congregation, Sunday night. Saints of Spring Branch were special guests for the evening, and Elder Morris Jacobsen, pastor of the Spring Branch congregation, assisted President Smith and Pastor John F. Sheehy throughout the service.

### Stone Church

Elder Leonard Lea concluded his series of sermons at the Stone Church, Sunday morning, July 29, using as his subject "*John.*" The two preceding Sundays he discoursed on "*Peter*" and "*James.*" A large and interested congregation listened to the various characteristics of John.

The Stone Church choir, under the leadership of Paul N. Craig, furnished special music during the preaching hour. The choir was assisted by Hazel Scott Withee, at the organ, and Albert Brackebury and Mrs. Paul Nelson, soloists.

The Fellowship Group, led by Pastor John F. Sheehy, held their regular devotional service at the auditorium, last Thursday night. Elder C. G. Mesley, of Kansas City Stake, was the speaker. This group, composed of about forty young men, was organized last fall. Their motto is taken from the *Book of Mormon*: "And they were all young men, and they were exceeding valiant for courage, and also for strength and activity; but behold, this was not all: they were men who were true at all times in whatsoever thing they were entrusted; yea, they were men of truth and soberness, for they had been taught to keep the commandments of God, and to walk uprightly before him."—Alma 24: 76, 77. Each member carries a copy in his pocket and tries to organize his life according to the group motto.

Members of the Stone Church congregation were saddened by the death of three women. Mrs. Nellie Moore, forty-nine years old, died at the Independence Sanitarium, July 24. Funeral services were conducted from the Stahl Funeral Home, Elder B. R. McGuire preaching the sermon. Burial was in Floral Hills Cemetery.

Funeral services for Mrs. Fern Crandell Johnson, forty-seven years old, who died July 20, at her home in Boone, Iowa,

were conducted from the Latta Funeral Home, Elder John F. Sheehy in charge. Burial was in Mound Grove Cemetery.

Mrs. Beulah Dittmore Webster, eldest daughter of Mr. and Mrs. James E. and Cora Mae Dittmore, passed away July 26, at her home, after a brief illness. Funeral services were conducted from the Stahl Funeral Home, after which the remains were taken to Troy, Kansas, where a short service was held. Elder J. E. Vanderwood was the speaker at both services.

The Stone Church Boys' Choir, directed by J. Glenn Fairbanks, gave a concert Friday night, July 27, in the Stone Church. The choir was assisted throughout their concert by several of their number, Warren Cannon, Billie McPherson, and Wayne Cannon. Mr. Paul N. Craig comments that its permanency is well established as an organization to build up talent among the young boys of Independence. Brother Craig has extended an invitation to the boys to sing Sunday morning, August 12, at the Stone Church, and to have their music broadcast at eleven o'clock.

### Walnut Park Church

Sunday, July 22, the program of the church school was in charge of the orchestra, under the direction of Brother Orlando Nace. A special number by this group following the class period was very much enjoyed by the members of the school. At eleven o'clock, Pastor Frank McDonald was the speaker.

Sunday, July 29, Brother Odess Athey presented another of the series of programs in "Favorite Hymns," "*Abide With Me*" being the hymn of the morning. It was sung by Melba Moorman and Margaret Chapman, and Brother Athey gave a history of the hymn and its composer.

Elder R. D. Weaver, the speaker at eleven o'clock Sunday morning, was greeted by a full church. Special music at this service was furnished by the girls' chorus. No junior service was held at this hour, many of the children singing in the chorus and most of the others attending the service in the upper auditorium.

A special officers' and teachers' meeting was held at five o'clock Sunday afternoon, at which time reports of the work in the various departments were received and discussed.

At a picnic of the intermediate department held recently at the home of Brother and Sister Benjamin Bean, winning classes in a contest covering church attendance for the last quarter, were announced, those taught by Sister Fern Price, first, and the class of Sister Jesse Hart, second. The prize was to be a church history trip, which will be staged in the near future.

The program of summer activities is drawing to a close. The playground ball season reaches the end of its schedule this week. Interest has been good and both players and spectators have thoroughly enjoyed themselves.

### Liberty Street Church

A decided improvement has been made upon the outside appearance of the Liberty Street church building. When outside repair work was finished, two young men repainted all the doors, woodwork, and floor. The services on the work were donated.

Brother and Sister S. D. Wilson have sent word that they are happy to be with the Saints on Enoch Hill. Their friends at Liberty Street sincerely wish the old couple a pleasant residence in their new home. Sister Wilson recently celebrated her sixty-seventh birthday.

### Second Church

An organ prelude, played by Mrs. Sam Inman, opened the eleven o'clock service Sunday morning. Elder Sam Inman was in charge, and the speaker, Elder Frank Veenstra, chose for his subject, "*By Their Fruits Ye Shall Know Them.*" Special numbers were sung by Edward Stowell, accompanied by Louise Sarratt, and by Mrs. Paul Wheeler, accompanied by Mary Okerlind.

Gordon Cable was in charge of the junior service. Fred Pinson, the speaker, chose for his subject, "*Faithful Stewards.*" Geraldine Fields told a story and a special number was a song by the girls' chorus. Geneva Edmunds plans the programs for each Sunday service.

Miss Ethel Carbaugh, daughter of Mr. and Mrs. C. F. Carbaugh, and Melton A. White, son of Mr. and Mrs. A. L. White, were united in marriage Sunday afternoon, July 29, at the home of Pastor Will Inman, in the presence of immediate families. The ceremony was read by Brother Inman.

### Enoch Hill Church

Elder O. W. Sarratt, a former pastor of Enoch Hill church, was in charge of the early morning prayer service, Sunday, assisted by Elders C. E. Beal and Dick Bullard.

The intermediate girls taught by Sister Chester Constance, and Sister E. A. Thomas, were in charge of the worship period at the church school hour. A program of songs, readings, and recitations was greatly enjoyed by the congregation. Miss Alice Constance assisted the girls at the piano throughout their program.

Elder Joseph Martin was the morning speaker, using as his subject, "*The Laying on of Hands.*" Special music was furnished by the choir, directed by Mrs. Amos Allen.

Brother and Sister Lancelot Heath are happy to announce the birth of a son, Nelson Lancelot, born Wednesday, July 25.

### East Independence Church

Recreation at the volley ball courts each Tuesday evening, draws large crowds of young people. Much interest is manifest in their activities.

The prayer service, Wednesday evening, in charge of Pastor Frank Minton

and Arthur Peer, was largely attended.

The women's department met Thursday at the church, under the leadership of Sister Frank Minton. The program consisted of a reading by Leland Belk and a piano solo by Junior Minton. Brother Robert Fish was the teacher of the *Doctrine and Covenants* class.

The church school, Sunday morning, was in charge of Clare Austin, assisted by Guy Hanson. The orchestra played three numbers.

Pastor Frank Minton and Elder G. W. Eastwood were in charge of the morning preaching hour. The choir, under the direction of Sister J. Friend, sang "*Fairest Lord Jesus*." Sister Meadows singing the second verse as a solo. The speaker, Elder J. W. A. Bailey, delivered an inspirational sermon.

### Englewood Church

Two candidates were baptized into the kingdom of God, Tuesday evening, July 24. Barbara La Rue, of Le Fois, Texas, was baptized by Brother R. W. Howery, and confirmed by Elders Earl Moore and Arthur Welch. Barbara is a granddaughter of Sister Lanham. At the church school hour, July 29, Sister Amy Stoker, wife of Brother Harry Stoker, was baptized by Brother Ralph Goold. At the eleven o'clock service she was confirmed by Elders R. W. Howery and Ralph Goold.

The speakers for the past two Sundays have been Pastor R. W. Howery and Elder A. G. Hougas. Also at the eleven o'clock hour, a quartet composed of Sister Addie Stowell, Sister Marie Budd, Brother Mat Taylor, and Brother Corliss McConnell, sang a number.

A daughter was born to Brother and Sister Walter E. Wyatt, Friday, July 20. She has been given the name Donna Lee.

An ice cream social, sponsored by the women's department, was held Friday night, August 3. The proceeds were used for purchasing materials for renovating the church.

### Crescent, Iowa

On Sunday, June 3, Brother Howard C. Harpham, of Oklahoma, began a series of missionary services at Crescent Branch and continued for two weeks. There was a good attendance each evening, and a fine spirit prevailed. The series closed with a special meeting of which the young people of the district were in charge. The following evening, Friday the 15th, an ice cream social was enjoyed by Saints and friends of Crescent and vicinity.

The young people have expressed a desire to have a midweek round-table class, where they can assemble to discuss problems that are vital to them.

The basement of the church, much needed for the junior church school, is near completion. This is the result of the cooperation of the women's work and other Saints and friends who con-

tributed freely of their time and means toward the endeavor.

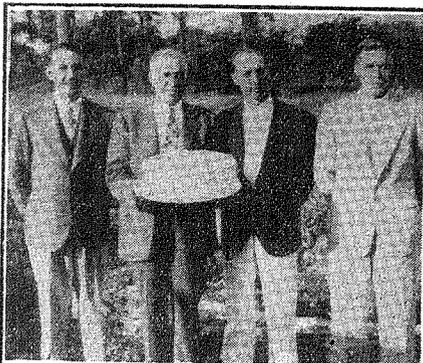
In the past year a number of the Saints have felt more keenly the need of complying with the financial law, and some have filed their inventories. Others feel that they should, and it is hoped they will comply soon.

Although Crescent has been blessed to a great extent and has appreciated those blessings, yet it has been made sad by the passing of two faithful and devoted Saints, Sister Christina Hemmingsen and Brother Abner Pratt.

It is believed the Spirit is among the people of this branch, causing them to move forward and giving them a keen desire to learn more of God and the building of his church and kingdom.

### The Cake That Helped to Celebrate Forty Years in the Missionary Field

Central Michigan Saints observed the consummation of forty years of service by Elder Hubert Case as missionary for the church, at Beaverton, June 30. The Saturday night banquet was attended by 125 guests, and a most entertaining and profitable program was enjoyed.



A large "anniversary" cake on which were forty candles was placed before Elder Case.

Officers in the picture are, left to right: Harry Runkle, district music director; Hubert Case, district president; L. E. Grice, Saginaw pastor and assistant district president, and Otto Bartlett, district bishop.

### Calumet, Oklahoma

District President Z. Z. Renfroe just closed a series of meetings at Calumet. Though no candidates were baptized, workers believe there will be baptisms soon, and feel spiritually strengthened and encouraged.

The young people plan to attend the district reunion in a group again this year. All are praying for the success of the reunion.

### Kansas City Stake

The study classes held bi-weekly, under the leadership of Brothers J. A. Koehler and R. L. Bishop, have been concluded and the regular priesthood meetings resumed.

In the recent declamatory contest, which is a part of the O. B. K. Forensics, the cup was won by the Chelsea group. Entries in all classes were of a high quality. In connection with the contest a hobby exhibit was held, and many types of workmanship and collections were displayed. These contests stimulate cultivation of the talents of the young people and have been very successful.

### Central Church

Central young people were in charge of the Sunday evening service, July 15, and were delighted to have as their speaker, Elder Roy A. Cheville, head of the religious education department at Graceland College. Kenneth Simms was in charge of the program; Jack Burlington led the congregational singing, and Jeannette Dunn sang, "*Thanks Be to God*." Brother Cheville gave an inspiring sermon, using as his theme the words, "*Enlarging Vision*," and charging his listeners to an ever-growing life of service. Those who heard him went away filled with new hope and strength, and the young people received valuable experience in church service participation. Miss Genevieve Burgoon plans these monthly Sunday night services.

At the recent morning service this congregation has appreciated the inspiring sermons by Pastor C. E. Wight. Evening services have been discontinued until August 5, due to the extreme heat.

Picnic suppers have been sponsored by the Women's club on prayer meeting nights, and a large group have enjoyed the visiting and the prayer meeting following.

### Second Church

This congregation is happy to have its superintendent, Miss Mildred Lungwitz, back again after her visit to Colorado. Miss Lungwitz, with Miss Esther Lungwitz and Miss Edith Driver, motored to Colorado Springs and Denver. The young people at Denver gave a picnic in their honor. They also enjoyed meeting the group at Fort Collins, Colorado.

Recent speakers for this congregation have been Elders Harry Givens, Thomas Newton, and Pastor P. J. Raw. A contest which is being held in the church school has kept interest alive.

### Grandview Church

President Floyd M. McDowell addressed this group the evening of June 24, using as his subject, "*For Such a Day as This*."

The Laurel Club held their semiannual bazaar and dinner the last of June and cleared about thirty dollars.

The Stone Church Boys' Choir, direc-

ted by J. Glenn Fairbanks, gave a concert the evening of July 8.

Miss Vera Curtis and John Crimmins were united in marriage July 2, at Lexington, Missouri. They are now at home in Kansas City, Kansas.

## Southern Michigan and Northern Indiana Conference

### Activities Include Two Wedding Ceremonies

The annual conference of Southern Michigan and Northern Indiana District, held at Lansing, Michigan, opened Friday evening, July 6, with a musical program presented by the choir of Lansing Branch. And while the concert was of excellent quality, and all felt that the evening had been well spent, these things were all but forgotten when Elder John Luce announced a wedding, and to the strains of the wedding march, Elder S. A. Barss and the happy couple, together with those attending, advanced to the platform. There Brother Barss united Brother Donald DeLong, of Owasso, Michigan, and Sister Verla Eileen Primoe, of Lansing, in marriage. The happy couple were attended by Virgil Fisher, of Williamston, Michigan, and Sister Helen Primoe, of Lansing.

The Spirit of God was manifest in both prayer service and business session, and all of the district officers were sustained.

Again Cupid scored, as without previous announcement, at the close of the business session, Saturday afternoon, another happy group advanced to the front of the church, and Elder S. A. Barss officiated as Brother Edward Knoch, of Hazel Park, Michigan, and Sister Helen Robinson, of Battle Creek, plighted their vows. They were attended by Gregory Masseur, and Helen Primoe, of Lansing.

The conference is regarded as one of the most successful and harmonious this district has enjoyed.

## Northern Wisconsin and Minnesota Reunion

### Eleven Candidates Baptized

The Northern Wisconsin and Minnesota reunion opened at Chetek, Wisconsin, Saturday afternoon, June 30, and closed Wednesday, July 4. The attendance was fair, but because the reunion draws its major numbers, from a farming community, many could not attend the whole time.

These Saints were especially favored by having President Frederick M. Smith present two days. He evidenced his usual enthusiasm in regard to stewardships and Zion, and stimulated the Saints with the desire to qualify themselves that they might make their contribution when gathered. He was kept busy both in the services and on the grounds dur-

ing his brief stay, imparting his wise counsel and timely advice. His visit was deeply appreciated.

Class work was conducted every day by Elder Roscoe Davey, district missionary, on the beliefs of the church in their relationship to our zionic ideals, and by Elder Wesley Elvin, of Minneapolis, on the subject, "Physical Zion." Classes were well attended by all those on the grounds.

Preaching services were held every evening by Brother Davey, his theme being "Zionic Qualities and Attitudes." The prayer services were of a high spiritual order, and the Saints expressed themselves as determined to live up to the ideals brought to them by the reunion.

Two baptismal services were held, eleven souls being inducted into the kingdom, and six children were blessed.

## Holden Stake

### Atherton, Missouri

Prayers for rain were offered by Atherton Saints at the regular Sunday evening service two weeks ago. The entire service was turned over to these requests for moisture, not only for local crops, but for crops and farmers throughout the land. Led by the pastor and members of the priesthood, the Saints one by one stood and prayed for blessings of rain. Participation in the devotions was nearly eighty percent, with deepest faith and humility shown.

At the morning service that Sunday, July 15, Elder D. R. Hughes spoke on "Restoration of the Holy Spirit."

Marguerite Long was brought home Wednesday from a hospital where she underwent an operation for appendicitis. She was administered to several times by Elders G. W. Beebe and J. A. Thomas, with Brother Amos E. Allen leading them at one time. She spent only a week in the hospital, and has surprised her doctor with her rapid recovery.

Mrs. Mildred Lundeen has organized an Oriole group there. The president of the new girls' club is June Long, with Neldalee Hancock elected recorder and Muriel Hughes treasurer. Other charter members are Donna Faye Curtis, Zelpha Aleta Sumners, Mildred Sumners, Judith Bilquist, Virginia Carter, Marjory and Lola Brush. The group is completed at present by Elizabeth White, Elizabeth Murdock, and Lovena and Ruthella Newberry. These girls celebrated their organization, with the class of juniors, taught by Anna Lou Hawes, as guests, by a picnic and boat ride at the home of Brother and Sister Ira Curtis.

Nearly thirty members and visitors met at the church for the regular Wednesday evening prayer service last week.

"How Far Away Is God?" was the theme of the young people's prayer service the morning of July 22. Wendell Van Tuyt and Clifford Long were in

charge, and the young people themselves made a good response.

Elder Otho Clark, in his sermon Sunday morning, July 22, emphasized the need of righteousness in everyday living before Zion can truly be established.

Elder J. A. Thomas, pastor of this congregation, was the speaker Sunday evening, and he chose for his subject, "The Modest Authority of Jesus."

Five members are now ready to take the final examination for the course, "How to Teach Religion." The class taught by the pastor has finished its study and review, and the five who want credit will soon be taking the examinations.

Atherton young people are outstanding in their various activities. The girls virtually won first place in volley ball, by winning from Holden Friday night at Lees Summit. The boys lost to Holden, however, putting Holden first in the boys' schedule. This was the last regularly scheduled game for the stake.

## Alexander, Kansas

Saints of this small branch greatly enjoy their class work. They understand the financial law better, and think the last year's quarterlies are wonderful. They feel that the whole church owes Brother J. A. Koehler a vote of thanks for his hard work in making the present quarterlies. These books of instruction leave all church members without the excuse that they have had no chance to understand the economic law of Zion. One student has asked for an inventory blank.

On June 10, Brother Reed baptized four candidates, Esther, Leslie and Naomi Kueffer and Laverne Boese. A week later the branch observed Children's Day with a program and basket dinner.

Last week the young people sponsored an ice cream social on the church lawn. It was free to everyone and a good time was enjoyed.

This community has suffered from the depression and the almost unbearable drouth. If rain does not come soon, all stock will have to be sold, as there are no fields, and water in places is gone. The last rain was in May. For the farmers about here cows are the only means of support and the pasture is dried up; so the cows must be sold, too.

Missionary meetings began at Alexander July 29, Elder Charles Fry the speaker. This is a great treat to the Saints who have had no missionary help for more than three years. They hunger and thirst for the word of God.

One of the local young man, Harvey Moore, was married recently.

Little Johnny Boyd and Neleta Bourdant were blessed not long ago by John Teeters.

If you have knowledge, let others light their candles at it.—Margaret Fuller.

## Young People's Convention for Rich Hill District

### Helpful Program of Study, Worship, and Discussion—New Talent Discovered

A young people's convention for Rich Hill District was held at Rich Hill, Missouri, July 21 and 22. The newly-arranged church with its spacious grounds formed an ideal setting for an inspirational convention.

The convention was opened with a prayer meeting at nine o'clock, Saturday morning. Elder Martin, of Fort Scott, Kansas, was assisted during this service by District President Birch Whiting, of Rich Hill, Patriarch J. A. Gunsolley, Elder George Mesley, of Kansas City Stake, and Esmond Crown, of Hiteman, Iowa.

The class work began at ten o'clock. Brother Mesley devoted five class periods to the study of "A Program for the Young People's Division." The topics discussed were "Know Your Church," "Appreciate Character Growth," "Have a Well-rounded Program," "Make Leisure Creative," and "Keep God's Laws." Brother Mesley's frankness, sincerity, and informal style gave his message a power which inspired his hearers with a desire to carry home to their branches the good received at the convention.

At eight o'clock Saturday evening, a program was given by four of the branches of the district, consisting of songs, instrumental music, and readings. The program was concluded by an inspirational talk by Esmond Crown, who took as his theme, "Giving God Room in Our Everyday Lives."

A fellowship service Sunday morning, in charge of Brothers Mesley, Gunsolley, and Crown, proved to be an inspiring hour. A number of the young people expressed their desires to prepare themselves to render service to the church.

At 9:15, the young people of Rich Hill Branch, gave a worship program built around the theme "Youth in the Church." Immediately following the program, Brother Mesley concluded the last of his five class periods.

At the eleven o'clock hour, Patriarch Gunsolley preached on the subject, "Christian Efficiency." At noon a basket dinner was served cafeteria style from the church dining room.

The vesper service, the climax to the convention, was held at two o'clock. Brother George Mesley presided over this meeting, which proved to be most inspirational.

At three o'clock, a round table discussion was held. On the platform were seated the members of the district presidency, Brothers Whiting, Murdock, and Martin; Elder George Mesley, Patriarch Gunsolley, and Bishop's Agent Arlie D. Allen.

The young people of the district wish to thank the Rich Hill members who so ably took care of the physical needs of the convention.

## The Bulletin Board

### Notice of Appointment

Notice is hereby given of the appointment of Elder D. J. Williams as president of the New York and Philadelphia District, vice H. L. Livingston resigned. The appointment is made subject to action by the next district conference.

THE FIRST PRESIDENCY,

By F. M. SMITH.

INDEPENDENCE, MISSOURI, July 24, 1934.

### Addresses

D. T. Williams requests that all correspondence directed to him in behalf of Zion's Christian Legion, be sent to Miss Blanche Engle, general secretary, 126 West Main Street, Midland, Michigan.

E. R. Davis, 1121 Fifteenth Street A., Moline, Illinois.

### All-Day Meeting

Special meetings in Rock Island District for August are announced as follows: August 5, District President E. R. Davis will meet with the Waterloo Branch, and conduct a priesthood meeting in the afternoon.

August 12, he will meet with the Oelwein Branch, and conduct a priesthood meeting in the afternoon.

August 19 he will meet with the Moline Branch, and at two-thirty in the afternoon on that date he will conduct a meeting of the district officers at the home of John C. Stiegel, 1624 Twenty-sixth Avenue, Moline, to plan for the fall conference and other district activities. All district officers are requested to be present.

August 26, the annual, union, harvest thanksgiving services will convene at the Buffalo Prairie Church. There will be a prayer meeting at ten o'clock, followed by preaching, a basket lunch at noon, and preaching at two-thirty. The evening preaching service will be at the Joy Church as usual. Missionary R. E. Davey will be present and will begin a series of meetings in the Tri-Cities soon after. All those affected by the above meetings plan to be present, and all branch officers have the meetings properly advertized in their respective communities.—E. R. Davis, district president.

### Reunion Canceled

The reunion of Southwestern Iowa and Northeastern Nebraska, which was to have been held at Council Bluffs, August 24 to September 4, has been canceled. This action was made necessary by the present drouth and economic conditions in this territory.—E. M. Oehring, president Northeastern Nebraska District.

### Reunion Notices

Southern California district officers are planning for the largest crowd for

many years past at their reunion to be held August 17 to 26. Saints from Arizona, Nevada, and as far away as Utah and Idaho, are expected to attend. The speaking program will be outstanding; some of the best speakers in the church will be available. Classes in various subjects will be taught by E. J. Gleazer, Arthur Oakman, Daniel B. Sorden, and J. A. Koehler. Young people's activities will be superintended by J. L. Milner, district director of religious education, and District President L. L. Sutherland. Children's activities will be under the supervision of Sister D. B. Sorden, of Los Angeles, and several others of the trained district and branch officials. Doctor A. W. Teel, church physician, is also expected to be in attendance part of the time, and will deliver several lectures. The reunion was postponed on account of the infantile paralysis epidemic, but the disease has cleared up and health officials are of the opinion that those attending will have no cause for further alarm.—W. A. Teagarden.

### Far West Stake Reunion

The forty-fifth annual reunion of Far West Stake will be held at Stewartville, Missouri August 16-26. The program this year includes both President F. M. Smith and Bishop L. F. P. Curry. President Smith will speak both morning and afternoon the first Sunday, August 19,

### Spend your vacation with the Spring River District Reunion at Columbus, Kansas, August 3 to 12.

Speakers: Presidents F. M. Smith and F. M. McDowell, and Elder John F. Sheehy. Anyone wishing tents or cots, address,

C. D. WILSON

124 B. S. W. Miami, Oklahoma.

## Vacationing?

Why not give the family a real vacation? The cost need be but little more than that of living at home.

### FAR WEST STAKE REUNION

## August 16 - 26

Stewartville,  
Missouri

For Information Address

### Far West Stake Offices

513 Ballinger Bldg. St. Joseph, Mo.

and Bishop Curry will occupy at similar hours the second and closing Sunday. The daily program also is outstanding. Elder E. Y. Hunker will be the evening speaker throughout the reunion. Class work for all ages will be taught by experienced and capable teachers and will be accredited. Prayer services, special music and drama, recreational and pleasure hours will add to the enjoyment of each day. The order of the services for both Sundays is as follows: Young people's prayer service, 8 to 8:45; general prayer service, 9 to 10:15; children's service, 10 to 12; morning preaching 10:30 to 12; afternoon preaching, 2:30 to 4; evening sermon, 7:30 to 9; O. T. Z. hour 9 to 10; The closing service on August 26, however, will be held at 5 p. m. instead of 7:30. Detailed program will be furnished by addressing The Stake Office, 513 Ballinger Building, St. Joseph, Missouri.

Central Michigan district reunion will be held August 10 to 20, at Edenville. We have a beautiful spot and accommodations include a new auditorium, 35 by 90 feet, a new kitchen, dining room, and running water. Brother Harry Runkle asks all musicians to bring their instruments. He is planning for a large orchestra and choir this year. Everything is planned for a good time spiritually and recreationally. Tents may be obtained for the ten days at the following prices: 9x9, \$3.75; 10x12, \$4.25; 12x14, \$5.75, and 12x16, \$6.25. Please send all orders for tents to Otto Bartlett, 615 Carpenter Street, Midland, Michigan. All orders must be in by August 6.—Otto Bartlett.

### Our Departed Ones

**KLEIN.**—Barbara Nitschelm was born at Alsace-Lorraine, Germany, January 9, 1866, and departed this life June 11, 1934, at Pasadena, California. Her husband preceded her in death fourteen months. She came to America when fourteen years old and settled with her people in Chicago, where she married Frederick Wilhelm Klein in October, 1886. They moved to the West living in turn at Portland, Oregon, San Francisco, California, and then at Honolulu, Hawaii, where they heard the gospel message, and were baptized by G. J. Waller in 1901. Sister Klein loved the church and was eager to help in whatever way she could. Her hands were always doing kind things for someone, and her life was made beautiful by faith. Surviving are a son, Walter W. Klein, Santa Monica, California; two daughters, Mrs. Ben H. Budworth, of Sebastopol, California, and Mrs. Lawrence Brockway, Pasadena; eight grandchildren; a sister, Mrs. L. Mueller, of Hollywood; and a brother, Fred Nitschelm, Klamath Falls, Oregon. Funeral services were held at Pierce's Undertaking Parlors, Los Angeles, D. B. Sorden officiating. Interment was in Englewood Park Cemetery.

**WEBBE.**—Rosa Bonheur Webbe was born to William H. and Ruth Webbe, July 14, 1860, in the city of London, England. With her parents and younger sister she came to America in 1894 to join with others of her brothers and sisters who had preceded them. Rosa Webbe's life was one of Christian service. Always she set a worthy example of worship, activity and fellowship in church circles. She was the first of the family to obey the gospel as she heard it from Elder A. H. Parsons. She united with the church in 1897, and later several of her family followed her example. An elder, a priest, and a teacher in the priesthood are the results of her initiative. She never married, but found the greatest

satisfaction in a service of devotion to Sunday school work among the children of her fellow members in several churches. Of her immediate family two brothers survive her passing, Frank C. and Earnest A. Webbe, of Kirtland. She passed peacefully away, June 21, at Lorain, Ohio, where services were conducted by her pastor, Clifford Minkler and later in Kirtland Temple by Elder J. A. McNeil. Interment was in the family burial lot at Euclid Village, Ohio, where her father, mother, one brother and three sisters rest.

**JOHNSON.**—Fern Crandell, youngest daughter of David C. and Ellen Crandell, was born July 22, 1887, in Shelby County, Iowa, where she grew to womanhood. She was baptized into the church July 12, 1899, at Gallands Grove, Iowa, by Elder John Young. On October 8, 1919, at Sioux City, Iowa, she was united in marriage to Milton Johnson, of Deloit, Iowa, by Elder C. J. Smith, of that city. They lived at Denison for four years when they moved to Boone, where they have since lived. Mrs. Johnson passed peacefully away at her home, after an extended illness. She leaves to mourn her departure, her husband, four sisters, two brothers, other relatives, and a host of friends. Funeral services were held in the Boone church, Wednesday, July 18, in charge of Pastor O. W. Tesdahl, Elder Clyde McDonald, of Des Moines, preaching the sermon. Her body was sent to Independence, Missouri, for burial.

**KLOPPING.**—Karl W. Klopping was born December 15, 1863, at Freeport, Illinois. He accompanied his parents to Pottawattomie County, Iowa, while he was yet an infant. There he spent the remainder of his life. He succeeded his father as one of the leading stockmen in the county and in this occupation enjoyed a good livelihood. Married Miss Mary Geise, of Council Bluffs, April 25, 1888, and to them were born three boys and three girls all of whom made their home near him. They are Fred Klopping, Mrs. Anna Ross, Walter Klopping, Ella Klopping, and Donald Klopping, of Underwood, Iowa, and Mrs. Erna Fehr, of Oakland, Iowa. He also leaves nine grandchildren and many friends. United with the church in 1916, and remained a faithful member to the end. He was ordained a teacher in 1919, and served in this capacity the remainder of his life. He was devoted to his family and made every provision for their welfare and security. His health began to decline about two years ago. He passed away June 29, 1934, and will be missed greatly, especially in church circles. Funeral services were held July 1, at the Underwood Church, E. Y. Hunker, speaker. Interment was in Walnut Hill Cemetery, Council Bluffs.

**CRISWELL.**—Alma Irene Criswell was born at Roseby's Rock, West Virginia, October 1, 1897. Departed this life July 2, after an automobile accident a few days before. Surviving are her husband, John Criswell; four children, Harold, Madyin, Clara, and Beulah; her mother, Mrs. Samuel Hall, of Nauvoo; one sister, three brothers, and many friends. She was baptized by Elder Richard Baldwin in 1912, at Nauvoo. Funeral services were held in Nauvoo chapel near Glen Easton by Elder Louis A. Serig. Interment at Nauvoo Cemetery.

**SIBURT.**—James Sylvester Siburt was born December 28, 1891, at Boman Run, Marshall County, West Virginia. Died July 9, at

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Reunion—August 9-19

Moundsville, West Virginia. His wife preceded him in death a few years ago. Surviving are six children: Bernard, Madlyn, Wanda, Flossie, Margaret, and Mary; one brother, Arch, a half-brother, George Criswell, of Wheeling, a half-sister, and Mary Davidson, of Grafton, West Virginia. He was baptized by Elder Thomas Newton several years ago. Funeral services were held at Moundsville, West Virginia, Elder Louis A. Serig officiating. Interment was at Kausooth, West Virginia.

**CARLSON.**—Ida Rose Nonamaker, daughter of Wilson Nonamaker, was born in Osborne County, Kansas, January 31, 1888, and moved in 1908, with her parents to Manhattan, where she graduated from the home economics course at the State College in 1913. She was married September 21, 1912, to Walter William Carlson, professor in the engineering department. She died July 8, 1934, of cerebral hemorrhage after a few minutes' illness, leaving her husband; one son, Glenn Alvin; two daughters Bula May and Ruth Elaine, two brothers, Joseph and Howard, and one sister, Mrs. J. W. McCullough. She had been a faithful member of the church since the age of fourteen and was influential in holding the small group of Saints together at Manhattan, and was highly respected in the community. Services were conducted by Charles Fry.

**CRESE.**—Herbert Gardner Cresse was born at Green Creek, New Jersey, April 2, 1860, and died in East Chicago, Indiana, April 19, 1934. He was united in marriage to Anna Cramer, who preceded him in death on November 7, 1900. To this union were born four children: Elsie Stephenson, of Laramie, Wyoming; Geneva Hayward, of Hammond, Indiana; Normand Cresse, of Decatur, Illinois, and Ella Hults, of Hillsboro, Illinois, all of whom survive him, as well as thirteen grandchildren. He was married to Nola Myers in 1903, and she also survives him. He was baptized a member of the church in 1901, at Argentine, Kansas, by Elder J. D. White and ordained to the office of priest at the same place. He was a member of Hammond, Indiana Branch since its organization, and labored faithfully in its upbuilding. At the time of his death he held the positions of branch clerk, bishop's agent and solicitor, teacher of the Bible class in the Sunday school, and teacher of the *Book of Mormon* class in the religio. The entire membership of the branch mourn the passing of Brother Cresse and miss his presence at the services of the church.

**HENDERSON.**—Louisa Anetta Henderson was born May 6, 1865, at Rush Valley, Utah, and departed this life June 14, 1934, at Shaunavon, Saskatchewan. She joined the church, June 11, 1933, being baptized by Elder Anson A. Miller. She leaves four children, Alfred Henderson, Bracken, Saskatchewan; Mitchell Henderson, Seattle, Washington; Blanche Milan, Spokane, Washington; Tinterella Bartlett, Shaunavon, Saskatchewan, also eight grandchildren, and three great-grandchildren. Funeral services were conducted by Elder Anson A. Miller, and interment was in Hill Crest Cemetery.

**JENSEN.**—Mary Jensen was born August 27, 1911, near Brooking, Saskatchewan, Canada, and passed from earthly life July 1, 1934, in the Sanatorium at Fort San, Saskatchewan, where she had been a lung patient for three years. Mary was baptized into the church at the age of eight. During her lingering illness she manifest wonderful faith and patience. Left to mourn her departure are a host of relatives and friends, her parents, two sisters and a brother, Elder J. R. Neill, Weyburn, was in charge of the funeral services. Elder C. Bruder, Regina, delivered the funeral sermon. Interment was in Weyburn Cemetery.

**LONG.**—Ernest William Long was born at Kincardine, Ontario, December 6, 1874. He was united in wedlock to Sarah Powell at Chatham, Ontario, January 13, 1897. He was baptized into the church shortly after his marriage, and was called and ordained to the

office of elder. For a number of years Brother Long occupied in his office at Chatham and was instrumental in assisting in the upbuilding of the work at that place. In his early years he had been a school teacher, but he discontinued that line of labor in 1897, and entered the field of accounting and auditing. He was later engaged in business as a retail merchant at Nokomis, Saskatchewan, and still later gave his entire attention to farming, in which pursuit he was more than ordinarily successful. Brother Long departed this life very suddenly at his home at Nokomis, June 29, 1934. He had been out of doors attending to his duties around the farm when he was suddenly stricken, and passed away a few minutes later. The funeral was held Sunday, July 1, from the home, and was in charge of Elder George A. Jordan, of Prince Albert, Saskatchewan. A large gathering of friends and neighbors was present. Brother Long leaves his wife, Mrs. Sarah Long and one sister, Mrs. Bell, of Regina, to mourn his passing.

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**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
Lamoni, Lamoni,	July 27-Aug. 5.	
Western Montana,	Race Track, July 27-Aug. 5.	
Nauvoo, Nauvoo,	July 27-Aug. 5.	
Southern New England,	Onset, July 28-Aug. 12.	
Toronto, Lowbanks,	July 28-Aug. 13.	
Northwestern,	Silver Lake, Aug. 3-12.	
Western Oklahoma,	Canton, Oklahoma, Aug. 3-12.	
Spring River,	Columbus, Kansas, Aug. 3-12.	
Northern and Western Michigan,	Park of Pines, Aug. 3-12.	
Kirtland, Kirtland,	Aug. 9-19.	
Des Moines, Des Moines,	State Fair Grounds, Aug. 10-19.	
Northwest Iowa,	Woodbine, Aug. 10-19.	
S. E. Illinois,	Brush Creek, Aug. 10-19.	
Far West,	Stewartsville, Aug. 16-26.	
E. Colo. Colorado Springs,	Aug. 16-26	
Central Michigan,	Edenville, Aug. 10-20.	
Maine, Brooksville,	Aug. 11-19.	
Southern California,	Huntington Beach, August 17-26.	
Eastern Michigan,	Cash, Aug. 19-26.	
Idaho, Hagerman,	Aug. 15-19.	
Southern Saskatchewan,	Regina, Saskatchewan, 2631 Dewdney Avenue, August 24-26.	
Eastern Montana,	Fairview, Aug. 30-Sept. 2.	

**— Eastern Colorado Reunion —**

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# *The* **SAINTS'** **HERALD**

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## **"I Have Fought a Good Fight"**

The Funeral Sermon of W. A. McDowell

By Elbert A. Smith

## **School or Jail?**

By G. N. Briggs

## **Junior Stewardship**

By C. B. Woodstock

# THE SAINTS' HERALD

August 7, 1934

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Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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Leta B. Moriarty, Assistant Editor  
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## The Pigeonhole

### ■ How Swen Baptized Ole

This story reached us by a circuitous route, but it finally arrived. It concerns Brother Swen Swenson, now an aged and retired missionary.

In his more vigorous days, Brother Swenson had gone to a certain place to hold a series of missionary meetings. There was opposition, but that only whetted his appetite for ultimate victory. During the series one man named Ole was particularly active in opposing the work.

When the series of services was over, someone asked him if he would return later. He said, "Yes, I will be back. I must baptize Ole."

When Ole heard it he shouted, "You'll never do it!"

Two more years Brother Swenson returned to hold a series of missionary services, and each time he replied, when asked if he would come again, that he would, since he had to baptize Ole. But Ole never came near the water.

The fourth year, Brother Swenson was baptizing eight people in the neighboring stream. About to conclude the ceremony, for some reason he looked up to the bank where the people stood and asked if there were any more who wished to take the covenant.

There was a stir in the back of the crowd as one man made his way forward.

"Wait for me, Swen!" a voice called. "I'm coming, too!"

It was Ole, at last, coming to be baptized.

### ■ Pigeonquips

The Pigeon's claim to being literary is based upon his ability to litter up things on the editorial desk. Saturday morning he scattered a lot of small papers around with sentences scratched on them:

"I'm just about ready to hate the person who wrote *'In the Good Old Summer Time.'*"

"I see where the Tammany Tiger is fawning around and saying Al Smith is a nice boy again. That is the worst black eye poor Al ever got."

"Whenever Tammany endorses a candidate for office, it is because he will do what it says, and take orders. And that holds for the other Tammanys and corrupt political machines too."

"When two political enemies bury the hatchet, let the public beware."

"No matter what the weather dishes up, it is too much. Our fair weather is a drouth, our breeze is a tornado, our rain is a cloudburst, our warm day burns us to a crisp. Everything is too much."

"I am too hot and tired to get angry now. Almost anybody could pick on me."

### ■ God's Justice

A newspaper item the other day mentioned "French justice," which reminds us that we have frequently heard "English justice" very highly praised. "American justice" is somewhat in doubt now and our cartoonists frequently label it "injustice."

Pigeon pauses to remark that all these are imitations of and substitutes for the fine old original, which is God's justice, and Pigeon expresses the pious hope that this good though scarce commodity may be found in the judicial dispensaries again sometime.

# Editorial

## "The Ministry"

### III—JUST TABLE TALK

Some years ago the wife of an ordained man, a pastor, said to me: "In our house we have church troubles for breakfast, for dinner, and for supper." She said it in a sad and discouraged tone. And what she said was true. The husband talked constantly about church troubles, church difficulties, church mistakes, and the faults and foibles of church officials. Particularly was that the conversation at the table. They had church troubles "for breakfast, for dinner, and for supper."

There was a rather large family of children in that home listening with wide open ears. Today they are grown and apparently not one of them has the slightest interest in or respect for the church. Why should they have? The seed planted in young minds grew and developed. To them the church is something to avoid, to regard with suspicion.

Strangely enough that man was at considerable trouble to convert nonmembers to the church. Yet members of the church, and particularly his own children, he converted away from the church by his table talk and street corner talk—just the informal conversation that he habitually indulged in when off guard and when not preaching from the pulpit or arguing points of doctrine with a nonmember.

I am very glad that I grew up in a home where the church was always reverently spoken of. I formed the opinion that it must be a very worth-while institution in which one would find God; and in which he would find many noble men and women. I always heard the men of the church spoken of respectfully—affectionately. I never heard their characters and reputation picked at and picked to pieces. I felt that Brother Joseph, and W. W. Blair, Joseph Lambert, Bishop Blakeslee, those men of whom the family talked, must be men of God. They were. What my life would have been had the church always been under the hammer in my boyhood home I do not know.

Presently as I grew older I discovered for myself that the church had made mistakes, that it was making mistakes, that it would make mistakes in the future. I was old enough then to assimilate that discovery and appraise it for what it was worth and no more; to adjust myself to that conclusion and make the best of it. It is the church in process of development, with many immature members in proc-

ess of development and making mistakes as they go. If it were not so there would be no place in the church for you and me.

Presently I grew old enough to find out for myself that Brother Joseph and Brother Blair and all the rest of them were at times under the hammer of adverse criticism. I myself heard Brother Joseph in General Conference say that he had been the subject of constant fault-finding and untrue rumors during the entire year until he was heart sick. I even discovered for myself that those men at times made mistakes which served to furnish some material for the criticisms leveled at them and for the rumors that, based on small, perhaps insignificant occurrences, grew and grew and grew as they ran from mouth to ear through the community. But I was old enough then to bear those discoveries with equanimity for what they were worth and no more. I learned, particularly after my own ordination, to reckon with the truth of the old statement that there is no high priest taken from among men who is without fault. Still, what fine and good men they are, many of them.

So I determined that in my own home my own children should not be poisoned against the church or the men of the church by my table talk; that my acquaintances should not be poisoned in mind by my street corner talk. I would try to pass on the inheritance that had helped me. If this resolution will help any others of the ministry it is theirs freely to put in practice in their own homes and among their own friends.

ELBERT A. SMITH

(To be continued)

## Across the Desk of the Editor in Chief

I RECENTLY had a letter from Brother G. J. Waller who is always active in church work and deeply interested in the affairs of our organization and who rejoices to see young men ordained. He told of an ordination meeting had instead of the prayer meeting at the Chinese church in Honolulu at which time Brother Peter Ahuna was ordained a deacon, and another Chinese brother, Brother Samuel Lee, was in charge of the ordination meeting under Brother Waller's supervision. Brother Waller felt this was something in which I would be interested. I am, as you well know; and I trust that this is an indication that the Chinese Branch of Honolulu is moving steadily forward and that the little branch may

soon become a power for good. We wish Brother Ahuna and other brethren of the priesthood in the Chinese branch abundant success under the blessing and direction of the Holy Spirit.

**T**O ONE who has consecrated his life to the prosecution of the work of the church in an effort to carry forth to completion its spiritual program, and especially when that one has a position of heavy responsibility as executive, it is always pleasing to know that groups of people are bound together by a covenant to assist him in carrying on this work. It was therefore pleasing to me to receive recently a letter from Brother George E. Carter, Jr., who signs the letter as president of the young people's council of the Southern New England District, in which he conveys to me a resolution adopted by the young people of that district in which they pledge themselves to whole-heartedly support the general church in its complete program and pledge their participation in the the activities of the church.

The consecration and devotion manifested by these young people of the New England District, in my opinion, are being matched in other districts and it is heartening and encouraging to know that these young people are lining up in support of the program of the church, for upon our youth we must depend to carry on our labors as our responsibilities slip from sinking shoulders.

**I**N A RECENT LETTER from Brother Joseph H. Yager, Papeete, a postscript to the letter says: "Ronald Joseph, fine nine-pound boy, called at our home July 16 and said that he had come to stay. All fine. When you need a new preacher to take my place, just call around."

We congratulate Brother and Sister Yager on the arrival of the new son.

F. M. S.

### A New Independence Paper

The Editors of the *Herald* are glad to welcome a new weekly paper to Independence, the *Independence Tribune*. Actually it is not a new paper, for it incorporates the *Jackson Democrat* which has been printed here for a number of years; but it is new in form, content, and editorial policy.

This paper gives a fair and comprehensive report of the Independence news each week. It is nonpartisan in its political attitude.

Ward A. Hougas and Arthur Taylor of Independence and G. T. Richards of Bunceton, Missouri, are the publishers. Carl Ru'off is editor and Henry Weltmer, Jr., is in charge of advertising.

### Quotation Marks



Bishop J. A. Koehler  
on  
"The Work  
at Hand"

"To be saviors it is not necessary that we should do spectacular stunts. To lay the foundation for the social structure of tomorrow is quite as important as to put on the cap-stone. Unless I get my spindle and distaff ready for the kind of thing that needs to be done, unless I sharpen my sickle, I shall not be counted among those who have garnered the grain of The Kingdom. If I use my powers in such manner as to give myself a place in the background of the picture of the lives of those who ten years from now will be the redeemers of Zion, I was made for such a day as this."

### Information, Please!

A letter for our news department should give us full information concerning names, dates, towns, and persons concerned. Many times we are unable to print adequate accounts of events in churches because of lack of information. This week the editors received a letter in which date, the name of the town, the date for the baptism, and other important facts were entirely missing. The letter was not signed. The postmark indicated that the letter came from Michigan, but the name of the town was blurred. So far, the editors believe that somewhere in the large and beautiful state of Michigan, a certain brother baptized fourteen people at some time that we do not know. We should be glad to have our unknown correspondent furnish us with more information, and may we drop the hint right here that other correspondents can help by seeing that their letters contain the important facts.

An honest man is the noblest work of God.—Pope.

# OFFICIAL

## Financial Report

First Half 1934

The continued "hard times," accentuated in numerous agricultural areas by the lack of rain, has doubtless caused numerous individuals in the church anxiety relative to income. This may be said of us in connection with the income of the general church. However, some information is submitted herewith which will be of interest to our people and certainly should be encouraging.

Those who read the Annual Financial Report presented at last General Conference and published in the columns of the *Saints' Herald*, both daily and weekly, will recall the deficit in income for 1933 of \$17,761.36. Half of this deficit to June 30, as the figures below will show, has now been made up.

Contributions for 6 months ending June 30, 1934	\$117,104.71
Expenses for the same period	<u>109,173.88</u>

Net income over expenses	\$ 7,930.83
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Income for the first 6 months of this year amounted to approximately \$11,000 more than for the same period of 1933.

The average expenditure permitted by our budget per month is \$21,750.00. Instead we spent \$18,190.00 and received an average income of \$19,500.00 per month. This explains the origin of the net income mentioned above. At the same time it points out very clearly the continued cramping necessary in the conduct of the work of the church.

Present problems continue to be pressing, among them being the necessity of requesting our General Church Debenture bondholders to renew their agreement for the remaining life of these bonds (they mature in 1936) and accept an interest rate of 3% per annum instead of 5%. It is with great regret that this request has been renewed, but holders of the Auditorium and Graceland Foundation Bonds have substantially agreed to a similar reduction of interest for a longer period, together with entire absence of principal payments. Thus our own people are not alone in the sacrifices being asked, which are necessary to permit the church to maintain a minimum amount of activity.

Because of the need for unremitting effort on the part of the church representatives and membership the "Check Up" as to compliance with the financial law was carried out in June. Everyone must feel that this compliance is a matter of continued necessity, for obstacles are steadily being encountered by the church in its attempt to improve its financial

situation, and yet the work of the church must go on.

Our membership in some places has been affected adversely more than have those residing elsewhere, and thus upon those more blessed rests a greater responsibility to doing everything they can to maintain the church in this trying period. The times test our faith. The need for continued clear thinking and warm-heartedness is as great as it ever was, so that the work each of us must do in behalf of the church we all love may be well done.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY

## More Pictures Wanted

The experiment with pictures in the *Herald* is, from all reports, giving both pleasure and satisfaction to many of our readers. The response to invitations to send pictures has been generous, and many of them have already been printed. Persons in some branches have kindly sent pictures of persons and places to accompany their news stories, which have been appreciated.

More pictures are needed: pictures of the pastors, workers, and local and district officers, with stories of what they have done, pictures of women's leaders, and of young people who have attained distinction and honors in the church and in the communities, pictures of church buildings with some history of them. In fact, we can use nearly all good clear pictures concerning the people of the church, when accompanied with some account that may be printed.

Amateur photography sometimes produces pictures that cannot be handled by the engraver, because of the exposure or the development. Photos taken in a good clear light, but without glare or blurs, are needed.

The chief end of "good manners" is to oil the wheels of social converse. Hence, the first and most important principle to learn is a due and proper consideration for the rights, opinions, and comforts of others. In other words, don't think of yourself so much as of the other fellow. Let your question be, not: How can I secure my own pleasure and comfort? but, How can I best secure his? It is a self-evident proposition that you cannot make him feel comfortable and happy if you are uncomfortable and unhappy. Hence, the first thing to do is to quit worrying and be comfortable.—George Wharton James in *Quit Your Worrying!*

"Many a man never does anything worth while because he thinks it isn't worth while."

# School or Jail?

By G. N. Briggs

President of Graceland College

PRESIDENT HUTCHINS of the University of Chicago is quoted as saying that society provides only two places for its youth, school and jail. It is a case of being idle or going to school. Within the next month thousands of young men and women, who have not already done so, will have to reach definite conclusions as to their activities for this college year.

No educational movement in this country has equaled the unprecedented development of the Junior College.

The church related Junior College, because of its special schedule of studies, its controlled program of student activities and its smaller classes can give its young people a most excellent preparation for the junior year at the University or for those professions requiring two years of college education as a basis for admission.

The church related Junior College is especially well organized to have the student in mind rather than the subject, to offer those student activities and other forms of student self-expression so essential to the development of personality and because of the smaller classes to make possible that degree of personnel guidance so helpful in the difficult transition period from youth to manhood and womanhood.

In many respects the first two years after high school graduation are the most critical of all. As boys and girls they graduate from high school and two years later they graduate from Junior College with a remarkable change in development—mature young men and women with character and purpose well formed and ready for the next step—whether it be the University or the professional school or the avenues of trade and commerce.

The Junior College prepares not only for the University, the professional school, or for the business world, but it regards one of its main functions to be that of preparation for citizenship and for life.

Many find it impossible or inadvisable to enter upon a full four year college course.

They can, however, if they are to play their part in the affairs of the church, the community, or the State, spend two most profitable years in one of the several courses at Graceland College having for its purpose the completion of a definite preparation for one of the many avenues of life activities.

The Junior College, with its practical, vitalized and well developed two year courses can give the young man or woman that scholastic guidance required for a wise choice and necessary preparation for a vocation. Students are finding it increasingly possible to take courses in the Junior College that mean more to them now and will mean more in the future, stimulative to both the scholastic type of mind and the more practical type as well.

There is no question in the educational world as to the place of the Junior College in our educational program.

It functions both as a preparatory institution for the University and the professional school as well as offering various terminal courses ending with two years of vocational training.

Our own church college is a pioneer as a Junior College. For twenty years Graceland has functioned in the Junior College field with its two year courses from which many graduates have entered the leading Universities and professional schools of the country.

Its two year terminal courses in Business, Teacher Training, Home Economics, Secretarial work and Religion with the preparatory courses in Liberal Arts, Science, Music, Engineering, Pre-Nursing, Pre-Law, Pre-Dental, and Pre-Medical, make a variety of choice to meet the needs of most young men and women.

The old west door will swing open again this fall to the youth of the church from many states and several foreign countries.

It is not a question of "How can I afford it?" but of "How can I afford not to go?"

A distinguished leader of youth recently said, "There is probably no other economic or social group that has gone so far as college students in meeting and solving problems incident to conditions prevailing since 1929. Their efforts have been tremendously effective and they have been marked for renewed enthusiasm for more purposeful living and for real progress in higher education."

Graceland is prepared as never before to serve the youth of the church in their enlarged vision of their part in the New Deal which is to open the avenues of service to them as it has not heretofore existed.

The only amaranthine flower is virtue.—Cowper.

# "I Have Fought a Good Fight"

Funeral Sermon of Patriarch W. A. McDowell

By President Elbert A. Smith,

Independence, Missouri

June 2, 1934

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Timothy 4: 5-8.

I BELIEVE that this is one of the finest declarations of triumph that I have ever read. I think perhaps it is one of the finest that was ever written in any language, and of course it has been translated into about every known language and has been read by millions of people. There have been a great many conquerors since the world began who have been praised for their victory and they have boasted themselves of their triumphs and how they have overcome others, defeated them, overthrown them; but this man, Paul, who wrote the words we have just read, says that "we are more than conquerors through Christ." We are more than conquerors in that it is not our work to defeat and tear down others, but rather to lift them up. Even those who may be overcome in their position are lifted up, and for that reason this man was more than a conqueror when he used this language and stated that he had fought a good fight and had kept the faith. That is the reason it is a good fight, because it does lift people up.

Occasionally we know of a man today for whom Paul's words might have been written. Once in a great while we know of one who at the end of his life's work might use these words himself. I think that I have never met any man, any where, any time, who could have used these words more appropriately than Brother W. A. McDowell could have used them at the end of his ministry. There are some ministers who in preaching funeral sermons will not eulogize. Perhaps they think we should reserve all our praise for God. I do not agree with their philosophy. Paul says that we are "living epistles, known and read of all men," and when we have known a man for many years and read his life and find that it is a revelation of the Christian re-

ligion, an epistle in flesh and blood, it is just as proper to read that epistle as it is to read from the Bible. We are told of Christ that in him the word became flesh and blood and dwelt among men full of grace and truth. When we see an exhibition of a life of that sort it behooves us to pause for a time and talk about it. We are also advised that if there is anything beautiful, anything true, anything lovely and honorable, and just, and of good report, that we should think about those things. We are altogether too much inclined to think about the faults and mistakes of others and the mistakes of the church and to talk about them when we might be thinking of that which is of "good report."

That is the sort of life our brother has led for very many years in the church, one of the greatest evidences of the truth of the gospel. It is an evidence that the gospel really works, that it really does the things it claims to do, that it produces the type of men and women which the church says it will produce. Such a life is one of the greatest of miracles. Christ taught us of the signs that should follow the believer, that they should heal the sick and so on, but to me the greatest sign that follows the believer is the change in his own life. As one man said, "When the gospel came to me it showed me a new way to live." The living of that new way is the greatest testimony that can be borne.

We naturally think of this miracle when an unbeliever is converted and takes up a new course of life, but to my mind it has its finest revelation in sustained righteousness, day after day, year after year, through a long period of life. The finest demonstration of the gospel of Christ that I know anything about is of that type. That way of life brings sacrifice. It brought sacrifice to Brother McDowell and to his companion, Sister McDowell. But did it bring happiness? It certainly did. They have lived a rich and full life in spite of its sacrifices, rather because of them. If all the men and women and children who have been benefited by the ministry of this man, which was made possible by his companion, could enter this door today and pay their tribute to him, what a congregation there would be; all

those whom he has actually converted and baptized, those whom he has blessed, those whom he has administered to, those whom he has counseled and advised and strengthened—what a great gathering that would be. Now, at the end he has friends without number who rise up and call him and his companion blessed. I wonder what pleasure seeker there is in the world who has given all his years to the pursuit of pleasure who can bring anything at all to compare with that.

"I have fought a good fight." There is no question that the Christian warfare is worthy to bear the title of *warfare* in the highest and best sense of the word. Our own early Latter Day Saints were required to lay down their lives and die. This would not refer to Brother McDowell, but if it had been required of him he would not have been found shrinking. It was rather required of him to give his life over a long period of rather strenuous active service. "I have fought a good fight," Paul says, and we know he did not fight with flesh and blood. He did not fight with man, but with principalities and powers of spiritual wickedness. There is a statement made somewhere in the Old Testament, that early in the history of creation, "When the sons of God came together Satan came also."

A great many people no longer believe in an actual personal spirit of evil, but anyone who keeps his eyes open must have noticed that there are forces of evil at work in the world and wherever there is a community trying to do good in any capacity, politically, socially, religiously, these forces of evil are made manifest, trying to overthrow it. Whenever the sons of God get together Satan comes also. Even in the history of America there was a body of men and women who came to the then unhospitable shores, dedicating their lives to human freedom and the thought that all men are created equal and should be free, and yet, somehow, slavery crept in under the Constitution. Satan came also. When Christ began his ministry and went out into the wilderness to fast and pray, the statement is made that Satan came and tempted him. When Joseph Smith went out to the forest to pray, the moment he knelt down to offer up a petition the powers of the adversary were manifested, and so it is that any man who has given himself to the ministry more than fifty years, as this man did, has certainly encountered the forces of evil in many forms, and yet I think he could truly say, "I have fought a good fight," not a fight in which we use carnal weapons for this is another kind of warfare. We have to use a different sort of weapons. We cannot fight the adversary with anything but our own weapons.

We all know that in years gone by, particularly

when the sons of God have come together in gatherings and councils and endeavored to move the church forward, the forces of evil have sometimes been present, bringing contention and confusion, and we have seen this our brother stand in the forefront of those who were waging war against that which is wrong with a careful, kindly spirit, which is the only kind of spirit which can prevail in that sort of struggle.

I can give you a little personal experience that will illustrate what I have in mind. I think it was during the fall of 1925 that Brother McDowell and I attended a district conference in one of the larger districts, a district that was in turmoil and confusion over some questions that were troubling the whole church. That Saturday afternoon we began a business session at 2:30 o'clock and it ran right through without even stopping for luncheon until about 10:00 o'clock that night. It was the longest business session I have ever presided over or taken part in, but in the end patience and kindness prevailed and a wise and just piece of legislation was adopted with only one dissenting vote. And then, at that late hour, when we adjourned the business session, the Saints wanted someone to preach to them and Brother McDowell took the stand and preached, serene, cheerful, kindly, fatherly. He took the loose cords that had been frayed in the conflict and bound them up, healed the wounds, and the Saints went home sometime after 11:00 o'clock, and when they returned the next morning for early prayer service the spirit of God was there to begin a day of refreshing for the Saints. I think that was about the end of the trouble in that district.

Brother McDowell fought a good fight and fought it in the Lord's way, and we are told that if we are to fight, and fight we must, to put on the robe of righteousness and the shield of faith and the sword of the spirit, and our feet should be shod with the preparation of the gospel of peace.

During the fifty years of our brother's active ministry there were times of great stress and strain in the church when some were uprooted and overthrown, when some went away and left the church, but no man ever knew this man to waver. He was always upright, steadfast, serene, and kept the faith. He did not keep the faith merely in a *theological* sense, he kept it in his own life and in his manner of life. It would be foolish to believe that a big, strong full-blooded, upstanding man could pass through fifty years of ministry without meeting personal temptation. We sometimes deceive ourselves. When a man lives a straight, clean, steadfast life, we think that it is easy for him. We say to him, "It is easy for you."  
(Continued on page 1005.)

# Youth's Forum

## A Hobby Exposition

By C. G. Mesley

THESE are many benefits that can be derived from devoting some of our leisure time to a hobby and following it through until we become proficient in the field of our selected interest.

Hobbies are constructive. They enrich our understanding of the world around us and increase our range of skills and abilities to do things with our hands. Through mutual hobbies many lasting and enjoyable friendships are formed. Hobbies may be self-supporting and often become a source of income. Two young men in Independence are paying their way through medical school and one young church member associated with them in their hobby business of manufacturing fire-lighting outfits and bow and arrow sets, has already completed his education from the proceeds of this boy scout fire-lighting hobby.

Hobbies add color to life and are a release from the hum drum of every day work and routine. Many of them can be carried through without a large expenditure of money and where money is spent in a hobby it is oftentimes in the form of an investment. This is particularly true of stamp purchases and antique art objects.

TO ENCOURAGE YOUNG PEOPLE to take up valuable hobbies and to demonstrate the good work already being done in this field, the Kansas City Stake O. B. K.'s recently sponsored a hobby exposition.

The exhibits of the young people were supplemented by those of guest exhibitors who had been invited to display and demonstrate their hobby collections.

Forty hobbies were represented and they proved quite stimulating and interesting to the large number of people who view them.

A similar project could be carried out at any district gathering of young people and even nonmembers in the city where the display is being held could be invited to exhibit.

Here is a list of some of the interesting displays at the Kansas City hobby exposition.

Botany specimens of Missouri wildflowers, beautifully mounted in folders with full descriptive write-ups.

Stamp books and mounted sheets of uncanceled current commemoration stamps.

A framed collection of historic stamped envelopes.

Three exhibits of oil painting.

A collection of posters and charts

suitable for church school use.

Babies dresses designed and made by a young lady.

A spring coat representing the hobby of a high school girl who makes her own clothes.

A budget book designed by a young people's supervisor whose hobby is budgeting, and the financial law.

Exquisite needle work pictures, pillow cases and hand-made handkerchiefs.

Quilts, blocked and quilted by a young business woman;

Snapshot albums and wall display of two hundred snaps; part of a collection of 8,000 snapshots.

Bow and arrows with scout lanyards.

Architectural sketches and advertising posters.

Soap sculptures.

Scrap books.

A complete radio transmitter that broadcast a debate in an adjoining room.

A splendidly classified and mounted coin collection.

A display of typical world newspapers exhibited by a student of journalism.

A collection of original poems.

A lamp and shade

A beautiful arrangement of garden flowers and another of wildflowers suitable for church decoration.

Among the guest exhibits was a collection of incense burners and a wood turned table (courtesy President F. M. Smith); some finely carved linoleum block pictures and plaques (Marion Woodstock); some beautiful stencil printing on silk and linen (Mrs. C. B. Woodstock); a collection of landscape and studies in oil, (Mrs. C. D. Jellings); a collection of historic family church books and home bound quarterlies (J. O. Wordon); a fine collection of geology specimens gathered from all over the United States (Lyle Woodstock); some beautiful pottery, a landscape, and chalk talk sketches (Bishop C. A. Skinner) and a complete bulletin board designed and executed by Simon Gress and donated to the Grandview church.

Boy Scouts were on guard and protected the exhibits from thoughtless handlers and possible kleptomania.

Try a hobby exposition for your next district gathering of young people, or sponsor it in your local church and invite your friends to participate. It is an enjoyable and educational project.

I think to have known one good old man—one man who, through the chances and mischances of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other more than many sermons.—G. W. Curtis.

## Ideas, Discussion and News for the Young People of the Church

### Oriole News

Since last reported, five new Oriole circles have been registered with the Headquarters Committee:

Port Huron, Michigan, Mrs. Claude H. Lewis, Monitor.

Belleville, Illinois, Miss Ardell Schneider, Monitor.

Piano, Illinois, "Golden Rule" circle, Miss Vera A. Sanderson, Monitor.

Fisher, Arkansas, "Help Other People" (H. O. P.) circle, Mrs. George Gordon, Monitor.

Vancleave, Mississippi, "True Blue" circle, Mrs. Howard Jennings, Monitor.

This makes twenty-four registered circles. We have correspondence with fully as many more circles in process of building. Registered circles receive the quarterly bulletin of program helps and suggestions sent out by the Headquarters Committee. A registered circle is fully organized and its members are entitled to secure insignia and merit awards from headquarters.

Independence Oriole girls are having an active summer. Late in May a Mother's Tea and initiation ceremony was held on the Stone church lawn. Early in June the Zion Builders circle held a birthday dinner in the lunch room at the Auditorium. This circle also had a candlelighting service on Mother's day at Spring Branch church.

An over-night and one-day camp was held at the Campus on June 20 and 21 by sixty-one Independence girls and their leaders. The first evening a worship service was held under the direction of pastor John F. Sheehy.

The program of the next day included an early worship service, a "cave-man" breakfast cooked on flat rocks, flag raising, a nature ramble, blue-printing specimens, and first aid, an hour's discussion of personal hygiene under a graduate nurse, lunch, a rest period, a water frolic, games and races, dinner with potatoes baked in clay. In the evening a treasure hunt discovered a generous supply of ice cream prepared by members of circle committees. The day closed with a program of stunts, a book review by Mrs. Leonard Lea, a short ceremonial service and the sharing of the ice-cream "treasure." A similar camp is planned for later in the summer.

Port Huron girls are planning to attend the Eastern Michigan reunion in a body. A Mother's day program and lunch netted them \$10.00 and they have other plans to help raise the necessary funds so all may go.

A Mother-Goose Carnival is in preparation by Oriole Girls in Vancleave, Mississippi. (Continued on page 1006.)

# Tea and Coffee as Beverages

By Harold I. Velt

About twenty years ago, soon after the writer had united with the church, missionaries to Australia from U. S. A., two of them holding the office of apostle and one high priest, taught us the value of "The Word of Wisdom," explaining that the term "hot drinks" in the revelation had reference to tea and coffee.

Since then from time to time, it has been a cause for regret, that in branches and districts where people have been taught the wisdom of eliminating tea and coffee from the daily menu, that some officer of the church would occasionally come along and undo what had been taught, by himself using tea or coffee and affirming that the term "hot drinks" in *Doctrine and Covenants* 86 perhaps does not refer at all to tea and coffee, or that it is so vague anyway, that we need not pay any attention to it. Usually it is stated—referring to some higher church official—"Well, Elder ——— drinks tea or coffee, and if it is no harm for him it is no harm for me." Others have expressed the opinion that the term "hot drinks" refers only to the temperature and not to any particular beverage, while still others are quite positive in their minds that the term should be understood principally if not altogether in the light of the statement preceding it: "Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom . . ." They proceed to speak of how conspiring men have adulterated their products while preparing them for the market. This argument is used usually to prove that postum, figco, cocoa and other mild drinks would be banned by the term "hot drinks" as well as tea and coffee, and that therefore others are disregarding the law as well as they. There is one thing that seemingly has been overlooked by some in this regard. They take it for granted that the warning given against conspiring men would presuppose only adulterations of foods or beverages. As a matter of fact conspiring men have conspired to do vastly more than adulterate. They have conspired to deceive millions of people into believing some of their products which are really baneful to health and happiness, to be not only harmless but of health-giving and energy-creating values.

It should be noticed that after the preliminary statement, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days" is the counsel that strong drink should not be used except for washing the body, and that tobacco should be avoided except for bruises and

for sick cattle. Can it be argued from this that strong drink and tobacco might be used without harm to us, were it not for the adulterations by conspiring men? Would it not be logical to suppose that if adulterations were the only thing to be emphasized there, that tobacco might even be banned for the use of bruises or for sick cattle? It would surely seem so, especially if the adulterations were sufficiently strong. It must be clear to all that "conspiring men" have insidiously conspired for mercenary reasons, to teach the whole populace that benefits would follow the consuming of liquor, and that their particular brands of tobacco are of real value to health, strength and vigor. Thus we have seen the Eighteenth Amendment defeated, and as to the use of tobacco, some of the largest firms of "conspiring men" have had phenomenal success in influencing men and women to smoke. It reminds us of a sign we saw in a certain restaurant, "Eat here if it kills you, we need your money," except that these "conspiring men" whisper inaudibly, "Drink our liquor, smoke our tobacco, drink our tea and coffee if it kills you and injures your children after you, for we want your money." In their outward advertising, however, they use every conceivable means to persuade the multitudes of the benefits to be derived. On billboards, pictures of the most beautiful women are used in the advertising of liquor, tobacco, tea and coffee. Over the radio, the nefarious advertising is associated with beautiful music. "Conspiring men" know how to associate these evils with the beautiful in art and music, if the unsuspecting are to be beguiled; and to keep these associations so constantly before the eyes and ears of the public, too, that perchance the whole populace may yield and in time become addicts.

## "HOT DRINKS" SPICES AND IRRITANTS

Some aver that "hot drinks" refer to beverages made hot with spices, chillies, ginger, peppers, etc. One brother who loved his coffee made a plausible argument along this line. It sounded fine. He asked me what I thought of his argument. I replied that there was just one thing radically wrong with it. It was not in harmony with the interpretation placed upon the revelation by those upon whom rests the responsibility of interpreting and teaching the revelation.

## VITAL PRINCIPLES OVERLOOKED

This brings us to the principle upon which we desire to place the greatest emphasis. Competent physicians, including those at the head of the health department of the church, have convinced us that theine, caffeine, and tannin in tea and coffee are decidedly in-

jurious to health in proportion to their uses, but the thing about which we are chiefly concerned is the unjustifiable disunity among some of our people as to the interpretation of the term "hot drinks" in the Word of Wisdom given to the church. We regret to hear as we sometimes have done, the lightness of manner associated with jocular references to "hot drinks" during the imbibing of tea or coffee. Even if there be "not very much harm" in tea and coffee, we cannot but remember the rebuke given by the Lord to his people for "treating lightly the things they had received" (*Doctrine and Covenants* 3: 8). Now this is the point. There is no excuse for disunity upon this subject for those who are acquainted with the word of the Lord as given in *Doctrine and Covenants* 122: 1, 2. It reads: "My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members." The burden of the care of the church is laid upon him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation from time to time." Now the question of vital importance then becomes, What has been the interpretation by the presidents of the church and those who have been called to be counselors to the presidents relative to the term "hot drinks"? If they have expressed doubt or uncertainty, then we might be excused for our differing interpretations; if they have expressed certainty on the subject, then our "misunderstanding and confusion" has come as a result of our "not being sufficiently willing to hear those whose duty it is to teach the revelations."

Let us note well the following:

In the *Saints' Herald* of November 22, 1921, under the heading, "Hot Drinks and Cancer," the editors, F. M. Smith and E. A. Smith, members of the presidency of the high priesthood who are to teach the revelations, wrote the following note as preface to an article by J. R. Lambert: "The writer points out that hot drinks were clearly understood to mean tea and coffee at the time the Word of Wisdom was given. The other hot drinks of today including hot water were not then in general use. The taking of anything hot, either solid or liquid, is probably injurious. The same is true of anything extremely cold. Tea

(Continued on page 1006.)

Department of Religious Education

## Junior Stewardship

By C. B. Woodstock

Junior stewardship is a practical, churchwide project in teaching and observance of the financial law. It had its beginning in 1927 with the printing of a first issue of junior budget books by the Presiding Bishopric, for distribution in the church schools by the Sunday school department. In the seven years which have passed the books have seen considerable revision in the four or five editions which have been necessary to supply the demand. In the nine months following November 1, last, eight hundred thirty *Junior Stewardship Record Books* have been sent out on one hundred four orders going into all parts of the church.

The plan of junior stewardship is not difficult to understand nor to carry out. It provides a convenient record page—or, rather, a double page, in a securely bound book, for individual financial record keeping. There are twelve of these double pages, one for each month of the year, ruled for daily entry of all receipts and expenditures. Monthly totals are carried to a summary and a tithing account at the side of the page. Monthly totals are also carried to an annual summary on the last page, where there is also a simplified form of a junior's annual financial statement.

Junior stewardship records may be kept by children in isolated families under the direction of an interested parent, but the project is designed for class, group or club use. There is added inspiration in group endeavor, especially under the leadership of an enthusiastic sponsor. In many places the project is undertaken by junior or intermediate classes of the church school with the teacher as sponsor, or the class or a group from several classes may form a junior stewardship club, under the branch financial agent or some one chosen to serve.

In Rockford, Illinois, the pastor is the sponsor, and the club carries out many practical projects in addition to their individual record keeping. They have regular meetings, study and discuss stewardship principles, operate a club garden as a stewardship on which they keep careful financial records, pay tithing, carry a reserve, and make surplus payment.

In Hilo, Hawaii, record books are supplied by the branch to groups of newly baptized boys and girls,

and they are instructed and encouraged to enter at once upon their stewardship responsibility. A similar plan is in operation at Vancouver, British Columbia, and in several places in the States. At McKenzie, Alabama, a group of older young people find the record books well adapted to their use. The term "Junior Stewardship" means only younger than adult business or family stewardship.

*Junior Stewardship Record Books* are prepared for the use of boys and girls by the Presiding Bishopric and sold through the department of religious education. With each order for books is inclosed a set of mimeographed directions for the use of each sponsor, together with two report forms due at the close of the record year. One of these gives in detail a report of the activities of the sponsor and the group in carrying out the project for the year. The second report calls for a list of all junior stewards whose records have been well

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The widespread use of Junior Stewardship as a means of education and training of the young in observance of the financial law.

kept and who can be recommended to the Presiding Bishopric by the sponsor and the branch financial agent, for the Certificate of Commendation to be signed and sent to them by the Presiding Bishop.

Present emphasis is put on junior stewardship because it is considered vital in our educational program. Children and young people can readily understand all the principles involved. They are at an age when the keeping of such a record is a novel and interesting experience. A consciousness of partnership with God, in which we are local managers and bookkeepers, adds a sense of duty and responsibility that serves as a powerful motive to keep the record accurately and continuously. Under wise leadership and with encouragement in the home, juniors may feel all the urge of adult stewardship. They may learn, too, correct methods of simple bookkeeping and the satisfaction of having been diligent and frugal in earning and spending, in paying the tithe and making further offering for local and general church support. It shall mean much in the future of the church if the coming generation may go into their business and professional lives, fully informed, trained in the method and convinced of the value of ready and consistent compliance with the financial law of the church.

There is distinct need for young people to early

learn the value of money. It cannot be learned except by experience. Fortunate, indeed is that young person who in early youth shares in the earning and spending of money. One cannot learn to be industrious until by his own effort he earns that which satisfies his wants. He cannot learn to be frugal until some careful saving and wise spending brings satisfaction in his ability to do what otherwise could not have been done. Boys and girls should be encouraged to earn and permitted to spend some money of their own. Parents may suggest or advise, but no valuable lesson is learned when parents make every decision. Often children are given a weekly or monthly allowance from the family income, perhaps only fifty cents or a dollar or two as the situation may justify, from which certain personal necessities must be supplied and the rest spent at the discretion of the child. An accounting system, especially with stewardship responsibility, helps one to consider well his expenditures and gives a splendid feeling of self-confidence when, at the end of the month or the year, a full and consistent account can be given of all one's receipt and expenditure.

Much of the success of the project depends upon the wisdom, tact, initiative and perseverance of the sponsor. But it is a wonderful ministry to perform. The sponsor should vision the whole project in terms of its present and future effect in the lives of juniors. His talks with them should make the method plain and the plan highly desirable. Visits to the homes of juniors should secure cooperation and encouragement. Often parents may need this suggestion to encourage them to keep a similar record, and to make consistent payment of a tithe of their income above actual necessary expenses. The help they will give their children in junior stewardship may be just the inspiration they need to fulfill their own larger obligations in adult stewardships.

*Junior Stewardship Record Books* may be ordered for project use at ten cents each. A sponsor for the project should be appointed jointly by the pastor, church school director and the branch financial agent. Individual copies may be purchased at fifteen cents each. Send orders to the Department of Religious Education, The Auditorium, Independence, Missouri.

America began to find her voice during the late World War. Patriotic songs, folk songs and songs of home and kindred were brought to the fore and millions were stirred to loyalty and duty as never before in several generations.—Earl L. Wolslael, *Church Management*.

“It costs very little to feed a man's vantiy.”

## Force

An article written by a Lieutenant-Colonel in the United States Army contains this assertion: “In this world of ours force is the ultimate power.” The context makes it abundantly clear that by force the author means physical force. Well, if in this world or in any world physical force is the ultimate power we may just as well close our churches and stop talking about God.

But is it true that in this world of ours physical force is the ultimate power? Even in the sub-human world it is not. Even there the wit and will to cooperate have proved to be more than a match for sheer brute force. Pacific creatures practicing mutual aid have outlived belligerent creatures armed to the teeth. And what appears to be true in the world of men? When Socrates drank his cup of poison, which proved to be the ultimate power, the arms of Athens or the ideas of the sage? When St. Paul placed his head on a block in a Roman prison, which proved to be the ultimate power, the legions of Caesar or the faith of the missionary? When Martin Luther stood trial for his life at Worms, which proved to be the ultimate power, the sword of the emperor or the spirit of the monk? The mightiest empire “this world of ours” has ever known once laid rough hands upon a Jewish radical, dragged him to a skull-shaped hill outside the city gates and there, amid hisses and catcalls, nailed him to a cross. But the pierced hands of that crucified Jew lifted the Roman Empire off its hinges!

To say that in this world of ours physical force is the ultimate power is not only to deny the existence of God but to disregard the teaching of history. There is in the human soul a power with which bullets and bayonets are unable to cope, as the British Empire has discovered in India. In this world of ours the ultimate power is not physical force but something which Mahatma Gandhi has aptly called “soul force.”—Ernest Fremont Tittle, in *“We Need Religion.”*

“You remember the woman who broke the alabaster box for the feet of the Savior while He was living—the most beautiful of all appreciations? And you know what we do? Let our fellow-beings carry their crosses to their Calvarys, and after each has suffered his agony and entered his peace, we go to Him and break our alabaster box above his stiff cold feet. I have always hoped that my religion might enable me to break my alabaster box for the living who alone can need it—and who always do need it.”—A speech of the old minister in *The Choir Invisible* by James Lane Allen.

The winds and the waves are always on the side of the ablest navigators.—Gibbon.

# The Nomads

By May Elliott

## VI.

### Wanderers of a Strange Race

MR. HUNT secured the services of a native girl to teach them the language. Her name was Lucy, and Louisa marvelled at her beauty of person and grace of body. She had expected to find all the natives extremely dark and quite ugly, but this girl was nearly as fair as anyone she had ever known. Lucy had attended a French school and understood her task quite well. Mr. Hunt found the language very difficult to learn, but the three young people were soon conversing quite freely; so the older man made up his mind to discontinue his efforts and trust to them for interpretations when necessary.

After they had finished studying the Tahitian Grammar, Lucy said it would be a good thing if they read some book. She had two books, "*Te Bibilia*, and *Te Buka a Moromona*." Dan explained that that meant, "The Bible and the *Book of Mormon*." Mr. Hunt said for them to go ahead and read the *Book of Mormon*. He felt sure its teachings would not conflict with his beliefs in natural living; but he did not want them to read the Bible.

To her surprise Louisa found the *Book of Mormon* very interesting, especially after they had finished the first few books. She had heard of course, many times in the little Latter Day Saint Sunday school back in Monroe, that the book contained nothing that condoned polygamy or any other wicked practice; but she was pleased in spite of herself, as they read it slowly, word by word, to find that it contained only the very highest teachings in morality and that there was nothing in it to offend.

After each would read aloud for a long while, by turns, Lucy would retell the stories in her own way; she believed ardently that the book was true, and put her whole soul into the soft words she uttered.

"What do you think of the book," asked Dan, anxiously, as they returned one evening from the hotel where they had been in the habit of taking their meals.

"Oh, I don't know," she answered, with studied carelessness. "It is very lovely in spots, and also interesting."

"But about it's truth—you know, dear, it says if one really wishes to know it is true, there is a test—a way to find out."

"Yes, I remember. You told me before." She gazed absently toward the sea. "Dan, how pretty those harbor lights are reflected in the water. And how lovely the moonlight is on the

palms. It seems I can't think of anything else but the scenery. It is so beautiful."

SMALL CHANCE of her asking God to let her know of the truth of that book, she thought. She had to fight with herself all the time to keep from believing it, as it was. If she once conceded a belief in it she would be led into paths and manner of living that she did not want to follow. Why, if you took the church books literally you couldn't even let yourself become extremely rich; and she wanted to be rich. To have everything about her beautiful.

Should she admit it? She wanted things nicer and more beautiful than others had. She wanted to be envied, "looked up to."

Dan sighed. It was always like this. He had thought it would be so easy to convert her to the necessity of being baptized into the church, but now he could not even find what it was she had against the church. She would not accompany him to the native services in Taurona. Lucy had told them where the church was. Dan went every Sunday and was delighted with the native members. The men of the native priesthood were, for the most part, strong, large of stature, straight standing, and absolutely sincere in their belief in the gospel. Dan felt thrilled as he watched them conduct the services and officiate in the church ordinances. In their clean white suits, with their quiet dignity and Christianlike actions, he need never be ashamed to own them as members of his church. Were the faithful Ammonites of the *Book of Mormon* story Lamanites such as these?

But the most blessed part of the experience was that he could feel the same peaceful, calm spirit he had learned to associate with the Reorganized Church back in America. In spite of all the sin and wickedness of the place, these people as a whole lived as Christians should.

Meanwhile Mr. Hunt had been getting acquainted with another class of people. A class that never had known the message of Christ in the latter days. Partly with the aid of Robert's interpretation, and partly by his own faltering and scant knowledge of the tongue, he invited a crowd of them to a party at the large house which he had leased for a half-year period.

They were given all the watermelon they could eat; generous amounts of candy were being consumed, and the atmosphere was very convivial and friendly. They sang some of their old chants and songs, their bodies weaving

back and forth in perfect time to the rhythm of their voices. Two young women, with faces which perhaps once had been more than ordinarily pretty, but were now hard and unlovely, discarded all clothing except the red loin-cloth, and danced. Mr. Hunt, almost breathless with excitement as the dance ended, turned to his young employees.

"Isn't that a perfect example of what I've been telling you about the lack of inhibition among primitive people? They let themselves go; they make of dancing something more meaningful and beautiful than civilized races do; although of course all dancing, with the exception of war dances and the like, are based upon the same primitive sex appeal. Um—let's see. Robert, bring me that large book over there on the table. I'm going to ask them some questions and you must interpret for me."

Then followed for Dan and Louisa some of the most distasteful moments they had ever experienced. Mr. Hunt asked the natives questions which concerned their most private lives, their most intimate thoughts and actions; and though some wondered audibly what his reasons were for wishing to know such things, none refused to answer. The entire proceeding would have been shameful in the extreme had there not been, about most of the natives, an air of straightforward innocence as they talked.

Mr. Hunt's pencil flew over the pages of the large book; but now and then he paused and made a note or two in the small one he usually carried in his pocket.

"A wonderful day's work," he beamed, as they saw the last of the natives out of the house. "A fine day's work. It will make a most interesting chapter in my book."

"And even at that," he went on thoughtfully, "These people who were here this evening are not really typical of the most primitive races. They have many of the remnants of primitive times, of course, but I want to get away from the influence of the moving pictures, and so on. Papeete is too civilized. Today I booked passage for us all on board a little boat and we will set sail for Tikehau. It is not so far away but that we can make it without a disagreeably long time on the boat, and still I think the people will be more to my liking. We'll start tomorrow afternoon."

Louisa was intensely irritated. "You don't give us much time for packing, Mr. Hunt."

"Oh, don't worry about that, Louisa," replied Mr. Hunt pleasantly, "You re-

member the two girls who danced here tonight—well—I'm taking them with me. They will attend to all the packing. I don't want you to work—there must be little reading or study or work in our lives from now on. If I find these girls as interesting as I think they will be, I'll include them in the project. In the meantime," he paused and chuckled, "they will be pleasant companions for me."

IT WAS perhaps the emphasis he placed upon the word "me" that caused Louisa to start up so angrily. They had been in Papeete long enough that she was not ordinarily shocked when she found that certain people were openly "living in sin." But she had never dreamed that this refined appearing, intelligent old man could also yield himself to such abhorrent conditions. Perhaps her anger would have led her to voice the contempt she felt had not Robert said, in a low tone:

"Lucy is going, too. You know, Dan, her parents live in Tikehau."

Mr. Hunt chuckled again. "I imagine, Robert, that her parents are not the only attraction. I saw you and her down by the sea yesterday. You surely have a way about you that attracts the women. I congratulate you on your conquest."

Robert blushed and stammered some sort of reply, then straightened his shoulders.

"But you see, Mr. Hunt, it is not a conquest. Lucy and I—we love each other. I asked her to marry me but she said that was out of the question—it seems that the way the laws are here you have to have the consent of your relatives before you marry, and her folks are intent upon having her marry a native named Paipai who lives in Hikuero. She doesn't love him—she loves me. And I love her dearly. I think—it seems to me—love sort of sanctifies things—"

"And it is all right to yield to love here," put in Mr. Hunt blithely, "because these native women consider it no disgrace—I mean there is no double standard, nor anything like that. I still think you are to be congratulated. Lucy is beautiful, and I am sure also that she has always been innocent and pure—in other words this affair is probably what people up home would call 'her first misstep.' She will think nothing of it; the only possible suffering that can come of it, as I see it, is the suffering you will have in your mind. You may be tempted to think continually that you are doing wrong."

Robert said slowly: "The thought is already there, Mr. Hunt. I—in fact I feel already that I—I should have more character—"

"Bah! Forget it, my boy, and be happy. I tell you, I know—"

"If you will excuse us, Mr. Hunt, I am very tired," interrupted Louisa. Her whole soul was sick at the turn events had taken, and she knew Dan felt the same way. She felt nearer to Dan than

she had ever felt before. Robert had been right away back there—how many ages ago had it been?—when he had said that Dan was a rock. One could depend upon him to be always the same—strong, steady, unyielding to wrong. Could she ever live so that people would want to be near her to gain strength from her? For the moment she felt that if she could attain real strength of character, it would give her more thrills than she had ever known. And the nice thing about it was that goodness and character did not end when youth did. One could have them until old age—and on after death—if there was a "Great Beyond" of some kind. They were quiet as they crept under the blankets to gain what remained to them of a night's rest.

What was it that brought happiness to people, anyway? Louisa's thoughts ran on, doing as one pleased certainly did not bring joy. Mr. Hunt did as he pleased; he recognized no restraints; he bought everything he wanted; and she had seen him when he appeared crushed beneath a load of unhappiness. But could character and goodness bring happiness without yielding oneself to religion?

"Dear me," she thought exasperatedly, "why must I always think of things like that? I have a good husband; he has the ability to make a living and a nice home for me; we are earning a big salary right now and will have a good start when we get back home; we can give our children every advantage the world offers—why can't I just be happy with my own blessings? Everybody else is seeking his own or her own happiness. Lucy. Poor little Lucy. She probably thinks she is on the road to happiness. And Robert—poor, weak Robert, who wanted so badly to do wonderful things."

"Dan."

He turned his face slowly.

"You asleep?"

"No, Louisa. Just watching the play of moonlight on the palm trees out the window here, and thinking how beautiful the world is and how ugly the sin is that we see all about us. How like heaven the earth could be if people and all their deeds were as beautiful as all these other things God has made!"

"I was just wondering though, Dan, if everybody isn't trying to do just about the same thing—trying to find happiness. And they don't know how. They reach that way and this way in a sort of trial and error method."

"Yes," broke in Dan with an undue amount of feeling in his voice, "the Lord has said: 'Man is, that he might have joy,' and there seems to be an instinct in us to want joy at any price. Then Satan comes along and says: 'Why, surely man is that he might have joy. Come with me and I'll show you the way to have joy.' And they go after him, because his voice is soft and alluring and the pictures he paints are attractive. They do all sorts of strange things and enter many strange places. They find nothing but emptiness and misery at the end of

their journey. But there is one on whose word they could rely if they would only listen. One who said: 'I am the way—'

Louisa laughed nervously, and Dan paused embarrassed. "You should be a preacher, Dan," she said lightly. She didn't want to think too much of these things. And yet, how surprisingly pleasant and lighthearted it made you feel if you gave way to those religious feelings even a little. Was it possible? No. She would simply crowd out these thoughts with others less unwelcome to an ambitious heart. She fell asleep amid pleasant dreams of the future.

She was surprised to find how small the boat was upon which they were to sail. But at that it was not so small as some of the others.

"Let's go right to our cabin, Dan. I just know I'm going to be seasick."

Dan laughed. "Have you any idea as to how many cabins there are on this boat? It is "our" cabin, all right, but it is *to tatou*, and not *to taua*."

"You mean there is only one cabin for everybody on this ship?"

"That's about it."

"Let's go take a look at it, anyway."

WITH THE AID of some of the natives they made their unsteady way through the throng of people and finally found themselves in the cabin. It was full of boxes, baskets, rolls of bedding and sundry other articles. Besides offering anything but an enticing appearance from the standpoint of physical comfort, the air was unbearably close. The fumes from the engine mingled themselves nauseatingly with stale tobacco smoke, and the acrid odor of copra.

They decided to spend their time on deck. There at least they would have fresh air.

The sun beat down with intolerable severity, and there was little wind until toward evening. Then a shower beat upon them, making things sticky and more miserable until the sun had dipped out of sight. Then it became almost too cool.

New life awoke on the little ship with the cool of evening. Supper was disposed of, and conversation flowed more freely. Many of the natives on board were Latter Day Saints; their conversation was generally centered about some gospel topic. Louisa marveled. At home religion had seemed more of an incidental thing, a sort of insurance for salvation in the next world, so to speak. But it seemed to be the whole of life for these people.

They were greatly interested in Dan, Louisa, and Robert. Curious as to the reason for the desire of these foreigners to live in their land, they were much astonished when told that Mr. Hunt was there in an effort to prove there was neither God nor devil. They frankly considered him crazy.

(Continued on page 1005.)

# Autobiography of William Lewis

## Part Eight



WILLIAM LEWIS

### MORE BLESSINGS OF HEALING

For over twenty-five years I did much church work here. For fifteen years I was bishop's agent, and part of the time I was president and vice president of Far West District. I also presided over the Saint Joseph Branch part of the time.

Some more very remarkable cases of healing occurred during this time, some of which I shall mention:

Brother Charles Hubacker, a young man, who had recently united with the church, was suffering from lung trouble. He suffered much and was quite weak. He was administered to in prayer meeting on Wednesday night in the Brick Church, was entirely healed, and became a strong, healthy man. Brother Charlie often spoke to me about the great blessing and remarked that whether he remained faithful to the church or not, he knew that the Lord had blessed him with health in answer to prayer, and by the anointing of oil and the laying on of the elders' hands. I hope he will never go back to the world and its follies.

Another case was that of Sister Uphoff, wife of Brother Fred Uphoff, who lived north of Stewartville six miles and was a member of the Pleasant Grove Branch. She had a sore limb and for a number of years there had been a running sore just above the ankle on the shin. During the district conference held in that branch, with T. T. Hinderks I anointed the sore, and we laid our hands on the limb as we were impressed to do and the blessing for which we sought the good Master, came. The sore part has healed and she has not been troubled since.

### A LOSING BUSINESS VENTURE

One business venture that proved to be of much worry, and an eventual loss was

the creamery at Ray, Andrew County, Missouri. The citizens of Guilford, next town north of Ray, were very eager for a creamery and offered a bonus of six hundred dollars. The people of Ray partook of the same spirit and offered the same amount. At this time there were no creameries within fifty miles and the prospect at either point was flattering. I borrowed \$2,500 from Thomas Evans, my wife's first cousin, and put up a plant at Ray, a two-story brick, thirty by fifty-two feet, equipped it fully with machinery, installing also a mill to grind feed and meal at a total cost of \$4,200.

Within a year after I started this creamery, there was one put up at Savannah, six miles south and also one at Rosendale, four miles southwest. With these two plants so close, our business began to go down. One creamery could have taken care of all the milk and cream that could be had.

The three creameries were running at a loss and to make matters worse, a Mr. Morton started one at Whitesville, two miles east of our plant. As soon as I heard that he intended to do so, I sent him word that I would like to see him. He called upon me, and I explained that there were already too many in that section and if he wanted to go into the business, I would sell my plant for \$2,500, or \$1,700 less than cost. I wanted to pay back the \$2,500 to Mr. Evans. Mr. Morton said he did not have the money and I then offered to sell on payments, one hundred dollars down and fifty dollars per month in milk, cream and buttermilk. Still he declined, and rented an old store room in Whitesville, put in a churn and started to gather cream.

To make matters worse one of our cream gatherers made arrangements with Mr. Morton, that when he started up, he, Fisher by name, would try to get the farmers to sell their cream to Morton and that he would bring it to him instead of to us. This was all arranged without my knowledge. I was at Saint Joseph in charge of our creamery there, and of course, was not personally acquainted with our patrons near and in Ray. Therefore, it was a very easy matter for Fisher and Morton to get the trade to come to them, regardless of the damage it did to me.

The last day of the month Fisher sent me word that he was going to gather cream for the Whitesville Creamery. This was such low trickery that I made up my mind I would try to hold my trade by offering more for the cream than it was really worth, but whatever price I made Morton would meet it. He was known to most of the farmers as he had made cheese in that neighborhood for a

few years; so the majority of them sold their cream to him. To the credit of some I can say that they would not sell as long as I was in the market. They said I had put up a good plant and at their request and was paying market prices and that it was a shame the way Fisher had treated us. Even his own brothers would not sell to him.

At last I closed the creamery and Morton had full control. He left within two days for parts unknown with a large sum of money due the farmers for their cream and owing his friend, Fisher, some for wages.

### WE LEARN BY OUR MISTAKES

I advertised our plant there for sale or trade. As a result I traded it for two hundred and eighty-five acres of land in Morgan County, Missouri, twenty-five miles from Versailles, the county seat. The farm was rough, only about twenty-five acres of tillable land, the rest in rock and timber. After making the trade, we found an error in the deed. At the time when we sent it for correction a survey was being made for a railroad that was going through near the farm. The man I had traded with, heard of this and would not make us a deed. Our attorney, Mr. E. B. Randolph, said, "Well you can, by going to law, make him furnish a deed." But as he lived in Saint Paul, Minnesota, it would have been too expensive to go to law. We live and learn by our mistakes. We should have kept the deed and made out the other, then forwarded it to him to sign. The error was not very serious, and if we had known that we were dealing with a man who had no regard for his word nor honesty, we would have kept the first deed. One of his near relatives I knew to be an honorable person.

I finally traded the creamery for one hundred and sixty acres, on mile west of Columbus, Kansas, one of the best pieces of land in the county. Although there was no house, there was a good barn and all the ground was under cultivation. It was heavily mortgaged, about \$1,800, but I thought I could hold it until I could sell it for a good price.

One of our sons went down to farm it, and as I had been appointed to labor in Far West district, we decided we would make this farm our home. We chartered a car and moved our household goods, horses, wagons, and farm implements to Columbus. We tried to rent a house there, but there was none to be had, so we went out to a small house near the farm: just three small low ceilinged rooms. An old lady had been sick there for several months and the odor of medicine was still in the house; she had died

and the house had been closed up for sometime.

When we went in, my wife became ill. Our car load of stock was still on the track and the boys, Dave and Rob, were anxious to have us stay there, but my wife and Ann were feeling poorly. I was hoping they would make up their minds to stay, but I could not persuade them. I was supposed to return shortly to my field of labor, Far West, but I offered to stay on the farm and if the authorities would permit, I would labor in Kansas. My wife was so sick though, that it seemed folly to stay.

I was strongly tempted to say, "Well, we have come to stay and let us all make up our minds to that end." It seemed child's play to spend money to come all this way, then turn around and go back.

The boys urged, "Mother will be better in a few days; pay no attention to her and Ann." Some of our goods had been unloaded from the car. Some we could not get into that little house, the ceiling was too low.

#### THE GOLDEN RULE AT HOME

I made the matter a subject of prayer. I did not wish to be harsh and have things all my way. I told my wife that she could have her choice. Although it would cost a hundred dollars to come and go back, if she preferred, we would go. I would not insist on stopping there, and neither would I say, "Let's go back."

Her choice was to return. It was too late to go that day so the next morning I sent our daughter, Mrs. D. C. Kinman, a telegram to meet mother at the station, "Coming on first train." This was something strange! What could be the matter? When they reached Saint Joseph, Sister Terry said that my wife looked as though she had just come through a month's illness.

I returned in a few days and found that all was going well. My wife was still of the opinion that while the move had been an expensive one, and an experience, still it had been best to return. I have never found fault with my wife for wanting to return since I had left it with her and I considered that she was entitled to her way under the circumstances. If we had stayed in Kansas and her illness—and home-sickness—had caused either her's or my daughter's death the balance of my days would have been very unpleasant.

"The Golden Rule will work in the home as well as outside," I concluded, and I am glad that this time I applied it. It is true that the husband should be the head and that the wife and children should give heed to his advice, but here was a time when I could not assert patriarchal authority for I could not say which was the best course to pursue. Besides I am a believer in the idea that it is possible for the wife to be right frequently in her judgments, and that as we are one she ought to have her way at times. I wish now that I had listened

more often to my wife's advice. Is it not true that obedience to the gospel brought back to Mother Eve and her daughters equal rights with her sons? If not, then that which was lost by disobedience is not restored by obedience to the gospel, and the gospel has not done its work. I favor the statement, "Man shall leave his father and mother and shall take unto himself a wife and they, too, shall be one," co-equal.

#### FINANCIAL REVERSES

I labored in the active ministry for a few months, but the money I had borrowed from Mr. Evans troubled me and I had no prospect of paying my debt.

Just prior to going to Kansas and after selling what interest I had in the creamery, I had taken stock in what was known as the North Saint Joseph Brick Yard Company. I was one of five stockholders. I had also bought a fourth share in coal mines near Cincinnati, Iowa, and I had opened up a wholesale and retail coal office at 512 South Eighth Street, Saint Joseph. Later I bought out all the stock in the mines and went to much expense in opening up the mines. I furnished the brick-yard with coal and wood. Business was generally good. The Hyatt Coal Company wrote to buy my coal mines. I offered to sell for \$10,000 cash. They wanted to buy on the partial payment plan; offered ten thousand dollars in ten annual payments. I then offered to take five thousand dollars cash and five years to pay the balance in five equal payments. But their first offer was their last.

Shortly after this our main entry in the mines struck a fault. Rock cut the coal completely out. After putting down several drill holes to try to locate the coal, we discovered that it would take over twenty-five thousand dollars to go through the fault, even then we could not be sure of what the prospects on the other would be. I sold out for eight hundred dollars. The party I sold to sold in turn for \$400. Later the mines were closed.

The brick business was also giving us trouble. Notes were due and the company owed me nine hundred dollars for coal and wood. One of the stockholders who was reported to be worth fifty thousand dollars, and who was considered good bonds for thousands, placed everything out of his hands. I had to pay over \$2,200 on their debts out of my own slight resources.

I wrote Mr. Thomas Evans offering him four houses I owned in payment for what I owed him. But he was very angry and blamed me in bitter terms for not having paid his money back. If he had done as I requested and had taken the houses, he would have had his money. As it was, I lost them.

I went to Kansas City and made arrangements to sell butter for the Newton Creamery Company of Kansas. I was building up a good trade when they began to adulterate by mixing in country

butter. Whether they made a practice of this generally, or whether it was only for my trade I cannot say. However, I could not hold my trade and good butter was hard to get, so I had to give up the Kansas City business. Then I returned to Stewartsville to try to form a stock company and start up a creamery. Several had promised to support me. After trying to organize and failing, the town offered me five hundred dollars if I would put up a plant. I borrowed sixteen hundred dollars from Sister Sally Worrell and twelve hundred dollars from Grandpa Jones, my wife's father. I had the promise from over one hundred farmers that they would supply me with cream. The first year, 1897, we did a good business; but in 1898, business was only fair. The roads were bad, and cut down our business over half during the spring. Farmers were behind with their work, and promised to send their milk, but this year closed with much loss. I am sorry to say that many of the Saints who had promised to send their milk if I started the creamery did not do so after the first year. True the price of butterfat was low, but those who kept sending their cream did much better than those who kept their cream in order to make butter at home. In the spring of 1899 the supply of milk was very low. I had put every dollar I owned into the plant and I had borrowed \$2,800 on the strength of promises made by some friends.

I had to close down. I turned the property over to Sister Worrell with the one hundred and sixty acres of land in Kansas which Mr. Worrell bought, giving me five hundred dollars on it. This I paid to Brother Frank Mauzey from whom I had borrowed when I traded the Ray Creamery. I was penniless and very much discouraged by this time. Furthermore I had lost confidence in some whom I thought I could depend on.

This experience brought us down to bed rock; twelve hundred dollars in debt to Grandpa Jones and twenty-five hundred dollars in debt to Mr. Evans.

#### BACK IN BUSINESS AT SAINT JOSEPH

Having failed in Stewartsville, I said to my wife, "I shall go to Saint Joseph and see what I can get to do. When we sold out the milk and ice cream business, I had said that I would never go into that again, so I had no idea of doing so. After reaching Saint Joseph and looking around, however, I took a walk up to the old corner on eleventh and Frederick Avenue.

I found that business had left that once busy place and that the proprietor was sitting down doing nothing. He said to me, "Mr. Lewis you had better come back and take up this business."

I replied, "There is none here."

"Not much, but if you'll come, the trade will return." He was quite complimentary. Notwithstanding I had said I would not take up that line of work again I was strongly impressed to do so

and called on the owner of the building, Mr. Hubbard, who was glad to see me for he had been having much trouble to get his rent. I arranged to take the place.

Returning home, I said to my wife, "What do you think I have done?"

She replied, "You have rented the old stand."

"What makes you think that?"

"I was told so."

"Who told you so?"

"I was thinking what you would do and the impression came that you would do that."

"Well, I have."

It was quite an undertaking. No money and the business gone. The good Master knew I had done all I could do and that friends had forsaken me in the hour of my need. It was everybody for himself. In this condition I dreamed that I was in the cellar of the old building and I saw a very fat fish. The floor was covered with crumbs. "Well," I said, "good reason why he is so fat; see the food he has." The dream was encouraging.

After we moved into the apartment upstairs and prepared to open the business, Sister J. M. Terry called and made the remark, "I feel you will have a good business."

The first thing I did was to clean out the store room, and made arrangements for the best of milk which tested six percent. Then I had a large sign printed which read: "Home Again, Lewis Creamery." I hung it on the corner where it could be seen from a long distance. This sign seemed to catch everyone's attention. Many came in and complimented me upon the sign. That together with good milk and cream soon gave us all we could do, and like the fat fish we were surrounded with plenty. It was an evidence that the impression and the dream had been divine, and I had cause to be grateful.

This was in the fall of 1899. Two years later I had a chance to sell out. The church had mentioned to me about going to Wales on a mission, and I was anxious to go. But my debt was still in the way. I had been paying Mr. Evans what I could spare, sending as little as five dollars at one time. I had paid only five hundred dollars. Now the question was, "Should I keep on in business, paying what I could, or should I sell out and pay Grandpa Jones part and the balance to Mr. Evans. I wrote to Mr. Evans that the church had requested me to go to Wales if I possibly could, but that I would not go as long as I was in his debt. I was willing to sell and send him one thousand dollars if he preferred to take that then, or I would keep on and send him some as I could. He replied that he preferred my selling out and sending him the thousand dollars. He also bid me Godspeed on my mission.

I sold out in September, 1901, and paid Grandpa Jones six hundred dollars and Mr. Evans the thousand dollars.

(To be continued.)

## "I HAVE FOUGHT A GOOD FIGHT"

(Continued from page 995.)

You are naturally religious. I wish I did not have temptations to meet." I say that we deceive ourselves and misjudge the man. We are all of one flesh and blood. This man met with temptations common to us all. There is no question about it. Even Christ was tempted. But no man that I have ever encountered in my travels and conversations in any field where this man has lived and labored has ever reported or seems to have had knowledge of the slightest deviation in conversation and conduct from the path of rectitude or any appearance of evil or iniquity of any sort in the life of Brother McDowell. He met the issues and temptations fairly and squarely and lived his religion and left a record that his family and the church may well be proud of.

"I have finished my course." There seems to come a time when a man's work is done, and a man is fortunate who continues active until his work is done, and a man is fortunate who continues active until his work is done and he can say in the language of the Master, "It is finished." After many years of service Brother McDowell's work was obviously done. In a way he was fortunate. He was active and continued to give service almost to the end of his life and then passed rather quickly away.

There is consolation in the further statement, "Henceforth there is laid up for me a crown of righteousness." He was sure of that, and the beautiful part is that it was not for him alone; but for all those who love and keep his commandments this crown is secure.

This afternoon we are sad about the broken fellowship, for there are some men who have been with us so long that when we meet in General Conference and they are not there it seems like something is wrong; when we fail to encounter them on the street and do not have their support any longer, there is a feeling that something has gone out of life—but in spite of all this there are so many things we can be thankful for in a life of this sort that we may rejoice even in the midst of our sorrow. It is often deplored that the young people are drifting away from Christian influences and losing interest not only in the doctrine of the church but in moral ideals, and men and women who are older are oftentimes to blame for this, but when a man like Brother McDowell lives the kind of life that he lived before young people, it is the greatest demonstration and argument that can be presented for their consideration.

In conclusion, on behalf of the whole church, I pay tribute to this good man, because I am sure that wherever there is a Latter Day Saint in touch with this work he would have me do that, and on behalf of the whole church I extend the sympathy of the church to Sister McDowell and her children, because I believe wherever there is a good Latter

Day Saint in touch with this work he would want me to do just that thing. I pray that peace and consolation and the blessing of the Spirit may be with them and abide with them.

## THE NOMADS

(Continued from page 1002.)

"Do you all believe there is a God?"

"Yes."

"Mr. Hunt," said Louisa, "I am afraid we shall have to go still farther away in order to find our primitive people who have not been influenced by religion. Perhaps it will be impossible to find—"

Mr. Hunt waved an impatient hand. "Oh, we shall move on by and by. This trip is long enough for the time being. I do not like the water—nor these small boats. I think we'll be able to discover some things of interest, anyway. Someone back in Papeete told me all the people in these islands believe in ghosts and spirits. We can get some data on that, and I can observe some other things." He turned interestedly to Robert: "Ask that big fat man over there if he believes in spirits. Looks like a rather practical fellow to me—not easily deceived."

The "practical fellow" answered with a short, shuddering laugh. Yes, he believed in spirits. He had seen some. One had come at him one evening with a breath like a puff of hot wind.

"What did you do?" questioned another native, "did you run?"

"No," boasted the other. "I turned, grabbed him by the coat collar, shook him, and threw him to the ground."

"Haavaare! That's a lie!" Whereupon everybody chuckled a little.

It was quite dark save for the feeble light of lanterns, and someone started a hymn, "Zion, Zion, Zion the pure in heart!"

Louisa sat beside Dan and gave herself over to the enjoyment of the pleasant spirit that seemed to envelop the little group. The stars had never seemed so bright nor so near. They had stopped the engine, and the wind made soft music in the sails; the boat rocked rhythmically; and a strange people sang songs about Zion, and a Savior who would soon come again to earth. Then a native man prayed. It was the first time Louisa had ever heard one of them play. He was darker in color than the average native; she could see his face quite clearly by the light of a lantern. There was something almost attractive about his features. His whole bearing was one betokening quiet dignity. But it was not altogether the soft vowel sounds of the Tahitian language that made his prayer effective. It was because of his utter sincerity. He was actually talking to God, and he knew that he was being heard.

When the prayer had finished, Louisa turned to the quiet, dark-eyed young

woman who sat beside her with a baby in her arms.

"Do you believe in Zion also?" she asked.

"Yes. Zion is the only true home we have in this whole earth. Until we arrive there, we are strangers and wanderers."

Louisa was full of pity for these people. She had not heard much about the gathering in the little branch back in Monroe. She did not see how Zion could ever be a reality for these people whose hearts were so set upon it.

"Do you think it will come soon, this gathering that you talk of?" she asked.

"Ah, as to that, I do not know. I say in the words of Alma: 'Would God it may be in my day—but be it sooner or later, in it I will rejoice.'"

(To be continued.)

## TEA AND COFFEE AS BEVERAGES

(Continued from page 998.)

and coffee are injurious in themselves, and taken very hot or very cold there is the possibility of additional injury from temperature."

Here is a plain statement by two members of the presidency that hot drinks were clearly understood to mean tea and coffee at the time the Word of Wisdom was given.

Brother Lambert's article proceeds: ". . . First: Tea and coffee were about the only hot drinks known to the masses (with possibly a few substitutes) and they knew little or nothing about the use of hot water as a beverage, when this revelation was received. Second: At the time the Word of Wisdom was given to the church it seems to have been generally understood that the phrase applied only to tea and coffee. At that time and afterwards, Joseph Smith, jr., and his brother Hyrum both testified that 'hot drinks' meant tea and coffee."

In an article by E. A. Smith on The Word of Wisdom, published in the *Herald* in 1914 and reprinted by request in *Herald* of November 29, 1922, we read, "There is no doubt in our mind that the term 'hot drinks' was intended to include tea and coffee. True the words tea and coffee do not appear, yet they are covered by the general term. . . . In a sermon in Nauvoo, May, 1842, Hyrum Smith who at that time was presiding patriarch, formerly member of the first presidency, said: And again, hot drinks are not for the body or belly; there are many who wonder what this can mean, whether it refers to tea and coffee or not. I say it does refer to tea and coffee. (*Times and Seasons*, volume 3, page 800.) So far as we know, this interpretation was never challenged by the early church or by any quorum or prominent leader of the church. President Joseph Smith who was to teach those revelations which you have received is on record as follows: Tea and coffee are not named in the word, but

they are included in the sentence, 'Hot drinks are not for the body or belly!' (*Saints' Herald*, volume 49, page 1170.) So far as we are aware, no quorum or leading church officer in the Reorganization has ever challenged this decision by President Smith. . . . Chocolate and cocoa are of a different nature. . . . They are very nutritious, and according to one authority nine tenths of their entire bulk is absorbed by the digestive tract. Tea and coffee have no food value whatever; they are stimulants."

The positive testimony by Presidents F. M. Smith and E. A. Smith that hot drinks were clearly understood to mean tea and coffee when the Word of Wisdom was given, and the equally positive testimony of President Joseph Smith as quoted above by President E. A. Smith, find support in the fact that the minutes of a conference at Far West, November 7, 1837, contain the following item: The congregation after a few remarks from Sidney Rigdon unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, and tobacco (*Church History*, volume 2, page 120. Also quoted on page 154 of *Angel Message Tracts*, chapter 10, entitled "The Latter-day Glory," written by E. A. Smith.)

Suppose, for argument's sake, that other drinks now in use, might, because of injurious properties, be included in the term "hot drinks" along with tea and coffee, is that any justification for the continuance of the beverage use of tea and coffee, and the treating lightly of the revelation?

Even if we are not particular as to whether we do our bodies a little harm or not, or as to whether we miss some of the promised treasures of wisdom and knowledge, why not for the sake of unity accept the interpretation of those, who according to the law of the church, have the responsibility of interpreting the revelations for the church?

And how can we expect others to forsake the habits of using liquor, tobacco, or other vices, if we ourselves are not willing to forsake the smaller habits which are so much easier to overcome? And above all, let us not confuse our members with our private interpretations on the Word of Wisdom, when the lawful interpretation is stated in certain and positive terms.

## ORIOLE NEWS

(Continued from page 997.)

The Oriole club of third St. Joseph branch plan to attend the Stake reunion at Stewartsville in August. A cookie sale netted them \$5.10. They have other plans to complete their expense fund. An Oriole sun-rise prayer meeting was held recently attended by O. T. Z.'s, Boy Scouts and other young people. Swimming parties and picnics are frequently provided under the direction of the Oriole Monitor.

The "H. O. P." circle at Fisher, Ark-

ansas, is raising an acre of cotton to assure means for the things they wish to do.

## Justice for the Poor

Today, as a practical matter, in many American communities there is no court for the man without means. To him justice is a luxury, the entrance fees of the courts prohibitive, their procedure a mystery. The money involved may be needed for necessities of life. If the owner of such a claim must wait a year or even a month for the court to reach his case and then longer still to collect his judgment, the law is of little value to him.

The first practical attempt in the United States to meet this need was in 1913. . . . the Topeka Small Debtors' Court. Similar courts now exist on a state-wide basis in Kansas, Massachusetts, California, South Dakota, Idaho, Nevada, and Oregon. They have been set up also in Chicago, Philadelphia, Cleveland, and Spokane. The use of these courts is optional. It is only an alternative to a regular trial. There are no juries. . . . Lawyers are not usually present, their services are quite unnecessary.

Let us visit a typical small-claims court in action, the conciliation branch of the Cleveland Municipal Court. It handles nearly all types of cases under \$50. Where the plaintiff is destitute and has a meritorious claim, the court also hears cases under \$100.

When a person brings a grievance to this court he first talks with the clerk, who tries to arrange the matter amicably by telephoning or writing to the defendant. If he fails, the plaintiff signs a brief statement of his claim. A date is set for immediate hearing, and the defendant summoned by mail.

When the case is reached the judge calls the parties to the bench and tries to bring about a friendly settlement. If he does not succeed, he hears both sides and then enters judgment. The parties tell their stories in their own way and question each others. The atmosphere is dignified.

There is no delay; most cases are heard and determined within a week after their filing. The average costs paid by the litigants in the cases handled in 1933 was approximately \$1.50 per case.

These courts were never more necessary than today. The depression has complicated the problems of litigation for all, and by the same measure it has increased responsibilities of those who guide our administration of justice.—Harry D. Nims, Member of the New York State Committee on the Administration of Justice, in *The Forum*.

Little minds are tamed and subdued by misfortunes, but great minds rise above them.—Washington Irving.

Church Physician's Health Letter

## Sinuitis

By A. W. Teel, M. D.

I have had a good many inquiries recently about sinuitis. It is a very common affliction and a very serious one unless properly treated. It is very unfortunate that few realize that it is classed among the preventable diseases. Serious complications are likely to occur when neglected. Treatment should begin as early as possible by a physician who understands the treatment of such cases. As its name implies it is an inflammation of the sinuses or cavities located in the bony structures of the head. They communicate with the nose by small passageways or openings. Anything that will produce an inflammation in the nasal chambers, is quite likely to carry up the infection through these communicating passageways into these cavities or sinuses. As soon as the bacteria thus have reached their destination they set up an inflammation and unless proper drainage is obtained pus forms rapidly, causing the sufferer to have a severe headache with pain, varying in severity, in the face. The accumulated pus will finally push its way out through the opening into the nose and throat; and unless the patient consults a physician and is careful about blowing his nose, the infection may be carried to the ears which may further complicate matters by causing deafness or a mastoiditis, either one or both. The general inflammation of these parts makes breathing through the nose very difficult. I know of no disease that becomes chronic so rapidly as acute sinuitis. This is because of their often being neglected and their inaccessibility. Unfortunately so many persons depend upon patent medicines or home treatments before consulting a physician. This delay may result in general systemic poisoning which may result in inflammation of the mastoid, rheumatism, heart disease or some other serious complication. If the pus breaks through the walls of the sinuses serious injury may be done to the eye or brain and if neglected too long, may result fatally. In extreme neglected cases or where the infection is unusually virulent, the only recourse the physician may have will be to operate. Many cases, however, can be treated successfully at the physician's office, if he has the proper equipment. Internal medication is quite often necessary to cure the disease and prevent complications. When the physician decided to operate, he finds the X-ray an aid to enable him to determine the extent of the infection. Diseased tonsils should be treated or removed to lessen the

severity of the systemic poisoning. In children that have infected tonsils and adenoids, in order to prevent further trouble, they should be removed.

## Playing With God

In one of the essays of *The Will to Believe*, William James pictures the relation of man to God in a striking figure. Man may be like a novice at chess playing against an expert. The novice is eager and confident; he may by chance make some good moves; he will surely make some poor ones. The expert does not know what move the novice will make, but he does not need to know. He understands how to meet every possible move, and the issue of the game is certain. The expert will win.

This is an exceedingly suggestive analogy. But it is in one respect misleading. In the chess game one player must lose. If the expert wins, the novice loses; if the novice wins, the expert loses. It is not so in the game of life. God is not our opponent; He is no enemy to be outplayed or outwitted. Life is a game where both players win or lose. If we win, God wins; if we lose, He suffers defeat. We must play with Him, not against Him.—Luther Allen Weigle in *Contemporary American Theology*, Second Series; Edited by Vergilius Ferm; Round Table Press, Incorporated.

While a nation is hard at work at its making, and every citizen is engaged in arduous labor of one kind or another for the upbuilding of his own or the national power, worry is scarcely known. The builders of our American civilization were too busy conquering the wilderness of New England, the prairies of the Middle West, the savannahs and lush growth of the South, the arid deserts of the West to have much time for worry. Such men and women were gifted with energy and the power of initiative and executive ability; they were forceful, daring, courageous and active, and in their very working had neither time nor thought for worry.

But just as soon as a reasonable amount of success attended their efforts, and they had amassed wealth, their children began and continued to worry. Not occupied with work that demands our unceasing energy, we find ourselves occupied with trifles, worrying over our health, our investments, our luxuries, our lap-dogs and our frivolous occupations.—George Wharton James in *Quit Your Worrying!*

## The Readers Say---

### Experiences of Healing and Blessing

Times being slack the last of November, 1921, I was laid off from my work at Muskegon, Michigan, and so we decided to go to Munising. My wife and two youngest sons, Hershel and Lionell, and I went on the train, arriving at the home of Brother and Sister William Acker on Saturday evening.

On Sunday evening I preached in their home, enjoying a good degree of the Holy Spirit, and was immediately engaged as a colaborer of Elder Charles O. Howe in building up the branch there.

Our youngest son, Lionell, fell ill December 24, and on the twenty-sixth the doctor placed a sign at our door, "Smallpox." This was not removed for many days. We were all sick, and with me the secondary fever set in and my head swelled up so that I did not look like a human being. The doctor said that I could not live. Elder Howe came every night at midnight and administered to me. One night feeling that my time to depart had come, I called my family and admonished them to trust in the Lord. I desired to live for two reasons only—that I might see my sons grow to manhood and that I might provide for my wife.

Soon, however, a peculiar feeling came over me, and after I had asked to be left alone, I was given a wonderful spiritual experience, in which I was divinely administered to and given the assurance that my trials and burdens would not be more than I could bear, and that I would be raised up and would preach Christ's gospel to the children of men.

In the morning the swelling had nearly left, and in a short time I was well. The doctor had said that I would be pitted beyond recognition, but when he took the sign down from our door, he put his hands on my shoulders, squared me around, and looking into my face said, "Smith, I never saw anything like it! In three months' time no one will know you had the smallpox."

I firmly believe that the heavenly messengers who came to me that night and administered to me, were the three Nephites spoken of in the Book of Nephi, chapter 13, *Book of Mormon*.

In September of 1922, we returned to Muskegon, but work was not good, so I went to do job carpentering at Grand Rapids. On March 11, 1923, I was taken at church with a severe pain above my left hip. Elder E. F. Evans administered to me and I was taken home. A doctor diagnosed my case as stones in the kidney, and I suffered several attacks. I was taken to the hospital and X-rayed, but the stone could not be located. It began to look as though I might not recover. I was administered to many times.

Then Apostle Paul M. Hanson arrived for conference, and gave some stereopticon views of the ruins in Central America. As soon as I heard that he was there, I expressed a wish that he would administer to me. He came in company with Elders E. K. Evans and Alex LaLone. After the administration I went to sleep and had a dream which was a great blessing to me.

Next morning I sat up and that evening before church, Brother and Sister Quay called to see me, and were greatly surprised to see me up. That night I attended the lecture although I used two crutches to get there. Next morning, however, I walked a block and a half and got on the street car and attended the whole conference. At the close I did not need a cane.

In 1930, through administration and prayer, when I was ill with this same trouble, I was given the divine blessing of complete healing.

There is yet another blessing of physical healing that was mine. In the summer of 1930, I went to the Upper Peninsula to scale logs in Elder D. Schreur's camp twelve miles from Newberry. I had a little sore on my temple which began to give me much discomfort. A doctor told me that it was cancer and wanted to cut it out. But I objected. On sacrament Sunday, June 1, 1931, I was administered to by Elders Whitehead and E. Loomis, and the sore disappeared.

These are but a few of the miraculous blessings that have come to me and mine. To those who suffer illness and affliction let me say that I am sure if you comply with the ordinances of the gospel, God will not leave you comfortless. Do not forget to pray as the brother of Jared prayed. Have faith as Alma taught. Continue faithful as Jacob did, and I am sure that you will receive a blessing and can sing, "*I Know That My Redeemer Liveth.*"

KENT CITY, MICHIGAN, R. F. D. 2.

FLOYD G. SMITH.

### Opportunity for Missionary Work

Progress in church work in Des Moines District is apparent. There is much to encourage us in the way of increased attendance at services and interest in the gospel in most places. From unexpected sources men and women are taking their places and assisting in the carrying on of the work. Some who have been indifferent for years have come back to the church and are carrying on in a commendable way.

The work of President F. M. McDowell and Elder Henry Castings is having a good effect among the priesthood members in an increased desire for activity in their several callings.

Our district president is a spiritual leader and a tower of strength to both priesthood and lay members. He did not have the privilege of attending school in his youth, but he has a spiritual insight that has made him a great leader among men, and enabled him to direct the course of the district through the more troublous days with small loss in priesthood and membership.

From experience and observation I have learned that the common people of the earth still receive our message gladly, and I am thankful that we have men in our church who can take it to them. We who labor in the out-of-the-way places find that the people high and low are hungering for the true gospel and many doors are being opened to us by both the educated and the uneducated. The opportunities for preaching and teaching are more than we have men to fill, and they are increasing.

The honest in heart know the voice of the good shepherd when our ministry go out filled with the Holy Spirit, their minds having previously been stored with the word of God as found in the three standard books of the church.

We who have not had school advantages feel our handicaps keenly, but many of our best educated men do not come in contact with the class that we are ministering to. We are glad then that there is a place that we can work and win souls to Christ.

I find that there is still a world of opportunity to do missionary work in the old way, in schoolhouses, halls, churches, home, crossroads, stores, and wherever people are living.

We feel that our district presidency and other officers are doing all that they can to evangelize the world and to Zionize the church. May God help us to labor together with him until the end.

DES MOINES, IOWA.

C. E. McDONALD.

## The Readers Say---

### A New Member Writes His Appreciation of the Church

Although I have been counted as one of the Saints but a short time, I have been made to know that this is God's true church. I enjoy reading the letters in the *Herald*, and wish to add my testimony so that it might help someone else.

Many were the other organizations I investigated before hearing our doctrines, and always as I looked for the effects of the teachings of these organizations on the members, I was not satisfied with what I found. I was looking for results, and when I met with the Saints I found a difference, a power and brotherly love which were not manifest in other groups. I learned if I would apply myself to God's laws, and strive to please him, he would show me, personally, that he is with his people. I have tried to keep his commandments, and be a worthy child, and he has blessed me bountifully and given me of his Spirit.

Prayers have been answered for me, and I have been healed by the Great Physician, so that it is a pleasure for me to say that this is a marvelous work and a wonder. In these last days while we are going through trying times, it is encouraging to know that if we will put forth the effort to do as God wants us to do, and have faith, he will give us some of the blessings with which he says his hands are heavy laden.

I am very thankful for the opportunity of attending church services regularly, and of becoming acquainted with some of our apostles, missionaries, and other church officers. I have learned much from the talks, sermons, and visits I have had from them, and it is my desire to do much for the work. They are wonderful men, and I have great confidence in our leaders and hope to be able to follow their leadership.

May we all have a greater brotherly love, and become of one mind and be able to carry out the will of our heavenly Father. It is my wish to so live that each tomorrow finds me farther than today.

FRANK W. FESKE.

SAINT CLAIR, MICHIGAN, 714 South Eighth Street.

### Experiences of Unusual Blessing

I wish to express my appreciation for God's goodness to me. While living at Winnipeg, I had a terrible cold, and was unable to work for two days. My cold kept getting worse, until I could neither sit nor lie down with comfort.

One night, after several attempts to sleep, I went to Brother Henderson for administration. After Brother Henderson had administered to me, I moved about four feet and sat on another chair, and while moving this short distance, the pain left me. I walked about two hundred yards to the street car. Home again, I went immediately to bed and had a good sleep. The following morning when I arose, my cold had left me. I returned to work the next day, and was in the best of health.

Another time, when I had indigestion and had been unable to work for several days, I was administered to by Elder W. I. Arnold and another elder, whose name I have forgotten, and the following morning I went to work feeling fine.

I wish to relate to you an experience I had while at Winnipeg. I happened to get into a discussion with some learned gentlemen. I was asked a number of questions each time a man finished talking, and as soon as they were asked, I could see the answers as if someone had written them on a

blackboard. I was able to answer all questions correctly. However, when the discussion ended, the questions and answers vanished from my mind.

I have a desire to live the true gospel.

GORDON BAY, ONTARIO.

HERBERT PUGH.

### God Hears and Answers Prayer

While I have never seen any great manifestations of the Spirit, I know that God hears and answers the prayers of his children, and is ever mindful of us.

At times I have felt the sweet influence of his Spirit and I know that he is watching over us.

We are isolated from church privileges and miss the association of those of like faith. Four years ago my husband's health suddenly failed, and the doctors held no hopes for him, but I knew that God would help him.

I ask the prayers of the Saints in his behalf, that he may be healed and be given the spirit of cheerfulness and fortitude to bear his sufferings.

TILLAMOOK, OREGON.

MRS. FRANK PIERCE.

### Like a Letter From Home

Reading a letter in the *Herald* from someone I know is like getting a letter from home. It helps me greatly.

I love the gospel and am lonesome without the association of Saints. Our closest branch is that at Great Falls, a considerable distance away. I pray that the way may open up and we shall be able to move near a branch. I also pray that if I am worthy such a wonderful blessing, God will permit me to live to see all my children come into the church and be of service to Christ. I have five sons and daughters and three belong to the church.

I hope that Elder L. O. Wildermuth will visit us sometime this summer or fall, and stay awhile to preach. I believe I could get the schoolhouse for his meetings. The best preaching time here would be the latter part of September or the first part of October.

BOX ELDER, MONTANA.

MRS. EVA BYRD.

### A Sentence Testimony

*My testimony is that God still speaks to those who wish to hear him.*

AZALIA, MICHIGAN.

W. CLYDE GAULT.

### Thank You!

We thank our readers of this department for their very generous response to our invitation to write, issued some weeks ago. We appreciate every letter that came, and we plan to publish every one that is usable. So many arrived that we will be some weeks in catching up, and if your letter is not used immediately you will understand why. Many fine quality letters have been received and we regret that we have not more space at this time to devote to this department. We are always happy to receive your letters, and we know the readers appreciate them too. THE EDITORS.

### Request Prayers

Sister Ollie Coin, of Fresno, California, requests the prayers of the Saints in her behalf, that she might be healed. She has been in ill health for the past two months, and the doctors advise an operation. Sister Coin feels that if she has the faith and the prayers of the Saints that she might be healed.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*What is the meaning of "hell" in Matthew 16:18 and Revelation 20:14?*

Both of these texts use the Greek term *hades* for hell. It means the unseen state, place of departed souls, or hell. In one place the King James version has rendered it *grave*: "O grave, where is thy victory?" (1 Corinthians 15:55), but this is not supported by most modern versions. The

texts cited by the questioner clearly indicates something besides death or the grave. For instance, the phrase in Revelation is: "death and hell were cast in the lake of fire."

The same word *hades* is used in Luke 16:23 and translated *hell*. It says: "in hell he lifted up his eyes, being in torments," and it is also used in Luke 10:15: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." The classical Greek writers used *hades* to denote the infernal regions. The Jews used an equivalent term, *sheol*, meaning the separate state of the souls of the dead, but they did not agree as to the nature of that state, hence the division into two parties, the Pharisees and the Sadducees.

*Should Saints join penitents at the altar of other sects to pray for them?*

Our message is distinctive from all others, and it means that to us has been committed the restoration of the gospel, which the others did not have. For us to pray with them in meetings where prayers are made for their own converts is to confuse their minds as to our message. We should have sufficient faith in our message to keep it undiluted from contaminating influences of error, and if we want to lead men to Christ, we shall present our message when proper opportunity exists, rather than assist the work of leading them further into error. It would be a mistake to associate in a work of that kind, if I understand the meaning of the questioner.

*How did Joseph Smith obtain the Book of Abraham?*

In 1836 a traveler who visited Kirtland exhibited what were said to be Egyptian mummies and a roll of manuscript which had been found with them. Subsequently they were placed in the Chicago Museum, where they were burned in the great fire which occurred there afterward. Joseph Smith for a time obtained possession of the manuscript and attempted a translation, which he called the *Book of Abraham*. It was published some time afterward in the *Pearl of Great Price*, but had previously been published in the *Times and Seasons*. It is not an authoritative work of the church, however.

*By what names has the church of the Saints been called, and which were adopted?*

At the first organization of the church, April 6, 1830, which was then termed the "Church of Christ," the conference by unanimous vote designated the name as "The Church of Latter Day Saints" (*Church History* volume 1, page 454). A revelation given at that period (section 17) used the term "the church of Christ," but it was not there designated as the full official title, but appears to have been informally so used. In December, 1837 certain members attempted to establish a body with this latter name, of which Joseph Smith wrote:

"This dissenting band openly and publicly renounced the Church of Christ of Latter Day Saints, and claimed themselves to be the old standard, calling themselves the Church of Christ, excluding that of saints."—*Church History* volume 2, pages 120, 121.

On April 26, 1838, a revelation was given designating the name as the "Church of Jesus Christ of Latter Day Saints" (*Ibid*, page 151, footnote.) This name remained until the disintegration of the organization after the Martyr's death in 1844. In 1852 a preliminary reorganization occurred and it was termed the New Organization at first, but soon became known as the Reorganization. At a conference held in September, 1872 Articles of Incorporation were adopted, in which the church was designated: The Reorganized Church of Jesus Christ of Latter Day Saints.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Owen Sound Adopts Zion's Christian Legion

Among the activities of the annual reunion of Owen Sound District was the conducting of a class every morning in the interests of Zion's Christian Legion by Apostle D. T. Williams. This class was well attended, all the young people being present, as well as many older ones. Considerable interest was shown in the aim and object of this organization.

When the district conference convened, there was no hesitation concerning the organization of a division of the legion. Several were nominated for the office of divisional commander, and in the end Brother Alex Cadwell, of Guelph, Ontario, was chosen.

Guelph Branch has already organized locally, the first branch in Ontario to do so. Brother Arthur Dunn, of Fergus, Ontario, was chosen secretary, and the duties of treasurer were given to Elder Fred McLean, of Arthur, while Sister R. J. Farthing, of Grand Valley, was placed in the position of director of solicitation. The next officer chosen was director of socialization which fell to the lot of Sister Harry Davis, of Warton. The director of publicity is Mildred Miller. This filled the official corps, and the division is now ready to go to work.

Owen Sound District is the first district in Canada to organize Zion's Christian Legion, and if true to the tradition of this district, will no doubt move along successfully in its activities.

### Sylvania, Ohio

One of the busiest and most spiritual days ever witnessed in this branch was held in the form of a priesthood all-day meeting, July 15. Saints from the six branches of the Northwestern Ohio District, Toledo, Bradner, Saint Marys, Oak Harbor, Lima and Sylvania, were present.

Fourteen of the Melchisedec priesthood were on the rostrum during the prayer service in the main auditorium at 9 a. m. with Elders R. F. Slye, district president, of Bradner, Ohio, and William M. Grice, of Crosswell, Michigan, in charge. Truly God met with them by His Spirit and power in this service and throughout the day. After a few short prayers, many, and especially the youth, bore their testimonies of seeing the necessity of living saintly lives, that they might rise above all other churches of

today, building miniature Zions in their homes and branches and better qualifying themselves to assist in the goal, the Zion of tomorrow.

They were blessed with the gifts of the gospel, making them feel that the Lord had given them a spiritual feast. Some of the Saints expressed themselves after the service, "I wish the service would have lasted much longer because of the spirit of good fellowship and humility which was used in seeking closer contact with the Holy Spirit."

Elder William M. Grice was the speaker at the next service commencing at 11 a. m., Elder W. R. Wirebaugh in charge. After his absence of about three years, the Saints were especially happy to see and hear Elder Grice.

Then lunch at noon was served to all in the cool basement by the Sylvania women's department.

At one-thirty singing was enjoyed under the direction of the district musical director, Sister Hazel Smith.

At 2 p. m., Elder Tally, of Saint Marys, took charge of the meeting in which there were talks to the priesthood by Elders W. M. Grice and R. F. Slye. Continuing and blending into the closing service of the day, a twenty-minute round table was held.

The Saints of Northwestern Ohio District feel that God's Spirit is returning to this part of his vineyard and that there will be a wonderful work accomplished in the near future.

### Conference of Western Colorado District

Saints in the Western Colorado District gathered at Durango, July 7 and 8, for their annual district conference. Over two hundred people attended the entertainment given by the young people of Delta, Sand Junction, and Durango Friday night.

Attendance at the Sunday services was not large, but the Spirit of the Master was present. The local ministry spoke at the different preaching services and conducted three prayer meetings and the sacrament service.

The outstanding young people's meeting was held Sunday, July 8, an early morning prayer service. They gathered on the mountain top about two miles from the city.

Members of the Western Colorado District are trying to further the Master's work and to improve their district and local branches.

### Guelph, Ontario

Elder King Cooper, pastor of this branch, is ably carrying on the work. Much progress is noted. During the past year these Saints have been visited by Elders Njeim, Boos, Dayton, McLean, Shields, and St. John, and Apostle D. T. Williams.

Brother and Sister Hockaday, jr., were happy to announce the birth of a daughter, Irene Valda, March 16.

Ila Batchelor and Lloyd Cooper were united in marriage in the Proton church, by Elder James McLean, March 28.

These Saints were saddened by the death of John Demmons, April 3. His funeral service was conducted by Elder James Pycock, of Toronto.

A number of young people were privileged to attend the young people's convention at Hamilton, June 10. The services of the day were inspiring.

Apostle D. T. Williams was a guest of Guelph, June 12. His invitation to organize a Zion's Christian Legion met an enthusiastic response, and this branch is the first in Canada to organize a company.

This congregation was made happy by a visit from Elder William I. Fligg, July 21. He spent a week with these Saints before going on to the Lowbanks reunion.

### Roseville, Michigan

Saints in Roseville are enjoying God's Spirit while they are trying to do his will and keep his commandments.

The church school is largely attended, and much interest is manifested. Although these Saints are somewhat handicapped financially, they are continuing to carry on the gospel work.

Prayer meetings each Wednesday night are well attended, as is the women's meetings each Thursday. The women have quilted more than fifty quilts during the past year.

### Vinalhaven, Maine

Twenty-six Saints attended the conference of Western Maine District held at Stonington, June 14 and 15. A fine spirit was enjoyed and a profitable time was had. The trip down and back in the small power boat was also much enjoyed, there being good weather both ways.

Members of this congregation pitched a tent on "the common," July 4, in which they sold peanuts, ice cream, and lemonade. They are at present selling freshly

baked peanuts and are trying to earn money in various other ways.

The suppers which are held every other Thursday by this branch, have been resumed during the summer months, in the hope of earning enough money to enable a fine group of young people to attend the Maine reunion, at Brooksville, August 11 to 19.

Vinalhaven Saints were sorry to hear of the illness of Elder Newman Wilson and are praying for his speedy recovery.

## Christian Legion at Hammond, Indiana

Interest in the Christian Legion seems to be growing with the increased number of activities in this phase of church work. The Saints of Hammond Branch are busily preparing for the dedication of their church home and are engaged in activities sponsored by the Christian Legion. All seem to be fired with a desire to do all in their power toward the accomplishment of the ideals for which the Christian Legion was organized, the good of the general church financially and spiritually. At the last branch gathering of the Christian Legion it was the concensus of opinion that they had done well in the past, but with the knowledge and experience gained, it is possible for them to move forward to greater accomplishments.

The company commander and the director of socialization are continually making new plans for the building up of the group spiritually, mentally, and socially, while the director of socialization is busily engaged in the directing of captains and solicitors in the financial affairs of the legion. A report from the director of solicitation shows that with an increased interest in the legion comes an increased effort financially.

Although this branch is not one hundred percent legionnaires, the legion members are very nearly a hundred percent tithpayers and the goal of the legion is "Every member of the branch a tithpayer."

On July 4, a picnic was sponsored by the legion and well attended by an enthusiastic crowd. The legion also has sponsored an attendance contest in the branch, using the church colors, purple and gold. This has created considerable enthusiasm.

## Portland Young People Enjoy Hilltop Meetings

Several early morning prayer meetings have been held by the Portland young people on a beautiful hilltop near the church during the past month. These have been a source of inspiration and beauty such as no other form of worship could provide. Reminiscent of last year's prayer meetings at the Northwest reunion at Silver Lake, and looking forward to gatherings of the same kind this year, these meetings have been well attended.

Elder J. L. Verhei has been in charge, assisted by leaders of the Portland young people, Clifford Bryson and Floyd Soneson. The last meeting before the reunion was held July 31, and a week later this group, joined with young Saints from Seattle, British Columbia, and Spokane, will meet in the grove on the hill near the reunion grounds.

Anyone who has been privileged to be with this group under the leadership of such men as President F. M. McDowell, Apostle E. J. Gleazer, and others, does not soon forget. All are invited to attend.

## Missionary Activities

Since last General Conference I have participated in five series of meetings besides doing some cottage work in Kansas City Stake.

These meetings have been held at Eldorado Springs, Missouri, Mount Vernon, Illinois, Scammon, Kansas, and Thayer, Missouri, where we are now engaged in a missionary effort in the city park. Elders W. E. Haden and W. W. Christensen, of the Southern Missouri District, are also here.

Baptisms have taken place in every series of meeting held since conference, and twenty-one have been inducted into the kingdom by the writer and others at these points.

Two united with us here Sunday before last, and others joined the following Sabbath.

We are pleased to find the local ministry in most of these places carrying on the work and manifesting missionary zeal in a commendable way.

J. CHARLES MAY.

## Holdenville, Oklahoma

### Active in Good Work

Saints of this congregation have been busy throughout the year, and a summary of their work is given.

In January, Brother Howard Harpham held a three-weeks' series of meetings, which was followed by a short visit from Apostle Roy S. Budd. These Saints were happy to see Brother Budd, and invite him to return again.

The Sunday school and young people's organization together gave a cantata Easter Sunday night, which was enjoyed by the members of the branch.

Four children were baptized on Children's Day in the afternoon. Elder Charles E. Goss was in charge of the confirmation service which followed the baptisms.

The young people held an ice cream social June 21, on the church lawn. The evening was spent in playing games with several special musical numbers.

Members of this congregation enjoyed a short visit from Elder E. A. Stoff, July 1.

Brother and Sister J. S. Meyer and Brother and Sister Mitchell motored to Oklahoma City, June 24, to be present at the dedication services. They en-

joyed the sermons and also the dinner, which was served at noon.

The women organized the women's department, February 11, for the purpose of raising money with which to help pay off the church debt. Under the leadership of Sister Meyer, president, they raised thirty dollars by holding various sales. The women planned a sacrifice period to last for ten weeks, giving ten cents a week throughout the remainder of the hot weather.

Although these Saints are few in number, they are continuing to carry on the work of the Master.

## London, Ontario

### Observe Special Days

The activities on Children's Day proved to be very successful. A program given by the children was carried out in harmony with the occasion. Preceding the church school hour three candidates were baptized, Elder J. E. MacGregor and Priest Arlo G. Hodgson, officiating. The platform around the font was beautifully decorated and furnished the setting for the baptisms. The candidates were confirmed during the evening service under the hands of Elders J. E. MacGregor, Gray, Hardey, and Harrison. The charges to the candidates and congregation were given by Elders Gray and Hardey, respectively.

The church school orchestra is proving a help during the services. They recently presented a successful program under the direction of Brother Raymond Neal.

A successful garden party was held on the church grounds, recently, under the auspices of the women's department. The orchestra provided music, and Sister Margaret Alford rendered a pleasing number by request.

Inspirational sermons have been delivered during the past few weeks by Bishop J. C. Dent, Elders MacGregor, Gray, Alford, and Farrow, and Priest Arlo G. Hodgson.

Several of the Saints motored to Erie Beach, to be in attendance at the Reunion held there.

A large crowd was in attendance at the church school picnic at Springbank. The weather was ideal, and a program of races, ball games, etc., was enjoyed by all.

This church was the scene of a pretty summer wedding, recently, when Bishop Dent officiated at the marriage of Madeline Verlyn, daughter of Mr. and Mrs. Thomas G. Timbrell, to Doctor Darrell A. Campbell, son of David Campbell. Mrs. C. S. Abell, sister of the bride, acted as matron of honor, and Miss Clara Timbrell, as maid of honor. The bridesmaids were Babe Timbrell, another sister of the bride, and Mabel French and Jean Brookes. Ring bearers were Bille and Bobby Moore, and Doctor Gordon Holden attended Doctor Campbell. After a short wedding trip, this popular young couple will make their home in this city.

## Independence

Saints of the Gudgell Park congregation were the special guests Sunday evening, at the campus service. Elder Herbert Barto assisted President Elbert A. Smith during the evening, while Elder Harold C. Burgess directed the congregational singing.

President Smith chose for his subject, "Resurrection." After his sermon, a fifteen-minute worship program was held, at which time the picture of Christ and his disciples was thrown on the screen, while the congregation singing, "An Old, Old Path." A solo was sung by Mrs. Alice M. Burgess, contralto.

### Stone Church

The August sacrament service at the Stone Church was attended by a large group of Saints. The meeting was in charge of Bishop J. Stanley Kelley, Patriarch Ammon White, Bishop G. Leslie DeLapp, President Elbert A. Smith, Elder Harry Barto, Elder Roy V. Hopkins, and Elder R. T. Cooper. Mrs. Hazel Scott Withee, at the organ, assisted Paul N. Craig, who was in charge of the congregational singing.

The marriage of Miss Naomi Williams, daughter of Mr. and Mrs. M. T. Williams, and Paul Carpenter, son of Guy Carpenter, of Chicago, was solemnized Tuesday, July 28, at the Stone Church. The candles were lighted by Lois Jean Williams, sister of the bride, and Betty Lou Mills. Paul Haller acted as best man for Mr. Carpenter, and the groomsmen were Earl Page and Lawrence Weir. The flower girls were Maxine Gould and Janice Schutt, and the bride was attended by Miss Mary Nigh, maid of honor, and bridesmaids were Miss Opal Williams and Miss Margaret Bowen. The double ring ceremony was read by Elder John F. Sheehy. Mr. and Mrs. Carpenter will make their home in Independence.

### Second Church

Preceding the prayer meeting Sunday morning Marchetta Inman, daughter of Alma and Lovell Inman, was baptized by Elder Sam Inman. Elders Sam and Will Inman officiated in the confirmation.

At the close of the primary Sunday school hour the baby of Mr. and Mrs. Daniel Edmunds was blessed by its grandfathers, Elders Charles Edmunds and E. E. Thomas. Mrs. Edmunds has worked in the primary department for a number of years.

Sacrament service was opened by an organ prelude played by Mrs. Sam Inman. Pastor Will Inman was in charge. Two babies were blessed, the child of Mr. and Mrs. Arthur Collins and that of Mr. and Mrs. D. C. Thomas, Elders C. E. Blodgett and A. K. Dillee officiating. The oblation talk was by Elder Sam Inman, and Elder W. Odom gave the communion talk. A special prayer was offered by Elder Frank Veenstra.

Pastor W. N. Inman, wife, and daughter, Nadine, left Sunday afternoon for a two-week vacation at Colorado Springs.

### Enoch Hill Church

Brother John Jones has been selected to have charge of deportment on the church lawn on the evenings when it is used for recreation.

Last Wednesday evening the Saints met fasting for a prayer service in behalf of Sister Mary Minton. The entire hour was spent in prayer.

Pastor E. A. Thomas was in charge of the sacrament service Sunday, Elders H. L. Barto, J. E. Martin, C. E. Beal, and H. E. Winegar assisting. The Scripture reading was taken from Saint Mark, and Elder H. L. Barto talked to the Saints.

Billie Gene Green was blessed under the hands of Elders J. E. Martin and C. E. Beal. He is the son of Brother and Sister A. J. Green. Before the ordinance Sister John Jones, Sister Millard Pace and C. S. Warren sang a trio selection.

Miss Daisy Chrestensen, daughter of Sister Iva Chrestensen, of Independence, and Melvin Seibert, son of Sister Peter Seibert, of Rich Hill, were married August 5 at 3 p. m. at the church, President F. M. Smith officiating. The bride was given in marriage by her uncle, Merle Quick. Her sister, Miss Florence Chrestensen, was maid of honor, and another sister, Mrs. Arthur Clow, was bridesmaid. Gerald Seibert was best man and Arthur Clow, groomsman. Little Anna Lou Radnall carried the rings. The reception followed at the home of the bride's mother. Daisy was the first baby of the Latter Day Saint family born on Enoch Hill.

### Spring Branch Church

The eight-fifteen Sunday morning prayer meetings have been well attended. Last Sunday this service was in charge of Elder F. A. Cool assisted by J. E. Smith.

The eleven o'clock sacrament was presided over by the assistant pastor, J. E. Smith, assisted by Elders F. A. Cool, A. J. Tankard and Robert Fish. Robert Fish gave the talk on oblation, and Everet Bowen sang a solo. The sacrament talk was by F. A. Cool.

A week ago Friday the boys' volley ball team won four games out of five from Englewood team. Last week they lost all five games to Enoch Hill, but they still have the spirit of winning by keeping on.

### East Independence Church

Last Wednesday evening several East Independence members went to Enoch Hill for a special prayer service for Sister Mary Minton. This prayer meeting in her behalf was in charge of Arthur Peer, assisted by Thomas Thatcher.

The women's department met Thursday at the church, Sister Florence Minton in charge. Little Eldene Peer sang a

solo, "Starry Lilies," and Doris Lee Thatcher played a piano number.

Sunday morning the sacrament service was in charge of Elder Clare Austin assisted by Elders Harry Friend, Sam Smith, and Frank Minton. The last part of this service was devoted to prayer and testimony, and the Spirit was there in abundance. Brother Hatton, who lost his eyesight a few months ago through an accident, was administered to. He needs the prayer of the Saints.

### Gudgell Park Church

Local Saints appreciated the presence of Elders A. K. Dillee and Walter Self at their July sacrament service.

Quite a number of people have gone away on vacation trips this summer, and they have been missed at church services. Home folks have been glad to welcome Sister Joy Sherman Harris, now of Story City, Iowa.

A quiet but pretty wedding was solemnized at the home of the pastor recently when Alice Williams, a local girl, became the bride of Clyde Howe, of Wisdom, Missouri. A reception was given at her new home near Wisdom, many friends from Independence attending.

Elder J. W. A. Bailey was the speaker July 8, and on the fifteenth, Elder G. W. Eastwood talked on "Why I Am a Latter Day Saint." The following Sunday Elder C. A. Kress gave a timely sermon on the condition of the world today and made a call for repentance.

July 29, Elder W. A. Smith spoke on the reality of God. Brother Smith has spent thirty-nine years as a missionary without a furlough. Though he was superannuated last April, he still intends to carry on and is leaving soon for a mission to Nebraska.

The girls of the two Sunday school classes spent an enjoyable two days at the fresh air camp last week. The Salvation Army people made them welcome.

## Kansas City Stake

### Second Church

Miss Ida Belle Smith, daughter of Mrs. Irene Smith, and Henry Kramer, son of Mr. and Mrs. John Kramer, were united in marriage on the evening of July 17, at the home of the bride's mother, by Pastor P. G. Raw. Many friends and relatives were present to wish them happiness. The bride has been a fine worker in church and O. B. K. activities.

## Successful Series of Meetings Near Hardy, Kansas

A series of meetings were held in the Sugar Creek Community, near Hardy, Arkansas, by Elder A. M. Baker, beginning July 13, and closing July 22.

Four candidates were baptized into the kingdom of God on earth Sunday, July 15, and on July 22, two more united with the faith. Others seem interested in the work.

## Columbus, Ohio

### Second Church, Rinehard and Twenty-second Streets

The great grandson of Sister Anna Haslett, of West Jefferson, Ohio, Charles Deibel, was blessed by Patriarch J. E. Matthews, assisted by Elder R. E. Madden, July 1, at the regular sacrament service.

At the evening hour the twin boys of Brother and Sister William Standard were blessed. Paul Richard, by Patriarch J. E. Matthews and Daniel Edward, by Elder R. E. Madden.

The church school held its annual picnic July 4, at Hempy's Park. All who attended enjoyed the day.

The women's department met July 12, in the social room of the church. A paper on "Charity" was written by Vera M. Hunter and read by Edna Jackson. A very good historical paper was read by Margaret Drago.

Visitors here for the month were Brother and Sister T. R. Burke, of Circleville, Ohio; Sister Anna Haslett, of West Jefferson, Ohio; Elder C. W. Clark, pastor of First Church, Elder A. E. Anderson, district president, Elder John R. Grice, and Mrs. Derbel.

Both sermons and prayer meetings in the past have been very inspirational.

### Third Church, South Wheatland Tabernacle

The sacrament service the first of July was a peaceful one, the Spirit of the Master being deeply felt by all present. A goodly number were present and were well paid for their efforts. In the evening, Elder George Ferguson, of the First Church, occupied the pulpit.

The Sunday school entertained with a picnic July 4, at West-gate Park, where there was a nice grove of shade trees and swings for the children. Lemonade and ice cream were served.

On the evening of July 12, a lawn fete, sponsored by the Gleaner's Class of young men and women, was held at the church. This was held to help pay off the church debt.

Lewis M. Waltus occupied the stand July 29, in the morning. Brother Waltus has been a member of the church for seventy years, and was a member of the first branch organized in Ohio, the Syracuse Branch. He was ordained a priest in 1876, and has been a faithful member of the Third Church since its organization.

The afternoon of the twenty-ninth, Elder Welsh and Priest Dougherty went to the home for the aged and held services. Brother Harry Hoffman, of the Second Church, opened the meeting with prayer and gave a short talk. Sister Mary Welsh assisted throughout the service at the piano. Sisters Welsh and Dougherty were also present.

Speakers for this congregation during the month of July were Elders Welsh, Vickeroy, and Scharfenberg, and Priest Dougherty.

## Traverse City, Michigan

### An Impressive Wedding Ceremony

Before an altar banked with flowers and greens, Miss Ella M. Doty, daughter of Elder and Mrs. B. H. Doty, became the bride of John W. Wiley, son of Elder and Mrs. Glen Wiley, of Summit City, Michigan, Sunday morning, June 24, at the local church.

The bride, who was given in marriage by her brother, J. Cecil, was attended by her sister, Miss Maxine Doty, and Paul Robinson, of Mount Pleasant, Michigan, attended the bridegroom. Doyle Doty, nephew of the bride, was ring bearer.

Elder B. H. Doty, father of the bride, performed the ceremony, assisted by Elder Glen Wiley, father of the bridegroom, who pronounced the paternal blessing. A fifteen-minute recital of wedding music was played by Miss Ruth Buell, who also played the wedding march. Preceding the ceremony, a girls' quartet sang, "I Love You Truly."

Both bride and bridegroom are graduates of the Traverse City High School. Brother Wiley is a priest, and an active church worker, as is his bride. Brother Wiley is teaching at Belding, Michigan, where they will make their home after September 1.

## Far West Stake

### Cameron Branch

Extreme heat has not held down the attendance during the month of July. The Wednesday evening prayer services have had exceptionally good turnouts.

Bishops Henry L. Livingston and Elder Ward A. Hougas, of Saint Joseph, were present with the Cameron Saints, Sunday, July 15. Brother Livingston gave the morning address to a large congregation. At noon a basket dinner was served in the basement of the church. At two o'clock, Brother Hougas preached to a well-filled church. Far West, Kingston, Oakdale, and Richmond branches joined in this regional meeting.

The women of this branch held an ice cream social, July 26, on the church lawn. In spite of the coolness of that particular evening, a nice sum was realized from the social.

A group of thirty-five young people spent the day at Far West, Haun's Mill, and other points of interest to church members, July 29. The young people of Oakdale, Kingston and Far West branches joined in and spent a profitable time together. A few from Independence were also able to enjoy the trip with the other young people. At noon a basket dinner was served in the grove near Stoner's bridge, which is located about three-fourths of a mile from the site of the temple lot at Far West. Brother Henry L. Livingston, the new bishop of Far West Stake, gave the morning discourse. He stressed the devotion the old pioneers of the church had

for the Latter Day work and urged the youth to press forward toward the building of Zion. The group journeyed to Haun's Mill about two o'clock, but because of the threatening weather started back to Cameron soon after their arrival at that historic spot.

Three young people were added to the church during the past few weeks. June Etta Gaines and Gladys Wilson, of Cameron, and Gerald Hancock, of Maysville, were baptized at an impressive afternoon service and then confirmed in the upper auditorium of the church.

The young people of the branch now hold their O. T. Z. meetings on Monday evening instead of Sunday. This is being tried out for a time to see if the change is beneficial. The first meeting at the new time found a large group present for the meeting.

Miss La Verla Daniel and Emerson McCord were united in marriage at eleven o'clock, June 1, Sunday. Brother Thomas Fiddick read the ceremony. After a ten-day honeymoon, they went to Stewartsville, where the bridegroom resides and where they will continue to farm.

Miss Eileen Turner and Merle Newcom, of Cameron, were married Sunday, July 29, with Elder Meyers, of Deloit, Iowa, performing the sacred rites. Brother and Sister Newcom will reside in Stewartsville, where the bridegroom will operate a barber shop. Both young people have moved to Cameron in the past year, Brother Newcom, coming from Iowa, and his bride, from Kirksville.

## Toronto, Canada

### Progress Noted in All Departments

During the last week in May, the women's department, under the leadership of Mrs. Mary Wilson, served meals for the Church of Christ during their Dominion-wide Convention. Many compliments were heard regarding the splendid meals served, the accommodation and the feeling of friendship shown them. From this effort, the women realized a little over \$100 which goes toward the interest on the new church debt.

Children's Day was fittingly observed this year about the middle of June. After the regular branch prayer meeting, the junior department took charge of the special program presented by the children. A short cantata was given under the direction of Mrs. Elsie Castle, assisted by Miss Esther Prentice, at the piano. Toward the end of the service, twelve children were baptized by Bishop A. F. McLean.

Recent speakers for this congregation have been Elders Percy Farrow, George Njeim and Apostle D. T. Williams, in addition to local men.

The young people have been endeavoring to meet at the church at least one night a week for recreation. The lower auditorium is very convenient for indoor

sports as it is cool even on the warmest days.

In the recent Provincial Election, Pastor J. L. Prentice was the Liberal Candidate in Parkdale Ryding. He was defeated by the Honorable W. H. Price, former attorney-general, with a small majority of votes. These Saints feel that he made a very fine run considering this was his debut in politics and that Mr. Price has been a member of this Ryding for twenty years.

The women paid the interest on the church mortgage for a six month period, July 1, amounting to a little over \$926. The men paid \$500 on the principal and the young people lessened the organ debt by \$65.

## Cherokee, Iowa

Saints of Cherokee feel keenly the loss of Sister Laura Kudrle, who with her husband and family, moved to Sioux City, Iowa, where she is carrying on her work in the church. During the last six months, she has been in charge of the women's department here, and is succeeded by Sister Avis Merrell.

On Mother's Day, as well as Father's Day, an appropriate sermon was preached by Elder W. W. Reeder. Vocal solos were sung by Brother Merle Chiles, director of the music.

The district conference was held at Sioux City, June 30, and July 1. Brother Albert Haynes and family, and Brother E. M. Chiles were privileged to attend the conference for one day. The name of Brother Chiles was approved by the conference for ordination to the office of teacher.

At the sacrament meeting, July 1, the little son of Brother and Sister Donald Julius was blessed. A beautiful and impressive blessing was given by Pastor A. R. Crippen, assisted by Elder S. T. Spence.

## Large Number of Priesthood Assure Successful Meetings

All-day services were held at the home of Brother and Sister E. E. Barnard, three and one half miles east of Kingsley, Michigan, July 10, with Saints from various places in the district in attendance. The large number of the priesthood present, enabled the meetings to be a success.

At 9:30, services began with a fellowship meeting in charge of B. H. Doty, assisted by Patriarch James Davis. A marked degree of the Spirit was present.

Elder B. H. Doty was the speaker at the eleven o'clock hour, which was followed by a pot-luck dinner, served by the women.

Preaching again at one o'clock, by Elder Leonard Houghton, was followed by a thirty-minute talk by Elder R. D. Davis.

All Saints present enjoyed the meetings, and feel strengthened and encouraged to press forward with greater zeal than ever before.

Brother D. E. Saxton was administered to by Brothers Glenn Wiley and James Davis.

The following is a list of the priesthood present at the services: Missionary Leonard Houghton, and District President Buell Shelley, Free Soil, Michigan; Walter Scott, Manistee, Michigan; Willard Marsh, Bendon; Syras Doty, H. A. Doty, B. H. Doty, J. C. Doty, and Ray Dick, Traverse City, Michigan; Alvin R. Ellis, R. D. Davis, and Patriarch James Davis, South Boardman, Michigan; Harry Davis, Pontiac, Michigan; Frederick Ellis, Ann Arbor, Michigan; Glenn Wiley, Summit City, Michigan; John Wiley, Belding, Michigan; E. E. Barnard, Kingsley, Michigan.

## Many Enjoy Stereopticon Slides

Elders C. Ed Miller and the writer visited Punxsutawney, Pennsylvania, July 21. Our coming had been well advertised by the pastor, Earl H. Brennan, and a good crowd was present at the Sunday morning service to hear Brother Miller. In the afternoon we went to Mahoning Creek where one adult and three children were baptized. In the evening these were confirmed, and C. Ed delivered his lecture on "Church History" with stereopticon pictures, to a church well filled with strangers and members, some coming over a distance of forty miles.

The next day we called at the home of Sister Daisy M. Shenkel, who with her husband lives on a farm near Johnstown, Pennsylvania. This was the first visit from a Latter Day Saint she has had at her home in seven years, and she is the only member of the church in this locality that we have knowledge of. During the summer the neighbors have been in the habit of gathering at her home on Friday nights, where they have entertaining features in their large barn, which has been swept clean and put in order for such a use. This barn is over seventy-five years old and is built in the old-fashioned enduring way. We asked if it would be possible to get the farm people out to a preaching service. Our Sister said she would try, and soon the telephone was working over time. In the evening a goodly number were seated in the barn and C. Ed delivered his "Church History" lecture with pictures. This was a new experience for Brother Miller with his lantern, but the audience, composed of Protestants and Catholics, were attentive and expressed their appreciation in hearing the true history of the coming forth of the Latter Day Saints, their early trials and present growth. Brother Miller is making a lot of friends in this district in visiting vari-

ous places with his stereopticon slides. People still like pictures.

Elder J. C. McConnaughy and Brother Arthur Howes have been holding services at Paisley, Pennsylvania. Brothers J. W. Winters and James P. Marsh have been going to this place, also Uniontown, Pennsylvania, and as a result, five were baptized at Paisley on the fifteenth, some from Dunbar, where the brethren go occasionally. Brethren Winters and Marsh help the colored Saints in Uniontown with visits occasionally. Elder William McCune, pastor of the New Castle, Pennsylvania, Branch, holds meetings at Darlington, Pennsylvania, with good results, as some have been baptized. So the good work goes on.

E. B. HULL.

## Lennox, California

Children's Day was appropriately carried out June 10, when four young people were baptized at Central Los Angeles Church, by Elder W. J. Nuckles. Confirmation services were held June 17, and the candidates were confirmed by Elder W. J. Nuckles and Doctor A. W. Teel. Those baptized were Ernest Owens, Vaughn Root, Arnold Root, and Marcine Steffens.

Saints of this group were saddened by the death of Brother Alfred M. Irvine, June 9, at his home, in Hawthorne, California. Funeral services were conducted by Elder W. J. Nuckles. Brother Irvine was formerly of Calgary, Alberta, Canada.

The women of Lennox recently held a bazaar and food sale. They also conducted a carnival, Friday evening, July 20.

All departments of the church school are working together, and attendance is steadily increasing.

Recent speakers have been Brother J. W. Scott, and Doctor A. W. Teel. Their sermons were very much enjoyed.

Many of the Saints of this congregation are planning to attend the district reunion at Huntington Beach, August 17 to 26.

## Plano, Illinois

Work is still under process to make the Stone Church, a landmark of the Old Church built in 1868, a more up to date structure. Work has been done on the basement for the past two years, preparing it for the time when it can be fully completed.

Saints and friends have bent their efforts in moving the hundreds of yards of dirt and stone, placing beams and shoring them, running concrete for a portion of the floor to set the furnace on, and also a new chimney.

Classes are giving benefits and socials, earning money to complete the project.

For the first time in sixty-six years, the first time since the Stone Church was built, strangers going through Plano

are able to tell what building it really is. A number of years ago, Elder C. H. Burr made a bulletin board and placed it on the side of the church. Children soon mutilated it and it was taken down. About two weeks ago a scaffold was seen leaning up against the building, and in a few hours the name of the church was found on the arch above the door, with the seal of the church inscribed on the keystone. Elder Marion Blakely did the lettering and inscription. Some time ago he made a name place for our church in Sandwich, Illinois, where he is pastor.

June 24 was a day of special service in Plano. At the close of the church school hour, the service was turned over to the leader of the children's department, Ilah Blakely, and they immediately entered into a junior worship service. Laying on of hands and ordination was explained, and at the close of the service, Marion Moroni Blakely was ordained to the office of elder.

## Midland, Michigan

The Midland choir under the direction of Harry Runkle, has been making considerable progress during the past two years. With twenty-seven voices blending harmoniously, they have earned a commendable reputation through the rendering of special anthems, cantatas, etc., at various district meetings as well as locally. Early in the spring, trips were taken by the entire choir when they sang in as many as three towns in one day. The Midland Branch feels that they should be proud of the work done by Brother Runkle in building up such a choir.

The Central Michigan District Choir, which is also directed by Harry Runkle, is developing a large amount of talent in the line of music. Special practices are held in different parts of the district at regular intervals and a choir of about sixty-five voices has responded.

During the Central Michigan Reunion, to be held at Edenville, August 10 to 19, the different choirs in this district will sing special songs at the evening and Sunday services. Sunday, August 19, a special concert will be given by the district choir when they will sing: "Lead, Kindly Light," "New Every Morning Is Thy Love," "The King of Love My Shepherd Is," "Send Out Thy Light" and "Listen to the Lambs." This concert will be held in the afternoon and all those familiar with the above selections are invited to join in and sing with the choir. All those having the above music are requested to bring their own copies.

The Central Michigan Orchestra, consisting of twenty-five pieces, under the direction of Willis Shrock, of Beaverton, will also take part in the concert to be given Sunday afternoon.

Each day during the reunion, beginning, Saturday, a musical instruction class and choir practice will be held at 1

p. m. Sister Louise Evans, state musical director, is expected to spend some time at the reunion and will undoubtedly aid in giving instruction at this class service.

## All-day Services Held at New Canton, Illinois

The temperature up to one hundred and twelve degrees did not stop the Saints from having an all-day meeting, July 22. A large crowd was in attendance at each service throughout the day. Brother and Sister Thomas and family, of Beardstown, were present, as also twenty-eight members of the Nebo, Illinois, Branch.

Six classes were conducted under capable leadership at nine-forty-five, which was followed by preaching at eleven o'clock by Brother Thomas. Brother Guthrie, of Nebo, spoke to the congregation in the afternoon, while Brother Thomas occupied again in the evening.

Sunday services at New Canton are well attended. The Saints feel that there is a big work to be done, and they are doing to their best to carry forth the gospel message.

## Gladstone, Michigan

Saints of Gladstone were made happy, July 8, when two young men, Keith Campbell and Donald Swain, were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, by Elder Edward R. Carter. The candidates, talented and fine examples of true manhood, were confirmed under the hands of Missionary J. J. Ledsworth and Pastor Warner Acker.

This congregation welcomed the visit of Brother and Sister Gordon Brown and daughter, Marlien, of Lansing, and Sister Louise Evans, of Grand Rapids, Sunday, July 29.

I would like to close with a reference to a great passage in one of Chesterton's books where he describes the two cups. In this hard world of ours, we are often tempted to take one cup, that of unbelief and self-indulgence, when the better one is available.

There is the cup of Omar Khayyam and it is offered to you. Drink, says Omar, for the stars are cruel and the world is as idle as a humming top, and heaven is deaf to supplication and blind to pain; drink, for there is nothing worth loving and nothing worth trusting.

And at the high altar of Christianity stands another figure holding up his cup. "Drink, for this is my blood of the new covenant; drink, for the trumpets are blowing for battle and this is your cup; drink, for I know when you came and why; drink, for I know when you go and where."—Adam W. Burnett, in "The Man Who Nearly Let Go," *Church Management*.

## The Majesty of Moses' Choice

(Notes from a sermon by Paul M. Hanson, preached at the Stone Church, Independence, Missouri.)

Scripture reading, Hebrews 11: 24-26. This reading gives us the background of Moses' choice. We read: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

Faith is not credulity. It is assurance and evidence of things not seen, the power of the soul to grasp great things and realities though they are not visible. Faith looks to the future and does today what it sees will be recognized later as proved values.

Moses possessed a forward moving faith. He used his intelligence, was faithful in the use of all his faculties, and became acquainted with Christ.

Rameses II, the great builder of Egypt, expressed his life in a material way—erecting colossal monuments and statues of himself. These now are crumbling away and many lie prostrate and broken.

But Moses looked to the future. He cast his lot with the people of God. He clearly understood Christ for he prophesied of him unto the fathers: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3: 22.)

The glory and pomp of Egypt's elaborate funerals such as was given to Tutankhamen, meant little to Moses, but he was deeply interested in the significance of the empty tomb of Christ. He was ready to set aside royalty for his Master. It meant the privilege of taking part in the building of the kingdom of God, and gathering his people into the land of Canaan.

The opportunity that came to Moses to make a supreme choice, comes to every one of us today. As in the case of Moses, acceptance of Christ will enable us to apply to our task the touch of a master's hand. Form an unbroken contact with God, formulate a program, love much, and faithfully perform your task.

Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh, and drieth up the marrow of the bones.—George Wharton James, in *Quit Your Worrying!*

# The Bulletin Board

## Conference Notices

The semiannual conference of Arkansas and Louisiana District will convene August 31 to September 2, at Fisher, Arkansas. Apostle Roy S. Budd will be in attendance. Sister Gordon expects to have a program for the evening of August 31. Branch secretaries and all members of the priesthood who are unable to attend the conference, please send reports to the writer at Bald Knob, Arkansas, not later than August 29. Everyone is urged to attend.—Seth P. Harbour, district secretary.

## Request Prayers

Friends of Harold Braidwood of Detroit request the members of the church to pray in his behalf, fasting where possible. This young man has experienced a series of trials and disappointments which have proved too great for his strength, and he has broken under the strain. Sickness, family distress growing out of the depression, and other things have played their part. His first suffering was of a mental nature and now he is in physical danger. All are urged to remember him.

Sister Lizzie F. Strong, of Hancock, Michigan, requests the prayers of the Saints in her behalf that she may recover from sciatica. Her suffering at times has been almost unbearable.

## Conference Minutes

**HOLDEN STAKE.**—A special conference of Holden Stake was called by the First Presidency and assembled at Holden, Missouri, Sunday, June 10, at 2 p. m., Elbert A. Smith and F. M. McDowell of the First Presidency presiding. This conference was called on account of an emergency created by the ill health of W. S. Macrae, stake president, who soon after General Conference, presented his resignation from that office. This had been accepted by the First Presidency, and they had appointed Amos E. Allen to act as president. The conference approved this appointment by formal vote. Then Brother Allen paid tribute to the character and record of the retiring stake president. He nominated James A. Thomas as first counselor and asked time for consideration of the other counselor. This nomination was approved by the conference. To fill the vacancy created in the stake bishopric by the election of Amos E. Allen as stake president, Bishop J. A. Koehler nominated Earl T. Higdon, and the conference approved. The conference then acted unanimously to sustain the stake presidency as at present constituted, also the stake bishopric. G. R. Wells having resigned as director of religious education, President Allen nominated Earl T. Higdon, and the conference unanimously approved. The stake recorder, Miss Myrtle Carr, having moved out of the stake, Mrs. Mildred Lundeen, of Atherton, was nominated by President Allen, and this was unanimously approved. The stake director of music having resigned, Brother Allen presented the name of Sister Bernice Hampton, of Holden, and this also was unanimously approved. The chair stated that a special assignment had been given G. R. Wells, that of pastor to the scattered members of the stake. The following, in order named, were recommended for ordination by the stake presidency, the names having been previously approved at a meeting of the stake council: Robert Thistlethwaite, of Sedalia, to the office of priest; Clyde John-

son, Warrensburg, priest; Max Constance, Warrensburg, priest; Charles Johnson, Warrensburg, deacon; Elmer Moody, Holden, deacon. The resolution of appreciation which follows was presented and its adoption moved: "Resolved, that we the members of Holden Stake in conference assembled, convey to our retiring stake president, W. S. Macrae, this expression of appreciation of his dignified and sacrificial ministry during the years of his presidency. We regret the circumstances which make it necessary for him to retire from the field in which he loved to serve; we feel that the privilege of resting for a period from his labor has been dearly earned; and we cherish the hope that both nature and nature's God will be kind to him, and restore him to health, and thus extend the period of our profitable association, and permit him opportunity to enjoy here and now some of the rewards which arise from a labor of consecration to the cause of the Master." This was unanimously adopted by a standing vote. An ordination service for the setting apart of the brothers approved by the conference, was announced for the first Sunday in July at Warrensburg. President Allen stated that the matter of a stake budget, previously referred by the conference, is still under consideration and further time must be had before reporting. He stated also that the question of a stake reunion, previously referred to stake officers and council, is still under consideration. A unanimous vote of thanks to Holden Saints was carried for their hospitality to the institute and conference. The conference closed with a dedication service. President E. A. Smith read *Doctrine and Covenants* 11, a hymn was sung, and the invocation was by Bishop J. A. Koehler. President McDowell stated that the setting apart of the new stake officers approved by the conference, was not to be regarded as a new ordination, but a blessing or dedication to the service to which they were now assigned. Officers dedicated to their new responsibility were: Amos E. Allen, stake president; James A. Thomas, first counselor to stake president; E. T. Higdon, counselor to stake bishop. The chair stated that it was the intention of the First Presidency and stake president to give careful consideration to the filling of vacancies in the stake council. By usual motion the conference and young people's institute adjourned. President Elbert A. Smith offered the prayer of dedication and dismissal.

**OWEN SOUND.**—The eighteenth Owen Sound district conference convened at Port Elgin, Ontario, July 8, District President Elder H. A. Dayton in charge, assisted by Apostle D. T. Williams. A half-hour prayer service preceded the conference, presided over by Elder H. A. Dayton and Apostle D. T. Williams. The business session began at 10 a. m. Minutes of last conference were read and approved. Reports from the following officers were read: District president, treasurer, bishop's agent, and missionaries. A motion was passed that "no one be ordained to the ministry who uses tobacco or strong drink." Another motion was introduced regarding the dividing of the district into Northern and Southern Owen Sound Districts, and the conference finally decreed that it be left in the hands of the northern branches. Adjourned at noon to meet again at 2 p. m. A motion was passed that free meals be served next year, as this proved a success at this reunion. This is in charge of the district presidency. A reunion committee was appointed to work in conjunction with the district presidency, who are as follows: Iden Leader, R. J. Dobson, and Benson Belrose. Apostle Williams gave a talk regarding the organization of Zion's Christian Legion. The following officers were chosen: Divisional commander, Alexander Cadwell; secretary, Arthur Dunn; treasurer, Fred McLean; director of solicitation, Sister R. J. Farthing; director of socialization, Sister Anne Davis; director of publicity, Sister Mildred Miller. The recommendations of Brother Arthur Dunn to the office of priest, and Brother Allen Mortimer to the office of teacher were accepted and their ordinations provided for. Officers for the ensuing year were chosen as follows: District president, Elder H. A. Dayton; first vice president, Elder Benson Belrose; second vice president Elder Fred McLean; secretary, Elizabeth Brechin; treasurer, F. B. Ståde; bishop's agent, F. B. Ståde; chorister, G. F. Furniss; assistant chorister, Sydney Smith; director of religious education, H. A. Dayton. A vote of thanks was extended to the Saints and friends of Port Elgin for their hospitality during the reunion and conference. Moved to adjourn to meet again in conference at Port Elgin, July 13.

## Our Departed Ones

**BARCKLAY.**—Amos Barcklay was born at Birch Run, Saginaw County, Michigan, April 1, 1866. He with his youngest brother was baptized May 1, 1895, at Beaverton, Michigan, and confirmed by I. A. Carpenter. He passed away from heart trouble, June 30, 1934, at his home at Tiger, Washington, leaving to mourn, four sons, two daughters, and one brother. Interment was at Ione, Washington, July 3.

**BAGGERLY.**—Charles E. Baggerly, eldest child of Elder Isaac P. and Frances Baggerly, was born April 7, 1864, at Marietta, Indiana, and died at his home, in Booker, Texas, November 1, 1933. He moved with his parents to Lone Rock, Missouri, 1876, and was baptized a member of the church by Elder Isaac P. Baggerly, when a young man. July 4, 1887, he was united in marriage to Sarah Bowen, who died in June, 1888, leaving an infant daughter. February 18, 1891, he married Martha Mallett, of Pawnee, Missouri, and to this union ten children were born. He moved to Elmwood, Oklahoma, where he has resided many years. He was active in all community affairs, was elected to the state legislature, serving one term. He gave up active life and moved from his farm to Booker, Texas, where he died in November, leaving to mourn his wife, nine children, five sisters, one brother, twenty-four grandchildren, seven great-grandchildren, and a host of friends.

**BAGGERLY.**—Frances Amelia Parton was born December 21, 1844, at Peoria, Indiana, and died at the home of her daughter, at Norman, Oklahoma, May 20, 1934, at the age of eighty-nine years. She was united in marriage to Isaac P. Baggerly, at Scottsville, Indiana, March 15, 1863, and to this union nine children were born. She united with the church in 1870, being baptized by Elder W. W. Blair. She was faithful and loyal to the end of her life. In 1876, the family moved to what is now Lone Rock, Missouri Branch, and later to Lamoni, Iowa, where she lived until the death of her husband, Elder I. P. Baggerly, eighteen years ago. Since then, she has lived among her children. Three children preceded her in death. She leaves six children, twenty-five grandchildren forty-two great grandchildren, and eight great-great-grandchildren to mourn her passing. Funeral services were conducted at Lamoni, Iowa, by Elder T. J. Bell. Interment was at Lone Rock, Missouri Cemetery.

**CAMPBELL.**—Hubert Bernard Campbell was born May 20, 1862, at Redwing, Minnesota. October 8, 1893, he was united in marriage to Emma Julia Toplin, and to this union was born four children, Julia Shaw, Bascobel, Wisconsin; Edwin Campbell, Dooley, Montana; Jessie Monteith, Regina, Saskatchewan; John Campbell, Nashua, Montana. Brother Campbell came to Canada in 1907, and has lived there since that time. He has been in ill health for the past two years, and the end came quietly July 21. He leaves to mourn his wife, two sons, two daughters, and five grandchildren. He was baptized a member of the church in 1893. A short funeral service was held at the home, and the main service was at the Lutheran church, at Dooley, Montana, both services being in charge of Elder A. R. Toovey. The sermon was by Elder J. R. Neill. Interment was in the cemetery at Dooley, Montana.

**DAVIS.**—Barbara Ann Bodey was born August 18, 1854, in Putnam County, Ohio, and died July 23, 1934, at the home of her daughter, Mrs. C. B. Freeman, near Leon, Iowa, aged seventy-nine years. October 12, 1874, she was united in marriage to Americus Villroy Davis, who preceded her in death thirteen years. To this union were born three sons and three daughters, the oldest daughter, Edith, and one son, Edwin, preceding her in death. There still remain to mourn her death, L. V. Davis, of Belding, Michigan, Paul R. Davis, of Independence, Missouri; Vivan Freeman, of Leon, Iowa, and Lillie Goodworth, of Putnam, Connecticut. She also has one brother, Henry Bodey, of Fremont, Indiana, ten grandchildren, and three great-grandchildren, besides other relatives and a host of friends. In her younger years she chose the Christian life, uniting with the United Brethren Faith, and later with the Christian Church. In 1895, she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, by Elder S. W. L. Scott, at Flint, Indiana, and remained a faithful member until her death. Funeral services were held at the Coal Hill Church, near Eldorado Springs, Missouri, Elder Freddie Blystone

preaching the sermon. She was laid to rest by the side of her husband in Coal Hill Cemetery.

**DELLENBAUGH.**—Maurice L. Dellenbaugh, son of Mr. and Mrs. Frank Lester Dellenbaugh, of Meridian, Idaho, was born at Kidder, Missouri, May 22, 1915, and passed away June 30, 1934, at the Veterans' Hospital, Boise, Idaho, of infantile paralysis. He came to Idaho in 1919, residing in Boise until January, 1929, when with his parents and sister, Lois, he moved to Meridian. He was a splendid student in school and a lover of clean sports. He was a member of the football and basket ball teams, and possessed a lovable disposition which won for him a place in the hearts of both classmates and faculty. Maurice was baptized into the church June 8, 1924, by Elder Earl F. Hoisington, in which faith he lived and died. In April of this year, Maurice enlisted in the Civilian Conservation Corps on the North Fork of the Boise River. He had been ailing for a day or so and was brought to the camp at Idaho City, where he was taken violently ill with complete paralysis of the respiratory organs June 30, and was rushed to the hospital, where physicians, nurses and firemen worked incessantly with a pulmotor and every means known to science to save his life. He passed away with the family and relatives at his bedside. Private services were conducted at the Meridian Cemetery by Elder Roy E. Hewes, who is also Chaplain of the Idaho Civilian Conservation Corps.

**FRESHOUR.**—Bernadine Freshour, daughter of Mrs. Owen Porter, of Wabash, was born October 14, 1911, in McCleasboro, Illinois. Having been ill during the past year, she slowly grew worse, until Monday evening, July 30, 1934, she passed away at the Lutheran Hospital, in Fort Wayne, Indiana. She leaves to mourn her husband, Ralph Freshour, of Fort Wayne, her mother Mrs. Owen Porter, and the following brothers and sisters, Leland Bond, of McCleasboro, Mrs. Clyde Barnes, of Fort Wayne, and Pauline Bond, of Wabash. Mrs. Freshour was a faithful member of the church since her baptism, March 12, 1933. Interment was in the Fairview Cemetery, Wabash, Indiana.

**HAIN.**—Amelia F. Reynolds was born in Cass County, Michigan, February 11, 1850, daughter of Edward M. and Sarah Reynolds. When nine years old she moved with her parents to Calhoun County, Iowa, where she grew to womanhood. October 20, 1867, she married David Hain, who also moved to Iowa from Michigan. On a farm in Jackson Township to which she came as a bride, five children were born to them: Philip M., who lives in Arizona; Jennie, who died in 1914; Emma, of Waterloo, Iowa; George, who died at two years of age, and Verna E., of Oklahoma. She adopted a baby boy, Johnnie, who died when a few months old. Besides her three living children, she is survived by fifteen grandchildren, eight great-grandchildren, one great-great-grandchild; two brothers, Albert, of Lake City, Iowa, and Levi, of Long Beach, California, and a host of friends. She passed away July 5, 1934, at the home of her brother, Albert, at Lake City, after years of suffering from ills incident to old age. Her death marks the passing of another Calhoun County pioneer. She and her husband joined the church July 4, 1876, and through all the changing years remained loyal to the faith. They gave freely of tithes and offerings. She was a leader in singing, and in every movement for good was an earnest helper. Her home was the mecca of elders in the early days. She was a friend to the sick and the needy, a true and loyal wife and devoted mother. Her hands were never idle until failing sight compelled her to give up the things she loved best to do. She never entirely gave up her household tasks, however, until the last week of her life. The funeral was held July 8, at Cottonwood Union Church near Lake City, Elder George Juergens in charge, sermon by E. Y. Hunker. Interment was in Cottonwood Cemetery.

**HASELTINE.**—Emma Clough Haseltine was born January 25, 1889, at Canon, New Hampshire, and departed from this life July 4, 1934, following an operation and several weeks of illness. She was baptized a member of the church August 1, 1901, at Silverlake, Massachusetts, by Elder Richard Bullard. Funeral services were held from the home at Stoneham, Massachusetts, in charge of Elder M. C. Fisher, Apostle Paul M. Hanson preaching the sermon. She was laid to rest beside her only daughter, who had preceded her in death several years. She leaves to mourn a beloved husband, two sons, Stephen and David, an aged father and one brother, Roy Clough, of

Kirtland, Ohio. A wealth of flowers bespoke the esteem in which she was held by her friends and neighbors.

**KOHL.**—Emma Dora Hartman was born in Canada, September 22, 1860, and departed this life in Santa Ana, California, July 17, 1934. In August, 1877, near Bayport, Michigan, she was united in marriage to Henry Kohl, and lived there for thirty-six years. In 1920, they moved to California and settled in Santa Ana, on a little ranch near the river. It was there that the husband passed away in 1924. To this union were born seven children, four of whom survive her, Charles, of Soap Lake, Washington; Henry, of Bayport, Michigan; Mrs. Lilly Kraft, of Anaheim, California, and Mrs. Alice Holve, of Fullerton, California. Forty-eight years ago, in 1886, she became a member of the church, being baptized by Elder J. J. Cornish. Her life was the life of a Saint. She was a good mother, and will be missed by all who knew her. Funeral services were held from the Hilgenfeld Funeral Home, Anaheim, California, Elder Louis J. Ostertag officiating. Interment was in the Anaheim Cemetery.

**LONG.**—Ernest William Long was born in Bruce County, Ontario, Canada, December 6, 1874, and departed this life June 29, 1934, at Nokomis, Saskatchewan, Canada. He was baptized by Elder John Shields March 21, 1898, and the same year was called to the office of priest, and an elder, June 21, 1903. He was president of the Chatham Branch for a number of years. In his early life he taught school and later was manager of the Gas and Electric Light Company, of Chatham, which position he held for seven years. It was in 1897 that he was united in marriage to Miss Sarah Powell, of Elsinor, Ontario, Canada. In 1909, he moved to Nokomis, and conducted a general store. In 1916, he started farming quite extensively. Brother Long was an accountant by profession and was an exceptionally well read man. Besides his wife, he leaves a sister, Mrs. George Bell, of Regina, Saskatchewan. Funeral services were held at the home Sunday, July 1, Elder Jordon, of Prince Albert, officiating, and the remains were laid to rest in Nokomis Cemetery.

**MULVANE.**—Paul Meyer Mulvane, beloved son of Ralph P. and Emma Meyer Mulvane, of Seattle, Washington, was born in Tacoma, Washington, May 2, 1915, and died at Firland Sanatorium, near Seattle, July 22, 1934, at the age of nineteen years. Besides his parents, he is survived by an uncle, Elder Joseph S. Meyer, of Holdenville, Oklahoma. Paul was graduated from the Lincoln High School, in 1933, a few days after his baptism by Elder Monte E. Lasater, June 11. His illness began September 13, 1933, with bronchial influenza, followed by pneumonia and tuberculosis. He was rated among Seattle high schools as their finest sousaphone player, and also played the bass viol and piano, and sang in the Lincoln High School Chanters. In athletics he excelled in high jumping. He was an Eagle Scout and served as assistant scoutmaster in Troop 120, sponsored by the Seattle Branch, of which his father is scoutmaster. He played

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three years in the All-City Grade School Orchestra and Band, three years in the Lincoln High School Chanters. In athletics he excels in the All-City High School Orchestra. His sweet, gentle nature and cleanliness of character, which exemplified all the twelve Boy Scout laws, won for him hosts of friends, and leave his sad parents with blessed memories. Four hundred friends, including former classmates, attended the services at Rafferty Chapel, July 25, conducted by Apostle Myron A. McConley. Two schoolmates, Miss Dorothy Smith, soloist, and Miss Catherin Orth, violinist, assisted, and pall-bearers were old chums and classmates. Interment was in Rose Hill Mausoleum, Washelli Cemetery, near Seattle. Brother Mulvane, the father, is a former newspaperman and now a writer of fiction.

**POWELL.**—Sarah Elizabeth Patterson, daughter of Captain Henry and Martha Patterson, of Matamoras, Ohio, was born September 18, 1852. She was united in marriage to Doctor T. P. Powell in September, 1879, and moved from Ohio to Nebraska in 1884. They homesteaded in Oklahoma territory in 1892, twelve miles southeast of Geary. To this union were born eleven children, nine of whom are still living. They are Winfield, of Guymon; Gale, of Shawnee; Doctor Goss, of Seminole; Abner, of Calumet; Henry, Doctor T. V., and Eddie, of El Reno; Mrs. Martha Inman, of Clinton, and Mrs. Scott Waller, of Geary. One son, Jesse D. Powell, passed away October 27, 1928, and one son died in infancy. Mrs. Powell was one of the oldest pioneers of Oklahoma and besides rearing her family she assisted her husband, Doctor T. P. Powell, in his extensive practice. She united with the church in the year of 1884, at Mendon, Nebraska. Doctor and Mrs. Powell were the first members of the church in the Canadian County. Brothers Crawley, Montague, Hubert Case, and J. F. Curtis were among the early day missionaries who preached in this vicinity. The Calumet branch was organized as a result of these laborers and is an active branch at the present time. Mrs. Powell was laid to rest by the side of her husband, July 5, in the Sunny Hill Cemetery.

**SWAIN.**—Sarah Matilda Green, daughter of John and Rebecca Green, was born near Vanessa, Ontario, Canada, March 26, 1866, and passed away June 26, 1934, at Ontario, California. She was united in marriage to Joseph S. Swain, December 31, 1885, at Delhi, Ontario, and to this union four children were born, three boys and one girl, who died in infancy. She leaves to mourn her departure her husband, Joseph S. Swain, of Ontario, California, and three sons, John, Charles, of Ontario, California, and William, of Los Angeles, besides five nieces, four nephews and eighteen grandchildren. She, with her husband, united with the church February 20, 1892, at Vanessa, Ontario, and she was faithful unto the end. In 1907, they moved to Ontario, California, where they have since resided. She was one of the charter members of those who were instrumental in the establishment of the Ontario branch and for some time the meetings were held in her home. The funeral was held at the Draper Funeral Parlor, in Ontario, in charge of District President Teagarden, assisted by Elder F. J. Lacey, branch president. Interment was in the Bellview Cemetery, in Ontario.

**WEBSTER.**—Beulah Ruth Dittmore, eldest daughter of Mr. and Mrs. James E. and Cora Mae Dittmore, was born February 17, 1894, at Troy, Kansas. March 12, 1909, she was united in marriage to Sedrick Webster, and to this union six children were born, five boys and one girl. In 1919 she united with the Reorganized Church of Jesus Christ of Latter Day Saints, and lived a faithful life until the time of her death. On July 26, 1934, she passed peacefully away at her home, 1511

950 Kilo. **KMBC** 315.6 Meters  
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 Sunday, 11:00 a. m., music by Stone Church Choir.  
 Sunday, 5:00 p. m., Vesper Service, Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

West Maple, Independence, Missouri, after a brief illness of about nine days. She leaves to mourn her mother, six children, all of the home, besides other relatives and many friends. The funeral was held from the Stahl Funeral Home, Saturday morning, at ten o'clock, after which the remains were taken to Troy, Kansas, where a short service was held. Interment was in the Troy Cemetery. J. E. Vanderwood was the speaker at both services.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

- | <i>District</i>                | <i>Place</i>                    | <i>Time</i>                        |
|--------------------------------|---------------------------------|------------------------------------|
| Southern New England,          | Onset,                          | July 28-Aug. 12.                   |
| Toronto,                       | Lowbanks,                       | July 28-Aug. 13.                   |
| Northwestern,                  | Silver Lake,                    | Aug. 3-12.                         |
| Western Oklahoma,              | Canton, Oklahoma,               | Aug. 3-12.                         |
| Spring River,                  | Columbus, Kansas,               | Aug. 3-12.                         |
| Northern and Western Michigan, | Park of Pines,                  | Aug. 3-12.                         |
| Kirtland,                      | Kirtland,                       | Aug. 9-19.                         |
| Des Moines,                    | Des Moines, State Fair Grounds, | Aug. 10-19.                        |
| Northwest Iowa,                | Woodbine,                       | Aug. 10-19.                        |
| S. E. Illinois,                | Brush Creek,                    | Aug. 10-19.                        |
| Far West,                      | Stewartsville,                  | Aug. 16-26.                        |
| E. Colo. Colorado Springs,     |                                 | Aug. 17-26.                        |
| Central Michigan,              | Edenville,                      | Aug. 10-20.                        |
| Maine,                         | Brooksville,                    | Aug. 11-19.                        |
| Southern California,           | Huntington Beach,               | August 17-26.                      |
| Eastern Michigan,              | Cash,                           | Aug. 19-26.                        |
| Idaho,                         | Hagerman,                       | Aug. 15-19.                        |
| Southern Saskatchewan,         | Regina, Saskatchewan,           | 2631 Dewdney Avenue, August 24-26. |
| Eastern Montana,               | Fairview,                       | Aug. 30-Sept. 2.                   |

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— **Eastern Colorado Reunion** —  
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*The* **SAINTS'**  
**HERALD**

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**The Great Commandment**

By Charles Fry

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News From Great Britain

By John W. Rushton

**For Our Young People**

An Editorial

WORSHIP SERVICES FOR SEPTEMBER

# THE SAINTS' HERALD

August 14, 1934

Volume 81

Number 33

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter into correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## The Pigeonhole

### ■ Notes From Our Diary

The Managing Editor is having a vacation from regular Sunday assignments. . . . Last week attended the Communion Service at Enoch Hill, where Pastor E. A. Thomas is doing a fine work. Brother and Sister Thomas are on their way to Kirtland, where they were married twenty-six years ago, to attend reunion.

Spent this Saturday and Sunday in Albany, Missouri, as the guest of an old friend of Lamoni days, Reverend Vincent Gray. . . . Mrs. Gray was Hope Grenawalt. . . . And they have added a fine baby boy to their household. . . . Met other friends and church members from Lamoni at the band concert in the square. . . . A fine community, quiet and law-abiding. . . . Invited to speak in the Presbyterian church, and addressed a congregation composed of that faith together with Baptists and Methodists as well as a few L. D. S. . . . That part of the state has suffered much from the drouth, more than Jackson County has. . . . Home feeling happy, and the weather man rolled up some clouds and gave us a fine shower.

### ■ "A Little Child Shall Lead Them"

By C. J. Lant

Little Bobbie had been attending summer camp, since school had been dismissed for vacation; and he had met quite a crowd of other children. His teacher for the camp summer school happened to be a church school teacher as well as a kindergarten teacher, and her time was spent mostly in giving her charges some light about Jesus and the Bible.

After returning home, his mind seemed to dwell on the things he had heard and learned while at camp. One day he came running breathlessly into the house and asked his mother the blunt question, "Mamma, do you and daddy know that there is a God?" The mother was stunned for a moment, she afterward told my companion.

Did she know there was a God? And her having been reared in the church, and before her marriage had been a devoted church worker and a leader of girls. It put her to thinking and her father and mother as well, and for the first time in several years they are reading the Bible and attending church.

Some five years ago I made the father of this mother a present of a *Book of Mormon*; now at night it is Bobbie's request that grandmother will teach him about God and Jesus, and for the first time she is reading the *Book of Mormon*; and until he falls asleep grandma reads to him. Then after he has fallen asleep she continues to read until the wee hours of the morning.

Fathers and mothers, will your son and daughter hear of the God of the Bible in a summer camp, or in their own home?

### ■ Real Modesty

The most modest letter received in our office in the last two years contained a clever and amusing sentence. We had asked a certain brother for a picture of himself, and here is what he replied:

"I had quite a bit of difficulty. . . . We used up a couple rolls of film and had a fine picture of our dog and house and also our church building, but my face was a different thing; the camera just simply 'couldn't take it.'"

# Editorial

## For Our Young People

Not many of the young people who were graduated from high school last spring have jobs. Starting this fall, a good many of them must either go to college or remain idle.

Those who must remain idle will be discouraged and will suffer from exposure to temptation and despair, as well as creating problems for their parents. Even the best of them will suffer a severe loss in wasting some of the best of their youth and opportunity for learning in merely marking time.

The other day we talked to a young man who said he had wanted to go to college, but his parents had discouraged him so he was going to work instead. The day may come when the parents will very greatly regret their unfortunate influence in their son's life, and their son may also have reason to regret.

At this time of year, there are some who have determined to go to college and have made provision to do it. We need not worry about them. There are some who, unfortunately, cannot possibly go, and it is sad that we can do nothing for them. But there are numbers who are undecided and who might be able to go but who are afraid to make the necessary sacrifices. We urge the parents of these young people to consider well what a decision means at this time. A decision not to go to school means untrained powers, unrealized opportunities, and a future of hopeless mediocrity.

No matter how many college students there may be without jobs, the value of an education should never be in doubt. The trained young men and young women always have the best chance to get a job when there is any. They always have the best chances to succeed when they are given a trial.

Graceland, our church college, opens her doors to the freshmen on the seventh of September. These young people will be given a little preliminary help in making ready for the school year. The young men and young women who go there are opening the way to many opportunities. They will be among the nation's teachers, leaders, and professional people. They will serve society in the higher capacities and in the better ways.

Will your boy and your girl be among them? To everyone that can come, Graceland offers a welcome and a special opportunity for a high type of training under conditions that are socially congenial and spiritually safe for the development of the best powers of mind and soul for our young people. L. L.

## Across the Desk of the Editor in Chief

**B**ROTHER W. A. TEAGARDEN, president of the San Bernardino Branch, sends to the Presidency a copy of his report to the district conference which has so much of interest that we are passing a part of it on for the benefit of the readers of the *Herald*.

He indicates in his report a gratifying condition reflected in the finances of the branch in the amount they have been able to contribute regularly to the general church, which amounts to approximately \$100 per month. The women report two hundred eight friendly visits and have an average attendance at their weekly meetings of twenty-five. He is especially proud of the report which comes from the young people indicating a fine contribution both spiritually and temporally on the part of the young people. He adds that the past six months has witnessed the greatest spiritual growth of the branch since his installation as pastor in February, 1931, and feels that opportunities for service in the next six months will be great.

We congratulate San Bernardino on the evidences of progress.

**B**ROTHER GEORGE G. LEWIS in one of his reports on the activities of the priesthood in Australia tells of difficulties had in one of the branches because of division over some contentious questions and in concluding he makes this significant remark:

"Priesthood classes have been instituted to take the place of meetings called to discuss branch troubles."

We predict that if these priesthood classes are kept up an interest will be developed which will finally result in members of the priesthood being busy with constructive measures, and we are sure this will solve the difficulties of the branch indicated. I think it is safe to say that in a majority of instances where trouble occurs in a branch and where divisions result, the agitation of the difficulty, in by far the majority of cases, is by some member of the priesthood who is not busy at his calling but has developed a spirit of carping criticism.

**B**ROTHER E. R. DAVIS, writing from Moline, Illinois, tells of the Rock Island District having had rains nearly every day from the Fourth of July for about ten days. Since then the weather has been hot and dry and crops are again threatened. Rain must come soon if they are to be saved. Then he adds quite significantly:

"We are certainly living in the times spoken of by former and latter day prophets, and the Saints will do well to stand in holy places if they would escape the conditions that are coming on the world."

We are glad that Brother Davis is alert to the import of the signs of the times and trust this is true on the part of members throughout the church.

**E**LDER A. J. WEEKS writing from Spokane, Washington, and telling of the improved conditions, says:

"Many of our elderly people, who have not felt so kind one toward another in years past, now have patience, charity, and fraternal regard for one another. For this we are very grateful and we give God the thanks, honor and glory."

It could well be wished that more of our people would learn that the presence of fraternal regard is a promoter of peace and happiness.

Brother Weeks speaks of the baptism of some fourteen persons and tells of a sacrament service preceded by a confirmation service which was very impressive and added much to the pleasure of the Saints.

He closes his letter by saying,

"I know it is impossible to put into words the spirit that is helping the men of the priesthood in the ministry of the branch in the way of encouragement to you. I desire to convey to you this happy message, that our people are moving out and striving to do their part in the gospel work. May this be an encouragement to you, and may you remember that we as a branch and as individuals remember you often as the prophet and leader of this people in these the latter days."

F. M. S.

## Capacity Crowd at Nauvoo Young People's Camp

(By Western Union)

KY41 49 NL-FA FORT MADISON IOWA AUG 9

LEONARD LEA

HERALD PUBLISHING HOUSE

INDEPENDENCE MO

SIXTH ANNUAL NAUVOO CAMP OPENED MONDAY AUGUST SIXTH WITH AN ENROLLMENT OF EIGHTY CAMPERS AND NINE LEADERS REGISTRATION BY STATES IS IOWA THIRTY ILLINOIS TWENTY WISCONSIN FOURTEEN MISSOURI TEN KANSAS THREE KENTUCKY TWO ALABAMA ONE A PROGRAM OF CLASS WORK WORSHIP RECREATION AND FELLOWSHIP IS BEING ENTHUSIASTICALLY CARRIED OUT

E E CLOSSON

## Marginalia

**S**OME PEOPLE, when speaking of the church, say "they" and other people say "we." This indicates a difference in the quality of members. A "they" member still feels that he is on the outside of the fence, so far as the church responsibility is concerned, but when it comes to blessings and advantages, he wants to be inside the fence. They are the members who are neither "hot nor cold," of whom John the Revelator wrote; they are likely to find themselves someday belonging neither to the world nor the church, and outcast and despised by both. When we join the church, we become a member of the family and should quit saying "they" and should begin saying "we." "We" members are an asset to the church; "they" members are a liability.

**A** FRIEND was telling us lately of two girls who were talking about their churches. One had studied the history and doctrine of her own church, and was able to tell the good things about it. The other, a Latter Day Saint, had not studied. She had been baptized, but her membership meant very little more than that. How much good would the doctrine and the scriptural organization of our church do that girl? Was she any nearer saved than the other girl? She would have done well to follow the instruction, "know your own church."

**A** PRAYER MEETING GROUP was singing "*Stand Up, Stand Up for Jesus.*" One stood with shoulders hunched forward, pivoting on one hip, and with the other knee bent. Another person clung to a chair to keep from falling. Another one shuffled from one foot to the other. One party didn't feel well and remained seated, but sang anyway. Perhaps Jesus, looking at this little group, must have smiled.

**A** NEIGHBOR was looking at the garden in the back yard. He approved of the shrubs, the flowers, and the lawn. Peering around he looked behind the garage and saw a pile of discarded tin cans and other refuse. Pointing to them he asked, "What flowers are they?" The host replied, "Those are the *Cantanas!*" But the pretty name did not conceal the fact that they were an ugly sight. Nothing ugly is ever helped very much by a pretty name, but the pretty name may soon become offensive to those who hear it.

Wherever God erects a house of prayer,  
The devil always builds a chapel there;  
And 'twill be found upon examination,  
The latter always has the larger congregation.

—Author unknown

# The Great Commandment

(Or the Art of Living Together)

By Charles Fry

CHRISTIANITY consists in establishing and maintaining right relations with the true God, and right relations with all mankind.

The gospel defines what those relations are, points out the method of their establishment, and provides means for their maintenance, and is expressed in the following primary commandments:

The first and great commandment is "Thou shalt love the Lord thy God."

The second is like unto it, "Thou shalt love thy neighbor as thyself."

All law applying to human conduct springs from these two fundamental laws, and defines what human relations should be toward both God and man. The system of law governing these relations has been given of God by revelation through his Son Jesus Christ, and is applicable to all men according to their knowledge and opportunities.

A very large part of the revelations and commandments of God have to do with the second great command covering the relations between man and man. In the Ten Commandments four deal with man's relations to God and six with his relations to man. Of about 43 points touched upon in the Sermon on the Mount the proportion is 18 to 25, and in the law given to the church in the *Doctrine and Covenants* section 42 it is 5 to 18. Man's dealings with his fellows are by no means of minor concern to God.

Right relations with man involve and are dependent upon right relations with God. The man who is unwilling to acknowledge the Lawgiver, and who refuses to abide by the law governing his relations with God, will not and cannot fulfill the law governing his relations with man, for the law is one, comes from one source, and has one purpose, viz., the perfecting of souls to the attaining of complete happiness. Hence the "first and great commandment."

Like the first the second is "great" or fundamental—"Thou shalt love thy neighbor as thyself." It covers all human inter-relations of every phase, whether in the home, in business, in state, or in church. It likewise covers the relations of groups and organizations. It is designed to have universal application.

The simple measure given by Christ to help men gauge their conduct is "as ye would that men should do to you," which means the same as "Thou shalt love thy neighbor as thyself." Love is to be the governing principle in all action. Love leaves no

room for any conduct that would cause directly or indirectly pain or loss to any individual or people.

## HOME RELATIONS

The family, which makes the home, is the primary organization in human society, and ideals and standards of conduct of necessity have their determination and application here. No higher ideals will be operative outside than within, for the family is the spring from which society flows. The integrity of the family determines the integrity of the whole social structure. If the one declines so does the other. They rise or fall together.

The law of God specifically provides for the proper setting up and perpetuity of the home. All that is really home springs from love—the mutual and willing love of one man and one woman for each other, which love being constantly manifested in all family relations between husband and wife, and between parents and children, binds all together in one compact and indissoluble union; and thus with others of like nature forming an integral part of an enduring society. Without the cohering power of love both family and society become an aggregation of discordant elements which in time of stress must fall to pieces.

There are privileges and confidences and relationships within the family which are divinely sanctified to the building up of a proper home life and to the developing of an acceptable society which the law of God does not admit of being carried outside. Like every other law, love has its bounds and conditions, and that phase of love which the divine law has limited to the home if extended beyond its bounds to the outside, is thereby perverted, and is disastrous both to the home and to society, and is destructive of the basic love itself by which alone these latter hold the right of existence. Neither home nor society can have permanent existence when the divinely ordained laws governing home relationships are flagrantly and persistently violated.

Revealed law is definite and makes no allowance for suspension. Under it monogamy is the rule governing in the home, the tie forming the union being legally unbreakable until severed by death. Love and mutual respect and benevolence are to characterize home life. This law grants no place in the home for more than one companion in wedlock. nor permits illicit alliances outside. It goes so far

as to require the lustful thoughts shall be kept from the mind and lustful desires from the heart, and that right attitudes be maintained toward all.

As in all organizations the primary organization of the home must have system and order. It is not a perpetual motion machine which runs itself, but a semi-personal organism which must be given constant direction according to a definitely planned purpose, and according to the divine law. There are many self-restraints which must be imposed, and many high ideals carefully chosen and assiduously striven for if the home is to fulfill its divinely appointed mission. The altar of prayer set up at the beginning with the altar of love, and maintained against all discouraging and hindering conditions is one of the strongest safeguards, and the place where the higher ideals are envisaged and strength found to incorporate them in personal and family life. The divine person sees in this altar a perpetual welcome within that home.

Under such conditions neglect, unkindness, variance, anger, harsh words, contention, bickering, complaining, and all such things will hardly find lodgment. The petty half-innocent evils that sometimes creep in unawares, but which in their cumulative effects become disastrous in time, may be readily discerned and checked. Love and every other good thing that go to make home, must be thoughtfully and purposefully safeguarded and nurtured to the making of the home the very best that is possible.

To the family God has said, "Thou shalt live together in love." To the husband, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." To the wife, "Wives, love your husbands." To all he has said, "By love serve one another." Fulfilling the whole law lifts the home to the highest point of happiness and usefulness, bringing divine favor and benediction.

Children are required by the law to honor their parents, and to obey them. Parents sometimes become unwise or unjust in their demands but it is better for children to submit so far as possible rather than to become rebellious against parental authority. Parents are warned against provoking their children to wrath, and should they do so they become responsible before God for the sins which they cause their children to commit.

Woe must come to the person outside the home who by word or deed creates distrust, and sets at variance members of the family, thereby destroying the peace and unity of the home. Greater woe must come to the one who steals away marital affection and desolates the home of its sanctity and love, robbing the innocent of companionship, and the children of parenthood. Few sins are greater than this.

## BUSINESS RELATIONS

Truthfulness, justice, honesty, equality of opportunity, equality of right in the natural resources designed of God for the common good, are principles revealed in the divine law as applying to all business affairs, together with consecration of all surplus wealth to the supplying of the common needs. These are the specific laws applicable in business growing out of the fundamental principle of love previously noted—"Thou shalt love thy neighbor as thyself." The law of love will not permit a man to take undue advantage of his fellows by which he is enriched and they are impoverished. What he desires for himself he will desire for them.

Love must govern in business affairs if human relations are to be just and right, and peace and happiness are to be preserved; otherwise inequalities, envyings, strifes, malice, robberies, murders, and wars, will ensue and take their toll of human happiness, wealth, and life. Lord Roberts, Commander of the British armies, said just before the outbreak of the world war, "So long as greed exists in the hearts of men, war will break forth among the nations." There is no escape from it so long as selfishness dominates business and commerce, but only through obedience to the law of Christ—the law of love. By this law will be fulfilled the angel song of "Peace on earth; good will to men."

Human standards of business ethics are far inferior to the divine. They are based not upon the divinely given fundamental law of love, but rather upon legality as determined by civil law. The business man usually counts himself upright if, keeping within the letter of the law, he, by keen methods, seeks and gains advantage over others. If he finds a fellow business man in straits through misfortune, he counts it no wrong to take advantage of the unfortunate circumstances to enrich himself thereby adding further distress to his brother. Vast aggregate sales are made possible through tricky, extravagant and misleading advertising, impoverishing the customer's pocketbooks, and in some instances their health, yet being clear of the law the advertiser counts himself a "successful business man." A man may legally collect a note and mortgage even though it may reduce the widow and orphans of the maker to a point of destitution and take from them their living. This the law of love would never permit, for "love worketh no ill to his neighbor."

A man may have just rights in property or just claims for payment of debt, but if his insistence upon these rights and claims has the effect of depriving the less fortunate debtor of rights which are far more vital and necessary to his subsistence, then under the law of love the rights of the former

are swallowed up in those of the latter. Even under the law of Moses the debts of the impoverished were cancelled every sabbatic year, and lands lost by foreclosure were returned to the original owners when the year of jubilee arrived. A man's rights are to disappear, and if wars are to cease with their by those of his fellows. There are common rights which belong to all to which personal rights are subject. Under the law of love no personal rights can be asserted that will deprive others of their God-given rights.

When the law of love is operative these principles will have place in business relations. It is the spirit of the law that has superior application rather than the letter. The "Thou shalt" and the "Thou shalt not" of the Mosaic law may have served a good purpose in the government of stiff-necked Israel, but the law of Christ, which is the law of love, must be written in men's hearts if it is to find fulfillment in all business affairs. If peace and good-will are to prevail in the business world, if strikes and lock-outs are to disappear, and if wars are to cease with their consequent wildly fluctuating markets and devastating economic depressions, it can only be when business is ordered by the law of Christ—"Thou shalt love thy neighbor as thyself."

#### AFFAIRS OF STATE

Government primarily belongs to God, and whatever governments exist upon the earth exist by his appointment or sufferance. When Pilate boasted of his authority, Jesus quietly answered, "Thou couldst have no power at all against me, except it were given thee from above." Paul says "There is no power but of God: the powers that be are ordained of God."

Relative to the United States government the Lord said, "I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood," and further holds that this constitutional law "should be maintained for the rights and protection of all flesh, according to just and holy principles." The church has been advised that "honest men and wise men ye should observe to uphold" as officers of the law.

These revelations show a divine concern in the matter of government. God is concerned with the welfare and happiness of the people and since these conditions are determined largely by government he must concern himself therewith. He holds rulers and officers accountable for their official conduct. "Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will, or in other words, him that counselleth or sitteth upon the judgment seat." Should officers of

the law pervert their official powers to selfish and wicked ends, it is decreed that the Lord "in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth."

Men who exercise the power of government are accountable to God for the manner in which they use that power. The same fundamental and universal law given of God as a guide to human conduct applies here. It is the law of love, love of God and love of man. That inspired document, the constitution, embodies this law of love in that it declares for the establishment and maintenance of justice, tranquillity, and the blessings of liberty. The servant of the government who serves according to the spirit of the constitution will be in harmony with the law of love, while he who yields to selfish ambition and does wickedly is undermining the constitution and destroying the liberties of the people.

The wild ambitions and the mad scrambles of politicians in striving for office and power, often with the expenditure of vast sums of money, and often with secret understandings with men of wealth and of business, together with the frequent revelations of corruption of public officials, do not speak well for our present-day conduct of government. That these and many other evils in the operation of government are today threatening the very foundations of the nation and leading on to a disastrous downfall, can hardly be denied. That is where the rule of selfishness, in contrast with the law of love, always leads.

The strength and stability of any nation is in the law of Christ. Liberty, justice, fair dealing, equality of opportunity, loyalty—not to faction or party with its questionable and changing principles and policies, but to the constitution with its righteous principles, and to the nation, are within the law of love—the law that brings peace, good-will to man. When these are sacrificed upon the altar of selfish ambition "the people mourn." "Thou shalt love thy neighbor as thyself," is a safe and wise rule for the politician and for the office holder from the highest to the lowest, and any act which violates this rule will be without the approval of God, and the doer must stand condemned.

#### IN THE CHURCH

The world today holds the law of love in its full application to be impracticable. But the giving of the commandment to "love thy neighbor as thyself" implies in the mind of the Son of God the certainty of its practicability. (Continued on page 1039.)

# News Items From Great Britain

By Apostle John W. Rushton



JOHN W. RUSHTON

The recent death of Madame Curie—a victim to her devotion to science reminds us of the joint discovery of her husband Pierre, and herself of radium in 1898. Through this discovery much pain in the world has been eased. In 1911, she was granted the Nobel prize for Chemistry. In 1919 she became the Professor of Radiology at Warsaw, and in 1932 the "Marie Curie Sklodowski" Institute of Radiology was opened in Warsaw.

The Pope from the Vatican at Rome, recently sounded a call to Catholics throughout the world to offer a firm resistance to the "bad films," which are ruining "delicacy of conscience" and the "instinctive reaction against evil" which "are the sign and measure of virtue." In referring to this action, the London *Spectator* says: "How can we feel any confidence that films will be discreetly judged by the Catholic organization when we learn from Rome that all the works of Benedetto Croce and all the works of Professor Giovanni Gentile have been put upon the Index?" And further concludes: "That such action can only weaken the church's campaign against offensive films."

O. V. Grey, the secretary of the Cambridge University Appointments Board, stated recently that there will pass very soon, from the Universities of Great Britain about 15,000 men and women into the labor markets. Consultation with tutors of three Cambridge colleges shows that of the men "going down" in June, 1933, in April, 1934, they found employment as follows: in one case, 49 out of 49; in another, 53 out of 57; and the third, 61 out of 64.

In a letter to the London *Spectator*, May 18, the Archbishop of Canterbury after consultation with representatives of various Christian churches in Great Britain, makes an appeal to our fellow-countrymen and "citizens of other countries, to be willing to accept the principle of collective action of nations

as members of one great commonwealth. . . . That when disputes arise a nation can no longer insist upon being judge in its own cause, but must be prepared to submit the issue to international judgment. And, to agree to accept that judgment when given and readiness to join in giving it effect. The hindrance is wide-spread fear, suspicion and mistrust.

A review of Katherine Mayo's latest work, *Soldiers What Next?* exposes the abuses which are the result of the lobby machinery of the American Legion. The following table illustrates her point:

	Killed or died in battle	Disabled by wounds in service
The United States . . . . .	130,128	192,369
France . . . . .	1,393,385	2,052,984
Germany . . . . .	2,050,466	4,202,028
Italy . . . . .	700,000	1,000,000
United Kingdom . . . . .	812,317	1,869,567

Numerical comparison of World War disabled men as of 1919 with World War pensions as of 1929:

	Increase %	Decrease %
The United States . . . . .	36 %	
France . . . . .		48.80%
Italy . . . . .		78.50%
England . . . . .		73.08%

Miss Mayo writes: "Our American official estimate based on continuance of laws in effect in 1932 indicated a continuous increase of the budget up to and including the year 1958. Two years later in 1960, the English World War pension budget, by orderly decline, will be extinguished."

On May 22, John Buchan in addressing the Church of Scotland, gave a pertinent analysis of the prevalent psychology of today. The danger implied is a revolt against freedom, not for the love of manly criticism, but out of sheer failure of nerve. What Mr. Buchan calls "the impulse to huddle together and seek salvation in herds"; which marks some political and religious movements, in so far as it involves a surrender of the freedom of the individual spirit is inevitably a retrogression." "To attempt to impose unity at the expense of liberty has split where it has not emasculated the protestant church in Germany."

The Socialist League belonging to the Labor Party defined its program at the Annual Conference in Leeds in May. "A Five Year Plan" includes: Removal of the House of Lords; Transfer to the Community, the main points of economic power, viz; credit and monetary system and the land; nationalization of the key industries, coal, cotton, wool, iron, and steel, ship-building, transport, gas, electricity and agriculture; military and police forces of the Crown reorganized;

overseas trade brought under state direction; worker's control established in industry. To deal with immediate issues as: Slum clearance, housing, raising of the school-leaving age, reduction of hours of labor, increase pension and relief for the unemployed on a scale of two pounds (\$10.00) per week for a man, wife and two children.

The outlook for the Church of Scotland as reported by Reverend D. P. Thomson, May 25, 1934. Membership includes two fifths of the population and outnumbers all other religious bodies together. Union with the United Free Church of Scotland five years ago a pronounced success. Relations with other churches are cordial, though union with the Scottish Episcopal church or other smaller Presbyterian bodies not yet on the horizon. Major questions which will engage its attention for some time to come include: Position and work of women; credal revision; church extension; foreign missions; attitude of the Church to the whole question of war. The feeling among the younger ministers on this last question is very strong. The Church of Scotland Minister's Peace Association, in process of formation had over two hundred signatures to the recent manifesto: "Modern war is completely irreconcilable with the teachings, spirit and purpose of Christ." The signatories have renounced all active and willing participation in war.

Public education in Soviet Russia. Elementary education is now generally compulsory throughout the Union. In 1914, only 7,235,000 children were receiving instruction in elementary schools, and 565,000 in the secondary schools. At the commencement of the Five Year Plan, the number of children attending the elementary schools was four millions greater than in 1914; 11,279,000, 1927-8; this was the eve of the plan, and 1,409,000 attending the secondary schools; the quantitative growth of elementary and secondary schools has been followed by qualitative improvement in school work. The number of school work shops has grown considerably, and instruction in them is compulsory. In September, 1933, 25,000,000 children in the U. S. S. R. returned to school after the summer holidays. This from the magazine, *The Education Outlook*.

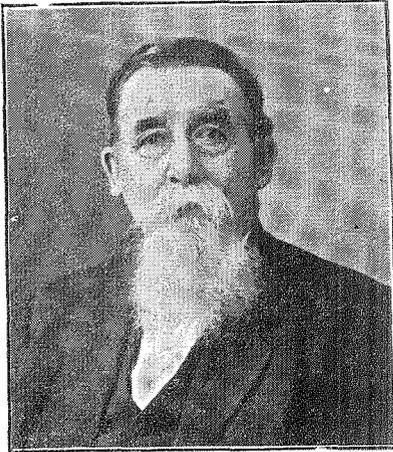
June 29, it is twenty-five years ago since M. Bleriot made the first airplane flight across the English Channel. What an epic the history of air flight has made since that day!

Toynbee Hall, the world-famous settlement in Whitechapel, E. London celebrated its Jubilee in June of this year. Under Canon Barnett this institution was the means of bringing university and professional men into touch with work-

(Continued on page 1039.)

# Autobiography of William Lewis

## Part Nine



WILLIAM LEWIS

### MISSIONARY TO WALES

Answering the call of the church to serve as a missionary, I accepted an appointment to Wales, and wife, and daughter Ruth, our youngest, and I left our home at Saint Joseph, where we had spent twenty-six years. On October 30, 1901, we bade farewell to our dear children and many of the faithful Saints of Saint Joseph who had come to the station to see us off.

We arrived in Chicago the next day, five hours late, then took the Lake Shore and Michigan Southern to Buffalo. There we had hoped that we would have time to call on Brother and Sister Winning who lived at Niagara Falls, but we were disappointed.

### A STORMY OCEAN VOYAGE

On November 2, we sailed from New York on our way to Wales on board the Cunard liner, *Campania*. Also on board the *Campania* was Brother F. J. Pierce who was to be associated with me in Wales. We left New York Harbor at ten o'clock on a beautiful Saturday morning.

The *Campania* was a ship six hundred and twenty feet long and carried a crew of four hundred and forty men, twenty-two of whom were engineers; ninety-six firemen, fifty-seven coal shovelers and wipers. It had six engines, thirty thousand horse power, and the vessel had carried as many as sixteen hundred passengers.

That night we encountered a severe storm. Sunday morning we were out of sight of land. The waves were mountain high and our ship, the pride of the Cunard Steamship Company, was doing well considering the pressure of the waves. Very few passengers were out to breakfast; nearly all on board were seasick and my wife and Ruth were among the number.

Saturday night I had a very pleasant and impressive dream. I thought we had arrived in Wales; met Brother and Sister Thomas Gould, of Cardiff, to whom Brother G. T. Griffiths had referred us. I made the remark, "We have reached Wales in safety."

Next morning I went up on deck. There was a strong head wind, north-east. The white-caps were all around, the waves high. I had told my wife of my dream, stating that I thought I would know Brother and Sister Gould.

After getting settled on board the steamer, I had time to think of the wonders we had seen in the cities through which we had come, and the questions came to my mind, "Just what is there in life to compare with the wonders of the world and its pleasures? Is there really any enjoyment other than these? Am I foolish in giving up a good business, leaving home and loved ones, making all these sacrifices, and passing through this severe storm?"

My thoughts turned homeward. My wife and Ruth were still seasick, but I was quite well. Up till noon Sunday we had been out twenty-six hours and had traveled four hundred and forty miles; we should have made five hundred.

By sundown the storm was more severe, but my dream gave me much comfort. The waves came over the top deck, and the ship was at the mercy of the mountainous waters.

Further reflections brought an answer to my questions, "Yes, there is something far greater than these wonders which you have seen or will ever see, and that is one hour with Jesus, the Shepherd of the fold. Meeting with the Saints of God (who are really Saints) for even one hour, when the Spirit of the Master is present, is worth more than all this you have beheld."

I sat down and inspired by the feeling this comforting answer brought me wrote the first three verses of the hymn, "One Hour With Jesus":

"One hour with Jesus, the Shepherd of the fold,  
I esteem of more value than silver or gold;  
The peaceful communion sent down from above,  
Makes clear to my vision his mission of love.

"The world and its folly, I bid them all adieu;  
I find there no comfort that's lasting and true;  
One hour with Jesus, that noble true friend,  
Brings peace to my soul that will never more end.

"One hour with Jesus, a grand feast to my soul,  
His burdens are light and his yoke easily borne;  
Though hardships and trials I may have to meet,  
The Spirit bears witness the end will be sweet."

The last two verses of the hymn were written some ten months later, at Llanelli, South Wales:

"One hour with Jesus, the true friend of the weak,  
Is very consoling on land or the deep;  
The path may be thorny or waves mountain high,  
There's joy in the thought that my Savior is nigh.

"One hour with Jesus, the joy of my life,  
Will cleanse from the heart all malice and strife;  
And give me new courage to press my way on,  
In sunshine or darkness, in calm or in storm."

Not feeling the poem complete, I waited some time before sending it to my nephew John Morgan, of Hiteman, Iowa, who composed the music to which the words are now sung by the Saints.

On Monday the storm was at its worst. I talked with one of the engineers and he said that they had had warning of the approach of a storm before leaving New York.

"Why didn't you wait?" I queried.  
"We wait for nothing," was his answer. But this, in his opinion, was the most severe storm in the history of the *Campania* which had been plying between New York and Liverpool for nine years.

Because of the storm the engines had been turned off and the ship was tossed about like a rubber ball. One of the engineers said that it was better to turn off the engines than to try to plow through those great waves.

On Tuesday morning we saw the face of the sun for the first time since the storm overtook us, and all who were able to come on deck were very happy to see the weather clearing. My wife and Ruth were still sick—wife was ill about four days, but poor Ruth did not eat anything from Saturday noon until the following Friday and lost five pounds in weight. I was sick only an hour, and would have gotten along very well if I could have enjoyed a solid footing.

Brother Pierce was in the steerage and was only permitted to come on deck after the storm. For three days no one on board was allowed on deck because of the large waves. We had bought

tickets in the third class or steerage, but we changed after coming on board and it was a blessing that we did. At that time the accommodations were very poor in third class, much more so than on the boats built ten years later. The *Campania* was built in 1892 and held the record of having crossed the Atlantic from Liverpool to New York in, the least amount of time, six days and twelve hours.

Before landing I again remarked to my folks and Brother Pierce that I believed I would know Brother and Sister Gould, and I described their appearance and clothing.

At Liverpool we were met by Mr. Williams, of the Gwalia House, who informed us that Brother G. T. Griffiths had been in the city the same morning, but had to leave for Manchester to fill an appointment. We stopped at Liverpool from Saturday afternoon until eleven o'clock Monday morning at which time we took train (the Great Western Railroad) for Cardiff, Wales.

We were very much disappointed with the train accommodations, no water nor toilets, and the passenger cars were divided into compartments, two seats in each compartment, facing each other, each holding five persons.

On leaving Liverpool I asked for checks for our baggage and for the first time was informed that the railroad companies did not give checks or receipts for baggage. All that was necessary was to have your name on your baggage, and at the end of your journey simply ask for it. "Such a careless way!" I thought. However, we arrived safely and with all our possessions.

#### WE ARRIVE SAFELY

As we were pulling into the station in the early twilight, two men came across the platform. One I pointed out as Brother Gould. So plainly had I seen him and his good wife in my dream that I could have picked them out of a multitude of people. Our dream was fulfilled for, notwithstanding the severe storm, we arrived in Wales in safety.

Here is a question I want those who do not believe in God nor in spiritual dreams to answer: How was I able to recognize Brother and Sister Gould whom I had never seen? No one had described them to me, and prior to that time I had not seen their photographs. By what power was my mind able to grasp a real and perfect impression of them even as to their complexions and their ages? One may say, "It was a wave of the mind." But what caused a wave to take my mind to where the objects were and why did it do this so perfectly while I was asleep?

When I have heard someone speak of certain people, read of them or corresponded with them, I have at times tried to do this when all my faculties were wide awake, however, when I come into their presence, I am invariably mistaken in all my calculations. But often when I have been asleep there has come

to my mind perfect knowledge. The reason I assign for it is the fulfillment of the divine promise in Joel 2:28. It is the Spirit of the Lord that causes one to prophesy and another to see in dreams what he does not see when awake, and another to see the future in visions.

I thank the good Lord that I have been made to understand that he is and that he has in various ways communed with man, blessing him and directing his mind.

#### MY DREAM OF OUR RECEPTION AT GLEN NEATH

Some six years before I went to Wales on my mission I dreamed I was there and I was at my old home, Glen Neath. The row of houses and the surroundings had not changed in my forty years' absence. I thought the people were so prejudiced that they believed no possible good could come out of the Latter Day Saint gospel. They looked upon me as though I was a wolf and turned their backs toward me. I thought they were nicely dressed, intelligent, and led good moral lives.

I felt my mission there was a failure, and I found fault with the authorities for sending me to a people who did not want to hear the truth. I remarked that I could have stopped at home and found a welcome with those not of our faith.

While I was thus criticizing, a person spoke to me, calling me by name, "William, you must have patience. These people, in a measure, are justified for being so prejudiced, for when the gospel first came to this land the people received it by the thousands and the power of God, like a wave, went all over this land. But wicked men trampled the fair name of the church under their feet, and the honest-hearted people became disgusted with what was now called the Latter Day Saint gospel. You must have patience." I could see the wisdom of the position and the necessity of patience.

I thought I could see all the people standing with their backs toward me and not wishing to hear anything we had to say. At last I got down on my knees and prayed that the Lord would qualify me for the work and give me His Spirit, for without it the arm of man was too short to reach that people.

Arising from my knees, I walked to a mound by the roadside. I raised my hand heavenward and cried aloud, "What a great pity that wicked men have trampled the fair name of the Church of Jesus Christ beneath their feet!" Then I began to explain to the people that Brighamism was not the Latter Day Saint gospel, and they began to turn their faces toward me, one by one. When I explained the great apostasy and the power of the gospel they came up to me, some with tears in their eyes, and reached their hands out to me and bid me Godspeed in my mission. All this was a dream!

#### WALES A PROMISING FIELD

When I arrived in Wales again after my forty-seven years of absence, I found the house and surroundings just as I had seen them in the dream. The prejudice of the people was like a thick fog. I could not get their attention on the question of religion. But one by one they turned their faces as the mistakes of wicked men were made known, and when they found out that the Church of Jesus Christ of Latter Day Saints was not responsible for the misdeeds of Brighamism.

Let the church appear in her true light in Wales and that little nation will yet be heard from in favor of this great latter-day work. God hasten the day of his power to that end for truly the arm of flesh is too short when left alone. Satan did gain a great victory in that land, and I am extremely anxious to see the day come when true and tried men, who cannot be bought nor sold nor enticed to do wrong, will stand upon the highways and in thunderous tones present the gospel in its purity and simplicity to the confounding of the powers of darkness. Then the blessed sunlight of truth will shine to all parts of the world and the Bride shall make herself ready for the Bridegroom, Jesus, the Christ! Let our wedding garments be the pure linen of righteousness! Come help us, Thou Holy One, to bring about this condition among our fellow men!

Here let me quote portions of a letter I wrote on New Year's Day, 1902, and which appeared in the *Herald*:

"This is the first day of the new year, and I wish to give the readers of the *Herald* a brief history of the work here, as I find it. There are but six branches of the church in Wales: Cardiff, Lydney, Nantyglo, Porth, Llanelly, and Aberaman. At all these places there are a few active workers, and they need help. . . .

"In some respects this is a good field for missionary work. First, because it is one solid mass of people, the traveling expense is not much. To give you some idea: We went from here to Cardiff, by way of Newport, to Merthyr, about thirty miles. Then we came back by way of Pontypridd, about thirty miles. Total, sixty miles. In all we will have passed through twenty-six good large towns on this line, over one million people. Why, it is all towns and people: and go out in some other directions and you find it the same. England, Scotland, and Wales are not as large as the State of Missouri, yet there are over forty million people, and I believe that here there are as many of the blood of Ephraim as in any part of the civilized world. It is true that they are at the present time hard to reach, but we can see good reasons for this when we look at the evils of Brighamism and remember that upon these isles the Salt Lake people have put in some of their hardest work, and their teaching was indeed disgusting to the honest. . . .

(Continued on page 1040.)

# The Nomads

By May Elliott

## VII.

### A Brown Wanderer Prays for Zion

OH, I COULD never tire of this!" Louisa cried, as they walked through the tiny island town. There were rows of neat little frame houses nicely painted; clean swept streets; a few quaint Chinese shops, and the most important building of all in the life of the community, the Latter Day Saint church.

Louisa loved the tiny house that was their temporary home also, even though she and Dan had but one room to themselves. The two young dancing women, Rahera and Tarai, did all the work, even preparing the meals under Louisa's supervision. Mr. Hunt did not want them to work, but they explained that it would be such fun to learn the foreign ways of cooking, and he relented for the time being. He also permitted the young folks to finish reading the *Book of Mormon*, as he thought it could do them no harm to learn more of the language; and also it afforded an opportunity for Robert to carry on his affair of heart with Lucy without arousing the suspicions of Lucy's family. Mr. Hunt wished if possible to remain friendly with all the natives.

But Lucy was not satisfied. She wished to have her share in managing the work of the household and learning to cook. To this desire Rahera and Tarai offered strenuous and jealous opposition. They quarreled all the time it seemed to Louisa. Mr. Hunt finally intervened: Rahera and Tarai were to prepare breakfast and dinner, while Lucy served. Lucy was to prepare supper. They could take turns doing the other housework for the next two months, after which none of them were to work at anything. Some other native women would be hired to do the work, and he could study these present "employees" in a state of "natural" idleness.

With the exception of the kettles, pans, and other utensils for preparing and serving food, the house was quaintly furnished. Each room had a bed with a much embroidered counterpane and huge hard pillows with cases also covered with embroidery. A *peue*, or grass mat, woven skillfully and painstakingly by native women, covered the floor. A little shelf at one side of the room was decorated with large pearl shells. Some enterprising native had "beautified" these by pasting over their glistening surfaces labels from canned foods, so that the shells advertised different brands of tomatoes, salmon, pineapples, and corned beef. Various small shells, in picturesque sizes, colors, and shapes, had been strung in long strings and draped like

festoons of popcorn on a Christmas tree about the walls of the rooms, giving the place a festive air. There were no chairs. Mr. Hunt had noted that the natives usually preferred to sit "in a squat position" on the floor. That must be the natural way, then, and so chairs were forbidden.

The evenings they spent pleasantly conversing with the natives. Disappointing to Mr. Hunt, however, was the fact that these natives all believed in God, and for the most part belonged to the Reorganized Latter Day Saint Church. They had high ideals and lofty desires from which he seemingly could not shake them. The only thing of interest to him was their belief in ghosts. He was afraid of the water, though, especially when he had only a small sailing ship on which to travel, so he decided to stay in this place and gather what information he could before considering another move.

DAN HAD been ordered to take the black box from the steamer trunk and place it on a shelf of their room. Louisa had made up her mind not to think of it any more, to be thankful that Dan was a real man and one to be trusted; but the sight of the box kept alive the irritating thought that Mr. Hunt had striven successfully to plant in her heart—her husband did not love her. The feeling of coldness between them grew greater as the weeks went by, until it seemed to Louisa that almost the only thing they held in common was their deep pity for Robert and Lucy.

For there could be no doubt but that Robert was suffering deeply, keenly. The *Book of Mormon* seemed to have made a tremendous impression upon his sensitive mind. When Lucy was not with him he spent his time in brooding and melancholy. When she was with him, he busied himself doing things for her. Small things they were, little gallant things that no girl anywhere in the world can be totally unaffected by. She loved him with a love fiercely passionate, yet tender. It was plain to everyone just what her feeling for Robert was. She loved his very name and said it over and over in her own soft tongue: "Ropati." Robert loved her, too, but his was more of a wistful love. It was as though he wanted to make up to her for some wrong he had done her.

The other natives were not slow to guess the state of affairs between the two young lovers. One day Lucy's father came to the door and asked if he could speak to *Daniela*, which was their name for Dan. At his request, Dan walked with him through a grove of coconut palms until they came to a lonely

spot by the sea. The old man finally broke the silence.

"I desire to ask you about a thing. This Ropati and my little Lucy—is it true what the people are saying? They say she is sinning, and should be cast out from the church."

Dan said: "I am sorry for you. I think it is true."

"I was afraid so. Alas! If one could only know what was best. Last year I was about to arrange for her marriage to Paipai, a fine young man, but many people said, wait, she is still very young. So I waited, and now comes this foreign bad man—"

The old man's voice broke and Dan asked, not looking at him:

"How old is she now?"

"*Emea fatata hoe ahuru ma pae matahiti*—nearly fifteen years."

Fifteen years! Such a child. And this poor old father—an elder in the church.

"Robert would marry Lucy," Dan said then, "if you would consent."

He only shook his head. "The other relatives never would consent to that," he said. "You see, we have learned not to trust the foreigner too much in such matters. A stranger may come, marry a young girl and soon leave again, never to return. She cannot marry again without a divorce, and that is expensive. It is hard to know—"

"What can be done then?"

"They are talking of cutting her off from the church. It seems hard. My thoughts are greatly troubled. She will be able to assist no more in the services. And *arawai rii* she will not be happy with this man. She loves the church—this is truth I am telling you, Daniela—it is only that this foreigner has such soft ways to get at a young girl's heart—"

Dan's heart was born with the tragedy of the thing. They would not be long in Tikehau. Would Robert forget Lucy, even if he could marry her? What would happen to the poor child anyway? If she kept on with Robert, she would lose her church privileges. She would be missed. She was the only one in the congregation who could play the organ well; she led the singing many times in the prayer services; she taught a class of little folks in the Sunday school and the people had come to depend on her. Why did she have to become infatuated with Robert? He became aware that Lucy's father was again speaking to him.

"If you could only persuade this Ropati to leave her alone," he said. "The branch teacher is going to labor with her today; then tonight there will be a meeting to receive her decision."

"I will try," promised Dan. "But I don't know—I am afraid Robert loves her, also, and will not wish to give her up. But I shall do my best."

Dan had very little hope of accomplishing his purpose, however. Never having encountered such a situation, he did not know what was right and best under the circumstances. He only felt that something was terribly wrong in a world where such things could happen. As he approached the house he was aware of an unusual amount of confusion and noise coming from within.

A CROWD of young people had gathered there, and he could see Louisa standing at one side of the room. She seemed vastly amused at something. He felt a growing irritation against her. She could be so easily amused in the midst of great tragedy. As he entered the house, he saw the object of her amusement—an aged man who seemed unable to maintain his equilibrium, was continually losing his balance and falling over. In the brief intervals when he was able to balance himself, he swore great oaths in the English tongue.

Dan looked closely at the man. His face was deeply lined, his mouth sunken, his faded blue eyes vacant and watery.

"What is your name?" he asked.

"O Kanitoa vau," replied the ancient, striving to draw himself up proudly, but ending by falling in a heap on the floor; "I was born in a land very far away. I am King George's brother. Wait till he hears how these young fools tease me."

"He speaks English," smiled Louisa, with mirth in her eyes, and although Dan knew she was not consciously being unkind, he was angry.

"He speaks English all right," he said grimly, and Louisa's smile faded, as she turned and slipped out of the room.

Dan's anger turned upon himself. He knew he had hurt her. He seemed to be doing it all the time. Why was it? Sometime he would have a long talk with her—but she didn't want to talk seriously. Oh, well, he could only do his best. He would try to be kinder. He beckoned to Robert, who followed him out of the room and led him to the same quiet spot where he had talked with Lucy's father.

THEY sat down together and for a long while neither spoke, but watched the little waves lapping at the shore with a certain soft, indescribably sad music. Finally Dan broke the silence.

"Are you altogether satisfied with the way you are doing, Robert?"

"No—oh no!"

Dan had been prepared for a negative answer, but not for the mingled horror and grief that the exclamation contained.

"Then—why—please do not think I am trying to interfere where it is none of my business, but I hope you'll feel I'm trying to help you as a friend—why don't you give Lucy up, start life anew.

It would be much better for Lucy, too, though it might be hard to think so now. She could go back to her church work; win back her self-respect to some extent at least. Her old father would be spared much suffering—"

"And what about my suffering? And hers?" broke in Robert resentfully, "I suppose our suffering is not to be considered?"

"You brought it on yourselves. The others would suffer innocently, while you—"

"Easy for you to say. Easy for you to tell me to give up the only being who loves me, the only one who means anything in my life. You—happily married to the girl who loves you! How little you can know!" he broke off suddenly as though exhausted. "Well," he continued, at last, in a thin voice, "I'll do it. I'll tell her to go back to her people and her God. I'll tell her—"

Dan could not keep his astonishment from his voice.

"You will?"

"Yes. After all it's only right. You see, I've been reading—reading Lucy's books. Her father's books, I guess they are—the books of your church. They're true. There is a God. Your *Book of Mormon*—" He choked, swallowed several times, then cried out hysterically: "You've had it all you're life! You've had this wonderful gospel. I was your neighbor. Why didn't you tell me about it? Why didn't you ask me to Sunday school? You went along—"

"I didn't have the slightest idea you'd be interested," exclaimed Dan, "why—I—you—"

"How many other people did you or any other member of your church try to get to come out to your meetings? Not very many, I guess. You just went along, secure in your own spiritual safety—"

"But I—I never thought about other people actually wanting it—the gospel, I mean. I never dreamed—I—you see, I've always considered it a sort of cross, to belong to an unpopular church, I didn't think—"

"And yet you had the truth! The thing I've been hunting for all my life! You had it, I say—and you kept it all to yourselves! I wanted to be a king," he went on drearly, "A king! And now I know the only way one can be a real king in this life is to be like Jesus. I can never be like him in all this world. My life is so stained with sin and bitterness—"

"Don't say that, Robert. There is always hope. You are young yet—there are many years—"

"Yes I am young. But my life is nearly done. A doctor told me, a long time ago, back in Monroe, that I probably would not live long. I guess—that is why I've been so anxious to do something worth while, before death came. But now—I know the symptoms—my mother died of it—I know—"

"Perhaps you're mistaken—"

Robert shook his head. "But I can

give up Lucy. I can do the little bit I can in the short time left me. I—I'd give—everything I've ever had if I knew I could ever see Christ's face!" He threw himself on the ground and wept until Dan felt his own heart would melt under the intensity of the remorseful sorrow. Was that the way your neighbors would talk to you when you met them in the great beyond? Would they say: "You had the truth; why didn't you tell us?" And would you feel as he felt now, burdened with their load of sin and suffering? Was that what was meant when you were told to warn your neighbor that your skirts might be clear of his blood? Dan wanted to say something to comfort Robert, to ease his pain; but he was inarticulate with agony over this wasted life for which to some extent he was to blame.

Robert pulled himself up and laughed tremulously. "No use to sit here when there's something I can do." Then in a lower tone: "Pray for me, Dan."

"I will," said Dan fervently, and wrung his hand.

Dan met Lucy's father about sunset. He seemed happier than he had ever been since Dan had known him.

"She is going to repent," he said in a glad voice, "Everything is all right. That *taata api*, that Ropati, he is not such a bad man after all. He urged Lucy to ask forgiveness and to keep in the church. He said he believed the gospel was true. Ah, tonight will be a time of rejoicing!"

Nearly everyone on the island gathered at the church that night. Robert sat in a rear seat. His face was corpse-like in its whiteness; the only animated thing about him was the expression in his large black eyes. There was a fire in them, a flame of despair that was consuming not only his body but his soul.

Several hymns were sung and a prayer was offered. While the chorister was choosing another hymn, old Kanitoa burst forth in song. It was an indescribably rude street song and seemed to have an indefinite number of verses. They endured it for a while, no one smiled and no one became angry; then two of the native elders gently piloted him out of doors. He was a stranger in the land, but they treated him with the gentleness and consideration of a brother. It made a good and lasting impression on Dan and Louisa.

Lucy's father was in charge of the service. She walked up the aisle without a glance toward either side and gave her written confession to her father. He made a happy little speech, then opened the paper and stared at it. He sat weakly down on the chair behind the pulpit and continued to gaze at the document as though he could not read his daughter's writing. Dan was sitting near a window close to the front of the church. It was so still in the building one could plainly hear every sound without. There was the dull roaring of the ocean and the

(Continued on page 1040.)

Church Physician's Health Letter

## Acute Gastric Catarrh

By A. W. Teel, M. D.

**A**CUTE GASTRIC CATARRH is a term better understood by the laity but in recent years it is more commonly called by medical men, acute gastritis. The old time practitioners often called it acute dyspepsia, gastric catarrh or gastric fever, etc. The most frequent cause of acute gastric catarrh is some direct injury of the mucous membrane. This may be brought about by food too hot or too cold, by alcoholic beverages, over loading the stomach or the injection of improperly cooked, indigestible, or highly spiced foods and poisoning from all sorts of injurious substances. It is believed by some it may be due to exposure to cold and wet, and any kind of infectious fevers.

Special importance is attached to food residue left in the stomach by over eating or the congestion of decaying substances. Relatively severe forms of acute gastric catarrh are caused by the incautious use of tainted meat or fish. By using spices, chemicals and other substances, the hotels and other eating houses have been found guilty of deceiving their customers and this often has been followed by serious or fatal results. Inflammation of the mucous membrane of the stomach may be produced by decomposition of material acting as chemical irritants.

The disease varies greatly according to individual pre-disposition. Weakly children are very susceptible, also fever patients, anemic persons, chronic invalids, convalescents from severe diseases or any whose general nutrition and vigor are impaired. It may be brought on by anything that interferes with the physiological function of the stomach. In weakly and anemic persons, the secretion from the gastric acids almost entirely disappear, causing the digestive function to be considerably restricted. Added to this, the normal gastric secretions are rendered less vigorous by its inability to cause the normal contraction of the muscular coat of the stomach. And further, it is probable that the muscular fibers themselves may participate in the general debility. On account of this function, the undigested material undergoes abnormal decomposition by not having been properly carried on into the duodenum and where more damage is done by acting as a mechanical and chemical irritant.

In cases where there is any suspicion of acute gastritis being produced by poisoning, care should be taken to look for stains on the lips, the teeth, mucous membranes of the mouth, the face or cloth-

ing. If the poison should be nitric acid, yellowish discoloration, and wide-spread softening of the tissues is evident; if sulphuric acid, a blackish stain is produced; if carbolic acid, whities or corrugated stain; if it is caustic potash, wide-spread softening and maceration of the tissue; if corrosive sublimate whitish or glazed stain.

Where such poisonous agents have been accidentally or intentionally swallowed, it is commonly known among physicians as toxic gastritis. As soon as the poison has been swallowed or shortly thereafter there ensues a deadly nausea with severe burning and painful sensation in the region of the stomach, followed by rapid and persistent vomiting, consisting of food particles and blood clots and shreds of mucous membrane. The anxiety and depression of the patient is not soon forgotten. The skin is cold and clammy. The breathing is shallow and slow, and the pulse is rapid and weak. The intense thirst, the persistent and agonizing burning pain in the throat with the exhaustive purging, will bring about collapse if the patient is not amenable to successful treatment. The duration in mild cases, if they recover, is about a week or ten days, if there are no complications. Many cases of fatal heart attacks are brought about in comparatively mild cases of indigestion. It is well, therefore, with any one suffering from any form of heart disease to be very careful with regard to his habits and diet. Where destructive changes have been produced the patient may die from exhaustion and starvation. The cases that eventually recover may lapse into chronic gastric catarrh (dyspepsia).

Those cases brought about by the usual indiscretion in diet complain at times of lack of appetite and the disgust for food. If they care to eat anything at all they have an eager desire for piquant dishes, highly spiced or very sour. Thirst is often present, and a feeling of a dryness in the mouth, the tongue is heavily coated, the breath has a foul odor, nausea and sometimes vomiting first of undigested food, then mucous and finally bilious matter. Sometimes the patient is made conscious of the peristaltic movements of the stomach. He has "rumbling" of the bowels. Eructations of gas or liquid are frequent and a persistent flat or bitter taste in the mouth. This is frequently accompanied by flashes of heat with sensations of burning in the palm of the hands and soles of the feet. (Continued on page 1040.)

# Worship Suggestions for September

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "THE RULERS IN THE KINGDOM"  
FIRST SUNDAY, SEPTEMBER 2

Theme: "Give Us Thy Power."

Instrumental Prelude: "Lord May Our Hearts," S. H., 45; O. S. H., 69.

Call to Worship: Doctrine and Covenants 10:12; Matthew 28:17; 3 Nephi 4:52.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

"All power is given unto me in heaven and in earth.

"... therefore repent, and come unto me ye ends of the earth, and be saved."

Response by the People: John 1:11, 12.

"He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name."

(S) Hymn: "The Lord Jehovah reigns," S. H., 120; O. S. H., 142.

Scriptural Meditation: John 14:15, 16, and 16:8-14.

Hymn: "Come Holy Ghost," S. H., 193; O. S. H., 105, verse one.

Leader: 2 Peter 1:16-21, beginning, "... we have not followed."

Hymn: "Come, Holy Ghost," S. H., 193, verse two.

Leader: Doctrine and Covenants 83:7 and 50:6.

"And now I give unto you a commandment. . . ." down to "... and everyone that harkeneth to the voice of the Spirit cometh unto God." "... he that receiveth light, and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day."

Hymn: 193, verse three.

Leader: John 15:7-14.

Hymn: 193, verse four.

Scriptural Commission: Matthew 28:18, 19.

(S) Hymn: "Soldiers of Christ Arise," S. H., 217; O. S. H., 60.

(S) Benediction.

SECOND SUNDAY, SEPTEMBER 9

Theme: "Labor in My Cause."

Instrumental Prelude: "Dear Lord and Father," S. H., 243.

Prophecy of the Kingdom: Micah 4:1-4.

Response by People: Isaiah 2:5.

"O house of Jacob, come ye, and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his own wicked ways."

Leader: 1 Nephi 3:187-188.

(S) Hymn: "The Morning Breaks," S. H., 411; O. S. H., 35, verses one, two, three and four.

Period of Meditation: (The leader of this service should read clearly and distinctly the sentences outlined below, and give one minute between each for meditation.)

"All are called according to the gifts of God unto them."

"Prosecute the missionary work in this land and abroad so far and so widely as you may."

"Let him that laboreth in the ministry and him that toil-eth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all."

"The laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

"If thou lovest me, thou shalt serve me and keep all my commandments."

"Thou wilt remember the poor, and consecrate of thy properties for their support.

"Let nothing separate you from each other and the work whereunto you have been called." (Doctrine and Covenants 119:8; 4 Nephi 11:109; Doctrine and Covenants 42:12, 42:8, 122:17.)

(S) Hymn: "Take My Life and Let It Be," verse one, two, four and six, S. H., 307.

(S) Prayer of Blessing.

THIRD SUNDAY, SEPTEMBER 16

Theme: "Choose Me, O Lord!"

Instrumental Prelude: "Jesus, My Shepherd," S. H., 272; Z. P., 117.

Testimony of Elders: Doctrine and Covenants 17:1, 2.

(S) Hymn: "We Thank Thee, O God, for a Prophet," S. H., 415; O. S. H., 355, verse one.

(S) Leader: Doctrine and Covenants 17:3.

(S) Hymn: "We'll Sing of His Goodness and Mercy," S. H., 415; O. S. H., 353, verse three.

(S) Prayer: Of thankfulness for restoration of authority and testimony of elders.

Leader Reads: Doctrine and Covenants 17:4, 5.

Hymn: "Pass Me Not, O Gentle Savior," S. H., 324, verses one and two.

Leader Reads: Doctrine and Covenants 17:6.

Hymn: "Pass Me Not, O Gentle Savior," S. H., 324, verses three and four.

Leader Reads: Doctrine and Covenants 95:3a. "And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal."

(S) Hymn: "O Master Let Me Walk With Thee," S. H., 213.

(S) Benediction.

FOURTH SUNDAY, SEPTEMBER 23

Theme: "Be Ye Wise Servants."

Instrumental Prelude: "Gracious Spirit," S. H., 192.

Call to Worship: Alma 5:17, 18.

"... Cry unto this people, saying, Repent ye, repent ye and prepare the way of the Lord, and walk in his paths, which are straight: For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth."

(S) Hymn: "The Spirit of God," S. H., 414; O. S. H., 357.

Scripture Reading: 2 Nephi 12:23-39.

Hymn: "O Happy Is the Man," S. H., 94, verses one and two; O. S. H., 107.

Talk:

In the early days of the Restoration Movement, when men wanted to know what qualifications for service were needed in the Kingdom, they were answered that devotion to God was first, and that faith, hope and charity with an eye single to His glory completed the list. These character-qualifications are the primary ones. It was after two years of labor under this spirit that the elders were told to study all things. The wisdom of the world, in other word, is foolishness in the sight of God, unless wise men shall first be good men. Apart from the Spirit of God, the wisdom of men is arrogant, impatient with others, and proud. With His Spirit, all knowledge is made to serve humanity, and each new vision of the Divine Mind, brings a new and deeper responsibility.

A wise servant will be harmless, because the wisest thing he knows is the love of God and his fellows. A wise

man after God's wisdom will also be a servant of his fellows.

We ought, in all our hungering after the wisdom of the world and the learning of men, to seek to understand the law of love. Constant communion with our heavenly Father will help toward this understanding.

(S) Hymn: S. H., 94, verses three, four and five.

(S) Prayer.

#### FIFTH SUNDAY, SEPTEMBER 30

*Theme: "Teach My Law."*

Instrumental Prelude: "Jesus Calls Us," S. H., 337.

Call to Worship: 1 Corinthians 2: 5, and Hebrews 2: 1-3.

"... your faith should not stand in the wisdom of men, but in the power of God." "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

(S) Hymn: "O Happy Is the Man," S. H., 94; O. S. H., 107.

(S) Prayer.

Scripture Reading: Ephesians 6: 1-10.

Talk:

While the burden of teaching the law of God rests primarily upon the elders of the church, yet there is a sense in which all Latter Day Saints should teach. Personal testimony by each member is one form of teaching and this is absolutely essential to the spread of the Kingdom. Again great responsibilities have been laid on the parents of children to teach them the intelligence of heaven. This is also a teaching function of both elder and member.

What we say is important. The way we say it is also important. But, after all we may say, as well as we may say it, our teaching will be just about as effective as the way we live. There are certain facts about the gospel we should know. Others should know them also. These facts may be historical, or they may be theoretical. But more than these facts, is the truth we must teach by the way we live. The first and all-important qualification of teaching the law of God, either to nonmembers or to children, is to live it yourself. To the priesthood this advice came as a law in 1831; and in principle it is true for all who may have to teach, whether at home, to neighbor, or in Sunday school, or pulpit:

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fullness of my gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings. . . ."

(S) Hymn: "Thou Must Be True Thyself," S. H., 300.

(S) Commission: Doctrine and Covenants 102: 2; 85: 8; 64: 4.

"... Zion cannot be built up unless it is by the principles of the law of the celestial Kingdom. . . ." "... That which is governed by law, is also preserved by law, and perfected and sanctified by the same." "... the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. . . ."

(S) Benediction.

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

#### FIRST SUNDAY, SEPTEMBER 2

*Sacrament Service*

#### SECOND SUNDAY, SEPTEMBER 9

*Theme: "Jesus, Friend of All."*

Prelude: "Fairest Lord Jesus," S. H., 23.

Call to Worship: "O worship the Lord in the beauty of holiness . . ." (Psalm 96: 9.)

Hymn: "Holy, Holy, Holy Is the Lord," S. H., 7; Z. P., 26.  
Prayer. This should be offered by a junior boy, or the juniors in unison, using the Lord's prayer.

Scripture: John 21: 4-12.

Hymn: "The Children's Friend," Z. P., 179, or "Behold the Savior at Your Door," S. H., 238; Z. P., 152.

Sermon Talk: Whenever we think of Jesus as our friend, we should think of God, the heavenly Father, too. We pray to God in Jesus' name. (John 16: 23.) Give examples of prayer being answered. See "Answered Prayers," Stepping Stones, January 8, 1933; also page "The Readers Say," in The Saints' Herald. Jesus showed by his actions that he was a friend of all. Some people complained that Jesus was a friend of sinners. (Matthew 11: 19.) Jesus helped anyone who needed help. He healed the sick, fed the hungry and told the people how to live better lives. God and Jesus are our friends. When you think of that, doesn't it make you want to live good, pure lives so you will be worthy of friends such as they?

Story: "Jesus Among His Friends," page 54, Knights of Service by Emerson O. Bradshaw, or "Jesus in America," Book of Mormon, page 631, et seq. (Include in this story how Jesus healed the sick and blessed the children.)

Picture Appreciation: Use a favorite picture of Jesus healing the sick of "Hoffman's Head of Christ," (from "Christ and the Rich Young Ruler.") which may be purchased from David C. Cook Publishing Company, Elgin, Illinois, for 12c, size 15 x 20 inches, No. 6100-M. After a short appreciation of the picture is given, have the pianist play softly "Fairest Lord Jesus," S. H., 23, and then, if desired, the children may sing the hymn softly.

Stories: "How Jesus Showed He was a Friend to All," told by juniors. Suggestions:

"Feeding the Hungry People," Matthew 15: 13-23, Mark 6: 30-46, Luke 9: 10-17, John 6: 1-15.

"Stilling the Storm," Matthew 8: 23-27, Mark 4: 34-41, Luke 8: 22-25.

"Healing the Centurion's Servant," Matthew 8: 5-13, Luke 7: 1-10.

"Healing the Nobleman's Son," John 4: 46-54.

Closing Hymn: "I Have Heard the Sweetest Story," Z. P., 36, or "Savior, Like a Shepherd Lead Us," S. H., 263.

Benediction.

#### THIRD SUNDAY, SEPTEMBER 16

*Theme: "Friends We Read About in the Bible."*

Prelude: "Take Time to Be Holy," S. H., 322.

Call to Worship: "O worship the Lord in the beauty of holiness . . ." (Psalm 96: 9.)

Hymn: "Take Time to Be Holy," S. H., 322.

Prayer.

Scripture: 1 Samuel 18: 1, Ruth 1: 16.

Hymn: "I Would Be True," S. H., 294.

Sermon Talk: In the Bible we read about many friends. Jesus said, "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.) Abraham was called "the Friend of God." (James 2: 23.) This was because Abraham served God to the best of his ability and was faithful to him. In the New Testament we read about twelve men who were Jesus' friends. (Matthew 10: 1-5, and other places.) Then we read about men and women who were faithful friends to each other, such as David and Jonathan, Ruth and Naomi, Queen Esther, who was a friend to her people, and others. These people set an example for us that inspires us to be faithful in our service to God and our friendship for each other.

Story: "Friends of Bible Times," told by juniors. Suggestions:

"David and Jonathan," 1 Samuel, chapters 18, 19 and 20; 2 Samuel, chapter 9.

"Ruth and Naomi," Book of Ruth.

"Elisha and his Friends," 2 Kings 4: 8-37.

"The God Samaritan," Luke 10: 25-37.

Music: Special musical number by junior choir, or piano or

(Continued on page 1038.)



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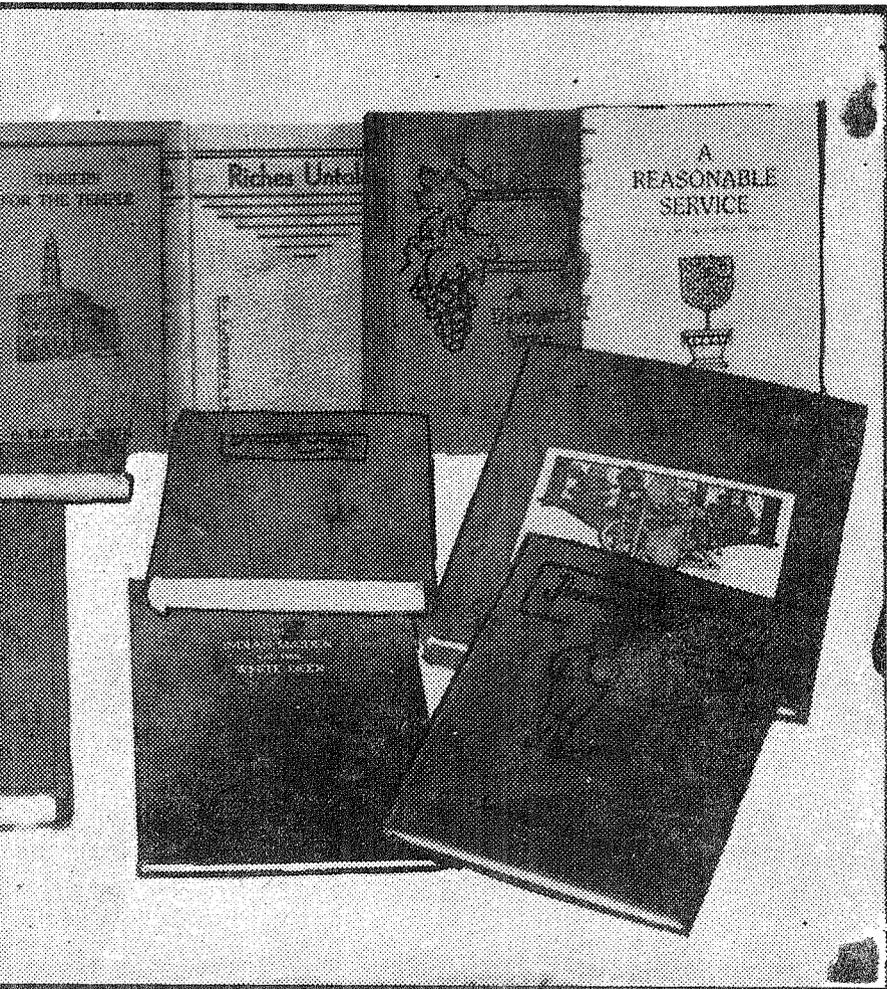
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(Continued from page 1035.)

violin solo by a junior boy or girl, or if there are primary children in the group, they may sing "Friends," No. 52, Worship and Conduct Songs, or in song leaflet for sale by Whitmore & Smith, Nashville, Tennessee, for 5 cents.

Dramatization: "The Bible Friendship Circle." (This dramatization may be arranged by the juniors. Each child may decide upon a Bible friend to bring with them to church school and may tell something about the friend he or she has chosen.)

Closing Hymn: "Marching With the Heroes," S. H., 229.

Benediction.

FOURTH SUNDAY, SEPTEMBER 23

Theme: "A Friend Loveth at All Times."

Prelude: "There's an Old, Old Path," S. H., 260; Z. P., 207.

Call to Worship: "Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever." (Book of Mormon, Alma 14: 88, page 398.)

Hymn: "Blessed Be the Name," Z. P., 113, or "Praise Ye the Lord," S. H., 27; Z. P., 87.

Prayer.

Scripture: Proverbs 17: 17a, 18: 24a.

Hymn: "We'll Scatter Good Seed," S. H., 220, Z. P., 115.

Sermon Talk: Let us think about our friends this morning. Sometimes we just take our friends as a matter of course, and do not appreciate them as we should. Do you remember going to a new school or playground where you did not have any friends? You felt lonely. Then someone spoke to you and was friendly to you. You felt a lot happier then. If you wish to have friends, you must be friendly too. Jesus showed he was a friend to people by being kind and helpful to them. If you have some happiness come to you, your friends will be glad with you. If you have a sorrow, your friends will sympathize with you and help you in every way they can. A person cannot be truly happy unless he has some friends. A true friend will help and encourage us to do right and will not try to get us to do things that are not right.

Story: "Gideon, a True Friend to His People," Book of Mormon, pages 262, 263.

Special musical number by junior choir. An appropriate song is "Give to the World the Best You Have," found in pamphlet, Promotion Day Program Material, published by David C. Cook Publishing Company, Elgin, Illinois, No. 7396-J, 5 cents.

Story: "Damon and Pythias," page 119, Ethics for Children, by Ella Lyman Cabot, or "Sharing the Best," page 62, Seventy-five Stories for the Worship Hour, by Margaret White Egglestone, or "Swift Arrow's Reward," Stepping Stones, June 21, 1931.

Closing Hymn: "There's an Old, Old Path," S. H., 260; Z. P., 207.

Benediction.

FIFTH SUNDAY, SEPTEMBER 30

Theme: "Friends to All of God's Children."

Prelude: "We Come With Joy the Truth to Teach You," S. H., 393; Z. P., 132.

Call to Worship: "Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever." (Book of Mormon, Alma 14: 88, page 398.)

Hymn: "Praise Him, Praise Him!" S. H., 10; Z. P., 144.

Prayer.

Scripture: John 15: 12-15, Matthew 28: 19, 20.

Hymn: "Faith of Our Fathers," (Third and fourth verses.) S. H., 291.

Sermon Talk: Tell about Peter's experience, Acts, 10th chapter, and quote verses 34 and 35. God told his apostles to go into all the world and preach the gospel to all nations. "All are alike unto God." (Book of Mormon, page 148, verse 115.) All of God's children should be friends.

Tell about the missionaries in different countries. See Stepping Stones, April 9, 1933. We should remember that God loves all his children, no matter what land they live in. Sometimes boys and girls in school meet children from other lands. They should show that they want to be friends by treating the stranger kindly.

Story: "The Book of Mormon Story Told to the Indians," Church History, Volume 1, pages 179-182.

Hymn: "In Christ There Is No East Nor West," S. H., 342, or "The World Children for Jesus," found in many song-books.

Story: "Christ of the Andes," Children's Leader, November, 1933, or a story selected from "Our Little Cousin" series of books available in public libraries, or pamphlet, "They Love Him Too," printed by Missionary Education Movement, 150 Fifth Avenue, New York, 10c. (These stories should be told in a way that will interest the children in children of other lands, and not in any way arouse a feeling of superiority.)

Closing Hymn: "The Morning Light Is Breaking," (First, second and fourth verses.) S. H., 385.

Benediction.

## The Bible Friendship Circle

(A Dramatization for Juniors)

CHARACTERS:

Several Juniors: Betty, Ruth, Mary, George, Ronald, Ormond, Don

Miss Margaret, their teacher

SCENE I

(Children are entering classroom.)

RUTH: Hello, Mary. Did you bring your Bible friend this morning?

MARY: Yes, I thought of just the one I wanted to bring during Brother Warren's sermon; he mentioned her name. Have you yours?

RUTH: Yes, mine is a favorite, I think. Betty is a visitor today, but if she can think of a Bible friend, Miss Margaret will let her sit in our friendship circle too, won't she?

MARY: Why of course she will. I'll tell you about it Betty. Last Sunday our lesson was about "friendship." We talked about what it means to be a friend, and Miss Margaret told us a beautiful story about two friends. Then she told us that she wanted each one of us to bring a Bible friend to class today. She meant for us to think of someone in the Bible whom we considered a good friend. In our class circle this morning we are to leave every other chair vacant, and we are each going to imagine that our imaginary friend is seated at our right.

BETTY: Oh, isn't that going to be interesting! I can think of a Bible friend right now. I think.

MARY: Sh—, don't tell now. Each one is to introduce his Bible friend in class, and tell in what way he was a friend.

SCENE II

(In the classroom)

MISS MARGARET: We are all anxious to meet our Bible friends this morning, aren't we? Is there anyone who forgot to bring a friend?

GEORGE: I forgot, Miss Margaret. I'm sorry; but if you will let me be last, I know I can think of one.

MISS MARGARET: That will be fine, George. My! What a large circle. Fourteen chairs! I know you are all as anxious as I, to learn about all these friends. Shall we start with Betty, and go right around the circle? Betty, you may introduce your friend.

BETTY: Miss Margaret, my friend is Miriam, the little sister of Baby Moses. I think she was such a loyal friend, for when Pharaoh decreed that all the baby boys of the Israelite people should be put to death, she helped her mother make a basket boat to put the baby in so they could hide him on the river. Then she watched close by until the King's

daughter came to the river to bathe and found him. You know the rest of the story. I think she was a good friend to her little brother, and also to the Israelites, for Moses grew up to be their most wonderful leader.

RUTH: I don't know my little friend's name, but she is the little maid who waited on Naaman's wife. She was a true friend in a time of need. One day when she found her mistress sorrowing because her husband had that dreaded disease, leprosy, she told her about Elisha the prophet who lived among her people in Samaria. She knew he could heal Naaman because he was a man of God. He did heal Naaman too, and everyone was happy; all because of my little friend.

RONALD: Joseph is the name of my friend. He showed that he was a real friend when he forgave his brothers for the great wrong they did him. He gave them food and a place to live during the terrible years of famine.

MARY: My friend is older than I; she is a beautiful, good, young lady. Her name is Esther, and I have always loved her. Esther was a wonderful friend; not just to one, or a few, but to a great body of captive Jews. She saved them from being destroyed by the king of Persia. I should like to be such a friend as was Esther.

ORMOND: I don't know the name of my friend either, but you will know him. He is the boy who gave his lunch to

Jesus to feed the hungry multitude. He was a friend to Jesus and to all those people. I expect he was as hungry as anyone there when he so unselfishly gave up his lunch.

DON: David is the name of my good Bible friend. He made people happy with his beautiful harp music. He helped his people to win in battles against the wicked Philistines. When he grew up he was made king over God's people and was a good kind friend to all.

MISS MARGARET: George, have you thought of a friend to add to this circle of wonderful friends of ours?

GEORGE: Yes, I have thought of several who are not with us, but I am just wondering—Miss Margaret, if I were to choose a friend from the Bible to sit in this chair by me this morning, I would choose Jesus. He was the greatest friend of all. It didn't matter if one were poor, or old, or wicked; Jesus helped them all. Yes, I think he is the best friend in all the Bible, and I want him for my friend this morning.

MISS MARGARET: All the Bible children you juniors brought this morning are very dear friends indeed. We are glad to add them to our circle; but, after all, Jesus is our very dearest friend, isn't he? We are glad that George thought to invite him into our circle. Shall we sing very softly, together, one verse of "Jesus is the Children's Dearest Friend"?

## THE GREAT COMMANDMENT

(Continued from page 1027.)

If any man thinks it may have been possible of fulfillment in ancient times, but because of the advance of civilization in modern times it is not possible now, he has but to read latter day revelation where the law is repeated. From the beginning of the world the Lord "gave commandment that they should love one another; and that they should choose me their Father." This law is practicable, but only in the way that God has designed. It cannot operate in conjunction with the contrary rule of selfishness.

The power to love another as oneself is dependent upon one's first loving God and getting in right relation with him, and partaking of the love that is of God. Only through a fulfillment of the first great commandment can the fulfilling of the second become possible. With the love of God in one's soul, love for one's fellows becomes practicable and normal.

It becomes apparent that the law of love can be fulfilled in a social way only within the church, the congregation of God's adopted children. It is here that Christ has intended that his law shall apply and that in its fullness, since it cannot become operative outside. It is one of the functions and responsibilities of the church to exemplify this law, and through it to reveal Christ to the world. The light of Christ must shine out through his people, and his glory from Zion. The verity of his truth must be manifested in its demonstration. In all these things the church is his chosen exponent, and there is no other.

As the family determines the character of society, so the members of the church determine the character of the church. The church cannot be better than the aggregate of its members. It follows then that the constructive work of building up a holy church in which the love of God shall be exemplified will

consist primarily in building up individuals. That is where Christ began though his work was by no means individualistic. The temple of Solomon was built of stones every one of which had first been cut and fitted for its place before it left the quarries; and Zion, the perfect temple of God, will not appear until the living stones have been individually prepared by obedience to law and sanctification by the Spirit, and that in the local branches. The foolish virgins who lacked the qualifications for entering in with their Lord were not able to make a lightning transformation at the last moment, and were shut out; and the Lord has said that when the time comes for gathering to Zion that only "the pure in heart" shall come. Zion cannot be built with unworthy materials.

"Love is the fulfilling of the law" for all law is bound up in the great commandment. The measure of one's love is the measure of his obedience. To what extent has the law of love been manifested among the people of God? Just to the extent that the commandments have been whole-heartedly obeyed. Each man may judge for himself if he looks at the commandments which require that he do justly, love mercy, that he be loving, kind, chaste, courteous, peaceable, yielding (though not to sin), gentle, meek, humble, charitable, patient, forbearing, longsuffering, compassionate, forgiving, and without guile. These all come under the second great commandment.

Is there hatred? then love is dethroned. Is there revenge? then love is crucified. Is there selfishness? then love hides itself in shame. Is there unforgiveness? then love is in chains. Is there injustice? then love is imprisoned. Is there fornication? then love is sacrificed upon the altar of lust. Is there evil-speaking? then love is lost and forgotten. Love is always wanting in sin.

Love cannot operate under sin, neither can sin operate under love. The two are antinomic.

The task of fulfilling the great law of love is in the ultimate a personal one. The Lord may give gifts, and send the Spirit of light and love to give direction and support to one's efforts; the church may provide pastors and teachers, and literature, but these are only helps, and it still remains that the working out of one's salvation and the attaining of perfection of character are by the individual's own initiative and work. No other can do it for him. The heights of love are attained only by most painfully tearing from the heart the deceptively cherished idols of selfishness and other evils, and striving with grim determination for the higher ideals, for subduing sin is subduing self. An attitude of careless or languid indifference will not rid one of evil nor secure to him the good, but intelligent, diligent, and persistent effort is required. This is made clear in the great commandment that the love God requires of man shall be "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

## NEWS FROM GREAT BRITAIN

(Continued from page 1028.)

ing men in practical relationship, to their mutual advantage. Its greatest influence was felt through acts of legislators and administrators. It seems that it will now become less of a "settlement" and more of an educational and research institute.

The craze for speed in transportation is taking toll in Great Britain in an alarming way. The figures recently issued by the Ministry of Transport report that for sixteen weeks ending June 30, 2,087 persons have been killed and 71,298 injured, averaging 130 killed per week and 4,456 injured through auto-

mobile accidents. In contrast with this, Lieutenant Colonel A. H. L. Mount, the Chief Inspecting Officer of Railways, Ministry of Transport reports that in 1933 there were 282 deaths on British railways including cases of trespass and suicide. This is the lowest number in thirty years.

Viscount Snowden the famous Labor and Socialist leader of England and one time Chancellor of the Exchequer recently celebrated his seventieth birthday, and in a statement published in the *London Daily Mail* said: "Looking back I thank God for the developed Christian conscience and the enlightened self-interest which together have brought us thus far along the path of progress. This is the most hopeful sign of the times and the most encouraging change I have seen in my long and active life."

LEEDS, ENGLAND, July 21, 1934.

## AUTOBIOGRAPHY OF WILLIAM LEWIS

(Continued from page 1030.)

"Since coming here and looking over the field I am convinced that thousands of good honest souls have passed away that would have been Latter Day Saints had it not been for the abominable dogmas of Salt Lake Mormons; but like Grandpa Roberts, they could not fall in with it, and I believe that there are many more living here who will yet see the light. . . .

"I do not wish to be too fast, but we need here in South Wales twenty active missionaries; and yes, we could use two hundred and keep them at work. . . . In my judgment for the next two years the church should make a special effort to supply this field. I hope that the report of Brother Kelley and Brother Griffiths will be in that line. Wales is in need of help so bad that I believe the angels of God will speak in our behalf. The spring, summer, and fall months are suitable for holding out-door meetings.

"We intend soon to go up near Merthyr, the old stamping ground of the church in early days, also of this in 1865 to 1870; but nothing is there now. I am informed that there are many old Saints that have left the Brighamites, and that there are hundreds of their children that stand off. I do not know how true this is, but will find out. Take it ten miles each way from Merthyr and it is a solid field of people, where there used to be thousands of Saints.

"I have just delivered, from door to door, five hundred notices of the time and place of our meetings and subjects to be considered. We shall hold the meetings as long as the interest is good. Brother G. T. Griffiths has promised to come and help us."

Having labored nearly two years in Wales, we started home July 3, 1903, aboard one of the largest ships afloat, the *Cedric*, a White Star liner.

## THE DREAM OF A LITTLE CHILD

While in Wales our little girl, Ruth, was baptized in the sea at Llannelly, by Elder Gomer T. Griffiths, just as the tide was going out at nine o'clock at night.

When we made up our minds to come home, Ruth dreaded the voyage for she had had such a hard sick spell during the crossing. She was anxious to see her brothers and sisters, but the seasickness discouraged her, and she asked us to leave her in Wales with some neighbors.

One morning, however, she came downstairs and said that she would not mind going home if she could have as pleasant a time as she had dreamed. She said that she saw herself and some other little girls playing on the ship, running up and down the decks. One of the sailors took a rope and made a swing for them. They had very good times, and she was not sick at all. The child related the dream with great pleasure—she was but nine years old.

When we boarded the ship Ruth mentioned her dream. She saw some little girls and said: "Now if the sailor will put up the swing, my dream will come true." To her joy and ours, her dream was fulfilled. One of the kind-hearted sailors spent many of his spare minutes with the children and he put up the swing and otherwise entertained them.

One day the little girl came to us saying, "My stomach feels as if I was going to get seasick."

"Go and pray that the dream will all come true," I advised her. That was the last complaint she made. She did not suffer from seasickness.

(To be continued.)

## THE NOMADS

(Continued from page 1032.)

whispering of the wind through the palms. When one looked out into the night he saw little fires that had not yet gone out over which people had boiled water and cooked their suppers. Now and then a bright tongue of flame leaped up and the surrounding vegetation flowered in new beauty. Once and again a slight smell of fragrant smoke drifted in.

Lucy's father was rising slowly, feebly. "I cannot read this, Lucy," he said, huskily. "You will please come and read it for me."

She came forward with no hesitancy. His fingers trembled as he held the paper toward her.

"Tete," he pointed out shakily, "This is a mistake. It should read: *Te tatara-hapa nei au*.—I repent."

"No, father," Lucy spoke firmly, "There is no mistake in the writing. I love Robert. I desire to be cast out."

Head held proudly and defiantly high, she walked down the aisle in a profound silence. She paused at the door and turned toward Robert. It seemed to Dan

that she suddenly personified all the soft tenderness and yearning of the warm tropical night as she stretched her arms toward Robert. "*Eopati, Eopati!*" she whispered.

He rose like one in a dream and stumbled after her into the darkness.

Lucy's father finally gathered strength to announce the closing hymn and offer the closing prayer.

"Dear God our Father," he pleaded, "give us Zion—give us Zion e'er long—that city of holiness, that place of safety, that city of the pure in heart, where we may rear our children in righteousness before thee, where they may grow up without sin unto salvation—"

"When I get out of this," thought Dan, "I'm going to give my life to Zion. I shall work for Zion all my days. All the resources at my command shall go into the building of that city of refuge."

Louisa thought: "I'll surely be glad when I get back to civilization and don't have to come in contact with such sordid things. Oh, for a beautiful home, with nice refined associates and friends! And Dan is capable of earning enough to maintain a lovely home. How thankful I am!"

(To be continued.)

## ACUTE GASTRIC CATARRH

(Continued from page 1033.)

Toward the end of the attack, "fever blisters" (herpes) may occur about the mouth. Jaundice may be present and slight fever also; vertigo and a sense of fullness in the head. Many of the ordinary cases recover without any treatment. The habits of the patient should be corrected and the Word of Wisdom obeyed.

In cases of poisoning (toxic gastritis), no time should be lost and the best remedy obtainable should be used to fight the tendency to death and get rid of the poison without delay. Quick action is necessary. A physician should be summoned at once and if it is a case of carbolic acid poisoning, alcohol and water should be administered, or if this is not at hand, vinegar may be of some benefit; if it is a mineral acid, olive oil, starch, white of egg, flour, milk, soda, chalk, soap or wall plaster in water; in sulphuric acid cases, avoid water, if corrosive sublimate the white of one egg, flour or milk.

I have not tried to give all the antidotes for poisons as I fear this article already too long. The layman should understand some of the common antidotes of poisons to be used until the arrival of the physician. In toxic gastritis, I cannot emphasize too strongly the extreme necessity for the calling of a competent physician.

If your morals make you dreary, depend upon it they are wrong.—Robert Louis Stevenson.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Has the Reorganized Church ever called itself the "Mormon Church"?*

In no instance known to me has the church ever so called itself, though it is probably true that some of its officials have used the term "Mormon" or "Mormonism," usually in quotations, as a term commonly employed by many who have no affiliation with us. In doing so, however, it has never been

with a view to recognizing the validity of the term as being applicable to the church, but simply in recognition of the fact that they are the people whom others have dubbed "Mormons." The term is repugnant to the church principally because so commonly used to imply polygamy, which the ignorant suppose to be the real meaning of "Mormonism."

Informed persons know that the Saints were called Mormons at first because they accept the *Book of Mormon* as a true record of God's dealings with the ancient inhabitants of America. This fact does not mean that the church was founded on that book, or on any other particular book of the sacred word. A belief in the *Book of Mormon* is really incidental to the faith of the Saints, and the name of the church is not based upon a single incidental but upon its author, Christ himself. It would be just as consistent to call other sects the Judas churches because they accept the book of Jude (properly translated "Judas") as an inspired book of the Bible. By action of its General Conference the church declared concerning the term *Mormon* as a church name:

"We see no necessity for this conference to take other action than to discourage the use of such term in both writing and speaking."—Resolution 381.

*Please explain Luke 9: 27.*

This text is similar to Mark 9: 1 and Matthew 16: 28, except that the last named is more explicit and, some think, more difficult of explanation. For

convenience the text in Mark is quoted below, as it is the same as Luke with the exception of the words "come with power," which Luke does not contain. It states:

"There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."—Mark 9: 1.

Views differ as to what this means. Some hold that it refers to the fact that the gospel should spread and produce a harvest of many converts within a few years, which of course actually occurred. Others think it refers to some divine manifestation or vision to be shown to certain of the disciples which would reveal the glory of the divine kingdom. The transfiguration on the mount eight days after the words of the text quoted may have been one such occasion (see Mark 9: 2-4 and Luke 9: 28-32). Another occasion may have been his ascension in the midst of angels (Acts 1: 9, 10), or the vision of Stephen when Jesus stood on the right hand of God (Acts 8: 56), or the visions of John as recited in Revelation 21 and other chapters.

Another interpretation suggested is, that some of the disciples did not die but are still living as ministering angels on earth. This is thought to be supported somewhat by Jesus' words concerning John: "If I will that he tarry till I come, what is that to thee" (see John 21: 22, 23), and the saying of the disciples afterward that "that disciple should not die," though John says Jesus did not say he should not die.

*What is the seal of God? and what is the mark of the beast?*

God's seal is referred to in Revelation 7: 3 and 9: 4 as being placed in the foreheads of his servants. In ancient times servants were often sealed with a mark by their masters. This mark or seal in the forehead appears therefore to symbolize the impressed character of the divine, the forehead being thought to show the character of the individual. In similar ways the mark of the beast was doubtless his impressed character in his followers (see *Ibid.* 13: 16).

A. B. PHILLIPS.

## The Readers Say---

### God Hears and Answers Prayers

The brotherly love we of the church have for one another is a wonderful thing. Added to this we have the blessing of the Fatherhood of God. I read and learn that he is our Father, that he is ever near to help and protect us.

I know that God hears and answers prayers. Let me give an example of this. I prayed that I might have taken from me the craving for snuff, which I had used for fifteen years. He heard my prayer and answered, giving me strength to break this habit. In our every trial, if we will ask his assistance, he will help us. He has restored our children to health several times when they have been very sick, and has increased our understanding of many things.

It is my desire to rear our six children in the way God would have them go. All except the two youngest have been baptized. We have always lived close to a group of Saints or to a branch, and my prayers are for those who are isolated. It is a great blessing to associate with those of like faith, and I sometimes wonder if we who have this privilege appreciate it as we should. Will the Saints pray for me?

DRUMRIGHT, OKLAHOMA.

MRS. W. S. CARRIKER.

### There Is Power in the Gospel

As I read of the works of those who have carried and are carrying the gospel into foreign lands, I am surprised how soon it was carried over the ocean after the church was organized. It makes me think—"And this gospel shall be preached to all nations and then shall the end come."

It is surprising how long this truth (God's word) has been taught and yet how the world goes on unheeding and the time is not yet for the end of wickedness.

I, too, get wonderful help and light from reading the pages of the *Herald*, the tie that binds all God's Saints together. Many of us isolated ones have no other way of hearing about the church and its leaders and the faithful ones who are still carrying on the work intrusted to their care. May each one of us add our mite to help encourage the weak, for the strong rope is made up of small threads.

Sometimes I feel that there is not much I can do for this cause, but I love the letters in the *Herald*. They take me back on trips into the past, and sometimes I see the names of people that bring back fond memories and help me to know where certain ones are and how hard and faithfully some are striving to keep the gospel fire burning.

We all have trials which are hard to endure, but God is at the helm and will take charge. When trials come it is he who helps us.

The worldly want something for nothing, and many are getting just that nowadays. But God's ways are not man's ways. He tells us to work out our own salvation with fear and trembling.

Where are our treasures? Are they in our hearts? Are we laying up treasures in heaven? I know that there is a place prepared for us on the other side.

I have labored hard to bring my family to see and obey the law, but the lights of the world are brighter as yet to them than the light of the gospel. We have never lived near a branch and only a few times was it my privilege to take my children to a Sunday school of any denomination. Many in the church who have all kinds of help from headquarters and missionaries, don't know what it is to hunger after righteousness. But I cling to the rod of iron hoping that the Lord will call my children and my husband and cause

them to obey the gospel. They all know that there is power in this work for we have had blessings from the hands of some of the faithful servants. I had one child administered to who was close to death. He had suffered with a gathering in his head for weeks, and he got up and dressed before night and was free from pain.

There is no doubt in my mind but what we are on the right road and that this is the church Christ said he would build in latter days.

When I was sixteen years old I joined a popular church, but my eyes were watching for more light, and when I had a chance to read of the works of this church, I saw the brighter light and obeyed the gospel in 1919. I have been baptized into two churches, but I know that a thousand baptisms will not save one without faith and works. By our works are we known.

God has blessed me in many ways. He has spoken to me. He has healed us in sickness. He has answered prayer for me almost instantly. He has miraculously helped and blessed me.

When I read the *Herald* I feel as if I had found spiritual food. Pray that God will bless us in our undertakings and that our works shall be right in his sight; pray especially that my family will obey him in his due time.

I have a niece, Mrs. Homer Hansen, living near Phoenix, Arizona, whose address I do not have in full. If anyone should know her address and will send it to me, I shall be grateful.

LAVETA, COLORADO, Star R.

MRS. ANNA CLURE HART.

### Town Needs Latter-day Message

This beautiful city of Bloomington is sadly in need of the Latter-day message. There are only eleven members of the Reorganized Church here, but the Lord has not forgotten us. Through the efforts of the only family of members my family and I have been led into the kingdom. The efforts of this family combined with the help of Elder O. C. Johnson, of Decatur, Illinois, have made possible a number of excellent meetings here, and several investigators have been present. Illness, however, has prevented us from continuing our little Sunday school from which we gained so much. Pray for us, Saints, that we may be strong to encounter all difficulties, and solve our problems, and that there may be someone to help us.

Is there a brother who can visit us? Be sure of a hearty welcome. My home is available at all time for services. We have music, and all are willing to help, but we need a dependable leader.

Last fall I had an experience which I believe will encourage others who may be in doubt about the latter-day work. I was investigating the Reorganized Church thoroughly, its principles, its beliefs. I was disgusted with all churches. Elder Johnson was holding two Sunday services in my home, and I was very much satisfied with his message. After the evening service a friend asked me to have my little boy administered to, but it was only after Brother Johnson assured me it would be all right, that I gave my consent. The little fellow had a skin trouble which covered all of his chin. About five days later a neighbor asked of me: "What are you using on the boy's chin? I never saw anything heal so quickly." I explained that I had used nothing, but told what I had done. Two weeks from the administration there was not a sign of the trouble, no scar.

## The Readers Say---

This is one of the least of God's mercies to us, yet is it not wonderful? The child had been sent home from school every day for a week with the command: "Tell your mother to do something for you."

Friends, I am happy to be a member of this great church. I believe and teach everything for which this church stands. This I cannot do in any other church. There is nothing I am ashamed to teach my boys and girls about the Reorganized Church of Jesus Christ of Latter Day Saints.

Brothers and sisters, save all church books and papers. They will do a missionary work which will surprise you. Used Sunday school quarterlies are what we have been using. They are such excellent reading and study material that it seems a shame to destroy them. Even discarded hymn books often prove helpful.

Sisters, will some of you write to my friend, Mrs. James Lacy, 1613 West Illinois Street, Bloomington, Illinois? She is past seventy and gets lonesome for the church and its people. You will make her very happy if you will do this. Our great desire is to have a branch here, or to live where there is a church already established.

Any who find his way to Bloomington, please look us up. We need the encouragement of your presence. Let us keep the glorious latter-day message clear before us, remembering that the Lord always keeps his promises.

MRS. GLADYS BRANDO.

BLOOMINGTON, ILLINOIS, 105½ North Lee Street.

### Am I My Brother's Keeper?

This question was asked many years ago by the Lord when he said to Cain, "Where is Abel, thy brother?" Remember the answer? "I know not. Am I my brother's keeper?" Cain asked a question also. The Lord answered that question thus, "Cain, what have you done? The voice of thy brother cries unto me from the ground."

I wonder if the Lord is asking us that question today? Where is our brother or sister? Are we not our brother's keeper? The echo answers, "Yes." To what extent? I verily believe if we can, by word of deed, say or do something to better our brother's condition, and we fail willfully, the voice of that brother will cry unto the Lord and he will hear. If on the other hand we willfully do or say something that will retard our brother's progress, spiritually or temporally, it will keep up from the blessings of God. Unless we repent we will surely receive our punishment. Some little word spoken, some little thing repeated may discourage a brother or sister and retard their development, and sometimes kill something within them and they try no more to develop. How careful we should be. As commanded: be slow to speak. Let us not judge our brother but help him. Let us be true to our ideals and God's blessing will come. On the other hand, if we fail to be true and kind to the least of God's creatures perhaps, like Cain, we will learn obedience by the things we suffer.

We are told in the word of God to do good to all men, especially the household of faith. We must be awake to our opportunities. Conditions are such that we cannot sit contentedly and not try to do something to help. Think of the girls in the sweat shops. The price some pay for a mere existence and many other things we hardly dare to mention. We are compelled to cry out, "Oh, Lord, how long until Zion is an established fact and not just idle talk?"

Sometimes I think we have too many social activities for our own personal pleasure. We fail in our true worship and

service to our heavenly Father. Oh! that we might find ourselves and awake and worship God in Spirit and in truth and let us be more practical and do something that is really worth while. In learning obedience we do not want to say with Cain, "My punishment is greater than I can bear." If we could be more closely united we would advance more rapidly.

I have been thinking that if we sisters would let our adornment be the work of our hands as commanded, we may be able to work out a plan that would bring us, as a women's department, closer together and closer to God. Suppose we who can sew make our own clothing, those that do not sew pay a sister or the group a reasonable price. If there be any who can not pay, let's do it free. Or, we could sew as a group, or groups, and let our profit go to the church to do our bit in helping pay the church debt. We probably could help quilt a bit. Once we are united on this we will not be wearing cheap dresses made by girls in sweat shops; girls that pay a tremendous price to hold their jobs; that of a mere existence.

I trust we will pray over these things. If any one has anything to offer that will help in working out plans, we would like to hear of it.

KIRTLAND, OHIO.

SISTER D. P. DAVIES.

### Why Am I a Latter Day Saint?

This was the theme for a recent Wednesday evening prayer and testimony service and the one who presented the theme suggested such reasons as the spiritual message, social program, the challenge of the church, the invitation it presents to all to prepare and qualify for service, and these points were developed in setting the theme.

Another of the congregation arose and splendidly suggested that a few years ago at the age of twenty-one, he set out to prove that God really existed, and he then determined to prove which of the two churches making the claim, really possessed divine authority. In conclusion he was a Latter Day Saint because he was convinced that there was a God and secondly because he was convinced that the Latter Day Saint Church possessed divine commission.

Later another member arose and contributed to the service with an interesting testimony. He said, "One time in New England an aged brother while walking across a training ground had an experience and God talked to him. Throughout his life no one could tell this brother that he had not had such an experience." Likewise no one could change this speaker's mind in his belief that he had heard the voice of the Spirit, and it has made him steadfast and true to the church throughout the past few decades.

Another speaker had received a conviction of the truthfulness of the church when he was a very young man, but did not obey the call until he was a very much older man; he could not forget this conviction that had come to him. In brief he was a Latter Day Saint because he had surely received a conviction of the church and its purposes.

Such talks as the above were the types of testimonies heard at this prayer service. My friends, one requisite that every Latter Day Saint should have is a strong conviction that this is the church of God and that his influence and Spirit are with the church. If we have such an attitude then various reverses and discouragements may face us, but they shall be of no avail.

FALL RIVER, MASSACHUSETTS.

DON CHESWORTH.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Central Texas Reunion

#### Attendance is Good in Face of Drought Conditions

Nearly a hundred Saints were camped on the grounds for the beginning of the reunion and conference at Hearne, Texas, July 13, coming from many points of the district, gathered to enjoy one of the best meetings of recent years. About seventy camped throughout the time, the week-end visitors boosting the number to over a hundred. Houston again led in attendance with thirty-eight at the peak which occurred the first Sunday.

Many of the Saints came prepared to do their own cooking in the interests of economy. This manner of getting along is not so convenient, especially for the women, but enjoyable, nevertheless. A good number enjoyed the service of the dining hall, which was efficiently managed by Frank Arnold, of Houston. Brother Frank was also responsible for the provision of an economical, refreshing drink, "snow," in various flavors, which could be had during the heat of the day between services. The district appreciates the many ways in which Brothers Frank Arnold, S. L. Dotson, Hardy Hay, and others contributed to the comfort of the Saints during the meeting.

The Saints were made happy by the arrival of Apostle R. S. Budd and Elder Lee Quick, Friday, for the opening of the reunion.

Friday evening, July 13, a program by the local church school opened the reunion, and this was appreciated by the large audience that filled the tabernacle. The talent, and especially the willingness, displayed, was inspiring.

Saturday morning a prayer service began the day's events, and was enjoyed by a very large number. The conference business meeting convened at 10:15 a. m. and was in charge of the district presidency in association with Apostle R. S. Budd and Elder Lee Quick. As the business could not be finished in the forenoon session, a meeting was called for afternoon at two-thirty to elect officers, etc. This meeting was in charge of Apostle Budd. District President C. W. Tischer was reelected for another term, as also were C. M. Mitchell, secretary, and A. V. Arnold, treasurer. Brother Tischer nominated Elders J. R. Allen and H. H. Davenport as his assistants, and they were approved unanimously by the conference. Sister Chattie Everett, of Dallas, was elected as director of church schools and Sister Nettie Tischer,

of Houston, was chosen musical director. C. M. Mitchell, of Bryan, was sustained by the conference as bishop's agent.

Of the thirty-nine men of the priesthood in the district, thirty reported their ministerial activities. This department of the work has made considerable improvement. Five church schools reported and four branches made statistical reports.

Saturday afternoon, Elder B. A. Howard and family arrived from Erick, Oklahoma, to augment the force of reunion workers.

Elder Lee Quick preached at the evening service, beginning the series that were divided between himself and Apostle Budd through the following week until the departure of Brother Quick for the Bandera reunion. Everyone enjoyed having Brother Quick at the Central Texas meeting and look forward to his early return to this section.

Sunday morning, by the time of the close of the prayer meeting, the tabernacle was entirely full. Sister Everett was in charge of the church school hour. The preaching service registered the largest attendance of all, and Brother Budd brought a wonderfully uplifting sermon on "Love." In the afternoon a priesthood meeting under the direction of Brother Budd brought much good to that group. At 2:30 p. m. an ordination service was held, at which Brother C. W. Fisher was ordained to office of high priest. This was a very beautiful service and most impressive. Brother Budd arranged and directed the program. Brother Quick delivered the charge, and following this Brother Howard also charged the congregation with their responsibility in supporting an officer whom they have accepted. It was a time of dedication and rededication. The baby son of Brother and Sister Hardy Hay was blessed during this hour. Brother Quick preached to a large audience on "Faith" at the evening service.

The Reunion really got under way Monday morning. The daily program began with an 8:45 a. m. prayer service. Two class periods were held before noon and one at 2:30 in the afternoon. Elder Howard and Apostle Budd taking the morning classes and Elder Quick the afternoon. The class periods were limited to forty-five minutes, allowing time for relaxation before going into another service. This helped greatly to maintain interest, which continued unabated throughout the week. Special meetings were held from time to time, during the ten days, for the women, the men and young men. Sister Chattie Everett and Sister Virginia Williams were in charge

of the little folks for an hour in the mornings and held their services in the dining hall. The older young people enjoyed four meetings in the woods, for prayer and testimony, Brother Howard being with them every morning and Brother Budd was with them also, in the last one. Good interest was shown in these meetings.

The hot, dry weather was made endurable by the cool breezes that blew night and day. Drought in this area is worse than your writer can remember it having been before, and the crops are extremely short. The vegetables which have been so generously furnished by the local Saints before, were lacking this year. Those watermelon feasts, which have been a feature in the past, were almost unknown, though there were a few melons that found their way to the grounds and were thoroughly enjoyed. Everyone seemed to appreciate the opportunity of gathering together and having the instruction of church workers, and other things were of secondary importance.

Recreational activities were not indulged in to a great extent. Horse shoe pitching was the principal game, though volley ball was played a little.

On Friday evening, July 20, the little folks, under the direction of Sister Virginia Williams, furnished a thirty-minute program before the preaching service. Between these services a surprise birthday gift was made to Brother J. M. Nunley, who has labored most of his life for the church in this district and in the mission field. Brother Budd made the presentation speech. We are inspired to go on by these who have spent long, faithful years in the service of the Master without regret.

Sunday, July 22, came the closing day of the reunion. The sacrament and testimony meeting at 8:45 was the best of the entire series of similar services. The Saints seemed to sense the import of the closing and were more eager to participate than before. The good Spirit was there in great measure and a much longer time could have been used than the program allowed.

Bishop and Sister L. F. P. Curry arrived from Dallas during the early part of the sacrament service and the Saints enjoyed having them. Brother Curry spoke at the eleven o'clock hour. His subject was "Individual Preparation for Zion." In the afternoon, at 1:30, a baptismal service was held at a stream about a mile from the grounds. Five young people being baptized. The confirmation service followed at two-thirty. Brother Budd was in charge, and

Brother Howard made an appropriate talk following the confirmation.

Brother Budd preached a fine sermon to the church membership at the closing, Sunday evening.

Many were absent this year who attended last year, and were greatly missed. On the whole, attendance was good, considering the drought and other conditions. Every branch in the district, except one, had representatives there. From Cleveland, Ohio, Brother Harvey Spiller and family came to spend the most of the time in the meeting, and they brought with them Sister R. M. Salzman, and son, of Buffalo, New York. These Saints were residents and members of this district not long ago and were welcomed back "home."

The Saints' appreciation of the work of Brother Budd, Brother Quick, Brother Howard, and the district workers, grows, and they hope that they may meet with them next year.

## President F. M. McDowell's Priesthood Work in Eastern Colorado District

### Ministry Inspired With Enlarged Vision of Their Work

One of the finest things that have happened in Eastern Colorado District in a long time was the visit of President Floyd M. McDowell and his work among the priesthood, in three week-end meetings during the month of July.

The men of the priesthood were asked to meet at three different points in the district and to choose the place of meeting nearest their homes. In harmony with this arrangement, twenty-seven of the men attended the meetings in Denver, July 6 to 8; twenty-five attended at Wray, July 13 to 15, and eight attended at La Junta, July 20 to 22. Many of the men came from fifty to one hundred miles, or even more; and two of the men came three hundred miles. We felt much encouraged in the work to see the devotion of these men as evidenced in their sacrificial efforts to assemble at the places appointed.

Brother McDowell's classes, sermons, and personal interviews, given with much zeal and earnestness, sent the men back to their home branches and groups with an enlarged vision of the meaning of the restored gospel and of their own ministry. Many of them have stated that they will not soon forget the lessons learned in those priesthood meetings, nor the feelings of joy they felt as they joined with their brothers in re-consecrating their lives to the service of God.

In each meeting place at eight a. m. on Sunday, a priesthood prayer meeting was held. In all of these prayer services there was one hundred percent response, every man in attendance declaring his intention to try to work in his office and to magnify his calling. Under those conditions, as would be expected,

the Lord blessed us abundantly by his Spirit's presence, and strong men were moved to tears.

On each of the three Sundays during the meetings (July 8, 15, and 22) the morning and evening preaching services were open to all, and the Saints came long distances to hear Brother McDowell. In his sermons he tied up the work of the wives, mothers, and all other members, to the great work of the priesthood. He helped all to realize the pressing need for the work of God, through his church, today; and also showed the necessity for united effort on the part of all, that the work may go forward.

A great amount of good has been accomplished by this work among the priesthood of Eastern Colorado District by Brother McDowell. Many of the men have been stimulated to work more diligently and earnestly than ever before, and also to study and prepare for yet greater service in the future. Many see more clearly than ever a vision of a prepared priesthood, receiving a divine endowment for their work, leading the way into the realization of the Zion of God on earth.

Our only regret is that more of the men were not able to attend; or perhaps, sufficiently filled with a desire to attend. Out of one hundred and two men holding priesthood in the district, Brother McDowell contacted sixty-two, having a personal interview with sixty-one of them. The desire of those of us who were privileged to enjoy these services is that we may, with God's help, be able to contact the rest of the men and save them to their ministry. In this way, yet more good may be accomplished by reason of Brother McDowell's efforts.

May this good work among the priesthood go on; and may the men whom God has called to lead, speedily enter in and occupy on the high plane of life and service which God intended they should occupy. Thus shall "His Kingdom come and His will be done on earth as in Heaven."

GLAUDE A. SMITH.

## Little Sioux, Iowa

### Church Activities and Interest Revived

Church work at Little Sioux, for many years, has been practically at a standstill. Interest was at such a low ebb that it was considered advisable to discontinue the branch and sell the church property and building, which is one of the oldest churches in what was formerly known as Little Sioux District.

In this building, almost every early leader of the Reorganization preached, and many faithful church pioneers worshipped. When Brother J. W. Lane learned that the church building at Sioux was being used by other denominations, he asked permission of church authorities to go and put forth an effort to revive the work.

Permission being granted, he in com-

pany with Missionary E. Y. Hunker, held a series of meetings. They visited many scattered families of Saints, with the result that during the last fifteen months, Saints from Mondamin, River Sioux, Orson, Onawa, and Whiting gathered at Little Sioux Church each Sunday morning for services. For several months Brother Lane devoted most of his time visiting among the Saints and occupying the pulpit on Sundays. By this means, the work has again been placed on a firm foundation.

A good work is being done by the music department, assisted by Sister Lena Jones, chorister, and Sister Levonne Lu-Shaw, pianist. The church school is being cared for under the leadership of Sister Anna Riley, assisted by Sister Lois Powell. Four classes are being taught by efficient instructors. Orioles are being organized, and a ladies' minstrel program is being sponsored to help financially. Services are held at ten o'clock each Sunday, with an enrollment of sixty-five, followed by preaching at eleven.

When it became necessary for Brother Lane to return to his home at Lamoni, he gained the promise of the following men to occupy the pulpit on certain Sundays of each month: Charles Wall, of Pisgah; Marvin Fry, of Soldier; Mark Jensen, of Moorhead; Emmet Purcell, of Missouri Valley, and W. R. Adams, of Logan. As Brother Fry later moved from the district, Brother Howard Reynolds, of Woodbine, was chosen to act in his place.

After the General Conference, Brother Lane returned and spent his time among the Saints as usual, preaching and visiting.

Following the services of June 17, the Saints of Little Sioux enjoyed a picnic lunch, with Mark Jensen, as their guest. Later in the day, they went to Smith Lake, near Little Sioux, where Brother Jensen assisted Brother Lane in a baptism and confirmation service. Four candidates became members of the church.

## Southwestern Texas Reunion

### Cooperative Effort Makes Gathering Possible—Six Baptized

Southwestern Texas district reunion, held at Bandera July 20 to 29, went down in history as one of the outstanding reunions of this region. Since it was the first one in almost six years, everyone was greatly interested and looked forward to its opening.

The first service was in charge of J. A. Robinson, of the district presidency, assisted by E. L. Henson, each of whom gave a short talk. Saturday morning at nine o'clock there was a prayer and testimony meeting with these brothers in charge. Elder Lee Quick arrived in time to occupy at the eleven o'clock hour.

Saturday evening at eight o'clock the reunion organization was effected. The

## Briefs

### An Orchestral Family

Popular among group entertainers at the Southwestern Texas reunion, held at Bandera, July 20 to 29, was the six-piece orchestra of the Carl Wheeler family. The youngest player, nine years old, accompanied at the piano.

The Wheeler family also played an important part in making this reunion possible. Brother Wheeler and his boys with several other workers, devoted many hours to fencing the ground, erecting the tabernacle, and making ready all reunion facilities.

### Happiness Is Conditional

The Restoration has demonstrated thus far that God can make men happy only if men themselves are willing and obedient.—Vernon Lundeen, in "Youth and the Restoration."

### Man Must Work

I pity no man because he has work; if he is worth his salt he will work. I envy the man who has a work worth doing and does it well. The busiest person is frequently the happiest; the idler's hours are empty of joy. Man must work and struggle in order to grow; if he allows his faculties to become dull, and his powers to lie dormant, he withers and dies.—Theodore Roosevelt.

### Elder J. W. Lane Revives Interest at Little Sioux

Elder J. W. Lane, veteran missionary, has played an important part in the reviving of interest and church services at Little Sioux, Iowa, where stands one of the oldest church buildings in what was formerly known as Little Sioux District.

Brother Lane and Elder E. Y. Hunter held a series of meetings in this community where the Saints are few and scattered. Regular Sunday meetings were begun, and Brother Lane devoted much time to visiting the members and speaking on Sunday. After General Conference, he returned to continue his visiting and preaching. In his work he enlisted the aid of priesthood in neighboring communities, and now Little Sioux is going forward in the work of the church.

### Benediction

Whoever lets loose a sunbeam in this world starts a benediction among men.—J. R. Miller.

district presidency associated with Apostle R. S. Budd and missionary Lee Quick, were chosen to preside. Carl Wheeler was selected to act as secretary and treasurer; Emma Jackson, music director, and Mrs. Mary Hall had charge of the recreational department. After the installation of these officers, a splendid program was rendered by members of the different groups of the district. Prominent among the numbers was a musical selection by Brother Carl Wheeler's family, an orchestra of six pieces; the youngest player, nine years old, accompanied at the piano. W. H. Mannering, assisted by the women of his group, sang "Reunion Bound" which he composed on the way to the gathering. This group came from Breckenridge.

Reunion prayer service was held each morning at eight-thirty, also a young peoples' prayer meeting. The primaries were entertained by Sisters Mary Hall and J. A. Robinson.

Brother Budd arrived Monday and occupied the stand that evening. He also held a round-table discussion or lecture each afternoon at two-thirty. Brother B. A. Howard, of Oklahoma, taught a class at nine-thirty in the morning. On several occasions his two young daughters contributed vocal numbers.

Saints came from San Antonio, Houston, Dallas, Oklahoma City, Tuff, Medina City, Kerrville, Breckenridge, Paintrock, and Alamo.

All are indebted to Carl Wheeler and Clyde Elem for making it possible to hold a reunion. Assisted by Brother Wheeler's boys, Brother Joe Calahan and others, they worked unceasingly getting cedar for posts both for fencing the ground and for pillars for the tabernacle. The land was donated by Sister Virginia Hay. Elder and Sister J. A. Robinson went up and camped on the grounds nearly a week in advance of the reunion, rendering all the help they could in clearing the grounds, etc. When the reunion began, the tabernacle was only about two-thirds covered, due to a lack of funds, but in a few days enough had been collected to finish it. Water was piped to the grounds from Mr. Frank Langford's well. The tabernacle was electrically lighted.

A wonderful spirit was felt throughout the meetings. The sermons were most helpful. Then the long drought was broken by a splendid rain. This was accompanied by wind which blew down some of the tents, compelling the occupants to take refuge in the church. Everyone was in good spirits, however, thankful for the long-needed downpour.

On the last Sunday the Lord's Supper was characterized by a splendid spirit. An afternoon business session was devoted to the election of district officers: President, G. R. Kuykendall; counselors, J. A. Robinson and E. L. Henson; secretary-treasurer, Fantley Hall; music director, Emma Jackson; supervisor of religious education, Mary Hall. The Saints

voted to hold another reunion at Bandera next summer.

Some of the men furnished goats for a barbecue, and the last Sunday dinner was served on the ground to all who wished to remain. The closing sermon was preached by G. R. Kuykendall.

Six candidates were baptized by Elders J. A. Robinson and Carl Wheeler Saturday evening.

## Holden Stake

### Blue Springs, Missouri

These Saints were happy to renew their covenant, the first Sunday in July. In the afternoon, Pastor J. T. Smith called a meeting of the young people, at which time they meet their former leader, C. A. Joice, who was again put in charge of the young people. In the evening, Elder R. J. Stark preached, choosing for his subject "The Hope of the Gospel."

On the second Sunday of the month, George M. Shippy occupied the pulpit, speaking on "Fear God and Obey His Commandments." In the evening Elder C. A. Joice was the speaker, his subject being "All Truth."

Thursday evening, July 12, the young people gathered at the home of their pastor, for a social time. Sixty-five were present.

On the following Sunday morning Elder Gerald G. Phillips preached. The theme of his sermon was "Keep Unbroken Thy Marriage Covenant." At three o'clock, the same day, a few of the Saints and friends gathered at the Second Church, Independence, where six baptisms were performed. The candidates were two men, Jake Thatcher and Rex Hershman, of Blue Springs, and Eunice Willard and her three daughters, Geneva, Evelyn and Joyce, of Oak Grove. Elders C. A. Joice and R. J. Stark officiated at this ordinance. The confirmation took place in the evening, J. T. Smith, R. J. Stark, and C. A. Joice officiating. A sermon followed the ordinations, "The Promise Is Unto All Who Will Obey," by J. T. Smith.

The following Sunday morning, a special number was sung by the choir, "Jesus, Lover of My Soul." Elder J. T. Smith was the speaker, his subject "In God's Way, Not Man's Way Shall We Inherit the Promised Land." As the scheduled speaker for the evening service was unable to be present, the pastor again occupied the pulpit, choosing for his theme "The Law of the Gospel."

A veteran missionary, S. S. Smith, was present for the morning and evening services July 29. The subjects of his sermons were "A World-Wide Evangel," and "The Four Horsemen of the Apocalypse," with which he used a chart. At this time, a trio, C. A. Joice, and two nonmembers, played a special number on band instruments.

The Wednesday evening prayer services are well attended. The infant of Sister Oscar Story was taken away by death. Sister Story has been ill, but is now improving.

Frances Williamson is much better, and her father's health is improving slowly. Robert and Ethel Stark's little girl is very sick.

## Keeps Missionary Work Going in Kentucky and Tennessee

### Sees Need for a Trained and Consecrated Ministry

We just closed a ten-day meeting near Hickman, Kentucky, a new place for the gospel to be preached. I began the services under rather unfavorable conditions notwithstanding the fact that I had access to a community church building. Prejudice ran high, but with the Lord's help I was able, in the end, to overcome that.

On the first night about fifty attended, but this number grew until on the closing evening there were approximately two hundred and fifty there. Interest increased, and at the close I baptized a fine young man and two young girls. These girls were sisters, and I baptized their father and mother two years ago.

At the close of the services the people, without solicitation, responded nicely to my needs, and insisted that I return soon to hold another series.

We arrived at the district reunion which opened July 21, and found everything in good condition. Elder J. O. Dutton, who has attended our reunions for the past seven years, arrived and with him came Elder John R. Grice. These two work together like brothers and contributed much to our gathering, which was one of the best reunions we have ever held. The Saints came from far and near, and seemed to be lifted up in spirit.

I am packing my traveling bag to leave home for another missionary journey, and have plans of labor for the remainder of the year. There are more calls for the preached word than I can possibly fill, and I hope to see the time come very soon when the church can send out more men under conference appointment, men who have the means to serve and the ability to present the glorious gospel to a dying world with such power that it will draw many to it.

As I work I am led to see the great need for educated and trained men in the missionary field. I wish that I was completely qualified to meet the demands of the age. I have been occupying in the office of elder for about two years, and since we have no missionaries in this district and I see the work suffering for missionary efforts, I have given the most of this two years to district missionary work. I have baptized thirty-two souls into the church and

have endeavored to help in various ways to forward Christ's cause. The Lord has wonderfully blessed me, but I realize that these blessings do not extend beyond my ability. If I had been better qualified I could have been blessed far beyond that which I have received. After two years of this kind of labor, I better understand Paul's admonition, "Study to show thyself approved," and Christ's "Learn of me." Through Joseph Smith came the divine injunction, "Study all good books."

I have been listening to Brothers Grice and Dutton deliver a series of reunion lectures. How beautiful their words and how easy to understand! I believe the priesthood of this district were inspired at hearing these men. I believe they have been led to see that the harvest is indeed great and qualified laborers are very few. Why not pray for more and better qualified laborers to be sent into the field? I hope and pray that the local men will help to uphold the work till conditions adjust themselves so that the church can send forth more men to lead this people to Zion.

I was reared in the church and all my life have believed its teachings. But while attending the 1934 General Conference I became more confirmed than ever to the church and am one hundred percent for its program. I fully believe its message, and want to do what little I can to hold up the banner of Christ until more able workers can relieve me.

O. S. CALDWELL.

## Vancleave, Mississippi

### Made Happy by Baptism of New Members

Vancleave Saints rejoiced because of the impressive services held July 29. Pastor A. N. Barner, of the Escatawpa Branch, was present. At the eleven o'clock hour, Brother A. G. Miller made an opportunity for anyone desiring to unite with Christ and his church to step forward. While the choir sang "God Is Marching His Army" Brother Scott Goff, his son, Floyd, and two daughters, Verla and Aarona, requested baptism. The father of another home, Ruble Moe, also wished to become a member of the church.

The baptismal ceremony was very impressive. The entire evening service was devoted to the confirmation service. A. N. Barnes gave the instructive talk. A. G. Miller gave the charge and covenant to the new members. Those officiating in the confirmation were A. N. Barnes, A. G. Miller, and W. C. Yocum.

A mission is conducted at Biloxi, Mississippi, where A. G. Miller meets once a month with these Saints. He meets with the Gautia members every third Sunday. Five candidates were baptized there August 12.

A membership of one hundred and twelve in Vancleave enjoy the five class periods during the week, and eight classes on Sunday.

## Briefs

### President F. M. McDowell Inspires Colorado Priesthood

"One of the finest things that have happened in Eastern Colorado District in a long time was the visit of President Floyd M. McDowell," says Glaude A. Smith, president of Eastern Colorado District, referring to three successive week-ends Brother McDowell spent with the priesthood of that region. Look for the details of this campaign in Herald News of this issue.

### An Invitation

Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness.—Moroni 10:29, "Book of Mormon."

### Central Texas Reunion Has Good Representation

Though drouth conditions prevented numbers from attending the Central Texas reunion at Hearne this year, every branch in the district was represented, except one. Out-of-the-State visitors included people from Cleveland, Ohio, Buffalo, New York, Erick, Oklahoma, Independence, Missouri, and other points.

### "He That Ruleth His Spirit"

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

### J. O. Dutton Goes to Kentucky-Tennessee Reunion

Elder Jasper O. Dutton, veteran missionary, brought inspiration and cheer to the Kentucky-Tennessee reunion at Puryear, July 21 to 29. For the past seven years Brother Dutton has attended this reunion, and this year Elder John R. Grice, of Ohio, accompanied him. Together they made an uplifting contribution to the sessions.

### God's Investment

The people of the church are God's investment. He has invested in us the power to become Sons of God, and besides investing it in us, He has invested in us to demonstrate to other people that we are the Sons of God. Therefore he says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."—Extract from a sermon by D. A. Oakman.

## Independence

The appointment of Mrs. W. J. Burton as leader of women in Independence was announced by President Frederick M. Smith at the meeting of that department the afternoon of August 6. Mrs. Burton takes the place of Mrs. C. C. Koehler whose resignation has been accepted by the First Presidency. Mrs. Koehler gave the women of Independence more than a year of active and helpful leadership.

President Smith was also the speaker at the women's meeting, inspiring them with a new vision of the scope and significance of their work.

The women are now rounding out a program of activities for fall and winter months. They sincerely believe that there should be no idle in Zion. Mrs. J. S. Kelley is the organization secretary, and a council composed of the heads of the Campus, Harvest Home Festival, Commodity Shop, class work, and friendly visiting committees, will assist the officer in charge.

President Elbert A. Smith's theme Sunday evening at the Campus was "Eternal Judgment." A large crowd heard his splendid sermon.

Paul N. Craig has asked George Anway to take charge of directing the Harvest Festival Choir in the presentation of its annual concert October 7. And Sunday, Brother Anway began rehearsals with neighboring groups of singers, which he will continue to do until the next general rehearsal in the Stone Church on September 9. In the afternoon he met at Stewartville with the local choir, together with singers from Maple Grove, Cameron, Oakdale, Kingston, and Hamilton, Missouri, for a three-hour practice. That evening he directed Saint Joseph singers in another spirited rehearsal. He found both choirs enthusiastic, and their response splendid. In a few weeks Brother Anway will call the Independence choirs together. In the meantime individual choirs in the center place and her stakes are rehearsing festival music.

### Stone Church

Doctor G. Leonard Harrington, the morning speaker at the Stone Church, used for his theme, "Love and Hate." He will be the speaker at the Stone Church for the next two Sundays. A large crowd listened to his fine lecture.

The Stone Church Boys' Choir, directed by J. Glenn Fairbanks, furnished special music in place of the adult Stone Church Choir. About thirty boys compose this musical group, and their program was broadcast over KMBC at eleven o'clock. Drexel Mollison accompanied at the organ.

Brother and Sister James McKenzie, of Independence, celebrated their fiftieth wedding anniversary Monday with open house from seven-thirty to ten in the evening. They were married August 13, 1884, at Juanita, Michigan, and came to Independence in 1921. They

have five children: Mrs. D. S. McNamara, of Independence; Mrs. Ralph A. Harder, of Lincoln, Nebraska, formerly of Independence; Mrs. Lavern Niles, Mackinaw City, Michigan; Mrs. Clifford C. Moore, Las Animas, Colorado, and John McKenzie, Chicago. Most of their family were here to take part in the golden wedding celebration.

The funeral of Sister Jessie Watkins, wife of Jerry Watkins, of Omaha, was held in the Stone Church Monday afternoon. Sister Watkins, who was formerly a resident of this city, passed away August 10, at the Midway Hospital in Saint Paul, where she became ill while visiting several weeks ago. Besides her husband she is survived by a daughter, Margaret Watkins; her mother, Mrs. Roe Torrance, Omaha, and a brother, Ray Torrance, at Rockford, Illinois. Sister Watkins was blessed with a beautiful soprano voice which she generously gave to the service of the church in Independence and in former years in Lamoni Stake.

### Walnut Park Church

The A. W. Z. Class of the church school, taught by Pastor Frank McDonald, was in charge of the program of the school Sunday morning, August 12. Members of the class participated in the entire service, the invocation being by the class president, Duane Fish; the Scripture reading by Benjamin Bean; and following the class period a cornet solo, "The Rosary," by Joe Countryman; a soprano solo, "Dear to the Heart of God," by Delta Nace, and the benediction by Ben Kramer.

At eleven o'clock the pastor spoke, taking his text from 1 Corinthians 1: 2. He called upon the Saints to have Christ and him only for their spiritual leader. Preceding the sermon the choir, under the direction of Minnie Scott Dobson, sang "Fight the Good Fight," Stults. The talk to the juniors in the lower auditorium was by Vernon Sackman, and the story was told by Elder Welton Wood.

On Monday evening, August 6, at six o'clock, Oliver Brill and Miss Fredina Stauch, both of Lee's Summit, were married by Pastor Frank McDonald at the home of Brother and Sister Dykes of Walnut Park District.

Fred George Inbody, formerly of Walnut Park, and Miss Mary Virginia Vaughn, of Kansas City, were married at eight o'clock Saturday evening, August 4, at the home of the bridegroom's brother, Frank Inbody, in Maywood. Close relatives and a few friends witnessed the ceremony, which was performed by Elder W. T. Gard, of Walnut Park.

Miss Fern Price, daughter of William Walter Price, and John Franklin Van Horn, of Kansas City, were married Friday evening at eight o'clock at the home of the bride. The ceremony was said by Elder Harold Hattey. Miss Kathryn Price, sister of the bride, and

Miss Mabel Campbell attended the bride, while the bridegroom's attendants were Harry Gill and Joseph Price, brother of the bride. Miss Price for a number of years has been one of the faithful teachers in the intermediate department of the church school.

George Revenue Chappelow, son of Sister Margery Temple, was baptized at the early morning prayer service on Sunday, August 5, and confirmed at the close of the service. Elder Paul Davis performed the baptism and was assisted by Elder W. T. Gard in the confirmation. During the sacrament service on that Sunday, Kay Rosalie Oeser, little daughter of Brother and Sister Fritz Oeser, was blessed.

Officers of the A. W. Z. Class elected recently are as follows: President, Duane Fish; vice president, Joseph Price, and secretary-treasurer, Virgie Sackman.

Sister Gertrude Schafer, who died Wednesday, August 8, at the Sanitarium at the age of ninety-three, was the mother of Elder F. R. Schafer of Walnut Park.

Group 27 South under the supervision of Elder Welton Wood, is sponsoring a two weeks' series of meetings on the lawn of Brother and Sister C. H. Fish's home. Elder R. D. Weaver preached each week-day evening of last week with the exception of Saturday, and the meetings will continue through this week. Good attendances are reported each evening.

The Walnut Park young people's council met at the church at two-thirty Sunday afternoon, and heard reports of the progress of summer activities. Plans were developed for a district-wide ice cream social to be held on Friday evening, August 24.

### Enoch Hill Church

Pastor E. A. Thomas and wife, their daughter, Margaret, and Brother Thomas's mother, left last Friday to attend the Kirtland reunion. Sunday they celebrated their wedding anniversary. Kirtland Temple was the scene of the ceremony twenty-six years ago.

Assistant Pastors Joseph Martin and Claud E. Beal will have charge of the congregation while Brother Thomas is away.

During the early morning prayer service Sunday many prayers of thanksgiving were offered for the rain which fell here Saturday night. More rain fell in this region early Monday morning.

Elder C. B. Woodstock talked to the class taught by Elder Chester Constance. He will again address this class next Sunday.

The Dorcas Class was in charge of the worship period Sunday morning, presenting several interesting numbers, a talk by Elder C. S. Warren, a reading by Sister Warren, a Scripture reading by Sister Iva Chrestensen, and a duet by Sisters David Chapman and Claud Beal. "Feed My Lambs" was the theme of the program.

Bishop G. L. DeLapp was the eleven

o'clock speaker Sunday. He read from *Doctrine and Covenants* 28. Sister Amos E. Allen sang, "Bring Ye All the Tithes."

Elder W. H. Garrett, who spent sixty-five years in church services, is a regular attendant at Enoch Hill. He moved to Independence in 1896. He spent several years of work in Zion's Ensign office, and for a time was assistant pastor in Zion. The Saints are glad to have Brother Garrett meet with them.

Sister Eliza Chaney left for her home in Tulsa, Oklahoma, Sunday. She is a faithful church attendant and has many friends here.

### Liberty Street Church

The missionary trip made to Blue Springs Sunday, August 12, was thoroughly enjoyed by members of the choir. The Blue Springs Saints are a friendly and appreciative congregation. The choir sang three numbers and Joseph Frick sang a solo, after which one of the local elders gave a talk on the value and place of music in the church. These Saints are to be commended for their untiring efforts, especially because of the opposition and prejudice to the latter-day work in this section.

At the eleven o'clock service Sunday, Patriarch Ammon White delivered an inspiring sermon to the congregation. At the same time, Elder J. W. A. Bailey talked to the juniors in the basement of the church. These two men are in the midst of a series of missionary meetings which is being held on the lawn of Elder E. T. Atwell, 825 North Main Street. The meetings were held all last week, and will continue through Friday of this week.

### Second Church

A piano prelude by Louise Sarratt opened the eleven o'clock service Sunday, Elder B. C. Sarratt in charge. Bishop C. J. Hunt was the speaker and took for his text a passage from 1 Corinthians 12. Music was furnished by the church quartet.

Gordon Cable was in charge of the junior service and Priest Oral Andes was the speaker. "Reverence for the Church" was his theme. Geneva Edmunds told the story, "At the Lord's Table," and the story of Solomon building the house of the Lord was told by Letha Hershey.

Thursday evening, August 16, the women's department will give an ice cream social on the church playground.

### Englewood Church

To eliminate confusion and unnecessary noise, the church school hour and the sacrament service were blended into one service Sunday, August 5. After a short song service, during which all changes in seating arrangements were made, the communion service was entered into with Brother Arthur Welch in charge. The talk on the oblation was by Brother D. S. McNamara. Pastor R. W.

Howery gave the pre-sacrament talk. After the emblems were passed Elder James A. Gillen spoke.

Elder Arthur Welch was the speaker Sunday, August 12.

Wednesday evening, August 8, the young people met at the home of Brother and Sister Arthur Welch for a prayer service. The evening closed with refreshments and a social period. There were about twenty-one present.

Englewood is glad to welcome Sister Florence Moore, who is visiting her sister, Mrs. Bea McNamara. Also Junior and Harold Hiles are visiting from Bates City.

Brother and Sister Homer Kelley announce the birth of a daughter, Nancy Carolyn, August 3. Sister Kelley formerly was Frances Gindhart.

Mr. and Mrs. Myron Kelley announce the birth of a seven and one-half pound daughter, Birdie Lee, August 9. Sister Kelley was Birdie Mae Magargee before her marriage.

### East Independence Church

Last Tuesday evening the young people enjoyed volley ball. Stone Church teams won all except one game in which East Independence girls were victors.

At the women's meeting Thursday Sisters Jennie Butler and Ethel Peer sang a duet number, and Ruby Barham played a piano solo.

Sunday morning at the Sunday school session little Richard Lee Austin and Harold Dale Minton marched to the front of the room and put in their birthday offerings. Both are three years old.

Elder G. W. Eastwood was the eleven o'clock speaker Sunday. For the basis of his sermon he chose the prophecies of Joel. The choir sang "Consecration," and Donald Pyper sang "What Was Witnessed in the Heavens."

### Spring Branch Church

The eight-fifteen prayer service Sunday morning was in charge of A. J. Tankard, assisted by M. C. Jacobsen. Pastor M. C. Jacobsen, the speaker at the eleven o'clock hour, chose for his text, Mark 8:34. Elder Robert Fish was assisted in charge throughout the service by D. D. McClain, who offered the opening and closing prayer. The choir sang "Glorious Things of Thee Are Spoken." A solo, "Gratitude," was sung by Sister Moran.

The infant son of Brother and Sister John Reynolds was blessed by J. S. Andes and M. C. Jacobsen, at the morning preaching hour.

Brother and Sister Charles Brewer left Thursday, for Flint, Michigan, where they will spend the winter with their daughter, Mrs. Anna O'Brien and family. They will be greatly missed in all services.

A daughter was born to Brother and Sister C. Andes, Friday morning.

Spring Branch congregation was happy to have as their guests Sunday, Brother and Sister Arthur Peer and

family. They were former members of the Spring Branch group but now are at East Independence.

A group of Oriole Girls of the "Zion Leaders' Circle" expect to camp for a week at the Stewartville Reunion. They will be accompanied by their monitors.

Sister Gladys Peer and daughter, Ruth, arrived home from Flint, Michigan, where they have spent the summer with Sister Peer's sister, Sister Anna O'Brien.

Brother and Sister Leonard Roberts and daughter, Evelyn, returned from a week's trip to Colorado Springs.

## Wray, Colorado

### Priesthood Meeting Takes First Place in Activities

Wray Branch, in Eastern Colorado, has been progressing under the leadership of Branch President H. A. Tabor. Considering the circumstances of some of the members who are scattered at a considerable distance from the church, the Sunday services are well attended.

Important among the outstanding events of the past months was the priesthood meeting held July 13, 14, and 15. The sessions were presided over by Glaude A. Smith and conducted by President F. M. McDowell. The priesthood were especially invited to attend all services, and other members were welcome at the Sunday meetings.

Almost every priesthood member was present for the first session Friday evening. On Saturday personal interviews were held with the men, twenty minutes being allotted to each minister. Saturday evening there was another service for the men.

The Sunday services started at eight o'clock with a priesthood prayer meeting. Church school at ten was followed by an inspiring sermon given in the form of a charge to the priesthood and their wives by President McDowell. A basket dinner was served in the basement at noon.

At two o'clock all went to the river only a few blocks away, where six candidates were baptized, three from Yuma, two from Otis, and one from Holyoke. This service was in charge of Brother Reno Ault, of Otis. Glaude A. Smith gave the charge and talk after the confirmation at the church.

Again Sunday evening President McDowell spoke to a full house. His sermons were very helpful, and everyone felt new enthusiasm and courage in the advancement of Christ's cause as a result of his visit.

The music was in charge of Sister Wilma Truman, assisted by her father Loren Truman, and there were several special numbers. Two women from Lamar sang a duet number Sunday afternoon.

Visitors came from Lamar, Nebraska, Goodland, Kansas; Yuma, Brush, Otis and Genoa, Colorado.

## O. W. Okerlind Visits Saskatoon

### Receives Enthusiastic Welcome

Although Brother O. W. Okerlind has spent seven years in Southern Saskatchewan, he visited Saskatoon for the first time July 20. He was delighted to see green fields and productive gardens after having come through a five-year period of drouth in the southern part of the province.

The Saints of Saskatoon were notified of the coming of Brother Okerlind, and a large crowd gathered for services, July 22. Following church school, Brother Okerlind preached a sermon especially for the young people. Sister Boland sang a solo, "Nearer My God To Thee," and the choir sang "Onward." At two o'clock, little Russel Beckman and Louis Cruce were baptized by Brother Alvin Beckman, in the Saskatchewan River, being confirmed in the following service by Brothers Beckman and Henry Piedt. A quartet, composed of Sister Boland, Audrey Wough, Harry Newfield, and Bert Lehman sang "There's a Wideness in God's Mercy." Another number, "Light of Life," was sung by the choir, Miss Helen Kent singing the obligato. Brother Okerlind was again the speaker at this service. In the evening, the quartet sang "O Love That Will Not Let Me Go," and the choir, augmented by visiting saints, sang "He Waits for Thee," after which Brother Okerlind discoursed on the gospel story.

After some persuasion, Brother Okerlind consented to speak again Monday evening in the city, going out to Floral for Tuesday evening's service. The members are looking forward to seeing and hearing him again in the autumn.

Apostle J. F. Curtis paid a flying visit to Saskatoon, the same week, being apparently quite recovered from his accident.

The young people are enjoying a sunrise prayer service fortnightly.

## Dayton, Ohio

### Move Forward in Local Endeavor

Under the leadership of the church school director, a picnic was held on Memorial Day. About seventy-five Saints were present, and a good time was the order of the day.

Elder Kirkendall was the guest speaker July 14, at 9:30 a. m. His subject was "Creation." A number of non-members were present and all spoke of the capable manner in which Brother Kirkendall handled his theme. At the church school hour the above speaker was in charge of the round-table discussion. A number of good questions were asked. Dinner was served in the basement of the church.

At 2:30 p. m. Brother Kirkendall spoke

again. The day proved to be profitable to all who were present.

The church was the scene of a pretty wedding July 21, when Betty Joqua and Deacon Albert Griffin were united in marriage by the pastor, Floyd Rockwell. This young couple has the best wishes of the congregation.

Elder Helm, of Kansas City, was the speaker at a recent Sunday, occupying both the morning and evening hour. Special numbers were furnished by Sister Helm and Brother and Sister Ulrich.

A number of young people, from St. Marys, Ohio, visited this branch and after the services, a picnic was enjoyed at Eastwood Park.

Brother B. J. Reeves baptized one of his fellow workers, Brother Vaughn. Missionary work is progressing slowly.

## Shidler, Oklahoma

### Saints Take Part in Union Services

When the heat became intense this summer, four of the ministers of Shidler decided to hold open-air services, and secured the permission of Mr. Weaver to use his airdome each Sunday evening. Several musicians volunteered their services.

The Presbyterian minister preached July 8, the Christian minister, July 15, Elder E. E. Workman July 22, and the Methodist preacher, July 29. It was intended to alternate in this manner until cooler weather returned. But the speaker for August 5 was absent, and by request Elder Workman delivered the sermon. He addressed an audience of about two hundred people, and was given good attention. Many favorable comments of his effort were heard. The first night he spoke on "Faith," the second on "Repentance."

A small daughter of Brother and Sister Woodman was baptized August 5, by Brother Workman.

Mere connection with what is known as a superior race will not permanently carry an individual forward unless he has individual worth, and mere connection with what is regarded as an inferior race will not finally hold an individual back if he possesses intrinsic, individual merit.—Booker T. Washington.

### 950 Kilo. KMBC 315.6 Meters Church Programs Over KMBC

Devotional service at 6:30 each week-day morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour. A. B. Phillips, speaker.

## The Bulletin Board

### Attention, Harvest Festival Singers of Center Place and Neighboring Groups!

Having accepted the responsibility of directing this year's performance of the Harvest Festival Chorus at the Auditorium on October 7, I am especially anxious that all groups will give as much time to familiarizing themselves with the program music as your local work will permit. Use the music in your local services. I will arrange to meet as many local groups as I can between now and our next big combined rehearsal in the Stone Church on September 9. Keep up the splendid interest already shown and a great performance is assured. Arrangements for my visits with you will be made with local directors. Look for announcements from them.—George Anway, director.

### New Address

Leonard Houghton, Soldiers Grove, Wisconsin, Box 53.

### Conference Notices

Wheeling district conference will convene with Fairview Branch, near Glen Easton, West Virginia, at 3 p. m., September 8. This will be a business session at which district officers will be elected. Each branch and all elders of the district should send reports to S. A. Martin, Box 267, Bridgeport, Ohio. Sunday, the ninth, will be taken up with devotional services, beginning with a priesthood meeting in the early morning. We hope to have Apostle P. M. Hanson with us.—O. J. Tary, district president; S. A. Martin, secretary.

The annual conference of West Virginia District will be held at Parkersburg, September 8 and 9. Business meeting will convene Saturday afternoon. Dinner will be served in the basement of the church.—Haydee Bumgardner Wolfe, district secretary.

### Correction

An error in priesthood office occurred in the Oelwein, Iowa, news letter, in the

## Griffiths' Key and Chart to PARLIAMENTARY PRACTICE

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GOMER T. GRIFFITHS  
UNIOPOLIS OHIO

Herald of July 31, page 980. The next to the last paragraph should read, Brother Russell Shippy, who was ordained a priest at the recent conference, preached his first sermon July 8.

**Our Departed Ones**

**VAN DRAN.**—Catheryn Comely Van Dran was born in Montrose, Iowa, June 11, 1861, and departed this life, July 30, 1934, at the age of seventy-three years. June 7, 1874, she united with the church, being baptized by John H. Lake. She was united in marriage to George W. Van Dran, at Plano, Illinois, December 21, 1882, by the Reverend Vickery. To this union three children were born, Mr. Louis Van Dran, of Collins, Iowa; Mr. George Van Dran, of Clinton, Iowa, and Mrs. Grace Reese, of Independence, Missouri. She also leaves to mourn one brother, William Comley, of Plano, Illinois; a stepson, Mr. Will Van Dran, of Kewanee, Illinois, besides other relatives and many friends. She came to Independence in 1905, upon the death of her sister, Mrs. Frank Crum. She made her home in Independence, from that time on, taking her sister's five children into her home and became their mother. Such service has always been characteristic of her life, giving herself in service for others. Always a frail little lady, yet a great source of strength and courage emanated from her to her friends and neighbors. Her husband preceded her in death three years ago, May 25, 1931. Funeral services were held in the Stone Church, Elder Amos Chase, in charge, Elder John F. Sheehy preaching the sermon. Interment was in Mound Grove Cemetery.

**KINDER.**—Martha Ann Pottorff was born May 23, 1860, in Ringgold County, Iowa. She was married to Hibbert Kinder, July 15, 1877, in Ringgold County. Was baptized a member of the Reorganized Latter Day Saints' Church November 17, 1878, in Lone Rock, Missouri, Branch. They moved to Kingman County, Kansas, in 1883, and later to Saint Joseph in 1889, where they resided until her death July 24, 1934. Twelve children were born to this union, and five survive her, three daughters, Mrs. Walter Boschen, Mrs. R. A. Haden and Mrs. C. E. Haden, and two sons, Forrest and Curzon, all of Saint Joseph. Besides her husband and children, she is survived by six grandchildren and a host of friends. Funeral services were held from First Church, Elder Ward A. Hougas officiating, assisted by Bishop H. L. Livingston. Burial was in Memorial Park Cemetery.

**STROH.**—William Yvot Stroh was born March 23, 1883, at Coldwater County, Michigan. He was the son of the late Elder Samuel Stroh, bishop's agent, who preceded him in death October 3, 1920, and Mrs. Alta Corless Stroh, the present publicity agent of Coldwater Branch. At the age of eight years he was baptized into the church, walking three miles to perform that duty. A diligent and obedient lad, he grew to young manhood in the home community, graduating from Coldwater High School with honors. He entered Michigan State University, and graduated from that institution, receiving a degree of Chemical Engineer. He was united in marriage to Catherine Swartz, at Louisville, Kentucky, and to this union was born one son, Samuel, who survives. Brother Stroh invented a process for hardening steel, employing three men to guard his office during the time of perfecting the process and securing his right from the government. He organized the Stroh Steel Hardening Process Company, in Pittsburgh, Pennsylvania. The

commercial and scientific worth of his superior process is well recognized. Three years ago an insidious encroachment of sclerosis of the liver began sapping his strength. He bore its increasing discomforts with fortitude, often receiving blessings through the ordinances of the gospel. June 7, 1934, the scene closed, and he passed into the quiet of the just, with faith of living again. Funeral rites were conducted from Guseiharts Funeral Home, in Pittsburgh, Elder E. B. Hull, preaching the sermon. Saints attended in a body, others coming from Angola, Indiana; Detroit, Michigan; Youngstown, Ohio; Louisville, Kentucky; Altoona, Pennsylvania, and Rochester, New York. The committal service occurred in the Lake View Cemetery, Quincy, Michigan. Elder S. W. L. Scott, officiating. Early day friends and associate brothers and sisters of the church assembled and paid respect. Brother Stroh leaves in the shadow of sorrow, at his departure, the devoted, affectionate, and faithful members of his immediate family, wife, Catherine; son, Samuel; mother, Mrs. Alta Corless Stroh, and sister, Mrs. Steven Gallagher; also a wide circle of relatives and friends, who cherish the memory of one so kindly considerate, generous, and noble.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all union officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
	Kirtland, Kirtland,	Aug. 9-19.
	Des Moines, Des Moines, State Fair Grounds,	Aug. 10-19.
	Northwest Iowa, Woodbine,	Aug. 10-19.
	S. E. Illinois, Brush Creek,	Aug. 10-19.
	Far West, Stewartsville,	Aug. 16-26.
	E. Colo. Colorado Springs,	Aug. 17-26.
	Central Michigan, Edenville,	Aug. 10-20.
	Maine, Brooksville,	Aug. 11-19.
	Southern California, Huntington Beach,	Aug. 17-26.
	Eastern Michigan, Cash,	Aug. 19-26.
	Idaho, Hagerman,	Aug. 15-19.

Southern Saskatchewan, Regina, Saskatchewan, 2631 Dewdney Avenue, August 24-26.  
Eastern Montana, Fairview, Aug. 30-Sept. 2.

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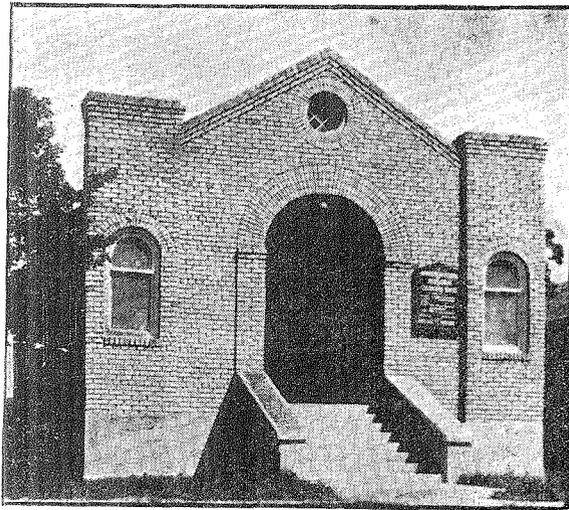
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# *The* SAINTS' HERALD

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*Church at Colorado Springs*

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Volume 81

August 21, 1934

Number 34

# THE SAINTS' HERALD

August 21, 1934

Volume 81

Number 34

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

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## The Pigeonhole

### Our Cover Picture

#### *The Church at Colorado Springs*

Our cover picture this week is from a photograph taken by Vance Eastwood on a visit there. The church is located at 513 North Prospect Street, and has about 160 members. J. E. Ebeling has been pastor for fourteen years and is now assisted by J. D. Curtis. Others prominent in branch work are Mrs. E. E. Conway, director of the church school, and leader of the women's department; and Floyd Engstrom, leader of the young people.

The city has a population of 41,370 and is located at the foot of the famous Pike's Peak. A correspondent writes:

"It is noted for its mild winters, cool summers, and an abundance of sunshine, making it an ideal city for the health seeker. As a vacation land it is ideal. For those who enjoy riding or hiking the mountains and foothills abound in interesting trails. Delightful picnic spots are many as are the lakes for those who enjoy boating and swimming. The mountain streams and lakes afford the fisherman . . ."

But we must discontinue reading this lovely description. We cannot get away from our job, and if we read any more it will make us unhappy.

The Eastern Colorado district owns a reunion ground here nine acres in extent. The reunion is being held there August 16 to 26.

### ■ Pigeon's Ideas on Money

"The love of money," said the Pigeon today, "may be the root of all evil, as the Scriptures say. I won't argue against it. But I'd like to add some observations of my own.

"Poor people can spend just as much time coveting it as the rich do, perhaps more.

"There is an inconsistency in the natures of many of us that makes us decry wealth in the prayer meetings. But when we reach the street we go trotting along in the trail of someone who has made money, seeking to court his favor.

"It will take money to pay the church debt. Until we can establish a zionic economic system of our own, it will take money to erect buildings, to acquire lands, to provide comfort, to pay for education, to gain culture, to travel, to support missionaries, to heat the church, to clothe the minister, and to carry on the work of the Kingdom. When we do get Zion we may find some satisfactory substitute for it. Until that time, we need money, the church needs money, and it takes money to carry on all the affairs of life.

"I get tired of hearing people say 'mere money' when they want it more than anything else in the world.

"An empty pocketbook is no sign of a flawless character. A carefully saved reserve is no sure indication of dishonesty.

"A lazy man will always be poor. Loafing on his cracker box, he will try to make his condition seem virtuous if he can.

"More thrift, earning capacity, and devotion are needed in the church. Society has enough liabilities. We need more people who are an economic asset."

# Editorial

## "This Ministry"

### IV.—THESE THREE LOOK TO US

The mother of a large family of boys said to me; "If the members of the priesthood realized how closely they are watched by young people, some of them would be more careful of their conduct." As a boy I was fortunate. Though few of our ministers visited the part of the country where we lived, those who did come with few exceptions were very exemplary men of God. They merited my confidence, they commanded it, they held it. They were such men as Joseph R. Lambert, Alexander H. Smith, the venerable W. W. Whiting, and the then youthful C. J. Hunt.

These men left in me a desire to be that kind of man when I grew up. They gave me a profound respect for the priesthood and a conviction that I should like to be such a minister. They were the finest sort of recruiting officers for the ranks of the ministry. To me they represented God, the priesthood, the church. They left me believing in God, respecting the ministry, revering the church.

Everywhere in all branches there are children and young people watching our ordained men. Some watch with critical eyes; they must be won. Some watch with the utmost confidence; they must be held. Upon all ordained men, elders, priests, teachers, deacons, apostles, rests the same responsibility that rested upon the early missionaries who came into my life and set me an example that left its permanent influence.

Then there are those of middle age: men and women who now bear the burdens and toils and sorrows and temptations of life. They look to us for a sustaining example of faith and rectitude. We must not go to them in any spirit of scepticism, voicing doubts and fears. They have enough of that to meet in their daily contact with the world. They expect us to come to them with something of the spirit of the prophet, making them feel that God is and that he is with his people.

These men and women of middle age do not need that we should come to them in pessimistic spirit and in discouragement, filling them with forbodings concerning the church and its future. They get enough of that in the current gossip of the neighborhood. They need that the ordained men shall come to them as Paul did, who in the midst of calamities and discouragements and distressing conditions in the church and in the world, stood up to say to his

brethren, "If God be for us who can be against us? As for me, I press forward!"

For the sake of these men and women who toil and suffer and sorrow and are tempted the ordained men need to be strong, and wise, and courageous, and clean, and kind. God knows we cannot always help even our best friends when they are in distress, because of our limitations, and because of those conditions that hinder us; but the hindrance should not lie within ourselves or be on account of our spiritual poverty or our lack of the *will* to help them.

Finally there are the very aged. They are done with the toils of life and with the perplexities of church administration and crave peace. One of the saddest things that I ever saw was when certain men went into our church homes for the aged and into private homes where there were very old people and distressed them with tales of church difficulties local and general. Those aged ones were past the time when they could analyze those vexing problems and meet with strength the conditions reported to them. Those problems should not have been thrown into their lap to embitter their last few years. They needed the ministry of cheer and hope.

Especially does it seem to me that those venerable men, some of whom remain, while others have passed on,—those men who gave long years of unstinted service to the church, sparing neither mind nor body nor pocketbook—especially does it seem to me that those men look to the ordained men of today to carry on the work in which they invested their all. Such men of the past as Brother Joseph, Bishop E. L. Kelley, J. M. Terry, W. A. McDowell, look to us to carry forward the institution and the work in which they made such a notable investment.

These three look to the ministry of today: The young, the middle-aged, the very old. Under their steady scrutiny can we fail, or falter, or draw back?

ELBERT A. SMITH.

(To be continued.)

## The Use of Riches

A strong point in Latter Day Saint thinking has always been our attitude toward wealth and our responsibility in the handling of property. We have always believed with the psalmist, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." We have believed that men hold property only as a stewardship, and that tithes

should be paid on it, that possession of any property carries with it the moral obligation of using it not only for one's own satisfaction, but also for the benefit of his fellow men.

Along this philosophy has developed an attitude that is in some respects unfortunate. It is an attitude of suspicion and distrust towards those who have money or property. It has helped to keep many of our people from settling down anywhere and from accumulating any considerable amounts of property. It has encouraged a spirit of nomadism which has led people to move from place to place without conserving their gains for personal benefit or for the use of the church. It has put wealthy men, so to speak, "on the spot," making them objects of criticism.

There is a passage in the *Doctrine and Covenants* which, unfortunately, has not been listed in the concordance, but which very definitely should be there in order that more of our people could be acquainted with it.

"Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come."—*Doctrine and Covenants*, 58: 3.

It has been our misfortune and perhaps the fault of our teaching that those who have more earnestly desired Zion have been the poor and the unfortunate. These people who should come second have come first, and neither they nor the church have been able to supply the physical equipment necessary to provide for their needs.

There are certain important implications which grow out of this text. We should not teach that it is sinful to own property or to work for it. We should not teach that it is more righteous to be poor than to be able to take care of one's self and family. From a practical viewpoint, one's first obligation to society is to be able to take care of one's self and his family.

It looks like a mistake to preach from our pulpit and teach in our classes that it is wrong to work for property and money. Obviously much of the present distress of the church is caused by a lack of money and by a lack of property that is free from encumbrances. It is not an advantage to own heavily mortgaged property, and it may be a disadvantage. The building of Zion will require righteousness and character. It requires people more than all else, but the people will continue to be embarrassed and handicapped and at the mercy of the world until they learn the importance of providing money for property for their own support and for the work of the church.

L. L.

## Across the Desk of the Editor in Chief

ONE of our younger district presidents in sending in a recent report made some pertinent remarks relative to preparing for Zion which we quote with considerable pleasure:

"Attached you will find my quarterly report for the Mobile District. I feel that during the past six months we have made definite progress toward our ultimate goal, Zion. Though we are far removed from the center place, we are making an effort to zionize our present surroundings, especially as it relates to our attitudes toward each other and our heavenly Father. We hope to be ready to take our place in the great zionic structure and are preparing for it by growing into zionic people. I not only have faith that Zion shall be, but I believe that it is slowly but surely becoming a reality. Here as elsewhere we are handicapped because of economic conditions and are prevented from doing lots of things for the cause that we would like to do, but on the other hand we are led to do many things that we would not otherwise do, therefore it might be a blessing in disguise."

We are always glad to know that the Saints are working with Zion in view, and it is encouraging to hear this district president express the belief that we are surely, though perhaps slowly, moving toward the conditions that will make Zion possible.

I RECENTLY had occasion to write Brother John Stebel of Poland congratulating him on the success he is making in learning to write English. In reply to this he states:

"Yes, it is quite natural that an appointee of this church must know and use the official language of the church. I believe that by using the English language I can profit more in church work by reading the *Herald* and other literature and give more intelligent service to the church. I shall continue to study English so that I may be able to speak and write perfectly."

It is interesting to see this foreign brother determined to be able to write and speak English perfectly. In this ambition I am fearful that he has outdone some of our own English-speaking brethren.

He writes of having made a translation into the Polish of A. B. Phillips tract on "*Latter Day Saints and What they Believe*" and he feels that this will aid him in his work.

As an item of interest he adds that on the ninth of August he expects to go to Czecho-Slovakia for a four weeks' stay in an effort to carry the gospel to the people of Czecho-Slovakia. We shall wait news of his attempt with a great deal of interest.

J. F. Curtis, writing from Shellbrook, Saskatchewan, states that Brother George W. Thorburn has been "laid up" for a month with serious heart trouble. We know Brother Thorburn's many friends will be concerned about his welfare and will pray for his complete recovery.

F. M. S.

## More About "Without Purse or Scrip"

A SHORT TIME AGO an editorial appeared in the *Herald* entitled "Without Purse or Scrip." This aroused considerable discussion on one side and the other. Brother Elbert Smith came into the office and commented that our men do go out without money, depending upon the people of the church to receive and care for them as they should. In some cases, however, the people do not fulfill their part of the obligation and if the servant of the church does not wish to starve, he sometimes has to call upon the bishop for help. If there is any breakdown in the whole commandment, it is not the fault of the ministry. They are not obligated to starve in case that the people are not doing their duty and taking care of them. One member of the Quorum of Twelve has not called upon the bishop for financial assistance since 1930. Other members of the same quorum have likewise gone for a long time without asking for help. This is also true of a number of other men who travel in the service of the church. The only thing that seems to be necessary now for obedience to this command is that the people shall see to it when the missionaries visit them that their wants are cared for. Thus, it will be possible for them to carry on their ministry.

THE MAIN POINT of the whole situation is that the members shall love the church and be interested enough in its work to provide the means for missionaries to go out. The services of a missionary cannot be had for nothing. Somebody has to pay the expenses, if not through the bishop then through local people who meet the missionary. And sometimes the missionary must pay his expenses out of what he has made at other work. We believe that it is wrong to ask a missionary to go into his savings and his capital to meet expenses that should be paid by those whom he serves in the name of religion.

BROTHER S. A. BURGESS, Church Historian, called to give us some historical light on the conditions that existed in earlier days. The "circuit rider"—an itinerant minister who followed a schedule to bring the ministry of the church to sparsely settled and widely scattered communities—met the people in a single locality only once in several weeks. He was welcomed gladly and with a good many simple and practical gifts often home-made: food, clothing and other things. While he rarely had much money, he met a hospitable welcome everywhere and seldom lacked any real necessity. People stocked their homes bountifully in those days with home-cured hams, barrels of apples, serviceable cloth and other

things. Something could always be spared for the minister. Now all that is changed. People live in kitchenette apartments where the wife has to leave the kitchen if the husband wants to enter it because it is too small. A spare bedroom is a thing unknown. There is no pantry; they buy ten cent's worth of hamburger for the next meal, and if the store is closed they have to eat at a restaurant or go hungry. Nothing is stored and there is nothing to spare for the minister or for anybody else.

The circuit-riding type of ministry is impossible today. Conditions have greatly changed in a hundred years, and even in less than that time. If a missionary cannot be maintained among friends and members of the church, how is he expected to fare any better among strangers and unbelievers? It would never occur to them that they were expected to care for him. He would be in a sorry plight depending on their charity.

SOME YEARS ago a minister of the church was called by a congregation to give a week's series of talks. He was housed and fed sufficiently but not luxuriously during his stay. He had traveled several hundred miles to perform this service and had to return by the same route. At the close of the last service a local officer made a short and indifferent talk about a collection that was to be taken to pay the expenses of the minister. They succeeded eventually in turning the sum of forty-three cents over to him, evidently thinking it was a generous gift.

PERMISSION to solicit funds for personal support once developed that great nuisance, the "begging sermon." Some ministers could be most eloquent when they were pleading their own poverty and need. General Conference Resolutions 320 and 321 were enacted to bring the soliciting and collecting of funds under some system of orderly control. Sending men out without support would be against the spirit of those resolutions.

This discussion has brought much interesting comment that has thrown light on the question from different angles. Our interest, however, is not chiefly academic, but practical. Missionaries must be sent out if the church is to grow and fulfill its destiny. Our attitude must be strongly missionary if we are to maintain our spiritual vitality. It is true that no missionary program can succeed which is motivated solely by that selfish purpose. Our main concern must be to tell the story of the gospel to other people, and to bring them to Christ.

L. L.

Those who never made a mistake, never did anything.—Theodore Roosevelt.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## How Should My Social and Recreational Activities Differ From Those of the World?

By Florence and Arthur Gordon

FIFTY YEARS AGO this question was not the problem it is today. Much time was consumed in those days in performing the labors of earning a living. Six days, and long ones, were occupied in laborious work. On Sunday, services were longer, and walking or riding to and from church practically consumed the remainder of the time and the excess energies of the people. The eight hour day, five days each week, is a fine innovation, but the problem closely connected with it is, how to use wisely the other eight hours per day, the vacations, holidays, week-ends, and the time during which we are not sleeping.

The church recognized the fact that every one needed social and recreational activities when, a few years ago, it organized a department specifically to fill this need. Young people especially, who have an abundant supply of spontaneity, enthusiasm, love of adventure, and ideas, must be supplied with activities which will form the right outlet for their energies. These activities unless controlled and directed, will mean the downfall and destruction of people.

Fortunate indeed are the branches in which there are leaders who can wisely direct and make interesting, sufficient social life for their people so that they will not have to go to the world, as we sometimes hear folks say, to find their pleasure. But because our branches cannot, or do not, supply enough social and recreational activities for their members, it seems that a choice of activities offered by the world is our problem. We are told that we must be in the world, but not of the world. Applying this statement to our subject, it seems that the activities of a social and recreational nature in which we participate with those of the world must be chosen with the idea constantly in mind, that we, as Latter Day Saints are striving to build Zion. To keep in mind this thought, each of us must ask himself frequently, before deciding whether or not he shall attend a certain movie, read this book, listen to that radio program, etc., will it help him to be a better member of this zion society, which we as Latter Day Saints are striving to build? A zion society is a society of right relationships. It is a society, engaged in right activities, under conditions of right social relations, the result, is the fulfillment of the purposes for which we were created. Each person must consider something like this:

MY ACTIVITIES should be governed by the principles of the gospel. They should be planned so as to produce a definite degree of development towards our ideals. My activities should be different from those of the world, because I desire different results. To determine how they should differ, I must first diagnose the activities of the world, by the results which they have produced. What do I see? Chaos. I see, destructive competition, discord, disunion, vexed minds, hate, misery, destruction by war, destruction by famine in a world of plenty, inequality of opportunity to develop, inequality in all things, insecurity of life and possessions, disease and suffering of all descriptions. I can deduce from these effects, that the world is governing its social activities by the laws which produce them.

Laws of destruction, lived, bring about destruction. The more abundantly these laws are lived, the more abundant is the destruction. In opposition to them are the laws of life. The more abundantly we live the laws of life, the more abundant life we have. The ideal of life is, life immortal, and eternal, in the celestial kingdom.

AS A LATTER DAY SAINT, I should desire the opposite effects from my activities, and to realize them, I must govern my activities by opposite laws. In choosing my social and recreational activities, I should have in mind the social ideals of the church, and ask myself the question: Will these activities produce the social effects which God and the church purpose and desire, and which I covenanted to help establish, when I covenanted to govern my life's activities by His laws?

What are the ideals which should motivate and determine the nature of my social and recreational activities? What are the social ideals of my church? They are founded upon the basic principle of love of God and our neighbor. When these ideals are realized, love is demonstrated. Some of them are: unity of understanding and purpose, equality of opportunity for development, equality in temporal affairs, cooperation, peace, security of life and property, enjoyment of the works of our creation, and a just standard of values. The fruits of the Spirit or the gospel must be produced in the lives of the people, the people properly organized, assembled, and functioning, to realize these ideals. My activities should differ from those of the world in

that they harmonize with the will of God, glorifying his name, and his intelligence, in creating me.

MY RECREATIONAL ACTIVITIES should not merely be pastimes. The right to engage in recreational activities should be for those who have expended their creative energies and powers in useful, creative work, and therefore need to be re-creative, re-invigorated, created anew, or re-animated. In contrast to the world, I should not professionalize my recreational activities. I should not make them the major issue of my life, nor should they consume the major portion of my time. When engaged in with others, my motives should be, the mutual development of our physical, mental, and spiritual powers. Many of the world's activities are mutually destructive. Ours should be mutually constructive.

Assuming, that as an active member of God's church, I am striving to build Zion, I must assume the attitude of the church toward this phase of my life, and as Brother Floyd McDowell has taught us, "I must spiritualize my every activity." How can I spiritualize my so-called pleasure activities? The answer is: by receiving the sanction of the Holy Spirit on them, through prayer. I believe this spiritualizing of every activity is the principal difference between the social and recreational activities, which a Latter Day Saint would choose, and the choices made by those who have not the ideals of this church to live and work for.

Our church, I believe, teaches us that we are here for the express purpose of developing to the utmost every power within us. Therefore if listening to a certain radio program, reading a new book, or attending tonight's movies, tends to cause me to be more spiritual, stronger physically, or develops me mentally, then, I believe, I can be rightfully engaged therein, presuming of course, that I am honest with myself, that the ideals of the church are paramount to all others in making my decisions, and that I could not better use my time, more wisely in some other selected channel.

I BELIEVE the last session of General Conference has definitely discouraged two forms of social activity, as not tending to spirituality. I refer to dancing and card playing. I will admit that dancing will promote physical development under proper conditions, and that card playing does exercise the brain, but, in using my time over which I am to be a wise steward, I am not developing the

(Continued on page 1069.)

Graceland College



Extension Lectures

## Educational Planning

By A. R. Gilbert

Director, Student Personnel, Graceland College

"What do you want to accomplish through education?" How different this question is from the question usually asked of a prospective college student some years ago—"What course do you want to take?"

Individualizing of services is the outstanding characteristic in college trends today. Having just completed a long period of standardization schools are now beginning to unstandardize. Painstaking research in the development of tests and techniques for measuring accomplishment and setting up standard goals has at the same time served to accentuate the fact that individual variation to a marked degree is the outstanding characteristic to be found among college students. In a single class, receiving instruction under the same teacher, may commonly be found students ranging in ability from very poor to near genius. From the doors of a single college may proceed both morons and intellectual giants. It has been a long road from the early individual "lesson saying" to standardized class methods. The pendulum has already started swinging back toward a recognition of the individual as a unit in the educational process. Meeting individual needs in mass instruction is the problem of the moment.

And hence the question, "What do you want to accomplish through education" rather than, "What course do you want to take?" Educational planning in terms of individual needs is particularly important in a junior college of a cosmopolitan nature. Graceland is a typical college in this class. Students entering the "Old West Door" each year usually come from approximately thirty different states and several foreign countries. They come not only with varied abilities and experiences but also with varied purposes, looking toward different goals and objectives. Large numbers go each year to other institutions of higher learning—Columbia University, the University of Chicago, Iowa, Michigan, Colorado, California, and others. These students will register in various curricula in which definite educational experiences are demanded by each of the universities concerned. Obviously, mass standard methods will not do for the junior college. Graceland must plan individually with each of her students.

Educational planning has valuable by-products for the student. An adviser appointed for a freshman

student sits down with him for mutual consideration during the registration period and asks, "What are your educational plans?" That student must immediately face the future with vision and insight. He is forced into a consideration of purposes, motives, and values. He must look forward not only one day, one month, or one year, but must project himself into what he purposes to become three, four, or six years from now.

Take the case of student A, who approached his adviser with the statement, "I want to take a teacher's course." To the question "Why" the student gave quite satisfactory replies. Further questioning and discussion brought out that he desired to teach mathematics and physics in a high school. He also had an interest in coaching athletic sports. Two years collegiate preparation could be taken, after which it would be necessary to work before taking the last two years. Skills had already been developed through which as much money could be earned as might be expected from teaching in a grade school. Hence, a plan was formulated designed to fill in certain personal gaps for living a well balanced life while carrying the student along toward qualification for secondary school teaching in the areas indicated. Two years would be utilized in study in Graceland, the student would then work two years at his trade, and finish with two years at the University of Wisconsin. Through the formulation of a definite plan, every unit of energy was made to contribute toward the desired ends, incidental needs were met, and the student had something definite to work toward. This carries with it all the characteristics of "going some place" rather than "aimless strolling."

Student B had an interest in religious education and therefore wanted to take the religious education course. He also had interests and abilities in business with some tangible business connections promised for the future. The probabilities were that he could attend college for two years only. His formulated plan called for learning in certain areas of applied business, cultural fields, and religious education. Thus he was assured usable skills, increased usefulness and experience in the field of religion, and the possibility of continuing study in business administration at Kansas (*Continued on page 1069*)

# Seeing Our Needs

By Lyle D. Flynn

A Talk Given at McKenzie, Alabama



LYLE D. FLYNN

I HAVE chosen for my few remarks an old familiar text to Latter Day Saints, "The day soon cometh that ye shall see and know that I am; for the veil of darkness shall be rent, and he that is not purified shall not abide the day; wherefore gird up your loins and be prepared." (*Doctrine and Covenants* 38: 2.) Also I wish to call to your attention a statement found in the Apostle Paul's second letter to the

Corinthians (6: 2), ". . . behold now is the accepted time; behold now is the day of salvation."

As we look about and survey the past with its contributions so bountiful that have made life so meaningful and worth while to us, and then glance into the future at the great program that yet lies before this church, with all its allurements and opportunities, then lastly look at our present status, where do we find ourselves? Have we measured up to the expectations of those who have preceded, and also are we prepared for the tremendous tasks which lie ahead? Too, what is our attitude toward making the necessary preparation?

As a church we are in the middle of a long, long road. Behind us lie the efforts and struggles of all the prophets and dreamers, but before us yet lies the realization of their dreams and ambitions—Zion. Our task today is twofold: We must carry on the unfinished work of those who were not permitted to remain until its finish; and we must move out into fields that they were not able to reach, into the untried theories of social and stewardly living. We must do things that others have only dreamed about. We have reached the point in modern living when we must watch the past with its stirring tales of human adventure, its mistakes and misunderstandings, its efforts and sacrifices disintegrate, and we must watch rise phoenixlike out of the past a new and better and more Christian way of living. We must stoop and take up our time-worn tools and tested doctrines and set to work with new vigor. Ours is not a task of saving civilization, but of creating a civilization under zionistic influences.

The men and women in the early days of the

church gave all they possessed in time, talent, money, and even life itself for the cause they had espoused and loved. The gospel to them was a living and vital force which transformed their whole lives. We today must sense the significance of the Restored Gospel as keenly as did Joseph and Hyrum, and the hundreds of others whose life blood was spilled for the advancement of the glorious work. It took the best blood of the last century to establish the work of the Restoration for us. And it will take the best living of this century to keep the work growing and redeem Zion, the Promised Land of modern Israel.

We as modern Israel look with pity upon the Israelites of old because it took them forty years to make a journey that, had they been obedient, would have lasted but a few months at most. I say we look with pity upon those folk, but remember that God sent a prophet to lead modern Israel toward the Promised Land. We have spent forty years, and another forty years, and a part of another forty years, and still we find ourselves somewhere outside the land designated as our inheritance. The crying need in the church today is a real awakening among the members as to the importance of the work in which we are engaged. There needs to be ever a rekindling of the desires to serve the best interests of the church by friendliness and harmonious cooperation.

We need to do the practical things of our religion. We must weave our belief into the ordinary texture of our daily living, so that the doctrines of the church will become practically effective. We must cultivate the habits of private prayer, of family altars, of grace at every meal; we need to set aside a time each day for religious study and meditation. We need to develop a thorough knowledge of the significance of the Lord's Supper, so that as month after month brings the opportunity to partake, there will accompany the Spirit which leads to a more abundant living during the days following. We need to be active and regular in our attendance at the services of the church, contributing to their success by previous study, prayer and meditation, and a definite assurance that this is the work of the Master.

As Latter Day Saints, we must be constantly on the alert for opportunities to improve our branch and community, making them a happier place in which to live. To do this, our ideas must be progressive, our policies (Continued on page 1070.)

# Theories of Play

By Dwight D. W. Davis



DWIGHT D. W. DAVIS

THE CLOSE of the nineteenth century, and the beginning of the twentieth, saw many theories advanced in an attempt to justify play. Chief among these was the Schiller - Spencer theory commonly called the Surplus-energy theory of play. Play, according to Schiller, was

act expressions of their motor needs. The young grow up in the same form of motor activity as did generations that have long preceded them, only to a limited extent, and if the form of every human occupation were to change today, play would be unaffected save in some of the superficial imitative forms." (5)

This leads us to another closely allied theory, namely, the instinctive theory of play supported by such men as James, McDougall, Kirkpatrick, and others. "The impulse to play in special ways," states James, "is certainly instinctive. A boy can no more help running after another boy who runs provokingly near him, than a kitten can help running after a rolling ball. All simple active games . . . involve imitation, hunting, fighting, rivalry, acquisitiveness, and construction, combined in various ways; their special rules are habits, discovered by accident, selected by intelligence, and propagated by word "instinct" is in ill repute among most modern tradition; but unless they were founded in automatic impulses, games would lose most of their zest." (6)

It should be pointed out at this point that the word "instinct" is in all repute among most modern psychologists and educators. Many writers have pointed out that it is highly doubtful if there is any play reaction that may properly be interpreted as an instinct. (7)

One of the best known theories of play was that advanced by the psychologist, G. T. Patrick. (8) Because of the stress and strain of modern life upon the human body man needs to play for relaxation, renewal and refreshment. In an article written for the *Scientific Monthly* he asks "why is it, since our whole modern life is so exciting as compared with former ways of living, that in our leisure time we seek exciting pastimes? . . . Fortunately the psychologists have worked out the problem for us and we now understand fairly well the psychology of play. We have learned that it is not excitement that we seek in play, but release from those forms of mental activity which are fatigued in our daily life of grind." (9)

The last of the theories that we shall consider here, namely the recreation theory of play, needs very little comment for to us it is perhaps the best known of all. The term *recreation* itself means "recreation." Through play activities something happens to the body and mind so that we feel refreshed

"the aimless expenditure of exuberant energy." (1) Herbert Spencer (2) took the same point of view but with a more extended elaboration. According to this theory play is simply "blowing off steam." After providing for the necessities of life we still have so much pent-up energy stored away within us that we simply cannot keep still, therefore we expend it in superfluous and useless exercise.

Karl Groos (3) believed that play is a "preparation for life." In his *Play of Man*, page 375, he stated that "play is the agency employed to develop crude powers and prepares them for life's uses." In other words all forms of play engaged in by children and youth are but a definite preparation for the pursuit of the more serious things of life.

Somewhat akin to the theory advanced by Groos was the recapitulation or inheritance theory of G. Stanley Hall. (4) Every child, according to Hall, relives the history of the race; each activity engaged in during one's life corresponds to the activities engaged in by the race during the various stages of evolution. To quote from Hall's own works will give the picture.

PLAY may be regarded as the "motor habits and spirits of the past of the race, persisting in the present, as rudimentary functions sometimes of and always akin to rudimentary organs. The best index and guide to the stated activities of adults is found in the instinctive, untaught, and nonimitative plays of children which are the most spontaneous and ex-

for "further work, responsibility, and companionableness" as the case might be.

TAKEN ALONE each of the theories advanced is incomplete; each has its weaknesses. Play is too complex to be explained by any one formula. An amalgamation and synthesis of all the theories of recreation would be a closer approximation to the truth. Martin H. Neumeyer gives what I consider a splendid summary of all these theories.

"Play," he states, "is very complex. It involves individual and collective activities. The activities of play are of a pleasurable sort and carry their own drive, as over against work or drudgery which require a remoter drive and a reward beyond themselves. Play may be undertaken during any age period, although it is especially indulged in during childhood. Play involves or is conditioned by the organism, both biological and mental, but is also conditioned by the physical, and social environment in which it takes place. Play involves one's wishes, particularly the desire for new experience and adventure, as well as the desire for response and recognition. Play is also conditioned by one's attitudes, sentiments, habits, and disposition. These, in turn, are conditioned by one's experiences in the environment in which a person lives and by specific situations faced." (10)

But why, you may ask, devote so much time and space to theories of play? Simply because at a given time and place the prevailing conception held toward play determines in large measure the position and function of recreational activities in society.

Play was given an important role in the national life of the Greeks and the Romans. The mind and the body were considered to be inextricably interrelated; each exerted its influence upon the other. The goal seemed to have been "a sound mind in a sound body."

During the Middle Ages, and persisting down to the near past, the body was regarded as evil. To abash the flesh was to attain spirituality since the spirit was thereby left untrammelled. It is needless to say that such a conception of the human body relegated play into the background. But as Jesse F. Steiner in his *Americans at Play*, said: "The hard struggle to conquer the wilderness and provide the necessities of life was too severe to give much attention to play . . . under such conditions it was natural to develop a philosophy of life that would exalt labor and look askance at unproductive activities." (11)

The close of the nineteenth century witnessed the recreational institution begin to exert itself for an increasingly more important place in contemporary

life. Simply because its place had not yet been recognized the various theories of play were developed in justification of leisure time pursuits.

The development of this institution has been concomitant with the urbanization and industrialization of this age. Complete appreciation and realization of this point will enable us to discern more understandingly the present day problems arising out of this field of human activity.

No longer need play activities be justified. Indeed recreation has become so thoroughly entrenched in the folkways of modern society, and so insistent has been this movement, that man has demanded and received more time for recreational pursuits. Now that he has achieved hours for leisure that half a century ago were undreamed of, what is he going to do with it? The problem, then, becomes one of wise and effective utilization rather than that of foolish and reckless dissipation.

#### REFERENCES

- (1) See summaries of Bowen and Mitchell, *Theory of Organized Play*.
- (2) Spencer, Herbert, *Principles of Psychology*.
- (3) Groos, Karl, See his *Play of Animals* and his *Play of Man*.
- (4) Hall, Stanley C., See *Adolescence*, volume 2, pages 202, 223.
- (5) Hall, op. cit. page 202.
- (6) James, William, *Psychology*, volume 2, page 427.
- (7) See Bernard, L. L., *Instincts*, pages 342, 343.
- (8) Patrick, G. I., *The Psychology of Relaxation*.
- (9) Patrick, G. T., *The Play of a Nation, The Scientific Monthly*, volume 13, (1921) pages 351-353.
- (10) Neumeyer, Martin H., *Sociology of Play*, page 45.
- (11) Steiner, Jesse F., *Americans at Play*, page 11. Monograph published under the President's Committee on Recent Social Trends in America.

#### Leads to Steady Nerves

A quiet intelligent use of the will is at the root of all character; and an unselfish, well-balanced character, with the insight which it develops, will lead us to well-balanced nerves.—Annie Payson Call.

The giving of money is one of the outward and visible signs of the Right Spirit moving inwardly in the hearts of the people who give it. Churchmen must realize that the question of money for the Church is not a material but a spiritual one.—*Efficient Church Finance*.

# "Spot of Land Very Choice"

By R. T. Cooper

ABOUT a century ago the Lord said "buy land" in Jackson County. The special purpose—to be specific, among other things he said in August 1831:

"Let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion."—*Doctrine and Covenants* 58: 10.

At the threshold of the matter, the question arises, whether this command contemplated a purchase of land by the church for administrative purposes, to be held and owned by the church, as an institution, or owned and held by the members of the church, or both. Inasmuch as every man is legally presumed to "Know the Law," and the laws of Missouri permit churches to own land for three specific purposes only, church houses, parsonages and cemeteries (Sec. 10264 R. S. Mo. 1919 sustained by Supreme Court in case of *Helpers of the Holy Souls vs Law* 267 M. 667) it is not to be presumed the Lord would direct the doing of an illegal thing "He that keepeth the Laws of God hath no need to break the Laws of the Land," the conclusion is therefore inevitable in favor of the individual ownership of the lands so purchased, except for those three purposes, as clearly indicated in later revelations.

A little over two years later further instruction was given.

"Again Verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue . . . for the time of the harvest is come, and my words must needs be fulfilled. *Therefore I must gather together my people* according to the parable of the wheat and the tares.

"Therefore a commandment I give unto all the churches that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by fight; but let all things be prepared before you;

*The author is a member of the Standing High Council, a member of the Bishopric, and a practicing attorney in Indiana. He says: "Not having contributed anything to the Herald since leaving California or during my sixteen years of residence in Jackson County, I thought I might offer a few ideas concerning present conditions that may be of interest."*

"And in order that all things may be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about and leave the residue in mine hand."—*Doctrine and Covenants* 98: 9.

"Now, verily I say unto you Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands, and every church in the eastern counties [there were none west of Jackson County at that time] when they are built up, if they will hearken unto this council, they may buy lands and gather together upon them and in this way they may establish Zion."—*Ibid* 98: 10.



R. T. COOPER

sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County that can be purchased, and in the adjoining counties round about; for it is my will these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given"—*Ibid* 102: 7, 8.

All this was preliminary and fundamental to his purpose, the establishing of Zion, on a *Spot of Land, Very Choice*.

"And now I will show unto you a parable that you may know concerning the Redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees."—*Ibid*. 98: 6.

## WHY SUCH A CHOICE SPOT

In lack of direct information, it would seem by analogy the spot of land must have been in some way related to events in the early history of the world, possibly the same locality where Adam prophesied "As he was moved upon by the Holy Ghost." Now this same priesthood which was in the begin-

ning shall be in the end of the world also. (Genesis 6:7, 8.) Who knows but it might be the, or who can conjecture a more likely, place for the fulfilling of the "everlasting covenant," *than this very choice spot of land?*

"And the bow shall be in the cloud; and I will look upon it, that I may remember the *everlasting covenant*, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. *And this is mine everlasting covenant*, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the first born shall come down out of heaven, and possess the earth, and shall have place till the end come. And this is mine everlasting covenant, which I made with my father Enoch."—Genesis 9: 21-23 Inspired Version.

Some additional color for this conjecture may be found in the following:

"And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, *but my people will I preserve*; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine only Begotten; his resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks and we will kiss each other; and there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."—Genesis 7: 67-72.

In view of apparent financial difficulties in the present almost prohibitive prices of land in this section, good farm land the last few years selling as high as \$200 or more per acre compared with the original government price of \$1.25 per acre, a hundred years ago; it should be remembered that land in the Atherton "bottoms" is good market and truck gardening land and potato land and often produced 150 to 200 bushels of potatoes per acre as well as good corn and wheat land and alfalfa land and with ordinary normal prices for produce the land prices were justified, in 1933 potatoes brought \$1.50 per bushel loaded on cars. Land in Jackson County never did have the great boom to exorbitant prices experienced in many other parts of the country, not even those wonderful stock and dairy farms east and south of Independence.

However, this year 1934, Jackson County has had no exemption from the prevailing drought, withered crops, (except wheat), shortage of water, but even now a few men with money even from distant states are buying up choice tracts of land in Jackson County at prices which will doubtless return good incomes and large profits in the not distant future and to *those of the church who believe and have faith in the Lord's work* these disastrous times afford opportunities to "buy land in Jackson County" unequalled even by the Government price of \$1.25 per acre 100 years ago.

"Let the privileges of the land be made known from time to time."—Ibid 58: 12.

Knowing that large life insurance companies held vast amounts of farm mortgages and had foreclosed them in large numbers, recently in company with Bishop Mark H. Siegfried a canvass was made at the Kansas City offices of several large Eastern Life Insurance Companies and to our surprise not one of these companies held a single farm in Jackson County, neither did the Federal Land Bank of St. Louis, which company publishes a 31 page booklet of farms in Missouri and Illinois, nor the Phoenix Joint Stock Land Bank, successor to Joint Stock Land Bank, of Kansas City, and this company distributes a list of 46 Missouri farms it has for sale, but none in Jackson County. Inquiry at banks in Eastern Jackson County disclose two farms and at Butler, Mo., one Eastern Insurance Company was found that has six farms in Jackson County and another Eastern Company has one farm together with one Independence owner of one foreclosed 400 acre Jackson County farm.

This remarkable scarcity seems to vindicate, even now, the great desirability of Jackson County farms and sustains their general reputation for all around corn, fruit, wheat, dairy and stock raising, mineral and coal, unequalled in the boundaries of the state of Missouri or any other state, a "spot of land, very choice."

For information of those who have faith to look beyond the immediate present difficulties and who still desire to "Prepare the Way" beforehand by buying land in Jackson County, there is available today within ten to twenty miles of the Auditorium in Independence several of these foreclosed farms, splendid tracts of rich land that can be bought at \$65.00 to \$85.00 or \$95.00 per acre on reasonable terms that in recent years actually sold for, and were worth, \$150 to \$200 per acre. A group of five or ten congenial brethren anywhere, even in the distant islands of the sea, could combine their resources and purchase a tract of 160 or 200 or more acres of this

(Continued on page 1070.)

# Autobiography of William Lewis

## Part Ten



WILLIAM LEWIS

### WHAT TO DO AT HOME AGAIN?

Before leaving Wales I saw in a dream that I had arrived home and was standing before the creamery on Eleventh and Frederick Avenue, Saint Joseph, Missouri. The landlord, Mr. Hubbard, came to me and pointing with his hand to the creamery building he said, "I would like it if you would go in there for these folks are not making the business pay." At that another person came up and said, "I want you to work for me." I inquired, "What doing?" He answered, "Selling flour." "What territory and what pay is there in it?" He said, "There is a good commission and the territory is from Saint Joseph east as far as Richmond, Missouri." While he was talking Mr. Hubbard stood there and had nothing to say. He seemed to show by his silence that this man had the best position and that he had more claim on me than Mr. Hubbard had.

Sometime before I arrived home, Mr. Hubbard was inquiring about me and saying that he wished I would come and rent that creamery. As soon as he heard we arrived, he called on me and suggested that I go back into the business. I gave him no satisfaction. In the meantime I had been appointed by the church to labor in Far West District, Saint Joseph the objective point, the territory extending from Saint Joseph to Richmond, not to sell the flour or bread that perishes but to distribute the Bread of Life.

Arriving at home July 14, 1903, I was not in good health as I was being troubled with my heart. However, I was improving.

At the reunion held at Stewartville in September, I asked Brother I. N. White's advice in regard to my leaving the active ministry and going into business. He advised me not to become en-

tangled in business affairs; that I could do much good in church work.

But I was anxious to be self-supporting and to get my sons into business. There was an opening as the creamery doors were closed. I thought I could be a help to our sons; it would not be long before we could build up a business that the boys could run and then I could give my entire time to church work and still be self-supporting.

I gave the matter much thought and laid it again more fully before Bishop E. L. Kelley and Brother I. N. White. They, too, thought my idea was all right, so I went into business. I took our oldest son, Dan, in with me. Later on, I took Dave and Rob. This venture proved a mistake. I should have given heed to the dream. No need to ask any advice when I had been instructed what I should do. However, I felt that I could be self-supporting and do nearly as much for the church as I could in the active ministry. Later on, according to my figuring, this creamery business was to bring me sufficient revenue not to only support my family, but also others. Then I could give my entire time to the church.

I had to borrow some money, and began business in October, 1903. By March, 1905, we had paid back to Brother D. C. Kinnaman three hundred dollars with six percent interest. We had also paid the interest to Mr. Worrell. Besides all this we had bought and paid for three creamery wagons, four horses, the harness for them, some ice cream cans and tubs, and we had fitted up an ice cream parlor, having electric fans and signs. I bought a combined churn and butter worker and a 12-horse power boiler, and I partially paid for a Jensen pasteurizer.

### MISSION TO PENNSYLVANIA

The business was getting along very well and my sons were taking an active interest in it. The church asked me to go on a mission to Pennsylvania with Scranton as the objective. After considering the matter, I decided to leave the boys in charge of the creamery. I had been laboring in Scranton for about a year when I was taken quite ill. When administered to I would be free from pain for a short time. A doctor was called, and after an examination told me that it was, in his opinion, inflammation of the bowels. I had fallen on the ice previous to my illness, and thought possibly the fall had something to do with the trouble; but the doctor thought not. He gave me some strong medicine to be taken every hour for seven hours. He repeated the seven doses, and from then on my stomach became very sick. For weeks afterward my mouth would

fill with water and foam and the pain continued.

It was on the nineteenth of March, a cold stormy day, that we started home. I was still quite sick. Two days later we arrived home, and for four weeks I had the same pain and suffered greatly. I have always blamed the medicine the doctor gave me and feel that it was not the proper treatment for the trouble and that I did not need what he prescribed.

Improved in health, we returned to my mission field and I located my wife and Ruth in Philadelphia, renting two rooms upstairs from Brother and Sister W. Smith.

Brother Farnfield and I held tent meetings at Scranton. During June and July we continued our services with good success, baptizing a number of honest souls.

Then I received a letter from my son, David, and also one from my son-in-law, D. C. Kinnaman, saying that it would be advisable for me to return home to look after the creamery business. At my request, I was transferred from the Pennsylvania field to Saint Joseph and Far West.

In August, 1906, we returned, and I found that Rob had sold out his interest to Dave for some mining stock in Arizona without my knowledge or consent. I found also that the indebtedness had increased and that the boys had made mistakes and were spending money too freely.

### EARNINGS OF A QUARTER OF A CENTURY ARE LOST

From the first of September, 1906, until May 8, 1907, I tried without success to sell the plant or trade it. Sometimes I thought it would be advisable for me to go back into business for the sake of those to whom the boys were indebted. I did suggest to D. C. Kinnaman that I was willing to try to build up the business, but in order to undertake it, it would be necessary for me to borrow at least four hundred dollars. He did not favor my leaving the ministry. He preferred to lose what he had put into the business. We advertised the business, including the equipment, for sale. I also consulted Bishop E. L. Kelley and President Joseph Smith, and they advised me to get out of it and to give my entire time to church work.

Before the sale—public auction—we sent notices of sale to all who were interested in that line of business in parts of Iowa, Kansas, Nebraska, and south, and east as far as Saint Louis. I was hoping that from all of the surrounding territory someone would be interested and would buy the plant. But we were disappointed. We did not get a bid. No one from a distance was present at the

sale. We sold at a private sale at a very low figure. In all I did not receive more than \$650. Some of the things did not sell.

Sister Sally Worrell held a mortgage for \$500, and D. C. Kinnaman \$307. He held a mortgage on some things that Sister Worrell's mortgage did not cover.

As the administrator of my sister's estate, I had loaned \$80 belonging to it to the creamery, and \$200 belonging to my wife. Part of this sum my wife had earned by making bread, pies, and doughnuts. All this was gone, and still I could do no more than I had done. It was hard to see the earnings of more than a quarter of a century go to the wind and to be indebted to others, to say nothing of being indebted to members of my own family.

#### MAKING A CHOICE

When I was contemplating going back into business, I sought the Lord for light, and dreamed that I was leading three little girls into a river to baptize them. The water was very shallow. One of the girls was my own daughter, Ruth, who was already in the church. As we walked up the stream in search of sufficient water, I saw a party of men who were men of the world never giving the subject of religion a thought. All they cared for was to satisfy their appetites and to have what is generally called "a good time."

One of these men spoke to me saying, "Go up farther and you will find plenty of water." I thanked him for the information and found it just as he had said.

Leading Ruth into the water that was quite deep, I said, "Do not be afraid." At that I saw the wickedness in the world and how much these little girls would have to contend against. I was impressed to pray for them as follows:

"Heavenly Father, I come unto thee in behalf of these dear children who are about to enter into covenant with thee by baptism of water. Give them strength to keep it sacred and unbroken. Many are the pitfalls of sin in the world. Deliver them, I pray thee, from the snares of wicked men. Keep them in the hollow of thy hand; bid back the tempter, and when life's journey is ended, may they be worthy to enter into the rest prepared for the faithful. I ask it in the blessed name of Jesus Christ."

The earnest, simple prayer seemed to touch the hearts of the listening men, and I could see that they had never thought the wickedness of the world half so bad as it was; that they had never considered the necessity of prayer or its value, and that they were deeply interested and anxious that I should continue in prayer. Although they were men of the world, I could see that they had some noble traits, and having once heard the gospel, they could become a power for good. I could see by the faces of those strong, able-bodied men that there was an awakening in their hearts and that they wanted to seek for divine help so

their own lives might be of benefit to others.

When I awoke from this dream words came to me: "Take your choice: labor for silver and gold, the bread that perishes, or devote your time to helping your fellow man to understand God and his truths, and to going among your brothers and sisters, encouraging them in the good work in which they are engaged."

"Lord," I said, "it is enough. I shall do all I can to help men within and without the church to worship thee!"

#### BACK TO MY EASTERN MISSION

Having been appointed to labor again in the Eastern mission, Scranton, Pennsylvania, the objective, I concluded to take my wife and Ruth with me. The church would pay my fare. The family's fare I would have to pay. How to do so, not having any means, was a puzzle. I was willing to go alone, but the branch in Scranton was small and I did not know whether there were any who would board and lodge me. So I wrote to the president, saying that I would come alone, or if they thought it best, I would bring my family; but that in either case, the branch would have to care for me. The Bishop also wrote the branch asking what they would do in helping to support a missionary.

The matter was presented to the branch, but no action for or against was taken. Under the circumstances we concluded that it would be best for me to take my wife and to ask the Bishop to help support me if the branch would not. I was being sent out in the interests of the church, and I had reason to believe that the way would be opened up for us to be cared for.

The train fare from Saint Joseph to Scranton was \$28.50, so my wife's and Ruth's tickets cost \$57, without Pullman reservations. Freight charges for some household goods which we thought advisable to ship (at our own risk which was cheaper than to ship at the company's) was \$24. I had to pay a total of \$81.

When we were ready to start on our mission I did not have sufficient funds. I dreamed that I dropped some money into a grate on the sidewalk and that it went into the cellar among some rubbish. I hunted until I was tired but did not find it. At last I found enough one, two, and five dollar bills to make a handful. I was very glad for I understood that someone had put them there for me.

Upon awakening, I told my wife that we were going to have some good news soon. She replied that to dream of finding money was not good. But I thought it was. We had some of the creamery machinery still on hand, and I thought someone might come to buy it.

#### A GOOD GIFT

The day passed and nothing came either good or bad. We were stopping with our daughter, Mrs. D. C. Kinnaman as we had given up house-keeping and were packed to start on our mission.

That night after all had retired but Brother D. C. Kinnaman and I, he inquired of me how much of the Morgan estate (my sister's) I had let the creamery have. I said that the sum was \$250 but that all except \$80 had been paid back.

"How much did your wife lose?"

"Two hundred dollars," was my reply.

"Well," he said, "here is a check for \$80 to pay the Morgan estate, and here is one for \$200 for your wife."

My dream came to me and I said, "Carl, you have lost so much in that creamery that I do not like to take this from you."

"But I don't want the Morgan estate to lose its money nor your wife to lose her \$200," was his answer.

To say that I was grateful does not express my feelings. I went to the bedroom to my wife and told her what Carl had done. She could hardly realize what I was saying and wondered why Carl would do that after losing so much himself.

Next evening I said to Carl, "The Lord has certainly moved upon you to do this kind act and if I had not seen in a dream that some kind friend would help us. I certainly would not take the money." It was a Godsend to us for it helped us to get located in our new home and helped pay Ruth's school tuition. May he be blessed for this kind deed in his hour of need.

We left for our mission June 13, 1907, by way of Chicago, Buffalo, and Niagara Falls. We stopped off just one hour then proceeded to our destination, and arrived at Scranton on the fifteenth. There we were met by Brother Richard Hawkins and stayed in his home for nearly a week. Ruth stopped with Brother and Sister Fossie. We rented an apartment consisting of four rooms, bath, and two clothes closets for \$12.50, which was too much for our pocketbook but not too much for the property. The location was pleasant.

#### WHEN DISSENSION AND INDIFFERENCE CREEP IN

We found the branch in poor condition. Elder Brown had labored hard during the winter and had given much time, but he had been hasty along certain lines. The branch had become divided and hard feelings had followed. In my judgment, both sides had overstepped their rights.

I found in this local an indifferent spirit toward missionaries and their work, and up to the date of August 19, 1907, the branch had taken no action to help support the missionary. From different ones I received about five dollars, half of this coming from nonmembers. I did much house to house work, talking with Saints and showing them their duty toward their brothers and sisters.

I held outdoor meetings two nights a week at Archibald, with some interest, and in everything I undertook solicited the cooperation of church members, old and new. (To be concluded.)

# The Nomads

By May Elliott

## VIII.

### Silver Spoons

LOUISA was tired of Tikehau. Almost she was tired of life. For months they had been allowed to do no routine work. At first she had given herself up to enjoying the sound of the ocean, the soft winds, and the tropical beauty; but later this all became as commonplace as though she had known it forever. The only break in the monotony came when a ship was sighted in the quiet waters of the lagoon and they received a few letters. They were not permitted to read any papers or magazines.

She attempted to keep cheerful and happy for the sake of the child that was coming soon to them. She tried to keep in mind the fact that only six months remained of their contracted time.

Then they could have a real home. She could see it in imagination—a cozy little bungalow with a wide porch, banked with flowers without, and within all cleanliness and cheer. She tried to picture the nursery, too, and the baby, its dear little hands, its bright, happy face. It would be a boy, she felt sure, and often she dreamed of the wonderful future before him. He might be a famous doctor or some other type of great man and do much good in the world and be rich. She didn't talk things over with Dan any more. He seemed morose and silent. This baby was to recompense her for Dan's lack; he would be her very own, and she would get from him the responsive love and joy she might never have from Dan.

If she could have known the tender thought her husband had for her she might have felt differently. He too was building fine dreams around their baby. Only his were vastly different.

"Louisa is mainly concerned over material things," he said to himself, "she will not care so much about the baby's spiritual welfare. She will leave that to me. How I will love to teach the little fellow the gospel!"

He tried to pierce the future and paint pictures for himself of the son who was to be. The tiny baby dressed in pure white clothing in the arms of two of the elders of the church, being blessed and dedicated to God. The little boy with sweet pensive face who would confide in him and bring him all his childish troubles and problems. The laddie, in different mood, kneeling beside his earthly father while learning to pray to and trust a heavenly Father. The grown man—stalwart, firm for the right, seated beside him in the pulpit about to preach his first sermon for the church of God.

IT WAS INEVITABLE that Dan's dreams should become interwoven with the church ideals, for he had studied his church books carefully and prayerfully. He had attended the native church services and even assisted wherever he could, since Mr. Hunt seemed to have no objections. In fact, that old "seeker for truth" seemed to wish to avoid Dan; sometimes he appeared actually uncomfortable in the younger man's presence.

Dan was very thankful for this, for he never had enjoyed his employer's company. He preferred to be with his native brothers and sisters; to reflect upon how great things the Lord had done for them through the light of the gospel. For there was no denying the fact that the natives who had obeyed the gospel and tried to live by its principles were much superior to the others around them, and in deed because of their strong faith in God and his work restored in the last days, they might do credit to the church in almost any environment.

He recalled some things he had read concerning these people in a volume of Redpath's history; wherein the author pointed out that they originated on the American continent, and that they were the most magnificent specimens of humanity, in a physical sense, that remain in the world.

These people were still large of stature and well proportioned, but there were among them many signs of physical decay. Great numbers of them were very poor, and the only fresh foods they had were fish and coconut. Canned fruits and meats from the Chinese shops with a little white bread made up the rest of their diet. Their teeth were in a bad condition; and he doubted whether some of them ever had their hunger fully satisfied.

Civilization had brought them its worst in a physical way. But they had the gospel, civilization's best in the spiritual realm. Suppose they could gather to Zion soon before their physical decadence had progressed further. With this natural strength, their zeal for God's work, their abundant faith, could they not make a worthy and lasting contribution to the cause of Zion?

If only he could help! Soon he would be back in America; then he would bend every effort to prepare for service in the church as he had been told to do in his patriarchial blessing and his confirmation prayer.

As the days went by he grew worried and uneasy concerning Louisa. They were awaiting a boat which would take them to Papeete where they could secure the services of a physician. The

boat had not yet appeared. He felt he could not bear it if anything should happen that his wife should be taken from him. There was one sailboat, *Tiari Faniu*, which belonged to a man who lived there. He might be persuaded to take them to Papeete if Mr. Hunt were to pay him something. Disagreeable as the task seemed, Dan resolved to seek Mr. Hunt's company and make the proposal. Surely he could not refuse.

AS HE APPROACHED the house he heard the sound of violent quarreling, but that was nothing unusual. The two dancing girls seemed to hate one another more fiercely every day, and expressed their feelings boisterously. Dan did not see how Mr. Hunt could endure the situation. The old man did not seem happy; he did not appear excited or enthused with life any more. He seemed almost to have forgotten his project.

Everyone shrank from him, and he was the most lonely person on the island. Robert and Lucy spent most of the day away from the little house, walking by the sea, or sitting apart from all else, content in each other's companionship. Robert was paler than ever and grew thinner, too, as the days went by.

"This whole venture was wrong from the beginning," thought Dan, "we should never have come. No good can come of it. If anything happens to Louisa—"

Steeling himself for the interview with Mr. Hunt, he entered the house. That worthy gentleman was trying to settle the difficulty that had arisen between the two women, and they had both turned the full force of their venom upon him. He had never learned to speak the language fluently, so he merely slunk away toward the door, and was glad when Dan asked him if he could talk with him awhile alone. They walked away from the village a short distance.

"I have been worrying about my wife," Dan began, "You see—no ship seems to have come for some time. There is no doctor here."

"I don't know what we can do about it," dully replied Mr. Hunt.

"There is *Tiari Faniu*. I thought perhaps—"

"We might just as well all go back to Papeete. We might just as well quit now as to wait the few remaining weeks. And you kids can go home if you want to. There isn't any use of your remaining longer."

"You mean your project is finished?" queried Dan politely.

The older man spread his hands in a gesture of despair.

"Finished as far as it ever will be, I guess. You see, things haven't gone

just right. Some things have proved startlingly different from what I thought they would be."

"Indeed?"

"For instance, I have discovered that there actually are ghosts, or spirits, or something supernatural. I don't know what it is, but I've *seen* them—I've *heard* them. Do you think I'm crazy?" He ended irritably, "Well, think so, if you like—but I'm not crazy. There *are* supernatural powers, and I'd like to experiment along that line, but I'm—I'm afraid. So I guess my great search for truth is ended."

"There is another possibility, Mr. Hunt. Have you ever thought what might happen if you conducted your experiments with a view to finding God and going toward him, rather than in the other direction?"

"No religion in mine. I've known too many hypocrites that belonged to churches. I can't abide doctrines. I don't like even to hear about it. No—there is nothing left for me except to live and enjoy life as best I may. I have plenty of money and that's a great comfort. But I'll have to find something in which to interest myself, that's sure. I thought once that sin was exciting but I've found it is the most monotonous thing in the world. You don't get much enjoyment out of it—it has very limited boundaries."

"On the other hand," said Dan, "I've noticed that people who strive for self-mastery and attempt to lead righteous lives seem not only to increase their capacity for enjoyment but to have some sort of magnetic attraction for happiness. Of course—"

"It won't do any good to preach to me, young fellow. I've carved out my own road—I shall follow it to the end. No one shall interfere with me. I intend to interfere with no one else from now on." He paused a moment, a far-away look in his eyes, then spoke in a whisper as though to himself: "I think I am the most *unhappy* person in the world."

"You will see Punuari then about his boat?" Dan asked in a strained voice.

"Yes. Or stay. You can see him if you like. Now, right away."

"He wants me to go away from him," thought Dan pityingly.

He glanced back once or twice at the forlorn, lonely figure of the man who had spent his life in sin; and in attempting to prove that sin was natural and right.

"Verily I say unto you, my son, wickedness never was happiness," thought Dan as he recalled the statement of Alma to his erring son. There surged again over his heart that tremendous urge to do something for Christ and his church. He would have to tell Louisa, plead with her, if necessary, to let him carry ~~out~~ his plans. He could take his money and by economizing go on to school and learn more so that he could be a better workman in the gospel; then he would be called as he had been promised. He wanted to go into all the world and

tell all people the way to happiness. He wanted to tell them that the way to find joy was to follow Christ; that while sin sometimes promised happiness the sinner would find only misery if he yielded. He drew himself up short. He must not dream so much. He must see Punuari without delay. No, he would go to Louisa and tell her the good news first. She was not happy here he knew, and was probably just as anxious to get home as he was.

Robert met him, panting, breathless.

"Dan! Where have you been? I've hunted for you—go to Louisa, quickly! She's—"

With fearful misgivings Dan rushed to the little house at the end of the street. A large crowd of people were gathered close to the building. He made his way into their room. Two of the native sisters were there. He flung himself down beside the bed and buried his face in his hands. Louisa put out a trembling hand and stroked his hair gently.

"Don't worry, Dan. I'll be all right, really."

"Dear, you've been to church enough that you know about administration, would you care—would it be all right with you if I called two of the elders and had them administer to you?"

"Not if it would make you feel better. I think everything will be all right, but if you want to have them, go ahead."

The sacred rite was attended to with dignified simplicity. Dan felt much easier in his mind. Surely God would answer these prayers of faith.

"Don't you be troubled, Daniela," said the old woman who was nearest Louisa, "we shall take good care of your wife. We understand these things very well, and we know what to do. Now don't be troubled."

There never was a night that seemed longer and more wearisome than that. The only bit of comfort Dan had was that the native Saints knowing of his worry, had called a special prayer meeting in his wife's behalf.

And in the morning everything was all right. Only Dan would have to make some slight revisions in his dreams. The baby was a girl. The native sisters were almost as proud of her as though she belonged to them. It seemed they would never be through exclaiming over her.

"*Aue te nehenehe!* How beautiful! Ah, what loveliness!"

Dan was astonished at Louisa's appearance. He had expected her to be pale as death, but she looked as natural as ever.

"What's the matter, Dan?" she asked the question wistfully. "Are you disappointed that—the baby wasn't a boy—or—"

All the grief and worry of the long night overpowered him and he sank to his knees beside her and burst into tears.

Louisa raised herself on one elbow and gazed at him, speechless. Dan crying? She had never dreamed he could cry—

at least she had never thought he would cry over her.

The native sisters were almost in tears, too. "*Aue, Daniela, e! Aue te aroha!*"

Louisa paid no heed to them. "Were you really so worried, Dan?" she asked, breathlessly.

Dan controlled himself with an effort. "Last night," he said in a low voice, "I prayed for you every minute. I told the Lord if he would let me keep you, I didn't think I'd ever ask him for anything else. I am so thankful—"

"He must really love me then," thought Louisa. "Perhaps—" Aloud she said: "You didn't need to worry, really. I was sure I'd be all right. I am strong." She laughed a little. "I remember once—it seemed like ages ago—before we were married—you'll laugh at this Dan—I made up my mind I was sort of a combination of Venus and Psyche. Strength and spiritual beauty."

"Don't compare yourself with heathen goddesses any more. There never was any goddess nor human being either, for that matter, who could be as beautiful as you are now."

Louisa caught her breath sharply. "You must really love me—quite a lot?" It was a tremblingly asked question, rather than a statement.

"I do love you—of course."

"As usual, he doesn't say how much he loves me—he never makes a statement about his love for me in the superlative." She closed her eyes for a moment fearing he might see the pain that had gone through her with knife-like poignancy. "We can soon go home, Dan," she brightly began, "and what a nice home we can have. We must give our baby every advantage—"

"And yet, in our own happiness, we must not forget others," Dan broke in with a far-away look in his eyes. "These natives, for instance. I keep feeling all the time we should do something for them—something practical—you know dear, they are really better than lots of people who feel they are so good. Last night they had a special meeting to pray for you—"

"The dears!" returned Louisa. "And these women who stayed with me were wonderful, too. One of them, that one they call *Mamaruu* kept telling me I'd be all right, that she'd had eighteen children and was still alive and happy." She laughed. "I've thought of several gifts we might send back when we get home. I'm going to send several of them some silver knives and forks and spoons. You know the poor things don't really have much to work with, and they like beautiful things the same as any other woman does."

"Silver spoons!" thought Dan. "Silver spoons, when they want Zion!" The idea was a shock to him. Could he make her see his dream? For the next half hour he tried desperately to do so. She listened with tears in her eyes. He could paint glowing pictures; but she had

dreams of her own. Was it fair to ask her to give up all her dreams that he might realize his? If she believed fully in the church, and if Dan loved her as she wanted him to, she might possibly make the sacrifice. But as it was—why, that was probably why Dan was so intensely interested in the church and the hereafter—Elaine, whoever she was, had died; he could never find complete happiness again in earthly love; so he had to find his happiness working for religion.

"It sounds beautiful to hear you talk about it, Dan," she said, "but it isn't lost upon me that the main part of the hardship would fall to the lot of our children and me. I think it's selfish of you to ask it. And it says somewhere in the Bible that he who does not take care of his own is worse than an infidel, or something like that. I can't think it is required of us. I recollect some of the stories your mother told me about the hard times some of the missionaries in your church have had—"

"She says 'your church,'" thought Dan. He felt his heart would break with disappointment. She had seemed so much warmer toward him, so lovable, that he had hoped she might understand.

"There is an allowance," he said, "for the missionary's wife—"

"It's a miserly pittance though. I know that, because Brother Teasdale mentioned how hard a time his wife had to make ends meet—said it as though it were himself slaving at home—"

"It would be a sacrifice for the man, too, really—"

"Can't you satisfy this missionary instinct of yours in some more practical way? School teaching for instance? Old Laird did a lot of good, I'm sure. And he got two thousand dollars a year. We could have a pretty good home on a salary like that—"

Dan grasped at the idea eagerly. He would have to get his B. A. degree at least before he could make a salary like that, and maybe by that time she would see things differently.

"We could use our money for you to go on to school with," she said thoughtfully. "Wouldn't that really be better than trying to serve some church and not be able to give our children a chance in life?"

"That might be all right," said Dan slowly.

A long, drawn-out, pitiful wail reached them through the thin partition of the rooms. Then Lucy's voice:

"Aue, Ropati, Ropati! Ua Pohe Ropati! Aue! Aue!"

(To be continued.)

There is a wide distance between rudeness and reserve. You can be courteously polite and at the same time extremely aloof to someone who does not appeal to you, or you can be welcomingly friendly to another whom you like on sight.—Emily Post.

## HOW SHOULD MY SOCIAL AND RECREATIONAL ACTIVITIES DIFFER FROM THOSE OF THE WORLD?

(Continued from page 1058.)

Godlike character which the church is supposed to help me to develop.

"Avoid even the appearance of evil," and, "We are our brother's keeper," we often hear quoted. I may have no wrong sex emotions, when dancing with any number of people, but how about our partners? Are we of the same mind and subject to the same temptations? I must consider these questions for I have entered into partnership with Jesus Christ and his church, in the life saving business, and to work in harmony, my activities must be of a life saving nature. I sincerely believe that I cannot afford to attend questionable sex alluring movies, dance, play cards, or constantly listen to jazzy, sensuous music, first, because these activities do not tend to spiritualize my thoughts, which in turn control the activities in which I participate, and second, because I believe that I am my brother's keeper, and that God will hold me responsible for the example which I set to all the people with whom I come in contact, as well as for my own acts.

As a Latter Day Saint I cannot afford to be heedless in deciding how I shall spend the time God has given me for my development, for I firmly believe that peril waits upon the heedless, grace upon those who try. I can learn to like the things which are best for my development, as easily and as well as I can the things which are not conducive to any development. It is simply a case of being willing. "God demands the heart, and a willing mind." It is a matter, as a member of God's kingdom, of deciding what is good, and like it, or learn to like it. I should learn to like the best books, the most educational radio programs, and the cleanest and most educational movies, and all other good activities. I mention these three forms of recreation because they are most common to all.

THERE CAN BE, and should be, a decided difference between my social and recreational activities and those of the world, especially on the Sabbath day. While the Sabbath was made for man, not man for the Sabbath, yet, like all of God's creations, and the intelligent ones of man, it was created for a definite purpose or purposes, with definite laws governing the care, use and operation, in order to produce the result intended. If I want the result or blessing, intended for me by God in creating the Sabbath for me, and as a Latter Day Saint I should want it, then I must use and operate the thing created, by the laws, with which the Creator made the result of the thing, subject to. The letter of the law governing the Sabbath is expressly given in the Scriptures. In essence, it is to be a day of rest, (rest meaning cessation from motion or disturbance; quiet; repose; sleep; death;

place of quiet or repose; interval or silence) a day for holy convocation, for the payment of vows, and for the offering of oblations and sacraments to the Creator. There is to be no servile work done, except to avoid waste, and our food is to be prepared with singleness of heart. The spirit of the law, which should govern my activities on the Sabbath, I think is best given in Isaiah 58: 13, 14, which reads: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." If baseball, swimming, movies, and other sports and activities are my pleasure and recreation, then I will and should turn away my feet from the doing of them on the Sabbath. In doing which, my Sabbath activities will differ from those of the world, who set at naught the counsel of God.

In seeking social and recreational activities, I should be intelligently seeking to supply and gratify my needs. Wants are intelligent ones and are justified only when they fill a need. The test of a just want is that it fits a need. God has seen every need of mankind, and has provided for the same through the gospel. When the gospel is complied with in its fullness, there is nothing lacking in mankind. It is my task as a Latter Day Saint to seek first to establish the kingdom of God and its righteousness, and then all my needs shall be provided for. Therefore my social and recreational activities can, and should, differ from those of the world, in that they are suggested by, and are the result of, my kingdom building activities.

## EDUCATIONAL PLANNING

(Continued from page 1059.)

University if the opportunity should open in the future.

Student C just didn't know. He had several possible purposes but none of them definite. After consultation, a plan was formulated for two years college training, at the end of which the student might choose journalistic training, business training, or educational training for the last two years of undergraduate work without loss of time, contributing experiences, or credit.

Thus through educational planning a student's college work not only gives maximum returns but is given a significance, vitality, and pattern which make a tremendous difference in the student's approach to his educational tasks.

Of course, college freshmen are uncertain regarding desired educational objectives. The first educational plan

formulated may not be the one eventually desired. This condition is best remedied, however, by attack with re-checks and re-statements rather than by haphazard and blind procedures. A purposeful plan, even though it may need modification, is immeasurably superior to no plan at all.

So Graceland is committed to a policy of educational planning based on individual needs, abilities and purposes. Theoretically, there are as many "courses" as there are individual students. The personnel program provides then for frequent checks and re-statements where needed, as well as individual assistance in working out the plan.

Educational planning with individual students is one phase of an answer to the problem of individualizing collegiate services.

### SEEING OUR NEEDS

(Continued from page 1060.)

constructive, and our vision forward-looking. We must gain our ends through harmonious relationships with others, instead of defeating the ends desired by friction and contention. We must insure the progress of our work here by elevating ourselves to a higher standard of living, which is found in the zionic plan and organization and Christian type of life. Our church must call the community to righteousness and good will; it must impart motive and instruction for social living; it must provide funds and leaders for social reform; it must generate faith and courage to counteract social wrongs; it must carry the benefits of stewardly living to the people. The church must accept and nourish the teachings of the Master. All the tools of our organization, all the talents of our members, all the lands and possessions that God has given us, must be utilized to build the kingdom of God and establish righteousness.

Each one of us must become an evangelist for the Christ. Personal evangelism is the ability to present effectively the merits of our religion. Every one needs Zion; it is our duty to make that need a human want. This implies a thorough knowledge and understanding of the church, its program, its relationship to God and man. We need to understand human nature, the most fascinating study in all the world. We must learn to appreciate people, for in so doing we learn to realize that we are our brother's keeper. As personal evangelists, we become service representatives of God, having incorporated into our lives the Christian way of living. We will understand the meaning of the brotherhood of man, because we will recognize God as the Father of all men. Our brotherly relations to those about us is a natural outcome of understanding that God is our Father.

Let us pause to think for a moment. Have we arisen to the fullest of our man-

hood and womanhood to represent the church? Are we calling the community to righteousness? Are we doing the practical things of our religion? Do we "esteem our neighbor as ourselves"? Do men show by our daily lives that we represent God? Do we understand our church program to the extent that we are convinced of its practicability? Are we serving God as Latter Day Saints ought to serve him?

Friends, with the realization that we have not measured up to what has been expected of us, let us catch a new vision of the Christ. Let our faith be accompanied with forgiveness and repentance. Let us be active in our religious doings, becoming, indeed, service-representatives of God, that men and women, boys and girls, may be lifted out of the slough of unrighteousness to find their inheritance in Mount Zion. We must do these things now, for "now is the accepted time; behold, now is the day of salvation."

### "SPOT OF LAND VERY CHOICE"

(Continued from page 1063.)

land and divide it among themselves, each man receiving his portion with a title in "fee simple" conveyed by "deed and covenant which cannot be broken" receiving their landlord's share of the crops produced until wanted for personal occupancy, not only preparing their own way beforehand but assisting to redeem the land by "purchase." God is no "respector of persons," and sends his rain alike "upon the just and the unjust," but his unchanging word has gone forth concerning a "Spot of Land Very Choice," "for the building of Zion" which shall "not be moved out of her place."

"But verily I say unto you, that I, the Lord, will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me, for she shall not be removed out of her place. I the Lord have spoken it.—*Doctrine and Covenants 87: 8.*

Worry never solved a problem yet; worry muddies the water still further instead of clearing it; worry adds to the tangle instead of releasing it; worry beclouds the mind, prevents sane judgment, confuses the reason, and leads one to decisions that never ought to be made, and so to an uncertainty, as vexatious and irritating as is the original problem to be solved. If the worry pointed a way out of the difficulty I would extol worry and regard it as a bitter draught of medicine, to be swallowed in a hurry, but producing a beneficial result. But it never does anything to help; it invariably hinders; it sets one chasing shadows, produces *ignes fatui* before the eyes, and ultimately leads one into the bog.—George Wharton James, in *Quit Your Worrying!*

### Christian Conversion

(Notes from a sermon by Paul M. Hanson at the Stone Church, Independence, Missouri.)

Scripture reading, Acts 26: 19-29.

There is a story of a man in a church testimony meeting, not a Latter Day Saint I am glad to say, who arose and recited some of the things he had done. Among these he confessed that he had taken the name of God in vain, had got drunk, and had beaten his wife. "But, thank God," he wound up, "I never lost my religion!"

Now an inquiry as to what constitutes Christian conversion would bring a great number of replies. One would say: "To be a follower of Christ." Another might state, "It means to believe the gospel of Christ." The question comes up: What does it mean to follow Christ? It would not be easy to state all that Christian conversion means, but there are some things which it includes that may be mentioned.

A truly converted person possesses a fine power of discrimination as to what is divine, what is human, and what is diabolical.

He cultivates more than the emotional side of his being. Man is made up of more than emotions. The emotions ought always to be under the control of the intellect.

Conversion includes the transformation from an unsocial to a social point of view. A child of God is interested in other people's souls. How can one be satisfied with the effulgent experiences of Christianity without desiring to share them?

A Christian gives a whole-hearted response to the call of duty.

He is broad in his sympathies.

He possesses the attitudes of Christ. If the things that troubled Christ, trouble you, then you are converted. If the things that interested Christ, interest you, then you are his follower.

A Christian is nice as well as good. Observe the courtesy of Paul before Agrippa in our Scripture reading. One who is converted to Christ is not satisfied with a mediocre intellectual standard, a defective moral standard, an unjust social standard, nor an unworthy spiritual standard.

He has courage. Christ possessed courage. He has humility—Jesus was humble.

Being a thoroughly converted Christian includes an outlook that leaves no room for an inferiority complex.

The Christian possesses the mind and Spirit of Christ. He is happy because he is conscious of the favor of the Father.

To be converted to Christ means to be baptized by one of his accredited servants: "As many as have been baptized into Christ, have put on Christ."

A child of God is one who keeps the divinely appointed goal before him, hoping that someday he will arrive at the fullness of the stature of Jesus Christ.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Do the Saints believe no one could be saved since the time of the first church until Joseph Smith came?*

Certainly not. We recognize that there was an apostasy from the faith during which no church as an organization was in acceptable harmony with the doctrines ordained as essential to the divinely instituted gospel plan. But this does not mean that no

individuals could find acceptance with God, for "whosoever will may come." This period of apostasy is symbolized in Revelation (12: 6) by showing a woman who had fled into the wilderness (state of disorganization and obscurity) as a result of evil forces. But the text states that they should "feed her there" 1260 days, which are believed to be symbols of years. Hence those who remained faithful to God during the period referred to were to be divinely fed.

*Does the Reorganized Church accept the baptisms of ministers of other faiths?*

No, we do not. We teach a restoration of gospel principles which we recognize others do not believe, and claim to have been divinely commanded to so teach. We claim to be divinely commanded to baptize those who believe this restored faith, but not those who do not believe it. A baptism would not be valid in the sight of God unless accompanied by faith in his message and repentance from "dead works." We have no desire to unduly criticize those who sincerely think otherwise, but believe there can be but "one Lord, one faith, and one baptism" (Ephesians 4: 5), according to the word of God himself. When Jesus authorized his ministry to teach and baptize, it was upon condition that they teach all people "to observe all things whatsoever I have commanded you" (Matthew 28: 20). No others are authorized, we think, but are perfectly content to leave the matter between them and God, if any think otherwise.

*Do you believe divine blessings are given to any except those of your church?*

We have no doubt that this has been the case in many instances. Simply because some may not understand every gospel teaching that we hold would not in our opinion exclude them from divine influences and spiritual experiences, but the more fully one is in harmony with God the greater these experiences would naturally be. God reaches all of his creatures with divine love, and he is working in his great universe in countless ways unknown to us all, without doubt. The church has never taught that God cannot and does not work in other ways than through his visible church, but it believes that it has a special mission of truth and righteousness divinely intrusted to it, and that it is His chosen instrument of propagating the fullness of the gospel faith.

*Did Peter ever go to Rome during his ministry?*

Protestant students who discredit Catholic teaching that Peter was at the head of the church in Rome have endeavored to throw suspicion upon their claim by denying that there is sufficient evidence that he was ever in Rome. But the number of very early writers who refer to Peter at Rome would appear to strongly support it as at least probable. Dionysius of Corinth (fl. 138-161) is quoted verbatim by Eusebius as referring to Peter's ministry at Rome. The name of Peter is declared to have been in one of the cemeteries there, though this might be a misapplication of names. Eusebius states that he went to Rome after having visited Galatia, Bithynia, Asia, and other places, and states that it was said Peter wrote his first epistle to the first named places while in Rome, giving Rome the symbolic name of Babylon (1 Peter 5: 13).

The fact that Peter does not mention Rome in his letter, but writes as if from Babylon, seems to strengthen the view mentioned. It is known that Mark and Paul were in Rome, and not improbable that Peter may have visited there.

A. B. PHILLIPS

He who hurts others injures himself; he who helps others advances his own interests.—Buddha.

## The Readers Say---

### Life's Experiences Teach That God Does Answer Prayer

When I was a lad of about seven years of age, my sister who was five years older than I, was taken ill suddenly and seriously with appendicitis. Her life was for a time thought to be quickly drawing to a close. I was of course too young to realize the extreme circumstances. One morning about two o'clock, my mother, now over eighty years of age and still, as she was then, a devoted Latter Day Saint, came into my room and awakened me. "Son," she said, "I want you to get up and pray with me that the life of your sister may be spared, and that the sickness from which she is suffering may be removed." Together we knelt beside my bed; we opened our hearts to God in prayer. Sister still lives, she is well and happy today. The promise had been fulfilled, the "prayer of faith" had "saved the sick."

Four years passed, possibly, mother was walking in the garden one Sunday after returning from church services. She fell in a faint, an older brother and his wife were present, the first cry was "Send for the doctor." Quickly I got the bottle of consecrated oil from the cupboard, and I rubbed it on mother's forehead as she lay as if in death. The anointing was the first thing she knew. I prayed, how I prayed that she might recover! She still lives to be a blessing to her sons and daughters.

More years passed. I was now fourteen living in Western Canada. I was stricken with inflammatory rheumatism. For three years I suffered. Through administration the disease was checked and gradually left me, but the muscles of my arms and legs were gone. I might never walk normally again. I was compelled to use crutches or a cane for a long time, but my faith still held. My strength returned, and in 1911-12 I was able to take part in sports and to walk and run like other boys. The prayers of my mother, brothers and sisters were once more availing.

In 1912, I was injured in a fall from a building, took spinal curvature and suffered torture for weeks. The curvature left my right leg paralyzed, but prayer and faith again prevailed, I walk now, I run, I go about my daily duties as a normal man.

During my illness last referred to above, I was administered to under the hands of Daniel McGregor. I was told that the Lord had a special work for me to perform, and that he had spared my life to this time, and instruction was given to prepare for this work.

In 1925, our little girl was seriously ill. I was called home from work and all the way home the hymn was brought to my memory:

"Mid scenes of confusion and creature complaints,  
How sweet to my soul is communion with Saints."

I called the president of the branch and asked him if he would have a special prayer service of the Saints prior to administering to the child. It was arranged. We met in the church at Nevada, Iowa, and afterwards went to the house and Brother Wolf administered. The child was dangerously ill, convulsion following convulsion. The crisis came the next morning and the battle was apparently lost. The nurse on the case said the child was dying. My wife and I stood by unable to do anything but to pray. Breathing stopped, still we prayed. Then our prayers were answered, the breath returned and the child lives today, a normal girl and a Latter Day Saint.

In 1930, I was called and ordained by Apostle J. F. Curtis

to the office of elder. I was told by him in prophecy during my ordination that it would be my privilege in my service to see the sick healed under my hands.

In 1932, in the city of Prince Albert, Saskatchewan, I was called to administer to a fifteen-year-old girl, who was not a member of the church, her sister who was a member, calling me. The girl was not expected to live, being the victim of peritonitis and the doctors in charge of the case having given her up. I administered as requested. In three weeks she was out of the hospital and home.

There are countless other incidents which I could recall showing the power of prayer coupled, of course, with faith. God still moves, sometimes his ways are not as we might wish them, but he does hear and answer our prayers. My testimony remains the same, I believe in God, in the angel message, in his Son Jesus Christ. May we be permitted to serve more fully in whatever way pleases him.

PRINCE ALBERT, SASKATCHEWAN. GEORGE A. JORDAN.

### How I Found the Gospel

I came into the church about three years ago under what seemed to me rather remarkable circumstances. As a child I attended the Methodist Sunday school and heard about prayer. Though I had never been taught to pray I tried of my own accord to do so, and especially between the ages of seven and nine I often knelt at my bedside and prayed for divine blessing and guidance. Later I joined a popular church. After I had grown up I became acquainted with and eventually married a Latter Day Saint, and occasionally attended the services of that church though I never seemed to get very far in understanding the doctrine, until the summer of 1931, when I heard Elder W. A. Smith a number of times. Then the gospel was made very plain to me though I did not offer myself for baptism.

On July 25, 1931, while working for an oil company in Topeka, I was severely injured in an accident, the broken pieces of a five-gallon glass jug cutting my arm most seriously and severing three arteries, causing extreme loss of blood. Barely alive I was carried to the hospital and put on the operating table for emergency treatment. My only prayer was, "Lord be with me." As the ether was administered, I imagined myself sliding from the table, and immediately found myself in a brilliantly lighted room, the light being vastly greater than any I had ever before seen. While I was fully conscious of being in that place, yet I was not conscious of having a body for I seemed to be neither standing, sitting nor lying down.

No one appeared to be in the room except myself but I overheard two persons talking together in conversation. They were speaking of me. One said:

"I want him."

And the other replied, "No, he's not bad enough for you."

The first then said, "He's not good enough for you either."

And the second replied, "Then I'll put him back on earth so that he can make himself good enough for me, and if he does not do it then you can have him, and if he does I have something for him to do."

For days I was too weak to offer much hope of recovery, but one night I prayed that the Lord would show me what to do that I might make myself good enough for his service. The next morning Brother G. G. Cadwell, pastor at Topeka, came to visit me. His employment required him to work at night, and he slept in the daytime. He told me that he had

## The Readers Say---

been awakened, and directed of the Spirit to come to the hospital at once. He read from the Bible and instructed me in the gospel, and I was shown my duty. I was particularly impressed with the promise, "Knock, and it shall be opened unto you."

Some time later I was taken to Kansas City for a further operation for the restoration of my arm, and by December 1, I was able to return to my work. During the time of my convalescence I had ample opportunity to continue my study of the church and its doctrine, reading many books and papers, and just before returning to my work I was baptized by Brother W. A. Smith. I am still rejoicing in the true gospel, and am striving to fit myself for worthy service for the Lord.

TOPEKA, KANSAS, 306 Davis.

GEORGE R. VEACH.

### First Elder's Visit in Twenty-two Years

I have been a member of the church since 1906, at which time I was baptized by Brother J. W. Smith, at Clitherall, Minnesota. My husband was baptized by Brother Penn Martin, at Frazee, Minnesota, in 1916. I thank God for the Sunday school privileges I had at Clitherall with Sister Eleanor Whiting as superintendent, for it was then the foundation of my faith was laid. I trust I shall be instrumental in helping others.

It was our pleasure to have Brother O. W. Okerlind with us last week, the first time we have been visited by an elder during the twenty-two years we have lived here.

During his short stay, we arranged for a meeting at the Conquerville Schoolhouse, which is eight miles from our home. The schoolhouse was crowded and Brother Okerlind remarked that he had never met a more interesting crowd of nonmembers. We hope he can be with us again in the near future, although his territory includes the Province of Saskatchewan.

On Sunday morning we motored to Skiff, a distance of forty-eight miles to visit Sister Smith and her son, Wayne. In the evening, another meeting was held in the schoolhouse, in which Brother Okerlind delivered another of his instructive sermons.

We would appreciate having any of our missionaries visit us while traveling through Southern Alberta.

We enjoy reading the *Herald* very much, and our prayers are for the upbuilding of God's kingdom here on earth.

MRS. MAMIE TROWBRIDGE O'NEIL.

WINNIFRED, ALBERTA.

### A Singular Blessing

I should like to relate an incident which happened during the last General Conference and shows the watch care of God over those of us who could not attend.

My husband left on Thursday with others from here to attend conference, and on Saturday the children, Sister Lewis, and Sister Brooner and I went to Sapulpa, to spend the day. I left my two and four-year-old sons in the car alone while Sister Lewis and I went into a shop. When we came out only the baby was in the car. Several people were gathered there, and they told us that Preston had climbed out of the car, started across the street, following us, no doubt, and a car had struck him. He was now on his way to the hospital.

The child was on the operating table when we arrived. His leg was broken between the knee and ankle, collar bone

broken, and his right eye was swollen shut from a place just above it where he had hit the pavement when he was knocked down.

The doctor set the broken bone and had X-ray pictures made of it and of his head. From these we learned that the skull was fractured, and the physician advised me strongly not to take the boy away from the hospital for several days as it might require an immediate operation to save his life.

I hardly knew what to do. I did not want to call Bill from the conference as it was the first one he had ever attended. But I knew that I must get at least one elder as soon as possible, and so I left Sister Lewis with Preston while I called Tulsa. With Sister Lancaster's help Brother O. A. McDowell was informed of our need, and came to our assistance in a few hours.

Before the administration one could see the pulse beat in the fractured place on his head, and the child would ask us to take "that" off his head when there wasn't anything on it. But afterwards one could not see the pulse beat, and he never complained of his head again. He said that it did not hurt.

The relatives insisted that I send for my husband, and it was late Sunday afternoon when he got here. Preston had been wanting to go home all day. So Monday morning we brought him home. If it had not been for the broken leg he would have been out playing the next day. The doctor put the leg in a cast to protect it, and the child would scoot around all over the place. His right eye does not open quite as wide as the other, but outside of that one cannot tell that he was hurt.

I am very thankful for this and other blessings. But it seems to me that the real test of our thankfulness and appreciation is the way we conduct ourselves after the blessings have been given. I often wonder if I am really doing the best I can. We have five children to rear for future usefulness in the great work, and it is our hope and prayer that we may do our work well.

OILTON, OKLAHOMA.

MRS. WILLIAM W. BUNCH.

### Know the Church in Oregon and California

When my wife and I first came into the church we took the *Herald*. That was nearly thirty-five years ago and we lived at Monterey, California. We continued to take it when we moved to Milton, Oregon. I wrote a letter to it soon after we arrived in our new location, and this was noticed by Brother Albert Carmichael who wrote us a personal letter. He was especially interested in us as Monterey was in his field of church work; he had met us there.

We have enjoyed a branch at Walla Walla the past three years with Brother Robert Chapman as our pastor, but previous to that time we had had little organized connection with the church for a number of years. Yet the spark had remained in our hearts holding us to the faith and not allowing us to unite with any of the many denominations with whose members we mingled.

After we arrived in Oregon we were soon sought out by missionaries of the church, and many were the elders and other church officers to whom we gave hospitality among them Brother and Sister Keeler, Brother Fordham, Brother Tom Chapman, and others.

Brother and Sister Keeler authorized us to organize a Sunday school which we maintained for many years, but we were never organized into a branch at Milton. If my memory is correct Brother and Sister Keeler authorized us

to organize a Sunday school at New Monterey, California, soon after we joined the church, I having been elected superintendent there as well as here.

In California we had the pleasure of meeting many old-time representatives of the church which it might be of interest to name for the benefit of members who were contemporary with them if not personally acquainted with them in the work. Besides the Keelers there were Brothers Scott, Daily, Frank Sheehy, Fred Lawn, Albert Carmichael, and others who names I cannot now recall.

Our pastor and wife drove to General Conference this spring and on their return trip came through a good part of Missouri and of Iowa, Brother Chapman's native State. They are enthusiastic about that being a desirable country for the Saints to live in. Another husband and wife, Brother and Sister Percy Howard, recently united with the church and also made the trip to conference by train. They, too, were greatly inspired by what they saw. Brother Howard is our Sunday school superintendent.

W. H. BIRDSELL.

WALLA WALLA, WASHINGTON, Route 1, Box 196A.

## Grateful for Divine Protection

I can look back over my life and see where God has directed my footsteps and has been mindful of me; in times of danger he has protected me and my family.

One time nearly two years ago as we were driving from Iowa to our home here in the Ozarks, we unexpectedly struck ice and crossroads at the same time. A car was coming at about the same distance from the crossroads as we were. The driver evidently applied his brakes as we did ours. Both cars turned around—the other fellow's turned twice—and missed each other in turning. Such an escape, without the slightest jar, seemed impossible. My heart went out to God in prayer and thankfulness. Through no other power could we have been saved injury and possibly death.

I hope to live worthy God's continued protection and care.

I had the burning desire to know God's will and to do it, to know God personally, to feel his Spirit permeating my life. I have found that if I do not walk near him in my everyday life, joy and peace elude me.

I pray that I shall reflect Christ in my life to such an extent that I may help to bring in the honest in heart who are seeking the fullness of the gospel.

AVA, MISSOURI.

JENNIE WARD HURSH.

## Help and Comfort From the Lord

During a sick spell my ten-year-old son, Clayton, became irrational one night with high fever. I was alone and was frightened, but the thought came to me to pray. After a brief prayer, I looked at him and knew that my prayer had been answered; he looked and acted naturally, turned over and went to sleep.

A few weeks later the boy was again sick, having a very sore throat. My husband said that I had better see a doctor, but I told Clayton that I felt the Lord had a blessing in store for him if we would do our part. After he had taken some of the consecrated oil, and I had prayed for him, he got up, and that afternoon went to school.

My older son, Cletous, who will soon be fourteen years old, had worn glasses and taken treatments since his fourth year, to straighten his eyes, until last September when he broke his glasses. He has not worn them since, and we feel that a blessing has come to him through the faithful use of the consecrated oil. He was released by the eye specialists who was unable to do him any good.

One morning while about my work, the back of my head and neck began hurting, gradually growing more severe, and I realized that I would not be able to accomplish much that day. Again came the thought to pray, and I arose from prayer with the pain almost entirely gone, and spent a happy day.

During the late General Conference I enjoyed a wonderful spirit even though I could not be present at the sessions. With the closing of this gathering, however, I became depressed. I have longed to be and have my family among the Saints, but in answer to earnest prayer a divine message was given to me through a faithful Saint, telling me that my work in this place is not yet finished. My preparation is not yet accomplished, I have been told; and I am being molded for a greater work.

About the time I received this message I was asked to teach a primary class and to be pianist for that department of the Christian Church where the boys and I attend. How much I realized the truth of the words of our President who said in part, "When God has a task for a man to do, that man is tried; tried to the limit of his powers." I am praying for strength to prepare for the work the Lord would have me do.

MRS. EDNA HENRY.

SALINA, KANSAS, 628 South Fifth Street.

## Will Help Isolated Members or Friends

Wife and I hope constantly that the good work is on the upward trend, and that the Saints are deeply interested in the government of God. As a people we should be very much concerned about telling the old, old story to those who are honest in heart.

We are living in remarkable times, times when the children of God should be awake to their duty, alert in talking of and preparing for Zion. We should make the most of our many opportunities.

Due to coming here for my wife's health, we have lost much by being absent from a branch. However, her condition is improving, and we are hoping that we shall be able to return sometime this summer and resume our responsibility in the district. Will the Saints continue to remember her in prayer?

If there are any Saints or friends living in this part of the country to whom we might be able to give assistance in holding meetings, please drop me a line. I am an elder, and having no secular work to do at this time; will be glad to help the gospel cause in any place that I can.

D. C. CLEVINGER.

MATHIS, TEXAS.

## He Leads Us Through Trials

The letters in the *Herald* teach me that others have trials and temptations even as I do. My home is not all I want it to be, but it is improving. I have seven children and three of these belong to the church. It is my prayer that the others will soon come in. I try to live the best I know, openly, frankly, sincerely, and I thank God that there is an all-seeing eye watching us. The Lord knows all things, and he judges our hearts.

My prayers have been answered many times. My baby was healed through administration which makes me know that we have a living God. He helps us through our temptations and trials. I trust the Lord will ever be with me and help me. Will the Saints pray that I may be healed of my afflictions?

CASTLEBERRY, ALABAMA.

T. J. JONES.

## Thankful for Blessings

I enjoy reading the *Herald*, and I am happy that I can once again take it. I am so thankful that the Lord answered my prayers, and sent an elder to my home to administer to my son. Although he was taken from us, we feel that he received relief through the administration.

Through the help of Sister Brown, the following elders were with us, Brothers Waller, Lincoln, Oakman, Nelson, and Levitt. May the Lord bless his ministers in their work.

MRS. LOUISE MANNERING.

NAPA, CALIFORNIA, 1469 Center Street.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Missionary Activities in Western Michigan

#### Finds Devoted Saints There—Prospects Good for Future

It was a considerable surprise to me at the conclusion of last General Conference, to learn that I had been appointed to labor in Western Michigan District. The reading of the missionary appointee list at the close of each General Conference, brings anxious moments to each minister of the gospel. Some are made happy and some are sad as the list is read.

After thirty-eight years of missionary work, laboring in eight different fields, mostly in the north central part of the United States and in Manitoba, Canada, I had my first experience this year in traveling by water. I crossed Lake Michigan from Milwaukee, Wisconsin, to Ludington, Michigan.

On my way home from the conference, I spent a few days at Muscatine, Iowa, a former place of labor. I was happy to meet with the Saints there and to offer them the good cheer of the late conference. There I preached a few sermons and visited in the homes of as many as time would permit.

After spending a little time at home, I began arranging to start for my new field. At Milwaukee I stopped several days, preaching the funeral sermon of Sister Hazel Couey. Sister Hazel was a kind young mother and a good member of the church. She left several young children, her husband, other relatives and many friends. I also preached for the Saints at Milwaukee and was pleased to know that the members there are eagerly struggling on, trying to keep the gospel light burning.

Leaving that city on one of the large lake boats, we traveled about six hours before we arrived at Ludington. This was a quiet, pleasant journey.

After some delay I was able to find the home of Brother and Sister John Randall, and remained there till the next day when they took me to Freesoil to the home of Brother Buell Shelley, district president. He is a pleasant, kindly man, honest and faithful in his church work, one who has seen much sorrow in the last few years. His loyalty to the church is earnest and sincere.

After one day at Brother Shelley's home, we went to Bendon, sixty-five miles away, to attend an all-day meeting which was marked by good attendance and enjoyment. There I was pleased to

meet Brothers Byron Doty, and R. D. Davis whom I had met in other years; also good Brother James Davis, long-time missionary of the church in Michigan, and his wife.

Leaving Benden after a week in which we held some good meetings, I went to Traverse City to become acquainted with the members there. June 9 and 10, I attended the district conference at Cadillac, where everyone seemed to enjoy the meetings. There I remained for ten days holding meetings most of the time. I was pleased to find some earnest, kindly Saints in that city who did all they could to make my stay pleasant, and gave good assistance in the meetings.

Later I held a week of meetings at Freesoil and became better acquainted with the Saints. While there I stayed in the home of Brother and Sister John Bennet, also some of the time at Brother Shelley's home a few miles from town.

July 8, we had a very good all-day meeting near Kingsley. Scattered families who do not have the privilege of attending regular meetings, were present at this service.

Saints also came from distant places to attend the all-day service at Marion July 15. Before going to the reunion at the Park of the Pines, I spent most of a week holding meetings at Marion.

There are many devoted Saints in this district, and the prospects for future development are good. May God bless all his Saints and hasten Zion's redemption.

LEONARD HOUGHTON

### Kirtland, Ohio

#### Temple Is Scene of Happy Activities

Mr. and Mrs. Oscar Anderson and daughter, Margaret, of Iowa City, Iowa, and formerly residents of Lamoni, have been recent visitors among old friends at Kirtland. Mrs. Anderson, daughter of Apostle William H. Kelley, lived with her parents at Kirtland for a number of years and greatly enjoyed meeting old friends.

Patriarch and Sister F. G. Pitt were recent visitors in the William F. Webb home. Brother Pitt reports the birth of his eighteenth great-grandchild. He has fifteen grandchildren also.

Recent visitors at the Temple have included two students from the Architecture College of the University of Illinois, also Doctor Young and wife from the University of Kansas.

Elder and Sister E. E. Closson and son were visitors here recently, and

Brother Closson's mother and sister were with them. They were visiting Sister E. E. Closson's brother and family, Professor R. Travis, of Western Reserve University, Cleveland.

Patriarch and Sister John F. Martin and daughter, Frances, former residents of Kirtland, are living here again.

Many mourn the passing of Sister F. T. Haynes, of Cleveland whose burial was in Kirtland Cemetery. She was a noble woman, kind and patient, and she did a good work in Kirtland District.

Sister Rosa B. Webb's funeral was also held from the Temple. Her home was at Lorain, Ohio. She leaves two brothers, Frank C. and Earnest A. Webbe, and many friends to mourn. Interment was in the Euclid, Ohio, Cemetery.

In recent months there have been three weddings of interest to Kirtland members and their friends. In the latter part of April Sister Ruth Davies, daughter of Mr. and Mrs. David Davies of Kirtland, became the bride of Arthur Burt, son of Mr. and Mrs. Arthur Burt, also of Kirtland. The wedding took place in Kirtland Temple, Elder John L. Cooper reading the marriage lines. Only the immediate families and a few close friends were present. Harrison Davis, brother of the bride, acted as best man and Miss Mary Ellen Burt, sister of the bridegroom, was bridesmaid. Both young people are graduates of Kirtland High School, and they are now making their home at Indianapolis.

The Temple was the scene of another pretty wedding June 12, when Miss Geraldine Vivian Van Den Burgh, of Cleveland, and Brother Neland A. Wilson, of Kirtland, were married. The bride is the daughter of Mr. and Mrs. Frank Van Den Burgh, and the bridegroom, a Kirtland boy, son of Mr. and Mrs. Arthur Whitcomb. Elder John L. Cooper officiated. The bridal pair are now at home in Cleveland.

Sister Mary Belle Gill, daughter of Mr. and Mrs. A. H. Gill, of Kirtland, and Brother David Milton Lewis, son of Mr. and Mrs. J. D. Lewis, also of Kirtland, were married July 8, in the Temple, Patriarch F. G. Pitt, of Orlando, Florida, officiating. The bride was given in marriage by her father, and was attended by her twin sister, Mrs. William F. Webbe, as matron of honor, by Miss Maxine Lewis, sister of the bridegroom, maid of honor, and by Mrs. Nephi Brain, of Cleveland, another sister as bridesmaid. Little Janet Wells, daughter of Doctor and Mrs. H. S. Wells was train

## Briefs

### Fourteen Baptized at Afton, Michigan

Fourteen were baptized at Afton, Michigan, as the result of a missionary series conducted by Elder J. J. Ledsworth. The services closed July 29. Local members rejoice at the addition of this number and at the splendid spirit which characterized the services. They are determined to go forward in the cause of Christ.

### Busy Man

"If you want work well done, select a busy man. The other has no time."

### Fort Collins Has Marietta Walker Circle

The women of Fort Collins Branch, Colorado, have organized as the Marietta Walker Circle. They held their first meeting August 9. These Colorado women believe that the name of one who for many years was a noble worker in the church, will prove an incentive to their group.

### "Keep All the Commandments"

Every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church.—Doctrine and Covenants 42: 21.

### Labor Together Again After Thirty Years

Among those who ministered to the success of the Western Montana reunion which closed August 5, at Race Track, were Elder Ward L. Christy and Patriarch George W. Thorburn. It had been thirty years or more since these two veterans in the gospel had labored together in the missionary field.

Although weak in body from recent illness, Brother Thorburn was able to be present during the reunion, and occupied the pulpit on the first Sunday morning. Brother and Sister Christy are making many friends in the West to which field of labor they came from Saskatchewan. At this reunion they endeared themselves especially to the young people.

### Working Principle

Love is the active, working principle in all true faith. It is its very soul, without which it is dead.—"Faith Works by Love," Jonathan Edwards.

bearer, and Edwin Brain, nephew of the bride, carried the ring. The bridegroom's cousin, Vernon McFarland, was best man, and Nephi Brain and William F. Webbe were ushers. Sister Lewis graduated from Willoughby High School in 1928 and has completed several applied commercial art courses. Brother Lewis is an alumnus of Mentor, class of 1928, and is now manager of the meat department at Kroger's at Chardon. During the summer the couple are making their home at Kirtland.

### New Philadelphia, Ohio

#### Summer Program Holds Interest for All

A play, "The Challenge of the Cross," was presented Sunday morning, July 15, which deeply impressed the congregation. As the opening number, Sisters Hazel Thomas, Ruby Angus, and Brothers Wayne Thomas and Hal Rennels sang "The Way of the Cross." Then Sister Madge Thomas gave a descriptive pantomime of "Rock of Ages," assisted by the quartet. Sister Anna Cramer took the leading part in the play which followed, being supported by Madge Thomas, Mary Cramer, Marian Angus, Anna and Maud Esther Watkins and Edith Ress.

Preceding this service the infant son of Mr. and Mrs. David Thomas at Baltz-blessed by Elders John D. Carlisle and William L. Goudy, and given the name, Marion Eugene.

Evening church services have been discontinued during the summer months and Pastor Carlisle has been spreading the gospel in surrounding communities.

The women's department enjoyed an all-day picnic and meeting at the home of Mr. and Mrs. Davis Thomas at Baltzley Valley July 18. A pleasant time was spent in games, hymn singing, and conversation. Group pictures were taken. Twenty-four enjoyed this occasion.

Recent events in the young people's department include a steak fry held at the summer home of A. B. Klar June 24, and an early morning devotional service at the historic log church at Schoenbrunn, in charge of their supervisor, Elder William L. Goudy.

Saints of this branch wish to offer deepest sympathy to the family of Sister Elenora Haynes. She was a visitor here on several occasions, and all were sorry to hear of her death.

Announcement was made recently of the marriage of Sister Grace Robson and David O. Briggs jr., which was solemnized September 13, 1933, at Wheeling, West Virginia, by Elder Louis E. Serig.

Kirtland Temple provided the setting for the marriage of Elder William L. Goudy and Mrs. Florence Maurer, of New Philadelphia, solemnized July 28, by Elder John L. Cooper. Following the ceremony they left for a trip to Niagara Falls and other points of interest.

Local Saints are much interested in Kirtland reunion which opened August

9. Some have been able to attend sessions there.

Sacrament service August 5, was well attended. Elders John D. Carlisle and Charles Cramer were in charge.

### Denver, Colorado

#### Full Program of Activities Elicits Interest of All

At the evening service, June 3, the religious drama, "These Things Shall Be," was presented, with the following members in the cast: Audrey Bennett, Howard Sheehy, Dorothy Jones, Edgar Jones, Vernon Young, Fred Kemp, Farr Kemp, Donald Graybill and Burrell Shupe. This was the play given by Denver young people in the Religious Drama Tournament sponsored by the Colorado Council of Religious Education, and it was directed by Mrs. Fred Black. The play was well staged and acted, and won second place in the group on the night it was given.

June 10 being Children's Day, the eleven o'clock service was devoted to them, with the following program: Organ prelude; trumpet solo, Billy Radcliffe; hymn, "I Love to Tell the Story"; prayer, Raymond Robertson; vocal solo, Betty Ann Green; children's pageant, "Out of the Bible," directed by Sisters Myrtle Smith and Elsie Harper. Thelia Alvina, infant daughter of Mr. and Mrs. Ted Williamson, was blessed by Elders Glaude Smith and E. J. Williams.

Elder C. L. Bruno administered the rite of baptism to Juanita Coffee and Marjorie Starks, June 17. The little son of Mr. and Mrs. Hayden Dow was blessed by Elders Glaude Smith and E. J. Williams and given the name Robert Hayden. The child is the grandson of Mr. and Mrs. Louis Coven.

Tuesday evening, June 26, the young people held a wiener roast in North Turkey Creek Canon. The weather was fine and a large crowd enjoyed the outing.

The following report of activities of the Loyal Workers, who are the older women of the adult department, is a creditable record of diligence and devotion.

Mrs. Ella Brannan writes: "We have held twenty-six full-day sessions, spending the time in quilting and discussion. On three of these days social meetings were held and covered-dish luncheons served, and guests, including our older members who do not attend regularly, were invited. We worked with the Columbins on the bazaar and the quilt display. We have contributed to the storehouse and have visited among the sick and others. During this period we have earned \$102.49, which sum has been used in carrying on the work of the branch."

Sacrament service Sunday morning, July 1, with the pastor in charge, was well attended. Special prayers were of-

ferred for the sick, followed by a number of brief testimonies.

In the evening the newly-elected officers of the branch were installed. The sermon by Brother Glaude A. Smith was devoted to the duties and responsibilities of the officers and members, with a plea to "put on the whole armor of God." He pointed out many ways in which service might be rendered and the meetings made more uplifting. There are many in the branch who have talents which they might use for the good of all.

Denver Saints and those of surrounding territory were happy to have a visit from President Floyd M. McDowell, July 6, 7 and 8. While most of his time was spent among the members of the priesthood, all who heard his two sermons on Sunday, July 8, were blessed by his ministration, and received much food for thought.

Brother McDowell was accompanied on this trip by his wife and a daughter.

## Western Montana District Reunion

Daily Program and Good Workers Contribute to Inspiration of This Gathering

Western Montana district reunion is over. The earlier date this year found the local residents very busy in the harvest fields; nevertheless the attendance was a little above that of previous years, especially at the evening services. The reunion opened July 27 and closed August 5.

The daily program was prayer meeting in the morning followed by class work; lecture in the afternoon and preaching in the evening, except on the two evenings designated by the district officers and reunion committee for entertainment. Arrangement had also been previously made by the above officers for a half-hour of program work preceding the evening sermon. These programs consisted of religious plays and vocal and instrumental music. This helped considerably toward the success of the reunion.

The Saints of this district believe that if the responsibility of carrying on the work of the church is to rest upon the shoulders of the boys and girls of today, now is the time to begin the preparation. When the opportunity of helping in the services begins, the development is more rapid.

Brother and Sister Ward L. Christy were delegated to assist in the reunion this year. Brother Christy chose, "The Scientific Basis of Immortality," for his subject in class work, using the work of President E. A. Smith, and Billingsly in his outlines. Sister Christy gave splendid instruction on how to teach religion in the home by the use of story and song.

Brother and Sister Christy endeared themselves to the young people by an

interesting way in which they handled the early morning devotionals. One morning the prayer meeting was held out in the open away from camp and afterward everyone helped make breakfast over the campfire. Another morning the devotional was held in the church building after which the young people went on a hike while Brother and Sister Christy with the help of the cooks made breakfast and took it to an appointed place. Everyone gave an account of what interested him most on the hike, and several decided that nothing was more interesting than the breakfast.

The people attending the reunion greatly enjoyed the special musical numbers contributed by Brother and Sister Christy. The duet, "Have You Counted the Cost?" was especially beautiful and they sang it a second time on request.

Junior church was in charge of Sister Thorburn assisted by Frances Matheson and Bertha Beck.

Thursday afternoon was given over to the women's group for a program and social time. After an interesting and varied program ice cream and cake were served. Sister Thorburn was in charge.

Considerable improvement was made on the grounds this year in the way of building sleeping quarters to accommodate visitors and also building a permanent stage and equipping it with curtains. Several of the members spent much time and labor in getting this ready. Special credit is due Brother Perrin, of Deer Lodge, who not only contributed his time and labor, but also considerable building material.

The preaching services were conducted by Brother Christy, Elder L. O. Wildermuth, and Elder Gomer Wells, who is visiting in the West.

Special mention should be given the sermon by Patriarch George W. Thorburn. Although weak in body because of recent illness, he was blessed by the Lord with sufficient strength to be present almost the entire time of the reunion. He occupied the first Sunday morning using, "Have Faith in God," as his subject. It has been thirty years or more since he and Brother Christy labored together in missionary work, and he felt a strong desire to occupy in the pulpit once more with his early comrade in gospel work. He bore a strong testimony to the truthfulness of the gospel and stated that if the knowledge should suddenly come to him that all was ended with this life, he would go on living as he now is because of the comfort and satisfaction he received here. His testimony in regard to his conversion, his work in the church, and his faith in its final accomplishment was strengthening to all who heard it.

After eight days of enjoying the hal-lowed influence of the Spirit to a marked degree in prayer services, sermons, and class work, the reunion closed with a conference at which time the following officers were sustained to serve during the coming year: District president, N. P. Coleman, of Great Falls; coun-

## Briefs

### Time

Dost thou love life? Then do not squander time for time's the stuff life's made of.—Franklin.

Believe me when I tell you that thrift of time will repay you in after-life, with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckoning.—W. E. Gladstone.

### Mobile Branch Grows Numerically

Mobile, Alabama, Branch is making 1934 an outstanding year in numerical growth. Pastor Franklin Steiner has baptized fifty candidates this year, and others are near the kingdom. He expects this number to be greatly enlarged before the year is out.

Local Mobile priesthood members, fired with missionary fervor, are conducting three missions in neighboring vicinities, Bayou La Batre, Orchard, and Whistler.

### Admonition

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Jesus.

### Seeks Our Prayers

Miss Helen Stevenson, of Concordia, Kansas, seeks the prayers of the Saints that she may be healed of a bad case of blood poisoning in her hand. Though not a member of the church, Miss Stevenson has faith in the power of divine healing. She wishes to unite with the church at her first opportunity.

### The 1934 Reunion Season

The two months of reunion season, now gone, have to their credit a series of outstanding gatherings in different parts of the United States and Canada. Though in some cases reunion crowds have been smaller than those in previous years, the spirit of the gatherings has been rich in fellowship, understanding, and peace. Reunion programs have brought new and helpful experiences in worship, class work, sermons, and recreation to the Saints and their friends. The last reunion of the season, that of Eastern Montana, at Fairview, will close September 2.

### Unoccupied Territory

The greatest unoccupied territory in the world is that region lying just north of the human ears.—Strickland Gillilan.

selors, Doctor F. L. Casey, of Polson and E. E. Eliason, of Great Falls; secretary, Mrs. Eva Meagher, of Deer Lodge; church school director, Mrs. Victoria Thorburn, of Deer Lodge; bishop's agent and treasurer, N. P. Coleman, and musical director, Mrs. Jessie Kendall, of Anacanda.

The conference voted unanimously for a reunion next year.

A rising vote of thanks was given Brother M. G. Perrin, of Deer Lodge, for his untiring work and his donation of lumber to make rooms which were used as sleeping quarters.

The Sunday morning worship began with an inspiring prayer and sacrament service in charge of Elders Ward L. Christy and Gomer Wells. Admonition to the members, especially to the young, was delivered by the Holy Spirit through Doctor F. L. Casey. The Spirit of God felt in abundance at this meeting, continued in all the day's services.

In the afternoon eight persons were baptized by Elder Ward L. Christy: Jean Eliason, of Deer Lodge; Rose Davis, of Helena; Mildred Davis, of Helena; Marjorie Golden, of Missoula; Mrs. Forrest Davis, of Helena; Mrs. Guy Davis, of Helena; Roann Threet, of Great Falls, and Walter Peterson, of Race Track.

In a district such as this much of the work must be carried on through personal evangelism. The result of a long, saintly life of faithful service was manifested on this day when two daughters and two granddaughters of Sister Margaret Davis entered the waters of baptism.

After the confirmation service in the afternoon, a sermon was delivered by Elder L. O. Wildermuth.

In the evening a play, "*The Gate Beautiful*," was presented by the young people, of Race Track, after which Elder Ward L. Christy gave the closing sermon.

## Kansas City Stake

### North East Church

Sister Emma Bramwelt, of Kansas City, and Brother Jesse Mincher, of Sabetha, Kansas, were united in marriage by Elder Henry F. Davis, recently. This couple has the best wishes of the Saints here.

Elder and Sister Henry F. Davis are happy to announce the birth of a daughter, Alta Marie.

Elder T. C. Lentell, of Mount Washington, has been with these Saints for several Sunday evenings. His sermons have been forceful and convincing. These services have been held on the lawn of Brother Lawrence, and despite the heat, many have been present.

Elder Henry F. Davis has given a series of sermons recently, on "*The Immortality of the Soul*."

Sister Bramwell has been ill recently, and also George Binney. They desire the prayers of the Saints in their behalf.

## Independence

The Stone Church Boy Choir, with their conductor, J. Glenn Fairbanks, left Saturday morning in motor cars for the Century of Progress Exposition, in Chicago, where they are to sing tomorrow afternoon. Other programs have been given along the way.

Saturday night the choir sang at the Saints' church at Plano, Illinois, and there the boys spent the night in the Boy Scout camp. Early Sunday morning the caravan pushed on toward Chicago, where the choir gave a concert at the eleven o'clock hour at First Chicago Latter Day Saint Church, and in the evening at Central Church. Their program at the exposition will last from 5:45 to 6:30 o'clock. Yesterday and today the choir spent sight-seeing at the Fair.

This choir organization was formed more than two years ago, Brother Fairbanks being its sponsor. At intervals he has been assisted by other directors. The choir gave a concert at the Stone Church, July 27, and took an offering to help defray the expenses of this trip.

"*Spiritual Gifts*" was the theme of a most interesting sermon delivered by President Elbert A. Smith at the Campus Sunday night. This was another of his series of sermons delivered to the united congregations of the church in their out-door auditorium on the Campus grounds, and a large congregation gave him an attentive hearing. Saints of the Mount Washington Church, Kansas City Stake, were guests for the evening, and their pastor, Elder W. F. Bolinger, assisted in the stand.

Preparation among the singers of the Harvest Festival Chorus continues with much interest. Brother Anway, the director, met with representatives of Holden Stake in Holden Sunday afternoon, in a very spirited rehearsal. The unusual interest and enthusiasm with which all singers seem to be carrying on, portends a fine rendition on October 7. On this Thursday, August 23, Brother Anway will meet with all Kansas City, Missouri, singers at Central Church.

### Stone Church

"*Conscience*" was the subject of the second of Doctor G. Leonard Harrington's lectures on Sunday morning, to a large Stone Church congregation. Next Sunday he will give the concluding one of his three talks.

Music for the morning program was furnished by soloists of the Stone Church Choir. Mrs. Pauline Arnson, soprano, sang "*The Lord Is My Shepherd*," and Virgil Woodside, baritone, sang "*Spirit Divine*." George Anway led the congregational music, and Mrs. Hazel Withee was the organist.

At the close of the preaching service, the congregation was asked to remain seated and the wedding ceremony of Edith Beebe and J. Charles Magargee, of Independence, was solemnized, Elder D. O. Cato officiating. Preceding the

reading of the marriage service appropriate solo numbers were sung by Pauline James Arnson and Velma Brocaw Nunn, Hazel Scott Withee accompanying at the organ. Both the bride and the bridegroom are members of the Stone Church Choir.

Among those who have passed away in recent days have been several elderly members of the church. Sister Laura Ann Bear, ninety years of age, died at her home August 9. Sister Deloria Jane Coil, seventy-six years old, passed away August 4. Sister Mary N. Light, seventy-seven years, died the night of August 5, at the home of her daughter, Mrs. Hattie Echternacht, and the interment was at Hastings, Nebraska. Sister Margaret Louise Wilke, seventy-one, passed away August 15, at her home in Independence, and burial was in Saint Joseph. Sympathy is extended to the bereaved families of these deceased members.

### Second Church

Elder Vernon E. Reese, the eleven o'clock speaker, Sunday morning, chose for his subject Alma 17:65, from the *Book of Mormon*. Special music was furnished by the quartet, solos being sung by Mrs. Sam Inman and Mrs. Lawrence Nave.

Richard Dillee was in charge of the junior service. The speaker, Archie Davis, chose for his subject "*The Bible*." Marie Knight sang a solo after which a short play, "*The Baby Moses*," was given. A pantomime, portraying the Sunday school hour, followed the play.

### Walnut Park Church

The Walnut Park Church School Orchestra for some time has been recognized as the leading Sunday school orchestra of Independence. During the past week this group, under the direction of Brother Orlando Nace, went to Kingston, Missouri, to take part in a State-wide contest sponsored by the Fox Hunters Association, and placed fifth, returning with a cash award of fifty dollars. In addition to numbers by the orchestra the program given included special selections by Delta Nace, Mildred Burrough, and Lois Jean Williams, together with numbers by a mixed quartet composed of Delta Nace, Evelyn Phillips, Arion Chapman, and Milford Nace, and by a brass quartet including Joe Countryman, Henry Countryman, Fred Mollison, and Sanford Downs.

Sister Thelma Countryman played a piano number for the church school following the class period Sunday morning. Evangelist Albert Carmichael has been making instructive talks to the Galilean Class for several Sundays, and will continue the series for some time.

Evangelist Carmichael was the speaker at the eleven o'clock hour Sunday morning, the congregation greatly enjoying his sermon on "*Inheritances*." "*Bless the Lord, O My Soul*" was sung by the choir preceding the sermon. The

junior service in the lower auditorium heard talks by Sister E. E. Moorman and Kenneth Morford and a story by Sister John Lentell.

The program for the Religio Sunday evening was a concert by a new band under the direction of Brother Fred Mollison. This was the first public appearance of this band since its organization, and their numbers were greatly appreciated by the audience.

### Enoch Hill Church

Funeral services for Billie Hursh, who passed away August 12, were held at the George Carson Funeral Home August 13, Elder A. M. Chase in charge. Billie made his home with his grandmother, Mrs. Bert Green. He was the son of Mrs. Vera Fabyunkey, of Fairmount, Missouri.

Monday night, August 20, a missionary series was begun at Enoch Hill Church. Preaching will continue every night in the week except Saturday and Sunday for two weeks. Elder J. W. A. Bailey is the speaker.

Sunday morning Elder C. J. Hunt preached to this congregation, giving a very encouraging sermon. Sister Pearl Chrestensen sang "When the Mists Have Cleared Away."

A number of friends went to the home of Brother Joseph Martin, assistant pastor, Saturday night, to surprise him with a party in honor of his birthday.

### Spring Branch Church

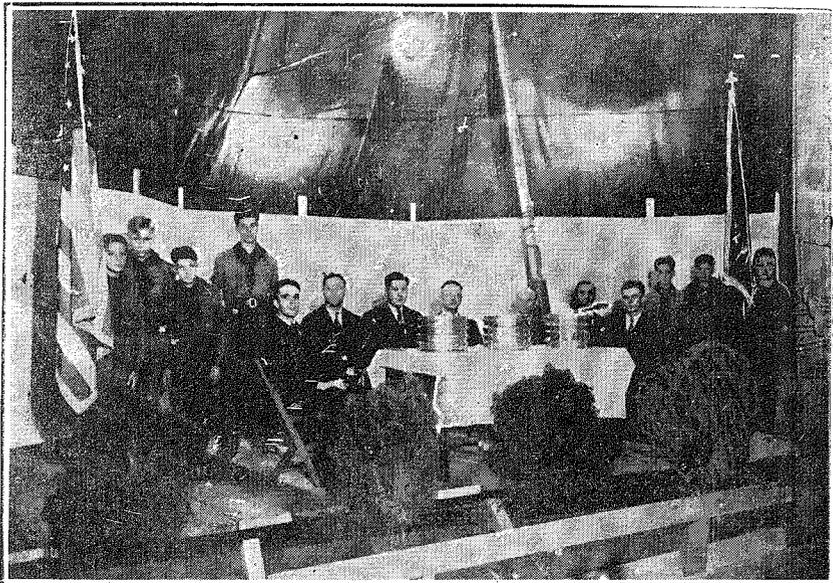
The young people's early morning prayer meeting, Sunday, was in charge of J. E. Smith. The opening remarks were made by Leonard Roberts.

Th theme for the church school was "The Church in the Early Days," and Alma Dixon read from the *Young People's Church History*. Following the class study, D. D. McClain gave a review of events in the early church that happened during the month of August.

The eleven o'clock service was in charge of M. C. Jacobsen, assisted by Jesse E. Smith. A solo was sung by Sister S. A. Burgess, "Today if Ye Will Hear His Voice." Elder A. J. Tankard the speaker, used for his theme "Judge Not That You Be Not Judged."

A meeting was held following the joint prayer service Wednesday, regarding the Harvest Festival. A committee was chosen to attend to the details for a booth. This is composed of Sister Irene Roberts, Velma Jones and Leonard Roberts. These three are leaders of young people.

God is good, and it is His pleasure to help those who are seeking to help themselves. Or to put it in a way that even our agnostic friends can receive, Nature is on the side of the man or woman who is seeking to live naturally, that is, rightly.—George Wharton James, in *Quit Your Worrying!*



The opening sacrament service at Far West Reunion

## Far West Stake Reunion Opens at Stewartville

Four hundred people were present for the opening service of the Far West Stake reunion Thursday evening, August 16, the sacrament of the Lord's Supper. Several years ago this service was considered an innovation in the opening of reunion, but now the people look forward to it and come out in full attendance. A piano prelude "Holy, Holy, Holy" was followed by a color ceremony by the Boy Scouts, then the service launched into the regular communion hour.

This is the forty-fifth annual reunion to be held in Far West stake and district, and its theme is "Now the Opportunity Time to Be a Latter Day Saint." Stake President Ward A. Hougas, in his opening talk, emphasized the need of

members' going beyond the minimum requirements of church membership and growing into full sainthood.

In charge of the reunion this year are Elder Hougas, stake president; Elder Frank Hinderks, his counselor; Henry L. Livingston, stake bishop; Elder E. Y. Hunker, guest speaker, and Evan Ehlers, chorister.

Recent showers had helped to cool the temperature, and the grounds were in fine condition for the reunion. Seventy tents were erected and occupied on the first day, and this number grew until after Sunday.

On Sunday the musical numbers included several selections by a young girls' chorus, the Dulcianas, organized last June by Sister Ruth Hayden at Saint Joseph.

## Tabor, Iowa

### Appreciate Works of Devoted Pastor

Children's Day was observed July 8, at Tabor. A program was given by the boys and girls under the direction of Miss Maurine Green, at the eleven o'clock hour. Immediately afterward, the Saints drove into the country and five were baptized by Elder N. L. Mortimore. They were confirmed by Elders H. P. Larsen, N. L. Mortimore and C. W. Forney. That evening at eight o'clock the sermon was delivered by Tabor's pastor, Elder H. P. Larsen, of Council Bluffs.

Brother Larsen has been pastor of Tabor Branch for nearly three years. Although he lives at Council Bluffs, he and his wife and daughter have missed few Sundays meeting with members here, a distance of sixty miles round trip. Many Sundays he has driven more than one

hundred miles when visiting Saints before he returned home; this branch takes in a large territory. He is happy in his work and is making a real contribution. Brothers H. N. Pierce and C. W. Forney are his associates.

July 15, was district day and an all-day meeting was held at Tabor church, a good crowd being present. At 10 a. m. devotional service was led by Elder O. A. Currie, of Council Bluffs, the theme being "Stewardship of Time and Talent." At eleven o'clock Elder Lee Landon, of Council Bluffs, preached. Basket dinner at noon was served in the park. Then at 2:30 p. m. the members met again at the church where special numbers were enjoyed and the sermon was by Bishop W. T. Wellman, of Omaha. That evening Elder Amos Graybill, of Council Bluffs, brought the day to a close with another good sermon.

## Chicago, Illinois

### First Church, 4416 West Gladys Avenue

Elder W. I. Flegg, from the Canada mission, spent several days in Chicago, attending the Century of Progress. He met with this congregation on Sunday, July 15, being the morning speaker. In the afternoon, he attended the priesthood meeting at Central Church.

Pastor H. T. McCaig, was the morning speaker for the following Sunday.

The theme for church school, July 29, was "Christian Service." Talks on "What Is Christian Service?" "Essentials in Preparation for Christian Service," and "Joys of Giving Christian Service," were given by A. O. Skinner, Sister Hulda Eldstrom, and Sister Ruby Newman, respectively. Frank Almond was the speaker at the preaching service hour.

Sister Myrtle Gauthier, gave an illustrated chalk-talk for the children, during the church school hour, August 5, speaking of "God's Care."

Attendance at sacrament service was very good. The service was in charge of J. A. Jaques, assisted by A. O. Skinner and F. E. Bone. L. V. Butterworth gave a very uplifting talk. Sacrament was served by C. R. Newman, C. Bulard, K. Thompson, and Vernon Reese.

Brother and Sister Reese were at one time members of this congregation, but now reside at Independence, Missouri. They were visiting the Century of Progress.

August 12, Richard Allen, infant son of Brother and Sister Charles Van Alstin, was blessed by Brother H. T. McCaig and Brother J. W. Pettersson. J. W. Pettersson, was the speaker for the morning hour.

On Saturday, July 21, the men's class enjoyed an outing of eighteen holes of golf, played at Pickwick Golf Course. From all reports they had a good time. They are planning a tournament with the men's class of Central Church. The men's class is the largest class in the church school. Brother Frank Almond, their teacher, has been giving some very interesting lectures.

## Mason City, Iowa

### Regular Services and Social Activities Continue Here

Services are held each Sunday morning, including Sunday school and preaching, at which time Elders H. H. Sevey and O. B. Snuggins are in charge. On the first Sunday of the month, prayer and sacrament service are held.

A wiener roast was given at the home of Sister Houley, June 15. About sixty young people enjoyed the games and entertainment which followed the meal.

Sister Wyman, whose home is four miles from Mason City, entertained many young people and their elders at a hard time party, July 13. A treasure hunt was the outstanding feature of the evening, after which games were played.

Sister Leeds Nelson, recreation leader, was in charge of the games.

An impressive wedding ceremony took place June 17, at which time Irene Woods was united in marriage to Marvin Adams. The ceremony was read by Elder H. H. Sevey, at the home of the bride's sister. Garden flowers and ferns were the decorations, and a wedding luncheon was served at noon.

Mason City Saints enjoyed having District President Henry Castings and President F. M. McDowell, of Des Moines, with them June 22. Both elders occupied the pulpit, preaching helpful sermons. Sister Smith opens her home every Sunday for Sunday school and preaching services.

## Park of the Pines Reunion

### Northern and Western Michigan Members Enjoy Outstanding Reunion

The fourteenth annual reunion of the Park of the Pines was held August 3 to 12. The reunion was outstanding because of the type of class work which was attended quite consistently by a fairly large number. The class work was divided into five sections, the junior church and kindergarten, under Miss Mary Schreur's supervision, with Beryl Scott, Ella Wilson, and Mrs. B. H. Hewitt, of Toronto, assisting; young people's classes, under Elder B. H. Hewitt; adult group class on "Stewardship," under Elder J. Charles Mottashed, and the adult women were taught, "Religion in the Home," by Sister Nellie Mottashed.

The musical contributions were of a high order, the vocal, under Miss Louise Evans, of Grand Rapids, and the instrumental music in charge of Elder B. H. Doty, of Traverse City.

Preaching and prayer services were sources of refreshment and encouragement to those attending. The entire reunion period was one of religious association in all of its activities.

One outstanding feature of the reunion was the camp paper, called "The Whispering Pines," edited by Miss Arliss Dick, of Traverse City. The paper contributed much to the merriment of the camp, and yet it did not neglect the more dignified phases of the work.

The General Conference appointees, who were present and who made a substantial contribution to the success of the reunion, were Apostle D. T. Williams, Elder J. J. Ledsworth, Elder A. C. Barmore, and Elder Leonard Houghton.

The dining room was ably managed by Sister Sarah Schreur, of Gaylord, Michigan.

Elder Allen Schreur, of Gaylord, in this reunion as in previous ones, was the focal point of activities until he was called away through the sickness and death of this sister. Apostle D. T. Williams served in his place during his absence.

The Saints left the reunion reconsecrated to the service of God. Visitors

were present from all parts of Michigan, as well as Toronto, Hamilton, Sault Ste Marie, and Windsor, Ontario. Ohio, Indiana, Iowa, Illinois, and Wisconsin were also represented.

## Baltimore, Maryland

### Young People Prepare for Autumn Program

The young people of Baltimore had a delightful time July 28, when their organization sponsored a wiener roast. Hymns and old songs were sung around the campfire, and several of the boys gave humorous sketches. A good swim was part of the program of entertainment. Among those present was their leader, Brother Arthur Edwards who enjoys the good times of the young and sincerely leads them to a consideration and study of the good things of the church.

Since vacation time is almost past this group is endeavoring to establish a better attendance record. They are going to retain present officers: President, Grace Edwards; counselor, Audrey Gernon. New officers are elected every two months. A new merit system is being adopted. Everyone is to be graded according to actions, conduct, and willingness to take part.

The young people's organization meets for study, every Sunday evening at six-thirty, and they have also an evening of recreation every two weeks. Study on a play will start soon, the production to be given in September.

Elder Adolphus Edwards and wife have returned from their vacation. They tell of having a happy time visiting old friends and relatives in the State of Ohio.

A business meeting was held August 9, for the discussion of plans for building a church home. The majority of Saints are in favor of having a church building and even those not in favor are willing to give time and labor to the good of the cause. If unity continues to mark the undertakings of this group, no task will be too great for them.

## Eldorado, Kansas

### Five Are Baptized

Eldorado Saints, few in number, are led by Elder Clyde Baker, and despite the fact that they have no church home, sacrament services are enjoyed each month.

The women are studying the *Doctrine and Covenants*, under the capable teaching of Sister Clyde Baker. Sister Charles Merrill, leader of women, is accomplishing much. They sent a check for fifty dollars to Bishop G. L. DeLapp, as an offering, also one for ten dollars as Christmas offering.

Brother C. L. Allen, of Blue Springs, Missouri, visited there recently. While in Eldorado, he stayed with his parents, Mr. and Mrs. William Allen, and July 15,

baptized them along with his sister and her husband, Mr. and Mrs. Walter Covert, also his sister-in-law, Mrs. Raymond Allen.

The daughter of Brother and Sister Covert was blessed on the same day, and Collene Allen, daughter of Brother and Sister Raymond Allen.

The family of C. L. Allen has moved here and been welcomed by Eldorado members.

## Spring River District Reunion

### Large Numbers Attend—Spirituality Is Marked

A consciousness of the task confronting members of the church of the living God was brought with great spiritual force to the Spring River District Saints at their reunion held at Columbus, Kansas, from August 3 to 12. A disappointment at not having President F. M. Smith present as had been announced, was overcome under the leadership of President F. M. McDowell, Elder John F. Sheehy, and Elder Amos T. Higdon, all having what seemed to be the very presence of God with them to supplement their human efforts. A change of life was radiantly reflected in the testimonies and action of hundreds of Saints, both young and old, during the closing days of the reunion.

An increase of over fifty percent in the number of tents in the camp at the American Legion Park was noted this year over last year. Also the spirituality and expectancy of the Saints were in greater proportion to what they had been for some time. A number of missionaries and church workers from other districts attended many of the services and partook of the spiritual blessings with which the camp was endowed.

Not only in theory but in actual practice, the program of the priesthood was beautifully taught from time to time. The seriousness of such church ordinances as blessing little children, baptismal services and confirmation services was forcibly brought home when they were administered by the leaders in charge. Few had realized before just how beautiful and meaningful these services could be made until Brother McDowell, under the influence of the Spirit, had performed them as a witness and an example for the ministry to follow and for the edification of the Saints. Miss Fern Chambers, of Pittsburg, was baptized at sunrise Thursday morning in Spring River, ten miles east of the camp, and the infant son of Elder and Sister Ira O. Waldron, of Webb City, was blessed preceding the confirmation service.

The Saints of the district sensed their responsibility to such an extent that they manifested by far the greatest interest they ever have in asking for credits for their class work. A large percentage of them were anxious not only to have their credits recorded but to take work from

now on for credit whenever the opportunity is provided.

Class work was provided each morning with Brother McDowell as teacher. At eight o'clock he taught a class in "The Church and Leisure Time," and at ten-forty-five in "Revelation and the Church Today." At 2 p. m., he taught the priesthood and Brother Sheehy taught the women. All of the classes were exceptionally well attended from the first session until the last one.

Brother Sheehy preached each night at eight o'clock at which time a number of people from outside the church were present. He had a good attendance with all eager for the message he had to present. Several came a distance of thirty miles each night to hear him.

Music added to the inspiration of the meetings. Many special numbers and sacred selections were given under the most capable leadership of Brother Victor L. Krucker, of Miami. Special musical programs were presented on both Sunday afternoons.

Social and recreational activities included volley ball and baseball each afternoon, a swimming party Thursday afternoon at Miami, a Graceland College program Thursday night, a watermelon feast Friday night and group games, stunts and illustrated songs each night following church services.

The prayer meetings were of a high plane with all of those taking part using wisdom and having regards for the time so that many participated in each meeting. Prayer meetings were held in the morning at nine-fifteen o'clock except for the last Sunday when it was held at eight o'clock. A group of one hundred and twenty-five young people left the camp at 6 a. m. on the last Saturday in cars and trucks for Spring River where they had a devotional service, cooked their breakfast, and held a prayer meeting on the bank of the river.

## Haileyville, Oklahoma

### Visits of Church Officers Help Them

Apostle Roy S. Budd made a hurried visit here during May, preaching one sermon and confirming Gladys Miller and Mary Cox who were baptized by Brother Howard Harpham during his series of meetings here.

The Saints were strengthened and encouraged by a short visit from Elder Lee Quick who preached some fine sermons. He is always a welcome visitor at Haileyville and all are pleased that he has been sent back to Oklahoma to labor. They hope that he will be able to come and hold a series of meetings in the fall.

Several local members were permitted to attend a series of meetings conducted by Brother Quick at Wilburton during June, through the goodness of Sister Winslow who furnished a truck for transportation.

Brother Quick blessed Elza Patricia, infant daughter of Sister Lorena Steph-

enson, of this branch, during the meeting.

Brother H. L. Dollins, sisters Ora Dollins and W. P. Hubble attended General Conference in April, and reported a wonderful time. A special meeting was held at the church, on the night of April 15, so that the Saints could hear a report of the conference.

Brother A. E. Stoff, of Wichita, Kansas, now district president of Central Oklahoma, preached two fine sermons here the first of July.

Brother Ed Yerrington, bishop's agent for this district, and Brother Ralph Vickery, of Oklahoma City, made them a short visit on their way to Wilburton.

Brother W. W. Bunch, of Oilton, Oklahoma, who has been working for the Dollins Chevrolet Company of Hartshorne had the misfortune to injure one of his eyes. He has returned from the Saint Anthony's Hospital in Oklahoma City, after several weeks of suffering, and is able to return to work. Brother Bunch who holds the office of teacher, has preached several sermons while at Haileyville. It is hoped that he will be able to move here so that he can help carry on the work.

The women under the leadership of Sister Janie Winslow, meet each week on Thursday afternoon in the homes. On June 21, a package sale and a quilt drawing were held at the home of Sister Winslow, the proceeds going to have the church piano repaired and tuned. They are now working to help with branch and district expenses.

The young people, under the supervision of Sister Ora Dollins, meet each Tuesday night at the church. They are studying one of the Sunday school series of studies for young people, "Religion in Life."

Since the last report from Haileyville, the Misses Lilac and Violet Jagers, twin daughters of Sister J. S. White, became the brides of Lynn Puckett and Pat Osborne, of Fort Smith, Arkansas.

Mrs. Mary Crowder died at McAlester, Oklahoma, at the home of her daughter, Mrs. Bob Willard. Interment was in Elmwood Cemetery at Hartshorne. She had been a member of the Haileyville Branch for several years.

A baby boy arrived at the home of Mr. and Sister Bershinsky, August 6.

A birthday surprise party was given Brother W. E. Parham, July 14, and also one for Sister H. T. Hampton, July 20. A good time was reported at both places.

## Holden Stake

### Bates City, Missouri

The Laurel Club, of Bates City group, met with Mrs. T. W. Curtis, Wednesday, August 8. The morning was spent in making flowers. A covered-dish luncheon was served at noon.

In the afternoon, a business session and devotional program were held, followed by an entertaining program.

# The Bulletin Board

## Resignation of Bishop's Agent

Mrs. Leander Johnson of Williamsdale, Nova Scotia, having resigned as bishop's agent in Nova Scotia. Notice is hereby given to the Saints in that territory to send their tithes, offerings, and all other contributions direct to the Presiding Bishopric at the Auditorium, Independence, Missouri.

Sister Johnson has served the church as its financial representative for a number of years, and we wish to take this opportunity of expressing our appreciation for her faithful service.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by  
THE FIRST PRESIDENCY,  
By F. M. SMITH.

## Reunion-Conference Notice

Reunion and conference of Eastern Montana District will convene at Fairview, August 30 to September 2. Speakers will be Apostle J. F. Curtis and Missionary L. O. Wildermuth. Reports concerning religious activity are desired from each locality. Bring or send them to district secretary, Joe Barry, Fairview. Musicians, please bring instruments. Business sessions Saturday, September 1. All are urged to come even though at considerable cost and effort, and enjoy this annual gathering of the Saints of this territory.—A. R. Ritter, district president.

## Conference Notices

New York and Philadelphia at Elk Mills, Maryland, September 1 and 2. Apostle Paul M. Hanson is expected to be present. Young people's meeting Saturday 2:30 p. m.; business session 7 p. m.—Elizabeth Teal, district secretary, 7517 Watson Street, Fox Chase, Philadelphia.

## Conference Minutes

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—The conference of the above district convened with the Lansing Branch, Saturday and Sunday, July 7 and 8. The first meeting was a prayer service at 9:30 a. m. At 10:30 the conference was organized, the district presidency being chosen to preside, while in the absence of the regular secretary, E. J. Hayden was selected to act as secretary *pro tem*. At 11 a. m., Elder A. J. Dexter preached. At 2 p. m., Elder W. F. Ryder, district counselor, presided at the regular business session. At this time the reunion committee chosen at the last conference, consisting of E. C. Evans, Ernest B. Blett and W. E. Aelick, reported. Their report was favorable to a resumption of the reunion providing enough money could be raised to start the movement. Reports from the various branches as to their willingness to underwrite the reunion in a sufficient amount were not enough to warrant its immediate renewal. This report was received and the committee discharged, but another committee, consisting of the district presidency and the bishop, was appointed to consider further the reunion question. The election of officers resulted as follows: District president, A. C. Barmore; counselors, Elders W. F. Ryder and A. J. Dexter; secretary, Myrtle E. Perry; treasurer, Bishop E. C. Evans; chorister, Louise Evans;

Elder A. J. Dexter was re-elected as director of religious education and as head of Christian Legion. Provision was made for new branches at Benton Harbor, Jackson, Fort Wayne, and Wabash. The name of Maurice Baker, of Lansing, was passed on for ordination to the office of priest, and his ordination was provided for. At eight o'clock, an educational institute was held, which consisted of the following items: "The Educational Life of Our Young People," Elder A. J. Dexter; "The Social Life of Our Young People," Bishop E. C. Evans; "The Spiritual Life of Our Young People," Elder Ernest B. Blett; "The Work of the Christian Legion," Elder Gordon Brown, and "The Work of the Women of the Church," Mrs. Ernest Blett. Sunday opened with a prayer service at eight-thirty, Elders Macey Ellis and David Young in charge. At 10 a. m., the regular school session was held. At eleven o'clock, J. M. Baggerly preached, Elder F. E. Myers in charge. The speaker at 2 p. m. was Bishop E. C. Evans. At 4 p. m. there was a ministerial institute which consisted of the following parts: "The Duties of a Branch President," Elder John A. Luce; "The Duties of an Elder," Elder Philemon Pement; "The Duties of a Priest," Claire Easlick; "The Duties of a Teacher," P. N. McCarty, and "The Duties of a Deacon," Bruce Douglass. At 7:30, Elder Philemon Pement was the preacher, Elder A. J. Dexter in charge. The district president presided at the ministerial institute, but did not preach, preferring to give his attention to the execution of the general program. Meals were served in the basement of the church by the women of the branch at branch expense. Thus passed a profitable conference, the next one being left to the district presidency, with reference to time and place.

## Our Departed Ones

BEAR.—Laura Ann Bear, wife of John L. Bear, deceased, was born June 20, 1844, at Philadelphia, Pennsylvania. She was a daughter of John and Sarah Lunde. Was baptized into the church March 31, 1907, by Elder C. Ed. Miller. For some time she was a sufferer and for several years was almost blind, but her faith in the love of God was great. She died August 9, 1934, and the funeral was held at the George Carson Funeral Home, Independence, Elder Ammon White preaching the sermon. Interment was in Mound Grove Cemetery, Independence.

CHICK.—Willie Ann Chick was born in Selby County, Missouri, October 8, 1867, and died at her home at Winfield, Kansas, August 5, 1934. She had been a resident of Winfield for the past twenty-one years. Surviving Mrs. Chick are her daughter, Mrs. C. J. Brown, of Newkirk, Oklahoma, and her son, Frank, of Winfield. Her husband, one son and one daughter, preceded her in death. Funeral services were held from the home of her son, Frank, Elder Arthur Stoff, of Wichita, in charge. Interment was in the cemetery at Stillwater, Oklahoma, her former home.

FISCHER.—Fredericka Bauer was born in Hilburghausen, Germany, February 28, 1846, and came to America with her parents when eleven years old. In 1865, she married George Fischer, and their union was blessed with eleven children, all of whom, with her husband, preceded her in death several years ago. Sister Fischer united with the church March 23, 1872, and remained faithful and loyal to her covenant. She endured her afflictions for a period of eighteen months, when she died June 28, 1934, at Burlington, Iowa. Funeral services were conducted July 1, at Unterkircher's Funeral Home, Burlington, by Elder F. T. Mussell. She leaves to mourn her passing, thirteen grandchildren, and thirty great-grandchildren.

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HALL.—Mildred May Hall, oldest daughter of Elder John L. Hall, of Lake Orion, Michigan, was born January 26, 1916, in Detroit. She moved to Lake Orion in 1923. After living at Rochester for three years, she returned to Lake Orion in 1927, where she finished high school in 1932. In 1933, she enrolled in the Wayne University, Detroit, Michigan, where she completed one semester's work. Since that time she had been employed in Detroit. She was baptized into the church June 6, 1926, by Elder John R. Grice, and was a true and faithful worker. Her mother passed away December 15, 1929. Mildred met her death in an automobile accident Sunday, July 29, living but a few hours after the accident occurred. Left to mourn are her father and mother, Mr. and Mrs. John L. Hall; three sisters, Betty, Lucille and Mona June; one brother, Paul; two step-brothers, Robert and Joel Millard, and one step-sister, Paula Millard, all of Lake Orion; her grandmother, Elsie Hall, of Pontiac, and Anna Sage, of Saint Clair Shores; grandfather, Chariton Hall, of Lake Orion, and other relatives. The funeral services were held August 1, at Allens' Funeral Home, Lake Orion, by Elder A. H. DuRose, of Flint. Interment was in Eastlawn Cemetery.

MULVANE.—Paul Meyer Mulvane, beloved son of Ralph P. and Emma Meyer Mulvane, of Seattle, Washington, was born in Tacoma, Washington, May 2, 1915, and died at Friand Sanatorium, near Seattle, June 22, 1934, at the age of nineteen years. Besides his parents, he is survived by an uncle, Elder Joseph S. Meyer, of Holdenville, Oklahoma. Paul was graduated from the Lincoln High School, in 1933, a few days after his baptism by Elder Monte E. Lasater, June 11. His illness began September 13, 1933, with bronchial influenza, followed by pneumonia and tuberculosis. He was rated among Seattle high schools as their finest sousaphone player, and also played the bass viol and piano, and sang in the Lincoln High School Chanters. In athletics he excelled in high jumping. He was an Eagle Scout and served as assistant scoutmaster in Troop 120, sponsored by the Seattle Branch, of which his father is scoutmaster. He played three years in the All-city Grade School Orchestra and Band, three years in the Lincoln High School Orchestra, the Lincoln High School Band, and the All-city High School Orchestra. His sweet, gentle nature and cleanliness of character, which exemplified all the twelve Boy Scout laws, won for him hosts of friends and leave his sad parents with blessed memories. Four hundred friends, including former classmates, attended the services at Rafferty Chapel, July 25, conducted by Apostle Myron A. McConley. Two schoolmates, Miss Dorothy Smith, soloist, and Miss Catherine Orth, violinist, assisted, and pall-bearers were old chums and classmates. Interment was in Rose Hill Mausoleum, Washelli Cemetery, near Seattle. Brother Mulvane, the father, is a former newspaperman and now a writer of fiction.

Hold up your head! You were made for victory; go forward with a joyful confidence in that result sooner or later, and the sooner or later depends upon yourself.—G. Eliot.

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**JONES.**—Frances Eva Sanders was born September 3, 1860, at Cato, New York. She was united in marriage to Josphe Whitmore, in April, 1880, who preceded her in death in March, 1899. In November, 1902, she was married to Austin B. Jones. She was the mother of four children. Mrs. May Dunning, and Victory Whitmore, who preceded her in death. She leaves to mourn her passing, her husband, and two daughters, Mrs. Orville McNett, and Mrs. John LaLone, both of Kalamazoo, Michigan, and four grandchildren, Roy Dunning, of Lansing, John LaLone, junior, and Paul, and Virginia McNett. She united with the church December 31, 1912, being baptized by Elder R. D. Weaver. She passed away at Kalamazoo, July 31, 1934. Funeral services were held August 2, Elder Good-enough officiating.

**PLACE.**—Cora Isabel Breithaupt, daughter of Mr. and Mrs. William Breithaupt, was born in Grand County, Wisconsin, June 22, 1886. Her parents preceded her in death a number of years ago. She was united in marriage to John R. Place, September 27, 1904, and to this union were born four children, all living; Elmont, of California; Marguerite Bebrand, of Oconomowoc, Wisconsin; Geneva, of Watertown; Evelyn, of Oconomowoc; two sisters, Sadie Taylor and Mabel Garthwaite; three brothers, John, of Oregon, Illinois; Archie, of Watertown; and Oscar, of Milwaukee; and five grandchildren, besides a host of friends. She was baptized a member of the church, October 4, 1909, and remained a faithful member to the end. She passed away July 28, 1934, after a long illness. Elder R. E. Davey preached the sermon, and interment was in the cemetery at Lancaster, Wisconsin.

**SMOTHERS.**—Irene Katherine Ewing, daughter of Mr. and Mrs. Joseph H. Ewing, of Gassville, Arkansas, was born March 8, 1911, at Plano, Illinois, and departed from this life August 3, 1934, at the hospital at Gassville. Her childhood days were spent in Plano, Illinois; she moved to Buford, Arkansas, with her parents in 1930. She was united in marriage to Bruxie F. Smothers, March 1, 1934, at Gainesville, Missouri. She was baptized a member of the church at the age of ten years, by Patriarch W. A. McDowell. She was patient in all her suffering, being sick all through her life. She leaves to mourn her departure, her husband, her parents, and a grandmother, Mrs. Katherine Schoo, besides many other relatives and a host of friends. The funeral was held August 5, at the Presbyterian Church. The sermon was by the Reverend Eli Craig. Interment was in the Cotter Cemetery.

**TEETERS.**—Fidelia Florence Oberst, eldest daughter of John and Sarah Oberst, was born at Sandusky, Erie County, Ohio, September 26, 1847. Her mother and father preceded her in death, and she lived with her father's family in Clear Lake Township, Steuben County, Indiana. She was united in marriage to Elisha Teeters, also of Erie County, Ohio, and to this union were born two children, Frankie, who died in infancy, and Harry. Mrs. Teeters was a member of the church for more than sixty-five years, being baptized by the late Apostle E. C. Briggs, at about the tenth year of the Reorganizer's existence. She died August 4, 1934, leaving one son, Harry, and his wife; a number of grandchildren and great-grandchildren, besides other relatives and a host of friends. The funeral was conducted from the farm home occupied by her son where she died. Elder S. W. L. Scott, of Coldwater, Michigan, preached the sermon, and interment was in Teeters Cemetery.

**WATKINS.**—Jessie Venaila, daughter of Monroe and Margaret Torrance, was born at Flagler, Iowa; passed from this life at Saint

Paul, Minnesota, August 10, 1934. When three years of age, she with her parents moved to Monroe County, Iowa, where she grew to young womanhood. On November 26, 1908, she was united in marriage with John Watkins. In 1915, their home was blessed by a daughter, E. Margaret. Four years later they moved to Independence, Missouri, where she with her family lived until 1927. For the last few years she lived in Omaha, Nebraska. Sister Jessie was visiting friends in Saint Paul when she became ill, death occurring three weeks thereafter. In 1913, she was baptized into the church by Elder Charles Harpe. She was an active member of the church in the various branches where she resided, and her faith was strong to the end. She leaves to mourn her husband, John Watkins; her daughter, Margaret; her mother, Mrs. Margaret Torrance, and her brother, Raymond. Her father preceded her in death June 26, 1933. These with numerous other relatives and a host of friends mourn the passing of this good and faithful woman. Funeral services were held Monday afternoon, August 13, two o'clock, at the Stone Church, Independence. Elder J. F. Garver preached the sermon; Elder Blair Jensen in charge. Interment was in the Mound Grove Cemetery.

**1934 Reunions**

Below is a list of the reunions scheduled for the 1934 season. Will all reunion officials please scrutinize this list carefully and advise the First Presidency without delay of any inaccuracies as to place or time?

District	Place	Time
	Far West, Stewartsville,	Aug. 16-26.
	E. Colo. Colorado Springs,	Aug. 17-26
	Central Michigan, Edenville,	Aug. 10-20.
	Maine, Brooksville,	Aug. 11-19.
	Southern California, Huntington Beach,	August 17-26.
	Eastern Michigan, Cash,	Aug. 19-26.
	Idaho, Hagerman,	Aug. 15-19.
	Southern Saskatchewan, Regina, Saskatchewan,	2631 Dewdney Avenue, August 24-26.
	Eastern Montana, Fairview,	Aug. 30-Sept. 2.

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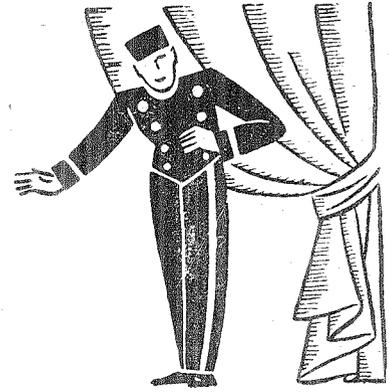
Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service,  
Sunday, 10:00 p. m., Doctrine Hour,  
A. B. Phillips, speaker.



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## **Does the Bible Teach Predestination?**

By C. B. Hartshorn

Our Pulpit Ministry

A Note on Effective Preaching

## **The Place of Youth in the Church Today**

By Goldie R. Bell

Changes in Graceland's Faculty

# THE SAINTS' HERALD

August 28, 1934

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## The Pigeonhole

### ■ The Physician of Souls

Once upon a time there was a very young man who lived on a large island off the coast of the mainland. All the people on the island were very poor and they obtained their living by fishing. There was no doctor, no school teacher, nor any minister among them, and they had to shift for themselves. When any of them were sick, they had to be sent to the mainland, and some of them died before a doctor could be reached.

It was this boy's ambition, not to leave his people, as many another young man had done, to lose interest in them, and succeed and then forget them. He wanted to go to the mainland and train himself in order to return and help them. It was his belief that he could help best by becoming a doctor. There would be no money in it, but he would have the satisfaction of helping his people.

When his years of training were over, he returned to the island. For ten years he was their physician, administering to their bodily ills and trying to stamp out disease. At the end of that time he was thinking seriously of his work, and he observed that although he had brought disease under control, his people were still not a well nor a happy people.

"The trouble with these poor people is their ignorance. They need a teacher," he said. So he brought in a young doctor to take care of the sick, and he changed his career and became a teacher. For ten more years he served them, teaching them the laws of hygiene and health, giving them a knowledge of culture, teaching them until they had learned to read and write and could figure accounts with arithmetic. At the end of the second ten year's time, he saw that his people were still not a well nor a happy people.

"The trouble of this people," he said, "is not disease nor ignorance. Their trouble is a lack of the will to do right. What they need is a preacher to minister to their souls." So he brought in a teacher to take his place, and he became a preacher and built a church for them. And in the next ten years, he worked side by side with the doctor, who was ministering to their bodies, and with the teacher, who was ministering to their minds, while he himself undertook to minister to the hungers of their souls.

### ■ Gratitude

It is a rare person who can do something for you without expecting gratitude. A demand for gratitude is the humiliation of the person you help. Often one would rather not be helped at all, even when he is in need, than to owe the inordinate debt of gratitude that he knows will be expected of him.

A real friend is one who does something for you, and says, "There it is, and we are done with it. Let us now forget it and be comfortable and good comrades again. I will expect nothing of you in return for it."

When you have helped a friend, that was your gift—your voluntary gift. Let his gratitude be his gift—his voluntary gift.

# Editorial

## Our Pulpit Ministry

It seems to be much harder to save souls in a big expensive church than it does in a little plain one. The great city church with its tall spires, its large nave, its costly chancel, and its richly beautiful stained glass windows is able to attract the tentative loyalty of a few rich people, but it is the little church that reaches the souls who need Christ.

Any congregation is able to hold loyally together, forget all differences and overcome obstacles while they are building their church home and paying for it. Once this objective is accomplished and the purely physical equipment obtained and paid for, there follows a slump in interest, a decrease of attendance and the pastor finds to his dismay that he and his congregation have nothing in particular that they want to do and no place to go. The business of building the Kingdom of God, of creating a spiritual condition among people, which is so vastly more important than erecting a church building, arouses no enthusiasm and attracts few supporters. This is the sad story behind the decadence of many a splendid church.

The long list of churches that have been abandoned makes a sad story, and the even longer list of churches that are struggling along with pitifully small congregations, tells an even sadder story. We look for causes and explanations, and one may find plenty of them. A small congregation in a large church often indicates a lack of vitality and truth in its pulpit.

This reveals the pulpit ministry as the most important single feature of a church and its service. The church is a school whose purpose it is to teach people a better way of living. It is not a social club nor a lecture platform, nor primarily a place for beautiful music to be sung and played. These things are incidental. The pulpit is the teacher's rostrum in the main classroom of God's school, the church.

The minister, if he is fulfilling his duty, is God's teacher, and he has God's great message to convey to the people. Certainly he can never lack for a vigorous, strong message. Certainly he can never be found wanting for something important to say. Certainly he has no time to play with platitudes and pretty phrases. If he is about his Father's business, as Jesus was, he will bring to the pulpit a fiery leadership that will keep the people awake and make them interested.

Formalism and perfunctory speaking, patting the backs of the great and wealthy sinners and ignoring the slips of the little ones, have all contributed to the decay of pulpit influence.

There are five things that every minister should seek to bring to his congregation: comfort, knowledge, admonition, inspiration, and correction. Many a great pulpit has dropped all efforts to convey anything except comfort and satisfaction to the congregation. The minister, hoping by thus pleasing and pampering his congregation to keep them attending, often misses his objective and finds them losing interest. A friend once said, "I like to hear the kind of a sermon that makes me glad I'm a Latter Day Saint." That kind of a sermon is a vicious sermon because it leaves people as they are and points no way forward to improvement. A real sermon should make one sorry that he is not a *better* Latter Day Saint.

What does a preacher preach with? A fine large vocabulary? Ready made outlines? Beautiful quotations and borrowed ideas? No, those things are not enough. No amount of training, no amount of study of speech and the mechanics of preaching can make a great preacher nor build a great pulpit ministry. A great pulpit ministry is built upon knowledge, spirituality and authority.

Many a minister rises to address a congregation with texts that they have heard many times before and with which they are thoroughly familiar. In fact, some of these sermons are so trite that intelligent members of the congregation could arise and predict with an astonishing accuracy everything that the preacher is going to think and say.

No minister ought ever to enter the pulpit to address a congregation without having studied not only the available Scripture texts on his subject, but also other material as well. While his sermon should deal with old truths, it should also present to the congregation the rich gatherings of original thought. There is hardly a quotable text in the Bible but has behind it some knowledge and some information that have never before been presented by any preacher or understood by any congregation. The most familiar and most frequently used of scriptural texts offer opportunities for thought and investigation that can make the sermon which is built upon them both an intellectual and spiritual adventure.

We must preach the old truths and the established principles, but we must preach them with new applications to current problems and to modern conditions of life. Only so will the minister fulfill his destined role of greatness and give to the pulpit the vigor and strength of a leadership which will win souls to Christ and keep the people faithfully attending.

L. L.

## Blue Pencil Notes

**S**ARCASM is the poison gas of argument. The Latter Day Saint who has a gift of sarcasm should not be proud of it. He should not cultivate it. If allowed to grow in him it will rob him of his friends, and then of his happiness.

**B**ROTHER D. T. WILLIAMS tells of a small boy in whose home there had recently been entertained one of the "Twelve" and still more recently one of the "Seventy" who made solicitous inquiry of his father: "Daddy, what is your number?"

**A**T THE out-of-doors Campus services in Independence Sunday evenings we have visitors from as far away as Cape Cod and California—but of course they do not come that far especially for the Campus service. However, last Sunday evening we had people present who drove one hundred and forty miles, or a round trip of two hundred and eighty miles to attend the one meeting.

**I**REMIND my hearers at the Campus that we shall probably have a different speaker for next summer. When Brother Floyd McDowell speaks on the Campus it almost invariably rains—one sermon is good for one rain any time. But the more I preach there the dryer it gets; only one Sunday evening rain in two seasons. So it looks like Brother Floyd would be the logical speaker for next year.

**C**HANCELLOR ADOLPH HITLER is said to be a strict vegetarian. He eats no meat, does not smoke, and drinks no alcohol, not even beer. He has demonstrated that on a vegetarian diet a man may develop enormous energy and endurance. However, he seems not to support the old theory that meat eating makes one fierce and truculent while fruit and vegetables make him mild and tractable—at least if meat eating makes a man more combative the Jews and Communists will hope that Hitler never takes to meat.

**T**HE OLD ADAGE says, "Cast your bread upon the waters and after many days it will return to you." My good old father-in-law, Asa Cochran, used to add, "It will return to you well soaked." Once in a while the old saying is vindicated in a splendid manner. More than forty years ago Miss Anne Sullivan with vast patience and love led the blind and deaf Hellen Keller into a new world. She taught her to read and converse. Miss Keller's gratitude extended over the years. Today the former teacher is old and is losing her sight. And now Miss Keller is caring for her and patiently teaching her to read by the Braille system for the blind. The pupil has

become the teacher; the beneficiary has become the benefactor.

**T**HIS SUMMER with the sun blazing down upon us relentlessly week after week, and the land parched with drouth, we could appreciate the challenge that the Lord threw out to Job:

"Can you lift your voice up to the clouds,  
That a flood of waters may cover you?

Can you send forth the lightnings that they  
may go

And say to you, 'Here we are'.

Who counts the clouds by wisdom?

And who tilts the water-skins of the heavens,

When the dust runs into a mass,

And the clods stick together?"

—From "*The Short Bible*."

**L**ONG AGO Wendell Phillips proclaimed that the age of bullets had passed and the age of ballots had arrived. He seemed to have been over sanguine. Today in such countries as Germany and Austria there is confusion and so many parties and factions that government by clear cut majority is difficult to arrive at. A majority can be had only by coalition of parties. These coalitions have within them warring elements that soon lead to disruption. So there has grown up a feeling that the only way out of anarchy is for some strong and militant party, though in the minority, to seize the reins of government, abolish parliamentary forms, muzzle the press, prohibit free speech, and enforce its rule by stern punitive methods, ruthlessly "liquidating" opponents by massacre. Each party thinks itself the one to do this job. "Despotism tempered by assassination" comes back as prominently as in the days of the Czars. It is not a hopeful process of devolution that society thus enters. The age of ballots seems to give way to a recurrence of the age of bullets.

**I**N THE United States we have preserved the traditional two party system, in form at least, ensuring a definite majority back of the government, in theory. In fact both parties are shot through with lines of cleavage. "Blocs" have developed representing special interests, the farmers, the war veterans, vested interests, Wall Street, the radicals; and so on. Sometimes these blocs are powerful enough to defeat the clear will of the majority. Given a few more of them, a growing disregard for Constitutional government, a little more confusion, more of a leaning toward bullets and away from ballots and the danger that is now fully developed in Europe would menace democratic government in America. Under such conditions a man of Huey Long's type, plus a few brains, would be a national menace. E. A. S.

## New Priesthood Journal Proving Popular

The first issue of the new *Priesthood Journal* is now receiving subscriptions in a very satisfactory number. The material for it, which has been contributed by President F. M. McDowell, with the assistance of others, brings to us a very important series of articles for the priesthood. It is important not only for the members of the priesthood who are holding positions of responsibility, but also for all young men who are looking forward to careers in church work. The *Journal* is not a magazine in an ordinary sense. It is a library of permanent material, issued periodically, which will have permanent value. The subscription price is one dollar per year. Subscriptions should be sent to the First Presidency, Auditorium, Independence, Missouri.

## Pastors, Attention!

A number of the branches of our church, especially in large cities, are not listed in the city directories. In smaller towns it is easy for a stranger or a visiting church member to find a church by inquiring, but in a large city, it is practically impossible. This matter has been called to our attention by numbers of people visiting in large cities, who find themselves unable to locate the church or its officers. Our pastors are urged to consider the necessity and the importance of seeing that each church is listed in the city directory. It will help many members to find the church.

We find it impracticable to print the addresses of our churches in each issue of the *Herald*. There are too many of them. Furthermore, it is feared that the printing of such a list would subject our people to annoyances from undesirable persons who would go from church to church creating difficulty or soliciting funds. For this reason, we have refrained from printing a general list of addresses.

## Across the Desk of the Editor in Chief

In a letter from Sauble Beach, Ontario, Brother M. J. Perkins recently told of a conversation with a business man of the world who when they were discussing the probable future condition of the people stated that he believed that fifty percent of the next generation is likely to be found carrying the burden of looking after the other fifty percent who be in asylums, and this reminded our brother of the expression of Thomas Paine in 1776 when he said, "Oh, receive the fugitive and prepare in time an asylum for mankind." With our brother the ques-

tion arises, How long, O Lord, how long, before Zion will be redeemed! And he recalls that we have been commanded to organize ourselves, and he is wondering if it might be said of us that in our slothfulness in obeying the commands we would not obey the commands of the Lord. Others beside Brother Perkins are thinking seriously of what the signs of the time indicate and are wondering how long it will be before our place of safety is prepared.

The following note was discovered in a copy of the magazine *Ranch Romances* which was forwarded to us. It will be of interest to those who witnessed the ordination of Brother Irby Mundy at the recent General Conference:

A recent story in the *Kansas City Star* came as a surprise to all who follow the rodeo game.

Irby Mundy, well-known rodeo-ist, was ordained as an Elder in the Reorganized Church of Jesus Christ, of Latter Day Saints, at the ordination services at Independence, Missouri.

Irby has always spoken well of everybody, and has thousands of friends in all parts of the country. He has never been known to use any cuss words, but always has a cheery howdy for all.

F. M. S.

Music in the church renders an unique and indispensable service. It has the widest appeal of all the arts. In any country—or the strangest land—there is something familiar, and to which one will unconsciously respond, if music is heard, though it may be only the beating of a "tom-tom" or the clanging of tambourine or cymbals. It becomes our uplift and stay in times of need. Frequently it has been known to touch and reach hearts that sermons have failed to move. . . .

Sacred music breaks down the barriers, encourages fraternity, fellowship, and faith, and will help the Christian world to get closer together, for though men differ or disagree, even to the point of anger possibly, in theology, they unite again in the songs of Zion . . . Our great hymns and songs of the church express the spirit of praise, love, duty, worship, thanksgiving, joy, comfort, communion consecration, prayer, warning, aspiration and assurance.—Earl L. Wolslagel in "*Music—A Human Necessity*," *Church Management*.

Christianity is the religion of hope and cheer. Infidelity, agnosticism and atheism have no song or nothing about which to sing. Music is God's gift and one who has a talent to sing or play should not hold it as one's exclusive possession.—Earl L. Wolslagel, *Church Management*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## 1934 Nauvoo Young People's Camp

About ninety young people from seven States camped at Nauvoo, August 6 to 17. A staff of eight leaders made up the faculty; E. E. Closson, camp director; Mrs. W. H. Blair, hostess; Roy Cheville, program director; Anne Morgan, supervisor of girls; Mrs. Julia Closson, girls' athletics; Delbert Sears, boys' athletics; Mrs. Nell Cheville, camp nurse; and Almer Sheehy, camp projects.

This camp is sponsored each summer by the leaders of the young people's division of the Department of Religious Education of the general church. It is directed by a general camp committee of three, G. L. DeLapp of the Presiding Bishopric, E. E. Closson, director of young people's division, and W. H. Blair, who is the business manager and the treasure of the camp. The Nauvoo House serves as headquarters.

The daily program is made flexible in order to adjust to weather conditions, special interests, outings, etc. In general, the order for this year was something like this: Rising bell, 6; flag raising, 6:45; breakfast, 7; inspection, 8:30; class in personal social problems for boys and for girls, 9; assembly, 10:30; dinner 12; committee and practice period, 1; athletics, 2; swimming, 3; supper, 5:30; flag lowering, 7 and camp circle, 7:45.

Many variations came in to give color to camp life. One day was given to a picnic in Bluff Park across the river, and another to an excursion to Keokuk Dam and the city. There were evening boat rides on the launch and the ferry, Wednesday night prayer meetings, the camp dinner, etc. to replace the usual camp circles.

Two central and related ideas developed as the camp progressed. One was an emphasis that for the young people the church is "Our Church" now, not at some distant future date, and that this "our-ness" calls for some fitness for and participation in the shaping and carrying out of its program. The other was the conviction that the church is essentially a pioneering movement in social, economic, educational, and other lines. This implies a challenge to lead out as pioneers of the Restoration. These dominant lines of thinking were especially developed in the assemblies where youth's views of the task and methods of the church were frankly and constructively discussed.

On Sunday morning the campers were guests at the local Nauvoo Church, providing the music and the sermon. At four-thirty in the afternoon a vesper

service was held on the river bank, following the theme, "*Feeling God in Nature.*" In the evening the camp presented with two short rehearsals a pageant, depicting the work of the church that yet shall be. It was written for the camp in order to fit into the theme of the camp thought.

The climactic service was the one held on the closing day of the camp in memory of the martyrs and pioneers of the church, whose graves lie on the river banks. The first part of the service was held close to the river under the shade of the locust trees that fringe the bank. Here the principal theme was the call to youth in 1934 to carry on the work begun by these leaders of an earlier day. Then in a stately line the camp marched to the inclosure in which the graves are located. At the head went the American colors. As the small chorus hummed "*The Unknown Grave*" the wreath was placed by Nona Walker of Madison, Wisconsin, chosen for this honor by the campers. A prayer of dedication was offered by Delmar Jones, of Taylorville, Illinois. Then with bowed heads the campers stood while the chorus sang, "*Take My Life and Let it Be Consecrated Lord to Thee,*" allowing each to make his own personal dedication.

The closing camp circle was held by the bank of the river on Friday night. As expected the mood was serious with reflections of the camp, yet happy in the newly developed fellowship. The "*Camp Log*" was read, a few short songs of friendship were sung, moving pictures taken of the camp were shown, and then E. E. Closson, camp director, fittingly summarized the work of the camp and offered the benedictory prayer.

This year's camp carried a heavier load in the fields of finance and health than any previous gathering. At its close, however, it ranks as an outstanding convocation of young people. Probably more was achieved in constructive thought and sound spiritual revival than is realized in most of our conventions. The maturity and sincerity of the campers made possible a frank and searching analysis of youth's thought, attitudes, and activities with relation to the church of today. The work of the Nauvoo Camp will reach into many a branch of the church.

Visitors at the Camp who helped to shape its trend and tone were J. F. Garver, apostle in charge of the central mission; Blair Jenses, president of Lamoni Stake; E. Y. Hunker, of the seventies, and Jerome Wildermuth, bishop of Lamoni Stake. The consistent courtesies of the custodians of the Mansion House, Brother and Sister James E. Page, and

the efficient and energetic labors of the camp director and wife should be mentioned as factors in promoting the success of the camp.

## The Value of Spare Time

Dost thou love life? Then do not squander time for time's the stuff life's made of.—Franklin.

"If I only had time!" is the cry of thousands of unhappy young men and women of today.

Yes indeed! Time is a very necessary factor in doing things. Just stop and think, how much time did you waste yesterday? How much time are you wasting today? The many little seconds lost in time count up into minutes, and minutes, into hours.

It is true today, as it has been in the past, that "they can who think they can." When to begin, however, is the stumblingblock in the way of most people. There is but one time to do a thing, and that time is now! To delay a day or a week may bring misfortune.

Spare minutes have helped many an industrious young man on his way to success. Watt learned chemistry and mathematics while working at his trade of a mathematical-instrument maker. Darwin composed most of his works by writing his thoughts on scraps of paper whenever he thought of them. Hundreds of similar examples could be given in which men have accomplished distinction by improving their spare minutes which other people waste.

### Do It Now!

If you have a task worth doing,  
Do it now!

In delay there's danger brewing,  
Do it now!

Don't you be a "by-and-byer"  
And a sluggish patience-trier;  
If there's aught you would acquire,  
Do it now!

If you'd earn a prize worth owning,  
Do it now!

Drop all waiting and postponing,  
Do it now!

Say, "I will!" and then stick to it,  
Choose your purpose and pursue it,  
There's but one right way to do it,  
Do it now!

All we have is just this minute,  
Do it now!

Find your duty and begin it,  
Do it now!

Surely you're not always going  
To be "a-going-to-be"; and knowing  
You must sometime make a showing,  
Do it now.

—Selected.

# Does the Bible Teach Predestination?

By C. B. Hartshorn

THERE ARE passages in certain books of the Bible from which the doctrine of predestination may be inferred quite easily. "Since God is all wise and knew everything from the beginning," (omniscience) says the predestinarian, "events must be certain to occur and ultimate outcomes definite, else even God could not know them. For that which is uncertain of occurrence may change at the moment; therefore all events must have determined outcomes which are known to God."

This view is supported by such passages as this one from Isaiah's pen: ". . . I am God, and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure: . . ." (Isaiah 46: 9, 10.) Luke also declares; "Known unto God are all his works from the beginning of the world." (Acts 15: 18.)

## "HIS TIME HAD COME"

After a fatal coal mine accident, I asked a miner's wife if she were not afraid to have her husband return to his treacherous work. "No I just think that if it is his time to go, he'll go; if it isn't his time, he'll be all right."

It has been my duty and privilege to stand with the families of Saints when death had claimed a loved one and heard expressions like this: "We must be resigned to God's will. John must have a work to do on the other side or God would not have taken him from us."

Many people call this doctrine by the name of *fatalism*. The philosophy is frequently stated in this maxim: Whatever is, is best. To be unsubmitive to the conditions "known to God from the beginning" is to rebel against the divine will. Paul is said to support this doctrine when he said of Christ: "In whom also we have obtained an inheritance, being predestined according to the purposes of him who worketh all things after the counsel of his own will." (Ephesians 1: 11.)

Suppose the reader tests himself at this point with these questions: Do I characteristically think that there is a certain time when death will come to each

person? That no matter what I do my doom is sealed when that day comes? Do I find myself reconciling the disasters which have come upon me, upon my loved ones, or which have afflicted the nation, with this type of reasoning: "Oh well, it was just supposed to be that way, I guess, so we'll have to make the best of it?" If you do, then know that the leaven of predestination has been working in your thought processes and warped your whole philosophy of life by it.

## DIVINE SOVEREIGNTY AND CALVINISM

The doctrine of predestination, or "election," is based on the postulate of God's sovereignty. Our heavenly Father is creator and *ruler* of the universe. On this premise John Calvin (1509-64), said to be the first real theologian, taught that the *elect of God* were predestinated to eternal salvation, and all others were eternally lost. At the age of twenty-five, he wrote his *Institutes* in which he set out both unconditional election and its logical companion, unconditional reprobation.

Paul once wrote to the Ephesians: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Ephesians 2: 8, 9.) This



C. B. HARTSHORN

Calvin construed to mean that man had no ability to alter his course through life or to save himself. It was absolutely by grace; that is, unmerited favor. God's sovereignty was held to be so complete that all things which happened must be according to the divine will. In a day when a cunning priestcraft had developed many ecclesiastical appliances for salvation; such as arduous penance, and grants of indulgence (for a price); Calvin's theory of *grace versus works* (of those kinds) was indeed wholesome.

## NUMBER TO BE SAVED WAS DETERMINED FROM THE BEGINNING

Perhaps the most familiar statement of this dogma is found in the Westminster Confession of Faith, the standard of the Church of Scotland and

of the various Presbyterian churches of Europe and America. From it I quote: "God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass; . . . By the decree of God, for the manifestation of his glory some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death . . . and their number is so certain and definite that it cannot be either increased or diminished." (Barnes' *Dictionary of the Bible*, page 303.)

Several attempts have been made by Calvin's followers to modify the harsh and indefensible conclusions which logically arise from this doctrine. The picture of a loving heavenly Father just does not fit in with the Westminster concept. The more consistent and vital message of John Wesley and his coworkers made the need for modification quite obvious. They point out that predestination destroys moral distinction, and renders all our effort useless; since our part in life's drama is unchangeably fixed. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." (Acts 16: 31) This became the salutations of the Wesley evangel.

#### CHANGING CONCEPTS OF THE MEANS OF SALVATION

It is interesting to note the shifting emphases on the plan of salvation throughout the ages. Ancient Israel had their hope in a racial salvation. "We be of Abraham's seed," (John 8: 33) was their cry of faith. In the early centuries of Christianity, salvation was made contingent on church membership. "Whatsoever thou shalt bind on earth shall be bound in heaven," was the dominant note of the ministry of that day. The Reformers, naturally, minimized the importance of the institution and won their following on the plea that salvation was by the *grace* of God and "Whosoever believeth on him [Christ] should not perish, but have everlasting life." (John 3: 16.) The Restoration evangel gave to each of these notes a place, but stressed the gospel as the "power of God unto salvation to every one that believeth; to the Jew first, but also to the Greek." (Romans 1: 16.)

The Latter Day Saints have never stumbled on the matter of man's "foreordination unto everlasting life" or death. Joseph Smith epitomized our philosophy on this point in these words: "We believe that through the atonement of Jesus Christ all mankind may be saved by obedience to the laws and ordinances of the gospel." (*Church History*, volume 2 page 570.) Hence, we may become the *elect* of God by our own choice. This is the doctrine of *free moral agency*.

#### IS MAN AN INSTRUMENT OR AN AGENT

Once God has offered salvation to men upon gospel terms, he cannot deny the reward to those who pay the price. ("I the Lord am bound when ye do what I say . . ."—*Doctrine and Covenants* 81: 3.) On the other hand, if all the acts of man are predetermined, he is merely an instrument and not an agent. It matters little whether the source of that determination be exterior or interior, so long as it *controls him*. If the nature bestowed upon his spirit determines him to a particular act, excluding every alternative, then he is not the agent in the act. He is a machine, the real agent being the bestower of his nature. To charge responsibility to such a person would be as absurd as "to condemn a clock for striking at a point where its dynamics exclude every other alternative," as Henry C. Sheldon has so aptly stated. He rightly concluded that, "Unless the acts of a person are determined by his reasons and his feelings they are irrational and characterless." (*System of Christian Doctrine*, page 295, 8.)

#### PASSAGES USED TO SUPPORT PREDESTINATION

Let us look more closely at the teachings of the Bible on this subject. If you are a predestinarian, you will insist that I deal with Paul's statement in the Roman epistle (8: 28-30): "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called:" All who respond to the call of the gospel are "called according to his purpose" in Paul's philosophy. As God knew beforehand that some would obey, he bound himself by a promise (predestinated) that the obedient should become like Christ, the perfect example.

#### PAUL ADVOCATES FREE AGENCY

All of Paul's teachings and the very fact that he went out to proselyte, bear unfaltering testimony to his faith in the doctrine of man's free agency. To the Roman saints he once wrote (Romans 6: 16): "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" In his Philippian letter he wrote (Philippian 2: 12): ". . . work out your own salvation with fear and trembling." It seems unmistakably clear that Paul did not believe in an "unconditional election." The texts above and many others teach that man can choose for himself, that he is the architect of his own (Continued on page 1101.)

## Changes in Graceland's Faculty

MRS. COLIN FERRETT has resigned from the faculty at Graceland and will be located in Los Angeles, California with her husband. Mr. and Mrs. Ferrett drove to the coast with Mr. Ferrett's parents in May and have been living there during the summer. Mr. Ferrett has been fortunate in finding employment so they will remain in the west indefinitely. Mrs. Ferrett will be greatly missed on the Graceland faculty both for her ability as an instructor and for her wholesome influence.

Graceland has been fortunate in securing the services of MRS ANNA T. CARREL of Cleveland, Ohio, for the vacancy. Mrs. Carrel comes with an unusual wealth of training and experience. She secured her Bachelor of Music degree from the Conservatory of Music, at Oberlin, Ohio. Since that time Mrs. Carrel has studied two years with one of the world's greatest piano teachers, Sigismund Stojowski, of New York City. She has also had two summers under the renowned radio and concert artist, Ernest Hutcheson, at Chautauqua, New York.

Her teaching experience is as broad as her musical studies, having served in the following institutions: Co-director of Music at Flora MacDonald College, Red Springs, North Carolina; Director of Music at Martha Washington Seminary, Washington D. C.; and Professor of Piano and Director of the preparatory department at Wooster College, Wooster, Ohio. In the recent past Mrs. Carrel has been employed as church organist in one of the large churches of Cleveland. She is a member of the famous American Guild of Organists with a degree of A. A. G. O. which alone is a test of her thorough musicianship.

During the past summer Mrs. Carrel has been taking advanced work at the Juilliard School of Music, New York City. Graceland and Lamoni are indeed fortunate to have the services of this splendidly trained and experienced woman.

Another strong faculty member to come to Graceland in September is MISS MAXINE GODFREY of Fresno, California to replace Mrs. Julia A. Closson and Miss Beulah B. Reed both of whom have been part time instructors for the past several years.

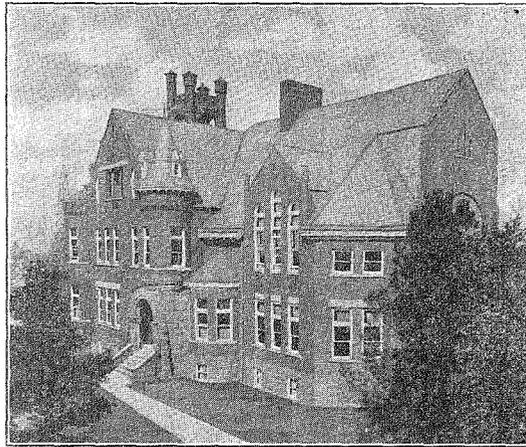
They asked to be released this year but both will continue their residence in Lamoni, Mrs. Closson to preside over her home enabling her to minister better to the needs of her husband and their four year old son, Ed, and Miss Reed will preside as Mrs. Alonzo B. May in his newly established home in Lamoni. The college and the community are to be congratulated on the continued residence of these two ex-faculty members in our midst.

Miss Godfrey had her college preparation in the State Teachers College at Kearney, Nebraska, the State Teachers College at Fresno, California, and the State University at Berkeley, California. With that very fine educational background and experience as a teacher in the two state colleges where she was a student she will make a real contribution to Graceland student life.

Miss Vida E. Butterworth, the very efficient college nurse of last year returns to her duties at the Sanitarium in Independence.

Her place is to be filled by MISS ARDELL SCHNEIDER of Belleville, Illinois, graduate

of the Nurses' Training School of the City Hospital in Saint Louis with several years exceptional experience as a member of the Saint Clair County Emergency Relief Committee and in the Essex County, New Jersey Isolation Hospital. She will bring great strength to the services Graceland is able to give her students.



Administration Building  
Graceland College

There is one class of people I do not hear whining about whether life is worth living. They are the people who are sacrificially spending their lives in human service. They are too busy serving the needs of men and God to stop to ask the question. Imagine Paul going about his missionary journeys asking, "Is life worth living?" Imagine Jesus walking in and out of Nazareth and Capernaum and Jerusalem fretting, "Is life worth living?" Imagine William Booth working in the slums of London whining, "Is life worth living?" It simply did not happen that way. It simply could not happen that way.—Frank B. Fagerburg, in *The Sin of Being Ordinary*.

For Publicity Agents

## Newspaper Articles Helpful to Church Services

By Raymond E. Troyer\*

Newspapers have become one of the chief means of forming public opinion. As such they can be made a factor in the spread of the Gospel if the Saints will recognize the service and take advantage of it whenever possible. Some of the branches are using the newspaper columns in the most efficient manner but not nearly so many are doing it as could. Often it is through unthoughtfulness that we neglect our responsibility to the local or district newspapers by not reporting to them those items of church news, church services or special programs that are to be given. Most newspapers are anxious to get well written articles of special church services and in some cases editors have felt slighted because our people have not reported the services to them.

There are several reasons why we should take advantage of the newspaper columns. By getting church news before the public it will help to alleviate the prejudice that has been formed in past years against our people. It will show to anyone who is looking for a progressive church that our church is on the job and moving forward. To our own members and those who sympathize with our faith, it will let them know about the service and encourage them to attend not only the one that has been told about in the news story but to attend other services regularly.

The story should be typewritten double spaced, if possible, and not just told about to a reporter. This will help to rectify errors which often occur in news stories. The editor may re-write it but he can do so more intelligently if it is presented to him in written form.

The first paragraph of the story should include some important fact concerning the meeting, the name of the particular meeting, the date and time of the meeting, the name of the church and its address if the meeting is to be held there. In writing

the story it is always profitable to include as many names as possible of leaders and people taking part in the service and if they are from different cities their home city should be mentioned. Newspapers are always interested in stories that concern a large number of readers so the number of people attending the meeting or expected to attend should be told if it is a large number.

Other things to include in the story are:

The program for the service or for the different days of the services in case of a conference or series of meetings.

Any special numbers, with the names of soloists, quartets, choir leader, or orchestra leaders.

Any election of officers.

Characters taking part in plays.

The numbers and the names of the ones taking part in it when an entertainment is to be held.

Where some outstanding leader of the church is to talk, his office should be mentioned and some of the qualifications that make him outstanding or that qualify him for the particular message to be presented.

Subjects of sermons or talks.

Short extracts from special sermons in which some vital problem of the day has been touched.

Often it is possible to have pictures of prominent church leaders published with the news article. Where this is desired the cut of the person and the story should be taken direct to the managing editor and not just to a reporter or a person of less authority.

Ordinary news articles should be given direct to a reporter and not left at the office desk. If it is tactful to do so, the person taking the article in should wait until the reporter has read it over so that he may answer any questions that might arise concerning it. He must also remember that news is news but once and promptness will count as much as anything else in reporting.

Many times the church reporter is disappointed at the way in which the editor handles his articles. This should in no way (Continued on page 1101.)



RAYMOND E. TROYER

\* The author is a member of the staff of the Joplin Globe, and his article should be of much value in helping local publicity agents in their work.—Editors.

# The Place of Youth in the Church Today . . .

By Goldie R. Bell\*

YOUTH is the strength of the church. Youth is the hope of the church. Youth is the living, pulsating, dynamic power that, properly motivated and directed, will bring forth the Zion that is to be. But youth must recognize her place while youth is still youth, and not waste the time of her greatest opportunity, not stand idly by waiting for some time in the far distant future when we shall be "called upon" to serve, when we shall be better qualified; not vaguely expecting that "some day we'll do something."

Now, as never before, youth needs the church—and the church needs her youth, and it is possible for each to save the other. But just what is youth's place? That is the question. Just where will youth find expression for the devotion, the ability, the talent, the latent power, the strength, the enthusiasm, the loyalty, that are the natural endowment of youth.

Youth must choose to consecrate her all to the service of God, and, having chosen, must find the place in the church that will afford the broadest and the deepest expression of the fulfillment of that choice. Youth's place is where youth can serve most and best in the bringing to pass the kingdom of God on earth.

FIRST of all, it seems to me, it is youth's place, youth's great opportunity, to prepare for that fuller expression of our ideals and aspirations, to prepare for the greatest service that we can render. The problems confronting this church and this people today and that shall still confront us in the tomorrows to come, demand, and shall demand the best that youth can give in preparation, in devotion, in loyalty, in consecration, in service.

It is youth's place to learn, and, having learned, to live "the whole law." So youth should study. We should heed the admonition to "study all good books," and particularly the three standard books of the church, for in these is found "the gospel in its fullness," "the whole law," "the way of life."

The young people of any branch should be keenly aware of the fact that now is their time for preparation. They should be keenly alert to their possibilities for study and training and should make the most of those opportunities. Various study courses that have been prepared by "super experts" in the field are provided by the church. It is largely up to

branch leaders to put these programs of study into operation and to provide the best teachers available, and then it is youth's place to keep them in operation and to make of their study a real preparation for a life of consecration and active service in the church.

The task of the ages is before the youth of today and its accomplishment will require the best that youth can give in effort, time, study, preparation, ability, loyalty, and devotion. The obstacles before the church were never greater—the temptations leading souls away from God never more numerous nor more alluring. But neither were the opportunities for accomplishing our purposes ever greater than they are today. Youth, to assist in the accomplishment of these purposes, must be not only fully consecrated to the work of God, but must be prepared also; must be thoroughly conversant with the doctrines and principles and working program of the greatest movement in the earth today. The place of youth is in the ranks of the students, consistently, persistently educating themselves to lead the way, to live the law, to teach, to do active missionary work at home and abroad, to find their work and to do that work to the best of their ability throughout their lives.

THE IDEALS of youth are largely formed and subsequently governed by the things they study, so there probably is no phase of preparation of more vital importance than that of proper study properly guided. Youth must recognize the fact that every day and every hour we are making our preparation for life and service. Be that preparation what it may, our activities what we will, nevertheless *we are preparing. Upon that preparation rests the whole cause of Zion.*

But study and learning are not all—far from it. Daily, active participation in the entire branch and church program is another phase of preparation that is entirely fundamental and the value of which cannot be over-estimated. Youth's place is that of active participant in all church services: the church school, worship services, prayer services, the music department, the department of recreation, dramatics, and social program. All of these have their place, and in each of these youth has her place, and any branch may be dormant or keenly alive in direct to the interest, activity, and participation of its youth in the entire program. Participation in strictly young people's activities is not enough. Any

\* The author is Young People's District Secretary, Eastern Colorado District.

live group of young people in any branch or group in any locality will have a well rounded program of worship, study, recreation, and social activity for their own group. But if young people stop there they have not found their place in the church—but only in one phase of its program, for the young people's program, regardless of its scope and development, is just one of the integral parts of the great program of the church as a whole. Young people, when they find their place, will be active in their own department, and from that department will cooperate with every other department of the entire church.

ONE of the biggest and also one of the most important fields of service for the young people of any branch is that which may be called "home missionary work." Each and every young person should be a greeter's committee of one to welcome all visitors and new-comers to their church, as well as to greet and welcome our irregular members, our older folks, and our faithful, loyal members who are always with us. I know of no one thing that will make a greater or more lasting impression for the creation of friendship and a feeling of good fellowship for a branch than the real enthusiastic interest shown by young people in all who come into their church.

Just for comparison:

A young girl of fifteen, who had recently lost her mother, went to a city that was quite new and strange to her, to make her home with an aunt and uncle who had served our church long and faithfully in the missionary field. The girl, however, was not a member of the church and was not more than slightly interested. Of course her aunt and uncle were much interested in having her attend services that she might become more interested, that she might find her place with the young people and with the help of their friendship and influence come into the church. But imagine the feelings of the girl and the disappointment of her aunt and uncle, when, upon being asked how she enjoyed her first visit to what is known as one of our healthy, live branches, the girl replied: "I didn't enjoy it at all. I don't like your church. I was there for all of the morning services and not one single young person spoke to me or paid even the slightest attention to me. *I don't ever want to go back.*"

Could you blame her? How would you feel under like circumstances? The young people of that branch had overlooked a golden opportunity for a little social missionary work. They had failed to find their place. And this happens all too often; not from lack of desire to do, not even entirely from lack of interest, but simply from failure to recognize the need.

The young people of that branch were asleep to one of their greatest opportunities for service in the church.

Another instance:

Some girls on a summer vacation did the unusual thing, as doing things on vacations go. They went to church on Sunday morning! Before and after services, not one, but a dozen or more of the young people made it their business and their pleasure to greet these girls, to give them a warm welcome to their branch and to introduce them to someone. They were happy to have the girls visit their church and they let them know it! The visitors were cordially invited to join the young people at a luncheon and get-together in one of the city's beautiful parks that day, at which, needless to say, everyone had a most enjoyable time. In addition to this the Temple Builders of the branch planned an impromptu party for the following evening to which these visiting girls were invited as guests of honor. About fifteen girls attended this party and all unanimously agreed that they had a "perfectly lovely time." The guests returned to their homes that week with a mighty warm feeling in their hearts for the young people who had entertained them so graciously and for the branch as a whole, and they expressed the wish, in no uncertain terms, that *they wanted to come back*, and certainly would do so when opportunity offered again.

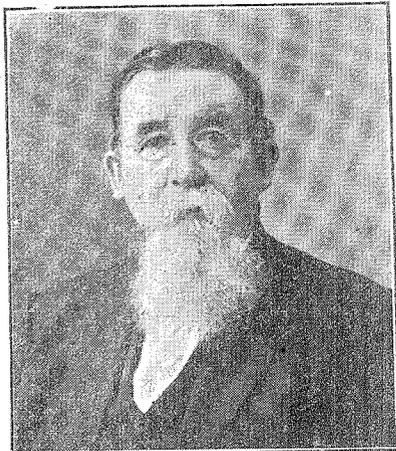
What a difference! To use the business man's expression: "What a *whale* of a difference!" In the first case, absolute injury done to the cause of Zion, by sheer indifference and thoughtlessness. In the second, a power for good and the embodiment of the principles of good fellowship and brotherly kindness put into action by a group of young people truly consecrated to the work of God and serving in the place where they were needed. In the final analysis the difference in the reception of the girls in these two instances was simply this: In the first case, the young people were asleep; in the second, they were vitally awake and active.

One of the most interesting facts connected with these two little stories is that both of these instances took place in the same branch! The young people have now awakened to the recognition of a need for their interest, their cooperation, and their service.

But to make the first story complete, I want to tell you of the happy ending. The girl did come back, purely due to the influence of her aunt and uncle. Her experience on the second Sunday was the same, except that one girl greeted her cordially, welcomed her to the church, introduced her to several young people, and invited her to join the young people in their activities. In a short time she felt that she was one of them and (*Continued on page 1101*)

# Autobiography of William Lewis

## Part Eleven



WILLIAM LEWIS

*(At this point the author discontinued the writing of his autobiography, though it is evident that he planned later on to revise the manuscript and finish his life story. While he was in Scranton, the church called Brother Lewis to take a second mission to Wales, the country of his birth. With him again went his wife and daughter, Ruth. Here we let Brother Lewis tell the story of their ocean trip and arrival in England and Wales as he wrote it to the Herald years ago. It was printed in the Herald, July 22, 1908.—Editors.)*

### A SECOND JOURNEY TO WALES

Myself, wife, and daughter, Ruth, bade farewell to the Saints and friends of Scranton, Pennsylvania, on May 29, at two o'clock in the morning. Several accompanied us to the Delaware, Lackawanna and Western station, and waited to see us leave for New York. The last six months in Scranton had been of such pleasant character, that it was truly a task to say good-bye. We did so, however, with the promise that if all were well, we should call on our return home to good old Far West District, State of Missouri, which, by the way, we hope will be organized into a stake before that happy day (our return) comes.

Prior to our departure from Scranton, I had heard that many of the Saints had concluded to see us off at the station. The hour being late, or rather, early, I advised at our last prayer meeting that they bid us good-bye at our stopping-place, which was at the welcome home of Brother George Morris and wife. The advice was heeded by all, with the exception of ten.

We arrived in New York City, at seven o'clock in the morning. A cold, chilly rain was falling, and the city

looked as though it were deserted. We were the first of our little party to arrive, but all were in ample time to find their quarters on board the *Carmania*, which is one of the most comfortable boats afloat, built for comfort and not so much for speed, as it takes usually from seven to eight days to make the journey from New York to Liverpool, a distance of about 3,195 miles, which is about two hundred miles farther than the central, and three hundred miles farther than the northern course.

From the first of May to October 1, the large liners take the southern course, which is one hundred miles south of the Banks of Newfoundland. They do this to avoid icebergs, which are numerous in the summer months along the central and northern courses. We did not see any, but were informed there were some not a great distance away. For two days overcoats and wraps were in demand on deck.

Experienced seamen can tell when they are near the icebergs, for as they say, they tell it by the smell and taste of the atmosphere. Still, the officials in charge of the ships do not trust to that method alone. They take samples of water, and if the thermometer shows changes, indicating cold, they take their samples quite often, every thirty minutes. More often in the night and during a fog, and if the indications are such that they are close to the icebergs, they slacken their speed one half.

### TWELVE LATTER DAY SAINTS ABOARD

There were twelve Latter Day Saints on board the ship: Brother J. W. Rushton, James Baillie, missionary to Scotland; Rees Jenkins and wife, missionary to Wales; Brother Daer, on a visit to Scotland, and Brother Truman to England on a visit; Brother and Sister Giesch, and daughter, Louise, on a visit to Germany; myself, wife, and daughter, Ruth, to Wales.

At three o'clock in the afternoon, May 30, the *Carmania* started on her journey. She ran aground on some soft mud, but, fortunately, her twenty-one thousand horse-power engines succeeded in getting her into deeper water without calling for other help. The *Carmania* is 675 feet in length; 72 feet and 6 inches in breadth; depth to the boat deck, 80 feet; gross tonnage, 20,000 tons; crew, 450 hands; number of tons of coal consumed every twenty-four hours, from 450 to 500 tons. She is a triple-screw turbine.

During supper time, six o'clock in the evening, May 30, we got into what the sailors call the "swelled sea," and the boat began to heave, not bad, just enough to cause a person to feel that the floor

was giving way from beneath his feet, and the head began to get dizzy. Several had to leave the dining room, and wife was one of the first, followed by Sister Giesch. Wife was unable to go alone, and I was of little support to her. Still, I was not sick, but I staggered, and not with strong drink. We were making poor headway towards our room, when one of the waiters came to our assistance, and we reached our comfortable quarters none too soon; for in this case, the signs did follow the believer, for wife and said she believed she would be sick.

Ruth and Louise were numbered among the unbelievers, for they said they were not going to be sick, and after supper they both went up on deck to breathe the refreshing air of the Atlantic; but, about dark, they both had to follow in the footsteps of their mothers. I called at their room, and found the four in a very humble position, doing the best they could under the circumstances. They all agreed that riding on the ocean wave had brought about a very unpleasant experience. For about two days they were paying tribute to Neptune.

The men folks, with the exception of Brother Rees Jenkins, were more fortunate. They were always ready to answer the sound of the gong (calling to meals).

We were four in a room, Brothers Rushton, Baillie, Giesch, and myself. The rooms are eight by ten, four single berths, two closets for clothing, two wash-bowls, and electric lights, and everything highly polished. Pressing on the button brings to the room the steward or nurse. There are baths with fresh or salt water, free.

The dining room is very large and neat, and the table well supplied. First call for breakfast at seven; lunch, at half-past ten, consists of beef tea and crackers, served on deck or in the drawing room; dinner at twelve-fifteen; candy (butterscotch), at three, passed to all on the deck and in the drawing room; tea, at half-past five; supper at nine, consisting of tea, coffee, cocoa, lemonade, oatmeal gruel, crackers, and cheese. There was a fine orchestra that played from half-past ten to half-past eleven in the morning and from half-past three to half-past four in the afternoon. There was a religious service Sunday morning, conducted by the minister of the Church of England. Music and singing were good, reading from prayer-book; too much form for me.

Brothers Daer, Giesch, and Baillie have been discussing along gospel lines with some of the passengers, and one Plymouth Brethren minister in conversation with Brother Baillie tried to impress

the people with the idea that all the Saints, or Mormons, as he called them, were one. But he did not succeed. Friends were made to the truth.

There were on board two Japanese; one of whom took passage in the first-class, and one on the same as us (the second). The one in the second is the general secretary of the Y. M. C. A. in Japan. He has been to the United States to learn more about Christianity. He said that "the Christians disagree too much." He was given some of our literature, and Brother Rushton exchanged addresses with him. He is a bright, well educated young man.

There was a concert one evening in the dining room of the second-class, admission free, at the close of which a collection was taken for the benefit of the Seamen's Orphans' and Widows' Homes in Liverpool and New York. Brother Rushton, being asked if he would take part in the program (he might sing a song if he felt so disposed), answered, "I am no singer, but here is one," pointing to Brother Baillie, whose name was immediately placed on the program as one of the volunteers. He sang, "*I Am Going Back to Old Ireland*," which, using a common phrase, "brought down the house." He was called back; the audience would not take "No," for an answer. He then sang a Scotch favorite, "*What Is the Use of Repining?*" There were eighty-five dollars collected in the second-class for the orphans' homes. On the following evening two concerts were given for the homes, one on third and one on first. During the year 1907, 1,165 children received the benefits of a home in these institutions.

#### THE LANDING

Sunday morning, June 7, we were on deck bright and early to have a look at the land of our birth, Wales. It is a beautiful sight, Ireland on one side, and Wales on the other. Sailing vessels of every description were numerous, and the sight was one not soon to be forgotten.

Just eight days from the time we left the land of our choice, the United States, we arrived in Liverpool at three o'clock in the afternoon. Here our company scattered to their respective fields. During our voyage eleven of us sat side by side at the table during meals. On entering the boat, each one was assigned to his room, and given his number at the table, which he held during the voyage. Brother Rushton had arranged it so that we could all be together at one table, which was much appreciated.

On June 9, we left for Aberdare, Wales, intending to locate there or in Merthyr, but could not get suitable quarters, houses being scarce. Plenty for sale, but not for rent. We stayed overnight with Brother and Sister Silas Evans, of Aberaman. Came on the next day to Cardiff.

The Pennygraig Branch gave a reception in honor of the return to Wales of Brother Rees Jenkins and wife and myself and family. After feasting on the sweet things prepared by the sisters, we were entertained by reciting and singing in English and Welsh. There have been added to this church during the last year several bright, intelligent young people, who are active in the interests of the cause. I was pleased to see the friendly feeling that existed among them all.

#### CLOSING YEARS

The above autobiography was found more than six years after the death of my father. It had never been completed as he led a very active life and never seemed to find the time in which to revise and finish it.

The last year of his work at Scranton, proved quite successful, and it was with sadness that he left there for a mission to Wales, as the church requested. He sailed May 30, 1908, and mother and I accompanied him.

Bishop Kelley secured passage for us and also for several others going to various parts of Europe: Brother John W. Rushton was going to England; Brother and Sister Albert Giesch and Louise Giesch to Germany; Brother Truman and Brother Baillie to Scotland; Brother and Sister Rees Jenkins to Wales and later to Jerusalem. Brother Jenkins died in Jerusalem after being taken captive during the World War.

We located in Cardiff, Wales, renting the same apartment we had occupied when we were there in 1901-1903.

#### SERVING AS A PATRIARCH

Mother and I returned to the United States in December, 1908, because of illness, but father remained until the following spring when he also was called home because of sickness in the family.

In the spring of 1910, father was ordained a member of the order of evangelists. At that time there were few active patriarchs, and his duties called him to various States and to Canada. His experiences in this office were sometimes marvelous. Some of them he wrote to the *Herald* years ago.

Having been appointed to labor in Far West with Cameron as the center, father bought property there in 1910, and made his home there until the winter of 1918, when he sold the home property.

It was after he had been ordained to the office of patriarch that one day while at home in Cameron I heard father singing words that were unfamiliar to me. "What are you singing, father?" I asked. "Oh, some words that are just the way I feel."

They were verses of his own composition, and today we have that hymn in the *Saints' Hymnal*, "*Come, Holy Spirit*," number 199. My cousin, John L. Morgan, also wrote the music for this hymn.

Father wrote a great many things a large part of which have never been printed. He liked, when he found the time, to keep a record of happenings and of his thoughts and meditations.

Prior to the sale, however, he was actively engaged in his line of duty in Kansas City Stake. When walking down one of the resident streets one day in December, 1918, he suffered a slight stroke which knocked him to the ground. However, he was able to get up and looked around to see if anyone had seen him fall. He said he felt "rather foolish" for falling when there was nothing that tripped him. When he returned home to Cameron, he suffered another slight stroke which partially disabled his left arm. Mother was ill at the time and her oldest daughter, Mrs. D. C. Kinnaman, went out to Cameron and took them both to Saint Joseph with her.

The week preceding this he had sold the home and was anxious to go up to Saint Joseph which had been his home for nearly fifty years.

One stroke followed another, but they were so light as to be hardly noticeable. During this illness he had several remarkable experiences. Four different times he called me to get my tablet and pencil, that he had a message to give, but each time the flesh was too weak and it was never written.

Nevertheless, father did tell me of trouble that would come not only to the world, but to the church in general, and he declared that only those who were steadfast would be able to endure. "For there are many things coming which will cause men's hearts to fail them, and only those who cling closely to the rod of iron will endure to the end." He also mentioned a wonderful dream he had in which he saw our present Auditorium, and described it as minutely as if he were living when it was built. He described it as "not the temple, but a large building to house General Conference crowds, church offices, etc." We often wonder why that dream should have come to one who passed on a few years before it was built.

A few days before his passing away, father asked to sit at the desk—he wanted to write something. Humoring his every wish, we helped him to the desk. He was so weak that he wrote just a few words. We thought he just scribbled something and did not look to see. He passed peacefully away March 29, 1919, at 11 p. m. The next day I hunted up the tablet on which he had scribbled a few days before. It was just an ordinary school pencil tablet, nothing in it; but about the middle of the tablet we found the words, "Seventy-two hours extension of time."

We counted from the time he had written that until his death. It was seventy-two hours.

RUTH LEWIS HOLMAN.

(The End.)

# The Nomads

By May Elliott

## IX.

### "Where Cross the Crowded Ways of Life"

ROBERT'S DEATH, although not entirely unexpected, came as a shock to everyone. Nearly all had something good to say about him—he had been gentle and kind to all the natives. He was buried in the cemetery where many of Lucy's relatives were buried. His grave was marked by a small board, painted white, and thrust endwise in the ground; but Mr. Hunt promised Lucy he would obtain a better headstone e'er long.

Dan and Louisa visited his grave again before they left for Papeete. Fastened to the piece of board was a paper on which something was penciled in a none too steady hand.

"What does it say?" asked Dan of Louisa as she bent over to inspect the writing.

"Born to be a king—died a pauper," she read, and wiped her eyes.

"He must have written it himself—in those hours just before he died. He must have asked Lucy to put it there. It's too bad—oh, I know it can't hurt him now—but he changed so—he was really better than he'd ever been, in some ways—"

"I know. Let's find Lucy. She probably doesn't know the meaning of these words—"

"You find her if you like," said Dan, "I'll go back and care for the baby and finish the packing."

"If you don't mind, Dan, I'd just as soon you'd leave the packing for me. I'd know where baby's things are. I won't be long."

She hurried away. Lucy lived with a relative in a tiny house at the very outside of the village.

Yes, she had put the paper on the board at the grave. She had promised him to do it and had fulfilled his wish.

"It doesn't matter what the paper says," she said, "Nothing can hurt him now. I'm sure he is happy."

"I'm sure he is—if there is any happiness there. And he wouldn't want you to be unhappy."

"I am not very sorrowful any more, Louisa. I still want him and miss him, but I know he is better and happier, so I try to keep my heart from being too sad. And he did not leave me entirely alone. I shall have his baby with me—"

"Lucy! But what will you do? How will you care for it?"

"I shall marry Paipai. He wants me. He came on the boat that you are sailing away on. I shall marry him, be bap-

tized, and bring the little one up to believe in the gospel. Robert would be happy if he knew."

"Yes, but—this Paipai—how do you know he'll be good to the child?" Louisa realized the question was a rather tactless one, and she went on to explain how that sometimes in other countries a step-father or stepmother does not always have a great love for the child. "Of course," she added, "that is not always true."

"Ah, but the *taata maohi* is different." Lucy said it with a faint touch of pride in her voice. "To us, a little child is from God, no matter whose it is. If a child's parents die, there are many arms reached out to receive the little one and care for it. Paipai will be good to my child. And I shall no longer have to remain away from the church; I shall no longer be a stranger in my father's house."

"I wonder shall I ever see her again?" thought Louisa as she hurried back to finish the packing. She didn't want Dan to do the packing—not altogether for the reason she gave him—but she dreaded knowing whether or not he would still value that black box enough to take it home. She hated herself for being foolish over so small a matter when a little native girl like Lucy could bravely bear so much greater a load of trouble.

"But I just can't help it," she told herself, "and I don't understand it. If it were something more tangible, it would be easier to face."

SHE TOLD herself she ought to make it tangible; she ought to tell Dan honestly and squarely how the thing bothered her and have him explain it. But she dreaded finding out the truth. She dreaded it more every day. It had become magnified in her mind until it hung over her like a great dark cloud. No, she couldn't face it. She would find an opportunity to slip the box into the trunk unnoticed; then a glance at the shelf where it had been would tell Dan she had packed it up and nothing need be said about it.

Strange though, the name "Elaine" didn't seem to mean anything to him. She had suggested that they name the baby Elaine but Dan had said no, he never had liked that name; he wanted to name the child Dorothy Jane after his mother and hers. And he had added that next to Louisa they were the two best women he knew. If she were to have her way about their future lives, he ought to have something to say about the children.

"I don't understand it," she said to herself for the thousandth time. "And

the funny part of it is, I can't seem to keep it out of my mind even for a day. I can't forget he asked me not to talk about it, and it makes me cross with him, right when I don't mean to be at all. And I ought to feel sorry for him, if he's as sad as it seems he is sometimes." There seemed to be no one near, so she indulged in a few tears.

"What's the matter?" Dan asked as he came in the room. "You look tired. You just sit down and rest. I can do the packing just as well as not."

"Oh, no, no! Please Dan. Get me a drink of water, will you? Then maybe I'll tell you where to put some of the things."

He looked at her queerly. What was there about packing a few things in a trunk to be so vehement about? But he went for the water, and while he was gone she hastily plunged the black box under some things she had already placed in the trunk. When he returned, she said:

"It doesn't matter much where you put the other things. Put the baby's things in this suitcase. I have the things we'll need on the boat in the steamer trunk already."

THE JOURNEY to Papeete was like a dream. Like a dream, too, was the hotel where they had secured their meals when they first came to Papeete, and the greeting of the waiter who remembered them: "*Bon jour M'sieur-Dame.*"

They were to do some shopping in Papeete. Mr. Hunt supplied them with plenty of money. In fact, it seemed he could not do enough for them. Louisa could not take much interest in the buying though. It was Dan who bought all the souvenirs to take home at the suggestion of Mr. Hunt. A sort of apathy seemed to have settled over Louisa. She found great comfort in the baby, and clung to the little one as if fearful it might be taken from her. Once in a Chinese shop they had encountered a Chinese woman with an infant in her arms.

"*Tamaroa anei?*" asked the Chinese shopkeeper pointing to little Dorothy.

"*Aita,*" replied Dan, "it's a girl."

"No good!" replied the Chinese with such severity that Louisa laughed, but sobered when she saw the expression of the little mother's face, as her arms tightened about the child. They too had a little girl, and the father was evidently much displeased. Louisa shuddered. Perhaps the father was even then thinking of giving the little one away! How cruel the world was! She would be glad when she got back to civilization and

didn't have to meet up with such things. She would always remember them though, and they would hang over her like a shadow along with the thought of the black box. She remembered the poem that had so disgusted her the night after she had graduated from high school.

"This life is full of numbness and of balk."

Was that true? No, surely, back in civilization she should be able to mold for herself a little world of happiness and peace.

The journey home did not seem to take long. It was thrilling to think they were going back to America. Everybody was glad to see land again. A little French girl grew very excited over the sea gulls.

"Oh, mama! she cried, "*Que-ce que ce-la? Que-ce que ce-la?*"

"We have been in a foreign land," thrilled Louisa, "and we're going home. over there somewhere is the American flag!" She drew closer to Dan's side.

"Isn't it thrilling to be going home, Dan? We've been real nomads, haven't we?"

"We are nomads," he corrected her somberly, a look of wistful sadness in his eyes, "strangers and wanderers."

Louisa drew away from him again. Chilled. That was the way it always was she thought. Whenever she made any spontaneous remark, he could always think of something to subdue her feeling. Very well, she would try to be more silent.

IT WAS A COMFORT to be back home in Monroe. People made quite a fuss over them in a detached sort of way. Almost everyone had forgotten, though, why they had gone. Several had to be reminded where they had gone to. Funny how unimportant one really is in the scheme of things. Life for Monroe had evidently flowed on smoothly enough in their absence. There had been changes. Some of the older residents had died. A building or two had burned. Mrs. Miller had improved the home place until it did not seem so much like home as Louisa had thought it would be. But Mrs. Miller herself had not changed. She was the same swift worker and Louisa spent many minutes contemplating her activities in silent wonder. She decided her mother was one of the most cheerful women she had ever met.

"I'll be glad when I get into my own home and have a little work and responsibility of my own," she remarked one day.

"It's the only way to be happy," replied her mother emphatically. "Now you take that prize I won on my asters at the flower show—I got real joy out of that—knowing I had made a definite contribution to the world's beauty."

The younger brothers and sisters had changed. They seemed almost strangers and Louisa found herself thinking funny, confused thoughts as she listened to their rather "grown-up" conversation.

Dan's father and mother thought it a capital idea for him to continue his educational work, and so it was not long until they were planning definitely on going to Chicago. Mr. Eldon had always wanted his son to go there.

"Be sure and look Helen up," said Mrs. Martin, who happened to meet them as they were about to get on the train.

"Write me a card with your address on it and I'll send you her address. I can't remember it off-hand. I never was any good at remembering. But Helen has a smart shop in Chicago and is making good.

"I'll write her the card," thought Louisa, "but I won't look Helen up. She'd want to know all about us; she'd ask whether I'm happy or not, and nobody is going to know the intimate things about my life."

She intended to live to herself. Chicago was such a big, impersonal place. Perhaps if she were alone all day, day after day, with her work and the baby, she might be able to get things straightened out in her mind.

They secured a two-roomed, furnished apartment on Prairie Avenue. There were plenty of windows in the large room, and a clothes closet at one side. A large skylight made the kitchen bright, but Louisa wished there had been windows. It would seem more home-like. There was a nice bathroom and hot and cold water always on tap. It was altogether a cozy little place, tastefully furnished.

But her work did not take nearly all the day. She tried to spend the rest of the time thinking, but could put her mind upon nothing but her own troubles and difficulties. The whole world seemed bent upon keeping her thoughts upon that little black box and the idea that Dan did not love her.

Salesmen seemed to have a knowledge of her one vulnerable spot. She signed on the "dotted line" at the behest of a sewing machine salesman when he said: "Surely your husband loves you enough to pay seventy-five cents a week to keep you young and cheerful." She knew they could not afford all the new electrical devices just at that time; that it would take every cent they had to give Dan the schooling he must have if he were to secure the good position he wanted at the end of his study period. Yet it seemed that whenever a salesman made that suggestion, she lost her head in an effort to prove that Dan did love her.

She tried reading magazines, also with little success, in an effort to free her mind of unpleasant thoughts. The conspicuous advertisements shrieked at her: "Do you love your wife? Send her flowers on anniversaries." Dan never sent flowers, and he had never remembered her birthday nor any other important day. They were all alike to him. Or there would be a bright colored ad which blared: "Do you want to hold your hus-

band's love? Buy our perfume, illusive, sweet, fragrant. He will respond to your allurements as never before." This thing of winning and keeping your husband's love seemed to be a serious—nay, almost impossible business if you did not have plenty of money with which to buy. Her mind told her that this was just advertising; that she should not allow these things to effect her so seriously. But the idea was repeated so often and so suggestively, so insidiously, the idea that a man's love for his wife was an unstable, undependable thing; that, in fact, if a woman did not spend her husband's money freely for those things which would enhance her physical beauty, she could expect his admiring eyes to wander toward some other woman who had been wiser and kept her skin soft and smooth, her teeth white as chalk, and her hair in just the right condition. Louisa realized that good grooming is a thing to be desired, but all these suggestions left her with a feeling of dissatisfaction with herself.

She tried reading biographies with little better results. She found small inspiration in them. It seemed that authors were trying to tear down one's belief in anything of a noble character. She turned from reading of the lives of men whom she had formerly been taught to admire with a feeling of nausea, a sense of having been betrayed. Whom could one believe in? Whom could one trust?

She had felt safe when she found they were not far from a great hospital. But now she began to wonder. She read many things in an effort to discover just what was best for Dorothy Jane. *Hygeia*, *Physical Culture Magazine*, *Nature Cure Magazine*, *The Journal of Osteopathy*, and *The Chiropractor*. She began a correspondence course in nursing sponsored by prominent allopathic physicians.

Secretly Dan was delighted at the interest Louisa was manifesting in nature cure doctrines and other such health philosophies, for he felt they were somewhat in line with the teachings of the church and the Word of Wisdom.

"I don't understand," she told him one night, "why all these different schools of healing should be eternally flying at each others' throat, so to speak. It seems to me that each of these schools has a great degree of valuable knowledge which is rather incomplete without some of the knowledge the other schools have. Now if somehow this knowledge could be coordinated; if they could stop fighting and sort of get together—"

"Louisa, that's the dream of the church. I heard one of our ministers say so once. A system of medicine comprising the best from every method of healing, based on the Word of Wisdom. I wish you'd read that some time, dear. It's section 86 in the *Doctrine and Covenants*."

"Oh, all right," carelessly. "But it really is hard to know what to believe in

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## DOES THE BIBLE TEACH PREDESTINATION?

(Continued from page 1092.)

destiny. Any correct interpretation of Paul's philosophy will be consistent with this thesis.

### TRANSLATOR HAD DOCTRINAL BIAS

A passage from Luke's writings is often used by predestinarians as favoring their position. "And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." (Acts 13:48.) The translator rather than the author is responsible for the foreordination element in this passage. The original text in the Greek language (Westcott and Hort's Edition) reads quite differently. A literal translation is: "And as many as believed (then follows the passive voice: *asan tetagmenoi*) they were being set in order (or ordained) unto eternal life." This agrees with the rendering in the Inspired Version. Undoubtedly, Luke wished to make our salvation conditional on the act of belief in harmony with Jesus' commission: "He that believeth and is baptized shall be saved. . . . (Mark 16:16.)

Lyman Abbott has said (*Commentary on Matthew and Mark*, page 26) that various of the older manuscripts of the Bible, "present varieties of readings. A few of these varieties consist in what was probably a deliberate edition or a mutilation of the text for *doctrinal reasons*." The King James translation of the Bible was made in a day when the vogue of religious thinking was predestinarian.

### DIVINE INTERPOSITION

There are times when, and conditions where, God can and does act by special dispensation, setting aside the laws of nature and overruling the will of man. If such were not the case, he would be neither true nor sovereign. Prayer would be all in vain. In his fatherly wisdom he may bless or withhold; however, the general rule is that he "sendeth the rain upon the just and the unjust." The laws of nature have no power of ethical discrimination.

### DOES GOD KNOW EVERYTHING?

One point of difficulty remains to be met; that is, God's omniscience. Since God knows the end from the beginning, the end must be certain, argues the predestinarian. We grant that the ends which are certain he knows, but it also follows that those acts which he has left to be determined by the agent, man, he does not know; because they are unknowable. Since the laws of life work with unvarying consequences, what the gospel will do in the lives of men who obey it is predetermined. In the same way, the end of the world has been decreed. If the exact day or hour has been set, it is known to God alone. (Matthew 24:36.)

When we affirm that God cannot know all the exploits and caprice of the individual will, we do not deny his omniscience nor his sovereignty; we simply affirm that he is bound by his promise that we may be agents to choose for ourselves. (This is plainly taught in *Doctrine and Covenants* 58:6, and 2 Nephi 1:99, 118, 119.)

### FROM THE SUBLIME TO THE RIDICULOUS

The fallacy of the predestinarian position against free moral agency is best met by the well known debating device of *reductio ad absurdum*. Let me illustrate with a story I heard in Washington, D. C., this summer as told by Doctor W. A. Sutton, of Atlanta, Georgia.

"My father had two former slaves on his plantation, when I was a boy, who were preachers. Brother Mose was a Presbyterian exhorter, while Brother Morton was of the Methodist persuasion. Each day as they were at work in the cotton field they would argue religious questions. Always it would get around to the question of predestination. Mose would contend that he was saved because God knowed just what he was going to do from the foundation of the world, for God knowed everything. This would generally floor Brother Morton. However they would both be ready to go all over the matter the next time met.

"One day Brother Morton put Mose to silence with this bit of philosophy: 'Now suh, if God knowed everything from the beginning, he knows what I's goin' to do next, don' he?'

"Being sound in the Presbyterian faith, Brother Mose came right back, 'He sure does.'

"'Now do you 'spose,' began Brother Morton, drawing a plug of tobacco from his pocket, 'that God knew from the beginning of the world that old Mort would take a chaw of tobaccer at exactly fifteen minutes to eleven on June the seventh?'

"'He sure did,' replied the faithful Mose.

"'Well then,' declared Brother Morton as he transferred his plug to his left hand and put it back in his pocket, 'here's once that I fool him.'"

## NEWSPAPER ARTICLES HELPFUL TO CHURCH SERVICES

(Continued from page 1094.)

discourage him however, because the editor's problem of any publication is satisfying his readers and handling the articles is an immense one. Perhaps the next item turned in will be handled in a much more satisfactory way.

Articles should not only be taken to the local paper plant but to district paper offices which are located in the town. Where a district paper is distributed in a town and no local office is maintained, the articles should be sent direct to its place of publication. The Saints throughout a district can make their special

services known to each other by use of the district newspaper.

With these thoughts in mind it would be well for the branch and district publicity agents to study the problem which confronts them in their locality and take advantage of any opportunity which they find for constructive newspaper publicity. By doing so the church work can be helped along and often a great deal of good can be done for the church both locally and in general.

## THE PLACE OF YOUTH IN THE CHURCH TODAY

(Continued from page 1096.)

in just a few weeks she was baptized—in the very church to which she "had never wanted to go back!" Why? Partly because the young people had found their place and were influential in helping this young girl to make the greatest decision of her life. But the real influence that saved her to the church was that of her aunt and uncle, for had she been living in anything but a Latter Day Saint home the chances are that she "never would have come back."

WHAT VAST POSSIBILITIES for the accomplishment of good are within the power of young people if they are really interested and eager to take their place in this one (too often ignored) phase of church work. We never know how great a factor in the making of a right choice—or a wrong one—a cheery greeting, a welcoming smile, a warm handclasp, may prove to be, particularly in the lives of younger young people. These, and lesser things, have been the turning points that have made—and wrecked—lives. Are we awake to our opportunities? Are we awake to the crying need of humanity for love and true friendship and to the realization of the need for our interest and our influence in the lives of others? Certainly this is one of youth's greatest opportunities, one of youth's largest fields for active service in the church today, particularly in this age when every urge away from the church and away from God is clothed in glamour, smiles, fascination, allure, and there is room and need for the willing, active participation of all. The place of youth is in the home missionary ranks of the church.

Another large and fertile field for the service of young people is in the visiting work of their branch. There is nothing more gratifying or more cheering to our older folks or to those who are ill and shut-in than to be visited by several happy, cheery young people. Young people like to be visited, too, as also do older young people. Ten minutes of social visiting in the home means more to the average newcomer looking for a church home than a dozen formal meetings in church.

I suppose the young people of every branch have done some visiting. If not,

they have missed not only a great opportunity for service to the church and to their fellow creatures but they have missed some real thrills themselves, thrills that can come only from the consciousness of having made someone happy, of having brought joy into a life that was sad and burdened with care. They have also missed the thrills of some mighty grand, good times visiting with members of their own group to whom their fellowship and association mean much.

Young people may enjoy visiting singly or in couples, which is fine, but it has been my experience to learn that group visiting is most effective. Would you like to go with me in memory on one of the most worth-while visits a certain group of young people ever made?

Early in August, a year ago, seven young people met at their church one Thursday evening to go visiting. They decided first to visit a sister who had been ill for months and for whom there was little hope of earthly life, then to visit some comparative newcomer of their own group who had been to church on several occasions but with whom none of the young people felt very well acquainted. Later, if there was time, they would make still another visit.

In view of the sick sister's serious condition they questioned the advisability of making that the first visit but decided that they would go to her home and then be guided by what they learned there. Upon arrival they found that she had recently suffered a rather severe heart attack and so told her husband that they would not come in then but that they would come again some other time. However, the sister had learned that they were there and, weak and ill though she was, insisted that they come in, that she wanted to see them, and that their visit would do her more good than all the doctors in the world. So they accepted her invitation and each one greeted her warmly. How she was cheered by those sincere heartfelt greetings! Feeling that it was not wise to visit long or talk much, one of the girls asked the sister if she would like for them to sing for her. She joyfully said that she would love to hear them and named her favorite hymn. And as those seven young people, in that home where sickness and suffering had known a place so long and whence earthly life was soon to flee, sang softly and reverently, "*The Old, Old Path*," they experienced the unspeakable joy, the indescribable thrill of seeing that dear sister's face light up with heavenly bliss as a sweet peace stole over her countenance, driving the pain and suffering from her worn, weary body, as she listened to the words of the hymn she loved so well. After the hymn a young priest of the group offered prayer in which all joined in sincerity of heart, lifting their hearts to God in our sister's behalf. Then the young people departed, with the full consciousness of having given supreme happiness to one who had

suffered much and to whom their brief companionship in her hour of need had meant more than they could ever know.

During their brief visit they had learned that the sister was to celebrate her birthday anniversary the following Saturday and she told them that she had prayed that God would let her live just that long, at least, and then she would be ready to go. So before they stepped into their cars to go to the next home some definite plans were quietly made and on the following Saturday the sister was the recipient of a small birthday card shower and a beautiful bouquet of flowers. We never saw her again for she lived for only a few days, but we were told many times that our visit and our remembrance had done much to brighten and cheer her last hours, that she had been gladdened and helped more than could be expressed, by the thoughtfulness and companionship of a few young people at the time she needed it most.

Young people, your place is in the ranks of the church visitors and if you want some real thrills, go and visit the sick and afflicted among you, and, when you can, do something more for them than just visit.

In accordance with their plans the young people went on to visit the newcomers to their branch, simply picked them up and took them along, and went on to make another visit at the home of one of the branch officers, where, all unwittingly, they arrived almost on the birthday of the head of the house, so, of course, this visit turned into an impromptu birthday party with ice cream and cake, and everything. A most happy time was had by all, and the newcomers felt no longer like newcomers when they returned home that evening, but rather that they were definitely a part of the young people's group of the branch, and such they proved to be during the remainder of their stay in that city.

This evening's visiting experiences were among the first for most of these young people and they went to their homes with the full realization that they had found a very real and very large field for their services, and one in which they themselves were the greatest beneficiaries.

Young people need never feel (as they so often do) that they do not know how to visit, that they do not know what they should do or say, for whatever they may lack in "technique" is fully compensated for in their frank friendship, their honest interest, and their lively enthusiasm. And there is nothing more soul-cheering and more inspiring to those who are old or ill than the bubbling enthusiasm, the sparkling vivacity of youth. When you want something really worth while to do, go and visit someone who needs to be visited.

Youth's place is in the music department of the church, lending and developing their talents in both vocal and instrumental music. These units of church

work cannot only be helped or hindered by the cooperation of the youth of the branch, but they may actually be made or broken by youth's interest and activity—or lack of it.

And last, but not least, the place of youth is with those who give their financial support to the church as well as their service. Zion cannot be built without means and it is the place of Youth to keep the financial law that thereby they may convert temporal means into spiritual wealth, that by the consecration of this wealth as well as by the consecration of their lives they may be "Workers together with God" in the bringing to pass of His purposes in the earth.

The greatest tasks, the greatest problems, that have ever confronted the youth of any church of any age, confront the youth of our church today. There never was a time of greater opportunity for youth's service and there never was a time of greater need for that service than today.

Youth is called, each according to his talents and opportunities, to the service of God and His Church. The hope of the church is in her youth, and if Zion is to be we need trained youth, sacrificing youth, devoted youth; youth of vision, who are willing to pledge their lives, their all, to the building of God's Kingdom on earth—youth who are willing to do the things that come to their hands to do, who are willing to start *right now, from right where they are, with just what they have*, and, putting their faith and trust in God, and seeking His guidance and direction in all things, and with the help and inspiration of those whom He has placed in His Church as its leaders, *go forward*.

When the youth of the church find their place, when they occupy that place to the very best of their ability, when they learn to live "the whole law," when they are willing to dedicate their lives, their talents, their all, to the work of God, and under His direction and inspiration and under the guidance of His chosen leaders, *go forward*, fulfilling their part of the great program of this great church, the Zion of God shall be.

## THE NOMADS

(Continued from page 1100.)

every line of endeavor. So many intelligent people have ideas that are so widely different. Of course there are doubtless many honest and sincere people in the world, but I can't help wondering sometimes if there isn't some commercial idea back of the intense loyalty manifested to some of our institutions. And I wonder if an unreasonable loyalty might not really hamper progress and learning—"

"That's just it," Dan paced the floor, delighted at the way her mind seemed to be leading her, "and there is where stewardship would greatly benefit the human race. If we had stewardships, a young

(Continued on opposite page.)

# The Christmas Offering

By C. B. Woodstock

The spirit under which the Christmas offering is gathered through all the year is unique. The oblation is a special offering, representing a sacrifice, given in the name of our Lord as we come to the sacrament of the Lord's Supper. The oblation offering is used to bring relief and help to those who are distressed and in need. There are other offerings of a special nature called for to meet the needs of the local congregation, or to sustain the funds of the general church. But the Christmas offering requires no special call: it is not made because there is a demand which must be met. Nor is it limited to any set time or occasion. All through the year, beginning early in January and climaxing in the Christmas season, the Christmas offering is a continual expression of our love for the Master and the Cause he came to serve. The promise of the Christ was, "Lo, I am with you always."

The Christmas offering is distinctively a gift to Christ through the church school. It is fitting that each Sunday, or at least on one or two Sundays a month, provision be made for the gathering of this offering. One may be able to give only small coins, or even pennies, but the spirit in which it is given blesses and multiplies the gift. Certainly one should give in the measure of his ability and of his appreciation of the blessing the Master has brought to his life.

It is recognized, of course, that the payment of

one's tithing and consecration comes as a first financial duty. This is required by the law of all who would share in the work of the Lord. Then from the nine tenths of the increase remaining we may make acceptable offerings in the spirit of self-denial and sacrifice.

Each year the Christmas offering brings in thousands of dollars from all parts of the world, to help the bishop carry on the work of the Lord through the ministry of the church. Last year for the first time in many years the Christmas offering was a little less than twenty thousand dollars. One year (1921) it was over one hundred thousand dollars. Already this year, in a time when the funds of the church are low and money is needed to keep its work going, more than a thousand dollars a month has come to the office of the bishop as Christmas offering. What a splendid contribution this will make by the end of the year! Naturally, as the Christmas season approaches we increase our gifts. And they must be more than doubled for the rest of the year if we would have the total Christmas offering reach \$25,000 in 1934. This is our goal.

Is the Christmas offering regularly gathered in your branch? Are you helping by making such offering as you are able? Have you a definite plan to insure that your Christmas offering will be all that it should be by December 25? What is the total Christmas offering of your branch so far this year? What is your goal?

mother could bring her baby to a doctor and ask what food it needed without being afraid he might recommend something that would give him a nice profit without sufficient regard for the baby's welfare. Under the present system, a man, whether a doctor or not, must take care of his wife and family by some means or other; nobody else has any interest in them, cares whether they live or die. We know there are honest men in all lines of endeavor and I think physicians as a whole are a superior class of people, but we read in the papers quite often of men who are required to give up their licenses because of wrong practices. Under the plan of the church, there would be no chance for graft, therefore no incentive for that kind of wrongdoing, and this in turn would increase confidence in the people—"

"Really Dan, sometimes you almost interest me in spite of myself. I really would like to know what is best for little

Dorothy. I've done my best—I've followed this baby book the doctor recommended to the letter, and even yet she doesn't seem to gain as she should," she ended anxiously. "But your church's school of medicine isn't a reality yet; and we're a long distance from your Sanitarium."

There was a knock at the door. Dan opened it, then stepped back surprised. "Good evening, Mr. Eldon," said a suave masculine voice, "I hope you will pardon my liberty in coming to see you without a special invitation. I often get lonely, and I thought—"

Dan recovered his self-control. "Why, of course—come right in, Doctor Forward. We were just speaking of different schools of medicine. Louisa, Mr. Forward is doing advance research work in the medical school." Louisa did not like him. Something about him reminded her of Mr. Hunt.

(To be continued.)

## The Measure

"Large is the life that flows for others' sakes,

Expend its best, its noblest effort makes;

Devotion rounds the man and makes him whole—

Love is the measure of the human soul."

The destiny of the church is in the hands of the youth. In a few short years the burden of establishing the kingdom will be theirs. Of the older ones some have made ready, some have planted, some have watered. The fields are white unto the harvest. Youth, now is your time to prepare for the task. We are depending on you.—Elder H. W. Woodstock, pastor of Madison Branch, Wisconsin.

## The Readers Say---

### Healing of Little Daughter Brings Him Realization of Divine Goodness



MURIEL WILLIAMS

Though a member of two different churches, and the recipient of many blessings from heaven, I did not realize the goodness and mercy of God until 1925, when our little girl, Muriel Williams, then five and one half years old, was taken sick with measles, whooping cough, pneumonia, and trouble in her ears. She would cough until her body was almost tied in a knot, and finally she injured her heart from much coughing.

It would be useless for me to try to describe the aches in my heart as I watched beside her bed. She never complained, but

was fading like a little flower wilting for the want of water.

After having four of the best doctors we could secure, all of whom shook their heads and said that nothing could be done, my companion said to me, "If I knew where Brother Ullom was, we might have her administered to."

I did not believe in divine healing, but on the night of April 14, 1926, after lying down beside our little one, it seemed there was something I must do. I arose from my bed and got the Bible, but I couldn't read as my suffering was so great. I took my burden to the Lord and his Spirit was present. I felt that I would do anything he wished; I was willing to be his servant the rest of my days. But the Spirit made known to me what a selfish prayer I was making. I gave in and said: "Lord, not my will but thy will be done. If it is thy will to take my little girl home, help me to be a better man, that I may see her again." I had made a solemn vow with the Lord; I did not belong to myself any longer. But the Lord gave me assurance that our little girl would live if we complied with the Scriptures where in James we are told to call the elder for the sick.

Brother Ullom, of Bellaire, Ohio, was called, and he administered to her. The child arose, dressed, and did not go back to bed again except for her regular sleep. The leakage of the heart was gone.

I am sending her picture. The Lord has blessed her with musical talent, and she is now thirteen and a half years old.

For nearly eight years now, having been led by the Holy Spirit, I have been a member of the church. I hold office in the priesthood. It seems only a short time that I have belonged to His church and I have done so little. But my blessings have been great, and I can say as did Peter of old that I know this work is true. Saints, remember me and my family in your prayers.

WILLIAM WILLIAMS.

MOUNT PLEASANT, OHIO.

Cultivate purity in your thinking! Do not feed on impure thoughts any more than you would dig in garbage pails for your dinner! "Be an example of purity!"—Howard K. Williams, in *Young People's Leader*.

### Praises Bishop L. O. Wildermuth

We have been having hot dry weather for a long time. Many wells have gone dry, including one of mine, and gardens and crops are suffering. Last Sunday some men asked me what to do, and I told them to quit swearing and pray, that they could not expect God to help them when they were swearing all the time. I think conditions are not as bad as they were in 1864, when a sack of flour cost sixty dollars. My people then lived in Linn County; but my father and his family, his brother and family, and many others left Iowa and traveled through the mountains to California. My father drove a four-horse wagon and my mother drove a two-horse wagon all the way.

Last Sunday I walked a long way to see and hear our new bishop, L. O. Wildermuth. When he began to quote the *Doctrine and Covenants*, I knew something good was coming. Getting my book and pencil, I wrote down a few lines as follows: "No one can assist in this work except he is humble and meek and full of love. . . . Love for our fellow men." "God loveth a cheerful giver." "God gave each one of us something for the benefit of others." "One tenth belongs to the Lord." "What are you going to do with the other nine tenths? You are to use it as you please only as it pleases the Lord. The first great commandment of God was to love God and to love your neighbor. God is love and mercy."

I hope and pray that God will help us all to improve, to be more faithful, more kind, and to have the patience that Job of old had.

EDWIN T. DAWSON.

LAMONI, IOWA, Route 3.

### Prophecy of Seven Years Ago Is Fulfilled

In the year 1925, while visiting at New Philadelphia, Ohio, I was spoken to in prophecy by Elder Charles Cramer, and told, along with other things, that I would "walk up to life's border three times and be led back by the Savior for a purpose, and that my voice would be heard in many places and that my testimony would be a strength to the Saints."

In the fall of 1929, while living at Akron, Ohio, it was necessary for me to undergo a serious operation. After I was taken to the operating room in the hospital, I lay there talking to the nurses while we waited for the doctor to come to administer the anæsthetic. I prayed mentally asking, "Oh, Lord, if thine angels are near, let me see them." My spiritual eyes were opened, and I saw two messengers, clothed in white standing beside the operating table. I was led to know that one had the authority to take my spirit or to save my life. This was about one o'clock.

At the close of the operation, I was taken to a private room with a nurse, who was instructed not to leave my side, while the nurse in charge of the emergency room was told to be ready to receive my body soon. My brother-in-law, Elder E. M. Knight, was waiting; he asked to administer to me and receiving permission, did so, and left the hospital. The nurse in charge of the emergency room went off duty at seven o'clock, and since my body had not been sent down, she came to my room to see what had happened.

To her astonishment, I talked to her and said, "I never knew anyone could undergo such a serious operation and feel so well." She replied that she had never seen such skillful work by a surgeon. It seemed as though his hands were guided by some supernatural power.

## The Readers Say---

In 1931, we moved from Akron, Ohio, to our present address, New Plymouth, Ohio. In December, 1931, I took suddenly sick and was suffering untold agony. Elder A. B. Kirkendall, of Creola, Ohio, was called. During the administration, the Savior appeared with outstretched hands, and the suffering ceased instantly, only to return again soon. Again, the Savior appeared and asked me, "Can you drink of my bitter cup?"

A physician was called, and he said if I would go to the hospital, perhaps my life could be saved by an operation; if not, I had a very short time to live. Upon my arrival at the hospital three doctors were called and held a consultation. Two said it was too late, but the third was willing to try.

Again my spiritual eyes were opened and the veil of the great beyond was drawn aside, permitting me to see the messenger who was waiting instructions to come down and lead my spirit from the earth. I asked if I would be permitted to come, but was told that the time had not yet arrived for me. For days my life hung in the balance. By the fasting and prayers of Saints and loved ones, and the administrations of Elders A. B. Kirkendall, E. M. Knight, William Brown, and A. R. Manchester, I was restored to health and strength, much to the astonishment of physicians and nurses. One physician said I had crossed over to the other side and come back. I feel this was the second time the Savior led me back to life.

Again in March, 1932, I took the flu. I was hemorrhaging from the lungs. The attending physician said my heart was giving away. I was too near gone to take more medicine. Elder E. M. Knight was called by long distance. He and his wife and my mother drove two hundred miles, arriving at my bedside about one o'clock.

He administered to me and left me in the Lord's hands. I immediately began to recover, and was soon fully recovered. For the third time I was led back from life's border, thus fulfilling that part of the prophecy given over seven years ago.

MRS. P. A. SCHLOTTERBACK.

NEW PLYMOUTH, OHIO, R. R. 2.

### "All That Thou Sendest Me"

Some years ago my companion and I were passing through a trial which, to me, seemed more than I could bear. One evening, kneeling at my bedside, I could not put my feelings into words though my very being cried out to God that I was too weak to bear this heavy burden; I wondered why I should be thus tried.

As I knelt, I heard the sweet voice of God's Spirit sing the words of only two lines of our well known hymn, "*Nearer My God to Thee*," "*All that Thou sendest me, in mercy given.*" As I heard them, the Spirit rested upon me, giving assurance that all would be well, together with such a beautiful realization of our heavenly Father's tenderness and sympathy for us in our times of trial, that I felt like a new woman, full of faith and courage.

Twice since that time, when I have been especially tried, and weary of the struggle, those words have been brought to my remembrance by the Spirit, and with the same effect upon me. I wish that I were able to put into words the comfort I have had when meditating upon this. I have been made to realize that it is not always as a punishment that God permits our hard, sometimes bitter experiences to come, but that in mercy he seeks to purify us by this means.

I once heard one of our elders make a statement something like this: When we reach the beyond, we shall be able to

look back over the events of our lives here on earth, and realize the good that has been wrought for us by what we have suffered, and we will bless God's name for experiences which made our hearts bleed while we were passing through them.

Have we faith enough to take to ourselves the comfort to be found in that statement? I believe it is true. Paul says that all things work together for good to them that love God. So I am trying to bear patiently all that he sends. The hard as well as the pleasant struggles have a place in his program for our development.

INDEPENDENCE, MISSOURI.

A SISTER.

### Teach Us to Pray

A recent experience taught me much concerning prayer. I had prayed many times before, and thought I knew how to pray, yet I had often wondered if I knew that particular thing regarding prayer about which the disciples asked the Master. Though many joys and blessings had come to me in answer to prayer, never before had the Lord dealt with me in such great measure of protecting care as on this occasion that I am about to relate.

In a daily newspaper I noticed the statement, "In prayer do not spend all your time asking for things!" This I thought a good suggestion. In considering it and taking an inventory of myself, I found that I was wanting in the giving of thanks for the blessings I had already received. I believe that it is well to ask the Lord for those things which are needed in our prayers, but care should be exercised not to ask selfishly but to ask for others rather than for ourselves. This is more righteous, and it is written: "Build ye the righteousness of the kingdom and all these things shall be added unto you."

One night about ten o'clock I began to question myself whether or not I had disconnected the iron at the tailor shop where I work. I could not decide whether I had or not. The uncertainty of the situation filled me with concern not so much about my job or any loss to myself, but about the possible loss to others. In my prayer I said to the Lord, "If there is really danger of loss, cause that loss not to be so great but that I can make it good."

In the morning I arose early, and as I came near the shop, I found everything looking natural. At once my anguish left me and I was glad. I thought that I or someone else had disconnected the iron. When I entered the room nothing unusual was apparent. But here is where the surprise came. As I was ready to work and reached for the key to turn on the iron, I found the key already turned—the iron was hot. I inquired to make sure that no one else had used the iron, or had turned on the electricity that morning. The current had gone through the iron for twelve hours and the heat of the iron was just the same as when I left it the night before.

For two days I considered the evidence in this matter, and the more I thought, the more I became convinced that the hand of the Lord had intervened and stayed the heat from causing loss. Had this experience occurred to one more worthy than I, I should not have doubted it a moment; but that I should enjoy such a blessing and evidence of the Lord's dealing with his children, I could scarcely understand. I was told by a local priesthood member that the blessing was due to the unselfish prayer I had uttered, praying for others more than for myself.

SEATTLE, WASHINGTON.

E. HELB.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Is it narrow to hold that our church is right and that others are wrong?*

It depends upon what definition of the word *narrow* is used, and also what is included in holding such a view. To insist upon holding to that which Jesus taught, and to hold that those who do not adhere to his teachings are wrong, would not be narrow in the sense of being "illiberal or bigoted,"

which is one definition of the word. But it would be narrow in the sense of being "close, accurate, or exact," which is another definition of the same word.

But narrowness in the latter sense would be quite commendable in the view of Jesus himself. The Christian faith must of necessity be what Jesus taught, and he repeatedly warned believers not to be too broad, but to closely observe "all things" which he commanded (see Matthew 28:20.) He declared that his way was both strait (strict) and narrow; and enjoined it upon his followers:

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7: 13, 14.

To believe our church to be right, or at least more right than others, is a very good reason for uniting with it. That which is not truth is of necessity error, and Jesus taught that it is the truth which sanctifies, while error is always harmful. No one would call John the Beloved Disciple a bigot because he said: "We know we are of God, and the whole world lieth in wickedness." To hold fast all that Jesus taught is not bigotry, but loyalty and integrity. He who does not believe he is right, should seek to get right. If we hold the truth, that which conflicts with it is error, and error always leads astray. Christians cannot be broad enough to hold false doctrines and still remain Christians, in the sense of representing Christ.

*Does the Reorganized Church believe in the personality of God?*

Certainly; it is a fundamental belief of the church. We believe God actually appeared to men, as stated in the Bible many times. We also believe he is a personal God in the sense that all may become his children by adoption, and that the time will come when his righteous people will be permitted to see him and to worship in his presence, which is promised in the sacred word.

*Was there a Sabbath before the time of Moses?*

In answering this question it is well to remember that the word *Sabbath* as used in the Scriptures means a *cessation* or *intermission*. The word itself does not mean a cessation of any particular duration, unless it is used in connection with some specification to that effect. Hence we have, first, a Sabbath in which God rested from his creative work. The duration of this Sabbath or cessation is not definitely known, though it was after six "days" of labor. But the days of the creation could not have been those regulated by the sun, because it was not until the fourth creative day that the sun was set in the heavens to regulate the earth.

But this does not prove that God established a Sabbath to be observed by human beings at that time. The text in Genesis 2: 3 is used by some to support the theory, but a careful reading does not lend such support. The Inspired Version shows, what is perhaps generally admitted, that Genesis is an account given by Moses. Hence when he stated that God sanctified the seventh day because in it "he had rested," it is an explanation by Moses to Israel to show why one day in seven was set apart to them for a Sabbath, instead of some other relative portion of time. The appointing of a Sabbath as a memorial of the people is not mentioned until the time of Moses, and the word Sabbath itself is not found until the book of Exodus, though the word "rested" in Genesis 2: 3 is a primitive root of the word *Sabbath*.

*Was Judas a devil when chosen by Jesus?*

Jesus called Judas a devil (John 6:70) about the second year of his ministry. But whether or not he became one after beginning his ministry, or was thus when chosen, is not stated. A. B. PHILLIPS.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Reunion of the Northwest at Silver Lake

Large Assembly is Instructed by Voice of the Spirit

Words cannot express the feelings of several hundreds of Saints who, while attending the reunion at Silver Lake, Washington, August 3 to 12, received from the Lord through numerous channels the light and instruction that will cause to be required of them a closer walk with God and a richer radiation of soul warmth than they have hitherto achieved.

It was early apparent that the spirit of expectancy and the desire to be better acquainted with the Master's will would bring together larger numbers of people than had assembled at Silver Lake before. Previous to assembling, the publicity agents throughout the three districts secured space for news of the reunion in the newspapers of their various localities. In these it was pointed out that the Reorganized Saints have no affiliation with the Utah Church but are presided over by President F. M. Smith, grandson of Joseph Smith, founder of the church, and that the Reorganized Church, with headquarters at Independence, Missouri, is the church declared by the courts of the land to be the true successor of the original church organized in 1830. The Saints appreciate the generosity of news editors.

From the first day of the reunion, large numbers were ready for all meetings. Nearly two hundred attended the first preaching service, and two hundred and twenty were at the prayer meeting next morning. One hundred twenty tents and some cabins were already occupied. Numbers rapidly increased until one hundred and sixty-six tents and all available cabins were utilized. At times nearly six hundred were congregated in the big tent and close around outside. An average of over two hundred young people came together for class work and prayer meetings from time to time, and reports from many other age group activities indicate not merely good sessions but enthusiasm born of worth-while experiences. Ideal weather prevailed throughout the reunion.

Apostles E. J. Gleazer and F. Henry Edwards were used as mighty instruments of power in God's hands, especially in class work and through the exercise of the spiritual gifts. Others also exercised the gifts from time to time. The Lord revealed his will often through the gifts of prophecy and admonition, at

first admonishing the members to prepare for the blessings He desired to bestow upon them before they should leave the grounds, and finally, after great efforts of preparation on their part, pouring out his Spirit in power, bringing them down to the very depths of humility while they listened to his voice telling them of the terrible distresses soon to come upon the earth. Some were commended, others sternly rebuked, while all were made to realize that while the Lord is not pleased with past progress, they have a long way yet to go towards the desired condition of nearness to him if they are to merit his directing influence and protecting grace in the midst of scourges and terrors which must come. They were made to know that equality in temporal things must come to pass among them if need be by the things they suffer. No promise of returning prosperity to the world was to be heard, but much to the contrary. Zion, it was said, is to be redeemed by sacrifice, and riches of thoughtfulness, genuine love and Christlike fellowship are in greater demand for the redemption of Zion than temporal riches. In times of prosperity, many of God's people had neglected their consecration of service to him; they were not willing to deny themselves. But now they were admonished to search their hearts, for Zion's redemption waits upon a people who are willing to lose sight of themselves in love for their fellowmen.

The Saints of the Northwest have gone back to their several activities, feeling that their souls have been enriched by association with those whose sacrifices made possible such experiences, who made possible also the health and comfort of the camp, who worked with them, played with them, worshiped with them, and under the power of God's Spirit, wept with them. Under this Spirit they are determined to carry on to final victory.

## Calgary, Alberta

Saints of Calgary and surrounding districts were privileged to enjoy a three-day reunion at the church, from July 13 to 15. Although they were disappointed at the failure of Apostle J. F. Curtis to be present, they are anticipating a visit from him before he leaves the Province. Elders Berham and Wildermuth were in charge of the reunion, and several fine talks and illustrated lectures were enjoyed.

On the final day, Sunday, July 15, a lunch was served by the women.

## Nauvoo, Illinois

Reunion, Young People's Camp and Other Special Services Are Happy Experiences

The Saints met in fasting and prayer at the opening of the Nauvoo reunion and the Lord, recognizing their humility and their need, gave the assurance that their gathering would be of an outstanding nature. The promise that the people of God would be preserved, and should not want for the necessary things of life, cheered the hearts of the discouraged in this drouth-stricken area.

The reunion was one of the best ever held in this historic place. "Is it Important?" was the slogan. Class work was conducted the first period by F. T. Mussell on "The Church," covering such themes as "Why the Church?" "The Church and Society," "The Need of a Specific Church," "Why a Member Should Support This Church," "Church Investments," etc. The second period was occupied by Patriarch Richard Baldwin on "Discovering God in the Beautiful." The first class was conducted by Sister Baldwin on Sunday morning with "Beauty in Music" as the theme and was followed during the week by Brother Baldwin's classes on "Beauty in Nature," "Beauty in Pictures" and "The Supreme Beauty of the Life of Christ." These classes were well attended and very inspirational. Class work for children was in charge of Sister Baldwin with Mildred and Jack Sanford assisting.

A prayer and testimony service followed the class period, and the rich experiences promised were fully realized on more than one occasion. Words of commendation and encouragement were spoken to District President F. T. Mussell, Almer Sheehy and Mildred Sanford; Brother and Sister Layton, one of the veteran couples of the church, were commended for their long and faithful service. The entire assembly was promised more light and help by reason of the devotion and zeal manifested. On Friday morning the children met with the older ones in a unique testimony service. Each one present was asked to tell of a kindness shown them. There were seventy present and seventy testimonies were given in forty-five minutes.

The last Sunday of reunion opened with a prayer service for the young people at 8 a. m. followed by the church school and the sacrament service. The building was packed to its capacity and many were turned away. A social serv-

## Briefs

### Report of Flood in Poland

"The late flood in Poland was the greatest in one hundred and twenty years," writes Elder John Stebel, missionary to Poland and Czecho-Slovakia. "More than one hundred and fifty lives were lost, and the loss of homes, farms, and other property was tremendous. Some villages and towns may never be restored because of general depression. The flood occurred in the southeastern part of Poland. Our church people are living in the western part of the State which was free from the flood."

### Request Our Prayers

F. W. Corson, of Elk Hill, Virginia, seeks the prayers of the church in behalf of his little son, Joseph Frederick, born July 25, who is afflicted with spasms.

### Six Baptized at Bantry, North Dakota

Missionary P. T. Anderson spent two weeks with Saints at Bantry, preaching some wonderful sermons. Six candidates were baptized, two adults and four children. Four babies were blessed, and the sick who were administered to, received wonderful blessings of healing. The Saints are hoping for more missionary meetings in the future.

### John R. Grice Wins Esteem of Southern Young People

Elder John R. Grice, of Ohio, was guest speaker and helped at the young people's convention of Alabama, Florida, and Mobile Districts, held early in August at Mobile. He conducted two classes each day and won a place in the hearts of all. The services were well attended, there being an excellent delegation of young people from Alabama District, and the spiritual quality of the services was high. Classes were also conducted by R. L. Booker and Anna Mae Hough.

### Agents Unto Themselves

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

ice was held in the afternoon and the reunion closed with a sermon in the evening by Bishop C. A. Skinner of the Kansas City Stake. Other speakers during the week were Patriarch Fred A. Smith, Patriarch Richard Baldwin, Elders F. T. Mussell, and E. R. Davies.

Visitors were present from Omaha, Kansas City, Independence, Lamoni, Rock Island, Beardstown, Decatur, Taylorville, New Canton, Quincy, Bevier and Plymouth, Massachusetts.

The music was in charge of the district chorister, Sister Darrell Smith, of Dallas City, whose faithfulness was worthy of commendation. Special music was rendered by the Burlington Orchestra and by Sister Verne Thomas and family, of Beardstown, and others.

The district president was happily surprised on Saturday evening when five members of his family arrived from Des Moines. The two boys, Lee and Lloyd were immediately enlisted for a trio with Jack Sanford and their melodious voices were much appreciated at the worship service the following morning.

All the services were held in the church building, while sleeping rooms were secured at the Nauvoo House, the Mansion House and the homes of the Saints. Meals were served at a nominal cost at the Nauvoo House under the management of Elmer Sherman with Sister John Smith as cook.

Two children were baptized and confirmed on the last Sunday of reunion, Donald Booz, of Nauvoo and Patty Cornes, of Keokuk.

Although the heat had been terrific up to reunion time, the weather was comparatively cool during that period and a delightful breeze was enjoyed the closing Sunday when a large number assembled from far and near. The following day the temperature began rising steadily again until the peak of 112 was reached and maintained for several days. However the activities of the young people's camp which assembled immediately following the reunion, are going forward unabated. Ninety boys and girls are enjoying camp life. Their prayer service held on the river bank on Wednesday evening was outstanding in the experience of many present. Many similar experiences doubtless will be theirs before the camp closes.

The young people of Nauvoo District met in Nauvoo for the sacrament service the first Sunday in July and the church was filled to its capacity with an enthusiastic group of young people. In a get-together meeting in the afternoon plans were discussed for organizing. Another meeting was held during reunion when the organization took place and Jack Sanford was elected president, Pearl Herrick vice president and Ruth Shippy secretary-treasurer. These with E. R. Williams and Arnold Ourth form the council of the organization. At the council meeting which followed, various

activities were planned for the near future.

A memorial service was held on the Homestead grounds on the afternoon of the first Sunday in June commemorating the ninetieth anniversary of the martyrdom. Prayer was offered by J. W. Layton, J. C. Page gave the memorial address and Sister Darrell Smith led the singing. A trio, "*Twill Matter Little*" was sung by Brother and Sister Smith and daughter Pauline and "*I Saw a Mighty Angel Fly*" was sung as a quartette by Sister Smith, Mildred and Jack Sanford and Harold Smith.

Bertram Lewis and Linda Clark, of Vermont, were united in marriage in the chapel of the Presbyterian Church of New Rochelle, New York, June 28. Their attendants were Elizabeth Clark, sister of the bride and L. H. Lewis, father of the bridegroom. The bride was given in marriage by her brother, Doctor Clark. The couple are spending the summer motoring through the western States and Canada and will return to New Rochelle in September where they will continue teaching in the New Rochelle High School.

Two more excursions of Utah people were recently served breakfast, dinner and supper in the Nauvoo House by the women's department under the direction of Sister Sophie Lee.

## Detroit, Michigan

### First Church

Sunday morning, August 5, saw a large group of Saints (for this season of the year) assembling at the 9:45 hour for the church school. Inspiring lessons were enjoyed by all. At 10:45 the order of the service was changed and the congregation arranged themselves to partake of the Lord's Supper.

Two baskets of beautiful flowers were on the rostrum. One had been placed there by former members of the Highland Park Group in memory of Sisters Lucas and Blysiath.

Elder David E. Dowker presided and associated with him were Elders George Booth, Benjamin McGeachy and Richard E. Ulman. The brothers who served the sacrament and received the oblation were on the rostrum, with Sister Mona Knight at the organ. Brother Ulman offered a thoughtful prayer, after which Brother Dowker read the Scripture and then spoke relative to the purpose of the oblation. Brother Booth then arose to speak concerning the sacrament and stepping to the table where the emblems were arranged, asked the congregation to bow their heads in a moment of silent prayer for the purpose of receiving from the service the blessing the Lord had for them.

As Brother Booth in a clear and definite way began to explain the purpose and beauty of the sacrament, the power of God rested like a mantle over the con-

gregation, and all present felt its soothing and inspiring influence. At the close of his remarks he read the following lines that he had written the same morning especially for this service:

If this mind shall think no evil  
Then this tongue shall speak no guile,  
And within God's sacred portals  
I shall sit and rest awhile.

With our souls and bodies lifted  
Far above the things of strife,  
God, impart to us this morning  
Of thy never ending life.

Father, lift us high this morning  
Cleanse our souls from stain of sin  
Make our lives each day bear record  
Of the Christlike love within.

As we reach forth now together  
May thy Spirit be our guide;  
May we walk with Thee forever  
From each morn till eventide.

After the serving of the sacrament, Brother Dowker felt directed by the Spirit to speak to those present who were being so wonderfully blessed because of the obedience, humility, and devotion manifested in their service to him. Others who may have been careless and indifferent were admonished to avail themselves of the opportunities, now, to serve.

Many hearts were made lighter and many souls were encouraged because of the experience of this service.

Plans are now in progress for more effective accomplishments through the coming fall and winter season.

## Rupert, Idaho

### Happy to Meet Church Officers—Local Program Goes Forward

This congregation was happy to have the opportunity of meeting President F. M. Smith, July 15, when he met with the members of our district at Hagerman. Brother John Culley took about twenty members in his truck, who otherwise could not have gone. About two hundred were present, and listened to the words of wisdom from the President, and felt a greater determination to heed the admonitions given.

They were also glad when Apostle E. J. Gleazer and family stopped over with them on their way to Seattle, and Brother Gleazer preached one night. They regretted to have Brother McConley sent to another field, but feel that Brother Gleazer will fill the vacancy to the satisfaction of all.

On Children's Day, a delightful program was given by the children, under the direction of their supervisor, Sister Mary Clark. Then all were taken to the park at Milner's Dam, about twenty-five miles distant for picnic dinner.

The young people have suspended the study period on Friday nights during July and August, and play volley ball

instead. Their leader, Orval Baker, has been away all summer in his work on the railroad and the young men of the priesthood have been substituting.

The adult department was studying the *Book of Mormon* each Friday night, Pastor W. A. Connell directing. This also was suspended through July and August as quite a number living on farms could not attend regularly. The last Friday night of each month was given to social gatherings, light refreshments being served.

Through the winter months, the young people's department and adult department alternate to give a program on the last Sunday of each month.

For many weeks local Saints looked to the reunion held at Hagerman, August 15 to 19, as a time for spiritual refreshment and association with members of other branches. Again Brother Culley with his truck transported those who otherwise would have had no means of attending.

District Missionary, J. L. Sandidge, was with us for several days recently, and preached some inspiring sermons.

Most of Rupert members have their hearts turned Zionward, and are anxious for the way to open up that they may move to the land of Zion.

The peaceful Spirit of God was manifested at their sacramental service August 5. Brother Sandidge gave a talk on the significance of the Lord's Supper. Sister Ethel Godfrey, of California, who is visiting here, sang a solo. Helene Connell played a meditation softly during the period of silent prayer. In accordance with instructions from church officials, they have dispensed with the prayer and testimony meeting following the sacrament.

## Bradner, Ohio

### Special Services Help Here

Mother's Day was appropriately celebrated at the morning and evening hours. The mothers held the seats of honor on the rostrum, and took part in singing, after which William Smith, pastor, presented each of them with a lovely carnation. In the evening, a play was given under the direction of Sister Hazel Smith, "*Mother Blessings' Job*."

A number of Bradner Saints attended the district priesthood meeting, held at Sylvania. Elder William R. Grice, of Crosswell, Michigan, was present at this meeting. A large crowd was there, and a good many uplifting talks were given.

Elder W. S. Hettrick returned from Philadelphia, Pennsylvania, where he had been seeking employment. The Saints of Bradner have enjoyed his presence, especially at the midweek prayer services.

A number of members from Bradner are attending the Kirtland reunion, at Kirtland, Ohio.

The women's department had a concession booth at the recent carnival, and cleared a nice little sum.

## Briefs

### Minnesota Young People Fix Goals

To make the filing of their inventories one hundred percent, to memorize songs of the church, to prepare a one-act play in each branch, and to be thoroughly and strictly about their heavenly Father's business—these are some of the goals young people of Minnesota District have fixed for themselves. They will report their progress toward these goals to President F. M. Smith at the Duluth conference in September.

### "If Ye Abide in Me"

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jesus.

### Sister Mary E. Gillin Passes Away

Sister Mary E. Gillin, of Peoria, Illinois, writer of prose and verse for the *Herald*, Steppings Stones, and other papers, passed to rest August 14, at the home of her sister.

For many years Sister Gillin was a teacher in Sunday school and Religion. She served Kewanee District (now Rock Island) as secretary and historian. Always she was an earnest Bible student and a student of the law and history of the church.

Sister Gillin was a sufferer from spinal trouble, causing neuritis, and this confined her to her home and made her an invalid for the last fourteen years of her life. But during this period she tried to be brave and patient, and kept her mind and hands busy. It was then that she wrote many of her most beautiful poems.

Memorial services were held August 16, and interment was in the family lot in Brenton Cemetery near Piper City, Illinois.

### The Miracle

There is always the miracle of the open door once you have sought the threshold.—Peter Ainslie, in "*Some Experiments in Living*."

### Ten Baptized Near Kennett, Missouri

Near Kennett, Missouri, on the new land purchased by the Saints, Elders W. E. Haden and Walter Chrestensen are holding a tent meeting. It has been under way for two weeks, and wonderful interest is shown. Ten fine young people were baptized there August 19.

## Mobile, Alabama

### Make This Year Outstanding in Numerical Growth

The many varied activities of this branch are being conducted by local men and women. So much to be done has no doubt worked a hardship on some at times, but the joy that comes to them when they see the cause of Christ move forward makes it possible for them to forget the trials and discouragements of the past and look forward with eager expectancy to the next task.

Mobile officers are making an effort to meet the needs of every age group. The church school, presided over by R. L. Booker, provides study classes for all. The junior department under the direction of Mildred Booker is giving to the younger children the necessary instructions in spiritual life and worship. The faithfulness and efficiency of the supervisor and her teachers are being evidenced in the number who attend and their interest. Mrs. Effie Parker is assistant supervisor of this department and Irene Day, Vera Smith, Ila Powell, Verna Booker, and Vida Earle Steiner are teachers. Fanny Hough is secretary and Julia Black assists at the piano.

The prayer services have been of high spirituality in recent months, and attendance averages more than four times that of a year ago. The young people are active in these services.

The Genial Gleaners Girls' Club is filling an important place in this branch, providing activities for the unmarried young women.

The Boy Scouts under R. L. Booker and Ray Cannon, are entering their work with earnestness, and will be heard from later when they are further advanced. This new project bids fair to become an important one.

Mobile Branch maintains three missions in charge of local elders. The Bayou La Batre Mission is in charge of Elder Oscar Tillman. About twenty Saints live there, and Pastor Franklin Steiner, of Mobile, recently baptized ten others. A regular church school is conducted by Delbert Tillman. Alma Tillman, recently ordained a priest, is assisting with the work in his office. This mission is located about twenty-six miles from Mobile.

The Orchard Mission is located about fourteen miles west of Mobile and is in charge of Elder Henry Hough. Five were added by baptism last Sunday.

Elder James Cooper presides over the Whistler Mission. Six were recently baptized there and a good work is being done.

These men are to be congratulated on their good work.

From a standpoint of numerical growth this has been the outstanding year in the history of Mobile Branch. On April 1, Pastor Steiner baptized seven; June 10, nine; July 1, two; July 22, sixteen; July 29, six; August 12, five, and



MRS. WILLIAM E. SAMES

Sister Sames is secretary of Los Angeles Central Branch, and enjoys the opportunities for service this office presents. Los Angeles Central with a widely scattered and constantly moving membership has secretarial problems such as only a few of the larger branches in the church present. Sister Sames is faithful and up-to-the-minute in her office for she believes that secretarial work in any branch can be of great value to the local branch and to the general church recorder if time and care are given to the work, and of considerable grief to all concerned if it is neglected.

August 19, five. Many others are near the kingdom, and this number will be greatly enlarged before the year is out.

The young people's convention for the Alabama, Florida, and Mobile districts was held at Mobile, August 1 to 5. Elder John R. Grice was here and won a place in the hearts of Saints and nonmembers alike. All services were well attended and the spiritual uplift enjoyed was gratifying. Elder Grice conducted two classes each day and R. L. Booker and Anna Mae Hough one each. A splendid group of young people attend from Alabama District, but there was no representation from Florida.

Though they are far removed from the center place, their vision of Zion is becoming brighter day by day, and the gathering and all phases of stewardships are being given consideration by the Saints of the South.

## Missionary Work in Kentucky

### Good Spirituality at Reunion—Meetings at Crab Orchard

It was my pleasure to attend the Kentucky and Tennessee District reunion this year for the sixth time. By the appointing powers, Brother John R. Grice and I were associated for the first time, and I found him a very agreeable collaborator in reunion work. Saints of that district are true lovers of the social hour and the prayer meetings.

A prayer meeting began the services of the day, and the Lord blessed us with his Spirit, through tongues, the interpretation of tongues, and the spirit of prophecy. There are better days for people here if they will remember what the Lord has told them to do, especially the young people.

Following the reunion, the writer came back as far as Lebanon Junction, and over to Crab Orchard, Kentucky, where there is a branch of about fourteen members. Acting on the advice given by Apostle M. A. McConley that the officers of Southern Indiana District look after this branch, I began holding meetings out of doors, July 31. The congregation began with about fifty, but it soon grew to one hundred, and on to one hundred and fifty. During the two weeks, it rained only one night. Most of the Saints came on foot, some walking as far as three miles. Others came in buggies or on horseback.

This portion of Kentucky has been well favored with rain, and their crops are in fine condition. The last Saturday there, I baptized two, one young married woman, and a girl of twelve years. Elder Charles L. Oliver is the president of the branch, and Brother Frank Oliver is a teacher. All are active in the work of the Master.

Brother Charles Oliver will continue the meetings, beginning Wednesday, and we hope for his success. He is a man who is respected in the neighborhood.

There is a large portion of Kentucky that has no missionary work under way. We need more men to find the honest in heart and feed them the restored gospel with power and authority from God.

Sister W. H. Burwell, of Louisville, who has been in a very critical condition for a number of weeks, together with her husband, who is pastor of the Louisville Branch, desires that the Saints remember her in their prayers, that she may be restored to health.

I am now at Derby, Indiana, where our district conference will convene next Saturday and Sunday. May the blessing of God attend his work everywhere.

JASPER O. DUTTON.

## Independence

Independence and Kansas City Saints will unite next Monday in a mammoth Labor Day picnic on the Campus. A day of fellowship and friendship is looked forward to. Many hundreds of church members will enjoy the day's entertainment—supervised recreation, basket lunch at noon, a band concert, baseball, playground ball in charge of the O. B. K.'s and the Independence Young People's Council, contests, volley ball games croquet, ping pong, a tennis tournament, horseshoe pitching, and at eight o'clock in the evening a moving picture. All members of Kansas City and Independence congregations are invited to come and take part in the Labor Day activities.

A large congregation listened to President Elbert A. Smith's Sunday night sermon at the Campus, "*Witnesses for the Book of Mormon*." At the conclusion of three more Sunday evening services on the Campus, President Smith's series will be closed. The Saints are urged to give their whole-hearted support to the remaining meetings.

President Smith was assisted throughout the services by President F. M. McDowell, in charge, Pastor John F. Sheehy, directing music, and by Apostle F. Henry Edwards, who offered the invocation and benediction. By special request Miss Anita May sang a solo. Miss May was graduated from Graceland College last May, taking high honors in the music department.

## Stone Church

"*The Mechanisms of Misrepresentation in Human Behavior*," was the concluding theme of Doctor G. Leonard Harrington's series of Sunday morning lectures to the Stone Church congregation. A large crowd was present to hear him.

Music for this service was furnished by soloists of the Stone Church Choir. Mrs. Nina G. Smith, soprano, and Mrs. Alice M. Burgess, contralto, sang solos, also a pleasing duet number. George Anway led the congregational singing, and Hazel Scott Withee was the organist. Elder J. S. Kelley was in charge of the service, assisted by Priest Everet Elliott.

Weekly prayer meetings in Stone Church groups, both those held on Sunday and those on Wednesday evening, have the interest of many Saints. Where facilities afford, the services in the groups have been held outdoors during the summer months. Inspiration and encouragement have come from these gatherings.

Attendance at the young people's Wednesday night prayer service last week was larger than for some time. Lynn Smith, younger son of President Elbert A. Smith, spoke to the group, and a season of good prayers and testimonies followed.

Brother Lynn has been awarded a fel-

lowship by the Kansas State Teachers College at Pittsburg. He will assist there this winter in teaching algebra and working in the accounting department. He will leave early in September.

Other young people will also be leaving this district early next month, some to attend college, some to teach school, and some to find their place in other fields of work. Their help in church services this summer has been appreciated.

Brother Carroll L. Olson, church statistician, has received word that he passed his bar examinations taken last June. Brother Olson this year was a member of the graduating class of the Kansas City School of Law, which he attended at night.

The Stone Church Choir will resume activities this Thursday evening, after a month's vacation. Their first appearance will be next Sunday evening, in a radio performance, during the regular ten o'clock studio hour over KMBC.

## Second Church

An organ prelude by Billy McPherson opened the eleven o'clock service Sunday. Elder Harvey Minton, the speaker, used for his theme, "*Living the Celestial Law*." Special numbers were a vocal solo, "*Nearer, Still Nearer*," by Edward Stowell and a selection by the quartet

Gordon Cable was in charge of the junior service. The speaker was Cecil Walker and he used for a subject "*Reverence for God's Word*." The special number was a vocal duet by Helen Willoughby and Alberta Queen. Several Bible stories were dramatized.

September 5, there will be a business meeting for the election of officers of this congregation at the church.

## Walnut Park Church

Following the early morning prayer service Sunday, two candidates for church membership were baptized by Elder W. T. Gard. They were Nelson Orlando Gard and his wife, Bessie Elizabeth Gard. They were confirmed by Elder Gard and Pastor Frank McDonald at the eleven o'clock preaching service.

Apostle F. Henry Edwards was the speaker in the upper auditorium Sunday morning. The junior service in the basement was devoted to a prayer service presided over by Elders Welton Wood and C. G. Closson. Sister Fern Weedmark, of Topeka, Kansas, a general church officer of the children's division, was present at this service.

The priesthood meeting at two-thirty was devoted to a prayer service. The members had been requested to come fasting in behalf of the work at Walnut Park for the coming church year. The service was in charge of the pastor.

The program at the Religio Sunday evening consisted of two numbers by a brass trio composed of Joe Countryman, Henry Countryman and Fred Mollison. They played the "*Lorene Waltz*" and

"*Monmouth March*." A cornet solo, "*Little Blue Bird of My Heart*," was played by Harold Dillee. Thelma Countryman accompanied all the numbers.

The Crusader Class, taught by Fred Fish, had a party Friday evening, August 17, at the home of Opal Horn. Twenty-two members were present. The evening was spent in playing games and refreshments were served.

## Liberty Street Church

The Liberty Street Choir, under the direction of Fred Friend, visited the Saints at Atherton, Missouri, August 19. The choir also sang one night at the series of meetings on Enoch Hill. Although most choirs either dwindle to a small attendance or disband altogether during the hot summer months, the attendance of this choir last Thursday night was thirty-five regular members, and ten visitors.

A picnic was held by members of Group 30 last Friday night, at the home of C. J. Bridges. Group Elder J. E. Cleveland arranged the picnic, and Cecil Walker and Mayble and Ruth Tignor were in charge of the games.

At the church school Sunday, August 26, all regular teachers in the junior and intermediate departments were present. Three classes were perfect in attendance. At the junior service Elder Sam Thiel was the speaker. Elder E. T. Atwell preached upstairs at the regular eleven o'clock service.

The members of the *Doctrine and Covenants* Class are enjoying interesting and beneficial sessions. Section fifty-one is at present being discussed. Pastor John R. Lentell is the teacher.

Fred Friend, chorister, led the practice of the Las Favoritas Chorus of Liberty Street, Monday night, August 20, because of the absence of the regular leader, Sister John R. Lentell.

Last Wednesday, at the midweek prayer service, one of the most spiritual meetings of the year was held. There was a large attendance and many of the Saints took an active part. Pastor Lentell's prophecy at the August sacrament service, and Patriarch Ammon White's prophecy, Monday night, August 20, at the meeting on Brother E. T. Atwell's lawn, are other recent occasions when those attending enjoyed the spiritual communion.

## Enoch Hill Church

Early Sunday morning prayer services are well attended by this congregation.

Pastor and Sister E. A. Thomas have returned from Kirtland reunion where they enjoyed a spiritual season.

The boys' department was in charge of the worship period of the church school Sunday. Robert Young played a piano number; David Jenkins, Billie Cox, Harold Inman, and Dickie Bullard read the Scriptures; Myron Warren played a violin solo. Brother Willis Young, one of their teachers, gave a talk on the origin of hymns. Frederick Young sang

"A Song Gift." The theme of the morning was "Music Appreciation." Brother Bert Rogers, another teacher of the boys, offered the benediction.

Elder J. W. A. Bailey was the Sunday morning speaker, and the young ladies' quartet sang. Brother Bailey preached missionary sermons at the church each night last week, but Sunday he talked directly to the Saints living in Zion. He will continue his series this week, and everyone is invited to attend.

Enoch Hill extends thanks to Liberty Street Choir for their contribution to the services Friday evening, August 24.

The young people of this congregation were the guest volley ball players at Gudgell Park last Tuesday evening. Attendance at their church school class, taught by Elder H. E. Winegar, holds up well.

### Englewood Church

Sunday, August 19, Elder George Hiles was the speaker. Sunday, August 26, Elder A. M. Chase preached. At this service Brother D. S. McNamara sang, "Yes, I'll Be There," accompanied by Sister Stella Howery.

August 19, the marriage of Erma Ruth Willis and James Allen Jurden was solemnized by Elder Perry Hiles. On the twentieth, the young people of Englewood gave them charivari at their home, Northern Boulevard and Van Horn.

The Y. P. A. service has been going strong all summer and each member brings new enthusiasm for the future. Recently the young people selected new officers for the next six months. They are as follows: Mary Hiles, president; Delmar Goode, vice president; Inez Toulouse, secretary and treasurer; Elbert McConnell and J. R. Closson, recreation and personal development; Marie Wyatt and Ruth Taylor, program. Brother Arthur Welch is the young people's counselor.

Several of the members of Englewood, both old and young, have been attending the reunion at Stewartsville.

### East Independence Church

Sunday services, August 19, were well attended. The meeting at nine-forty-five was in charge of James Stowell and Laverne Spease. A number of classes are being conducted with good interest.

The eleven o'clock service was in charge of Pastor Frank Minton, assisted by Elder Sam Smith. Sisters Roberta Jackson, Jennie Butler, and Katherine Friend sang, "Take it to the Lord in Prayer." The speaker, Elder Chester Constance, read part of the fifteenth chapter of first Samuel, using as his text the twenty-second verse, "Behold, to obey is better than sacrifice."

Services Sunday, August 26, were most impressive. Elder John F. Sheehy was the morning speaker. The choir sang, "Oh Jesus, Thou Art Standing."

These Saints were happy to have Elder Clare Austin and family back after an illness in their home.

## North Dakota Pioneers Observe Golden Wedding

Elder and Sister Frank G. Spaulding, of Minot, North Dakota, passed their fiftieth wedding anniversary May 1, this year; but on that date it was impossible for all their children to be with them. A family reunion honoring the faithful pair was planned for June 25, and all the sons and daughters were present.



ELDER AND SISTER FRANK G. SPAULDING

The Spaulding family includes seven children: Mrs. Lillian Kingsbury, Mrs. Pearl Asplund, and Clarence Spaulding, of Long Beach, California; Mrs. Eva Watson, of Duluth, Minnesota; Mrs. Hazel Jackson, of Minneapolis; Homer Spaulding of Leeds, North Dakota, and Mrs. Frances Glesne, of Minot.

Brother and Sister Spaulding were pioneers in the State of North Dakota, where they have lived for fifty-one years. They endured the hardships of early days. For many years their home has been the stopping place of the missionaries. Elders James Caffal, I. N. Roberts, Swen Swenson, Fred A. Smith, and William Sparling have been their guests of former years, and more recently Elder P. T. Anderson, Apostles J. F. Garver and J. F. Curtis, and others.

May God bless this devoted pair for their hospitality, and continue to favor them with good health, that they may assist in spreading the gospel in North Dakota.

There is no education which one can get from books and costly apparatus that is equal to that which can be gotten from contact with great men and women. Instead of studying books so constantly, how I wish that our schools and colleges might learn to study men and things!  
—Booker T. Washington.

## Minnesota District Young People's Rally

Hope to See This Movement Grow Into Permanent Feature

That the "Gathering" means something to the young people of Minnesota District was evidenced by the way they gathered from all parts of the district to Mille Lac, July 28 and 29. The spirit of cooperation under difficulties and the determination to make this meeting a success were gratifying to their leaders.

Fourteen cars brought seventy-one people together from Duluth, Clitherall, Two Harbors, Princeton, and Minneapolis. A program of play and work was carried out so that not a moment was lost and much good was accomplished. It is hoped that by next year this meeting can be turned into a young people's institute lasting several days, perhaps to become a permanent part of the district program.

To mention the names of those who helped most would be to list the name of each one attending. Since food is an important part of such an outing the committee in charge deserves special mention, Mrs. Winnifred Lynch, of Minneapolis, Mrs. Robert Zuelsdorf, of Duluth and Mrs. Julius Stabnow, of Clitherall. They were aided materially by their good husbands and Mrs. Arthur Bundy, of Duluth. Robert Zuelsdorf used his trailer as a "portable pantry" to good effect.

Following Saturday afternoon recreation of swimming and volley ball, the first camp meal was served. A big bonfire gathering on the beach was the special event for the evening. At this meeting L. S. Wight on behalf of the district presidency welcomed the young people of the district. Sister Cora Kjolvik, of Minneapolis, responded with some effective suggestions as to what should be the ideals of the young people. Wesley Elvin had charge of the games and kept the crowd busy.

The high point of the trip was the sunrise prayer meeting on Sunday. It was marred by a sudden cold wind, but the young folks expressed the thought that overcoming this would be one way of overcoming obstacles in the way of being about our Father's business. At this meeting a special message was read from Elder C. H. Johnson, pastor of Minneapolis Branch. The meeting was opened with a number from a Duluth girls' quartet followed by a poem prayer by Elroy Bundy, of Duluth. After the opening song the prayer was given by Kenneth Olson, of Minneapolis. Brother Malcom Whiting, of Clitherall, read the Scripture lesson from Luke, the story of Jesus telling his parents that he must be about his Father's business. Then Brother Julius Stabnow, of Clitherall, read the story of Joseph Smith's efforts to find the way to be about his Father's business. The formal part of the service

was concluded by Allen Olson, of Minneapolis, who in an effective way explained why each one of us should feel responsibility for "being about our Father's business."

After breakfast Robert Zuelsdorf had charge of a class of younger people discussing their reasons for being Latter Day Saints. At the same hour Mrs. L. S. Wight conducted a class on goals for young people. At eleven the entire group assembled for a round-table discussion. E. J. Walters, pastor of Duluth Branch, talked to the young people at their meeting and messages were read from sister Adah Carlson, young people's leader; Brother and Sister Bosshardt, of Bemidji, pastor and young people's leader; Lester Whiting, district president, and from President F. M. Smith.

President Smith unwittingly gave the young people an extra challenge. While the meeting was held at "Hazel Glade Beach," a typographical error in his letter made it read "Hazel Grave Beach." In answering his request to set up some attainable goals and to report to him at the Duluth district conference in September, they agreed that they would show him also that they are not yet ready for any "grave." Besides deciding to learn some songs by heart and to prepare a one-act play from each branch, the young people decided to make the filing of inventories their big goal. They intend to report one hundred per cent on this when President Smith asks them for a report in September.

Wesley Elvin found some use for his first aid kit, the most serious case being a leg wound which befell W. C. Stauty, from Duluth.

By four o'clock Sunday afternoon everything was packed, the grounds were thoroughly cleaned and everyone on the way home was planning to be about his Father's business and to be at the meeting again next summer.

## Coldwater, Michigan

### Interest and Good Attendance Continue Through Vacation Period

During the past season church activities have been conducted with increasing interest, and on a high plane of religious experience. Class work in the departments is proving more interesting, and a larger attendance is noted. Sisters Scott and Wicks, alternating as directors of the church school and school of expression, are to be commended for their work. Sisters Fish and Peer, as chorister and pianist, are contributing much to the services in the line of music.

The pulpit has been occupied by District President A. C. Barmore, Apostle D. T. Williams, Elders Dexter, Peer and Hayden Scott, sermonizing, taking charge, and administering ordinances. God's Spirit has been present to approve and to bless.

The anniversary days of notable men, of the State and of the church, have re-

ceived the honor due in uplifting programs and addresses.

A fine group of Saints cheered Sister Edward Fish, at her cottage at Coldwater Lake, and Sister Maude Corliss, at her farm home, north of the city, recently.

"A Mother in Israel," was dramatized in the church by outside talent from the Fisher rural district. A fine lesson was presented to a full house, and the event netted forty dollars, twenty of which is to be given to the church. "The Pearl of Great Price," was a drama well rendered by the juniors of the branch.

Elder S. W. L. Scott has ministered in quite a number of outside funerals.

Sister Stroh, publicity agent for Coldwater Branch, is continuing her work with much interest. During the past years, she has accomplished much. Her brother, who was hurt in an automobile accident, is improving, and will soon be removed from the hospital to the home of his daughter, Mrs. J. J. Parker, of Dowagiac, Michigan.

The August sacrament service was encouraging. Elders Peer and S. W. L. Scott were in charge. The large number of young people, together with the group of visiting Saints, made the service successful.

The work at Coldwater, Michigan, has not been interrupted by vacations. The branch has been able to carry on by consecrated effort, members fulfilling their obligation to the church according to the grace furnished in the gospel.

Sister Ethel Gallagher, who has been confined to her bed for eight or nine weeks, has convalesced, and is up.

Sister Catherine Stroh, and son, Samuel, who accompanied the remains of husband and father from Pittsburgh, Pennsylvania, to Quincy, Michigan, recently returned to the former city.

Brother and Sister Ben Anderson and daughter, of Lamoni, Iowa, paid a brief visit to these Saints, in July. Sister Anderson's father, Apostle W. H. Kelley, and her uncle, Bishop E. L. Kelley, resided here in 1883. She visited the homes both occupied, taking pictures of buildings and premises. Bishop E. L. Kelley was a student of law here in the office of the late Judge Legg.

The Zion's Christian Legion was organized April 8 at Coldwater by Elder Alva J. Dexter, of Lansing. The following officers were elected: Company commander, Doctor John C. Parker; secretary, Dorothy Sweet; treasurer, Grace Peer; director of solicitation, Sister Mary Wickes; director of socialization, Sister Nettie Corless, and director of publicity, Edgar Peer. Officers are interested in having all members of the branch assist the work of the legion. The district legion convention will be held at Coldwater in October. Organized class activities are held here every two weeks.

Financial reports from the district bishop agent, Elmer C. Evans, indicate the good work that the legionnaires are doing.

## Kansas City Stake

### Central Church

An interesting feature has been recently instituted at the morning worship period in which two members of the congregation gave personal responses to the morning Bible reading.

Pastor C. E. Wight began a series of sermons, August 19, on "The Pastor Looks at His Job." During the summer months the choir and officers have given their untiring services and the congregation has appreciated them.

Mr. and Mrs. Walter Faler announce the marriage of their daughter, Doris, to Mr. William Rowe, of Oklahoma, which took place July 20.

## New London Branch, Connecticut

### Eventful Year Brings Help From General and Local Forces

Many things of interest have occurred in New London Branch during the past year, bringing courage to the members. Evangelist and Sister J. A. Gunsolley visited them in March, accomplishing much good through preaching, visiting and giving patriarchal blessings.

Missionary E. F. Robertson stopped there on his way to General Conference in April and preached several times. The Saints and friends who attended the services witnessed a high priest endowed with divine power which brought liberty, light, and blessing. One Saint who had prevailed upon a nonmember relative to come to church, was "just tickled" (using his own language) to hear and see the manner in which the gospel was meted out, for well he knew that his guest had never heard the gospel preached that way before.

District President E. L. Traver arranged for a regional meeting which was held in the southern part of the district at New London, July 15. Saints from Westerly, New Haven, and Norwalk met with them. From the last-named city they came by automobile a distance of ninety-five miles and arrived in ample time for the prayer service which convened at 9 a. m.

The good Spirit met with them, filling their hearts with appreciation. The church school made the hour a profitable one. Bishop E. L. Traver and Apostle Paul M. Hanson spoke at eleven o'clock. At twelve a basket lunch was enjoyed. This made it possible for the local sisters to attend all services held for the laity. At one-thirty the priesthood heard a profitable talk by Brother Hanson and he spoke again to sixty-five persons in the afternoon service. Many favorable comments were heard concerning the meeting, and all look forward to another regional gathering.

The church school picnic was held July 4, in a natural park. Swimming and

baseball were enjoyed. The beautiful surroundings and congenial associations rested one's soul, and the day was rounded out by a prayer and testimony service under the white birches on a high bluff overlooking the Thames River.

Pastor Alma T. Whipple as well as the laity was made happy as three promising young men were called to the priesthood. Arthur Kuhn was called to the office of priest, John Whipple, teacher, and Hiram Simmons, deacon. Arthur and Hiram were ordained at the Onset reunion in a special ordination ceremony along with another young brother who has consecrated his life to divine service. Arrangements were made for John to be ordained at a later date.

For some years the pastor has prayed for reinforcements in the priesthood group, but according to his admission, he did not look at first for help from the local congregation, but had expected some good man already ordained, to move into the branch. Brother Whipple welcomes these three young men to his side and prays God's richest blessing on them in their labor.

### Senlac, Saskatchewan

#### Appreciate Help of Visiting Officials

Apostle J. F. Curtis, Elder O. W. Okerlind, and Elder Ira Benham, of Alberta District, held a two-day meeting here July 31 and August 1. In the morning prayer meetings in charge of Apostle Curtis, a spiritual time was enjoyed by a good assembly. Elder Ira Benham gave good advice and encouragement in his sermons which immediately followed the prayer services. Elder Okerlind spoke in the afternoon to large and attentive audiences. Before the afternoon service Wednesday two babies were blessed. Again in the evening Apostle Curtis spoke to a full hall.

Under the direction of Brother E. L. Mogg, chorister, a fine choir is being built up.

On May 13, Elder and Sister Ward L. Christy made Senlac a farewell visit before their departure for Utah. The all-day services held on Sunday were well attended, and their talks and sermons as well as several duet numbers beautifully rendered, were enjoyed by everyone. During the years of their work in this district, Brother and Sister Christy made many sincere friends who were sorry to see them go.

A good program was given by the children on Children's Day, but the baptisms were not administered until the following Sunday when the weather was warmer. On June 17, the candidates were inducted into the kingdom.

On July 4, a nice service was held in the hall by Elder Ira Benham, president of Alberta District.

Two days later a Sunday school picnic was enjoyed at Harper's Lake. This Branch and the Michigan Branch joined in the day's entertainment, and the

ladies' aid society sold candy and peanuts, making a nice sum.

During the week of July 16 to 21, Brother and Sister Vawter took the junior Sunday school class to a camp on Dilberry Lake. With swimming, boating and soft ball the week proved a most enjoyable outing.

Although the crops in this region are not all that could have been wished for, a good harvest will soon be reaped.

August 5, three young men allied themselves with the church. The baptisms occurred at a nearby lake directly after the morning service.

### Portsmouth-Nauvoo Branch

#### Nauvoo, Ohio

Having no place in which to meet for worship, Saints of this branch are experiencing a struggle to maintain their usual spiritual high plane. They gave up their meeting place some time ago, and have not held a Wednesday prayer service for some weeks. At present no services are being held.

The men of the branch, however, are working on the basement of the new church which will be situated on Russell Street and Columbia Avenue, Nauvoo.

The steel mill here is not running, and this puts several of the brothers out of employment, and has made the financial part of erecting the church a more pressing problem.

The women's department is working to pay for the lot purchased by the branch. They are quilting, and they prepared a three-act play which was staged at Lucasville, Ohio, July 5, and a few nights later at Pleasant Valley. Sister Nellie Rexroad is the women's leader.

## The Bulletin Board

### Pastoral

To the Saints of Central Oklahoma District: Upon reviewing the records of this district, we find there are five hundred isolated Saints scattered in a hundred and fifteen towns. To write each one would be quite expensive. However, we are anxious to contact as many as possible in order that we may correct our mailing list, call on you and make your acquaintance when traveling in your vicinity, serve you in any way that we can, and develop the Lord's work in this part of his vineyard. While it is our wish to reach personally as many as possible, we are of the opinion that the nurture and sustenance of the isolated Saints can best be handled through the local pastors and their priesthood. However, these names do not appear on the branch membership lists, hence we are anxious to correct the files and get a list to each pastor. We desire to see a larger percentage of our members actively engaged in spreading the gospel and living the zionic law in its fullness, thereby realizing the major objectives of the church—evangelizing the world and establishing Zion. Therefore, will each one who reads this article please get in touch with those Saints in the immediate vicinity and send us the name of someone of that group with whom we may correspond in regard to an appointment for visitation? We also solicit the cooperation of the Saints in the various branches, and any information you can give us concerning names and addresses or conditions at any point will certainly

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be appreciated. It is our prayer that the Spirit of the Master may attend the efforts of all concerned.—Arthur E. Stoff, district president, 1727 South Topeka, Wichita, Kansas; E. F. Yerrington, bishop's agent, 2737 North West Twenty-first Street, Oklahoma City, Oklahoma.

**Home-coming at Highland Branch, Ohio**

All Southern Ohio Saints are invited to the home-coming at Highland Branch, September 1 and 2. There will be preaching on Saturday night, September 1, and services all day on Sunday, September 2. Sunday's services will commence with a prayer meeting at 9:30 a. m., and we hope it will be possible for a goodly number of people to attend and to come in the spirit of devotion. Bring your baskets for lunch on Sunday.—A. E. Anderton, district president.

**Anniversary Services at Creola, Ohio**

All signs point to Creola in Southern Ohio District for their anniversary services September 9. Everyone is invited to spend the day with this, one of the oldest branches in the district. Its pastor, Elder A. B. Kirkendall, urges you to come in the spirit of devotion. The day will begin with a prayer service at 9 a. m. and there will be preaching afterwards. Bring your baskets for a basket lunch at noon. There will also be preaching on Saturday night, September 8.—A. E. Anderton, district president.

**1934 Reunions**

District	Place	Time
Eastern Montana	Fairview	Aug. 30-Sept. 2.

**New Address**

J. A. Gunsolley, 215 South State Street, Lamoni, Iowa.

**Marriages**

**DEAVER-DARLING.** — Miss Beatrice N. Deaver, daughter of Mr. and Mrs. A. N. Deaver, of Webb City, Missouri, and John R. Darling, son of Mrs. Ida J. Darling, of Cherryvale, Kansas, were married August 4 at 4 p. m., at the Webb City church, Elder Amos T. Higdon officiating. Miss Daisy Black, of Stewartville, Missouri, acted as bridesmaid, and the bridegroom was attended by A. Neal Deaver, brother of the bride. The ring bearer was Addison Waldron, and Sylvia Kathleen Oehring was the flower girl. After the ceremony the couple left for a trip to the Ozarks.

**BOOKER-KOHLMAN.**—On the evening of July 18, Aaron M. Booker and Leslie W. Kohlman, of Houston, Texas, were married in the Graceland chapel, Lamoni, Iowa, the ceremony being performed by Elder Roy Cheville. The bride and her parents, Elder and Sister N. L. Booker, have traveled extensively during their several years of missionary work for the general church. Both bride and bridegroom spent three years at Graceland College, majoring in music and social science, respectively. Attendants were friends of college days, Maurine Green, of Tabor, Iowa, Clara Hobbs, of Carthage, Missouri, Donald McCormick, of Houston, Texas, and Jack Sanford, of Nauvoo, Illinois. Music was furnished by Charles Ballantyne, violinist, and a trio composed of Mabel Carlile, Grace Muceus, and Anne Morgan. Following the ceremony, a reception was held at Arbor Villa, the home of Mr. and Mrs. N. Ray Carmichael. Mr. and Mrs. Kohlman are at home in Houston, Texas.

**Our Departed Ones**

**LIGHT.**—Mary Ann Borley was born April 30, 1857, at Montrose, Iowa, and died at the home of her daughter, Mrs. Frank Echter-nacht, at Independence, Missouri, August 5, 1934. She was united in marriage to George H. Light at Montrose, Iowa, February 15, 1877, and to this union three children were born: Hatty Eliza, now Mrs. Frank Echter-nacht, of Independence, Missouri; Willie Frederick, who died in infancy, and Ila Vina, now Mrs. Fred Brueningsen, of Hastings, Nebraska. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, June 16, 1872, at Nauvoo, Illinois, and was faithful and loyal to the end of her life. The family started housekeeping at Boston, Iowa, and in 1878, moved to near Wood River, Nebraska, where they occupied a homestead. In the spring of 1892, they moved to Shelton, Nebraska, where she lived until the death of her husband, December 16, 1918. Since then she has lived with her children. She leaves to mourn her passing two daughters; four grandchildren; other relatives, and a host of friends. Funeral services were held from the George Carson Funeral Home at Independence, Missouri. Elder Elbert A. Smith preached the sermon, assisted by Elder Mark H. Siegfried. Interment was at Wood River, Nebraska.

**WILKE.**—Margaret Louisa Powell was born October 19, 1863, in Box Elder County, Idaho, and departed this life August 15, 1934, at her home in Independence, Missouri. She was the daughter of David J. and Ann Powell, who were among the sturdy pioneer folk of the Western Country. Her father, in company with his wife and family, was in the first freighting outfit to leave Omaha, Nebraska, for Billing, Montana, with horse-power threshing machinery for use in that territory. She was united in marriage October 25, 1883, to Herman E. Wilke, who passed away February 19, 1933, only a few short months before their fiftieth wedding anniversary. Mrs. Wilke was a charter member of the Violet Chapter, Order of the Eastern Star, located at Galesburg, Illinois, where her home was for many years. She was baptized into the church June 27, 1874, by her father, D. J. Powell. She leaves to mourn her death the following children, Doctor David C. Wilke, Pittsburg, Kansas; Arthur T. Wilke, El Paso, Texas; Mrs. Violet J. Box, Tulsa, Oklahoma; Miss Margaret E. Wilke, Independence, Missouri. One son, Herman, died in infancy. There also survive her three grandchildren; a brother, Joseph E. Powell, and three sisters: Jennet Lewis, of Stewartville, Missouri; Martha Voorhies, Saint Joseph, Missouri, and Mary E. Davis, Independence, other relatives, and many friends. Funeral services were held Friday, August 17, at Independence, and Saturday, at Saint Joseph, Missouri. Burial was in Memorial Park Cemetery.

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Devotional service at 6:30 each week-day morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8-8:30 a. m., Bible Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service, Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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He who hates walks along the path of worry, and as long as he hates he must worry.—George Wharton James, in *Quit Your Worrying!*

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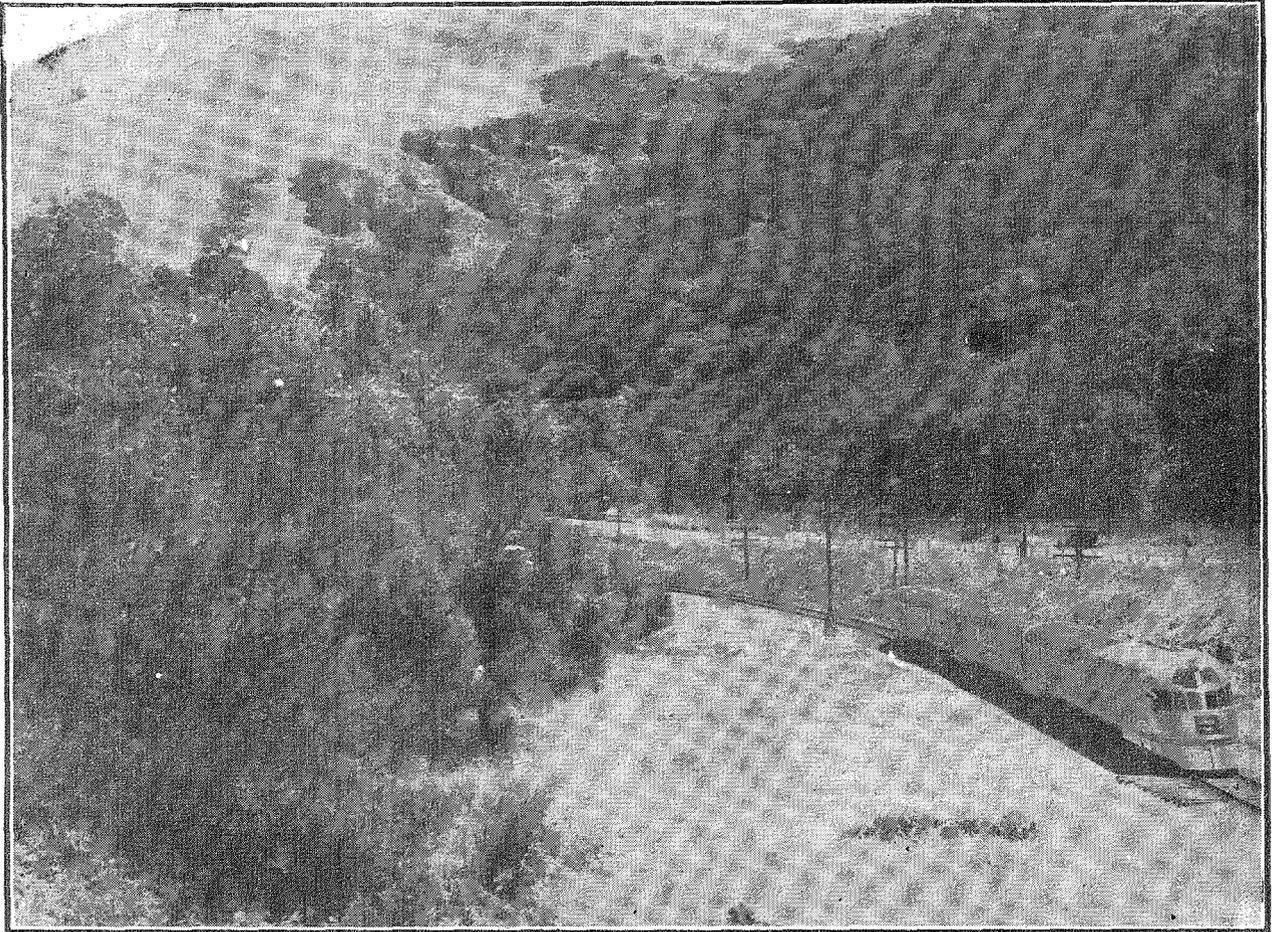
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# *The* SAINTS' HERALD

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*Scene at Niles Canyon, California. Photo by Harry S. Lawton, of San Francisco. Showing the new Burlington "Zephyr" on the Western Pacific road.*

# THE SAINTS' HERALD

September 4, 1934

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### ■ A New Beatitude

There is a dearth of kindness in the world. We have enough things that inflict pain, cause sadness, spread disease, injure body and mind, and betray us. We suffer from a shortage of the raw material of peace, and a positive drouth of fraternal love among peoples. The machines that hum and pound and roar in our ears day and night have not yet produced happiness on any large scale. We have invented all kinds of gadgets, but we are far short of developing a technique of goodness and joy.

Some prophet may yet arise who can write a new beatitude into the Sermon on the Mount: Blessed is he that giveth happiness, for he shall be called the friend of men.

After a day of heartaches and disappointments, it is hard to keep one's balance. When everyone misunderstands you—when the world forgets all the good you have tried to do and sees only your mistakes, then takes a malicious delight in magnifying them out of all proportion to their small importance, it is hardest to be patient. One feels like letting the top of his head fly off and declaring war on the whole human race. Annihilation would seem too good for their ingratitude.

Yet we must not let go. "That way madness lies; let me shun that," Shakespeare has the poor distracted Lear say in a lucid moment.

All hurts and injuries can be healed, all lumps of bitterness melted, all sorrows wiped away, our peace and happiness restored, if we can kneel at the end of the day and ask forgiveness for our mistakes and then make a vow to ourselves, "*Tomorrow I will be kinder.*"

### A Prayer

By Carrie A. Baird

Dear Lord, Thou are a patient God,  
 And one who understands  
 The weaknesses of human hearts;  
 The frailty of our hands;  
 Our tendency to err, and walk  
 The broad and primrose way;  
 Our aptness to forget Thy love  
 And mercy shown each day.

Forgive us, Lord, we humbly pray,  
 Our weaknesses and sins.  
 We need Thee every precious hour  
 To keep our feet within  
 The straight and narrow path of life  
 That leads to lofty plane  
 Above this world of evilness  
 And lustful race for gain.

Help us to walk the path of truth  
 And righteousness each day;  
 Let charity and kindness  
 Be strewn along the way.  
 Oh, help us to be humble, Lord;  
 Good sheep within Thy fold;  
 Good stewards o'er the talents  
 Thou hast given us to hold.

# Editorial

## Preparing the Way to Zion

That not a few of our people are feeling keenly the pressure of untoward conditions brought about by the industrial depression made worst by severe drouth over a large expanse of the United States, is evidenced in various ways. That our people as a consequence are thinking more earnestly and sincerely upon the need of a place of safety to which to flee in times of distress is also evidenced in a variety of ways. Can it be said that our faces are turned more longingly and prayerfully towards our Zion? At least we can say there is an apparently larger number of the Saints who are expressing not only a willingness but a determination to move into Zion or the regions roundabout. Are we being forced to gather? Well for us if in the days of greater prosperity we had displayed greater willingness to heed the Divine admonitions which not only pointed to the troublous times in which we now find ourselves, but gave clear indication of our duty to prepare the way before us by purchasing land in definite places, and building up the social solidarity necessary to achieve our purposes and the goals of the church. We, like others in the past, must needs learn obedience by the things we suffer.

Many, many times have the editors of the *Herald* and the members of the First Presidency and Presiding Bishopric called the attention of the Saints to the admonitions and directions or instructions of the Spirit to prepare the way before those who contemplate coming up to Zion or her curtains. At no time should these instructions be more punctiliously observed than now. Those who come up to Zion will perforce be of several classes: those possessed of worldly wealth in goodly degree, those of moderate means, those barely above the line of self-support, and the needy; those possessed of large ability and talents, those of mediocre attainments, and some dependent upon others for direction in labor and efforts. But to accomplish the will of the Lord it must needs be that all shall come in harmony with the law and Divine instruction and admonition. Let the way of those coming to Zion be prepared before them.

The preparation needed should at least cover the conditions of the Saints where they are, while traveling to Zion, and after they come. In making them it demands the cooperation of individuals and church officers in the region from where the Saints start, while enroute, and those in Zion and her stakes.

A prime essential in locating anywhere if there is to be permanency in the movement, is the securing of land or lands. And locating the lands necessary is or should be the joint task of the incoming Saints and the general and stake authorities.

What has been said in the foregoing is but a repetition of what has often been said before, and would not now be necessary if it were not for the fact that those who are coming do not always heed the admonitions given. In searching for lands for location purposes of the Saints will do well to contact the department of the Bishopric first, and be governed by their advice before contacting real estate men. Real estate men, even when members of the church, and however earnestly they may be interested in Zion and her stakes, are likely to have the selfish interests of profits or commission in mind, and may be lacking in information touching either the welfare of the Saints coming or the group interests of the place from which they come or to which they hope to go, and all of these are necessary factors for consideration in deciding location and purchase.

To the problem of the gathering the Presidency and Bishopric are giving greater and greater attention as the gathering gathers impetus; and in meeting these problems we ask the prayerful and faithful cooperation of the Saints who desire to gather or are moving in that direction. In preparing the way to Zion it is of first importance to establish and maintain contact with the Bishopric in locating land.

Let us make faithful effort to heed the admonitions divinely given us in the past.

F. M. S.

## Staying Power

We are all acquainted with the people who give enthusiastic support to any new movement. They sit on the front row. They are first to sign on the dotted line. They accept office with a flourish. They commandeer everyone to get to work. Inside of a week they cool off. In two weeks they are yawning over their task. And in three weeks they have forgotten all about it. Then the faithful workers—who sat quietly in the background during the feverish organization period—must take up the work where the others have dropped it. They are the dependable ones; they have the staying power; they see the thing through. If it were not for them, there would be no hope for the realization of the Kingdom.

## Across the Desk of the Editor in Chief

BROTHER MARCUS H. COOK, one of our old-time missionaries and stand-bys, has for a number of years had as his hobby the making of violins, and so we were interested in reading in one of his recent letters the following:

"I had been working for some time at intervals on that violin that I wrote you sometime ago that I was planning to build. I had the different parts made and assembled them last week, and the results are very gratifying. I used some very old wood that had been carefully seasoned for about thirty-five years. I took plenty of time because I didn't want to make a mistake on such choice wood. I used the Joseph Guarnericus model and it will be a handsome looking instrument when I get it varnished. The tone has unusual power and a very fine quality. If it comes out of the varnish the same as most of my instruments do I think that so far it will be my masterpiece. If it comes out all right (which is a problem with all instruments until after they are varnished) I will probably keep it for my individual use, and if I am able to attend the General Conference in 1936 I will probably show it to you."

I shall be interested in seeing this masterpiece of Brother Cook's hobby.

THERE recently came to my desk from Brother Harry S. Lawton of San Francisco a picture of Niles Canyon which is unique, for he took the picture at a time when the famous Burlington train "Zephyr" was passing through the canyon over the rails of the Western Pacific. Brother Lawton is an old-time photographer, and has an eye for the beautiful as well as the unique.

BROTHER ALLEN SCHREUR, in a recent letter to me, speaks of the Park of the Pines reunion as having been a distinct success, and adds that one careful observer reached the conclusion that the reunion this year was at least one third better in spirituality, cooperation, and conduct of the campers than any reunion so far had. Then Brother Schreur adds:

"In our district there seems to be a greater earnestness on the part of the membership. They are desirous of improving their lives and preparing themselves for better service in the church. This was manifest very much in our last reunion."

We are always glad to have these evidences of continued spiritual growth by our people.

A LETTER from W. S. Macrae, one of the old-time defenders of the faith, expresses thankfulness for progress made in the recovery of his health but is still chafing under restraints necessarily imposed upon his activities because of debilitated strength. Brother Macrae has always been one of the men upon whom we could depend to do all that his strength, talents, and time would permit him to do. He still has a desire to do church work to the limit of his strength. We appreciate the services of such men as Brother Macrae.

F. M. S.

## Men in Business

A very interesting letter came to President Smith which is closely related to the subject matter treated in a recent *Herald* editorial. A part of this letter gives so clear and fine a statement of the attitude of the business man in the church, that we are reproducing it here:

I am a business man and I believe that my calling is just as honorable as any other. While there are some of the wrong kind of men in business and some of the wrong kind of businesses, the same thing applies to everything, even to preachers. There seems to be a feeling among some that a man either has to be a preacher, poor man, or striving with some unimportant laboring job in order to be able to understand and follow the Divine Law. I think that the occupation of a business man is honorable and that any business man can, if he so desires, live as honorable a life and have every reason to look forward to the future with as much hope as a man of any other type. Most businesses are based on the principle of rendering a service needed to a given public and by performing this service acceptably a profit is looked for which is legitimate and honest. I would much rather see our organization encourage men of this type to become interested and believe that they are welcome and can be a part of our program. I hope when young men and women read . . . articles in the church paper that they will not be influenced to get the wrong opinion and have fear of men and women engaged in business occupations more than any other occupation.

I hope someone may have the occasion and from time to time keep before the organization, especially the younger minds, that a business occupation is as honorable as any other calling, and generally speaking, is followed by men and women of high calibre and with as fine intentions as will be found in other undertakings.

Church people must recognize that men in business are as clean in character, as worthy in motive, as high in ideals, and as much needed for the work of the church, as men in any other occupation.

Wealth in itself is neither good nor bad. It is a form of power which can be used for good or evil, and it is a form of power which seems to be indispensable in promoting any kind of project for the betterment of the condition of society. Wealth in the hands of righteous men serves God, but in the hands of evil men, it serves evil purposes. Everything depends upon the character, the intelligence, and the spirituality of the man who acquires and controls it. As this writer suggests, our young men and women should have the proper attitude toward business and business activities, so that they too, with all others, may make their contribution to the building of the kingdom of God.

L. L.

The truly generous are the truly wise and he who loves not others, lives unblessed.—Hume.

Few gifts are more helpful than the gift of appreciation. It is like rain on the mown grass, or sunshine falling on the flowers.—Selected.

# OFFICIAL

## The Priesthood Journal

*To the Members of the Priesthood:*

For many years there has been apparent need for a journal addressed to the needs of the priesthood. An effort to supply this need has been made in issuing the *Priesthood Journal*, the initial number of which has made its appearance. In order to make this *Journal* meet the needs it will be necessary for the members of the priesthood to support it financially. The subscription price is within the reach of all, and the subscription list should eventually contain the names of all who hold priesthood. It is the determination of the editors to make the *Journal* helpful, instructive, and informative in matters pertaining to the work of the priesthood. To discharge our responsibilities in "teaching, preaching, exhorting, and inviting all to come to Christ," study, deep study, continuous study, is necessary; and in this task of study we can be reciprocally helpful. A medium of this needed helpfulness will be the *Journal*.

FOR THE PRESIDENCY,  
By F. M. SMITH.

## No Adult Quarterly for 1934-35

Church History Study in Its Place

There will be no regular adult grade Gospel Quarterly for the year beginning October 1, 1934, ending September 30, 1935.

*The Story of the Church*, by Inez Smith Davis, is being published in book form, and is intended to be used as a text for adult grade classes. An outline, or guide, covering one year's study of this text is being prepared by F. Henry Edwards.

This book and its study guide will probably not be ready for distribution at the same time as the regular quarterlies. Announcements will be made a little later as to time they will be ready for mailing, also regarding prices.

"Those who never do more than they are paid for never get paid for more than they do."

"The germ of greatness is in every vein, but we fall victims of arrested development."

## Ordering Your Quarterlies

**REMITTANCES:** Full year's remittances must accompany orders to secure yearly rates. Otherwise, the quarter rate applies.

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*These rules are made necessary to protect the publishing house from practices in ordering that have been very inconvenient and costly.*

*Please do not ask for special concessions. We can make no exceptions to these rules.*

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Independence, Missouri

## The Harvest Festival Chorus

Singers to Be Present at Last Rehearsals

Information comes to us from George Anway, director of the Harvest Festival Chorus, that more than eight hundred people in the various stakes of the church have been rehearsing for the concert at the Harvest Festival. By the date of this printing, it is hoped that plans will have been carried out for a combined rehearsal of Independence singers.

Two very important rehearsals are planned at which it is expected that every member of the chorus will be present: the first at 3:30 p. m. Sunday afternoon, September 9, at the Stone Church, and the final one at 3:00 p. m. in the Auditorium on Sunday afternoon, September 30. All choirs and singers are urged to cooperate to make this effort a success.

Assisting the large chorus will be the Clematis Chorus of girls, directed by Mrs. John R. Lentell, the Cantanina Chorus, directed by Mrs. H. C. Burgess, and the Wahdemna Choral Club, directed by Paul N. Craig.

Success operates on the self-service plan.—*Detroit's Beacon Light*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Problems of Young People

By Paul M. Hanson  
of the Quorum of Twelve

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Ecclesiastes 12: 1.

The greatest thing about a young person is his chance to grow. His life is before him and all of his faculties are awaiting development. What a wonderful world in which to develop!

What makes a thing right? No, not custom always, nor mere pleasure, nor legal enactments. A thing is not always right simply because you feel it is right. But the divine law of God gives us a fixed standard of conduct. A thing is right or wrong as to whether it respects divine law.

How can a young man or a young woman maintain a perfect mental, moral, and spiritual balance while all kinds of influences are actively operating upon him or her? Look to the standards of divine law in the gospel of Jesus Christ, and you will find your balance in the life of him who is the Son of God.

Is it a religion for youth? Christianity is for youth because it is for all races, all peoples, and all ages. For those younger than youth Jesus said, "Suffer little children, and forbid them not, to come unto me." To the young man who came to him to talk over matters relating to the developing of his life, the Master said, "Come and follow me." And to all ages, these words apply: "He that endureth to the end shall be saved."

My religion now is what it was when I was a boy. My religion, taught me in my home by the servants of God, enabled me to perceive good and evil; that is what my religion does today. It gave me a clear sense of justice and injustice; my religion gives me that sense today. It developed in me a respect for authority; Christianity continues to develop that in me. It enabled me to grasp the significance of love and forgiveness; my religion continues to do that. The religion of my youth gave to me a sense of appreciation and obligation; it instilled in my soul, "you ought," resulting in certain high standards. Life was impressed upon me as being full of value and dignity. Christianity is doing that for me today. The certainty of truth and the beauty of goodness were put into my heart, and today they appeal to me as great verities. The religion of my youth came enriching my imagination, leading to energetic living; my religion does that today.

The religion that was mine when a boy is my religion as an adult, and here



## Elder Marion Moroni Blakely

Brother Marion M. Blakely was ordained to the office of elder June 24, this year, at Plano, Illinois. The ordinance was a part of the junior service that morning, and the gospel principle of laying on hands for ordination to priesthood was explained to the boys and girls.

Brother Blakely, twenty-eight years old, served as a priest at Plano for three years. In 1930, he was asked by the general church and Northeastern Illinois District to take the pastorate at Sandwich, Illinois. Since then, his efforts have been devoted to the building of that branch, and he has been given the hearty assistance of members living at Sandwich. Early in 1933, Brother Blakely was ordained to the presidency of the priests' quorum of Northeastern Illinois. He and his wife, Bernice, are well known throughout the district for their helpfulness and their musical talent of voice and instrument.

is to be found a solution to that question: What will bring about perfect balance in the mental, moral, and spiritual powers of man so that he can successfully meet life's issues?

Life is full of a great many things that will cause the question to arise many times in the mind of youth; Is life a series of difficulties? Youth finds, sooner or later, that there is joy and sorrow in life. There is heard the wedding march and the "Dead March From Saul," but with the gospel of the Son of God and with faith, it is possible for life to impress one as a series of opportunities!

We must live with our fellows, and in

facing the issues of life find a solution which enables us to look upon life as a series of opportunities. Christ's religion is one that supplants "Can't" with "Can."

Christianity teaches one to believe that all things are possible with God. It gives us high ideals, and with these ideals come the feeling that they can be realized.

What of God? The Bible does not argue about his existence. It does say: "The fool hath said in his heart, There is no God." Its opening chapter begins, "In the beginning God created the heavens and the earth." It relates what he did. I feel deep down in my soul a certainty of God almost more than I feel sure of my own existence. All things proclaim his existence. The heavens declare it. You are a miracle of creation.

When is the best time for a young person to think of life seriously. As a boy I reasoned: If there is a God, then he is my God all the time. If that is true, then why wait until old age has come, or health is gone, or prosperity has fled? I knocked at the door of the church when about fifteen years of age, and I doubt if a happier boy ever lived than when my knock was answered and I entered the church through baptism. When childhood is past, it is time to do away with toys. Young people are capable of thinking of serious things.

Remember—if you choose God, he chooses you. You have your laboratory experiments and demonstrations. Try this out and see, when you obey his laws, if you are not the recipient of the blessings in his promises. Have you not read the words of Jesus: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7: 7.)

That which is right is revealed in divine law and given to us in the gospel. How much longer shall there be waiting? The Holy Spirit is yours if you ask for it. It doesn't matter what your experience, get away in secret from all the distracting things of life. Humble yourself. Exercise your faith, and believing in the existence of God, ask for the Holy Spirit. And when you are given this blessing, a great many problems relating to your leisure time and your associations will trouble you no longer. Let a part of the Godhead into your own life and then you will not be troubled with what to do with your time, but you will be wondering how you can get the time to do all the things that arise in your heart to do.

But on the other hand, if our ideas are set in cement and the door of our heart is locked, fastened with a padlock, God

(Continued on page 1146.)

# Zionic Stewardship

By L. S. Wight

THERE is no more important word in Latter Day Saint philosophy than *stewardship*. Nor is there any other word less understood. If we ever attain our zionic goal it will be because we not only learn the full meaning of stewardship through careful study, but because each member recognizes his stewardship and develops it to its maximum productive capacity.

As a high school graduate I was full of ambition and hope. I had been persuaded that selling nursery stock to farmers would give me the best chance to earn enough to go to Graceland. As soon as I was out of school I went from Lamoni to central Nebraska to work. After checking in at the hotel where I planned to make headquarters, I discovered to my dismay that another man was already there doing the same work for another company. I thought my employers should be advised of this, and that it would be best for me to move to some other section. I wrote my manager immediately and got his answer at once.

As long as I live I will never forget the lesson I learned from that answer. He instructed me to go to work without giving any thought to a competitor. He also wrote that if I wanted to work where I would find no competition, his only suggestion would be a territory on the planet Mars. My stewardship at that moment was to sell fruit trees where I was. If I had been permitted to move, I would have found competition no matter where I went. My job was to work my way ahead from that point, not to ask someone else to remove the obstacles. I wonder how often we are guilty of asking the Lord to remove obstacles which we should look at as stepping stones. Development comes only in proportion to our use of individual initiative.

In a conversation a good doctor friend some years ago told me that at one time he was in a city on the Mississippi River. A tramp approached him and asked for a dime for bridge fare. The doctor asked him why he wanted to cross the bridge and he said that he wanted to get to the other side of the river. Then the doctor said, "Well, when you get across you will be as bad off as you are now, won't you?" To this the tramp answered in the affirmative. "Then," said the doctor, "What difference does it make which end of the bridge you are on?" He did not give the dime to the tramp.

To ask the Lord to help us across the "bridge" of our troubles is merely asking him to do for us what we should be willing to try to do for ourselves. We

must find our own way to cross these bridges, so that when on the other side we will be in a position to continue from there with our own initiative. Many times have I heard good Latter Day Saints bemoaning the fact that they have no chance. They say that if the Lord would only open up the way for them they could do great things for Zion. The fact is, bitter though the lesson may be, we must find our way to our goal *from where we are*. We must develop the means for growth and progress so that we may attain our Zionic goals. Our abilities, our talents, and our wealth, are the tools with which we must work. Their use is our stewardship.

Stewardship is the means to an end. It is not an end in itself. Stewardship is something we have no matter what or where we are. It is not something to be handed to us by the church. Every man or woman living today already has a stewardship whether he knows it or not. That is a general rule applying to everyone in or out of the church. Those of us in the church have a bigger stewardship than those out, because we have a bigger opportunity. The important thing in connection with a consideration of stewardship is to recognize that no matter what we are, what we are doing, or where we may be, we already have a stewardship. Ordinary stewardship is our job or the use of our talents whether or not we recognize it as such. Recognizing it as an opportunity to help develop the zionic program is the first step toward creating a *zionic stewardship*. This recognition includes a determination in the mind of the steward to use his stewardship as a means to the end of accomplishing our zionic goals. The *zionic steward* differs from an ordinary steward in attitude.

When each church member recognizes this definition of zionic stewardship we will be on our way to Zion faster than we realize. We will be so busy trying to make the most of our opportunities that we will have no time to worry about incidental details. Nor will we stop to ask God to do for us what we must do for ourselves. We will ask for courage and strength to do the tasks which we find in our stewardship. We will want to do those tasks well enough to enlarge our stewardship on the basis of results accomplished. God is still on the job and he will give us strength to overcome our obstacles if we have faith enough to tackle the job ourselves and to ask for the extra help we may need.

If Graceland did nothing else for me it did firmly fix in my mind a desire to discover the full meaning

of stewardship in church work. To me there was a challenge in this theory which opens the way for a demonstration of practical religious life. My interest in the church was developed by the discussions of this problem. For several years in Lamoni I had the privilege of membership in a young men's class taught by Bishop Albert Carmichael. As a result of his teaching this principle became vital to me. However, most of us who participated in the class discussions did not have an appreciation of the full meaning of stewardship. We could not keep our discussions above the plane of incidental problems.

One of the favorite topics of discussion or perhaps I should say "argument," was ownership of property. There were those who argued very strongly that no steward should own the property over which he was the manager. There were those who were just as sure that we could be stewards in the fullest sense and still have the right to own property in fee simple. I was a part of the latter group, but I was unable to prove to my full satisfaction that my ideas were correct, although I could find passages in the *Doctrine and Covenants* to justify my belief. Those who opposed this basis could also find passages to back up their opinions as well as dictionary definitions to prove their contention. Most of us, who were intensely interested in this problem, failed to realize that our arguments to settle incidentals were preventing our getting the full vision of the principle of stewardship. We were also failing to interest others to whom this problem should have been vital. There were many who were not inclined to get interested in a controversial problem. We could not see that we were defeating our own purpose.

My earliest recollections of sermons by our bishops carry with them the memory of adverse comments on such subjects as "tithing" and "consecration." The burden of their thoughts were naturally on the financial affairs of the church. Some people would even absent themselves from these sermons. They didn't want to hear suggestions which they said were merely expressions of a desire to get their property. Probably their consciences were bothering them because they knew they were not doing what they should. But at the same time they had an honest fear because of so much misunderstanding being engendered by the arguments such as I have already suggested.

There were also too many whose attitude is best expressed in the story of Pat and Mike, who were discussing socialism. Pat was trying to persuade Mike what a wonderful thing it would be when they could share in the possessions of their richer neighbors. Mike thought this a fine idea as he had visions of what he would "get." Pat followed through by

suggesting that they put the theory to work at once between themselves, and that Mike should give him one of the two pigs he owned. Mike's enthusiasm cooled immediately as he said, "But Pat, you know I have two pigs and you have none."

While I frankly admit that the class of young fellows were at fault in not getting a clear picture of the meaning of stewardship, we were not entirely to blame. Too many of our leaders were doing the same thing. One with whom I had a close contact actually advised me to not waste time on such problems because they could not be solved until Christ comes. But it seemed to me that we could not expect Christ to come until we are willing to do our part. Therefore I decided that I would do all I could to help solve these problems now.

My interest was intensified by the sermons of President Frederick M. Smith when he came to Lamoni. For years he preached about Zion and frankly said he would keep it up until the people recognized the need of making zionic development. He fired my enthusiasm to the point that I determined to stick to the job. And in spite of severe set backs on top of my mistakes, my interest is still at high pitch. I want to do my part to develop a full understanding of stewardship and to help make Zion a reality.

Stewardship is a bigger thing than property. When we think of it in terms of property we are putting a barrier in the way of a full understanding of this wonderful principle. It is the machinery of life which God has given us with which to reach our goal, *Zion*. It took a good many years for me to understand what I am trying to say now. My start toward rational thinking on this subject came as a result of a rude jolt some time during the spring of 1922. I spent a few weeks in one of our larger cities and was given the privilege of preaching several times. My good friends in that city may never know how much they did for me. At that time I had preached very little and I was in need of a chance to practice on someone. Not being very well acquainted with me they were willing to take a chance.

During one of those sermons I was enthusiastically talking about stewardship. I thought I was developing a real interest. After the service one sister came to me and told me she enjoyed the enthusiastic way in which I presented my subject but she could not agree with me. She said she could not be interested in any of these "new-fangled" notions. She did wish that our preachers would talk on fundamental principles of the gospel and quit injecting such subjects as "stewardship" into their sermons.

What a jolt! And to me this was a real blow. I was intensely interested in this subject which I thought meant so much (*Continued on page 1133.*)

# The Church and Recreational Costs

By Dwight D. W. Davis



DWIGHT D. W. DAVIS

**D**URING the past four years we have had our attention directed repeatedly toward the church's dire need for money—on the one hand, to alleviate immediate obligations; on the other, to retire the general church indebtedness.

Four years of "financial repetition" should have accomplished one

from the sacred obligation of filing either our inventory or our statement, as the case might be, with the Bishopric.

My tithing is so small that there's little use in my worrying about it, is another prevalent attitude. Just this failure on the part of thousands to pay regularly their portion, small though it may be, is prolonging the day when the church shall be free to move forward.

Ten billion, one hundred sixty-five thousand, eight hundred and fifty-seven dollars is the estimated annual cost of recreation in the United States.<sup>1</sup> This does not include expenditures for such items as newspapers, candy, chewing gum, hard and soft drinks, tobacco, etc. Counting in these luxuries the annual cost is estimated to be twenty-one billion, forty-five million dollars.<sup>2</sup> In 1929, seven hundred million dollars were spent on cosmetics and beauty parlors alone.

There are few, if any, Latter Day Saints who fail to contribute toward the mounting cost of our annual recreational bill. "An important characteristic," said Dr. Steiner, "of present day recreation in comparison with that of the past is the heavy burden of expense that goes along with its enjoyment."<sup>3</sup> Elsewhere Dr. Steiner states that "a significant aspect of modern recreation is the trend away from the more simple pleasures to activities that require considerable outlay for facilities and equipment for play. With few exceptions the most popular games and sports are those that make heavy drains upon family budgets."<sup>4</sup>

Perhaps undue emphasis is placed upon financial costs—it seems to be an American weakness—and not enough stress laid upon the human costs of recreation. "What doth it profit a man though he gain the whole world but lose his own soul" is the thought we should seek to comprehend.

Dr. Jacks wonders how people will use their increased leisure and raises some very pertinent questions. "Will they take as the model for their leisure the sort of life now most favored by the 'idle rich' and get as much of that sort of thing as their means enable them to procure—display, luxurious feeding, sex excitement, gambling, bridge, golf, globe-trotting, and the rest? or will they spend it in the way the idle poor—by whom I mean the unemployed—are now spending the leisure forced on them by the industrial crises, which consists, for the most part, in just stagnating (Continued on page 1134.)

thing above all others; namely this: developed an intelligent awareness of the need and necessity for every Saint complying with the financial law.

Despite the Bishopric's reiterated statements to the general effect that our hands, as a church, are tied behind our backs and we are thwarted on every hand in discharging our divinely delineated commission to evangelize the world and establish Zion, we have failed as individuals to become aware of the need.

Emphasis should be placed upon "every Saint's" compliance. Too often we are prone to associate *Sainthood* with *Adulthood*. This attitude is quite prevalent among the ranks of both youth and age; yet it should be remembered that a child who is baptized at eight is as much a member of this church as one who has been in it for one or more years. After the years of accountability, age excuses no one from a full compliance with the commandments of God.

Commensurate with ability *every member* of this church, then, should be doing his part to abide "by the principles of the law of the celestial kingdom."

All too frequently we are duped by our own fallacious reasoning. Our financial statement is not filed with the Bishopric because we have no tithing to pay, is a statement often heard; yet we are not able to determine the tithing due the Lord unless we have kept an adequate accounting of our income and our expenditures. Even should the accounting show us to have no tithing we are not thereby released

Graceland College



Extension Lectures

## The Tempo of Our Congregational Hymns

By Mabel Carlile\*

IN AN EDITORIAL this spring, President Smith called our attention to the very poor congregational singing he found in many of our churches. No matter how well trained our choirs or soloists are, we cannot overlook poor congregational singing. Enthusiastic hymn singing is far more indicative of the spiritual tone of our people than the finest rendition of an anthem by the choir. The complaint has come from many districts that the singing of the people is deplorable.

While the music director cannot take the entire blame for the poor singing to be found in our congregations, he should look to himself for at least a part of it. Certainly a large share of the director's trouble lies in his poor choice of tempi. How can we get into the spirit of a hymn that is sung at a speed entirely out of keeping with its style? Many of our directors sing all their hymns as though they were fox-trots; others favor the funeral method of procedure. It is hard to say which is most exasperating to the congregation. In general, I have noticed that most young directors have the former fault. Probably it is a reaction against the dirgelike singing which characterizes many of our prayer services.

It should be borne in mind that hymns are very varied in character. We have the joyful song of praise, the martial type, the meditative type, the prayerful hymn, and others too well known to mention. They all call for a different mode of treatment.

The mere notes of a hymn give the director little or no clue as to how it should be sung. It might be fast or slow, light or heavy, and solemn or joyous. The words are a far better guide than the bare notes, and yet we have other aids for the selection of our tempi. The general rate is often indicated by such words as *allegro*, meaning fast; *andante*, meaning leisurely; or *adagio* and *largo*, meaning slow. But even with this help there are so many differences of opinion as to what really constitutes slow or fast singing.

Realizing all this, the editors of our new hymn book have attempted to standardize our congrega-

tional singing by establishing a metronomic speed for each hymn. These should be studied carefully.

A metronome is simply a clocklike instrument with swinging pendulum which can be made to tick at any speed. This is accomplished by adjusting a weight on the pendulum, to the position desired on a scale similar to that of a thermometer. For instance, when the weight is set at 60, the pendulum will tick exactly sixty times a minute. With the weight set at 90, there will be ninety swings a minute.

If you will observe your new hymn book, you will see that each metronome marking is given with reference to a note. Hymn No. 201 is designated, "quarter note-60", while the hymn below it, (No. 202) is marked, "half note-60." This simply means that in the first hymn we give one beat to every quarter note and sing them at about the rate of sixty per minute. In the second hymn, No. 202, we give one beat to each half note and sing these at the rate of sixty beats a minute also. If you do not have a metronome you can time these two hymns exactly as your watch ticks. If a hymn is marked 66 take it a little faster than your watch ticks or 58 would indicate a slightly slower speed.

The standard metronome costs around five dollars but it is very helpful to every director. Instead of the expensive clock-work metronomes, a very simple and yet quite accurate one can be made from a tape line. Secure one of these tape measures that come in a little round case, in which the tape can be pulled out by a tab and flies back in, when a spring is pressed. The case itself will act as a weight and you can hold the tab of the tape to set it in motion. About thirty-eight inches of tape will swing sixty times a minute; twenty-eight inches will swing seventy times; twenty-one inches, eighty times; eighteen inches, ninety times; twelve inches, one hundred times; and eight inches, one hundred and twenty times. These figures are not strictly accurate, but they are near enough for ordinary purposes. You can get the exact length by testing the swings with your watch.

We hope that our directors will either secure a metronome or make one of the tape line variety and "check up" on themselves. Without being aware of it, we can fall into

(Continued on page 1134.)

\* The author is Head of the Department of Music at Graceland College. Another article is planned for the near future. Miss Carlile requests us to print the following: Notice to Musicians—All letters addressed to the heads of the music department should be accompanied by stamped addressed envelopes if replies are expected. There is no budget provided for that department at present.

# New Quarterlies for Use in October, 1934

By C. B. Woodstock

There are now available at the Herald Publishing House free copies of a neat, eight-page folder of the Course of Study for the church school for the year beginning October 7. Copies are being sent to each church school director whose name and address we have on file. Others who wish them should make request.

We submit below a brief statement concerning the current quarterlies from which supplies will usually be ordered. In all the departments from the kindergarten to the senior, inclusive, quarterlies are printed in cycles, that is, this is the first year of the kindergarten two-year cycle, the second year of primary, junior, intermediate and senior three-year cycles, and the fifth year of the older young people's five-year cycle. Adult quarterlies are not in a cycle, new material being made available each year. In most cases the quarterlies of other years in each cycle are also available at the publishing house. The few cases in which quarterlies are sold out are clearly indicated on the course of study folder, which should always be consulted in ordering.

The quarterlies being printed for use beginning in October are as follows:

Kindergarten, ages 4 and 5.

Leading Childhood to God, by Myrtle Weber. Numbers 111 to 114. Lessons the same as used two years ago.

Primary, public school grades 1, 2 and 3.

Learning to Live as God's Children, by Mildred Goodfellow. Numbers 221 to 224. Second year lessons slightly revised and edited.

Junior, grades 4, 5 and 6.

Jesus and His Teachings, by Myrtle Weber and Hallie Gould. Numbers 321 to 324. Second year lessons slightly revised.

Intermediate, grades 7, 8 and 9.

Seeing Life Whole, by E. E. Closson and James and Olive Moses. Numbers 421 to 424. The former second year lessons rearranged, revised and with more girl situations introduced.

Senior, grades 10, 11 and 12.

Church History for seniors, by May Needham Elliott and Hallie Gould. Numbers 521 to 524. The former "History of Christianity for Youth," by Christiana Salyards, a full year of splendid lessons telling the story of the Christian church from Christ to the Restoration will still be available. But in order to provide in one year a study of church history which shall include the story of the Restoration and the history of the church down to the present, two quarters cover the history from Christ to 1800 A. D., quarters 3 and 4 are devoted to our own church history. These are wonderfully inspiring lessons taken from the most dramatic incidents of the history, well suited to give

a background of knowledge and appreciation of the enduring purposes of God in all ages and among all men.

Older Young People, approximate ages 18 to 24.

The Bible in Daily Living, an Introductory Bible course by Roy A. Cheville. Numbers 611 to 614. This will give young people and others a splendid opportunity to spend a year in Bible study under the guidance of the instructor in Bible in Graceland College. The themes anticipated for the four quarters are: How the Bible Came to Be; How to Read the Bible; How the Bible Reveals God; How the Bible Helps in Daily Living.

Adult.

"The Story of the Church," a one-volume students' history of the Restoration, by Inez Davis. This volume will be off the press in time for use in October. There is gathered in 65 chapters the most significant events and movements which make up the history of the Restoration and give a setting for the achievements of the church in our day of Evangelism and Zion building. Published only in book form. Prices will be announced soon.

A Teacher's Guide to "The Story of the Church," a year of lesson helps prepared by F. Henry Edwards. Fifty-two lesson outlines, high points, references, sidelights; in pamphlet form, quarterly size, 25 cents.

In addition to the above the following are available:

A Study of the Financial Law. Numbers 721 to 724.

A Study of the Doctrine and Covenants, volume 8, numbers 1, 2, 3 and 4.

The Message of the Book of Mormon, volume 7, numbers 2, 3 and 4.

Religion in the Home, volume 6, numbers 1, 2, 3 and 4.

Life and Teachings of Jesus the Christ, volume 2, numbers 1, 2, 3 and 4.

Missionary Endeavor, volume 27, numbers 2, 3 and 4.

Missionary Call of the Church Today, volume 28, numbers 1, 2, 3 and 4.

The Book of Mormon; Is It Necessary? volume 24, number 4; volume 25, numbers 1, 2 and 3.

The Meaning of Our Religion, volume 1, numbers 2, 3 and 4.

There can be no inner peace without sharing. Hear the Mayo brothers of Rochester, Minnesota as they make their gift of two million dollars to the University, "We never regarded this money as ours. It came from the people, and we believe that it should go back to the people. That was our father's attitude in life." These men know that the heart that will not share is doomed to a barren, fruitless existence like the Dead Sea. Because of what we are, because we belong to God, because we are made to be brothers, we must share. Listen to Livingstone: "Don't talk about my sacrifices." He had found the joy of sharing.—Arthur E. Cowley in "We Must Share," *Church Management*.

# Are We Easy to Live With?

By Lyle D. Flynn



LYLE D. FLYNN

There are plenty of daily evidences on every side to denote that people and nations are hard to live with. Americans look with pity and scorn upon the European situation, where nations are gnashing teeth and drawing swords at each other. Internal strife and civil uprisings are wrecking national progress in the principalities of Europe.

But what of America? Guns in our own native land, the "land of the free and the home of the brave," are flashing everywhere. Strikes in all industries, bombings of business firms, raids, massacres, organized crime, martial law, all evidences that Americans are not easy to live with. What of the American home? Husbands killing their wives, and vice versa, boys shooting their fathers, and girls poisoning their mothers, divorce courts filled, sweethearts forming alliances to kill each other! All are added witnesses that folks have not learned to live together.

Let's take a look at the church. Are there no divided branches, no priesthood factions, no family difficulties, no divorces?

This problem of human living-together (or human not-living-together) is not so new. Cain couldn't live with Abel. A great orator once said men were crying "peace, peace, when there is no peace." The banner of peace hangs hypocritically over nearly every world capital today, but there is no peace, and will be no peace until there is a change in the hearts of men. Nations cannot be expected to be at peace with each other, when the homes which make up the different nations are divided. In order for the great leaders to become real statesmen (men who think of the next generation and not just the next election), they must be reared in the best of home environment. The leaders of the nations, the industrialists, the financiers, the mercantile group, the laborers, the agriculturalists, all must be developed under the best environment of cultured homelife if they are going to understand the ideal for the nations. Men and women who cannot maintain a happy and congenial homelife cannot maintain such a condition among the peoples and nationalities of the world.

In the church homes of today must be reared the presidency, the apostles, seventy, evangelists, high priests, elders, priests, bishops, teachers, and deacons of tomorrow. In many of the homes must be reared the young women who will accompany the priesthood of tomorrow, and help make them ideal homes. In the church homes of today must be developed the stewards of tomorrow. Just what kind of officers and stewards we will have to forward the gospel tomorrow depends upon the environment that surrounds the young in the church today. Abiding spiritual values do not exist and develop in broken homes.

Our Master elected twelve special disciples to accompany him and to dwell with Him in his work. Speaking in commendation to those disciples, He said, "Ye are they which have continued with Me in My temptations." They found in Him the highest sense of companionship. There is not an event or a word to indicate that the sublimity of His character, the seriousness of His spirit, or the momentousness of His mission made it difficult for His personal attendants to get on with Him. He was ever lovable, and ever loved by them, until one, yielding to covetousness, fell from loyalty. There was no friction between the disciples and their Lord, but they who knew Him most intimately regarded Him with the tenderest affection and sincerest reverence. Patient, condescending, free, He dwelt amongst them, talked with them, chided or soothed them, until He became the object of their enthusiastic admiration, confidence, and love. They enjoyed his delectable fellowship.

Are we easy to live with? This is an essential test of the genuineness of character. The way we appear to society is a small matter, for that merely means the estimate of people who do not know us; but the way we appear to those who live with us is a very significant matter, and needs our closest attention and study. A few shallow, hollow courtesies will do to secure popular favor and praise, but only worth while and sterling character persuades those who live with us. Our Master had builded into the tenure of His life those qualities that made it an easy matter for Him to live with people and them with Him. As the individual units of society, church, and home, we need to imbibe more of the spirit of our Lord, for therein lies the cure for the social unrest among all peoples of the world. If when we finish our friends can (Continued on page 1134.)

# The Nomads

By May Elliott

X.

## Which Voice to Heed?

LOUISA wondered what it was about Doctor Forward that reminded her of Mr. Hunt. He was much younger, taller, and straighter; he was immaculately dressed, a gentleman of the world in speech and manner.

"I suppose it is his eyes," she said to herself, "that hard glitter in his blue eyes." She was not surprised to find that he believed in philosophies similar to those held by their former employer.

He seemed to have scant regard for womankind in general. He had been married, divorced, and his wife had remarried. He felt as Mr. Hunt had, that the chief reason for woman in the world was to care for the children and administer to the physical wants of their husbands and families. He could see no reason for higher education for women.

In spite of his seeming lack of respect for her sex, he addressed most of his conversation to her rather than to Dan. She did not discourage him. Dan seldom made close friends, and it might seem she did not want him to have any at all. She resolved to learn something from this man, if possible.

"Do you believe in drugs?" she asked him. She knew that she made an appealing picture, sitting there intensely alert, as though she thought him the highest authority in the world.

"Yes, and no," he laughingly answered. "You see, I don't use many strong drugs myself. I take exercises, I don't eat much meat or other stimulating foods; I don't drink coffee or tea or other stimulating drinks; I eat coarse breads made of whole wheat and the like, and lots of vegetables and fruits. Pills and such will never give you the feeling of exuberance that comes from moderate living."

"The pills, I gather," laughed Louisa, "are for your patients. If they could know just how you felt about it—"

"If they knew how I felt, they'd go to the next doctor. I'd simply lose the money and they'd still have the pills. The public want pills, you know—they won't be bothered with moderate living."

"Couldn't they be taught?" began Dan, but Doctor Forward waved his hand impatiently.

"I tried missionary work once," he said lightly, "but the devil beat me, and I'm off that for life."

Louisa laughed as though she thought him very clever. She wanted him to tell her the truth in answer to her next question. She was truly troubled in her mind about it.

"Do you believe in vaccinations and serum injections, and the like? I've read so many things. Some schools of healing, which are licensed by the State, say that these injections are extremely harmful; that people have even died from them. I personally know of one man who lost his arm after vaccination, from blood poisoning, and I read in the paper where a bunch of school children died from taking diphtheria antitoxin that had somehow become contaminated, or was not good. Schools which are against the vaccines, bring a long list of statistics which look like facts, to prove their points. Then the medical doctors, also licensed by the State, present an equally convincing array of figures to prove that vaccines and serums are of great benefit, that they have saved thousands of lives, and that any mother is little short of criminal who will allow her child to run the risk of taking some of these so-called preventable diseases. I wish I knew, really, what was right. Please tell me the truth, do you believe in them?"

"Well—I have vaccinated people. Yes. It never seemed to do any of my patients any great harm."

"You gave them pills, too," put in Dan, "and you didn't believe in them for yourself. Just as friend to friend, now, were you ever vaccinated yourself?"

"Yes. I had to be. But as friend to friend, I will tell you this. I treated it as I would treat a snake-bite—that is, I bled the wound, treated it antiseptically, and fasted a few days. I don't think vaccines do any great harm as a rule, but there is just a chance in a thousand—"

"And my child might be that thousandth one," thought Louisa; "but suppose that even this man is mistaken? Suppose that vaccines are really harmless in spite of his or others' opinions? Am I doing wrong not to have all these things injected into little Dorothy to save her from these diseases?"

"Won't you tell us something about the interesting work you are doing in research, Doctor Forward?" Louisa realized suddenly that they might have been impolite in urging their guest into all this "shop talk." So she added, "That is if you don't mind talking about it."

"Well—I wouldn't mind, if it were really interesting. But it is not interesting to me. I picked out a subject in which I was vitally interested for my Ph. D. thesis, but the head of the department wouldn't o. k. it. Some of my mental perambulations on the subject hadn't been exactly orthodox—"

"But," asked Louisa dazedly, "I

thought research—especially advanced research—was to discover truth. I supposed that truth would never be rejected—"

"If it would upset the present order of things too much, Babe in the Woods," laughed Doctor Forward, "you wouldn't have a chance to get your degree. You see, my idea in the present instance is to discover some new facts to substantiate theories already accepted. Any such truth will be accepted gladly, and I shall proceed with my career, which I hope will some day land me in a 'chair' in some university, as department head, perhaps."

"But—but—if every one does that—what chance is there for absolutely new truths to be discovered?"

"Oh—there will be some progress, and perhaps the progress will be safer than if it were along faster—research, I mean—but of course, I must admit that if one were unhampered, one could accomplish more. We are just a part of a great machine, and our cogs must fit in or we are pushed out. And I, for one can't afford to be pushed out. I am approaching the time of life when it is almost impossible to turn back and start all over again—I'd never make the grade. I haven't the money—"

"Is it time for the baby's bottle, Louisa?" asked Dan as the child awakened and began to cry. "Never mind, you sit still—I'll go fix it."

"Do you know," said Doctor Forward as Dan left the room, "it is not unusual to meet a really intelligent man, but I have seldom had the pleasure of meeting so intelligent a woman. It has been a real pleasure to meet you. I have been wondering—you know," he continued sadly, "I have no real home. A home is not a home without a woman's hand in it someway, and yet—I can never marry again. I love children. I have leased a nice big apartment with maid service and all, and still it is not home. I am wondering, wouldn't you and your husband care to share it with me? I'd love to teach the baby—children now-a-days should be taught ethics and morality, instead of religion. The world is undergoing a great feeling of disillusionment with regard to religion and needs ethical instruction of some kind to take its place. I'd love to teach some child—"

His eyes had lost their hard glitter and something half way between a caress and an appeal had taken its place. Louisa shrank from him inwardly, but skillfully concealed the panic and disappointment she felt. She had been so much in need of a real friend in the medical profession, on whom she could depend for the

truth. "But he is not good, he is not good," her intuition told her; "I could not trust him." Aloud she said, laughingly:

"You must not be a very good business man, Doctor Forward, or you would not make such a sudden proposition. You see, you don't know me at all."

"I know you appeal to me more than anyone I've known for a long time."

"I argue," replied Louisa naively, "I'd drive you crazy. For instance, I don't agree with you about religion. Somewhere there is probably a true religion which would supply you with ethics backed by power. Ethics alone don't seem to work. I have met people who have tried out your ideas in practice and I know they don't work. You wouldn't like to have an arguing woman around all the time, would you?"

"I'll have to confess I wouldn't," admitted the man reluctantly. Then irritably, "I don't see why women have to meddle with these things that really belong to the field of higher learning. If they'd care for the home and the children, and leave these other things to the men—"

"Just why should they do that?" asked Louisa, displaying what she knew was an annoying amount of vehemence. "Women have been endowed with brains, and I see no reason why they shouldn't use them."

"I agree with my wife," put in Dan who was now engaged in feeding little Dorothy her bottle, "I want my wife to have the same opportunity to develop mentally, to grow and expand with the years that I have. To my mind it is unfair for a man to expect his wife simply to keep his house up to standard and satisfy his physical needs while he monopolizes all the opportunities for higher things. Life should be a growth, a development, an unfolding for everyone, women as well as man."

How wonderful Dan was, and how she loved him!

THE REMAINING PORTION of the evening was spent in rather hot debates over a variety of subjects; and though carefully polite, Louisa knew she was managing to be extremely disagreeable.

She laughed a bit nervously as they entered the front room again after their guest's departure.

"He won't come again, Dan," she said, "If you are sorry, I am too; but if you don't like him very well, then I'm glad, because I don't like him."

"I don't care for him either," replied Dan thoughtfully, "but I have talked with him several times, and he seems to have some good ideas on health. They interested me on account of being similar to what I think is meant in the Word of Wisdom."

"Oh, Dan, I wish I knew! I wish I knew what to believe! How can you tell, Dan, what is best to do? How can you know whom to trust?"

"Louisa, I don't know," responded her

husband slowly, "but I do know this: if the church had the money and the backing from the people to put forward our health ideals, we might have somewhere to go in our doubt and despondency. We might have a wonderful laboratory where the subjects of medicine, dietetics, and biochemistry could be studied, not from the viewpoint of supporting present theories, but from the viewpoint of taking what is already proved to be true and going on prayerfully and honestly from there. It would be a daring thing, but we are supposed to be the light of the world, and light is never fearful. And the people working on these things, they would be doing it, not for the reward or the salary—because they would receive their just wants and needs, and would need have no fears in an economic way for either the present or future. They would be working there because of their love for the work, because they were adapted to that sort of thing, and because they wished to serve humanity. They could experiment with modern theories, and when a young couple wished to know what was best for their children they could believe the results as reported. Oh, I wish you could see, dear, how much we need Zion!"

"It would be wonderful to have something like that one could depend on. But it is only a dream yet. It doesn't help us with our problem—to know what to do with our baby."

"But we could help make the dream come true, Louisa," huskily pleaded Dan, "we could give our lives to it. It would take a lot of pioneering. A lot of suffering and pain will have to be gone through by many people before the dreams of the church will be realized. But think what it would mean at the end, not only to members of the church, but to all humanity! Wouldn't it—"

"It doesn't help me now," she said dully. She had not yet learned to think of other people excepting as their lives, and acts affected her. It seemed to her that Dan's one weak spot was this fruitless dreaming about Zion.

"Where is today's paper?" he asked.

"I expect it's at the bottom of that pile of magazines. Not many places to put things in this apartment—"

"Here it is. Here is something I saw today that's in line with what we were talking about. In the health column, edited by one of the greatest present-day physicians. A man writes in a question:

"My doctor tells me to wear a hat as it is not good for one to go bareheaded. You advise going bareheaded as an aid to growth of hair. Which advice am I to take?"

"Answer: Dear Sir: I still think going bareheaded is a very good thing. Your doctor must have shares in a hat factory."

"There it is. A real example, even if slightly humorous, of how commercialism is eating at the heart of our great country—and all others for that matter. It's not the fault of doctors, nor of any

other class; but it is because of the competitive system, and all its attending evils. People are losing confidence in everything they've ever had confidence in. Dear, can't you see how necessary Zion is? How the world is crying for it?"

"I'm tired to death, Dan. Let's go to bed. Everything is confusing to me. Zion isn't a reality yet and can't help me now."

"Will you promise me something?" His voice sounded queer, and she thought there were traces of tears in his eyes.

"If it's anything I can do, Dan."

"In all your reading, if you do not find satisfaction, anything to answer your questions, will you try reading the church books? I know you've not been enthusiastic—"

Louisa laughed. "Oh, I suppose I might as well read them first as last. I remember the *Book of Mormon* didn't have anything bad in it—and I know all the church books are all right from a moral viewpoint, but I don't think there's anything in them that could excite me. I'll read them, though, Dan, if you'd like me to so much," she ended earnestly as she noted the pained look on his face.

THEY PREPARED SILENTLY for retiring; Dan turned off the lights, and as was his custom, knelt in silent prayer beside the bed. Louisa stood by the window. There was a third story apartment, and she could see a part of the sky and some of the stars, even though it seemed they did not shine so brightly as they had shone in other places.

"I suppose it's the smoke," she thought idly. The usual night noises drifted up from the street. Automobiles, honking of horns, distant sound of street cars, voices of pedestrians, the occasional cry of a child. All these things meant that a great world of people was still awake, busy, working. And yet when she thought of them all, she did not think of them as human beings with thoughts and emotions similar to her own. She thought of them all as simply part of her environment; an environment to be considered only when she had to deal with it directly.

She looked up at the stars again. She had never so felt the need for someone to pray to.

"Oh, if there is someone up there somewhere in the blue heavens," she whispered, "help me to take care of my baby!" Then she turned away, a little smile on her face. What nonsense! If you got help, you had to get it yourself, somehow. She'd have to think her own way out. She mustn't worry so much. Other people reared their children successfully to manhood and womanhood by taking the advice of the learned men of the world.

"But the advice of which learned men?" came back the tantalizing

(Continued on page 1134.)

# Worship Suggestions for October

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "THE STRENGTH OF THE KINGDOM"

FIRST SUNDAY, OCTOBER 7

Theme: "Seek Me Often"

Instrumental Prelude: "Dear Lord and Father," S. H., 243.  
Call to Worship: Doctrine and Covenants 90: 1 and 85: 16.

"Verily, thus saith the Lord, It shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world. . . ." ". . . draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive. . . ."

(S) Hymn Response: "Come ye apart," S. H., 108.

(S) Prayer.

Scripture Reading: Alma 16: 218-222.

Hymn: "Take Time to Be Holy," S. H., 322, verse one.

Suggestive Meditation: God loves each of us. He desires to bless us. We should seek his help in our homes. We should ask him to bless our loved ones.

Hymn: "Take Time to Be Holy," S. H., 322, verse two.

Meditation: The Lord says, "Put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, This is my Spirit."

Do I conduct my business in that Spirit? Are all my activities suggested by its influence? How can I make it a part of my life? Am I free from the Spirit of competition in my business and at all times? Am I as eager for the welfare of others as I am for my own welfare? Do others see God in my business affairs?

(S) Hymn: "Take Time to Be Holy," verses three and four, S. H., 322.

(S) Benediction.

SECOND SUNDAY, OCTOBER 14

Theme: "Worship Me Together"

Instrumental Prelude: "O Savior, Precious Savior," S. H., 34.

Call to Worship: Doctrine and Covenants 59: 2. "That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High."

Group Response: Isaiah 2: 3. "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

(S) Hymn: "I was glad and my heart did rejoice at the sound," S. H., 67; Z. P., 119.

Scripture Reading: Doctrine and Covenants 59: 2-4. (Beginning with "Remember that on this, the Lord's day . . .")

Hymn: "Lord, may our hearts be tuned to sing," S. H., 45; O. S. H., 69.

Period of Prayer: The basis for the prayers should be our thankfulness for the church and for the cause of Zion which the church hopes to achieve, for our friendships in the church, and for a greater degree of the spirit of unity.

(S) Hymn: "Our Father who in heaven doth dwell," S. H., 315; O. S. H., 112.

Benediction: "And may the Lord Jesus Christ grant that your prayers may be answered according to your faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless you

for ever, through faith on the name of Jesus Christ. Amen." (Suggested by Alma 18: 17.)

THIRD SUNDAY, OCTOBER 21

Theme: "Bring Forth the Cause of Zion"

Instrumental Prelude: "Jerusalem, the Golden," S. H., 358.

(S) Call to Worship: "Lord, we come before thee now," S. H., 71; O. S. H., 352.

Prayer.

Scripture Reading: Doctrine and Covenants 11: 1-3.

Talk (very brief): A great vision makes a great people. A great cause is born from a great vision. No more wonderful opportunity is offered any people than that offered to us. The cause of Zion has been born of the vision of God. Nothing more worth while has ever been born. As we devote our strength to this cause we shall become strong in its strength and great in its greatness.

Hymn: "Take my life and let it be," verses one and two.

Story of Israel Rogers: Church History, volume 3, pages 781-783.

"In 1866 the General Conference ordered the preparation and publication of the Inspired Version of the Holy Scriptures. Special contributions and subscriptions were called for, but these did not equal the expenditures. However, Brother Rogers continued to meet all demands, and when the conference of 1870 came around it was found that the account was overdrawn about four thousand dollars. Then he arose in the assembly and said that he would balance the debt by giving it to the church. In this day it seemed a large gift; and, indeed, it was a very important matter, a very valuable gift. He carried the church through in the day it needed financial help, not only then, but also at other times."

Hymn: "Take My Silver," 307, verse four.

Scripture Reading: Romans 12: 1, 2.

(S) Hymn: "Take My Will," 306, verses five and six.

(S) Benediction.

FOURTH SUNDAY, OCTOBER 28

Theme: "Growing in My Likeness"

Instrumental Prelude: "Savior, I follow On," S. H., 268.

Call to Worship: Doctrine and Covenants 45: 2.

"Hearken, O ye people," down to ". . . I came to my own, and my own received me not. . . ."

Congregational Response: John 1: 11, 12.

"He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name."

(S) Hymn: "All Hail the Power of Jesus' Name," S. H., 33, verses one, three and five; O. S. H., 92.

Scripture Reading: The Beautitudes, Matthew 5: 1-14.

(S) Prayer: Conclude with the Lord's Prayer.

Talk:

We must become as babes before we can enter into the kingdom of God. This means, among other things, that we must have the ability to grow up. Little children "become" men and women. The fact of spiritual growth is essential to the coming of Zion. Unless we become like Christ in all things, our communion with God is ineffective.

As the people of the church become more like God, so more and more power will be given to us. This strength will finally break down every barrier—social disunity, personal uncleanness, ignorance, pride, and sin. We can become like him, by living in his presence, and by cultivating a nearness to him. Prayer and growth are truly inseparable.

(S) Hymn: "Draw Thou My Soul," S. H., 316.

(S) Commission: 2 Nephi 12: 34, 35. (S) Benediction.

## The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, OCTOBER 7

*Sacrament Service*

SECOND SUNDAY, OCTOBER 14

*Theme: "A Citizen of God's Kingdom Should 'Pray Always.'"*

Prelude: "Did You Think to Pray?" Z. P., 105; S. H., 327.

Call to Worship: ". . . Remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night." (Book of Mormon, 2 Nephi 6: 103, page 112.)

Hymn: "Take Time to Be Holy," S. H., 322.

Prayer: "The Lord's Prayer." (In unison.) Matthew 6: 10-15; Inspired Version.

Scripture: This should be given by juniors.

When shall we pray? Psalm 55: 17, Luke 18:1b.

Where shall we pray? Matthew 14: 23, 26: 36, 1 Timothy 2: 8.

How shall we pray? 1 Thessalonians 5: 17, Matthew 21: 22, 6: 5, 6.

What shall we pray? Psalm 92: 1, Matthew 26: 41, James 5: 13, 15, 16, Psalm 19: 14.

Hymn: "Did You Think to Pray?" Z. P., 105; S. H., 327.

Sermon Talk: One day one of Jesus' disciples said to him:

"Lord, teach us to pray." Then Jesus taught them what we call "The Lord's Prayer," the one we prayed at the beginning of this service. (Luke 11: 1-4, Matthew 6: 9-13.)

It is important that we pray to our heavenly Father often.

We need his help every day; we should ask him to guide us, protect us and help us to do right. When we are sick,

we call for the elders, who lay their hands on our heads and pray to God, asking him to heal us. Then, let us be sure and remember to thank God for his blessings. Many people seem to know only one kind of a prayer—an "asking" prayer. We should often pray a "Thank you" prayer. Tell the story about the two angels who went out to gather up prayers. (See article "Asking and Thanking," Stepping Stones, November 20, 1932.) When you have an opportunity, read some of the Psalms, and note how many of them are prayers of thankfulness and praise.

Stories: Told by two junior boys.

"Paul and Silas." (Acts, 16th chapter.)

"Alma and Amulek." (Book of Mormon, Alma 10: 73-83, pages 355, 356.)

Hymn Appreciation: "One Hour With Jesus." (See "Autobiography of William Lewis," page 1029, The Saints' Herald, August 14, 1934.)

Hymn: "One Hour With Jesus," S. H., 325. (First verse.) or

Picture Appreciation: "Christ in Gethsemane." (A large copy of this picture, 15 x 20 inches, sepia, may be purchased from David C. Cook Publishing Company, Elgin, Illinois, for 12 cents.) After the appreciation, have either "Take Time to Be Holy," S. H., 322, or "Nearer My God to Thee," S. H., 317, played softly.

Story: "A Boy Who Prayed," (Joseph Smith) or "Answered Prayers," by J. Charles May, Steppings Stones, January 8, 1933, or "That Bible Verse," page 35, Seventy-five Stories for the Worship Hour, by Margaret White Eggleston, or "How the Lieutenant Won His V. C.," which will appear in Stepping Stones, October 7, 1934.

Closing Hymn: "I Would Be True," S. H., 294 (last verse).

Benediction: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. Amen." (Psalm 19: 14.)

THIRD SUNDAY, OCTOBER 21

*Theme: "A Citizen of God's Kingdom Can be Depended on to Do His Part."*

Prelude: "We'll Scatter Good Seed," Z. P., 115; S. H., 220.

Call to Worship: ". . . Remember the words of your God; pray unto him continually by day, and give thanks unto

his holy name by night." (Book of Mormon, 2 Nephi 6: 103, page 112.)

Hymn: "Holy Is the Lord," Z. P., 26, S. H., 7.

Prayer: This should be offered by a junior boy or the juniors in unison.

Scripture: James 1: 22, 1 Corinthians 3: 9, Luke 6: 31.

Hymn: "We'll Scatter Good Seed," Z. P., 115, S. H., 220.

Sermon Talk: Text: Proverbs 20: 11. See Sermonette, "Doing More Than We Are Paid For," by Cecil R. Walker, Stepping Stones, November 6, 1932; also "In Times of Need," page 39, Junior Quarterly, Part Four, July, August, September, 1934, by Hallie M. Gould. Tell of people in Bible times who were ready and willing to do their part. Joseph Smith and his five associates were ready and willing to do their part, and as a result, the church was organized April 6, 1830. The officers and missionaries of the church can be depended on to do their part now, and the gospel is being carried to people in different nations. Each and every one has a part to perform. Can the church depend on you to do your part?

Stories: "Boys and Girls Who Could Be Depended on in Bible Times." These stories should be selected and told by junior boys and girls. (Suggestions: Miriam, Exodus 2; Joseph, Genesis 37; Samuel, 1 Samuel 2: 18-20, 3: 1-21; Captive maid, 2 Kings 5; David, 1 Samuel 16: 14-23; 17.)

Special musical number by junior boy or girl.

Story: "Just the Right Word," Stepping Stones, March 20, 1932, or "The Form of a Servant," Stepping Stones, May 22, 1932, or "Juliette, the Little French Girl," Stepping Stones, June 10, 1934. (This story may be adapted slightly by omitting the reference to Children's Day.)

Closing Hymn: "Loving Each Other," Z. P., 83, or "Work for the Night Is Coming," S. H., 222.

Benediction.

FOURTH SUNDAY, OCTOBER 28

*Theme: "A Citizen of God's Kingdom Should Be an Example to Others"*

Prelude: "Fairest Lord Jesus," S. H., 23.

Call to Worship: "Remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night." (Book of Mormon, 2 Nephi 6: 103, page 112.)

Hymn: "Fairest Lord Jesus," S. H., 23.

Prayer.

Scripture: Deuteronomy 6: 18a, 1 Peter 2: 21.

Hymn: "Dare to Do Right," Z. P., 79, or "Stand Up, Stand Up for Jesus," Z. P., 71; S. H., 218.

Sermon Talk: Text: ". . . Be thou an example . . . in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4: 12.) Mention the different things in which we should be examples: Honesty, truthfulness, kindness, helpfulness, loyalty, the way we talk, living pure lives, etc. Boys and girls should set an example before their friends and playmates; they are not too young to decide to stand for the right. Mention some of the things boys and girls should avoid, among others, tobacco and alcohol. Quote what the Book of Mormon and Doctrine and Covenants say about strong drink: (Book of Mormon, page 122, verse 92; Doctrine and Covenants 86: 1.) also what the Doctrine and Covenants says about the use of tobacco. 86:1, 119: 3.) We should keep our bodies pure, so God's Spirit will be with us. (Book of Mormon, page 431, verse 235.)

Story: "The Rechabites," (Jeremiah 35) or contrast "Daniel Standing for the Right," (Daniel 1); with "The Downfall of King Belshazzar," (Daniel 5.)

Hymn: "Dare to Be a Daniel," No. 6, A Junior Hymnal, compiled by J. E. Sturgis and W. S. Martin.

Story: "The Gift," Stepping Stones, July 9, 1933.

Closing Hymn: "I Would Be True," S. H., 294.

Benediction.

Note: Temperance material:

"The Indian Maiden and Her White Deer," Herald Publishing House, 15 cents.

"Graded Temperance Helps," William H. Dietz, 20 East Randolph Street, Chicago, Illinois, 10 cents.

"Juniors and the Liquor Problem," by Edna L. Acheson. Methodist Book Concern, 25 cents.

Story leaflets and other material may be purchased for reasonable prices from the National W. C. T. U. Publishing House, Evanston, Illinois; also from the Signal Press, Evanston, Illinois.

"Educate for Total Abstinence," by Ada Rose Demerest, Standard Publishing Company, Cincinnati, Ohio, \$1.

## ZIONIC STEWARDSHIP

(Continued from page 1124.)

to the program of the church. I was doing my best to pass on that feeling to others, only to find that in one case I had failed completely. I wondered how many others felt as this sister did. Why had I failed? What had I done or said that could make her feel as she did? Why couldn't she see that stewardship means so much? Was it because she was too blind to see it or had I so failed to paint the correct picture of stewardship that she thought I was simply wasting my time on nonessentials? Thanks to this sister's frank criticism, I did some introspective thinking. My first conclusion was that she was one of those to whom salvation is only an individual problem. Having submitted to certain rites as steps toward her goal she felt that she was assured of a place in heaven. Therefore there was no use of worrying about things which seemed to her so unnecessary.

That there are many in the church who still think on that basis we all know, but whose fault is it? Many have been brought into the church as a result of arguments or comparison of creeds and doctrines. Having decided that this church is the right one, because our plan of organization is that given by Christ, they stop right there. They want the preacher to tell them only those things which will "tickle their ribs," and give them a feeling of satisfaction. They do not want to worry any more. Now that they have found the right road, they want just enough encouragement from the leaders to keep them jogging along in a contented sort of way. All they want is an assurance of the reward for which they are looking.

While it is true that there are some who cannot or will not think beyond this point, I could not use such a condition as an excuse for my failure to reach this sister. I concluded that the fault was mine. I had failed to catch the real vision of stewardship. Therefore I had failed to put the picture of its possibilities in the mind of at least one member. The correct picture might have aroused her enthusiastic interest to the point where she would have said she could see a new field of opportunity. It might also have created the urge to learn more and to do more. The responsibility therefore was mine. It was my job to find out why I had failed. With that thought in mind I set about trying to find the real basis for a correct understanding of the wonderful principle of stewardship. I found that my mind naturally went back through the channels of thought that

had been developed in my discussions in that class in Lamoni. If my method of forming conclusions was wrong I must find a way to increase my understanding and to formulate correct conclusions. In other words I must increase my vision in order to see the entire picture of stewardship. I must not permit my sight to be so limited that I can see only a part of that picture. I cannot afford to be like any one of the blind men who described the elephant after touching only one part. One said it was like a fan as he had felt the ear. Another insisted it was like a great wall because he had felt of its side. Each one described it to fit that part which he touched. None had felt of the entire body so no one had a correct picture of the animal. So must each of us be sure we have a correct picture of stewardship in its full meaning. We cannot get a vision of its possibilities by limiting our view.

As a starting point I set out to study some one problem to see if I could find a way to develop rational thinking. The old problem of ownership of property came to my mind at once. Why should there be two schools of thought when there should have been unity of understanding? Why should there be such a difference of opinion on a problem which after all is only incidental? Those who contended that a steward should not own the property of his stewardship apparently based their opinion on the dictionary definition of stewardship. It indicates that a steward is a manager of that which belongs to someone else. They also apparently believed that since God is the creator and owner of the earth, we could not in good grace claim ownership of our stewardship.

The first reference in the *Doctrine and Covenants* to the question of "steward" or "stewardship" is in paragraph 9 of Section 42, considered the constitutional law of the church and reads as follows: "And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family." Here we find the clear statement that every man shall be a steward over his own property. How could that be unless he does in some way "own" the property in question?

The question of personal ownership of

property has to do only with the relationship of one man to another, not the relationship of man to God. Therefore, the form of control, whether it be "fee simple," or "trust" involves only relationship between men, and is a form to protect that relationship. Consequently I can "own" property as far as my brother is concerned, and at the same time recognize God's ownership of all things. There should be no misunderstanding or confusion about such a thing as private ownership of property. It has its place in the social relationship of men. It is like everything else which has great power for good, in that it has an equal power for harm if improperly used. Our aim should be to teach man to recognize their ownership of property as a stewardship; to get them to develop the right attitude toward such stewardship; to get them to think of their property as a tool with which to build a zionic community. We should not waste time trying to change the manner or method of holding the tool.

With that problem cleared in my mind my next move was to eradicate any other false notions. I had thought of stewardship as a job or opportunity which the church would give to me. In solving the property ownership problem I had discovered that stewardship is a principle of life. Therefore it must be something I can recognize without waiting for the church to give it to me. It didn't take long to conclude that I had been as near sighted as grandpa, when he looks all over the house for his glasses, while they are right on top of his head. I already had my stewardship! It was my job, my work. I had been looking past it hoping the "church" would give me something I already had! All I needed to tell anyone else was that this is the situation with each one. Each of us has his stewardship in one form or another from babyhood to manhood and on into eternity.

In telling the stewardship story to others I need only to cause them to see what I have seen, that they may recognize the stewardship which they already have; to urge them to develop it, to use it, and to make it work for them. The first thing each one must do is to recognize it. That applies to everyone, including the children. In the stewardship of parenthood one of the important things is to so train the child, that he can easily understand that he has a stewardship. Teach him to recognize it. Each one of us must be willing as well as able to recognize our stewardship responsibility. That is the vital thing.

My stewardship may be changed in

many ways. After recognizing it, my responsibility is to develop it, to use it, and to increase my capacity to handle a larger stewardship if I want to progress. I need not go to Mars to find that stewardship for it is already with me. There is no need for me to ask for help to cross the bridge only to find that I would have to do on the other side what I should be doing right here on this side. In other words unless I can develop the way to cross the bridge I will be as well off right here until I do find the way to make that development.

To get to Zion we must go from where we are. Every step of the way must be the result of our own initiative. True there will be many who cannot take such steps without help, and included in the stewardship of those who can, is the responsibility to lend a helping hand.

We must not permit ourselves to get so dependent on the Lord that we ask him to give us needed tools which are already in our hands. We must be willing to do the hard work necessary to discover and perfect these tools. We must each make the most of his stewardship before we can expect larger opportunities. A spiritual attitude toward an existing stewardship, plus a determination to use that stewardship for zionic purposes is what makes stewardship zionic. Each member of the church can if he will, so spiritualize his attitude in using his stewardship to further the purposes of the church that he will develop his ordinary stewardship into a zionic stewardship.

To the extent that we are willing to recognize our stewardship, whether it be that of leader or follower and to the extent that we are willing to use and develop it, will we see ourselves progressing to higher standards of living. Zionic standards can be reached only by those who actually express in daily lives, the principles of life as given to us by Christ. We can move toward Zion from any point this side of the bridge if we make up our minds to do so.

## THE CHURCH AND RECREATIONAL COSTS

(Continued from page 1125.)

physically, mentally, and morally? Or will it be a mixture of the two—stagnations relieved by whatever doses of external excitement people may have the cash to purchase?"<sup>5</sup>

In the April, 1934, *Recreation*, Earnest Elmo Calkins seems to be thinking of the same thing. He feels as though people are "apt to mistake excitement for recreation, and in pursuit of the former turn in greater numbers to the oldest diversions of the human race—alcohol, gambling and sex. They have yet to learn there is no continuing satisfaction in self-indulgence, that the only recreations that are worth while are those that do not pall and sate, but continu-

ally open new vistas which not only recreate but also re-create."<sup>6</sup>

Still another. Doctor Jesse Frederick Steiner, who wrote the chapter on Recreation for former President Hoover's epoch making "*Recent Social Trends*," in the February *Recreation* raises a question that cannot be treated lightly. "It is not without significance," he states, "that the extension of leisure and legalized liquor are entering upon the stage of American life at the same time. One of the problems we face is the role hard drinks will play in the leisure-time activities of the people."<sup>7</sup>

In his essay on *Taste and Morals*, Mark Hopkins said, "Beware how you spend your leisure hours, your character and destiny in life will turn upon it."

How very true! And the character and destiny of this church will turn upon the manner in which the membership spend their leisure time. Ours is a holy calling, for we have been commissioned with the task of becoming the "light of the world." In discharging this sacred trust we cannot afford to falter; ours cannot be a case in point of the blind leading the blind.

Our life consists in large part of the choices we make. These choices lead us either toward or away from the Kingdom of Heaven; therefore, when we anticipate recreational expenditures, whether they be financial or human, let us think of the church and its calling.

<sup>1</sup> Steiner, Jesse F., *Americans at Play*, page 183.

<sup>2</sup> Chase, Stuart, "Play," in C. A. Beard's *Wither Mankind*, chapter 14.

<sup>3</sup> Steiner, opposite citation, page 192.

<sup>4</sup> *Ibid.*, page 11.

<sup>5</sup> Jacks, L. P., "*Leisure: A New and Perplexing Problem*," *New York Times Magazine*, page 6, July 5, 1931.

<sup>6</sup> Calkins, Ernest Elmo, "*The New Leisure—A Curse or a Blessing?*" *Recreation*, volume 28, number 1, April, 1934, pages 25 and 26.

<sup>7</sup> Steiner, Jesse F., "*Challenge of the New Leisure*," *Recreation*, volume 27, number 11, February, 1934, page 519.

## THE TEMPO OF OUR CONGREGATIONAL HYMNS

(Continued from page 1126.)

very bad habits. Perhaps our congregations have seen it and we have not. Try the hymns for a while at the speeds suggested in the new hymn book and see if your congregational singing does not improve.

In an early article in the *Herald* we will have further suggestions on the conducting of hymns.

The young people of the church are the church of tomorrow in process of growth. No matter what forms of organization or of worship we may develop there is no church of tomorrow without them. In proportion as they are born again, so will the church of tomorrow be the church of Jesus Christ.—Apostle F. Henry Edwards.

## ARE WE EASY TO LIVE WITH?

(Continued from page 1128.)

write for our epitaph, "He was easy to live with," little more need be said.

### AFTERGLOW

The day died in a flood of crimson flame  
That bathed the hills in beauty richly rare,  
And all the world bowed, and I, too, came  
To stand in wonder and to worship there.

And then a small voice seemed to question me:

"When death shall come and I must gladly go,  
Will there be one to love my memory?  
O Lord, shall I, too, leave an after-glow?"

—Edgar Daniel Kramer.

## THE NOMADS

(Continued from page 1130.)

thought in her mind. "Their opinions differ in so many ways—"

"I'll listen to my doctor," she said to herself fiercely, as she crept into bed. "I'll try to be more careful to get her bottles exactly on time and all the other things, and I'll try to spend the whole afternoon in the park with her every sunny day.

A light from an electric advertisement on the next street corner shone into the room and filled it with a ghastliness Louisa did not like; and yet if she pulled the shades down the baby could not get what fresh air was available. Even if you got all the fresh air you could, you didn't have much. There was the odor from the many cars, coal smoke from somewhere, and a persistent and nauseating, though faint odor of escaping gas.

Louisa raised herself on one elbow and gazed upon the baby. Such a great responsibility it was to be given the care of that beautiful little girl! And before many months there would be another child to care for. She felt depressed, weighed down, buried under the load of worry, the endless search for the best things to do for them.

The baby did not move. Her features were lovely in their regularity, and there was a suggestion of fragility about her that caused her mother's heart to beat wildly, with a fear she had never known before the little one's birth. Louisa reached out tremulously. In her little white crib, with the white nightgown, the child might have been a wax doll somehow shorn of all color. She touched the tiny cheek lightly. It was warm, and a little wakeful sigh proved her still alive and breathing.

Louisa fell back on her pillow with a smile. "You silly thing," she told herself, "she's all right." And another voice seemed to whisper to her antagonizingly: "Yes, she's all right—yet." She

raised herself again and looked into the tiny crib tearfully.

"Oh, baby, baby!" she cried under her breath, "you are so little and helpless—and your mother is just about as small and helpless as you are."

(To be continued.)

## Ours Must Be a Positive Message

By Mrs. S. C. Bethel

In the early church men went out two by two to preach repentance unto the people. They had that assurance that the message they bore was from the true and the living God. With the strength and power that came through such assurance they went forth fearlessly to do the will of God.

Those who would preach in many of the churches of the world today must have a pleasing personality and be able to present interesting entertainment for their listeners. If they did not, they could not hope to hold their position that brings to them a comfortable living and many of the luxuries of life.

We still have that knowledge and assurance and need not resort to pleasing entertainment, but are able to bring to the world a positive message of the gospel of Christ. We still have men today who go forth fearlessly to present this message to a sin drenched world.

Now as never before there is a crying need for a presentation of a positive message to the Saints. Not a message of faith, repentance, baptism, laying on of hands and eternal judgment, but a better and more thorough understanding of the laws and the commandments—the will of God.

There has been a marked degree of development spiritually in the last year. There could be even a greater spiritual progress if more of the Saints knew and understood the will of God more fully. There are hundreds in the church today who know very little of what is contained between the covers of their *Doctrine and Covenants*.

Have our local priesthood followed after the pattern of the world and tried to present pleasing entertainment or possibly used the signs of the times in an endeavor to frighten a people into faithfulness? I have heard both. I have also heard messages presented by men who fearlessly taught the laws and commandments given to the church.

After such a discourse one sister said to another, "Brother so-and-so sure gave us a rakin' over the coals." The other sister answered, "He did tramp on our toes quite a bit, but we needed it." The first sister spoke again, "Well, I can take it pretty well from Brother —. He at least lives his religion."

There are two points that these sisters brought out in their conversation that can well be stressed. One thing our ministry must be examples of righteous

living. Then, too, it behooves each and every one to take the lessons presented to us as admonitions of the Lord and not as "rakin' over the coals" or "tramping on their toes." We must be willing to heed the lessons taught us. We must be a law-abiding people or our goal will never be reached.

This condition not only influences the priesthood in the pulpit, but to a great extent the visiting priesthood as well. It takes a great deal of wisdom and tact on the part of the ministry to teach the Saints, whether from the pulpit or in their homes.

While visiting a branch in another city I had dinner with a family of Saints. The conversation led to the unusual capabilities of two of the men of the priesthood of that place.

The one was very reserved and intelligent. As the sister expressed it, he was a very able leader. Everyone liked him. But she said, "If he tried to present some of the things that Brother X does, he would have everyone up in arms against him. Now this Brother X can tell the folks here what to do and what not to do, and they like it."

After meeting this Brother X a few times I understood why he was able to accomplish so much among the Saints, especially among the young people. His attitude toward everyone with whom he came in contact was of a kindly nature. The very nature and character of Christ seemed to be present in this brother.

So men of the ministry using wisdom, tact and kindness born out of brotherly love and humility as instruments in their work, can bring to the Saints this positive message and help greatly to realize our ideal—to reach our goal.

## Sowing and Reaping

(Notes from a sermon by Paul M. Hanson, at the Stone Church, Independence, Missouri.)

Text: "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

What a marvelous thing is time! It is one of the most mysterious of things—time. One of the great purposes of Christ's coming into the world was to assist man in sensing the relationship of time to eternity and the effects of our conduct now upon the life that is to be after death.

In the land of the north, within the Arctic Circle, where the midnight sun does not set for two or three weeks, I sensed as never before the mysterious nature of time.

I went out to a vantage point on the seashore, and there I stood looking at the sun. Between me and the sun was a row of islands with mountain ranges that enabled me to follow the circular course of the sun. There I stood from 10 p. m. until 1 a. m. Ten o'clock, eleven, eleven-thirty, twelve—midnight! The sun, above the horizon, for a moment

seemed to hesitate whether to drop below the horizon. Then amid beautiful clouds, it resumed its upward course. Twenty-four hours of sunshine in the day. Time—ever present, and yet we seldom think of it!

Time is unending. It dovetails into eternity. Just as far back as we can go there was time, and in the future as far as we can look, we find time. Time has its effect in relation to eternity. This is why God sent his Son into the world—to make known the way of life and to teach us that what we do in this life has its effect on what we shall have in futurity.

Heaven and hell are not arbitrary terms. If justice is to be carried out, there must be a heaven and a hell. In each person is the possibility of salvation or damnation. The depths to which one may fall enables us to gauge the heights to which one may rise. Man has his agency.

There are essential truths familiar to all that no one will deny. A garden left uncared for grows up in weeds. A mind undeveloped will become the possession of one known as an ignoramus; a soul that goes uncultivated will degenerate to a lower order of life. A man is destined to make a poor contribution to God who interprets Christianity as the power of God among men simply designed to bring a series of thrills. In all churches, it seems to me, including our own, there has been too much emotionalism. Jesus says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Unless that is the guide to our sowing, the reaping is not going to be what we may be anticipating.

What a field lies before the people of God—the great world with all its problems. It is our task to give to all people a knowledge of their sowing so that the reaping time will bring joy.

What can we sow? Let no one forget to use all his faculties in the sowing. God has a program for every one of us, and he who enters into this program, and gives his best, will find One who will help him complete the program.

God builds on life at its highest expression. One is never happier than when one moves along affirmatively, positively, constructively. Isaiah says he heard a voice in heaven cry: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." If we but remove the obstacles, glory will burst in on us from all sides. Is it not time for us to plant seeds in the garden of our souls?

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him."—Jesus.

Although the thoroughbred woman of charm has beautiful and sympathetic manners, she never rushes into intimacies.—Emily Post.

## The Readers Say---

### Is Pleased With Park of the Pines Reunion

I have often desired to attend the Park of the Pines reunion in Michigan, and might have done so last year with Elder A. J. Dexter had I known of his intended trip and he of my desire to go. This year I made sure of the journey in advance, and wife and I went to his home at Lansing in time to join him for the trip August 4. Our party was composed of Brother Dexter, Sister Nina Harper, Elder J. M. Baggerly, and wife and I.

The reunion program was planned to serve the interests and needs of all. There were prayer services, class periods, sermons, impromptu programs. On the last Saturday the week-day program was changed so as to include a reunion business meeting in the afternoon. Musical activities, in charge of Sister Louise Evans, added attractiveness to the regular services and intervals throughout the reunion. On Friday, the tenth, a concert was presented.

Elder J. J. Ledsworth opened with a sermon on Thursday to the few campers already there. He was followed the next two days by Elders C. J. Mottashed and B. H. Doty. On Saturday Apostle D. T. Williams arrived, and occupied that night. On the first Sunday, the fifth, the following speakers were heard: D. T. Williams in the morning, C. J. Mottashed in the afternoon and Presiding Patriarch F. A. Smith at night. During the week the following spoke in the order named: Elders Leonard Houghton, R. Kapnick, J. J. Ledsworth, A. C. Barmore, B. H. Hewitt, D. T. Williams, Allen Pohly, F. A. Smith, E. Carter, B. H. Doty, and on the second Saturday night, D. T. Williams again. On Sunday, August 12, speakers were C. J. Mottashed, D. T. Williams, and B. H. Hewitt.

I must mention also the regular daily lecture at 10 a. m. by Elder Mottashed, which was largely devoted to stewardships and church history. This series of lectures was one of the outstanding features of the reunion, though I would give first place to the music. The women were taught by Sister Mottashed.

As a sermon I would give first place to that of D. T. Williams from the text: "I saw a new heaven and a new earth." The application was not made to the literal fulfillment of the text from the prophetic standpoint, but to the general subject of vision, that is, ability to see the new thing and profit by it. His other sermons were characterized by the use of history in stressing the gospel message.

Elder Ledsworth spoke on first principles in the manner of a pioneer missionary which he is. His stress of his district Northern Michigan, regarding its high standard in baptisms and its low standard in tithing, was evidence of the fact that the instruction of the Saints in their duties had not kept pace with the missionary work. He did not make this application, but I make it as the logical outcome of the situation; or probably those baptized were not such as could qualify as tithe payers.

Elder B. H. Doty's sermons were peculiar because of their intense spirituality interspersed with flashes of humor. Elder Mottashed emphasized the subject of Zion and the other onward movements of the church. Brother B. H. Hewitt's sermons were distinctly zionistic. His main thought gathered about the words of Isaiah: "Then shall thy light break forth as the morning and thine health shall spring forth speedily," which, of course, was dependent on the observance of social religion as taught in the whole chapter (the fifty-eighth).

Patriarch F. A. Smith spoke on the patriarchal work of the church much of which was new to the Saints. Allen

Pohly spoke from the words: "Let him that thinketh he standeth, take heed lest he fall." The classic and fabled story of the dipping of Achilles in the River Styx while held by the heel, was used to illustrate the fact that every person has a vulnerable spot or besetting sin.

E. Carter stressed the need of a standard from the words: "See thou do all things after the pattern shown to thee in the mount." He has been a railroad man a good part of his life, and so illustrated his topic by showing that a railroad man must not depend on himself, that is, he is not allowed to carry out his train schedule from memory, but has a copy of his time table before him continually.

Elder Leonard Houghton spoke on the general work of Restoration after the manner of our pioneer missionaries, and Elder Kapnick spoke instructively on loyalty from the standpoint of its three levels, loyalty to the individual, to the church, and to the truth.

These reunion grounds are the most pleasing of any I have seen with the possible exception of Tiona reunion grounds in Australia. The grounds are on the shore of Charlevoix Lake. They approach the lake in terraces, the first one being the recreation ground, the second the location of the various reunion buildings with some of the tents, while the third is occupied by tents, and stretches down to the lake front. There is another terrace out in the lake where the depth of water suddenly increases from very shallow to fifty and a hundred feet. This I noticed one morning when I went out fishing with the caretaker Brother Odell. I was told that the ground on the other side approaches the lake in the same way.

The timber is almost wholly pine though there are a few birch trees. I have heard that there is some talk of cutting out the birch; but I think this should not be done, for they lend pleasing variety.

Brother Odell and I had no luck in fishing, but one afternoon he caught a Mackinac trout that weighed eighteen pounds. He allowed everyone over fifty years of age to have a piece of this trout one evening for supper. I have always made it a rule in dealing with any lady friend to remember her birthday and forget her age, but this time every woman on the grounds who had reached a half century and probably some that had not, "fessed up."

The health of the camp generally was good. Elder Houghton and I were the administration committee, and we had little work to do.

A. C. BARMORE.

### Finds the Truth After Years of Searching

My mother, Mrs. Alice R. Corson, belonged to the church, but I would not listen to her explain the doctrine. She had nine children and I was the next to the youngest. Most of us joined some church in our early life, but not knowing anything about Christ's plan of salvation as taught in the beginning, we were led into darkness and some into bitterness against the truth.

Mother was not prominent among church people because of her faith, and we children, therefore, wished to belong to some church in which we could have many friends. Eventually our hearts and minds turned against our mother's faith.

I read the Bible a great deal and taught the Sunday school class, led the singing and took an active part in all church affairs. But when I became acquainted with their teachings, I found that they did not correspond to the teachings of Christ and his apostles. Then I decided to look for a church which did teach the doctrine of Christ.

## The Readers Say---

But in all my wanderings from one church to another, I met with disappointment. Then I began to pray earnestly to God to lead me in the way I should go. One day after spending much of the day in prayer, I was led to a little mission where I had never before been. When it was time to go to the altar, the preacher asked us to make full surrender to God, holding back nothing, and to let him have his way. I went to the altar and started to pray, but there seemed to be a wall in the way so that my prayer was not heard. In this experience a voice spoke to me: "He that is ashamed of me before men, him will I be ashamed of before my father in heaven." Then I said aloud: "Never, Oh Lord, will I be ashamed of you. Let the world laugh at me. Let mother, brothers, sisters, wife, children, neighbors, or anyone else turn against me, I care not only if you will accept me into your kingdom." In this spiritual experience I was taken to see the sufferings of our Lord and Master, and other wondrous things.

I kept attending the services of this little mission for a time, and the minister wanted me to unite with them, but the Spirit showed me flaws in their teachings, and kept me from joining. So I continued to study the different doctrines, and find that now I love what once I thought I hated. I am with the teachings of Christ. This continued until after my mother's death.

Then as I wondered about her spiritual welfare, I began to read some of the church papers. After reading and comparing them, I sought more. I also read the standard books, and find that now I love what once I thought I hated. I am thankful to God for his goodness to me, his guidance and his watchcare. I am telling the story of the gospel to my children and they are enthusiastic over it. I have told them that I want to visit a branch of the church and join the only church which teaches the gospel as it was delivered to the Saints two thousand years ago.

ELK HILL, VIRGINIA.

F. W. CORSON.

### An Experience of Death Unto Life

I enjoy reading how the Lord has helped others, so I expect others will like to know how he has blessed me. I have received many evidences of God's guidance and power which make the gospel very dear to me. Many times I have observed that this work is the greatest thing in all the world, providing we live humbly and love God. Otherwise we are condemned, and die spiritually.

Here let me relate an experience that was mine in 1918. You remember how the flu took its toll of lives that year? Well, Brother George Morris was here and fell sick. After a time he grew better and got up. Then he fell sick again. I was visiting him one evening after work and before I left he said, "I wish you would administer to me." "Have you any oil?" I inquired. "No, let's just pray together." This we did. Brother Robert Walter was with me and he also prayed. Then we said goodnight and left. Brother Walter's wife was downstairs talking with Sister Morris, and so the three of us left the house together.

As we reached the walk I met the angel of death, and was so overcome that I could not stand without steadying myself by a tree. In that experience I was told that Brother Morris would die. As soon as I could speak, I told my companions, "Go back and tell them if he gets worse in the night to let us know right away." I thought the sufferer would die soon.

But he was better after that and several of his friends came to see him. Among them was Richard Hawkins, of Scranton. "How did you feel about Brother Morris?" I asked Brother Hawkins. "All right," was the answer.

A few days later I was called from work to administer to him in company with Brother A. D. Angus. On this occasion I could not exercise faith, but I performed my duty. I asked of Brother Angus: "How did you feel in praying for him?" His reply assured me that he felt good. So it looked as though I might be mistaken; still I was sure that Brother Morris would leave us. I had been divinely told that there was no help for him. In a few days he grew rapidly worse and they sent for me.

I went and a sad sight met my eyes. He was struggling to stay not willing to leave his wife who was pleading for him not to leave her. I took Sister Morris into another room and reasoned with her. I admonished her to be brave, to have faith. This calmed her, and we returned together to the bedside. There she took his hand, asked him if he wanted to go, and he nodded. So she kissed him and said goodnight, and he was gone. This good woman was made strong for her trial by the Spirit of the Master.

Dear Saints, I have had many such experiences which strengthen me in my work of Christ. I know that God is in it, and I want to continue faithful to the end.

BLOOMSBURG, PENNSYLVANIA.

H. A. CUNNINGHAM.

### An Instance of Healing

The *Herald* has been in my home for thirty-eight years, and it was in my father's home for many preceding years. I have received wonderful blessings of healings, and I wish to thank my heavenly Father for them.

I wish to relate one blessing which came to me recently. My only son became seriously ill from sea-sickness. He was taken to a sanitarium, and remained there for one and one-half years. Instead of improving, his condition became more critical, and even though he had never been baptized, he asked for administration. At that time, he weighed only one hundred and seven pounds, but when two weeks had passed he had recovered so that he was at his work again, feeling much better.

Looking back over my life of eighty-four years, I find many other instances of healing. I rejoice with other Saints in the wonderful blessings of the Lord.

MRS. H. D. STEVENS.

LAKE MILLS, WISCONSIN, 404 Trumont Street.

### Keeping On Each Day

I have been a member of the church for seventy years, having been baptized when I was eight years of age. I am looking zionward every day, and trying to help the good work along.

While in Columbus, Ohio, one day, President F. M. Smith told me to keep on working and that I would find my pathway brighter. It takes persistent effort to keep on going each day, but with the help of my heavenly Father, I am doing my part.

I have two sons who are members of the priesthood. They, too, are trying to further the gospel work. My prayer is that I may ever be found willing to do my part.

WELLSTON, OHIO.

JANE WILLIAMS.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Should tithing be paid on the money that is paid as tithing?*

The money to be paid as a tithe should be a tenth of the value of one's increase, if tithing has previously been paid on what one possesses. But that which is thus taken to pay as a tithe, the tenth, is not tithable separately from the whole value of the possessions or increase thereon, as the case may be. To illustrate: Suppose I am worth \$1,000 and decide to pay the tithe. I find that one tenth of the amount is \$100, which I pay as a tithe. This hundred dollars was originally a part of the thousand on which I owed tithing, but after I pay the hundred as a tithe, I have only nine hundred left. This nine hundred has been tithed, and if kept by me it would not have to be tithed over again, though any increase upon it would of course be tithed at the proper time.

*How may I know that I have received the Holy Ghost?*

In one respect this question may easily be answered, but the answer itself might need careful consideration in order to make it explicable in each case to which it applies. Jesus declared that when the Holy Spirit is come it shall testify of him. But in what sense it shall testify of him is not specified in that text. From various other texts we may learn that the Spirit is manifested to each according to the individual case concerned. This makes it difficult to prescribe any general rule that might be clearly understood by all, as manifestations vary greatly.

Some receive the gift of faith by the Spirit, but do not appear to obtain any outward or perceptible sign of the gift aside from its exercise in the life. Others obtain gifts of prophecy, tongues, healings, discerning of spirits, and various outward or visible manifestations. But these of themselves might not give the knowledge referred to by the questioner, at least in many instances. Some have received the divine influence so that it was sensed as an invisible and holy power filling the soul or resting upon the person so that it seemed like a physical contact with some heavenly being. But others have felt it as a

wonderful light to the mind, guiding, as Jesus promised, into the truth. I know of no better way to describe it than in the words of Paul when he explained that it comes at the divine will "dividing to every man severally as He will."

*Please explain Romans 8: 28.*

This text contains two important points that perhaps need explanation. One is the overruling guidance of God, and the other is the call of his people. It says:

"All things work together for good to them that love God, to them who are called according to his purpose."—Romans 8: 28.

The first point probably has been misapplied by many because they fail to note that it applies only to "them that love God," etc. The next verse shows that it applies to those whose love and faithfulness are foreknown by God and who for this reason are called "to be conformed to the image of his Son." This is a very important provision of the text. Perhaps it may be stated in other words to mean that those who in love and faithfulness seek to become like Christ shall finally be glorified, and that all things shall be overruled for their good. This does not mean that such will have no trouble in this world, but as a result of what they suffer or endure here, a more exceeding weight of glory shall be added in God's due time, so that all shall result in increasing their blessings at last, if not in their earthly career.

*Why does the child inherit mental traits from parents?*

The laws of heredity are but little known, though schools of thought differ as to the application and scope of the principle. From a scriptural view, however, we seem warranted in the thought that the spirit of man was preexistent, as was Christ, and that there is an eternal relationship, or at least one that passes down through the mortal life, so that what we are affects our posterity with certain tendencies, which are passed on to be dealt with by the inheritor.

A. B. PHILLIPS.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Growth at Saginaw, Michigan

Sunday Attendance Boosted by Pastor From 75 to 300

The *Saginaw Daily News*, in a July issue, printed the story of the recent growth of Saginaw Branch and the work of Pastor L. E. Grice. Herewith is reproduced the newspaper story:

Probably no church in Saginaw has grown as rapidly during the past nine



ELDER L. E. GRICE

months as has the Reorganized Church of Jesus Christ of Latter Day Saints.

Since the Reverend Lewis E. Grice took over the pulpit of the church on South Jefferson Avenue, the average attendance at the Sunday morning service has grown from fifty to one hundred fifty and church school attendance, which was small, now averages about one hundred-fifty each Sunday. Mr. Grice credits the unusual growth of the church to the fact that an effective organization has been built up and every member of the congregation has taken an active part in seeing that the church membership grows each month. A successful campaign was waged to get all former members back on the active list.

Thirty-five members signed their names to a program sheet headed "Saginaw Missionaries," and their slogan is "We will save one." Mr. Grice is sure that the work of the pastor is to supervise and furnish opportunity for the members to assist not only financially, but in the missionary work of the branch.

Another great help in the growth of the church, in the opinion of Mr. Grice, was a fire which damaged the building shortly after he became pastor of the church. With the insurance money, the church was remodeled and redecorated, a job that probably would not have been accomplished so soon had it not been for the fire.

From a series of smaller organizations, Reverend Mr. Grice has built up a church organization that functions as a unit. While the adult department of the church is being conducted upstairs, the junior church, composed entirely of young people, is conducted in the basement.

Once each month juniors and adults meet together in the main auditorium and a lesson demonstration is conducted by the pastor. These lessons are probably the most talked of services conducted in the church.

The Sunday school meets after the church service is over. The Bible class which formerly had six or eight attendants now has an average attendance of more than forty. It is taught by Mr. Grice. Other organizations in the church are the women's department, the young people's society, and the Christian Legion.

Ralph Brown is director of the adult department, while the junior department and the church school are supervised by Mr. and Mrs. Frank McCray. John Wade has charge of music and dramatics. Mrs. William Grinnell directs the women's department

and her son, Orrie Grinnell leads the young people's society. A music culture class, fostered by the music department, is ably conducted by Mrs. Northrup, and gives members, young and old, an opportunity to become efficient in music. A full afternoon is used

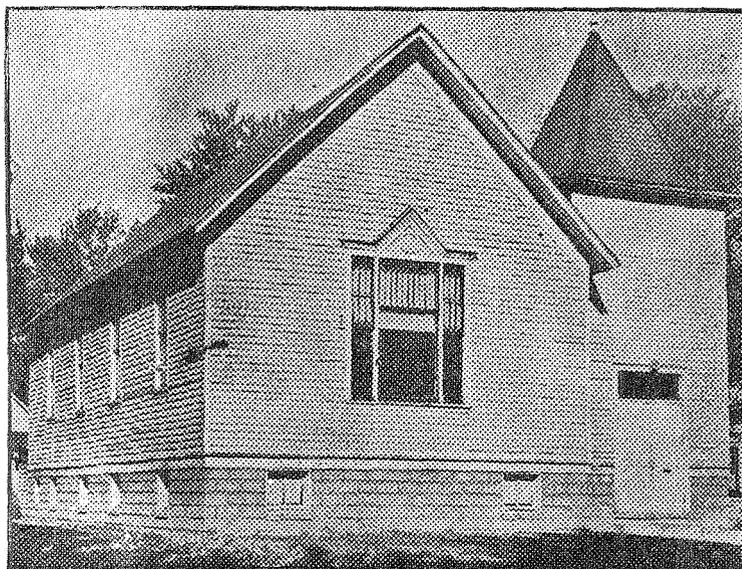
for this activity. Carl J. Larson assists the Reverend Mr. Grice and directs mid-week services.

The church, situated in the 1500 block on South Jefferson Avenue, originally was built by a Methodist Episcopal parish at Washington Avenue and Hess Street. It was purchased later by the Seventh Day Adventist and moved to the present site. The Latter Day Saint congregation purchased the church in 1916.

Occupying the pulpit have been Elders Bruce DeWolfe, Thomas Forbes, E. S. White, Alex Seymore, Floyd Burte, Carl J. Larson, John Wade and Clinton Loomis, all of whom were appointed by the district conference. The three pastors, Reverend John Blackmore, Reverend G. E. Burt, and Reverend L. E. Grice, have occupied the pulpit.

The church is a member of the Central Michigan District. There are four districts in the State of Michigan, comprised of more than eighty churches. The Reverend Mr. Grice is also counselor to the Reverend Hubert Case, president of Central Michigan District, and district director of solicitation for Zion's Christian Legion. He acts as director on the Saginaw District School Board. He was formerly manager of Wilson and Company Packers and Provisioners, but for a time is acting as commercial traveler for them.

All people make mistakes. That's why erasers are put on pencils.



Saints' Church at Saginaw

## Briefs

### Sixteen Baptized at Central Michigan Reunion

Sixteen candidates were baptized at the reunion of Central Michigan District, held at Edenville, August 10-20.

### Joplin's Priesthood Do Missionary Work

The ministry of Joplin Branch, Missouri, are alert to missionary needs in their part of the State, and are finding time from local responsibilities, to serve those who live outside of Joplin. L. N. Wyatt holds services near Lanagan, Missouri, two Sundays a month. S. N. Gray recently conducted a series at Galesburg, and preaches occasionally at Carthage.

### "If Men Would Think"

If men would think, they would not fight. If we would build up our armies, we must keep the men from thinking.—Frederick the Great.

### Desire Us to Pray

Brother George A. McNutt, of Chederville, Alberta, requests the church to pray for his wife who is an invalid with a spinal disease that she may be restored to health.

Brother Gerald Stickley, of Ottawa, Ontario, asks the Saints to fast and pray in behalf of a friend, Cyril Lemon, that he may be restored to normal health and strength. He was electrocuted, and fell fifty feet from a tree. Now he suffers from a seriously injured spine, bad burns, and partial paralysis. On August 22, his temperature was 107 degrees, and he was not expected to live. That evening the Saints held special prayers for him, and at midnight he took a change for the better.

### It Might Work

We have always harbored a sneaking suspicion that Christianity might work if ever men and nations had the courage and goodwill to try it.—"Baltimore Sun."

### Wealth

There is no wealth but life—life, including all the powers of love, of joy, of admiration. That country is richest which nourishes the greatest numbers of noble and happy human beings; that man is richest, who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others.—Ruskin.

### Frankfort, Wisconsin

A home-coming was held at Frankfort, June 18, to commemorate the fortieth anniversary of the branch. A program was given on the preceding evening by the young people. Services were held Sunday forenoon and afternoon. Brother Wesley Elvin, of Minneapolis, was the speaker. Lunch was served by the women's department.

Thirty-eight members of this congregation attended the reunion at Chetek, July 1 to 4.

Branch business meeting was held July 24, and Brother Manly Shedd was reinstated as pastor. It was decided to raise funds for the new songbooks.

*Hymnals* for branch use.

Elder Roy Smith, of Hammond, Indiana, and Pastor Manley Shedd officiated at the sacrament services held August 6. Music was furnished by the young people's choir.

Friday, August 4, the young people met at the church and organized a club. They are now engaged in helping to raise funds for the new song books.

The Sunday school is well attended and is capably managed by one of the young people, Amos Livingston, who has been superintendent for three years.

The young people are taking an active interest in church work, holding several offices in the branch and in church school.

### East Bay Church

#### Berkeley, California

In the early summer the young adults served a Word of Wisdom dinner in the lower auditorium of the church and from it much of teaching value was derived. Brother Myron Schall, a physical culture teacher at Stanford University, was the guest speaker.

Preaching services continue to be of a high spiritual caliber and the congregation is making a fine response.

Apostle E. J. Gleazer was in charge of the sacrament service, July 1, and occupied the pulpit that evening, delivering a dynamic sermon which held a message for every thinking Latter Day Saint.

The reunion of Northern California District at Irvington, was one which will bring pleasant memories to all who attended. A fine program of preaching, classes, prayer meetings, etc., was carried out with results that will show in the lives of both the young and old who attended.

The women of the church continue their work of quilting, church school endeavors, and visiting. Elder Arthur Oakman conducted a class on Thursdays with the gifts and fruits of the Spirit as his subject, and as a result the women have a much clearer conception of their blessings and likewise their responsibilities.

Constructive classes for the youth of the church are being held each Tuesday

night at the church. A poster class is being taught by Marjorie Smith, and one in leather work is being taught by Freda Browning. Robert Hawley also has a class at his home in manual training.

The sacrament service of August 5, was outstanding in attendance with a marked degree of God's Spirit present. As an added blessing a word of encouragement and counsel was received through Elder Guy P. Levitt. Brother Gene Miller was ordained to the office of deacon at this service.

A beautiful service was conducted in the children's department the morning of August 12. This included the blessing of Vivian Fae Collins, baby daughter of Brother and Sister William Collins.

A play, "That Home in Nazareth," given that evening, made a strong appeal to all who saw it.

### Missionary Services Near Caraway, Arkansas

Missionary A. M. Baker began a series of meetings near Caraway, July 23 and ended August 5. Fairly large crowds attended most of the nights, giving splendid order and attention.

Brother Baker preached the gospel with such force and power that he not only brought some into the kingdom, but encouraged the Saints to enlarge their vision of Zion and their ideals of Christ-like living.

August 5, Sunday school was had at 10 a. m., preaching at 11 a. m. baptismal service at 3 p. m., and confirmation service at the beginning of the evening preaching hour.

Of the three conducted into the kingdom two were adults, Mr. Burl Crabtree and Mrs. Wilson. The third candidate was Mrs. Wilson's son, Paul.

During Brother Baker's stay, he spoke to the Saints of the need for a better organized unit. He believes they can do better work with a more effective organization. He and Apostle R. S. Budd are expecting to visit them in the near future for the purpose of helping them organize.

### Lake Orion, Michigan

An impressive service was held at the Saints' church at Lake Orion, August 12, when the theme of the sermon was "The World of Today." Brother Lloyd Heaviland, of Detroit, assisted Brother V. D. Schaar, who delivered the discourse, presenting the intolerance of the age, the lack of knowledge and understanding, and the absence of peace.

A piano and organ prelude by Miss Verlyn Janrow and Mrs. R. J. Knight, both of Detroit, preceded the service. Special musical numbers were a vocal duet, "Whispering Hope," by Miss Janrow and Miss Harryette Scharr, and a vocal solo by Miss Janrow. Congregational Bible reading added to the inspiration of the hour.

## Toronto District Reunion

### Excellent Representation and Program

This reunion, held from July 28 to August 12, at Lowbanks, had a larger attendance than for many years. Members were present from every branch in the district, from the other districts of Ontario and from Western Canada; also from New York, Ohio, Michigan, Illinois, and Missouri. James V. Clark had every tent full and every available room in the community.

Keen interest in every activity, conducted under able leadership, made this one of the best reunions ever held at Lowbanks.

Elder James Wilson, district president, was able to be present some of the time, though his long illness prevented him from being as active as in the past. Elder James Pycock, acting district president, was chosen to preside associated with Apostle D. T. Williams the few days he was there.

These days were busy ones for Elder Williams, and the campers regretted that his other engagements compelled him to leave so soon. Elder E. H. Hewitt, in charge of class work, also felt called upon to leave with him. Both these men were active in teaching, preaching, and recreational work.

Class work was continued by Elders George Njeim and W. I. Fligg. These ministers, with Elders Percy Farrow, M. J. Crowley, and James Pycock, presided over the prayer meetings, and preaching services.

On Sundays there was the usual family worship conducted by Elder Fligg; prayer meeting 9 to 10:45; preaching at 11 a. m., 3 and 7 p. m.

On week days, there were family worship, prayer meeting, class work, preaching, and other forms of services. One of the features this year was giving special days to the different departments, also holding different branches responsible for certain programs.

Afternoons and some time after the evening meetings were given to recreation, entertainment, camp fires etc., and to the reading of the camp paper edited by Mr. Ernest Newton. The civic holiday Monday was used for recreation all day.

The children had Sunday school, class work, etc., provided for them by Mrs. S. G. Clark and her helpers.

Mr. Bert Gozzard had over thirty boys under his care, and Mrs. Rohlig looked after the girls. Some of the boys were given reduced rates and assisted by generous members to give them this outing.

S. G. Clark, district chorister, conducted the music provided for all the services as well as special musical services.

Mrs. Wilson had charge of the meals, and Mrs. Faulds was kept busy in the refreshment booth.

With the assistance of Ralph Swainson a new water system was installed this year which provided plenty of pure

water. It is impossible to mention the many who seemed to vie with each other in doing all they could for the comfort of reunion members.

While every part of the reunion was a decided success, the high point was reached at the sacrament service on the middle Sunday. This service, a special arrangement by the reunion president, was carried out by him with the assistance of the elders present. The worshippers cooperated. This brought unity that made possible divine recognition. It was a sublime service.

Three were baptized and confirmed and other church ordinances were performed during the reunion.

## Four Corner Mission

### Near Ava, Missouri

Church school under the leadership of Brother Ralph Wilt, is progressing. Sunday, August 19, the baptism of two school members, Aaron Fuller, son of Pastor D. A. Fuller, and Winifred Dry, daughter of Mr. and Mrs. Fred Dry, caused these Saints to rejoice.

Brother S. W. Simmons, pastor of Tigris Branch, and missionary for many years, met with these Saints in the afternoon of Sunday, August 5. He spoke during the religio hour. After an inspiring and encouraging sermon, he administered to several sick ones. The members were happy to extend to Brother Simmons their good wishes on his eighty-second birthday.

Brother Clark Hursh is supervising the religio meetings. Some weeks ago Walter W. Chrestensen, associate district president, met with members of this congregation, and organized a missionary class, appointing Brother Walter Bullard instructor.

Recently, Brother and Sister J. N. Sherwin, of Independence, joined this group, and are now giving their time to activities in the mission.

## Music at Park of the Pines Reunion

One of the special features at the Park of the Pines reunion this year, was the choir, which was composed of over fifty voices from various parts of Michigan and Ontario.

Through the untiring efforts of Sister Louise Evans, of Grand Rapids, who is the leader and sponsor of the greater Michigan choir movement, and also choir leader at reunion, several beautiful anthems were rendered. Those who took special solo parts were Sister Blanche Cavanaugh, of Grand Rapids; Sister Clara Farrow, of Ontario, and Sister Maxine Doty, of Traverse City.

The experience of the choir this year, as in past years, is but a demonstration of what can and will be accomplished throughout Michigan, if all who sing will

## Briefs

### Graceland Begins Class Work September 11

This week Graceland College, at Lamoni, is preparing to begin the thirtieth year of her history. Class work will begin September 11. Freshmen will register September 7, and will gather for their first assembly at 9 a. m. in the chapel. September 10, the sophomores and juniors will return.

Students coming to Graceland this year, according to the Lamoni Chronicle, will find the task of registration and adjustment much simplified. Each student will be deferred to a faculty member, who will act as advisor for the student in making registration, arranging schedules, etc.

The prospects are for a good year at Graceland, with an enrollment equal to that of last year.

### Pray for Her

Ethel Kennett, of Springerton, Illinois, desires the church to pray for her mother, Mrs. Josie Kennett, who is afflicted with tuberculosis.

### Madison Well Represented at Nauvoo Camp

Seven young people represented Madison Branch, Wisconsin, at the recent Young People's Camp at Nauvoo, and took home with them a new vision of the work of the church. On the Sunday night after their return, they gave a campfire program at the church, telling of their experiences at camp, spiritual educational, and recreational. The following went from Madison to camp: Ora Miller, Ora Carpenter, DeWayne Miller, Helen Richardson, Carson Richardson, Herbert Dutton, and Nora Walker.

### If Ye Love—

If ye love me, keep my commandments.—Jesus.

### Harvest Festival at Independence

Regardless of the drouth in this section of the country there will be a Harvest Home Festival at Independence. It will open October 2 and close October 7, T. A. Beck in charge of events.

While there will be few vegetables and fruits from the Central States, the reports from places in the Northwest and Southern States indicate large displays of produce.

Two new features of the festival this year will be a hobby show and a display of products manufactured at Independence.

The concert October 7, by the Harvest Festival Choir, will be the crowning event of the festival.

join the greater choir movement, and cooperate with those who have it in charge.

Our aim is a six-hundred voice choir, made up of voices of Michigan and Ontario, two hundred of which we hope to take to the 1936 General Conference. How many singers will help make this possible? Answer by responding to the call of your branch chorister or; if isolated, write to Louise Evans 240 Travis Street, N. E., Grand Rapids, for particulars.

The time has come to settle down to a more intensive work than before. Let us do this with a determination to perform our part in making a singing church, a church in which we all will sing with the spirit and with understanding.

E. H. DOTY.

## Joplin, Missouri

### Active in Missionary Undertakings

Missionary work is being done in Joplin by the local priesthood. L. N. Wyatt has been holding services two Sundays each month near Lanagan, Missouri. On the last visit there he was accompanied by District President Amos T. Higdon. Irene Braden and Mary Karlstrom, assisted them with special music. Elder S. N. Gray held a series of meetings at Galesburg, Missouri. He also preaches occasionally on Sunday nights at Carthage.

W. H. Smart has been confined to his bed for about four months with a fractured hip. Brother Smart served as a missionary in the church for several years.

The women meet in class study every Thursday afternoon. Sister J. A. Graves is supervisor.

Among the important activities of the young people are the early morning prayer meetings held on the third Sunday of each month. Three of the meetings have been held at McClelland Park, with an average attendance of twenty-five or thirty. At the meeting in May, District President Amos T. Higdon was present, and at the June meeting, Brother Savage, of Independence, Missouri, attended. Following the meetings, breakfast was served and the young people returned to the church for the morning services. Jimmy Daugherty, who was recently baptized, is president of the senior young people's class, the Zion Builders, and Sister S. N. Gray is the teacher. David Sheppard is president of the N. N. C. class, the younger young people, and Elder A. A. Farris is teacher. Sister Grace Lohr is supervisor of young people.

The local work is in charge of Elder O. C. Karlstrom, pastor, with Elders S. G. Carrow and A. A. Farris assisting. The priesthood are holding two meetings a month, one for regular priesthood work, and the other for class study. During the winter months cottage prayer meetings were held in the homes of several members, which greatly increased

the attendance at the regular service. Many young people attended and took part.

Immediately after the morning services on Children's Day, the membership accompanied fifteen candidates to the water's edge for baptism. There were five adults and ten children. After the confirmation services, the members gathered at McClelland Park to enjoy a basket dinner. At night a colorful pageant, "Zion Redeemed," was presented by the children. Since Children's Day, six others have been baptized.

Joplin Branch was well represented at the district reunion at Columbus, Kansas.

## Kentucky and Tennessee Reunion

A fine spirit characterized the annual reunion of the Kentucky and Tennessee District at Foundry Hill Branch, four miles south of Puryear, Tennessee, July 21 to 29. Elders John R. Grice, of Ohio, and J. O. Dutton, of Galva, Illinois, were the speakers.

Prayer services were held each morning at nine-thirty, followed by class study at eleven, Elder Grice in charge. Elder Dutton conducted class work in the afternoon, and at the same hour, Mrs. C. B. Gallimore instructed a class for children. Recreation at three-thirty was in charge of Mr. and Mrs. C. M. Hoofman. Doctrinal sermons by Elders Grice and Dutton were given each evening, following a thirty-minute song service.

The Saints returned to their homes as a result of this gathering, determined to carry on the work of the church.

The reunion committee is planning to improve the camp grounds before reunion time next year. A fine tile well now furnishes water for the campers.

## Reunion at Brooksville, Maine

### Districts Combine for Successful Gathering

The reunion of the two districts of Maine, August 11 to 19, will be remembered as one of the very best of the always good reunions held there. Thanks to the generosity and persistent effort of a few of the faithful Saints, most of the material necessary to the erection of a permanent tabernacle, to take the place of the tent formerly used, was contributed, and the building so far completed as to be available for use at the reunion. Also through donations and volunteer labor, two fine big stoves were installed in the kitchen, an electric pump was contributed, and hot and cold water were made available in the sink at all times.

Attendance from the two districts was as good, if not better than ever before. And there were also visitors from afar,

some coming from States as far distant as Missouri and Iowa.

Those chosen to preside were Apostle Paul M. Hanson, Bishop E. L. Traver, Evangelist U. W. Greene, and Elders Newman M. Wilson and E. F. Robertson. The last named two are presidents respectively of eastern and western Maine districts.

Owing to recent serious illness, Elder Wilson was not present at the first part of the reunion, which caused much regret among the Saints. There was general rejoicing when he stood in their midst on the closing day, and bore a wonderful testimony of the manifestations of providential love he had received during his sickness.

Following the morning prayer service, two class periods were observed daily, except Saturday and Sunday, Apostle Paul M. Hanson teaching the Bible, and Evangelist U. W. Greene the *Doctrine and Covenants*. Both handled the theme in a masterful manner.

Elder Archie Begg and Bernard Holland had charge of the young people, being assisted also by Don Chesworth. They hiked to some point away from the camp for two morning prayer meetings, held a special church school session each Sunday morning, and conducted games and recreation. Sisters Gertrude Robertson and Jessie York were in charge of the children of twelve years and under. They had daily class periods, and during their lessons some of the children were brought to a decision to be baptized.

The preaching at the reunion was of a high order, the sermons of Apostle Paul M. Hanson and Evangelist U. W. Greene being appreciated for their human interest, their educational value, and their spiritual appeal.

Bishop E. L. Traver gave an inspirational talk at the eleven o'clock hour on the closing day, the Saints being encouraged concerning both temporal and spiritual aspects of the work. Bishop Traver also led eight souls into the waters of baptism on that day.

Among the visitors from a distance, may be mentioned Doctor Charles F. Grabske and Brother Will Smith, of Independence, with their families, and Elder Oscar Anderson with wife and daughter, from Iowa.

Doctor Grabske preached at the afternoon service, Sunday, August 12. In the course of his sermon, which all enjoyed, he spoke of the coolness of the Maine climate, contrasting it with the extreme heat of the Middle West. And, indeed the weather during the entire time of the reunion was delightful. Days were bright and sunny, but cool enough for comfort at noon-time, and so cool as to necessitate the closing of doors in the evenings. Men were seen wearing overcoats at some of the evening services.

Meals were served at ten cents, the same as in recent years. This was made possible by cooperative effort, the Saints

from various parts drawing upon their gardens or other sources of food supply to make donations, and dealers willingly sacrificing profits on such groceries as they had to buy. Brother Wilson, who formerly had charge of the work in the cooking department being incapacitated by sickness, Brother Pearl F. Billings very successfully substituted for him. Good food was served in abundance, and a tidy sum remained in the till, as profit, when all the bills were paid.

The wonderful climate and beautiful scenery surrounding the camp, together with cheap accommodations, excellent preaching and class work, with the recreational advantages always furnished, make the reunion at Brookville a very attractive place in which to spend a week's time.

## Central Michigan Reunion

### Blessed With Spirit of Unity and Fellowship

Central Michigan reunion held at Edenville, August 10 to 20, proved highly successful in many respects.

On the night prior to the date set for the opening of the camp there were eight tents pitched. This number increased to eighty-seven on Thursday and Friday. On the last Sunday about eight hundred people were on the grounds.

The entire reunion was permeated by the spirit of unity and fellowship. During the sessions the people enjoyed an outpouring of the Spirit of God.

The daily program started at six o'clock in the morning with the blowing of the bugle. A young people's prayer service was held every morning at six-thirty and followed at eight-fifteen by a general prayer hour. The class period was at ten o'clock. One of the outstanding features of the reunion was the junior teaching demonstrations given by Sister Blanche Northrup, of Saginaw. Elder Percy Farrow, of Ontario, and Henry Methner, of Missouri, had charge of the class work for intermediates and young people. Sister McCray, of Saginaw had charge of the junior and primary departments. There was preaching at the eleven o'clock hour.

Afternoons were devoted to choir practice, women's meetings, priesthood sessions, and recreation.

A short program followed the evening preaching services. This program always included the reading of the camp paper, "*Running Waters*." On two evenings during the week there were campfire gatherings where young and old joined their voices in singing many old songs. Taps echoing over the camp at ten-thirty, closed the day.

Among those visiting the reunion were Patriarch F. A. Smith; Elder J. J. Ledsworth, missionary of Northern Michigan District; Elder A. C. Barmore, of Southern Michigan; Elder James Baggerly; Elder B. H. Doty, of Traverse City;

Elder Percy Farrow, of London, Ontario; and Apostle D. T. Williams was there for the last two days. Elder Hubert Case, district president, presided.

People throughout the district donated food and money so that the meals might be served free of charge.

On the last Sunday Mr. Frank Wixson, who donated the use of his grounds and buildings to the reunion, was presented a billfold.

Sixteen people were baptized during the reunion. All meetings were characterized by high spirituality. The Saints received much instruction and encouragement to carry back to their home branches.

## Fort Collins, Colorado

### Women Organize Marietta Walker Circle

A young people's devotional service was held in the open August 5. The Spirit of the Master was present in the sacrament service which was held later in the morning. The Saints welcomed Brother and Sister Charles Gregory to this service. They were former workers in this branch, and now are of Lomita, California.

The attendance at all services has increased during the past few months. New interest is being manifest.

The women of the adult division met August 9, with the largest attendance in many months. A number of nonmembers were present. At this meeting, they adopted a name which should prove an incentive to the organization, The Marietta Walker Circle. The first meeting of the Marietta Walker Circle occurred Thursday, August 9, at the home of Mrs. M. P. Tilton, with Mrs. K. G. Broliar and Mrs. T. S. Moore assisting the hostess.

A number of Fort Collins Saints are attending the reunion at Colorado Springs, Colorado, August 17 to 26.

The priesthood continue to hold monthly meetings, and the church work is rapidly moving onward.

## Jackson, Michigan

### Interest Revives—All-day Meeting Gives New Impetus

The regular branch at Jackson, Michigan, due to several causes, faded away a number of years ago. Recently, however, Elder Ray Frisbie and his wife, moved there and started the work anew. A successful group is now found there.

As a means of promoting local interest, an all-day service was held, July 29, ten miles from Jackson, at the home of Brother and Sister Tong, a pair of genuine Latter Day Saints. Elder and Sister J. W. Davis, Elder A. J. Dexter, and Elder A. C. Barmore were present.

The day began with a prayer service at 8:30 a. m., in charge of Brothers Fris-

bie and Andrews. A sermon by Elder Davis, presented as a text Psalm 50: 2.

Elder A. C. Barmore addressed the congregation in the afternoon, at two using for his text Psalm 66: 16. At three-thirty, Elder A. J. Dexter spoke in his usual quiet way, giving expression to his humility and trust in God. At four-thirty, Elders Barmore and Davis occupied jointly, their subject being, "*My Australian Experiences*." They dwelt largely on their missionary work there, while Sister Davis followed up with an interesting talk on the customs and manners of the country.

## Holden Stake

### One Hundred and Fifty at Regional Meeting

"Rise up, O man of God! the church for you doth wait!" So President F. M. McDowell challenged one hundred and fifty Saints and men of the priesthood at Lees Summit Sunday afternoon, August 26. The occasion was a regional meeting of the stake, bringing together for one day members of seven of the groups in the stake.

President McDowell made an earnest plea for development of kingdom-building material, men and women, and urged the Saints to follow the standards for church people presented in recent numbers of the *Herald*.

At an earlier meeting for the priesthood, under the supervision of Stake President Amos E. Allen, Brother McDowell spoke to about twenty-five men, and presented the high points of the church-wide program for the priesthood. With Brother Allen he led discussion of class work for ordained men. The group voted unanimously in favor of class work, or institutes.

"All right, we'll take you men at your word," said Brother Allen. "We expect to begin holding priesthood institutes this fall, and we will expect you to attend as well as you voted."

A few items of business were considered at the close of the eleven o'clock service. Brother Allen and other stake officers virtually promised the Saints a Holden Stake reunion for next year, for which many of the members in the stake have been asking. The next Holden stake conference was tentatively set to take place the last week-end in October.

Elder J. A. Thomas, counselor to Brother Allen, at the morning service spoke to the Saints of the necessity of having "*An Undivided Heart*," which well followed the theme of the church school, "*Ye Are Called to the Work*." The stake director of religious education, Earl T. Higdon, planned and conducted the church school session at the conference. Brother Thomas taught the adult class, while the young people discussed with Bishop J. A. Koehler the "*Democratic Elements in Our Governmental Set-up*." Sister J. A. Koehler supervised

the classes for primary, junior, and intermediate members.

At noon a basket dinner was held, the members from the different groups bringing their own baskets of food and putting them all together.

The *Holden Stake Clarion* made its first appearance at the regional meeting. This is a monthly newspaper and official bulletin of the stake, heretofore issued in typewritten form, one copy to a branch. Its first publication in mimeographed form was announced at the meeting, and copies were distributed. Preparing and editing the paper is a project of the stake young people, with Clifford J. Long as editor. This is used as a medium for official communications and bulletins to the Saints by the stake officers.

### Wedding at Warrensburg

Miss Elsie Andes and James Doig, of Menard, Montana, were married there Sunday morning, August 19. Mrs. Doig is the daughter of Brother and Sister S. M. Andes. Brother Andes is our pastor at Warrensburg.

The bride's brother, Ammon Andes, performed the wedding ceremony under a pink and white arch in the church. The bride was given away in marriage by her father. Irene Andes was bridesmaid, and Ralph Andes served as Mr. Doig's best man.

Eloise Higgins played the wedding march. "The Rosary" and "Traumerie" were played on the violin by Gomer Cool. Mrs. Jerome Andes, sister-in-law of the bride, sang "Believe Me if All Those Endearing Young Charms" and "I Love You Truly."

After the ceremony the bridal party and guests were entertained with breakfast at the home of the bride's parents, Brother and Sister S. M. Andes. The new couple will make their home at Menard, Montana.

### Good Attendance at Strasburg Mission

We have been having some interesting services, and attendance has kept up remarkably well through the heat and drouth.

Recently the Saints were delighted to have Elder Earl Page, of Independence, speak to us. Miss Opal Williams came with him and gave a reading, "Take Your Place," which was appropriate to the sermon.

Sunday, August 5, it was their good fortune to have Brother Amos Allen, stake president, and Brother Earl Higdon, bishop's counselor and stake director of religious education, both with them. Brother Higdon came for church school and remained throughout the day, making appropriate talks both at church school and at sacrament service. At the close of the service they had a basket dinner on the lawn.

Brother Allen joined them from Holden at dinner, and remained the rest of the day. At two-thirty Brother Higdon gave a wonderful sermon which carried

a challenge to the youth of the church. Following that, by request he held a financial law class for the juniors, which many adults also attended. After a basket supper Brother Allen gave a splendid discourse, using as his text the quotation from Joshua, "As for me and my house, we will serve the Lord." Sister M. A. Goodfellow, Bob Goodfellow, Vera Riley, and Margaret Pooler furnished the special music for the day.

Two young men attended the Nauvoo Camp. They are M. R. Swift and Bert Essex. Both have given thrilling reports of their activities.

This mission has been having a series of short talks on selected subjects by various members of the young people's department at the eleven o'clock hour. They not only furnish a means of development for the young people, but have greatly benefited the older ones by the many interesting thoughts expressed. Some of the subjects have been: "The Objective of the Youth of the Church," by Morton Swift; "What Part the Young Women Have to Play in the Church," by Margaret Pooler; "Zion Building," by Heber Hoover.

Members of the junior class, under the leadership of Sister Frank Payne, are filing their inventories. They are also working on a slogan for their department.

Sunday, August 12, they held regular services with Pastor C. T. Pooler speaking to them at the evening hour. He took his text from Acts 2: 41-47.

They are making valiant efforts to keep step with the church, and feel that they have met with a measure of success. The members are alert and interested, and are faithful in attendance.

### Lees Summit Welcomes Pastor

On Wednesday night, August 8, Saints of Lees Summit met for an informal reception and welcome of their new pastor, Elder Earl F. Hoisington, and his family, of Independence. A strong spirit of hopefulness and willingness to cooperate with the new pastor was apparent in talks by heads of the various departments, by their pledge of support to him.

The Saints regret the loss of their former pastor, Elder J. T. Smith and family, who have moved to Blue Springs, where Brother Smith has since become pastor.

The music department, supervised by Sister Ella Mengel, plans to participate in the Harvest Festival Chorus at Independence in October.

While a number of families have moved away in recent months, the work here has been strengthened by new families, including those of Brother Fred Good, from Minneapolis, whose home was in Lees Summit three years ago; Brother and Sister H. W. Wilson and family, from Blue Springs, and Brother and Sister Henry Savage and family, from Bates City.

At the women's business meeting in

June, the members devoted part of the meeting to a commemoration of nearly eleven years of service on the part of their leader, Sister C. W. Childers.

## Madison, Wisconsin

### Local Activities Win Good Response From Saints

Elder and Sister Amos Berve were made welcome, and worshiped with the Saints, May 13. The church school hour was given over to a Mother's Day program, which was presented by the children, followed by a welcome to the mothers and a presentation as a token of appreciation by Ormand Kimball. Brother Berve was the speaker in the morning, and also during the evening hour, using for his subject, "Right Relationship With God."

A district priesthood meeting was held the first Monday in June. Those in attendance were from Janesville, Evansville, and Milwaukee.

Brother J. Maas, of Milwaukee, occupied the pulpit at Madison, May 20, and Elder Henry W. Woodstock preached in Milwaukee, in place of Brother Maas.

Sister Louise Johnson and Wayne Hallet were united in marriage, May 20, Elder H. W. Woodstock reading the ceremony.

A special ceremony was performed July 1, at which time three babies were blessed, the daughter of Brother and Sister Dorman Duncan, born May 23; the son of Donald and Grace Root, born May 27, and the son of Brother and Sister Bernie Taylor, born May 9. A baby of Catholic parents was also blessed. Two children of the same family wish to be baptized into the church. Edith Griswold was confirmed at this service, having been baptized earlier in the day, by her father, Floyd Griswold.

Children's Day in the branch was celebrated July 1, at which time the church was beautifully decorated.

A number of Madison Saints were happy to be able to attend the Chetek reunion, at Chetek, Wisconsin.

The young people presented a pageant, "Youth and the Church," written by Roy Cheville, of the Graceland College faculty, the last Sunday in July. Saints came from Janesville, Evansville, Beloit, Watertown, and Lake Mills to see the pageant presented.

The women sponsored an ice cream social on the lawn of Floyd Carpenter, on a hot night in July.

H. W. Woodstock preached at Beloit, in the morning of August 12, and at the farm home of Sister Dutton in the evening.

Those who attended the Nauvoo Camp from this congregation were Ora Miller, Ora Carpenter, Dewayne Miller, Helen and Carson Richardson, Herbert Dutton, and Nora Walker. They brought home a vision of the work of the church. The Sunday night after their return, they

gave a camp-fire program, at the church, telling of their experiences at camp, spiritual, educational, and recreational.

The class of *Doctrine and Covenants*, taught by Robert Brigham, for credits, has completed its program. They are now planning to study further which will give them a better understanding of the laws of the church.

## Independence

Among Independence young people of the church who are this week entering college, the following are going to Grace-land: Edmund Allen, La Von Budd, Mary Elizabeth Gooch, Phil Weeks, Marie Borman, Velma Resch, Ethel Thomas, Joy Harder, Vera Sheehy, Bernice Higdon, Robert Burgess, Elinor Smith, and Dorothy Ruth Resch.

Those entering other institutions of higher education include Billie Green, Junior College, Kansas City, Missouri; G. L. Harrington, University of Kansas; Frederick Schweers, University of Missouri; Onalea Sherman, Business College, Tulsa, Oklahoma; Frederick Sherman, University of Tulsa; Donald Smith, Central Missouri State Teachers' College, Warrensburg, and Edwin Snead, Junior College, Independence. Edmond Gleazer, whose home until this summer was Independence, has moved to Seattle, Washington, and this winter will attend the University of Washington.

Rob Kelley, son of Sister Audentia Kelley, of Lamoni, was brought to the Independence Sanitarium, August 25, following an automobile accident near Cameron, Missouri, in which his traveling companions, Vincent Allison and Mrs. Hazel Harrison, of Kansas City, were killed. Examination revealed that Bob was suffering from three fractured vertebrae, bad head cuts and bruises. The funeral of Vincent Allison was held at his home, Taberville, Missouri, Elder John F. Sheehy the speaker.

The young men were hitch-hiking from Lamoni to Independence when Mrs. Harrison, a nurse living at Kansas City, picked them up. Shortly thereafter her car struck a truck loaded with steel concrete forms. Vincent Allison is the son of Mr. and Mrs. N. E. Allison, of Taberville, Missouri; he was twenty-three years of age.

## Shidler, Oklahoma

Shidler Branch was pleased to have District President A. E. Stoff, of Wichita, Kansas, and Elder J. E. Lancaster, of Tulsa, Oklahoma, there August 19. Elder Stoff was in charge of the morning service, assisted by Elder Lancaster.

Frederick Clyde, infant son of Brother and Sister Edward Workman, was blessed, and Orien Adair was ordained to the office of teacher and R. E. Mullins to the office of deacon. Brother Stoff delivered the charge to the candidates, and

Brother Lancaster the charge to the congregation, and a special charge was given the wives of the candidates for ordination. This was a most impressive service.

In the evening Elder Lancaster preached to a union congregation, there being present to hear him, Methodists, Christians, Presbyterians, and Latter Day Saints. These have been conducting joint services for the past two months. Brother Lancaster's theme was "*The Prophetic Kingdom.*" The meeting was held in an outdoor theater. Brother Lancaster had good attention, and more than two hundred were present.

Shidler Saints appreciate the efforts of these two ministers, and hope they will return at an early date.

## Eastern Michigan Reunion

### Many Attend Excellent Services

Sunday, August 26, brought to a close the best district reunion held in Eastern Michigan for several years. Services began Saturday, August 18, continuing throughout the week with a large group of Saints on the grounds. Fifty-two campers' tents, and four house-cars were on the grounds, besides from one hundred and twenty-five to one hundred and fifty family cars, which drove in each morning and home again at night.

A young people's prayer service was held each morning, and was followed by class work at eleven o'clock. Elder Earl Diem was the head of all the class work, and the children were under the direction of Mrs. Harold Muir, who chose assistant teachers. Nine classes were conducted each day. The preaching services both afternoon and evening were attended by spiritual power. A recreation period was provided for the afternoons. Mrs. Charles Whitferd, of Port Huron, and Louis Bender, were in charge of the music.

Prominent speakers making a contribution were Patriarch F. A. Smith, of Independence, Missouri; Apostle D. T. Williams, of Lamoni, Iowa; Missionary John R. Grice, of Columbus, Ohio, and District President William M. Grice of Crosswell, Michigan. Many local ministers added to the sermons.

A vote of thanks was extended to Mr. George Cash, of Cash, Michigan, for donating the use of his grove. The 1935 reunion will also be held in this grove.

Following the close of the reunion, Patriarch F. A. Smith went to Valley Center, where he spoke to a full church for a few nights before going to Akron, Ohio. A social evening was held in his honor, by the local congregation and visiting members at the home of Mrs. Ada M. Green.

Announcement was made by the district president to the effect that the Eastern Michigan district conference, representing eighteen branches, about two thousand members, will be held at the Valley Center Church, September 22 and 23.

## HELPS FOR PASTORS

### A Different Kind of Sunday Morning Service

An interesting experiment with the Sunday morning service has just been described to us by Brother Ray Lloyd, for years the pastor of Malvern Hill Church in Kansas City Stake and now serving as associate pastor under H. R. Higdon.

Although Sunday school was well attended, many slipped out in the intermission leaving a congregation for the eleven o'clock service that became smaller and smaller. This continued in spite of the fact that speakers were brought in to bolster up the service.

A fault found with the plan of having a different speaker each Sunday was that it gave no continuity to the pulpit ministry and the people were not especially interested.

It was decided by the pastor and his associates to try having class instruction instead that should be short, and end at eleven-thirty sharp. The intermission between the church school and the special course was eliminated, and the members invited to stay.

In seven months the program only went past eleven-thirty twice. The class instruction, conducted by Brother Lloyd, permitted a systematic educational program which has built attendance up to three times its former strength.

The first studies were based upon the booklet by President Elbert A. Smith, "*What Latter Day Saints Believe About God.*" Two, three, and once four Sundays were spent upon a single lesson, covering the material thoroughly. These lessons did not interfere with the regular sacrament services. Brother Lloyd has secured copies of Brother Smith's new booklet, "*What Latter Day Saints Believe About Marriage and the Home,*" and will continue the plan as before. This plan may offer suggestions for other churches.

The problem of giving an educational program to the pulpit is a delicate one, with some urgency behind it. There is no thought of regimentation but it is clear that local churches need a clearer guide in presenting the program and teachings of the church rather than the random subjects which may occur to a succession of speakers.

He who has a suspicious mind is ever the prey of worry. Such an one is to be pitied, for he is tossed hither and yon, to and fro, at the whim of every breath of suspicion he breathes. He has no real peace of mind, no content, no unalloyed joy, for even in his hours of pleasure, of recreation, of jollity he is worrying lest someone is trying to get ahead of him. —George Wharton James, in *Quit Your Worrying!*

# The Bulletin Board

## Appointment of Bishop's Agent

Notice is hereby given that Earl R. Curry is appointed as bishop's agent for Kirtland District, succeeding Brother John L. Cooper, of Kirtland. This appointment has been made upon the recommendation of Bishop H. E. French who has general supervision of this phase of church work in the State of Ohio.

We wish to take this opportunity of expressing our appreciation for the very fine work done by Brother J. L. Cooper during the past, and regret that the condition of his health is such that it does not permit him to carry this additional burden.

We also commend to the Saints of the Kirtland District, Brother Earl R. Curry, and as he is well known in the Kirtland District, we feel that he will receive the whole-hearted support of the Saints.

Solicitors are hereby notified to send all reports beginning with the month of September to Brother Earl R. Curry, whose address is R. F. D. No. 2, Wiloughby, Ohio.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by  
THE FIRST PRESIDENCY,  
By F. M. SMITH.

## Departmental Conference

The next departmental conference of Northeastern Illinois District will be held at Central Branch, Chicago, Illinois, Sixty-sixth and Honore Streets, September 22 and 23. The first meeting will convene Saturday at 2:30 p. m., Chicago daylight saving time. There is a full schedule of meetings planned for Sunday. Detailed programs will be sent to all branches in the district. Topics and class subjects should be highly interesting and beneficial to everyone. Come and meet with us.—J. A. Jacques, director of religious education, 929 Margote Terrace, Chicago, Illinois.

## Conference Notice

The semiannual district conference of Minnesota will convene at the Duluth church, Sixtieth Avenue, West, and Bristol Street, West, September 21 to 23. President F. M. Smith and Apostle J. F. Curtis will be there to instruct in the way of life. Those who contemplate attending, kindly drop a line to E. J. Walters, Carlton, Minnesota, or W. C. Stauty, 3203 West Chesnut Street, Duluth, Minnesota.—W. C. Stauty, district

## Home-coming and Rally Day

South Bend-Mishawaka Branch announces its annual ohme-coming and rally day for Sunday September 16. Prayer and testimony meeting at 9:30 Sunday morning, fast time. You are invited to attend a real, old-fashioned Lat-

ter Day Saint rally day.—Forest E. Myers, pastor, 1001 Burdette Street, Mishawaka, Indiana.

## Ontario Oratorical Contest

The oratorical contest, held annually by the four districts in the Province of Ontario, is before us again. We invite all those between the ages of twelve and twenty-six to prepare now to enter their names in the contest. Branch presidents are requested to have one boy and one girl ready to represent their branch at their district contest, the time of which is to be arranged by the district president. District presidents are requested to have one boy and one girl ready to represent their district at the final Ontario contest, the place and date of which will be announced later. The contest is divided into two separate competitions, girls against girls, and boy against boys. Each district is allowed only one boy and one girl representative at the final contest. Synopsis of rules: Titles of orations, preferably along church subjects. Preparation regulations, (a) length, delivery time not to exceed ten minutes, is recommended; (b) unlimited assistance allowed in collection of data; composition of oration to be original. Basis for judging contest: (1) originality of the whole oration; (2) interpretation; (3) accuracy of data; (4) language; (5) speech; (6) stage appearance. If further information is required and cannot be obtained in the district, write to the Contest Committee, Toronto Branch. Toronto Branch competition will be held Friday, October 26.—Oratorical Contest Committee: George Peterson, Milton Broadfoot, Beth Madigan, Margaret Prentice, and Ernie Newton.

## Attention Harvest Festival Singers!

All singers of the Harvest Festival Chorus are urged to begin now to make plans assuring their attendance at the two full rehearsals of the choir in September. On Sunday, September 9, 3:30 p. m., the choir will open a rehearsal in the Stone Church, Independence; and on Sunday, September 30, at 3 p. m., the concert rehearsal will be held in the Auditorium. Choir leaders, secretaries, and every singer who has been practicing the festival numbers, bring your music and be present at these rehearsals. We need your help.—George Anway, director.

## New Address

W. C. Stauty, 3203 West Chesnut Street, Duluth, Minnesota.

## PROBLEMS OF YOUNG PEOPLE

(Continued from page 1122.)

will not intrude. He will influence, persuade and lead, but not coerce. "Behold, I stand at the door, and knock:" says our Lord, "if any man hear my voice, and open the door, I will come in to him." The term, "any man," includes young people.

God has worked marvelously with young people. We have many such examples. And he is pleased and anxious to work with youth today. In this connection read Psalm 37: 1-5 and Philippians 4: 8. One follows the thing that one holds in mind, and in the mind is where success is achieved before it is manifested in the material realm. Material things are the expression of ideas.

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The holding corporations of church real estate in Independence offers for sale at attractive prices many improved and vacant properties:

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or  
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The Auditorium  
Independence, Missouri

## Our Departed Ones

**ROCKHOLD.**—Margaret Rockhold was born July 25, 1845, at Louisville, Indiana; passed away July 23, 1934, at the home of her daughter, Mrs. James C. LaMar, Kansas City. She is survived by two other daughters, Mrs. B. Shoup, Kansas City, and Mrs. A. L. Hague, Baldwin Park, California; two sons, Oscar Rockhold, Independence, Missouri, and George Rockhold, Willow, Oklahoma. One daughter, Mrs. Minnie Swanson, preceded her mother in death. She also leaves to mourn her passing, nine grandchildren and five great-grandchildren. Sister Rockhold united with the Reorganized Church of Latter Day Saints over fifty years ago at Cherokee, Kansas. She lived a faithful Christian life to the end. C. E. Wight preached the sermon at Mrs. Forester's Funeral Home. Burial was in Woodlawn Cemetery.

**DYKES.**—Alice Dykes was born June 13, 1871, and passed away August 16, 1934, at Yuba City, California. She leaves to mourn, her husband, George Dykes, and son, William, of Yuba City. She leaves also her mother, Sister Amelia Hayter, of Vacaville, California; two brothers, and two sisters. Four of her children preceded her in death. She joined with the church in Missouri, many years ago, and was a true wife, a devoted mother, and a real Saint. The spiritual blessings were great, and she was faithful until the end. The funeral sermon was preached by Elder W. H. Dawson, of Sacramento, California, and interment was in Vacaville Cemetery, where two of her children rest in peace.

**JOHNSON.**—Mary Molisa Boyce, was born June 21, 1861, at Blenheim, Ontario, and departed this life at her home at Lansing, Michigan, July 31, 1934, following an affliction of several years. She was united in marriage January 20, 1876, to John A. Johnson, and to this union six children were born. She is survived by two sons, Hiram, of East Leroy, Michigan; Henry, of Lansing; two daughters, Mrs. Minnie Brown, and Miss Anna, of Lansing; one sister, Mrs. Emeline Johnson, other relatives and many friends. She was a life-long member of the church. Funeral services were held at the local church, in charge of Elder S. A. Barss, assisted by Elder A. C. Barmore. Interment was in Mount Hope Cemetery.

**GILLIN.**—Mary Epperson, daughter of William and Julia Ann Powell Epperson, was born June 3, 1864. Early in life she assisted in sharing family responsibilities due to the illness of her mother. At the age of seventeen years, she was accepted as a teacher in Peoria County schools, Illinois. For seventeen years she taught and became known as one of the best teachers in Peoria County. Later she entered the business world. She married William Hegwood July 3, 1883, at Peoria, and he passed away November 28, 1894. Ten years later she met and married Charles Gillin, and he died March 4, 1924. Mrs. Gillin was a wide reader, a deep thinker, and was keenly interested in civic, church, and world affairs. She was a woman of strong character and unwavering courage, a Christian, and an active member of the Reorganized Church of Jesus Christ of Latter Day Saints into which she was baptized January 1, 1891, near Piper City, Illinois. For many years she taught in Sunday school and religio. She served Kewanee District as secretary and historian. For eleven years she had been an invalid and unable to leave her home. During that time she wrote letters to her friends and poetry which was printed in her home paper and in the *Saints' Herald*. She passed away August 14, at the home of her sister, Mrs. Flora E. Norris, Peoria. Surviving are her daughter, Gladys L. Hegwood, Peoria; one son, Eugene E. Hegwood, Rock Island, Illinois; her sister, Mrs. Norris; one brother, John H. Epperson, Pasadena, California, other relatives, and many friends.

**MCCORD.**—Ichabod McCord, youngest son of Alexander and Sibyl McCord, was born in Galland's Grove, Iowa, near Dunlap, March 27, 1855, and died at the home of his son, Hale C., near Stewartville, Missouri, May 14, 1934. He grew to manhood in western Iowa, where he was a farmer and stock raiser, until the early '90's, when he moved to Defiance for school privileges. In 1908, he moved to Cameron, having purchased a farm outside the city limits, where he continued to work until September, 1933. At this time his health broke down and he went to live with his son. He was baptized into the church in 1864, when nine years of age, by his father, who was a minister, and had been twice sent to Utah on

missionary work and two times to Canada. Ichabod was called to the office of priest, which he sought to magnify for many years. He was married to Nellie Morgan, of Westside, Iowa, February 22, 1876, who preceded him in death May 12, 1928. To this union seven children were born, five sons and two daughters, Arch E. and Hale C., of Stewartville, Missouri; Ray A., of Independence, Missouri; Alex I., of Randolph, Iowa; Vinton, of Cameron; Fairy J. Powell, of Stewartville, and Ina May Dice, who died in 1917. Besides his children, he leaves fourteen grandchildren, seven great-grandchildren, and other relatives and friends. Elder Roy S. Budd, of Independence, preached the sermon, at Stewartville, and interment was at Cameron, Missouri, beside his companion.

**JOHNSON.**—Samuel James Johnson, son of Benjamin and Annie Johnson, was born at Goderich, June 3, 1862, and departed this life May 19, 1934. He moved to Saint Thomas during his boyhood. He was united in marriage to Josephine Healy, December 24, 1884, and to this union four children were born, George, Stella, Earl, and Irene. Earl died in 1923. Mr. Johnson was baptized February 24, 1889, by Elder R. C. Evans. Besides his immediate family, he is survived by two sisters, Mrs. Colin Hammond and Mrs. C. M. Beorss, and one brother, Edward, all of Saint Thomas. His funeral was in charge of Elder Percy Farrow, assisted by Elders Fligg and Skelding. Interment was in Saint Thomas Cemetery.

**ADKINS.**—Willis H. Adkins, jr., was born March 2, 1904; died August 15, 1934. Most of his life was spent in Kansas City, Kansas, with the exception of about seven years which were spent in eastern Colorado. He was baptized in 1927, at Lamar, Nebraska. He died after having been afflicted for several years with tuberculosis. He leaves to mourn, his father, Willis H. Adkins; two sisters and one brother besides a host of friends. Funeral services were conducted from Quindaro Church, Kansas City, Kansas, in charge of Pastor H. A. Higgins, Elder Ward A. Hougas preached the sermon.

**CLESSION.**—George Frederick Clession, son of Jarvis and Sarah Clession, was born August 28, 1863, in Shelby County, Illinois, and departed this life August 5, 1934. He moved to Oklahoma in 1889, settling on a homestead at Piedmont. He later moved to Canada. He was united in marriage to Sallie Pearson, April 24, 1891, at Piedmont, Oklahoma, and was baptized a member of the church in 1893, by Elder W. S. Macrae, and confirmed by Elders Macrae and R. M. Maloney. He leaves to mourn his departure, his wife, and six children, Willard Ray, Cecil Gertrude, Leonard O'Neal, James Jarvis, George Guy, and Geneva Ann. A daughter, Zeffie Fern, preceded him in death. Funeral services were conducted from the church in Oklahoma City, the sermon, by Elder E. L. Kemp. Interment was in the Piedmont Cemetery, Piedmont, Oklahoma.

**MOBERLY.**—Martha Roxana Campbell was born March 22, 1869, near Fawcett, Missouri. Married Sylvester Ernest Moberly, March 6, 1884. To them twelve children were born, two dying in infancy. She was baptized into the church in 1897, by T. W. Chatburn. Departed this life August 16, 1934, at her home at Cameron, Missouri. Leaves to mourn, her husband, Sylvester E. Moberly; three sons: Leslie M., of Ellwood, Kansas; Claude S., Saint Joseph, Missouri, and Samuel B., of Kansas City, Missouri; seven daughters: Robbie A. Fryatt, Kansas City, Kansas; May C. Tindall, Windsor, Missouri; Maud M. Mahoney, Kansas City, Missouri; Daisy B. Dare, Saint Jos-

eph; Allie O. Adamson, Northboro, Iowa; Dora L. Miller, Saint Joseph; Ruth V. Moberly, of the home at Cameron. She leaves also one brother, R. M. Campbell, Union Star, Missouri; one sister, Mrs. M. A. Kirkendoll, Cameron; twenty grandchildren, three great-grandchildren, and a host of friends. She was a good mother, wife, Christian, and neighbor. Sister Moberly was a patient invalid in her prolonged illness, for although she could not lie down, and suffered much, she did not complain. The funeral services were conducted at the Moore Funeral Home, by S. H. Simmons. Interment was in Graceland Cemetery, Cameron.

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Sunday, 5:00 p. m., Vesper Service.  
Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

# Quarterly Guide

1934-35

KINDERGARTEN	Q-111	INTERMEDIATE	Q-421
Leading Childhood to God		Seeing Life Whole	
By Myrtle Weber		By E. E. Closson and James and Olive Moses	
PRIMARY	Q-221	SENIOR	Q-521
Learning to Live as God's Children		Church History for Seniors	
By Mildred Goodfellow		By F. V. and May Elliott	
JUNIOR	Q-321	OLDER YOUNG PEOPLE	Q-611
Jesus and His Teachings		The Bible in Everyday Living	
By Myrtle Weber and Hallie Gould		By Roy A. Cheville	

## ADULT

No Quarterly for this year.

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A Teacher's Guide to the above, a year's lesson helps in one pamphlet, by F. Henry Edwards, price 25 cents.

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

# *The* SAINTS' HERALD

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## Stewardship of Time and Talent

By L. S. Wight

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## Christian Teaching at College

By Blair Jensen

Proposed New Standard for Certificates  
in Religious Education and Leadership

By C. B. Woodstock

An Authorized Ministry

By Amos T. Higdon

What Shall We Preach?

By A. M. Chase

# THE SAINTS' HERALD

September 11, 1934

Volume 81

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Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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HERALD PUBLISHING HOUSE  
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## Pigeonhole

### ■ Bad Opinions

The Pigeon was in a reflective state of mind. He shifted from one foot to another and fluttered a wing before speaking.

"I've learned never to accept anybody's bad opinion of anybody else," he said, "until I find out for myself. A good many times I learn they are much better people than they are represented to be. In general I find that good opinions of people are trustworthy, although there are exceptions. But bad opinions are very often wrong."

How often we have disliked and distrusted people because someone else has disliked and distrusted them. We stay away from them, talk to them shortly and only when we must, and leave them as soon as possible. Perhaps we have been told they are proud, aloof, or snobbish, and we are foolish enough to believe it.

Then the day comes when, quite independently, we discover that they are good people—modest, reserved, and quiet—living a clean life and possessed of personal charm and fine character. And we regret that we have wronged them for so long. We revise our opinions of them. We are delighted by their thoughts and their company. And we can only come to the conclusion that the false report was based on something with which we have no sympathy and in which we cannot share.

A bad report of a person is a comment on two people: of the person who speaks, as well as the one of whom he speaks.

### ■ Responsibility

He is such a little fellow, God,  
With whose life Thou hast entrusted me.  
I, to guide his feet in the paths I've trod,  
I, who've walked them so uncertainly.

I am fearful, Father; sore afraid.  
Help, O help me not to fail him, for  
I am frail; and sad mistakes I've made.  
What if with this trust I shall make more?

Thou hast often seen this little one  
In bewilderment, reaching out to me,  
Just so, I, perplexed and frightened, come  
Father, reaching out my hands to Thee!

—The Gleaner.

### ■ Pigeon Says:

"As long as we attack others, we have no right to be indignant when they attack us. We can expect to get from the world what we send out into it."

"After all the drouth and hot weather we had this summer, I'll never again kick about too much rain and cool weather. And I'm going to be mighty careful about complaining of the cold next winter!"

There are some parental sins that should be labeled "unforgivable." One is failure to tell children about sex; another is to tell them in such a way that it engenders fear and anxiety.—Doctor Joseph Collins, one-time president of the American Neurological Association.

# Editorial

## "This Ministry"

### V.—SEARCHING OUT AND HELPING TIMOTHY

Men of the ministry, like all other men, grow old and pass on. It is essential to the perpetuity of the church that the ministry shall constantly be recruited by the addition of young men. Men in responsible positions in stakes, districts, and branches should be alert to search out and develop young men who are of promising material, and presently to perceive the mind and will of the Spirit when certain of the men thus tutored shall be ready for ordination and the time ripe for the call of God to be voiced.

An occasional man holding official position seems to view with a certain alarm any outstanding development and advancement of any particular young man in his group. He may have an entirely subconscious fear of being himself displaced. At any time he is disposed to rap every young head that shows itself above the common level.

The attitude of Paul toward Timothy sets a fine example. The aged Paul found the keenest pleasure in his protege and friend the young Timothy; his old heart was cheered his own spirit rejuvenated by that friendship. No doubt he often said to himself: "Any help, any good counsel, any good example, any good ideas that I may now pass on to Timothy will be at work twenty-five, perhaps forty years after I am gone. Here is my chance to carry over into the future the otherwise limited range of my personal ministry."

Generally there is no jealousy on the part of the older men toward younger men. Sometimes, however, those in charge drift on, not realizing the needs of the situation. They grow old themselves, boys grow up unnoted, mature, drift away, and the branch is left with a ministry of men of advanced years who presently will be gone.

This problem was discussed at some length by the Joint Council at the late General Conference. It is discussed in the *Priesthood Journal* for July. On that point President McDowell wrote:

Many of our branches and districts are almost devoid of leadership. The average age of the priesthood in such places is often as high as fifty-five or sixty years. In some branches where a correction of this deficiency has been attempted there are a few young newly ordained men but where are the stalwart, trained, experienced men of thirty-five to forty-five years of age, who should carry the burden just now in the present crisis in the church? They are not to be found now because they were not found, enlisted and trained fifteen to twenty years ago. This mistake must not be repeated—*Priesthood Journal*, July, 1934.

On the same subject, Elder George Mesley of the Kansas City Stake wrote:

We all realize that leaders of tomorrow are not developed in a day. And when we think of our young men we realize that much of their preparation must precede and lead up to any priesthood calling.

Some may object that we do not know who will be called to office three to six or ten years hence. All that is true. We do not always know in advance the *specific* young men whom God will call but we do know *what type of young men God wants to call*. Here are some of His natural requirements:

1. Men who are clean in thought, habit and person.
2. Men of ability to function in the office to which they are called—trained ability as well as native ability.
3. Men who have sensed and are feeling deeply the purpose and mission of the church.
4. Men of devotion and willingness to serve in the office to which they are called.
5. Men who have received a properly authenticated call to service.

*Men in all positions of executive responsibility need to be developing this type of men—for God.*—*Priesthood Journal*, July 1934.

It is not intended to develop a "hand picked" ministry. The old principle still remains that God must select his own ministers. "You have not chosen me; but I have chosen you and ordained you." "No man taketh this honor upon himself save he is called of God as was Aaron." But we are told that the call is to be "by the spirit of wisdom and revelation." Responsible general church officers, men in charge of stakes, districts and branches need not leave the calling to be voiced by irresponsible men. Theirs is the first right to receive evidence of the call.

First they are to keep their eyes open for the type of young men mentioned by Brother Mesley. They are to discern young Timothy in the making. They are to render him such help as lays within their power as teachers, leaders, and exemplars of the flock, and by intimate personal contact as friend and counsellor. Then they are to keep mind and heart open prayerfully to perceive the call and voice it in the own good time of the Lord, if and when he shall chose a certain man.

When I was young in the ministry I visited one of our large reunions and preached a sermon that happened to be well received. After I had gone to my tent I could not help hearing through its thin walls the arguments of some older men outside who did not know of my presence. Some of them were disturbed by the favor shown a young man. One of them remarked to the veteran missionary James E. Moler, who was among them, to this effect: "You will have to look out or these young men will get ahead of you and crowd you clear off the map."

Brother Moler replied; "I do not care how many young men get ahead of me I will get behind them and help push all that I can." That cheerful, brotherly voice lifted me out of the gloom that the others had induced. Thus Paul, who might have overlooked or rebuffed the youthful Timothy, rather chose to speed him on his way.

ELBERT A. SMITH.

(To be continued.)

## Our Relations to Other Churches

For a hundred years our church has been motivated by the statement recorded by Joseph Smith concerning the other churches, that their creeds are an abomination in God's sight. This statement is taken from a record of his first vision, and in the spirit of this statement, our missionaries have met the representatives of other churches. Naturally a statement so strong as this has aroused antagonism, and it is quite possible that such a statement and the attitude engendered in our church people by it has been responsible for some of the persecution that our people have suffered from the beginning up to the present day.

It is notable that young Joseph, who guided the destiny of the Reorganized Church for more than half a century, pursued a policy of peace, proclaimed peace, and lived at peace with his neighbors. This policy of peace finds its authority in one of the early revelations given to Joseph Smith. Section 16 of the *Doctrine and Covenants* was given to him in June, 1829. Among other things, we see in paragraph four, the following statement: "Content against no church, save it be the church of the devil. Take upon you the name of Christ and express the truth in soberness."

For purposes of emphasis we cut the quotation short. In this brief passage, we have given to us a policy to govern our attitude towards other churches. We are not to attack, we are not to contend with other churches. They are bold indeed who think that they can identify the church of the devil. These words may mean the cult of organized evil, sin, and corruption in the world.

The second element of this policy is our duty to testify of Jesus and to express the truth concerning him.

This message places upon us the obligation of bearing an affirmative message and ministry to the world, not dwelling upon the faults and the sins of others, but rather by pointing to Christ and the Kingdom of God, to win them to a love for the truth and a loyalty to the gospel work. L. L.

He who sips of many arts drinks of none.—Fuller.

## Harvest Festival Notes

The Sunny South Club is the first Independence organization to request the publication of an announcement concerning the Harvest Festival. Mrs. Gela C. Moorman, the secretary, brings us the invitation of the club asking all Southern Saints to send whatever they can exhibit in the line of foods, needle work, or other hand craft for use in the club booth. All shipments should be made to Mr. William Hartley, 1112 West Maple. Independence, Missouri. All shipments should be prepaid.

Other clubs are expected to be in action soon and will be interested in receiving exhibits of hobbies, art work, hand craft, and food stuffs for the exhibits. Persons interested should watch the *Herald* for future announcements.

## Meetings for Manhattan, Kansas

A letter addressed to the First Presidency and signed by W. E. Connel, offers the opportunity for meeting for members and friends of the church in or near Manhattan, Kansas. We are glad to print the extract below from Brother Connel's letter. Those interested are invited to get in touch with him.

"I will appreciate it very much if you will insert this notice in the *Herald* to the effect that if there are any Saints or others interested, living in or near Manhattan, Kansas, who would like to have regular group meetings started at that place, let them get in touch with me."

## The Legion Speaks on War

It is no news when a military organization speaks in favor of armaments. It is no news when an association of the ministry speaks against war. But it is news when a military organization declares against war.

The Missouri Department of the American Legion has taken a surprising but commendable position with reference to war at their meeting in Kansas City recently. While they stand firmly, like all other organizations of their kind for adequate defensive armaments, they have supported resolutions which show a changing temper in the minds of their membership with regard to their attitude toward war. The following statement from one resolution indicates this change:

"The American Legion says that war is caused by stupidity, lack of understanding, by cheap and incompetent statesmanship, and by the sinister forces of greed."

A more surprising stand, but an entirely logical one, is reflected in another section of the resolution. It has long been the custom of governments to con-

script men for service in war and for the sacrifice of their lives in defense of the country. At the same time men who held property were exempt from making enforced contributions to the defense of that property.

The attitude of the Legion on this aspect of war is reflected in a further summary of the Legion resolutions as reported in the *Kansas City Star*:

"The resolution demanded universal conscription of both men and wealth in the event of war. The conscription would include all able-bodied men of the nation, regardless of age, to serve in industry, transportation, communications or other vocations at the same rate of pay as soldiers on the battle field. It called for conscription of income for war purposes and the fixing of prices of commodities by law in time of war.

"Such universal draft of both men and wealth, the resolution state, would be a powerful deterrent of war by taking the profit motive out of war. It demanded that the conduct and profits of munitions makers be investigated in war, and that results of such investigation be made public."

If the resolutions of the Legion are representative, they indicate a healthy change of attitude on the part of men who saw service on foreign soil. The disillusionment and disappointment in the work of diplomacy in the post war period has undoubtedly influenced the men who fought, and has made the fighting power of the nation less willing to be drafted for service at any place beyond our own borders.

We need a new evaluation of the patriotism which leads men to defend their country. We need a patriotism that is more intelligent. We need to be sure that this most commendable virtue of our citizens is not exploited by the holders of great quantities of property or the makers of munitions for advancing their interests. There is no reason why one man's son should die in order that another man's son might live in luxury. It is to be hoped that the time is coming when the American people can no longer be duped by the false glory of war.

### Coming Out of Love

Sometime after Lincoln became President, an old friend from Illinois paid him a visit. After they had chatted a while, Lincoln said, "Well, what can I do for you?" "Nothing, Mr. President," said the man. "I just came to tell you I love you and believe in you." Lincoln sprang to his feet, his face aglow, and exclaimed, "You're the first man who has come to see me who didn't want something of me."

May it not be that our Father is glad at times to have His children come and talk to Him, not because they want something, but because they love Him and believe in Him and want to tell Him so?—William P. Merrill in *The Way*; The Macmillan Company.

### Across the Desk of the Editor in Chief

ELDER AMOS T. HIGDON writing from Miami, Oklahoma, after speaking of other activities and efforts says:

"There was a baptism at Fairland a week ago yesterday; so that makes fifty-one baptisms for the district this year. That is, I know of that many. It is possible that there may have been some that have not been reported to me."

Under Brother Higdon's leadership the Spring River District seems to be moving forward.

Brother W. A. Teagarden, district president of the Southern California District in writing of the reunion just closed says:

"Our reunion just closed, and without doubt it was an outstanding event, and some claim the activities in general were on a higher plain and the reunion the best in the history of our district. We did have a fine attendance. Saints were there who had not been there for years and most all of the old-time Saints were there. Brother Backer and his good wife, all the Van Fleets, Brethren Garner, Ballard, and others were in attendance and it certainly did my heart good to see them so happy and blessed in their taking part."

After commenting upon the good work of Brethren Gleazer, Oakman and others of the attending ministry and how they were blessed in their work and leadership, he adds:

"To me the spirit of the reunion indicated a rededication of our lives, and a closer observance of the ordinances of the church. Too, we received nothing that would make us believe that our burdens would be lightened. I was selected to act as district president again, and have chosen Brethren Milner and Sorden as my assistants. Indications are that the district at large is ready for work, and we want to assure you brethren that every reasonable effort will be made upon our part to keep in 'Forward march.'"

We are always glad to hear such good reports of reunions and of the work of the brethren and congratulate the Saints of Southern California on their successful meeting.

F. M. S.

The Christian course is not a 100-yard dash, it is a long distance test. All the enemies are not subdued in a brief hour, nor are all the opposing obstacles to our course surmounted thus. Our dispositions do not change for the better in a single conference, or meeting, or a single church service any more than an apple ripens and its juice sweetens by a single sunny day or a single sunbeam. Our moral personality is not built up while we sleep in a single night, we do not become strong, pure-minded, generous, constant all at a jump. It is in your patience ye shall win your souls, and therefore Paul says to the impetuous young man Timothy, who is taking on the work and to whom he is handing the torch that is dropping from his hands, O Man of God, sow ever patience. It is the master virtue of them all.—J. Stuart Holden in "*The Patience of Christ*," *Church Management*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Big Freshman Class Enrolls at Graceland

Class of 112 Nearly Equals Best Year

The Freshman Class at Graceland College is larger this year than any preceding year, except one, according to information by long distance telephone from N. Ray Carmichael. In the 1929-30 school year there was a freshman enrollment of 120, a record that has only been rivalled by the registration of 112 this year. The significance of these figures will be realized by comparison with last year's freshman enrollment of eighty, and the figure of sixty the year before.

Lamoni young people have been busy over Saturday and Sunday entertaining the new students, and they report they have had a happy time of it. Sophomores and juniors are finding a happy surprise awaiting them as they come in a little later. Townsfolk will be busy fitting the students into the social, church, and cultural life.

Out on the campus the faculty are expressing great satisfaction at the upturn in attendance; for there's only one thing more discouraging than a class too large—that is a class too small. Everybody from the President and the Business Manager down to the Custodian of the Keys and Brooms is happy. It's going to be a good year. There's rejoicing on the Campus this fall!

## What Is Your Niche in the World Today?

By Molly Richmond

What is your niche in the world today—  
Could it be filled should you pass away?  
Are you upholding justice and right,  
Flaunting Truth's banner all through  
the fight?

What is your niche in the world today—  
What would be said if you'd pass away?  
Do you befriend those really in need,  
Bringing back smiles by your kindly  
deeds?

What is your niche in the world today?  
Would you be missed if you went away?  
Do you send out gladness and cheer,  
Making folk glad because you are near?

It's what a man is, regardless of birth,  
It's what a man does that proves his  
own worth.

The emptiness left should he pass  
away—

Now what is your niche in the world to-  
day?



REED M. HOLMES

This week we present the portrait of Reed M. Holmes who was graduated from the High School at Coeur d'Alene, Idaho this year. Brother Holmes passed his seventeenth birthday early this year and was ordained a priest in July. He preached his first sermon on the third Sunday of the latter month. He is a leader of young people and is admired by older people as well as the young for his adherence to Christian standards of conduct.

Hand grasps hand, eye lights eye in  
good friendship,  
And great hearts expand,  
And grow one in the sense of this world's  
life.—Robert Browning.

## Which Are You?

Perfect society is composed of those who have tastes and thoughts in common. Friendliness also exists between those who have like occupations.

The highly cultivated cannot very well find pleasure in the company of the illiterate; and cultivation may mean social and ethical culture quite as well as scholastic erudition. It is the superior who is bored, but by politeness he is barred from showing his boredom. Therefore he withdraws, often bringing upon himself the resentful epithet of snob, which is not at all deserved.

A snob is a person who is always animated by the impression he wants to make, and the exalted regard in which he strives to be held by others. The discriminating person cares nothing whatever about the opinions of others, and

## Father, Son & Co.

A late story tells of how a young man succeeded when it looked as if failure was certain. He was a window dresser in a large city department store. He was let off. Because of low wages he had no financial reserve and he was soon faced with want. A wife and child were solely dependent upon him. There was no place for him to turn except to his father, and he hated to confess failure and do that. But finally he was forced to do it.

His father had a little stationery shop in a poor section of the city. At best, it made only a bare living. It was hardly possible that it would support the son too. But the son finally had to take his little family and go home.

Monday morning he went down to his father's shop. The windows were covered with fly specks and there were layers of dust on the stock. Only a few customers drifted in for a cheap pencil, a scratch pad, and a postage stamp. Business was like that all day.

But the son's mind was busy. Soon he went to work. He cleaned the windows, dusted the stock, arranged some attractive exhibits, and persuaded the father to put a special bargain sale on some items.

It was not long before new customers were coming in. Trade picked up. New stocks had to be ordered. Business was thriving. There was enough to support both families in comfort before very long.

Now the son doesn't wish to go back to his old trade or work for wages. He desires nothing better than to be in business with his father. They are making great plans, and both families are very happy.

chooses his interests and his companions according to his personal taste and inclination.

Between being really a snob and merely reserved and selective is the entire distance between being contemptible and admirable—between worst and best.—Emily Post in *Etiquette*.

If your community is to give you admiration and honor, it is merely necessary to be admirable and honorable. The more you put in, the more will be paid out to you. It is too trite to put on paper! But it is astonishing, isn't it, how many people who are depositing nothing whatever, expect to be paid in admiration and respect?

A man of really high position is always a great citizen first and above all.—Emily Post.

# Stewardship of Time and Talent

By L. S. Wight

A FOUR-YEAR-OLD girl asked her mother a question. The mother quickly gave the answer. Then the little girl said, "Mamma, I know everything, don't I?" She did know everything she had discovered or learned about, but she didn't realize that there was much yet for her to learn. There have been some church members too much like this little girl. They know a few things about the church and conclude that they know all they need to know. If they have an interest in stewardship it is expressed in waiting for the church to give them one. The little girl didn't know that life is a great uncharted sea, over which she could sail successfully only in proportion to her own efforts to discover and solve the basic problems of life. Each of us faces exactly the same problem during the time yet ahead, regardless of our age today.

Stewardship is whatever our job happens to be. Our first move is to recognize this fact. Our next move is to get to work. We must make the most of our present opportunity whether it is good or bad, satisfactory or unsatisfactory. If we are willing to use every resource, every tool, all our energy and all our faith, we can go to God in prayer and ask for help.

THERE are two types of stewardship: temporal and spiritual. Every individual has both stewardships for which he is responsible, although far too many never recognize this fact. It is not so hard to see our temporal stewardship, because if we should forget, it doesn't take long for the stomach to remind us that food is needed. Our first needs are food and shelter. We could if necessary exist without anything else. Even clothing is an artificial need which at one time in the world's history would have been classed as a luxury. However, as we developed in civilization our habits and modes of life changed. Many things have been developed to supply various wants, which have become needs. The classification of such articles was changed from luxury to necessity. Our temporal stewardship is the responsibility of supplying these temporal needs and comes first. Too many of us become so engrossed in this stewardship responsibility that we forget we each have a spiritual responsibility or stewardship.

Temporal stewardship can be so spiritualized by proper attitude that it may become in effect a spiritual stewardship. Perhaps the best example of this is in the stewardship of motherhood. Some mothers have spiritualized their work in the home to such an extent that the very feeding of the child

seems to have a spiritual significance. Homes presided over by such mothers have an influence for good which cannot be measured. They represent the type of home which should be our goal for zionist homes. Children from such homes cannot help but carry a picture in their minds of the beauties of that home and will determine to create the same kind themselves. Such homes also clearly illustrate how the temporal and spiritual stewardships may be made so much a part of each other that every activity comes to have a spiritual significance.

For purposes of classification we should keep in mind that there are the two kinds of stewardship. A man's first responsibility is to take care of his family. That is his temporal stewardship. He should if possible get his job so under control that he can give some time to study for spiritual development. Such effort will enlarge his understanding and appreciation of life, which is a distinct gain in itself. He also increases his ability to accept and make the most of spiritual stewardships in priesthood responsibility. This is where the beauty of Latter Day Saint philosophy stands out so strikingly.

The plan of priesthood organization gives each man a specific responsibility or stewardship in addition to his temporal job. It gives him an avenue as well as a spur for self-development. It makes possible a growth that can come in no other way. Intelligent organization of individual efforts creates a machinery through which expended energy can be controlled and fully utilized. In that way only can the developed energies of the individual be so directed that group needs are fully recognized and satisfied. In other words, God's plan of stewardship is the only way in which humanity can build a society where every individual will not only be fully protected, but will have unlimited chance to develop life to its fullest.

Some of our men are called to give up their temporal work and devote full time to spiritual stewardship. Provision in the law is made to take care of those men whose entire time is given to such stewardship. The stark reality of our situation today, however, is that we are not able to properly take care of these men. Neither are we able to keep as large a number in this type of work as we should. We are failing to make rapid progress Zionward because the members of the church are not expressing their individual stewardship responsibility as they should. If this is a correct statement of the problem each member should make every effort to

make his present stewardship so active and productive that those who are called on to be responsible for the exclusive spiritual stewardships can be freed from temporal cares. We could then have a larger number of men in this type of work. We must accomplish this or our zionic dream will be a hopeless goal.

OUR FIRST PROBLEM is to find the way to make our stewardships productive. Is it a big problem? Of course it is. But we should face it squarely and find the way to solve it. We like to talk and sing about Zion as the solution to our many problems. The discouraging conditions under which we have been working during the depression have made many of us more seriously anxious to see zionic conditions established. But to get to that condition we must go from where we are. No matter how hard the path we must find a way. We have failed to make the most of our stewardships in the past, consequently the job will be increasingly harder for some of us. Such a problem is the one which faced our church forefathers who could not in their human judgment see the answers to it. But with the sturdy fighting qualities of the pioneer and a real faith in the promises of God they set out to do his bidding. They failed in many ways, but they kept going and set up the beginning of the organization which is ours today. Shall we have any less faith than they? Are we less willing to suffer as they did or to go on with the job which they started?

There is a starting point to the solution of any problem. In this one of creating productive stewardships we must start with the individual. My problem then becomes one of finding out the way to make my energies count for most. When each church member does that, group energies will show a definite accomplishment. Almost the first thing we think of in the question of individual stewardship is money; not because money is a goal, but because money is a medium of exchange, a measure of created or expended energy, and if we can keep this attitude toward money we can make the use of it very effective in developing stewardships. One man has said that money is the most purely instrumental of all human values, while character (the result of successful stewardships) is the most intrinsic of values. I know that some of us have almost forgotten what money looks like during the depression period, and many have been forced to use other media of exchange. In our effort to find a solution to our stewardship problems we refer to money as the accepted medium of exchange.

The attitude which we should have toward money is expressed very clearly in the following quotation: "The solution of the personal money problem lies neither in saving nor in not saving; the true solution is to forget money utterly and to concentrate

all one's thought and energy upon the *wise spending of time*, upon that chosen work which seems interesting and important regardless of reward. If the spending of time is handled with common sense, the smaller problem—the money question—which is inescapably involved in it, will be settled at the same moment. Any simpleton can save up his dollars, but the wisest of men cannot save up opportunities—they must be used as they come." (From an anonymous article in *Harper's*.)

Latter Day Saints should stand out from the world as a group of people who know how to use time wisely. If each one of us will make up his mind to so arrange the spending of his time that it be balanced and productive we will not need to worry about other problems. We will discover that they will automatically be solved as a result of the wise spending of time. I doubt if there is a single member of the church who has achieved the distinction of reaching a wise balance in the way he spends his time. Some cannot, and some will not. Those who cannot, either do not know how to wisely budget their time, or else are hampered by conditions over which they have no control. In this latter group we could include perhaps most of the faithful workers in the church whether they be general officers, missionaries, local priesthood, or that usually most dependable of all groups, the women.

Too often the accomplishment of some program of work means that some must give time and energy out of balance to other members or to their own other needs. We must always expect this condition because we are dealing with human nature in our church and social relationships. Those who will not balance their time and spend it wisely are those who have not been able to conquer themselves. They cannot give up habits which are harmful to a well-balanced development. It is to these people that we must ever appeal, to paint such a picture of the happy results of wise living, that they will yield to common sense and follow the rules of balanced living.

All of us are familiar with so many incidents in our own lives which show the lack of balance in the planning of our time, that it seems almost unnecessary to give such an incident here, but one such is so striking that I use it to show to what levels a lack of balance can push a man down. This incident happened at a depot where I have seen many wandering men congregate. In one of these groups one man had an accordion which he could play exceptionally well, and as he played many people stopped to listen. Another hobo joined the group, and when the accordion player started "*My Wild Irish Rose*," this disheveled, dirty bum started singing in a beautiful (Continued on page 1165.)

## Bishops and Bishop's Agents Stress the "Keep the Law" Program

During the last year continued emphasis has been placed on the need for the Saints keeping the financial law of the church. Many of our financial workers throughout the church have caught the spirit of the program as well as its importance.

Bishops, bishop's agents and solicitors have given splendid cooperation. In some districts, tithes and offerings have been increased because of the consistent and systematic work in spite of the additional obstacles that have come in the way during recent months. In other districts our financial representatives, while not increasing the income over a year ago, have by diligent effort offset the effects of drouth and unemployment.

Typifying the work of some of our financial representatives are the letters printed herewith which were received in response to our request recently made for a report on their activities for the year. For obvious reasons the names of those reporting and the districts represented are omitted. We trust, however, the spirit manifest will be an inspiration not only to those engaged in the financial work of the church, but to all members who have not yet complied with this phase of church law. Surely workers such as these merit support.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

"The Presiding Bishopric,  
"Dear Brethren:

"This will acknowledge receipt of your circular letter dated July 31, 1934, addressed to bishops and bishop's agents, pertaining to the check up and furtherance of the 'Keep the Law' campaign.

"Each solicitor in \_\_\_\_\_ and \_\_\_\_\_ districts were on the job for this check up and are still campaigning to have every member keep the financial law.

"The following answers are given in connection with the five points mentioned in your letter:

"Item 1. Each solicitor of \_\_\_\_\_ and \_\_\_\_\_ districts are under constant surveillance and they are visited from time to time and given encouragement and instructions as needed. I have not an indifferent or inactive solicitor. They all resigned the first two months of my office.

"Item 2. My solicitors have been instructed from time to time to visit each member and explain and urge the necessity of filing their inventory and keeping it up to date from year to year; paying their tithes and offerings as best they can.

"Item 3. The larger and better branches in my territory are using the duplex envelope system. I am encouraging its use in each branch.

"Item 4. I have a complete list by branches of every member who is contributing to the general church; those who

have filed their inventories and those who are keeping them up to date. I go over this list every few days to see how each branch and member are keeping their pledges. In most cases this will require time as the last two years have been hard ones for some of our members.

"Item 5. A strenuous effort is being made in each branch to have each members keep the law, including the financial law, by filing their inventories. This campaign has been going on for eighteen months and it will continue as long as I have any ammunition.

"In regard to the number of sermons that have been preached on 'Keep the Law' since 1934, I wish to advise that this is a difficult question to answer, but in my opinion, there has been 150. I have personally given 24 and we have an understanding that there will be at least one each month in each branch. In \_\_\_\_\_ and \_\_\_\_\_ branches there has been more than one each month.

"Very sincerely yours."

"The Presiding Bishopric.  
"Dear Brethren:

"I have your general letters of June 13 and July 31/34 re check up.

"I keep constantly in touch with solicitors and with one or two exceptions I believe each one is doing all they can.

"Have also kept in touch with branch presidents and district presidents and they too have cooperated and I believe have seen to it that every member of the district has been visited.

"I have preached 26 sermons since January 1, on 'Keep the Law' in \_\_\_\_\_ and \_\_\_\_\_ districts combined.

"I have carried the burden in \_\_\_\_\_ district and helped all I could in \_\_\_\_\_ district to assist Brother \_\_\_\_\_, the agent.

"I would have been glad to have accomplished more good and realized a greater return for the church.

"This year the rural part of the district (\_\_\_\_\_) has been very hard hit by drouth and consequently does not brighten the outlook.

"Yours respectfully."

Our Christian civilization is too frequently glutted with standards that are hostile to the kingdom of God and indifferent to the causes of poverty and crime. Theoretically, we hold to the brotherhood of man—a kind of creed which we repeat; but practically our standards of success are wrong. These standards must be displaced by the standards of personal righteousness that shall spell brotherhood in economic terms. In his time, Jesus condemned the world; in our day we are confronted either with condemning a Christianity that allies itself with the world or allying ourselves with a Christianity that has conformed to the world.—Peter Ainslie in *Some Experiments in Living*.

Religious Education

# Proposed New Standard for Certificates in Religious Education and Leadership

By C. B. Woodstock

For the Department of Religious Education

In the report of the Department of Religious Education to the General Conference of 1934, as published in the *Daily Herald*, page 21, occurs this paragraph:

"The Certification Plan was instituted in 1926. After four years the requirements were raised to the present level in 1930. Now, after another four years of development, it is proposed to again raise the standard and to make the requirements more specific, that the total plan shall be more effective. The proposed change in standard will be made only after it is indorsed by representative church school leaders in all the church."

The proposed new standard was presented at a representative group of church school people at the conference and received ready endorsement. The details of the plan have been further developed under the suggestion of prominent church school leaders who have given the matter consideration.

We now present below the requirements of the standard as it is proposed to go into effect on January 1, 1935. It will be observed that the total class hour requirement has been raised from 150, 300 and 500, respectively, for the three grades of certificate to 300, 500 and 800. This permits of the specific requirement of certain subjects considered essential for the work of the teacher. This now seems reasonable because many of these specific subjects are available for credit study in local classes using adult and certain young people's quarterlies. The former allowance of institute, college and experience credit will still hold, but one will be limited in the total points allowed for such credit to those under "in institute and other credits" in each case. The new standard will place special emphasis upon credits earned through personal study and effort in credit class work and in correspondence courses.

Students who may be able to complete the former requirements before January 1, 1935, will be granted the regular certificates as usual. The attention of district and local church school directors and all church school workers is called to this proposed raise in standard. We will be glad to consider the advice of any who wish to urge points we may have overlooked in the plan.

## STANDARDS OF ATTAINMENT for Certificates in Religious Education and Leadership

In effect after January 1, 1935

### Second Grade Requirements:

200 Hours, 144 by personal study and effort.	
Required: Section II, How to Teach Religion	24 Hours
96 Hours in choice of Bible, Book of Mormon or Doctrine and Covenants	96 Hours
Elective: In personal study and effort in other courses	24 Hours
In institute and other credits	56 Hours

No experience required. Total 200 Hours

### First Grade Requirements:

400 Hours, 288 Hours by individual study and effort.	
Required: Section II, How to Teach Religion	24 Hours
Section V, The Church School	24 Hours
96 Hours in each of two chosen from Bible, Book of Mormon or Doctrine and Covenants	192 Hours
Church History	24 Hours
Elective: In personal study and effort in other courses	24 Hours
In institute and other credits	112 Hours

Must have one year of successful teaching.  
Total 400 Hours

### Gold Seal Requirements:

800 Hours, 576 by individual study and effort.	
Required: Section II, How to Teach Religion	24 Hours
Section V, The Church School	24 Hours
Either Section I, VI, VII, or equivalent	48 Hours
Section III, or Bible Quarterly	96 Hours
Section IV, or Book of Mormon Quarterly	96 Hours
A Study of Doctrine and Covenants	96 Hours
A Study of Church History (after October, 1935)	96 Hours
A Study of the Financial Law (at least)	48 Hours
Electives: In personal study and effort in other courses	48 Hours
In Institute and other credits	224 Hours

Must have five years of successful experience.  
Total 800 Hours

The brave man seeks not popular applause,  
Nor, overpow'r'd with arms, deserts his cause;  
Unsham'd, though foil'd, he does the best he can.  
—Dryden.

# Graceland College Extension Lectures

## Christian Training at College

By Blair Jensen\*

THE poet has so truthfully and so ably stated:  
 Destiny is not without thee, but within;  
 Thyself must make thyself.

The aim and ideal of Christianity has been, and is, to prepare the individual most adequately for harmonious and righteous living together, for the development of a social structure wherein men are governed by principles of righteousness, and are diligently and efficiently giving of themselves in efforts which tend to alleviate the maladjustments which are so evident in human society today.

These efforts and these attempts to attain and to overcome conditions and situations, as well as attitudes and customs, similar to those against which Christ lifted his voice and directed his ministry, constitute today as they have constituted in the past the Christian's responsibility and obligation. He who would live a Christian life must know himself. Self knowledge is essential; it is basic in the Christian life. Only from such knowledge can the individual gain and develop the power sufficient to make the weight of his personality felt affirmatively in the balances of the modern social fraternity.

There are no short cuts and abbreviations that prepare one adequately for Christian living. There are no short courses offered that can even approximate the successful development of the well rounded Christian character. A successful development must catch together all knowledge and truth gleaned by previous generations and, interpreting them rightly in terms of the present, weld them into tools and implements that will not only care for the harvest of a given day but will also efficiently prepare the seed bed for the morrow.

Great leaders of the church have always recognized the need of educating and qualifying the rising generation.

I quote from Sidney Rigdon, one of the pioneer leaders of my faith who a century ago stated:

"Next to the worship of our God, we esteem the education of our children and the rising generation; for what is wealth without society or society without intelligence? And how is intelligence to be obtained? By education. Education is that which forms the youthful mind; it is that which renders society agreeable, and adds interest and importance to the worship of God. What is religion without intelligence? An empty sound. Intelligence is the root from which all true enjoyments flow. Intelligence is religion, and religion is intelligence, if it is anything. Take intelligence from it and what is left? A name—a sound without meaning. If a person desires to be truly pious in the sight of God, he must be purely intelligent. *Piety without intelligence is fanaticism, and devotion without understanding is enthusiasm.*

"The object of our religion is to make us more intelligent than we could be without it; not so much to make us acquainted with what we do see, as with what we do not see. It is designed to evolve the faculties—to enlighten the understanding—and, through this medium purify the heart. It is calculated to make men better by making them wiser; more useful by making them more intelligent, not intelligent on some subject only but on all subjects on which intelligence can be gained."



BLAIR JENSEN

The American college came into existence as a result of a sensing of this need upon the part of those great pioneer forefathers of ours who so ambitiously carved homes out of a vast wilderness, erected altars upon the slopes, and builded a nation founded upon ideals and principles of Christianity. Rightly we can assert that the American college was born of the church. It came into existence because these deeply religious forbears of ours had the great and enlightened vision of the social responsibility of the individual. They gave the college birth and nurtured it in order that their youth might more adequately be steeped in an understanding of this responsibility, and be most efficiently trained in the arts and sciences, and be given the working equipment sufficient for the efficient acquitting of their Christian responsibilities and obligations.

There is today a marked interest pointing toward the church college; that is, the college that is fostered and sustained by the church. Parents are asking themselves the questions—

(Continued on page 1167.)

\*The author is president of Lamoni Stake.

# The Nomads

By May Elliott

## XI.

### "But His Father Married Outside the Church."

DANNY JOHN ELDON, Junior, was not like his sister. He was robust and hearty from the date of his birth; and at two months he could have won first prize in any baby contest in the land.

Dan was extremely proud of his son. His dreams for the boy occupied all the mental time he could spare from his studies. He meant to bring the children up in the church. He was quite sure Louisa would not be very enthusiastic, but neither would she oppose him. She was simply indifferent.

Louisa was also delighted with the wee baby. For one thing, she had more to do, and could keep her mind from troublesome thoughts. The afternoons were the hardest. For every day when the weather permitted she put the children in the large baby carriage and took them to the park. She tried to work up a healthy fatigue; then she could sleep better at night, without so much wakeful thinking. But sometimes she was too tired for so much walking. Then she would choose a quiet spot and put Dorothy Jane on the grass to play while Danny John slept in the buggy with a mosquito netting to protect him from the flies.

Dorothy Jane did not greatly care for play, however. She seemed to find sufficient delight in just watching things. She smiled at the flowers, the trees, the sunshine, but most of all she loved the fountains of water.

Most often Louisa chose to sit beside a certain piece of wonderful sculpture-work which had been inspired by the idea: "Time stays—we go."

On one side of the elongated fountain of water stood Old Father Time, his cycle in his hand. On the other side of the water, pressing forward, came the representation of a multitude of people of all ages, classes, and conditions. Little children, young men and women, mothers with babes in their arms, old men and old women. All pressing forward toward some uncertain goal until at the end they turned and looked back with despair, supplication, wonder, and regret.

She could remember when she was but a small child herself, that she and her mother used to ride places behind a spirited team of horses. She could hear herself ask her mother:

"Look—look how fast the earth flies past us!" And her mother's laughing

reply: "We're moving, dear—not the earth."

But it still seemed to her that the earth were somehow moving, too. How much of life was illusion? Was it possible that the changes occurring in our bodies and in things round about us, the changes in the nights and days, and years and months gave an illusion of measured time, when it was only us moving all the while? She could recall old Father Eldon's voice in prayer meeting:

"Change and decay in all around I see—  
Oh thou who changest not, abide with me."

THERE might conceivably be an eternity with no end, and an eternal God. You could scarcely explain the marvelous universe in any other way. She had read some of the science books Dan had brought home, and Dan had taken pains to explain some things to her; he had a purpose in it, she knew, but at times she was interested in spite of herself. She knew there were solar systems so vast and worlds so great that it almost took one's breath away to think of them flying about at tremendous speed through space and still not bumping into each other—or what was a more appalling thought—they never collided with her own world. Then there were objects so tiny one could scarcely conceive of their existence at all and in it all and through it all there was power of some kind. Electricity, magnetism, powerful light rays, all kinds of energy: How could they exist without a source; and how could there be a source? Were human minds limited, too, by this non-understandable thing called time, by some illusion of life, until they could not comprehend infinity?

"I've got to quit this kind of thing," Louisa said to herself angrily, "or I'll go crazy, or think myself sick, or something. I think I'm alone too much. I've got to get away from books, and baby schedules, and religion and black boxes, and get some friends. I know where Helen lives; I'll look her up and have some good times. She was always jolly. And after all, I don't need to tell her my most intimate thoughts."

Taking the mosquito netting from the buggy, she went to get Dorothy, who had been sitting under a tree, running her hands caressingly over the smooth grass.

"Whas'at, Mama?" she asked, pointing to the shadows of the leaves moving over the grass.

"Shadows. Now, come, dearie, we're

going to see a nice lady. Going for nice walk."

"Don' wanna see lady. Wanna shadow." Louisa laughed amusedly. That's what the child had been doing, all this time—trying to pick up the shadows on the grass. How cunning! She must tell Dan.

Picking the little one up despite her protestations, Louisa placed her comfortably beside her little brother.

"Wanna sadow—wanna sadow," pursued the tiny girl, as the young mother marched them rapidly away. "Me wanna sadow!"

LOUISA laughed heartily, then sobered. Was that what she herself had been doing in trying to find happiness? Was there no happiness only in imagination—was it but an illusion, so to speak? Would Dorothy and Junior have to pass through life to the very end crying for shadows? No, no! Dear God in heaven forbid! She must find some way—something to bring happiness and contentment to them. She quickened her steps angrily. What was the matter with her? She *must* quit thinking about such things.

Helen's shop was on Forty-seventh Street. Louisa could not walk all the way. Dan would be home by this time. She would get him to go with her on the street car. Helen must see the babies. Now that she had made up her mind to see her old school chum she could hardly wait.

Helen was waiting on a customer when they entered the establishment. It was indeed a nice little place. Louisa was delighted with the air of success about it. Helen herself might have been justly named "Gladdener of the eyes." She had a beauty which was enhanced by the studied simplicity of her clothing and her dignified, gracious manner.

She came toward them exhibiting her best businesslike air. Then she stopped, astonished. "Why, it's Dan and Louisa! And such darling children! But why—why haven't you come before? Mother said in her letter that she had sent you my address; and then she sent me yours; but you didn't come, and I didn't know whether you really wanted to see me or not, so I didn't look you up."

"Silly!" cried Louisa, happily, "Of course I wanted to see you—but part of the time I haven't been very well, and the children take a lot of care, and when I get a minute of time I feel more like resting than doing anything else. But I'm delighted with your shop. It's really quite an establishment."

"Oh, this isn't all of it. I have two other rooms on the other side here."

"You mean you sell those perfectly lovely hats next door, and those wonderful baby clothes?"

"Why not? I'll have the money to enlarge my place again soon," she said carelessly.

"You must be happy," said Louisa, "doing so many interesting things." She hoped she had succeeded in keeping the trace of envy from her voice.

"Well, as to that," laughed Helen, "I can't say. I thought I'd be happy when I added my hats, then I got to thinking of hand-made baby things, and felt that I had to have them on my list of stuff. Now I want to start a department for home-made candies. The old-fashioned kind, made with real cream, sugar, nuts, and so on, put up in little boxes made to look like log cabins. You see, I'm never what you'd call satisfied. I guess I'll always be chasing the shadows of happiness without finding it, but I'm having a lot of fun doing it anyway," she ended blithely.

"Wanna sadow," piped little Dorothy, "Me wanna sadow."

"What is she talking about, Louisa?"

"Oh, she tried to catch the shadows out in the park this afternoon, and has been crying out for one of them ever since," laughed Louisa, a dull ache tearing at her heart, "I suppose she heard you use the word and started to cry for it again."

"Well, how cute." Helen excused herself, waited on another customer and came bearing a scarlet balloon.

"Here, honey, is your shadow," she said, "My goodness, if she starts chasing shadows at this tender age it will be too bad. A person should at least have an illusion of happiness in childhood. But what ails you, Louisa? I've noticed that look on your face ever since I recognized you this evening. We've been talking about me—now we'll talk about you awhile. You don't look extremely happy yourself. Haven't you been good to her, Dan? I know you have been though—you always did worship her."

Louisa's heart beat fast. She didn't want the conversation to take this trend. How could she bear it if Dan, in his honest open way, were actually to speak of that strange Elaine?

"I remember," Helen, half-teasingly addressed Dan; "I tried to get you to notice me once, but you never saw anyone but Louisa. And she was so accustomed to being noticed in a more conspicuous fashion that she didn't realize you worshiped her. But you always did."

"I guess that's right," laughed Dan. "I guess there could never be anyone in my life but Louisa."

Did he mean that? Or was he just being gallant? But, after all, his statement was rather vague.

"No, I think you two were meant for each other—if there is such a thing as two beings being meant for one another. But as for me—well, my married friends

don't seem a bit happier than the ones who remain unmarried, so I keep a motto hanging in my bedroom to remind me of it when I'm a little tired than usual, or have met some man who seems a little bit more attractive than the usual run of men."

"What is this motto?"

"Anticipation is better than realization," laughed Helen. "That sets up a long string of thought and I start thinking of my business again."

DANNY JOHN, Junior, stretched in his father's arms, yawned, and opened his eyes. Helen bent over him rapturously.

"Oh, that darling, darling baby! And such big bright brown eyes, just like his mother's. Have you had him christened yet?"

"Why, I expect we'll have him blessed in Dan's church one of these days. It makes little difference to me. You know how I've always felt about religion."

"Say, listen. Wait a minute. I've got the sweetest outfit for the occasion you ever saw. It was just made for this baby. I'll get it."

Dan was very serious. "You know, Louisa, we just can't afford expensive things right now. It won't be long now, if all goes well until I'll have a good position and you can buy things then, but right now—"

"It won't do any harm to look at them. We don't need to buy. You're always afraid I'm going to buy too much."

"You must know by this time," he said not unkindly, "that you aren't very good at resisting high pressure salesmanship."

That was an unfortunate remark, for it brought up many painful memories. And heading the list, floating before them all, the black box with the word *Elaine* in gilt letters. "Every thoughtful husband who loves his wife will be glad to buy our product." "If your husband loves you, I know he'd want you to buy this."

A wild irritation welled up within her against Dan. If he wanted to conceal his past life from her, if he could not love her as she wanted him to, certainly she ought to get something out of life. She had given her money into Dan's keeping and most of it had gone to help him with his higher education. And yet he wanted to tell her just what she ought to believe, what she ought to do, what she ought to buy. All at once it seemed that she saw him in a new light. He was selfish, egotistical, dictatorial. He wouldn't get by with it any longer.

"If I want to buy a dress for my baby, I guess I can do it," she said in such an unusual tone that Dan was thunderstruck. He could not see that anything he had said should make her feel that way toward him.

"I didn't mean—" he began miserably, but just then Helen tripped in with a box in her hands singing a little tune.

"I just know you're going to be wild

about this," she told Louisa, "you always did recognize good clothes when you saw them—always had good taste and all."

"They are exquisite," murmured Louisa, softly. "I imagine they are pretty expensive."

"Well, they would be to most people. Did you ever see anything embroidered so daintily—and it's all done by hand. See how all the tiny seams are finished, too. But they won't cost you a cent if you'll humor me in a whim of mine."

"What is that?" asked Louisa. She was going to have these things for the baby, no matter the price. Dan wasn't going to have his way always. She was always giving up things for him—

"It's like this. Louisa, we were like sisters all through high school. I adore babies, and I've simply fallen in love with this tiny mite here—let me have a sort of interest in him spiritually anyway. Let me attend to the christening. I'll arrange with Father LeGreme—"

"You mean—have him baptized into the Catholic church?" Louisa was wide-eyed with astonishment.

"Why not? I'll bear all expenses, and furnish him a lot of these lovely clothes besides the ones needed at the christening. I'd just love to do things for him, really. And I know it wouldn't matter to you—and a man usually doesn't care what you do if it's a good business proposition. I'll see that Dan feels repaid." She laughed lightly, "I'll tell you—"

"All right," Louisa breathed, "I believe I will. It'll be a lot of fun—and fun is what I need, I've been alone so much—"

"Louisa." Dan's face wore such a stricken look that her heart failed her for a minute. But that was the way it always was. She loved him and he didn't care much for her, and she was always giving everything up to him because she couldn't bear to hurt him. She'd not give in this time—let him have a little suffering in his life—

"When will it be, Helen?" She ignored Dan entirely.

"I'll let you know. And, say—why couldn't you come to my party tonight? You and Dan—"

"You'll have dancing and cards, I suppose, as you did back home?" Helen nodded.

"What's a party without dancing and cards?"

"Well, I can answer for Dan. He won't go, but I'll be glad to come. I'll enjoy getting out again. And we'd better be going home right away so as to get the babies to bed. When does the party begin?"

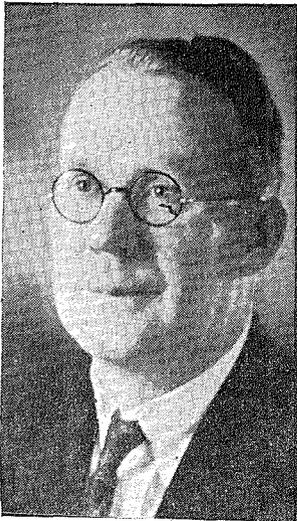
"The sooner you come the better it will seem to me. The official beginning of the grand performance is eight o'clock."

Louisa talked rapidly until they had made their way to the corner where they waited for the street car. To her surprise Dan was silent. She had expected him to fly into a rage.

(Continued on page 1167.)

# An Authorized Ministry

By Amos T. Higdon



AMOS T. HIGDON

**R**ELATIVE to the authority of the ministry, the Master of men said: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matthew 18: 18.)

When some people hear this thought expressed, they are inclined to say, "Why, that is the teaching of Catholicism." Our answer is: That is the teaching of Christianity.

There is no doubt that the abuse of ministerial authority had a great deal to do with the attitude held by many of the reformers. They could not condone the acts of the leading men of the Mother Church; therefore they repudiated the idea of an authorized ministry. The attitude held by the reformers has continued among a majority of Protestants.

Because some have exercised authority that is not in harmony with the teaching of Jesus, that is no reason why we should deny a true principle. We should weigh carefully any proposition presented to us that has scriptural support, and not allow ourselves to be influenced simply because someone else believes or disbelieves it.

On account of the greatness of the authority given to the ministry, they should ever walk in humility and meekness, and not assume an attitude of superiority. Jesus expressed this thought in these words: "And whosoever will be chief among you, let him be your servant." (Matthew 20: 27.)

As we make a study of the men of the ministry in the early Christian Church, we learn that their ministerial acts were recognized by our heavenly Father, while the acts of others were not. Those baptized by John the Baptist, Ananias, Paul, and others of the New Testament ministry had no need for rebaptism; but on the other hand we read of several who had been baptized by unauthorized people had to be rebaptized.

## AUTHORITY GOD GIVEN—NOT MAN MADE

Before his conversion the Apostle Paul was a Pharisee, and practiced baptism; yet when a true servant of God came to him, the servant commanded

him to, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Thus we learn that the baptism of the Pharisees was not recognized in heaven.

There were several earnest people in Ephesus baptized by some unauthorized person, but when the Apostle Paul came and taught them the right way they were rebaptized (Acts 19: 1-5). Please note that those people were honest and conscientious in what they had done; yet that was not sufficient. In order for their baptism to be valid, it was necessary for them to be rebaptized.

There are some who think those Ephesians had been baptized by John the Baptist; but they made the statement that they had been baptized "unto John's baptism," and not "by John." When they were asked the question, "Have ye received the Holy Ghost since ye believed?", they answered, "We have not so much as heard whether there be any Holy Ghost," which is proof conclusive that John had not baptized them, because he preached that the Holy Ghost would be given to those whom he baptized. (See Mark 1: 7, 8.)

The authority to cast out devils or evil spirits was given unto the ministry by Christ. (See Mark 6: 13; Luke 10: 17.) This gift was used to the comfort of many people. There were some not authorized to do this who tried it with dire results. This incident is recorded as follows: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts 19: 13-16.)

From these three incidents, we learn that authority is not enjoyed by just any one who might wish to exercise it. One must first be called of God if his acts are to be effective.

## AN AUTHORIZED MINISTRY GOD'S MOUTHPIECE

While on the road to Damascus, Saul of Tarsus saw the Savior in a vision, who commanded him to "go into the city, and it shall be told thee what thou must do." (Acts 9: 6.) Jesus could have told him then and there, but thought it best to have one of his ministers do it. (Continued on page 1165.)

# What Shall We Preach?

By A. M. Chase



A. M. CHASE

“AND the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.”—Isaiah 40: 6-8.

“Say nothing but repentance to this generation.”—*Doctrine and Covenants* 10: 4.

“The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to

think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.” (1 Corinthians 8: 1-3.) And this same writer, in his letter to Timothy, gives us the object of The Commandment (in fact of all the Gospel commandments) in these words, and this after saying, “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” (1 Timothy 1: 3-5.)

It is always an uplifting experience to sit in the congregation of the Saints while the elder, under the inspiration of the divine Spirit, preaches of “those things which are revealed,” which make for “charity out of a pure heart, and of a good conscience, and of faith unfeigned”; but if he yields to the lure of his urge to tell us of some of the wonderful things which his speculations have revealed to him, we are always somewhat wearied, and feel like referring him to Paul’s resolve to “know nothing but Christ, and him crucified.” And sometimes we feel like referring him to a letter written “To the brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County—and signed by Hyrum Smith. It is found in *Times and Seasons*, volume 5, page 474. In this epistle he declares:

“And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils *entirely alone*: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them.”

“But,” asks one, “do you never indulge in speculation?” Yes, occasionally, but never in the pulpit. If we are called to be witnesses, then it is the things that we know that we are under obligation to teach, and these things are the things revealed.

A number of years ago I was in charge of a branch of people, and chose one to act as my assistant—assistant pastor, we would call him now. He took the first opportunity to tell me of some theories that he held concerning the hereafter which were not exactly in (Continued on page 1167.)

our children forever, that we may do all the works of this law.”—Deuteronomy 29: 29.

Perhaps there is nothing more tempting to our preachers than the inclination to preach our theories, or speculations concerning the mysteries of creation and immortality. And sometimes we give way to this urge until we are convinced that these speculations are gospel truth. The field of actual knowledge is so limited, and the corresponding areas of speculation so broad, that we sometimes give way to the urge to explore these mystical fields, inviting our audiences to accompany us in these expeditions into the realms of fancy instead of giving them “meat in due season,” and expect them to grow thereby; and then we wonder that the flock seems weak and ill fed.

I think Paul sensed this danger, and gives us a glimpse of this difficulty and his solution thereto when he says, “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.” (1 Corinthians 2: 1, 2.)

Surely Paul was well equipped to lead us afield in his theoretical knowledge, but he had realized, under the wonderful revelation of knowledge to him, that came with the manifestation of Jesus Christ, that we could only “know in part,” and that we must wait until “that which is perfect” should come, before we could see “face to face.”

Someone has written, “A little knowledge is a dangerous thing,” and it was with a realization of this danger that this apostle wrote, “Knowledge puffeth up, but charity edifieth. And if any man

# Priesthood

Authority is always essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure.

Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon men; nor should it ever be conceded to mean a class of men holding power from God to contravene the laws which have been given of him for the government of all, or to that which places in jeopardy or destroys the people and their liberties.

None talk more constantly about the priesthood than Latter Day Saints; none should understand more fully what is meant by, and comprehended in it than they. None should respect the authority of the priesthood more than a people who profess to be governed by laws emanating from God, given to the priesthood, and interpreted by the same.

The day was, we trust it will never be again, when it was thought by many that the priesthood could do no wrong; when the authority with which they were clothed was an unchallenged guarantee that all acts done by them were but the reflected light of wisdom divine.

Whatever other mischief this thought did not work, this much we have grave reasons to believe that it did; it engendered haughtiness and pride in the men who made up some considerable body of the priesthood; and made suspicious and selfish the men who were administered to by them. The loss of confidence followed as a matter of fact.

There is in the principles making the priesthood a necessity to the success of the Church of Christ, nothing that provides for such a result where men called and ordained to the exercise of its duties, and blessed with its prerogatives, conduct themselves in accordance with the design of its inception and object. These require an unselfish devotion to the performance of those duties, that looks only to the end, the good of man; the means, a personal and continued service; an enjoyment and exercise of those prerogatives, not as personal requisites that attach to the individual by reason of some innate and latent worth, but because of the labor performed and the fidelity with which it is done.

If the army of elders composing the priesthood have ever forgotten that they are men chosen for the accomplishment of a specific design had in view by him who called them, and that this calling gave no authority, and conferred no dignity not found in direct accord with the design, then has that army become deficient in the principal aid to their success; and every portion of it that persists in thus forgetting what they should certainly remember, disgraces this calling, and should be discharged from service.

The power of the priesthood, of which we have in times past heard so much, are conferred for no other purpose than the salvation of man, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven.

Balaam's ass spake once by the will of God, but remained ever after an ass still, with no powers of speech more than others of his kind. In him was found no assumption that his natural utterance became the oracles of God, because he did at one time speak by virtue of God's power. We have sometimes thought (we ask pardon therefor), that some men have not been so wise as men, as this ass was as an ass; for they have presumed to act as if having been empowered and directed of God to say and do certain specific things, all that they henceforth did and said must be of God.

We have heard men use the words, "By virtue of the Holy Priesthood vested in us," when we knew that it was not by virtue of that priesthood that they spake, but by reason of a

commandment either of the Spirit, or the law.

This arrogating to man that which belongs to God, in such boastful and inconsiderate ways, has been the means of turning some away from the truth, who loved the truth but failed to recognize it in such guise, and some have been so much hurt and disgusted that they have disliked to hear the words "holy priesthood," so conscious have they been that the authority conferred was abused, and a boasting spirit lying beneath the language used. The formula of words suitable to each case is not specifically given; but Christ and Paul in the New Testament, and the former in the Book of Covenants, charge the elders to seek, and do what they do in the prosecution of their ministry and in pursuance of their calling "in the name of Christ," and not in the name, or authority, or by virtue of the priesthood.

Political oppression has been fostered in the name and influence of the divine right of kings to rule; social oppression in the name of fashion, and religious oppression in the name of the priesthood, until men who hate oppression have loathed the name of all three of these tyrants; although God gave men kings; fashion is the reflex of public opinion, vox populi, vox Dei; and priests have been and should be still sent of God.

It was the abuse of the statement made to Peter, "whatsoever ye bind on earth shall be bound in heaven," that gave rise to and made possible the inquisition, and caused Luther to protest against iniquities to be found at Rome; it was an absurd assumption upon the part of the then Evangelical churches that all were as but one church in the sight of God, that led Joseph Smith to ask of God, "Which one, O Lord, is acceptable to thee?" And the abuse of the power conferred by which the "first elders" were to "cry repentance" to this generation, that led many into the bondage of men who had vitiated the priesthood and who have made the sacred ordinances a mock to thousands. Let us be warned in time.—*Saints' Herald*, volume 24, page 168.

## God Is So Good to Me!\*

I cannot doubt my dear Savior's love  
As on the mount I stand,  
And looking back I plainly see  
The leadings of His dear hand.

### Chorus

God is so good to me.  
God is so good to me.  
I'll love and serve Him faithfully;  
He is so good to me.

Walking with Christ is sweeter to me  
Than all the world's vain charms;  
Though rugged be the path I tread  
I'm leaning on His strong arm.

He is so good to me every day,  
Keeping me in His care;  
His blessed sunlight floods my way.  
My burdens and joys He shares.

I'll cling to Him whatever may come  
And through eternity,  
Round the white throne where praises ne'er cease,  
I'll tell of His love for me.

\* This fine old hymn is one of the favorites in the repertory of songs of Patriarch F. G. Pitt. Wherever he goes, church people ask him to sing it. It has been reprinted here at the request of our readers.

## AN AUTHORIZED MINISTRY

(Continued from page 1162.)

We read of another incident where the Lord directed a man how he might come in contact with an authorized representative: Cornelius was a very devout man; one who desired to do the right thing. Upon one occasion while in prayer, he saw a vision in which an angel brought him a message of cheer, comfort, and instruction, using these words: "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." (Acts 10: 4-6.) The angel could have told him what he ought to do; but because the Lord had respect for His earthly representative, direction was given where he could be found. Thus we learn that God delegates authority to men here on earth, and has respect for them.

## AUTHORITY IS TAKEN AWAY

The acts of the early Christian ministry were recognized by God; but as time continued a dark night of apostasy swept over the church, and the authority to administer the sacred ordinances of the gospel was taken from its representatives. We read of this incident presented to us in allegory in the following language:

"And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. . . . And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne."—Revelations 12: 1, 2, 5.

The "woman" was representative of the church; the "man child" of authority. This "man child" was to rule. It takes authority to do that. Please note that the authority was taken from the church, and caught up into heaven. Therefore, if there is any authority to administer the sacred ordinances of the gospel on earth today, it must have been restored. We verily believe that this has been done, and that it came about in harmony with the Scriptures. John, the Revelator, tells us about it thus:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation 14: 6, 7.

## MINISTERIAL AUTHORITY IS RESTORED

In our study we learned that authority was taken from the church and caught up to heaven. The angel brought it back.

We learn of the restoration of this authority (the messenger called it the priesthood) from the two upon whom it was bestowed in these the latter days. In writing of that event, Joseph Smith said:

"We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and to inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer an offering unto the Lord in righteousness.'"—*Church History*, volume 1, pages 34, 35.

Oliver Cowdery's account of that experience is as follows:

"But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you, my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'"—*Church History*, volume 1, page 38.

Thus we learn that although the church went into apostasy, and the authority was taken away; yet in God's own due time, and in His own way that authority was restored unto the children of men.

From our study of this subject, we have learned that the authority bestowed upon an authorized ministry is great; that at times God directs people to his chosen representatives; or that the men of the ministry are directed to certain people; that they are to be meek and humble; and that their acts are recognized by our heavenly Father, while those of others are not. We have also learned that there was an apostasy in which the authority was taken away, but in the "hour of his judgment" it was restored.

Thus we have learned that there is a need for an authorized ministry. Our advice to all is to seriously consider this fact before they have any of the gospel ordinances performed.

May the directing influence of the Holy Spirit be with all who are seeking the way of eternal life.

## STEWARDSHIP OF TIME AND TALENT

(Continued from page 1156.)

tenor voice. By this time a passenger train had stopped, and those who got out for a "platform stretch" were drawn to this music. The singer asked the player if he could play "*Silver Threads Among the Gold*," and when he responded the singer almost stopped all work at that depot. His singing touched the hearts of those people as nothing else could do, yet there was that beautiful talent hidden in a condition that was so out of balance that it was impossible for either the performer or the listeners to get the most out of it. There is no end to the good which could come from the proper use of such talent if only the other part of the life of its owner could be put in balance. No wonder God has told us to cultivate the gift of music, but he has also urged us to learn how to keep our entire lives in balance.

OUR IMMEDIATE CONCERN in the discussion of this problem is to find the way, the practical way, in which each Latter Day Saint may bring about the desired balance in his life. Surely there is some rule or plan which each of us can use, even though it may be necessary to change some details to fit individual differences. We find the answer to this problem as we fulfill one of the fundamental laws of the church, the law of tithing. Undoubtedly one of God's purposes in giving this law of tithing was to give us a measuring stick which would guide us in the spending of our time and energy. He has told us that one tenth of our increase should be used for spiritual work. If each one of us had his life under the right kind of control the tenth of the increase each year would support many more men giving full time to spiritual stewardships. We would also have many more producing a surplus each year. This surplus turned over to the church, through proper channels, the Bishopric, would give us more capital to create additional temporal stewardships. This would open the way for a constantly increasing number of Latter Day Saints to prosper. With our lives under strict control, giving us such results we would find that many would want to give of their necessities, which is the offering part of the tithing law. They would do this to speed the church Zionward.

What a plan! It gives us three avenues through which to give the church the benefit of our energy! The tithe, which is a debt; the surplus, which is capital; the offering, which is giving from our needs. The plan is simple and plain, and covers every possible contin-

gency in the development of a social group. We have never needed to add to or to detract from this plan in any way as God, in his wisdom, has presented a simple, practical plan which can be used by each member no matter what his situation may be.

While it is true that we have never needed to make any change in the plan, we do have much to learn in its application. The unfortunate part is that so far we have had to depend too much on the offering part of the plan because too many members of the church have not yet learned how to determine the tenth of their increase, and comparatively few apparently have been able to create a surplus. As long as this condition exists it will be necessary for us to continue depending on drives, sacrifice periods, and other such stimulating efforts to increase the offerings, in order to cover the barest of necessities.

Some years ago I received a letter from one of our bishops in which he said he hoped the time would come when the Lord would define a tenth of the increase as a tenth of income. Then it would be easy for us to take one dollar out of each ten to pay as tithing, or perhaps I should say it would be easy to figure how much we should pay, even if not easy to pay it. This bishop said he felt that the Lord never expected us to use a plan which would make bookkeepers out of each member. I presume he had formed this opinion from constant contact with so many people who guess at what they owe as tithing. Perhaps he is right, but I cannot speak from experience. However, I cannot reconcile myself completely to a belief that the way to build Zion is to use a plan which causes the least effort on the part of the individual.

I believe that it will be only through learning from hardship and harsh lessons how to correctly balance our personal and home budgets that we shall learn the real lesson of how to balance our lives. I know from actual experience that it is hard to do that. It is only in constantly striving for a certain goal that we can have any hope of either reaching it or getting part way toward it.

In spite of the fact that it seems almost a hopeless task to get a large number of our people to fully learn the lesson of budgetary control I still believe that we should set that as our standard. We should constantly strive to reach it even though a comparatively few ever do actually succeed. I have had my share of discouragements yet I have tried to discipline myself to do what I believe should be the accepted standard. I should like to emphasize that there is little excuse for any Latter Day Saint or member of such family to ever say that he has spent either time or money without being able to account for that expenditure. How often do we hear people say that a certain period of time has gone by without getting anything

done, or that they have spent a certain amount of money and haven't the slightest idea what they did with it.

A statement of that kind makes my Scotch blood boil! In my intense interest to find a solution to this problem I have kept a record of family income and expenditures. For years with the help and cooperation of my family we know exactly how much has been used for each kind of expenditure at the end of each year. I do not intend to convey the idea that what I have done has always been right or wise. The record shows too many errors of judgment, as well as a lack of wisdom. The point is that the record shows what and where they are. More than that such a record shows the cost of every move, right or wrong. It is the best guide for any one to have to help plan future moves. If we are to make the most of our time and talents we must use them intelligently and wisely.

Many women have said that the stewardship of motherhood entails so many changeable details that it is impossible for them to keep up any system of control such as a man might be able to do with his work. My suggestion is that that is the very reason why some plan which will measure the expenditure of energy in the home should be developed and adopted by each mother. Many have actually done it. The training of her children should include the practical lessons on how to wisely control the expenditure of time and energy. Hard? Of course it is hard, but what worth while lesson in this world is not hard to learn? Are we to quit trying because the problem is hard? If that is to be our attitude we may as well quit wishing any further for a Zion, because Zion will be made up of people who have solved the problems which "could not be solved" and who have done the things that "could not be done."

To prove to the women readers that I do have a sympathetic interest in, if not a complete understanding of their peculiar problems, let me relate here a comparison of two incidents. One of these I saw on a train, the other the same type of incident, was described in an editorial written by Bruce Barton, in the *Red Book* some years ago.

I saw a mother traveling with two small boys. They could not move a finger or turn sideways without her excitedly commanding them to sit as still as a couple of posts. They looked browbeaten and cowed, and actually looked as if they wished life could end. I can not recall any other instance in which I have seen a mother act so unlike a mother as this woman did. She was so unreasonable and unfair that she aroused the ire of most of the passengers on the train. I know that if it could have done any good I should have enjoyed giving her a little of her own medicine, but if I had she would merely have taken it out on the boys and nothing could have been gained. This

woman may have suffered the physical pain of becoming a mother, but there it ended. She had no conception whatsoever of the stewardship of motherhood.

In contrast to this situation was the one described in the above mentioned editorial by Mr. Barton. His purpose in putting this incident in an editorial was to answer the query in the minds of many men as to why it is that women talk so much. We know that many of them do, but it is a God-given talent, at least so I felt after reading about this little incident. This mother was holding her baby so it could see out the window and watch the rainfall. She kept pointing to the rain, and kept repeating to that baby the word "rain" with a patience and persistence that is possible only in women. No man could have sat there and patiently drummed the word "rain" into that little one's mind as did this mother who showed a high conception of the stewardship of motherhood. She was making her time and talent count in achieving constructive results. These two incidents illustrate similar situations. In each case a mother had the opportunity to use her time and energy wisely. One failed, the other succeeded.

Since reading Mr. Barton's editorial I have been less anxious to condemn woman's talkativeness, which I repeat is a God-given attribute. Without that ability in mothers no man could have learned the primary lessons of life. Therefore, men should be very careful in what they say about this virtue or fault in women. However, the fact that it is a God-given trait should be no excuse for a woman to keep talking without saying anything. The ability to talk is one of her stewardships. If misused, it results in unwise spending of time. It is a fact that an immeasurable amount of energy is wasted by some women who have failed to direct that talent. Such women have failed to make this talent subservient to constructive purposes.

It would not be hard to believe that the first of these two mothers had never learned the first lesson about the wise use of time or talent. If she had, she certainly would not have abused those two boys as she did. Undoubtedly the second mother had learned some such lesson for she was taking advantage of the rain and letting other things go to teach that little lesson to that baby. No woman in justice to herself or her family should think that because of her type of work she should be exempt from the responsibility of wisely using her energy. Nor should any man think that he can be free from his share of such responsibility.

It is a problem which faces each one as an individual, no matter what age and no matter what our family situation may be. That is the point to be driven home to each one of us. This again is an individual responsibility. There is a way for each one to apply this truth to his own life even though

the application may be hard. But it can be done. We can go to Zion if we want to. The question is, just how much do we want to go?

## CHRISTIAN TRAINING AT COLLEGE

(Continued from page 1159.)

Is the college today a Christian institution?

Can the college satisfy Christian interests?

Does the college train Christian leaders?

These questions are brought more forcefully before us today because of the great unrest, the unprecedented social upheavals, the crash of long held moral standards, the general uncertainty that pervades human kind everywhere. To these questions we unhesitatingly reply:

The church-sponsored college of today is a Christian institution. *It does satisfy Christian interests and it does train Christian leaders.* It has as its major task the training and the fitting of young individuals to *live effectively in society.* It gives understanding to aims and ideals. It is a means of equipping one with the implements essential to life. It gives one zest for his endeavors.

A college education, in itself, cannot cause one "to arrive," as the saying goes. At best its only intent and purpose is to assist one in finding his way, to more readily direct his feet and lighten his pathway.

These things cannot be attained in a day, they cannot be acquired by merely sipping. They shall come as the result of desire, a desire that calls forth effort and endeavor on the part of the one who is desirous of patterning his life after the example of the Great Teacher and dedicating himself to the furtherance of His cause.

Such an individual with understanding and appreciation plucks the gem from the one of understanding soul who wrote:

"A little learning is a dangerous thing,  
Drink deep, or taste not the Pierian  
spring:

There shallow draughts intoxicate the  
brain,  
And drinking largely sobers us again."

The cause of Christianity challenges you, my friends, to use intelligently your influence to place the youth of America within the benign influence of the church college, to there drink deeply of those draughts that tend to develop Christian characters and personalities, sufficiently strengthened to cope with Christianity's needs of tomorrow.

The hostess who habitually exploits her friends as though she were the barker at a side-show is a bore no less than a pest.—Emily Post.

## THE NOMADS

(Continued from page 1161.)

"I expect you are angry with me," she said irritably, as they settled themselves in the street car.

"Not angry," he answered through stiff lips. "Just pained—and surprised."

"Why should you be?"

"Well, I had—sort of thought—dreamed he would grow up in the church—I mean the Latter Day Saint Church. You see, two of his great-grandfathers and his grandfather held the priesthood and I sort of hoped—"

"But his father married outside the church," Louisa said, lightly. "Sometimes you forget I am not a member of your church, and do not participate in all your dreams. That old priest won't hurt him, the water won't hurt him, and you can have him baptized into your church later—if you can get him to believe in it sufficiently. He'll get a lot of the most wonderful clothes—honestly Dan, you'd have to pay a tremendous price for those things—it would just about take your breath away to know just what they're worth."

"I'll pay it," said Dan, tersely, "I'll pay anything. Just call this foolishness off—"

Louisa shook her head. "It would hurt Helen's feelings terribly and I just can't do it, Dan. I need a friend. I've been so lonely that I'm nearly crazy. I just suddenly realized it this afternoon. I just must have a little companionship, excitement, and fun."

"I expect it has been lonely for you. I know I'm dull company—I'm not very jolly nor—"

"You'd be all right, only for your everlasting harping on religion. I can't stand it. It sets thoughts going in my brain that I can't endure. I just can't—"

He wet his lips. "I'll try—try not to offend you again."

Queer how you got your life into such a mess when you compromised your principles. He might just as well give up his dreams. He held his little son close to a heart which seemed that it would almost break with aching. He loved his wife though. He couldn't feel badly toward her. "She is like a Madonna," he thought, "and Dorothy Jane will be like her."

The little girl stirred in her mother's arms. She groaned softly. There was a little color in her face but it was not the flush of health.

"Me wanna sadow," she said, opening her eyes, "Wanna sadow."

Louisa touched her forehead lightly and the old fear gripped her. "Dan—she's hot! Just feel—"

"Probably just a bit upset because of the excitement of seeing so many strange people this evening. You know, dear, we've not been many places with her since we've been here—that's probably why you've been lonely."

It seemed to Louisa they would never get home. The child grew more restless

as the minutes passed. When at last they were again in their little apartment, she lost no time in taking the baby's temperature. She looked up from the thermometer with a white face. "Get the doctor," she said thickly.

(To be continued.)

## WHAT SHALL WE PREACH?

(Continued from page 1163.)

harmony with some theories that he had heard some of our elders preach. After listening to him I remarked, "I do not see anything in those theories that will make against your Christianity. If I did, I might object to them. I expect you have as good a right to your theories as I have to mine, as long as those theories do not spoil your Christianity, but we are not expected to preach theories, nor do I ever do so. In the pulpit we preach the simple truths of Christ and him crucified." Nor did I ever know of him undertaking to preach anything that was not pertinent to the message of "Christ, and him crucified."

On another occasion, some years later, after giving a talk to the priesthood of another branch (this in Hawaii), and stressing our obligations to confine ourselves to the simple things of the gospel in our message, I was invited to go out with a priest of the branch to a private home where he had a request for a sermon, I listened to this brother preach on the parable of the leaven and the three measures of meal. It was amusing to me, yet rather tragic. The brother gave us an hour's talk, wherein he presented the three measures of meal as the three books, the Bible, the *Book of Mormon*, and the *Doctrine and Covenants*. Whatever opportunities for preaching further sermons in that home, or further desires to hear more of our message was effectually shut off by that sermon, the host declaring, "It is too deep for me." I thought he was mistaken, for I thought it too shallow for anyone to swim in.

John declares, when speaking of the final triumph of the saints over the accuser of the brethren, "They have overcome him by the blood of the Lamb, and by the word of their testimony"; and I am persuaded that if we finally triumph in our work of warning the world and building the kingdom it must be by reason of our testimony—not of things speculated about, but of things revealed. We can all agree on these things revealed to the church, from faith to the promise of the final judgment, and we may be able to convince the hearers of our competence as witnesses for Christ by this agreement; and if we do succeed in this effort, then there will be obedience to the things we have taught, and other witnesses will be added to our ranks, and the kingdom established never more to be destroyed. But this never can be done in any other way.

## The Readers Say---

### Revive Interest Where Once There Was a Branch

I recently closed a fourteen-day meeting near Lexington, Tennessee, at what was once Liberty Hill Branch. That branch was disorganized, but there are a few faithful Saints living in that community, and they have not heard the gospel preached there in many years until I went there last fall and held a series of meetings. I saw that some good could be done there, and that the Saints and their friends were anxious to hear the gospel. I pledged myself to return, and kept my pledge August 1.

Brother Don Dortch, and C. R. Reynolds accompanied me there. The latter remained only a few days, but the former stayed throughout the series. We had profitable services. Many of the sick were administered to with good results. In the case of Sister Kelley, seventy-six years old, we were given a special blessing. When we came to the community, they were expecting her to die. The doctors had given up all hope, but we were called to her bedside, and administered, and she received relief. We were called the next day, and on the day following the second administration, she arose and prepared the morning meal. She has been ill for a month.

We blessed some children, and at the close of the series, I baptized six fine people into the church, five men and one woman. Among these candidates is fine material for leadership. At the close of this series, we organized this group into a Sunday school, and they are also holding prayer meeting. We promised to visit them once each month.

I reached home Saturday, August 18, at 2 p. m. and left there at 4 p. m. for Dickson Grove Branch, fifteen miles away, to begin meetings there in the evening. Have enjoyed good interest thus far, and prospects are for a profitable meeting.

PARIS, TENNESSEE.

O. S. CALDWELL.

### Have You Visited the Grove?

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God."—Joseph Smith.

*Have you ever visited a grove?* I believe I hear a majority of affirmative replies. But let us proceed—What was the purpose of the visit? Were you seeking comfort and consolation, were you seeking inspiration and endeavoring to commune with the Deity and Nature? I fear the answer to this, but trust it continues to be an affirmative response.

The writer is facing a grove now. Time and time again the experience of Joseph the Prophet, in the grove, is recalled, and I would to God that our people would visit a grove and establish their altar of prayer and meditation.

About us we hear of turmoil, trouble of all varieties, we see a changing and weakening of our societal "mores" to the extent that our major problem appears to be Social Relationships both within and out of the church. Recently our young people discussed the oft quoted phrase of "being in the world but not of it" and today we see sufficient reason for such a statement in scriptural writings, for it indeed comes to us as modern admonition. Is it true that too many of us are failing to be careful of our lives, and likewise failing to keep them as holy temples for the dwelling place of the Spirit of God?

*Have you visited the grove?* The Master of Men did in his most trying moments and communed with God. Joseph did in Palmyra, for it was necessary in order to bear his burdens and re-establish the Church of God. Recall also the life of David Smith, recall his inspiring compositions that remain for our benefit. Visit with me, if you will, "David's Chamber" a grove in old historic Nauvoo and feel anew the Restoration in all its splendor. Most of the successful men in our history have visited their grove at some time or other and sufficient inspiration has come to aid them. Oh how often we foolishly feel strong enough without this aid, and fail to have communion when it is necessary. Take an example from great men and worth-while lives.

There are moments in the lives of most people, I would venture to say, when they *could* go to the grove, be alone, and seek that inspiration which would draw them nearer to the Deity, and consequently to His church. How would we approach God, you ask? "Just as we are, with no reserve and no delay, we come to thee." What a beautiful consecration that would be. We need such an activity as the above in our curriculum for it is important to round out our lives. Then with an individual *conviction* and resistance against wrong built up within us, might we not venture to say we are ready with our answer to the question that has been asked, "Watchman what of the night?" We shall be prepared.

Young people, more than old, listen to the admonition given in Latter Days, contained in the *Doctrine and Covenants*, read the church law in Section 42, and read the admonition contained in Section 86. *Know your church* and know the way of life for yourself. Think of the lonely, but beautiful grove where young Joseph prepared for his tasks and found God. How often we have been told to seek Him in our youth and we would have Him always, take Him into the solving of our problems, and live a fuller and happier life.

*Have you visited the grove?*

DONALD O. CHESWORTH.

### Dream—Then Do!

Yes, we can make our dreams come true. How often many of us have dreamed of ideals and then wished they were possible.

We dream and dream some more, but we always awaken and let the dream slip from our minds. Perhaps as a people, we see much the same ideals and longings, in many dreams. We may forget them with the press of another day, letting our desires and wishes pass by without the least effort to realize them.

We can dream—then do. Great men and women have become great in their positions, because they looked ahead toward a goal, a standard, and then they worked with all that was in them until they reached that goal. Are not our goals worth working for? Our ideals can never be made real by magic. We are the people of God. The Kingdom is our goal; Zion is our dream. The church is our gate way to these realizations. The Holy Spirit is our guide to keep us going onward until we are satisfied with our position. The harder we work, the more we shall appreciate the beauty of Zion.

We can easily dream, but the hard test comes in doing what we dreamed of doing.

KINGSVILLE, MISSOURI.

R. D. KLECKLER.

## The Readers Say---

### Gospel Sermons Encourage Isolated Ones

Our hearts rejoice when we see the fruits develop from seeds sown by the servants of the Master.

Brother Wyatt and wife, of Joplin, Missouri, have been coming to the little community of Honeylake, near Anderson, every two weeks for the past two years, holding services at the homes—more often at Brother Clyde Penn's. Nice crowds attend each meeting. Brother Wyatt and wife have endeared themselves to these people because of their patience and love. The community is earnestly inquiring about the gospel plan.

July 22, a basket dinner was held at Brother Penn's and two services held. Elder Amos T. Higdon, of Independence, Missouri, officiated at each service. A splendid sermon was given at eleven o'clock on the "Unchangeable God." A bounteous dinner was served at noon in the shade of the big elm tree to fifty-four persons. At two-thirty we listened to another wonderful discourse on "The Restoration of the Gospel." Brother Higdon is an able speaker, precise in his speech, and having a pleasing manner. Sixty-nine attended the afternoon service.

It gives us great pleasure to attend these meetings, and we feel uplifted each time we are permitted to hear a real gospel sermons which is not often since leaving Tulsa. May God guide us—and we surely need Him as a guide, during these troublous times.

GOODMAN, MISSOURI.

RUTH E. WRIGHT.

### It Pays to Write to the Herald

The following incident proves that it pays to write to *Herald*. Through Sister Olive Andes' recent letter to the *Herald*, a gentleman from Ovalo, Texas, learned of our mission at Breckenridge, and came a distance of eighty miles to hear the restored gospel preached. He had not heard the good word for fifteen years.

After hearing two sermons, he followed a little girl into the waters of baptism and bore his testimony at the social service of the same day. His wife, who is affiliated with another denomination, publicly asked our prayers for light. Her mother, sister and brother-in-law, who came with them over the long road revealed a deep interest in religion and in the songs of our meetings.

The services referred to were held Saturday and Sunday, August 18 and 19.

Another faithful little girl who lives here was baptized June 10, Children's Day.

BRECKENRIDGE, TEXAS.

W. H. MANNERING.

### In Memory of Sister Elenora Haynes' Active and Saintly Life

I noted a short while back the announcement of the passing at Cleveland Ohio, of Sister Elenora Whiting Haynes. Sister Haynes was truly a Latter Day Saint in life and character, smiling and unselfish always. I first met her during the World War when I was stationed in the training station at East Boston and on my first Sunday's leave found my way to the Somerville Branch, where I was invited to the hospitality of the home of Sister Haynes' brother-in-law and her sister, Brother George Sinclair and wife.

Sister Haynes was then Miss Elenora Whiting and many times I have heard her beautiful voice in practice numbers

and at the Somerville church. She told me of her love for this latter-day gospel and how she chose between a lucrative position in the musical world and the humble service of her musical talents for the Master. Her name with its two first syllables alike, En-En-Ora, was given to her mother by a heavenly messenger, and no doubt today in the haven of rest with the Master, she knows the real significance of her heavenly name.

During repeated visits to the Sinclair home, the true Latter Day Saint life of this sister left a lifetime influence with me. This testimony will be borne out by the many who knew Sister Elenora and came under her ministrations and association.

I met Sister Haynes and her husband at the Kirtland reunion twice after the World War and heard of her good work in the Cleveland district. May the true love of the gospel find its way into our hearts as it did in Sister Haynes, to the glory of God and the upbuilding of his kingdom here on earth.

ELMER A. KALER.

SAINT LOUIS, MISSOURI, 3605 Palm Street.

### Blessed in Time of Illness

I was baptized into the church May 5, 1905, in the Stone Church font. The following November, I became seriously ill, and was forced to remain in bed for some time. In March, 1906, while I was in bed, I fell into a sleep. Some neighbors came in, but did not waken me. I slept about two hours, and it seemed as though a man came to see my companion, who was out looking for work. He told who he was, and when I learned that he was an elder, I asked him to administer to me. I requested him not to anoint my head, as it was sore, and as he placed his hands on my face and prayed, I thought I had never heard so beautiful a prayer as that. I aroused up and felt much better. The neighbors thought I did not know what I was doing, but I arose and put on my clothes, and although I was weak, I felt no pain.

When I told the neighbors who had administered to me, they informed me that the man was in California. I knew then that God had wonderfully blessed me.

INDEPENDENCE, MISSOURI.

MRS. LILLIE TOUSLEY.

### Greetings to Sister Jordan

I send greetings through the *Herald* to Sister Mary H. Jordan whose picture was in a recent *Herald*. Sister Jordan was once my Sunday school teacher, and I had not heard of her for years. Perhaps you can imagine my delight in seeing her sweet face in the *Herald* and learning that she is still living. She will remember me only by my maiden name, Emily Brown. If you read this, Sister Jordan, please send me your address.

GLADSTONE, MICHIGAN.

EMILY CARTER.

### Grateful for Blessings

The *Herald* brings much joy and comfort to me each week, and I thank my heavenly Father for the privilege of reading it. I am grateful to the kind one who sends the *Herald* to me.

I have received many, many blessings from God, and I thank him for them. Even though trials and difficulties may surround me now, I can remember past blessings and pray for future helps. Pray for me that I may continue faithful.

EAST LYNN, WEST VIRGINIA, BOX 261. ROSA HUTCHISON

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Does the church approve of going to ball games and picture shows on Sunday?*

While this question is not answered in exactly this form by the church, yet its statement of duty on the Lord's day clearly implies a negative answer. Two revelations touch upon the question, and are as follows on that point:

"The Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work."—*Doctrine and Covenants* 119: 7.

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart."—*Ibid.*, 59: 2, 3.

It is easy to become careless, and then indifferent, and finally callous in regard to those duties which put a measure of restraint upon us. Yet this is most necessary to the building of integrity and strength of character. In this age of short hours, frequent holidays, and weekly half-holidays, increasing tendencies are manifest toward disregard of spiritual things and sacred duties. It ought to be otherwise, for there is even less reason to slight or shirk Christian duty than when long hours and incessant labor exhausted physical and mental powers. Too many examples are beckoning away from Christ, but spiritual strength comes to those who follow Him. However, I do not understand that this question refers to pictures of a religious or moral nature used as a part of the regular church preaching or lecture service.

*What is meant in Genesis 49 where Jacob blessed his sons?*

A detailed analysis would require too much space here, but much of the language used is figurative. A lion's whelp (verse 9) implies growing strength and kingly station. The ass (verse 14) represents the characteristics and future station of a tribe quite different from Judah, implying more subservience. The serpent (verse 17) shows the traits of treachery and vengefulness. These figures are intended to symbolize qualities and tendencies which would mark the tribes to which they relate, and

also in some instances to portray in a measure their future. Thus Joseph, as a fruitful bough by a well, whose branches run over the wall (verse 22), would greatly multiply and spread over the waters or sea, implying other lands.

*Explain the "daily sacrifice" and the "abomination" mentioned in Daniel 12: 11.*

This is believed to refer to the temple sacrifices that were of daily occurrence as required by the Mosaic law, and to the desecration of the temple at the time it was used by the conquering enemy for idolatrous purposes. Opinions differ as to the time of the event, some holding it to have been the desecration of the temple during the Maccabean period of the second century B. C., while others believe it to have been fulfilled by the Romans after the crucifixion of Christ.

*What would be the destiny of one whose married companion hinders obedience to the gospel?*

Those who are legally under the control or guardianship of another are not responsible for being coerced or forced against their will or conscience. Such control does not admit of free agency, and one who thus exercises legal power must be held responsible to God for doing so. But simply because one is not favorable to the gospel does not of itself take away responsibility on the part of the companion who may occupy in the marriage relation. At law, the wife is in many jurisdictions more subject to the husband than in others, and this would be a factor. The church position in this matter is as follows:

"It is not right to persuade a woman to be baptized contrary to the will of her husband, . . . We believe that all persons who exercise control over their fellow beings, and prevent them from embracing the truth, will have to answer for that sin."—*Doctrine and Covenants* 111: 4.

A. B. PHILLIPS.

It is better to hold back a truth than to speak it ungraciously.—Saint Francis De Sales.

"Many a man is satisfied to follow the crowd, and even then only at a safe distance."

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Far West Stake Completes Reunion

The 1934 Far West Stake Reunion opened officially on the evening of August 16 at the large reunion ground adjoining Stewartville, Missouri. Some four hundred Saints met for the purpose of observing the Lord's Supper at the beginning of their ten-day encampment. Following a color ceremony in which both the American and church flags were presented by the Boy Scouts, the congregation joined in singing "Redeemer of Israel," and moved into the sacrament service. Stake President Ward A. Hougas presided and presented the reunion theme under the caption, "Now—the Opportune Time to Be a Latter Day Saint."

Friday morning found class work and devotional services of all types begun in earnest with outstanding numbers in attendance. The camp was large this year with approximately one hundred tents on the ground, many of which housed surprising numbers of campers. From far and near came Latter Day Saints for this annual event. Many visitors were present from adjoining stakes as well as some from far distant points.

With the exception of one or two rainy days, the weather was ideal. Attendance at all meetings ran considerably ahead of that of former years, and a spirit of devotion and intense interest was manifested by most of those in attendance.

The first Sunday saw the peak crowd of the reunion when about fifteen hundred gathered for the big day. The day started with the young people's prayer service at eight o'clock, followed by the general prayer service at eight-forty-five. The general prayer service was marked with a remarkable manifestation of the gift of prophecy through the stake president in which the Saints were admonished to recognize their duties as a stake and to busy themselves with the problems of development and organization pertaining to the work of a stake.

President Frederick M. Smith was the speaker at the eleven o'clock and two-thirty periods. The morning service was preceded by a cantata presented by the combined young people's choirs of Maple Grove and Stewartville Branches, under the leadership of Leonard G. Ehlers. The afternoon service was preceded by a concert by the Dulciana Chorus of Saint Joseph, directed by Mrs. C. E. Haden.

President Smith, in his usual masterful manner, discussed the meaning of baptism, interpreting it in terms of real

Latter Day Saint living and service. Elder E. Y. Hunker was the evening speaker through the entire series and was followed on Sunday evening by a dramatization, "The Half of My Goods," as presented by the Stewartville O. T. Z.'s.

The second Sunday was of the same general type with Presiding Bishop L. F. P. Curry as the speaker, and a prelude presented in the morning by the First Saint Joseph Choir under the direction of Stake Chorister Evan J. Ehlers. The afternoon prelude was by the Cameron Orchestra under the direction of Professor Tracy. The closing service of the reunion was held at five o'clock Sunday at which Brother Hunker completed his series and the reunion adjourned at six-fifteen, August 26.

At the general prayer service the closing Sunday, the gifts were again manifested through Apostle J. F. Garver, who spoke not only by way of encouragement but by way of instruction to the people, and at some length and with considerable detail dealt with problems peculiar to the stake as well as problems of vital interest to the lives of many present.

The Far West Stake Reunion this year was a picture of well-organized effort in

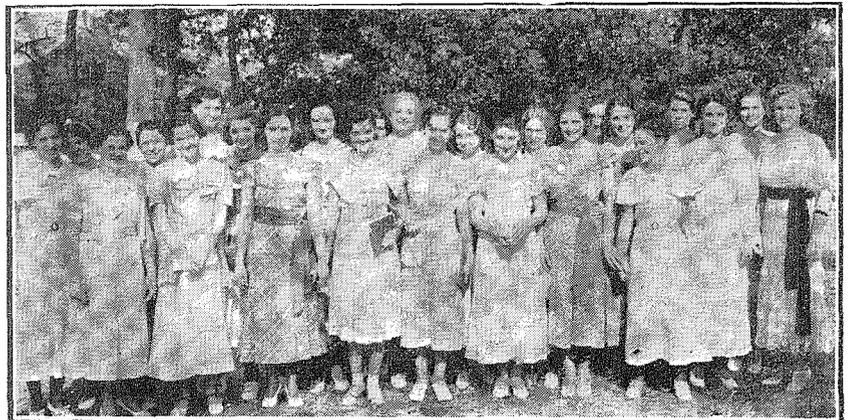
day interested from one hundred and twenty-five to as many as one hundred and ninety on week days and larger crowds on Sunday. Not only was attendance high but activity was in proportion to attendance, and at no time from the first prayer service until the last, was there a moment when someone was not waiting to occupy.

On Wednesday an early morning prayer service was held at Maple Grove Church, four miles from camp, where one hundred and seventy met at an early hour for devotional service. Here the gift of prophecy was manifested through the stake president in words of instruction to the young people, reminding them of their responsibilities as to membership in a stake of Zion. The prayer service was followed by a breakfast and the group returned to camp in time for the ten o'clock classes.

On Friday the two prayer services met together as a joint service.

The general prayer services were held each morning at eight-forty-five under the direction of Elder F. L. Hinderks. Attendance this year ran nearly double that of 1933, and much encouragement came to those in attendance.

Three divisional classes were presented



The Dulciana Chorus of Saint Joseph, Missouri, directed by Mrs. C. E. Haden, one of the musical groups which added to the attractiveness of Far West Stake Reunion.

which the special needs of virtually every group were cared for as well as ample provision made for congregational worship in which all participated. One of the dominant factors of the reunion was the O. T. Z. division in which the young people of the stake found opportunity for expression and class work in a way which ministered to their particular needs.

The eight o'clock prayer service each

for the adults this year. One for the men under the direction of Bishop Henry L. Livingston and Apostle J. F. Garver; a class for the women was conducted by Mrs. H. L. Livingston, stake supervisor of religious education. At the same hour, the O. T. Z. Class, was conducted by Elder Ward A. Hougas. Following these divisional classes each day, a general class was held in charge of Bishop Livingston. Class work was of high char-

## Briefs

### *Lennox Mission to Become a Branch*

Culminating a steadily growing increase in attendance and interest at Lennox Mission, California, announcement was made at the conference meeting of the Southern California reunion, according to the reunion issue of "Central Branch Bulletin," that a regular branch will be established there. Elder W. J. Nuckles will be the branch president. Apostle E. J. Gleazer expects to return the latter part of this month to help in the organization of the new branch.

### *Tithe*

Restore to God his due in tithe and time: A tithe purloin'd cankers the whole estate.—George Herbert.

### *L. O. Wildermuth at Columbia Falls, Montana*

Four fine people were baptized by Elder Lester O. Wildermuth who recently conducted missionary meetings at Columbia Falls, Montana, near the Glacier National Park.

Brother Wildermuth reports excellent interest there with three others talking of baptism in the near future. The meetings were marked by a wonderful spirit of fellowship and friendly inquiry.

On one Sunday all-day meetings were held with three baptisms, four children blessed, two preaching services, and picnic dinner.

A splendid group of young people is to be found at Columbia Falls, and they are cooperating with those of older years in group activities. They are now engrossed in a special study of the Book of Mormon, programs on Friday night and regular Sunday school and preaching on Sunday. They are led by Priest Guy Anderson.

### *Secret of Success*

The secret of success is constancy to purpose.—Benjamin Franklin.

### *Signs and Faith*

There are those among you who seek signs, and there have been such even from the beginning; but, behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God.—Doctrine and Covenants 63: 3.

acter throughout and considerably over half a hundred enrolled for credit together with some three hundred others who attended the classes regularly but did not enroll for credit.

In connection with the O. T. Z. class, Sister Olive McLean, of Saint Joseph, developed a series of five biblical dramas, dramatizing some of the material presented by Brother Hougas in his class work. This proved to be a fine feature, and the five dramas were presented at the pleasure hour on the closing Saturday of reunion.

The afternoons were given over primarily to recreation at which oftentimes several hundred were found participating.

Work for the children was conducted from ten to twelve o'clock each day under the direction of Mrs. H. L. Livingston, assisted by Mrs. G. Scott Daniel. Special services were held also afternoons and evenings including the regular evening campfire and illustrated lectures under the direction of Brother Preston Hinderks. This became a very popular feature with the youngsters.

The Boy Scouts were on the job and not only took active part in the various services but conducted their own camp, and were to be seen participating in the various services during the entire reunion. The Orioles likewise added color to the congregations with their uniforms. They also camped in groups and became a helpful part of the reunion.

Visiting campers came from far and near and added to the number of regular attendants day by day.

Evangelist Milo Burnett was present during the reunion, and in his patriarchal labors administered to a large number, particularly those of the young people. His advice and counsel make him a valuable man in any reunion.

Brother Hubert Ehlers represented the Herald Publishing House and reported heavier sales than have been reported in several years despite the drouth which had moved over the entire stake.

The gasoline station, commissary, refreshment stand and other conveniences added to the welfare and satisfaction of those present.

Women's activities were conducted throughout the reunion under the direction of Sister Mayme Ru'off, stake director of women.

The O. T. Z. pleasure hour staged each evening at nine o'clock proved itself an important feature of the reunion again this year as it has in times past. The Maple Grove O. T. Z.'s opened the series on Friday night with a comedy. Kingston-Oakdale groups followed on Saturday night with Stewartsville presenting a religious drama on Sunday night. Guilford and Fortescue entertained with a miscellaneous program Monday night. Cameron was on the stage Tuesday night followed by a pageant on Wednesday night presented by Second and Third churches of Saint Joseph. Thursday night was circus night with the stake

O. T. Z. director managing a modern three-ring circus. Friday night First and Fourth Saint Joseph churches presented a religious drama, and the pleasure hour series ended Saturday night with the presentation of five religious dramas which had been produced during the reunion by the young people's class.

Everything moved like clock work throughout the entire 1934 reunion. Tents were in order, stages decorated and everything complete for the opening service. At the close of reunion, with the same clocklike precision, the camp was torn down and long before noon of the following day, everything was cleared and packed away awaiting the next annual event of this type.

One thing stood out definitely in the reunion experience of Far West Stake and that was a more thoroughly definitized program of activity and responsibility for those comprising the membership of the stake. Combined with this was a much keener realization of these responsibilities together with an expressed willingness on the part of many to go forward as never before. Truly 1934 is the opportune time to be a Latter Day Saint.

### *Ludington, Michigan*

#### 106 South Rath Avenue

Zion's Christian Legion was organized in this branch by Apostle D. T. Williams some time ago, with the following officers: company commander, Mrs. Glenn H. Foster; secretary, Geneva Genson; treasurer, Mrs. Richard Hammond; publicity director, Mrs. Kleber Hill; solicitation director, Loretta Chadwick; socialization director, Margaret Genson; Brother John Brockhaus is captain of the young people's group and Sister K. Hill is captain of the adult group.

Several of the Saints attended the church school institute held recently at Freesoil.

Brother U. E. Grovenburgh is much improved in health, and has been able to attend church services again.

Brother and Sister Glenn H. Foster and daughter, Gloria, attended the Park of the Pines reunion, and they report a splendid spirit of cooperation during the ten days. Meetings were of a high spiritual order. Brother Archie Walters and wife also attended the reunion for a few days.

Loretta Chadwick was united in marriage to Edwin Mitchell, of Manistee, Sunday, August 3. Elder John Randall was the officiating minister. The wedding took place at the home of Brother and Sister John Randall. Brother and Sister Mitchell are at home to their many friends at Manistee.

Edwin Mitchell was baptized Sunday, July 29, by Elder John Randall, and was confirmed by Elder Randall. Miss Helen Chadwick will be missed by her junior friends, as she will make her home with her sister at Manistee.

The Saints enjoyed meeting the district missionary, Elder Leonard Houghton, in prayer service Wednesday, August 15. He was on his way home, having attended the Park of the Pines reunion, and after caring for his missionary work for the past three months throughout the district.

District President Buell Shelley, of Freesoil, was the speaker Sunday evening, August 12. He used as the basis of his discourse Psalm 37. The Saints were encouraged by his message.

## Des Moines District Reunion

All Organized Groups of District Are Represented—Spirit of Devotion There

It had been three years since Des Moines District had attempted to have a real camp-meeting reunion, and this year it was with some trepidation that the committee yielded to the importunities of some of the people to have one. The place selected was a shaded hill top on the State Fair grounds. It is high above the city of Des Moines and the vistas of tree lined streets, wooded hills and the majestic State House in the distance added to the beauty of the camp. The fear of the committee that the people in this drouth stricken area could not attend reunion seemed to be entirely unfounded, and all rejoiced when on the first morning of the ten-day services, there were thirty-seven tents already occupied on the grounds. This number increased to more than fifty before the reunion was over, and numbers from Des Moines attended constantly although some did not camp.

The spirit of the reunion from the beginning was friendly and auspicious for its success. The district presidency were in charge assisted by E. Y. Hunker. The days were filled as reunion days usually are with prayer services, classes, planned recreation and pleasant social intercourse. The prayer meetings brought the members near to each other and they sat many times at the feet of the Master. The Lord spoke to them admonishing, encouraging, and challenging. The first Sunday the gentle urge of the Spirit of the Master seemed to be drawing them to him from the early morning prayer meeting when they were spoken to through Patriarch Richard Baldwin, pleading for purer, better service, through to the evening service when the choir with perfectly blended voices sang the anthem, "What Shall It Profit a Man If He Gain the Whole World and Lose His Own Soul?"

All organized groups in the district were represented on the grounds. Branch presidents and leaders of all groups except two attended all or part of the time.

The first class of the day was in charge of Stephen Robinson of the finan-

cial law. This was presented with new strength and beauty, and Bishop J. A. Koehler's presence at the last three classes added interest.

The second class of the day was taught by Richard Baldwin who took for his subject "Discovering God in the Beautiful." These lessons brought out beautifully the art of worship in our services, and the church school workers and priesthood carried away much inspiration and helpful material.

The children were ably provided for by Sister Richard Baldwin and her assistants. They were divided for their worship into three groups according to age, and suitable leaders selected for each age group. If the interest and enthusiasm of the children was any criterion of their success, they were successful indeed. Sister Baldwin took part of her time on Tuesday afternoon to talk to the women on "The Wise Use of Leisure Time," and presented many helpful thoughts. Brother Baldwin talked on "Worship in the Home" on Thursday afternoon.

The evening sermons in the early part of the reunion were preached by E. Y. Hunker. He was blessed in the preaching of the word, and the message that he brought seemed to penetrate the souls of those who listened. They were sorry to have him leave on Thursday. At seventhirty that morning a large group of young people went down to the station to tell him good-by for he had endeared himself to old and young by his integrity, his friendliness, and his sincerity. The same group went down at noon that day and sang "How-do-you-do" to a weary, dust-stained Brother J. F. Garver. After lunch at the Castings home, he arrived on the grounds with all his old enthusiasm.

On Friday afternoon more than two hundred campers and visitors gathered round a large sunken concrete tank on a tree shaded slope near the large tent, while Elder Fowler, of Webster City, administered the rite of baptism to six people. It was a beautiful ceremony that initiated Beatrice and Howard Stillwell, of Webster City; Audry Wilkinson, of Melcher; Mrs. Carmen Shally, of Nevada; Pauline Miller, of Valley Junction, and David Lewis, of Des Moines, into the church. On Sunday afternoon the tank was again filled and Herman Greenfield was baptized by Doctor Slocum, of Des Moines.

The last Saturday evening service began at seven o'clock when during a swirling dust and windstorm, the Graceland students with a clever little skit, initiated two prospective Graceland students (and incidently the entire audience) into the delights of life at Graceland College. Immediately following this, Apostle Garver preached, and it is due to his magnetic personality and unusual oratory, that he held the attention of that tent full of people while the air was filled with particles of dust and the

## Briefs

### English Young People Hold Convention

Farnworth Branch, the oldest of the Reorganization in England, was the scene of a most profitable young people's convention for Northern District, held August 26. The program, planned by Elder Fred O. Davies and his assistants, won an enthusiastic response from both youth and age. Officers in charge plan to make these conventions popular in the three districts in England and through them to bring inspiration and spiritual power to the Saints.

### The Way

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jesus.

### Seven Ordained at Indiana Conference

Seven men were ordained to priesthood offices early on conference Sunday morning for Southern Indiana District. They were: James B. Welch and E. A. Jeagers to the office of elder; Morgan Stacy, C. W. Jackson, and George Maymon, priest; Chester Metcalf and Rolland Prather, teacher.

The conference, a highly successful meeting from all points of view, was held at Derby, August 18 and 19.

### Definitions

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more. —William Cowper.

### Gifts Make Possible Renovation of Church Home

Members of Scranton Branch, Pennsylvania, are rejoicing over material improvement as well as spiritual. Gifts from two sisters and the volunteer labor of several of the brothers have made possible the renovation of the church building. Sister William Hawkins donated the paint for the outside of the church, and Sister Mary James donated one hundred dollars so that the interior of the church could be redecorated.

### Desires Our Prayers

Brother W. I. Storm, of Santa Ana, California, requests the prayers of the Saints that his hearing may be improved or restored.

### Sincerity

There is no greater delight than to be conscious of sincerity on self-examination.—Mencius.

billowing tent top threatened to snap the taut guy ropes.

Eventually the storm blew itself out and sweet cool air cleared the atmosphere of the tent. At the close of the sermon the platform was cleared and Miss Clara Mayer sang, "I Love You Truly." To the strains of the Lohengrin Wedding March, played by Miss Vivian Castings, Sister Naomi Meek and Brother Willis Hoakenson marched in accompanied by their bridal party, and were united in marriage by Elder Verne Deskin. The service was then dismissed, and the entire group gathered in a cleared space across the road where the campfire was lighted, and where the evening recreation and song fests had been held during the week. Here a short program was given and followed by the reading of the *Camp Cricket*.

The "Cricket" closed with an article written by Brother Deam Ferris, "High Lights of the Reunion." He wrote:

"If with all your hearts ye truly seek me, ye shall ever truly find me." It will not be with empty hearts that departing Saints shall go once more to their tents and seek their separate abodes. We have been afforded during this short time a foretaste of the greater association which we hope shall sometime be.

"Those who attended the morning prayer meetings and heard the prayers and testimonies of the Saints will realize that as individuals and as a church God's people have been truly seeking him with all their hearts, and true to the heavenly promise have not sought in vain. Last Sunday through the lips of his servant Brother Hunker and Brother Baldwin the Saints received admonishment to greater prayer and recognition of their faith. As an abiding comforter, the Spirit was also felt through all the prayer meetings.

"The young people's meetings were well attended and an excellent hour of devotion was spent each time. The testimonies were enthusiastic, and many young soldiers of Christ dedicated themselves to greater work."

## Fulton, Iowa

Mrs. May Rudd, of Council Bluffs, Iowa, and Elder John Heide, of Fulton, were united in marriage Sunday, August 5, by Elder Amos W. Heide, son of the bridegroom, in the pastor's home. The couple was unattended. Mrs. Guy Johnson, of Deloit, sister of the bride, played the wedding march. Immediately following the ceremony, a wedding dinner was served to thirty-six relatives, all of them children and grandchildren, including four great-grandchildren of the bridegroom.

Brother Amos Heide, who officiated in the ceremony, and his wife, were married thirty-three years ago, by the former's father. The bridal couple are making their home on a farm, at Fulton.

Miss Ruth Heide has been spending several weeks with her sister, Mrs. Brooks, of Milwaukee, Wisconsin. Miss Heide went with several other young people from Milwaukee, to attend the young people's camp at Nauvoo, Illinois. She will be at home soon to take up her duties as teacher in the rural schools.

The women of this congregation will hold a picnic at Caves State Park. The Sunday school also held its picnic recently.

Mrs. Elvin Heide was elected teacher of the young people's class to take the place of Gladys Brooks, who is now living in Milwaukee, Wisconsin.

## Lamoni Stake

### Reunion Is Index of Spiritual Progress and Bouyancy

The activities in Lamoni and throughout the stake during the past six weeks have been most inspiring.

The opening of the stake reunion, July 27, and continuing through to August 5, in the church park at Lamoni, marked a season of intellectual and spiritual uplift, which was recognized by church officials as a result of a spiritual growth which had been moving the people for the past few months. This, together with the proper emotional balance, resulted in a reunion which was considered by the ministry in charge to be the best reunion held in this stake for a number of years.

The gift of prophecy was manifest on several occasions, admonishing and encouraging the Saints in the performance of their duty in keeping their covenants in this period of stress.

Visitors were present from seven states, with various districts and all the stakes represented.

The entire reunion was planned meet the needs of all groups. A diversified program of class work included religious education, dramatization, nature study, and other subjects suitable to all ages.

President F. M. McDowell conducted a class each day for adults on the program of the church applied to Lamoni Stake. He also preached the first Sunday afternoon, making a powerful appeal to the people.

The first Sunday a simple but impressive ordination service was held at the eleven o'clock hour. Ross Mortimore and Hale Stevenson, of Lamoni, were ordained deacons, Maurice Spillman, of Allendale was ordained a priest; Byron Roberts was ordained an elder, and he and Walter Johnson were set apart as counselors to Bishop J. F. Wildermuth.

Elder E. Y. Hunker delivered a series of missionary sermons each evening. These sermons were characterized by a well thought-out and intelligent preparation blended with a deep spiritual warmth. His frankness and sincerity carried his message with conviction to

the large group who came every night to listen throughout the series.

The last Sunday morning prayer meeting in charge of the stake presidency and Apostles J. F. Garver and M. A. McConley, was one long to be remembered. The Lord spoke to the people through two of his servants, the president of the stake, Blair Jensen and Apostle Garver.

This service was followed by the serving of the Lord's Supper to over seven hundred people.

Consecrated musicians and leaders in various fields gave willingly of their services in the spirit of true consecration.

Patriarch J. A. Gunsolley was present, and was kept quite busy giving blessings.

Since the close of reunion Blair Jensen has contacted all parts of the stake. He reports that the people have never been in such financial straits as they are at present, but that they are demonstrating a spiritual power which is carrying them through.

Bishop Wildermuth was in attendance at the Des Moines reunion several days also the Far West reunion.

The Nauvoo camp followed immediately after reunion with twenty-six young people and seven leaders from Lamoni attending. The same social and spiritual uplift was apparent in the camp, which was made up of ninety young men and women from seven States. They were there for the purpose of learning about their church and applying the principles to their everyday problems.

"Learn to Live by Living," is the slogan of the Nauvoo Camp, and at the close of camp these young people went to their homes fully determined to take to their branches some of the good things that were brought out in the highly intellectual discussions of the assemblies.

The Lamoni young people who attended, conducted the first Sunday evening's service after their return. They told something of the atmosphere, purpose and results of the camp.

The next Sunday throughout the stake, was observed as "Young People's Day."

They had entire charge of the services of this day. The theme for the morning devotional service at Lamoni was "Not Then, Now." In the evening they carried their theme farther into "Practicing Living Together, Now." Several young workers gave talks on sub-topics of the theme.

Sunday, September 2, the worship service was in charge of the older people of the branch. Musical numbers and a talk by one who is well along in years told of the gratification of the older generation at seeing the young people making preparation and actually taking over the burden of the church work.

Lamoni has taken on new life with the opening of the public schools and Grace-land College.

Friday was registration for the freshmen on the college hill, with a twenty percent increase in enrollment over last year, according to President G. N. Briggs. The upper classmen will probably be about the same as last year.

Tuesday was the opening day set for the opening classes, with everything pointing to a successful year.

## Kansas City Stake

The monthly pastors' meeting was held at Swope Park, August 27, at 7:30 p. m., and included the associate pastors and their wives. A picnic banquet was spread on a long table, and a very enjoyable time was had. After the meal, Stake President C. E. Wight introduced the business at hand, announcing the perfecting of the missionary effort mentioned some time ago. This endeavor is to enlist all the adult membership of the stake in a missionary service to commence at once and continue as time and zeal allow until January 1. After that a missionary effort will be conducted each week at each local church until Easter. A card eight by ten, inches, headed "We Have Enlisted to Invite Our Friends to Our Regular Services," is to be posted in each home. Each member will be asked to sign a card, four by six inches, headed "I Enlist," giving full name, address, telephone number, etc. This will be filed in the stake office. Announcement was also made concerning the stake leadership school which will be held at Central Church from September 10 to 21.

## Argentine Church

Attendance during the extremely hot months of the summer was beyond the expectations of officials. Church school, O. B. K.'s, and regular services made a good showing. The O. B. K.'s usually provide the first Sunday evening service of each month.

Recent speakers have been Pastor R. E. Brown, Church School Director W. S. Brown, Elders Ammon White, J. A. Gillen, J. A. Holsworth, H. W. Goold, C. G. Lewis, H. A. Koehler, L. W. Hayes. These and others assay the task of forging ahead in Zion's cause.

## Quindaro Church

In spite of the extremely hot weather the Quindaro congregation, under the direction of their pastor, H. A. Higgins, has been intensely engaged in forwarding the zionic movement of the church.

The women's department, headed by Rebecca Green, and the men's department, lead by John Gross, for the past three months have been doing outstanding work, and have accomplished great results in helping to meet the financial needs of the Quindaro group as well as Kansas City Stake.

As a result of Brother Higgins' feeling it necessary to tie the younger O. B. K.'s together in a more spiritual and social way the young people from thir-

teen to twenty have been functioning as an organization known as the T. A. D.'s for more than three months. Their leaders are, Victor Hill, president; Terrel Southard, vice president; Buelah Wilkinson, secretary, and Edith Galloway, treasurer. These young people have been doing outstanding work for the church and at the same time they have been developing their several talents by spending their leisure time in earnest efforts to prepare their lives for usefulness in the church.

The O. B. K.'s whose officers are Victor Hill, counselor; Donald Graham, vice counselor; Martha Gaunce, secretary, and Mona Gross, treasurer, have contributed immensely to the successful work being carried on in the group. Their outstanding contribution to the church the past summer has been the regular Sunday evening young people's forum. Myrtle Luke, assisted by Dorothy Bland, has been responsible for the success of these meetings. To these young sisters is due much credit for the splendid manner in which they have helped the O. B. K.'s of Quindaro to appreciate the church and to have a more thorough understanding of its doctrine.

## Independence

At the end of the first three days of school last week it was reported that a total of 4,312 students were at work in classes at William Chrisman High School, Junior High School, and the eight ward schools of the city. School began September 4.

The Latter Day Saint Tabernacle Choir, of Salt Lake City, will visit Independence September 17, and will give a concert from five-thirty to seven o'clock in the Auditorium. Following the concert, a banquet will be served to the choir and people of Independence by the Laurel Club in the basement of the Auditorium. A large number of the Harvest Festival Choir members of the Reorganized Church are planning to be present both for the concert and the banquet. The Salt Lake City Choir is a guest group of singers at the Century of Progress, Chicago, from September 10 to 16.

Rain prevented the holding of the closing Sunday evening service on the Campus September 9. But the congregation gathered at the Stone Church and listened with interest to President Elbert A. Smith's sermon on "The Second Coming of Christ." Congregational singing was led by Pastor John F. Sheehy, and Mrs. John Isaacks, soprano sang, a solo.

The people of Independence have greatly appreciated Brother Smith's series of sermons at the Campus this summer, and as they return to services in their own congregations on Sunday evenings, they take with them new courage and strengthened convictions regarding the truth of the latter-day message.

A tragic railroad crossing accident the morning of September 6, brought instant death to two school girls of Independence, Nelda Lee Hancock, fourteen years old, and Marguerite Berry, seventeen, and serious injuries to two boys, Wesley and Dan Bilquist, eighteen and fifteen. These four were on their way to school in Independence when they crashed with a fast Santa Fe train at Atherton. Nelda Lee Hancock, youngest daughter of Mr. and Mrs. F. M. Hancock, was a member of the church at Atherton, and Lamoni, Iowa, was previously her home. Her funeral was held at the Atherton church Saturday afternoon.

## Stone Church

"The Truth Shall Make You Free" was the theme of Bishop J. A. Koehler who preached Sunday morning at the Stone Church. This was the first of a series of four Sunday morning sermons under the general theme. "The Authority of the Restoration Movement." Next Sunday Brother Koehler will speak on "The Authority of the Priesthood."

After a month's vacation the Stone Church Choir again took its place and supplied the musical program. Under the direction of George Anway the choir sang "Salutations" by Samuel Richards Gaines and "As Pants the Hart" by Spohr. Miss Lillie Belle Allen sang the solo to the second anthem. Robert Miller was at the organ.

Monday afternoon the funeral of Irving E. Jenkins, son of Elizabeth C. Jenkins, was held at the Stone Church, and interment was in Mound Grove Cemetery. Brother Jenkins, thirty-two years old, died at Los Angeles, California, September 6. For a number of years he has been known to the people of Independence as a musician, a friend, and a helper. He was baptized into the church just this year. The sermon was preached by Apostle F. Henry Edwards.

Among the early autumn weddings of Stone Church young people was that of Miss LaVelle McClain, daughter of Mr. and Mrs. W. L. McClain, and F. Jewell Beal, son of S. A. Beal. The ceremony was solemnized at the Stone Church the evening of September 7, Elder T. C. Kelley officiating. Brother Kelley also officiated in the marriage of the bride's parents. The bride was given in marriage by her father and was accompanied by her sister, Miss Myrell McClain, as maid of honor and Mrs. Blair McClain and Mrs. Louise Main, bridesmaids. Zoe Ann Fisher, of Kansas City, was flower girl and Harry McClain jr, of Coolidge, Arizona, carried the ring. Sanford Beal acted as best man for his brother, and the groomsmen were Blair McClain and Louis Main. Ushers were Merle Quick, jr., Thomas McCarroll, and Harold Johnson. A reception followed the ceremony at the home of the bride's parents. After a honeymoon trip the bridal pair will be at home in Independence.

### Second Church

Elder A. K. Dillee gave the communion talk and special prayer September 2, at the sacrament hour. Bishop J. A. Koehler was present to speak concerning the oblation. Pastor W. N. Inman was in charge of the service, and a baby was blessed by Elders F. L. Freeman and Will Grubb.

Election of officers for this congregation was held at the church September 5. President F. M. McDowell was assisted in charge by Bishop J. S. Kelley. Elder A. K. Dillee was elected pastor, and he chose as his assistants, Elder W. N. Inman and Elder B. C. Sarratt. Elder Sam Inman was chosen bishop's agent and custodian. Following the election a worship service was held, and President McDowell gave a splendid talk on *"The Prophecies of the Kingdom."* Mrs. Katherine Inman and Mrs. Gladys Inman sang a request duet number.

Sunday, September 9, at nine-thirty o'clock, church school officers were elected. Roy Settles was elected church school director and Pearl Myer, secretary.

Elder W. N. Inman was in charge of the eleven o'clock service, and Elder R. D. Weaver began a series of missionary sermons, using for a text, "He that drinketh of this water shall thirst again." For two weeks Brother Weaver will conduct services, speaking every night except Saturday.

The choir resumed its rehearsals on September 6, and sang on Sunday, giving effective renditions of *"Fairest Lord Jesus,"* and *"Tenderly, Tenderly Lead Thou Me On."*

Richard Dillee was in charge of the junior service downstairs, and Gordon Cable was the speaker. His subject was *"Friendship,"* and *"The Gospel Friendship Circle"* was dramatized.

### Walnut Park Church

Following a period of several months in which almost no weddings occurred among Walnut Park young people, the past two weeks saw three local young couples take the vows looking to the founding of new homes.

On Thursday evening, August 30 Zelma McConnell and Paul Anderson were united in marriage by the pastor, Elder Frank McDonald. The wedding took place at the pastor's home. The young couple was attended by Richard Coble and Genevieve Allen. Brother Anderson has been quite active in local church affairs, serving as assistant librarian, helping in Boy Scout work, and recently serving as president of the Swastika Class of the young people's department. While Sister Anderson has lived outside the Walnut Park district, she has attended the church school quite regularly, for the past two or three years.

On Friday evening, August 31, Delta Maurine Nace, daughter of Brother and Sister Orlando Nace, who have long been leaders in musical work at Walnut Park,

and Arlon Blair Chapman, son of Brother and Sister D. T. Chapman, of Enoch Hill, were married at the Walnut Park Church by Elder W. T. Gard. Elder Gard had taught both of these young people throughout most of their experiences as young people in the church school. Preceding the ceremony an organ recital was played by Drexel Mollison, following which a string ensemble composed of Mrs. Ada G. Stout, Miss Eloise Higgins, Miss Mary Alice Hardin, Milford Nace, and Drexel Mollison played *"Serenade"* (Drigo); *"Through the Years"* was sung by Marion Ruth Beal, seven-year-old cousin of the bride and members of the Village Choir, a group of KMBC radio singers, sang *"O Promise Me."* This group of singers also sang the *"Bridal Chorus"* as the wedding party entered. The bride's attendants were Mrs. Louise Griffin Baker, Mrs. Fern Price Van Horn and Miss Gladys Carr, and the bridegroom was attended by Fred Chapman, Alfred Waters and Rayburn Baker. Flower girls were Rebekah and Rachel Stout, and Richard Duane Anderson and Robert Bruce Flanders acted as ring bearers. A reception was held following the ceremony at the home of the bride's parents.

Elsie Lee Hartley and Gomer Stowell were married, also on Friday evening, the wedding taking place at the future home of the bride and bridegroom, 306 South Grand Avenue in Independence. Elder O. W. Sarratt performed the ceremony. The bride was attended by Mrs. Lindon Wagener and the bridegroom by Mr. Wagener. Following the ceremony, refreshments were served to the few near relatives who were present. Brother Stowell, for the past two years has been one of Walnut Park's representatives on the Independence Young People's Council and has also served as president of the Swastika Class of young people.

All the Saints at Walnut Park join in wishing these three young couples success in their great undertaking.

The A. W. Z. Class held a party Thursday evening, August 30, at the home of Virgie and Vernon Sackman. About thirty-five members of the class attended. In addition to the games which were played, a mock wedding was held as a part of the evening's entertainment. After the "wedding," refreshments were served.

Sacrament services Sunday morning, September 2, were in charge of the pastor, assisted by Elders George Bullard and Benjamin Bean. A talk regarding the importance of the oblation offering was made by Elder Bean, and the opening remarks were by the pastor.

The local young people's council met at the church at two-thirty Sunday afternoon, and some reports were received. This was the last meeting before the election of new representatives to serve during the coming church year.

The annual congregational election

for Walnut Park was held at the church Tuesday evening, September 4. Pastor Frank McDonald was re-elected, along with the following other officers; Bishop's agent, Fred Horn; custodian, John Reynolds; church school superintendent, Clairice G. Closson. The meeting was in charge of Apostle F. Henry Edwards, assisted by Pastor in Zion John F. Sheehy and Evangelist F. A. Smith.

This election was followed on Sunday morning by the election of the remainder of the officers of the church school for the coming church year. Those chosen were: Assistant superintendent, Odess Athey; secretary, Violet Chase; librarian, Erwin Moorman; assistant librarian, Leonard Curtis, jr., adult superintendent, B. O. Grimes, young people's superintendent, Kenneth Morford; assistant leader of young people, Ruth Bryant; superintendent of children's division, Sister Edith Barwise. Sister Barwise was granted the privilege of choosing her assistants for the junior and cradle roll departments.

The devotionals and program of the church school were in charge of the third year intermediates, the invocation being by James Gunzel; the Scripture reading by Jack Green; a reading by Thalona Cook; a solo, *"My Jesus, I Love Thee,"* sung in German by Dorothy Drigalla; and the benediction by George Harrington.

The Crusader Class of young people chose their officers for the year Sunday morning. They are President, Robert Butterworth; vice president, Eddie Butterworth; secretary, Fritz Drigalla; treasurer, Mary Elizabeth Mosier; and social chairman, Fred Chappelow.

At eleven o'clock the pastor spoke, his sermon being in the nature of a charge to the new officers and the congregation, asking each member to devote his talents to the work of the church. It was based upon the parable of the talents as delivered by Jesus.

### Liberty Street Church

The boys' choir, which has been rehearsing for two months under the direction of Fred Friend, made its first appearance at the church school hour September 2. The twelve boy singers are from ten to twelve years of age. Joseph Frick is the accompanist.

The September sacrament service was well attended by the Saints of this district, and the Spirit felt in the early morning prayer meeting was present also as the emblems were administered.

Last Sunday the girls' chorus, directed by Sister Ann Crick, gave an excellent program during the church school hour. They sang *"I Heard the Voice of Jesus Say."* The chorus was organized last spring by Sister Hurshman.

Donald Home, one of the active young people at Liberty Street, is in the United States Veterans Hospital at Fayetteville, Arkansas, where he has been confined for some time. He fell ill eight weeks

ago at the Government C. C. C. Camp, then located at Ozark, Arkansas. Prayers for his recovery have been requested by friends who have been corresponding with Don. At the last meeting of the choir, the members wrote him notes of good will and encouragement.

The choir made its last missionary trip of the season Sunday afternoon. The branch at Lexington was visited. Notwithstanding the fact that it started to rain when the basket supper was being served, the members who made the trip in Brother C. A. Mills' truck, had an enjoyable time. Many points of historic interest were visited before supper time. At the church a warm welcome was extended to the visitors and the experience of the chilling rain was forgotten. The choir sang two numbers, "Remember Now Thy Creator," and "The Woods and Every Sweet-smelling Tree." Joseph Frick sang a tenor solo and Mayble Tignor and Edith Roberts sang a duet. Cecil Walker was the speaker. Bernard Hurshman is the business manager of the choir, and is to be commended for the enjoyable trips he has arranged. The first visit of the season was to the Goodwill Industries' Camp. Branches visited included Lees Summit, Bates City, Blue Springs, Atherton, and Lexington.

#### Enoch Hill Church

Brother Roy Hill, of Chanute, Kansas, visited this congregation Sunday, September 2, and partook of the sacrament. His son, Lloyd Hill, is attending high school in Independence.

Elders E. A. Thomas, Joe Martin, and C. E. Beal were in charge of the communion hour September 2. A duet, "It Was for Me," was sung by Sisters Edith Roberts and Mayble Tignor, from Liberty Street.

The two weeks of missionary services closed Friday, August 31. These were conducted by Elder J. W. A. Bailey, who was generously assisted by the musicians of this and neighboring districts.

The junior department is doing nicely under the supervision of Sister H. E. Winegar, assisted by Sister May Worth and Sister Rilla Johnson. Each Sunday a theme is followed out. Brother Lawrence Martin gives a sermon, and stories are told by such willing workers as Sister Clara Frick, Sister Nellie Mae Kramer, Sister Ruth Hayes, or Dorothy Winegar. Sister John Jones is in charge of the beginner department, assisted by Sister John Johnson and Sister Millard Pace. Sister Johnson has taken care of the cradle roll for several years.

Elder H. L. Barto was the speaker the morning of September 9, and his text was "Man that is born of God does Not Continue in Sin."

Harold Inman is home from the Navy for a time, and was back in his place in Brother H. E. Winegar's class. Sister Lulu Whitsitt, secretary of the church school, is leaving for California the last of this week. Edmund Allen left last week to attend Graceland College.

#### Spring Branch Church

At the close of the church school hour Sunday, September 7, Mildred Reynolds gave a short talk on the Far West Stake reunion at Stewartsville.

The sacrament service was in charge of Pastor M. C. Jacobsen, and Brothers Andes, Fish, and Tankard assisted him in the stand. A trio, Alma, Imogene and Gladys Dixon, sang "My Task." The talk on the oblation was by J. S. Andes, and the talk on the emblems was by A. J. Tankard.

Wednesday evening prayer services in both groups have been well attended throughout the summer.

Quite a number from this district attended the reunion at Stewartsville each Sunday, and some were present the entire week. Everyone enjoyed a spiritual feast there.

#### Gudgell Park Church

Elder H. Arthur Koehler was here August 5, and made the opening sacrament talk. At this service Shirley Enid, baby daughter at Brother and Sister Melvin Atwell, was blessed by Elders P. A. Sherman and Walter Chapman.

Elder Walter Self was the morning speaker August 12, and Elder J. E. Vanderwood occupied August 19, stressing the need of the Saints being taught of God.

On August 26, many from this congregation attended the Stewartsville reunion. Those who remained enjoyed a sermon by Elder H. E. Winegar.

The September sacrament service was well attended, and the Saints felt strengthened by a spiritual talk given by Elder R. D. Weaver. A fine spirit prevailed.

#### East Independence Church

Last Wednesday night the prayer service was in charge of Elder Clare Austin and Elder Coleman, and the number present was double that of the preceding week.

On Thursday the women's meeting was in charge of Sister Florence Minton. The workers agreed to try to have family prayer, worship, and study. This will build the district spiritually.

Bishop B. J. Scott was the speaker Sunday morning.

Next Sunday this congregation will go to Far West. All will meet at the church at 6 a. m. and will take basket dinner.

Brother and Sister Lloyd Pypher lost all their possessions when fire destroyed their home Saturday. They were in Independence when the disaster occurred. The branch is taking up a collection of clothing, bedding and money to help them. They expect later to collect furniture.

From now on the women will meet on Wednesday instead of Thursday.

The sacrament service for September was in charge of Frank Minton assisted by Elders Sam Smith, Clare Austin, and Harry Friend. Sisters Jennie Butler and

Nina Austin sang "He Suffered, Bled, and Died Alone."

September 13 is the date set for the election of district officers for the coming year.

Brother and Sister Donald Stark are the parents of a son born September 9. Sister Stark was formerly Elizabeth Friend, daughter of Brother and Sister Harry Friend.

Spring Branch volley ball teams played East Independence team last Friday night and proved themselves good losers.

#### South Bend-Mishawaka Indiana

In May, 1934, Apostle D. T. Williams came here and organized Zion's Christian Legion. They meet once a month for business session. About four weeks ago they had an ice cream social which was greatly enjoyed. On Sunday, September 23, which is rally day, they will give a good program. The organization is planning a social time once a month during the winter, and hopes to carry forward every phase of legion activity. They feel that this organization has both a challenge and an appeal for their young people.

#### Longview-Kelso Branch, Washington

The Saints under the leadership of Brother Willard Becker, a loyal and faithful worker, are striving hard to carry on the cause of Christ. They are holding prayer service Wednesday evening and church school every Sunday.

On July 28, most of the members with their families and friends gathered at a pleasant spot a few miles out of town and spent the evening playing games, later enjoying a wiener roast.

Brother and Sister Becker, stanch members of this branch, with their sons, Milton and Willard and daughter, Mollie, attended the reunion at Silver Lake. Hearing them tell of the experiences and meetings they enjoyed has helped and encouraged those who were unable to go.

Sister Marjorie Whiting, another faithful member, has returned from visiting her folks in Minnesota. Her father, Brother Anson Sherman, baptized in Longview about a year ago, made the trip East with her, and while there, took sick and passed away.

The branch enjoyed a picnic on Labor Day.

A man may think that the world is a jig-saw puzzle, but he can go on with it if he can believe that somehow the total picture will be incomplete without the little piece of the puzzle he represents.—Frank B. Fagerburg in "The Sin of Being Ordinary."

# The Bulletin Board

## Michigan Choir Movement

This includes all the choirs in Michigan and Ontario and, of course, any others who wish to join with us; also includes all interested in music who are not fortunate enough to belong to a choir. With vacation time over, there will be increased interest in branches, and we are hoping that the choir work will not only return to normality, but will venture into untried fields of endeavor. One of the many aims of this choir movement is to seek out latent talent and put it to work. This is often found in the most unlikely places. With proper coaching, such prospectives will greatly help not only themselves, but be a credit to the church. Encourage the older and experienced members to continue in their good work so as to help the less experienced. In this way only can we ever hope to accomplish the final goal of a choir of six hundred members. At this juncture it would seem presumptuous to compete with the many wonderful choirs that are springing up all over the world. We fully realize that ours will not be distinctive only as we develop a high degree of spirituality. To this end we all must labor. No strife must enter our ranks. There will be mistakes undoubtedly, but all must be charitable toward one another if we expect to develop the project. There are two intermediate goals before us. Plans are well in hand to take a two-hundred-voice choir to the 1936 General Conference. Reduced rates will enable us to take part in this. Begin to prepare for this by becoming acquainted with the music and in any other way that may be necessary for you to attend this gathering. At a recent meeting of the executive committee of Zion's Christian Legion it was decided that the Michigan Choir Movement is to play an active part, and we desire a two-hundred-voice choir to sing at the June convention, which aims to be one of the largest and best planned gatherings ever held in this State. Many have complained that our church does so little. Now big things are being worked out and an opportunity given to every one to prove just how much "big things" are desired. The invitation to join with us is extended to all. Do not wait for a personal urging, but rather show your good spirit by letting us know that you want to get in the Michigan Choir Movement. We are taking it for granted that the majority have learned the 1934 anthems and if not this ought to be attended to at once. The following selections are to be practiced for the remainder of this year and 1935: "Repent Ye," Scott-Deis; "Turn Ye Even to Me," Harker, and "Send Out Thy Light," Gounod. By forwarding forty-one cents to Lyon and Healy, Chicago, Illinois, these three numbers will be sent to you promptly. Do not procrastinate, but let

us make things move. Local choristers need to begin work on these selections in their choirs and district directors can accomplish much by having combined choir work at all district gatherings and using these anthems. We will be glad to hear from those interested in this choir movement, telling us what you think of it, what you can do for it, giving helpful suggestions, or presenting your problems so that together we might meet the task of building up a six-hundred-voice choir; two-hundred-voice choir for the 1936 General Conference and a two-hundred voice choir for the Zion's Christian Legion convention to be held June, 1935, in commemoration of the martyrdom of Joseph and Hyrum Smith.—Louise Evans, 240 Travis Street, Northeast, Grand Rapids, Michigan.

## Rally Meeting at Vales Mills

Vales Mills Branch in Southern Ohio District, invites all who can attend to meet with them on September 22 and 23 and enjoy a spiritual feast. This is one of the old branches in the district, and they are making progress under the leadership of young men who are devoted to their task. There will be preaching on Saturday evening, September 22, and the services on Sunday will commence at 9:30 a. m. with a prayer service, preaching at 11 a. m. and 2 p. m. A basket dinner will be served at noon on Sunday. Come and enjoy a good spiritual time at this meeting.—A. E. Anderton, district president.

## Home-coming and Rally Day Postponed

The home-coming and rally day of Southbend-Mishawaka Branch, Indiana, previously announced for September 16, has been postponed to Sunday, September 23.—F. E. Myers, pastor.

## Conference and Harvest Home Festival for Central Michigan

Conference and harvest home festival of Central Michigan District will be held at Beaverton, October 6 and 7. Exhibit booths will be in the basement of the church, and each branch is to decorate its own booth, bringing such fruits and vegetables as they desire to give to the storehouse for the needy. Saturday morning prayer meeting will begin at nine o'clock. Business sessions at 2 p. m.; general priesthood meeting at 4; preaching at 7:15, and program at 8:15. Sunday a full day's program will begin with prayer meeting at 8:30 a. m. President Elbert A. Smith will be with us, and we very much desire a full house with all the branches represented.—Hubert Case, district president.

## Conference Notices

Toronto district conference will be held in Toronto church, Saturday and Sunday, October 6 and 7, commencing at ten o'clock Saturday morning.—James Pycock, vice president; A. Lillian Farthing, secretary.

London district conference will convene at Stratford, October 27 and 28. James Winegarden, district president; Percy Farrow, district missionary.—Clara Schlotzhauer, London district secretary.

Portland district conference will convene at Portland, Oregon, September 14, 15 and 16, with Apostle E. J. Gleazer as speaker. The conference will open at 7:30 p. m. Friday, with a banquet for all members of the priesthood, branch and mission leaders and their wives and husbands. Beginning Saturday morning, the following program will be carried through: 10 a. m., meeting of the women's department of the district; 2 to 5 p. m., class work under the direction of the district officers; 7:45 p. m., preaching service, Apostle E. J. Gleazer, speaker; Sunday morning, 8 to 9:30 a. m. prayer service; 9:45 to 10:45, church school; 10:45 to 12:00 m., preaching service, Apostle E. J. Gleazer, speaker; 12 to 2 p. m. basket lunch in the lower auditorium; 2 to 3:30 p. m. district business meeting; 3:45 to 5 p. m. ordination service, and 7:45 p. m. preaching service, Apostle E. J. Gleazer, speaker.—J. L. Verhei, district president, 7017 South East Pine Street, Portland; M. A. Young, district secretary.

Minnesota district conference will convene at Duluth, Minnesota, at the church, Sixtieth Avenue, West, and Bristol Street, September 21, 22, and 23. President F. M. Smith and Apostle J. F. Curtis will be there to instruct. The church building of Duluth Branch will be dedicated to the service of the Master on this occasion. It is now free of debt, thanks to the tireless efforts of the leaders of the women and their active workers. President F. M. Smith will officiate at the dedication service. Those contemplating attending the conference, kindly drop a line to A. C. Bundy, 318 North Twenty-seventh Avenue, West, Duluth. He is chairman of the reception committee. Advise him how many men, women and children are in your group, that we may be better prepared to care for your comfort during your stay at conference. The women's department will serve meals in the basement without charge, but have asked that those coming bring articles of food. This will be appreciated.—W. C. Stauty, district secretary, 3203 Chestnut Street, Duluth, Minnesota.

Southern Ohio District will hold its fall conference at Dayton, October 5, 6, and 7, the first service being at 7:30 p. m., October 5. Apostle M. A. McConley will be present and will be the speaker at the first service Friday evening, and will occupy again. We feel that we can promise all who attend a splendid spiritual time, and Dayton Saints want all who can to be present. The services on Saturday will commence at 9 a. m. with a prayer service and

preaching at 11 a. m. The business session will open at 2 p. m. and a resolution of interest to all will be presented. The services on Sunday will commence at 8 a. m. with the sacrament of the Lord's Supper, and the day will be busy with devotional exercises. This is a delegate conference, and will each branch select three delegates, sending their names to the district secretary, E. H. Caldwell, P. O. Box 67, Lancaster, Ohio, at once? Give the delegates credentials to be presented to the credential committee. Everyone is invited to meet with us, and we would like all who can do so to fast the morning meal on October 7, Sunday. Come in the spirit of devotion and God will bless you. Come and meet our new apostle. Dayton Church is located at the corner of Woodward and Howell on the west side of Dayton.—A. E. Anderton, district president.

Pittsburgh, Pennsylvania, semiannual district conference will be held in Fayette City, Pennsylvania, October 13 and 14. Apostle Paul M. Hanson is expected to be present. Business session on Saturday at 7 p. m. Branch presidents and secretaries please send reports to B. L. Cooper, district secretary, 200 1/2 Meadow Avenue, Charleroi, Pennsylvania.—E. B. Hull, district president.

Eastern Michigan District annual conference will convene at Valley Center, Michigan, September 22 and 23, for the election of district officers and transaction of necessary business. Blanks will be sent out to each branch in the district, and these should be filled out and returned to the district secretary at once. A one hundred percent report is expected.

District one-day meetings will include the following: Marlette, September 16, Crosswell, September 30; Owendale, October 7, and Sandusky, October 21, the young people's rally.—William M. Grice, Crosswell, Michigan, district president; Herbert C. Swoffer, Crosswell, district secretary.

**Our Departed Ones**

**BLACK.**—William Black was born in Lanarkshire, Scotland. Died at Fayette City, Pennsylvania, August 27, 1934. Interment was in Rehoboth Cemetery. Surviving Brother Black are his children, Mrs. William Auther, Mrs. John Mulgrew, Mrs. Oliver Hough, Mrs. Samuel Winship, and Charles Hill, a stepson; twenty-four grandchildren and three great-grandchildren. Elder C. Ed. Miller conducted the service.

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Devotional service at 6:30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8-8:30 a. m., Questions and Answers, by C. E. Wight.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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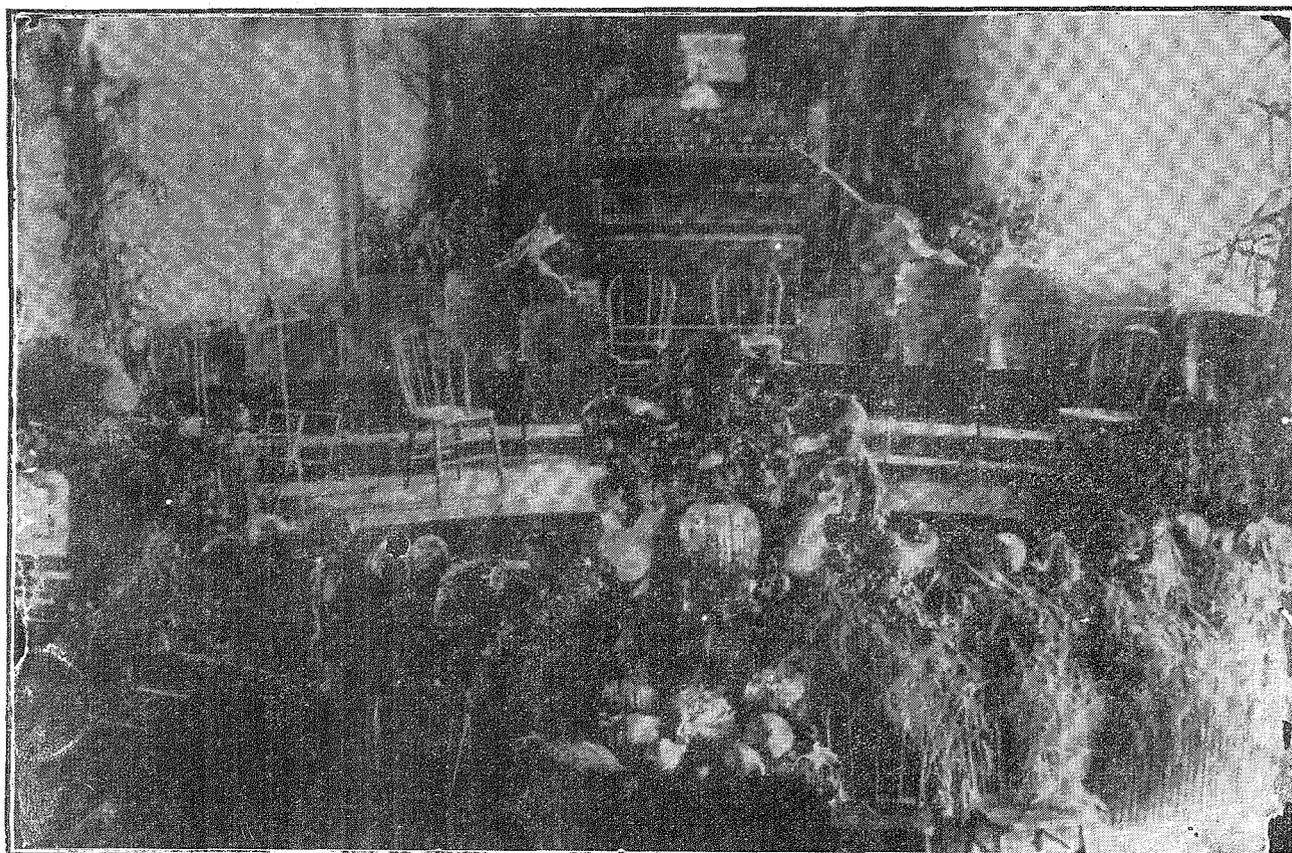
INDEPENDENCE, MISSOURI

# *The* SAINTS' HERALD

REMEMBER:

## The Harvest Home Festival

October 2-7



*The first Harvest Festival, held at Second Church, Independence, Missouri in September 1917. The first committee was headed by C. C. Koehler.*

# THE SAINTS' HERALD

September 18, 1934

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## Pigeonhole

### ■ Helping the Pastor

A good sister arose in a testimony meeting following the testimony of the pastor to the effect that he came to prayer service to obtain strength from the testimonies and prayers of his congregation. "I am made to realize" she said "that we sit week after week and drink in from the strength and resources of our pastor and I'm wondering how many of us really make any definite effort to help him to get some encouragement and strength in return. I fear that many times we don't even bother to pray for him to say nothing of helping in other ways," she continued and then closed her testimony with these words, "With the help of God I'm going to try to give back to my pastor as fully as I can some of the strength and encouragement which I receive from him."

### ■ Spiritual Aspirins

Every city street is full of people who are spiritually unborn, ill, or dying. Many of these are counted in the ranks of the church, people whose spirituality is at a low ebb, whose private lives do not come up to the standards of Christian living.

In the confusion of a machine and commercial age, we think too seldom of spiritual things. For these things we substitute the acquiring of property, politics, ceaseless social activities, pleasures. We take a "vacation" from the church. We stop paying our tithing. We forget the earnest words Paul wrote to the Roman Saints: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Day by day, week by week, we stifle the thing in our souls that would reach up and claim kinship with God; we are gorging ourselves with spiritual aspirins.

As if to make amends for our spiritual starkness, we go to church empty-hearted, empty-handed. We partake of the sacrament—how often unworthily! We rise to our feet and speak when our lives do not accord with our words. We throw ourselves into activities, trying to forget our own shortcomings and uncertainties. In all things we seek to palliate our lives. More spiritual aspirins. We are deadening the ache in our hearts and the knowledge in our souls that all is not well; we are falling short of the high calling in Christ Jesus.

### ■ Pigeon Says—

"No hatred ever made anybody a better Christian. Even he who spends too much time hating sin is faced in the wrong direction, for he will soon be hating sinners, which is no part of the Christian duty."

It is part of an all-wise, all-loving Father's plan for us that we all have equal opportunity to know and do his will. But how many times, to our faulty, shortsighted vision, our own will and our own way seem far superior to his. So we choose to please ourselves instead of him.—Lora E. Clement, in *The Youth's Instructor*.

Cynicism is sentiment turned sour and trying to counteract its own bitterness with a little humor.—*Literary Digest*.

# Editorial

## The 1934 Harvest Festival

October 2 to 7 Inclusive

Despite the great drouth which reduced the volume of agricultural products in the country, the Harvest Home Festival is to be held as usual. The dates this year are October 2 to 7, inclusive.

An announcement comes to us from the First Presidency that T. A. Beck is to be in charge of all arrangements for the festival. All shipments should be consigned to him at the Auditorium. Questions, announcements and requests for space should be addressed to him. It is particularly emphasized that all shipments should be sent prepaid no matter by what means of transportation they may come. If the shipments are to be used for a particular club, group, or exhibit, the fact should be plainly stated on the package close to the address.

Because the time is short, speed is necessary. Branches and individuals who are sending in materials for the festival should get in action immediately.

Brother Beck informs us that in spite of the drouth all of the usual amount of space for exhibits has been reserved.

In addition to the usual Harvest Home Festival there is to be a Stake Hobby Show. The stakes near Independence are invited to participate in this for the reason that exhibitors can make provision for the return shipment of their exhibits. Items which are wanted for the Stake Hobby Show will be lent, but generally not contributed for charitable purposes. The following things are wanted: hand manufactures, products of arts and crafts, wood carving, lace, pictures, coin collections, stamp collections, or anything else in the way of a hobby from which an exhibit can be made.

A second new feature of the festival will be a special exhibit for Independence industries. This exhibit will be open to all articles manufactured on a commercial scale in Independence.

Exhibitors are very earnestly requested to observe the following rules:

### What to Do:

1. Be sure that shipments are well packed.
2. Prepay the freight or express.
3. Print name and address plainly.
4. Have shipment reach Independence not later than Saturday, September 29.

### Don'ts;

1. Don't box fancy work with jelly, fruit, perishables, or glass. In case of damage, the fancy work is ruined.
2. Don't send perishable food stuff unless they are in a condition to keep until the festival is over.

Observance of these rules will very greatly assist Brother Beck and his helpers to carry on the heavy work involved in the Festival. We are glad that the Festival will continue this year in spite of adverse conditions.

## Blue Pencil Notes

DEACON GOODENTART says: "When Solomon was young he accumulated wisdom—later he switched to wives."

A poet in the Brunswick *Pilot* writes:

"I sometimes think that I shall never see  
A grafter who is working on a tree."

HERR HITLER has assumed the role of prophet in addition to his other duties. He says "there will not be another revolution in Germany in a thousand years." That is a long range forecast and if a revolution should come in nine hundred years Hitler would be beyond the reach of embarrassment; the situation will be different if one comes nine hundred and ninety-eight years sooner than he expects.

A FRIEND of mine by the name of Ronald G. Smith hands me a newspaper clipping with the comment, "Now abideth faith, hokum, and charity." The clipping in question reports a "charity" ball given by the Atlantic Beach Club the proceeds of which were to be divided between four designated charities, one of which was St. Joseph's hospital at Far Rockaway, New York. The expenses of the ball were \$1,866.20; leaving a profit of \$20.88 to be divided among the four charities. In round numbers one thousand, eight hundred dollars went for food and drink and fun for the club members (a stuffed club) and twenty dollars for charity; or twenty dollars for charity and one thousand eight hundred dollars "hokum." At that, St. Joseph's hospital refused to take their share of the donation because at the ball Joan of Arc (a Catholic saint) was represented

by a girl in a very brief bathing suit; a bit unreasonable we should say—for had the club bought her a full length costume there might have been a deficit instead of a profit of twenty dollars and eighty-eight cents on the investment of close to two thousand dollars for sweet charity.

CHRIST said that as a sign of his coming there should be on earth "distress of nations with *perplexity*." What a significant phrase as viewed in the light of current events. Dr. Dan C. Brummilt, editor of the *Central Christian Advocate*, who has recently returned from Great Britain writes: "Europe today could afford to offer any conceivable prize for a man whose brain was equal to this hour. But there is no sign of his coming."

E. A. S.

### "Memoirs" of the Late President Joseph Smith to Be Published in the Herald Beginning November 6

*Herald* readers have a treat in store for them in the publication of the *Memoirs* of the late President Joseph Smith. We are making a special memorial issue of the *Herald* of November 6, which is the anniversary of his birth 102 years ago, and falls on Tuesday, the day of the week he was born.

In order that subscriptions may reach us in time, we are endeavoring to have all new subscriptions come in during HERALD SUBSCRIPTION WEEK, October 14-21. Orders sent during this week, or on the Monday following Sunday the twenty-first, will reach us in time to insure a copy for everyone. We cannot promise that orders coming in later will receive the first issue, although remaining copies will be distributed as far as they will go.

This is a great event in the publication history of the church. It should be advertised to every member. Every family should receive a copy of the *Herald*, at least during the time that the *Memoirs* are being published.

The *Memoirs*, rather voluminous in their original form, have been edited and condensed by Audentia Anderson, the daughter of the late president.

### Fancywork and Needlework Wanted for Harvest Festival

Donations of fancywork and needlework are requested for the Harvest Festival, also dish towels, aprons, pillow slips, quilts and other similar materials. These are to be sold and the proceeds will go to the Harvest Festival fund. All persons who are interested in this kind of work will probably have a number of pieces that they can give for this charitable purpose.

All packages should be addressed to T. A. Beck, Auditorium, Independence, Missouri. All express or freight charges should be prepaid.

### Across the Desk of the Editor in Chief

A LETTER recently came to hand from a pastor who had made efforts to improve the character of the sacrament service. He experienced some trouble and opposition from some who felt that the order of meetings should not be changed without the sanction of the membership. In some places this idea seems to have obtained, but it can obtain only when we have lost sight of the fact that this church is based on an authoritative priesthood, and the instructions which come from Divinity are that the meetings shall be conducted according to the direction of the Spirit working with those of the priesthood who are in charge; so that when in the wisdom of the members of the priesthood the order of meetings has been changed, people should remember that this is their right and prerogative. Unless the rights of the people are infringed it is well for the order, as suggested by those in authority, to be tried out.

THERE was recently held in Honolulu the first young people's convention of the Hawaiian Mission. It was held on August 17 to 19. At the business meeting an organization of the young people of the Hawaiian Mission was effected by the election of a full corps of officers and they seem to be carrying on with some degree of zeal and determination. In a letter dated the 23rd of August, Jacob J. Kilfer, who signs himself as president of the young people's league of the district of Hawaii, among other things says, "Other officers of this new organization are: Brother R. L. Macrae, young people's supervisor; Sister Lilly Yap, vice president (Chinese Branch); Brother Keizo Tsuji, secretary (Hilo Branch); Brother Yoshio Matsumoto, treasurer (Japanese Branch)."

The readers of the *Herald* will discern from this extract from Brother Kilfer's letter that the officers of the organization are American, German, Chinese and Japanese, which indicates a district cosmopolitan character.

In regard to this variety of races represented by the officers, Brother Kilfer says: "In spite of these racial differences there is harmony, as we all realize that our gospel is cosmopolitan in every aspect, and we endeavor to make the rest of humanity see it in the same light or nearly so."

We shall watch the development of this Hawaiian league of young people with keen interest and wish them every success.

F. M. S.

# Thoughts for Today

## Lies That Turn the Wheels of War

The great World War had not been closed by the Armistice very long before Americans began to suspect that some of the barbarities of which the German armies were accused were unfounded in fact, and it became apparent that they had been hoodwinked in order to enlist their national sympathy, men, and money in favor of "bleeding" Belgium and France. Our utmost hatred was stirred up against the armies and citizens of Germany, and was also extended towards peaceful citizens of German ancestry who lived in our own country.

One of the most revolting and terrible charges was that of the mutilation of women and children. These atrocity stories, of course, were encouraged by the propaganda bureaus of every nation in order to arouse the people to fighting fury. We were fed on lies by the governments with which we were associated in fighting Germany, and it is quite possible that we were also deceived, sometimes unintentionally, by some of our own men.

The hatred built up by the lies told by the propaganda bureaus will be generations dying out. Those hatreds prevent a peace from being established in Europe today. The people are still poisoned by those deceptions. We are reprinting below a passage from a book by the celebrated Peter Ainslie, indicating the origin of one of those atrocity stories and revealing how false it was.

It was reported at the outbreak of the World War that the Germans had cut off the hands of little children in Belgium. Many cases were described in detail. Pictures of actual cases were shown. Indignation like a fire swept around the world. On the basis of a personal letter from one of the most distinguished knighted Englishmen—a man of pronounced Christian integrity—I made an address in my city, reading the letter and commenting on the case cited by my English friend. One of the most outstanding preachers in New York—a man of prestige and of rare eloquence—made a tour of the country, making addresses on this lie and others like it, and stirred the nation to the deepest resentment. I was in Europe in 1919, the year after the war, and purposely made a trip to Belgium to see some of the handless children, for by that time I was becoming skeptical of this phase of war propaganda. When I went to the office in Brussels from which this propaganda had been sent, I was laughed at because of my inquiry, and a leading churchman said:

"There was never a child's hand cut off by the Germans so far as we know, but we had to do some manufacturing in order to get the sympathy of the world, and we got it."

When I asked a well-known reporter of one of the leading daily papers of my city how much of war news was regarded in his office as dependable, he said:

"About one-tenth or less."

After careful research into this subject, I have come to

the conclusion that any statement that comes from the war department of any country in time of war regarding the enemy should never be taken on its face value. Perhaps there may be a fragment of truth in it, but it is safe to say that it is largely falsehood, if not entirely so. It is not difficult to turn men, inflamed by false propaganda, into beasts.—Peter Ainslie in *Some Experiments in Living*.

The people of America ought to determine now in the time of peace that they will never again in any future time of war be misled by stories of atrocity designed to create hate, that they will never again believe them or be influenced by them. When we see what a terrible cycle war creates we are appalled. Hatred is built upon lies, murder is built upon hate and the whole thing breaks out into the unquenchable flames of war and disaster until nothing short of a holocaust of destruction of property and life will make us pause and come to our senses.

The pollution of the stream of news with malicious and harmful statements, possibly manufactured in contradiction of the real facts, to mislead and betray the readers of the newspapers, is one of the greatest sins that can be committed by a modern government. People act on the basis of what they believe to be true. They have a right to know the truth from their own governments and news agencies. If the truth is not good enough as a basis for conducting war, then it is an unholy war, and ought not to be carried on at all. A cause—even the cause of "bleeding Belgium"—which must present its case to the world with lies, is not worthy of support.

There are inaccuracies enough in a country that preserves the freedom of the press, but the mischief done in the countries of the dictators where censorship is the rule is incalculable. The last refuge of liberty is a free and unafraid press, and we must never relinquish it for any party or any government.

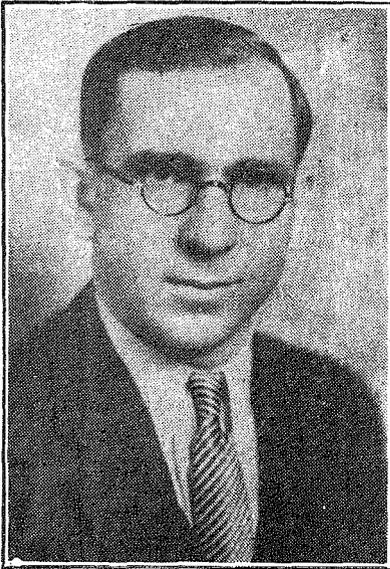
L. L.

Don't worry about other people's salvation. It may be they are nearer saved than you are. No man can be "worried" into accepting anything, even though *you* may deem it the only Truth. I have known men whom others regarded as agnostics who had given more study to the question of personal religion than any ten of their critics.—George Wharton James in *Quit Your Worrying!*

Every right action and true thought sets the seal of its beauty on person and face.—Ruskin.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church



A. V. CARRIKER

## Parents Have Rights!

Emerging into manhood and womanhood, young people often experience a "strain on the family tie" that leads to some dissatisfaction and even temporary unhappiness. The young people want to be free; they don't like to take orders. Older people still regard them as children and wish to continue controlling them.

Young people sometimes make the mistake of talking about these matters outside the home, and criticizing their parents before other persons. This is a mistake for several reasons. It sometimes causes other people to interfere and increase the friction between parents and children. There are people in the world who, because they like to have young people around them, will try to break down the loyalty to parents which seems to stand in the way of attaining their desire.

Further, young people may misrepresent their parents, without intending to do so, and so hurt the reputation of the whole family. This will eventually react against the young people themselves.

Leaders of young people should be careful not to encourage tattling among their young charges. They should not interpose in family difficulties in a way to weaken the bonds of family life. They are very rarely in a position to take care of the young people they may cut adrift from their homes.

Parents, as one writer said, "are people." They have rights that must be respected. They have a right to know that, when outside parties are in charge

of their young people, the young people are not telling disparaging stories about them, and that leaders are not encouraging the practice.

## A. V. Carriker

Brother A. V. Carriker, of Borger, Texas, was ordained to the office of priest at the Colorado Springs reunion. He is also group solicitor for the church at Borger, Texas. Brother Carriker has been a member of the church eight years and has been instrumental in helping a number to accept the gospel. His reputation for work and dependability has given him a high standing among those who know him. In secular work he has been connected with the Western Carbon Company for a number of years.

## Recompense

All that I say returns  
The bitter word or sweet;  
Days, weeks, or years may intervene,  
But soon or late  
The spoken word and speaker meet.

All that we do returns:  
The deed that's true, or base  
We may forget, but all unseen  
And parallel  
The doer and the deed keep pace.  
—John Richard Moreland.

## The Three F's of Entertainment

There are three helpers that can always be counted on to contribute a measure of success to young people's gatherings: food, fun, and friendship.

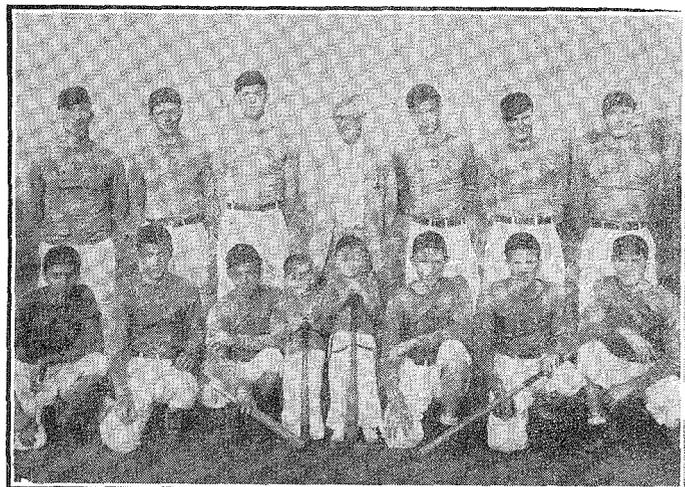
At an outdoor gathering you'll generally want something warm and refreshing to eat and drink. Your hike, motor trip, or other outing will be long remembered if you have something to satisfy the hearty appetites that one gets in the open air.

While it is true that no gathering of young people should devote all its time to aimless and useless activity, one should see that there is a liberal measure of fun at the meetings. Dramatics, especially good comedies, lively songs, stunts and other activities serve to provide the fun and interest that hold a crowd together and bring them back again. You can't keep a crowd of young people together by making them study all the time.

And then, of course there's friendship. Be sure that your crowd doesn't gather into little cliques when a stranger comes, or he will never return. Conversation should include something that he can understand. A real friendly feeling will not leave him out in the cold. Small cliques will kill your group. Every person in your crowd must drop his own preferences temporarily and mingle with the whole group.

## Recreation Ball Team of Second Columbus Church

(With Manager and Mascots in Center)



Recreation Ball Team of Second Church, Columbus, Ohio, which finished in second place in the South Church League with a record of eleven wins and four losses.

# The "Smallpox" of Local Priesthood

Indifference—Neglect—Drifting

By President F. M. McDowell

THE church has launched an intensive program in the interest of its priesthood. The objectives of this program have been expressed as "A Priesthood spiritually alert, divinely endowed, efficiently trained, at work in all diligence."

If we are to judge from the word of God as received through prophecy at various reunions and district gatherings; from the continued urging of responsible general church officers; from the reaction of an overwhelming majority of the members of the priesthood with whom we have personally conversed, and from our personal observation from coast to coast in the United States and various points in Canada, we may conclude that this is the most necessary and timely effort the church could possibly undertake. In this repeated assurance, both divine and human, we find encouragement. We are convinced that we shall never have a Godly government until we have Godly men and that we shall never have Godly men until men are transformed by the impact upon their lives of other lives in whom the word has become flesh. A Godly priesthood is imperative, and as a matter of fact when priesthood ceases to be Godly it ceases to be priesthood. If the powers of Godliness are not manifest there is no priesthood. Our problem therefore becomes one of making sure that priesthood "so-called" becomes priesthood "in fact."

The first issue of the *Priesthood Journal* outlines some of the steps which the church proposes to take in carrying out this program for priesthood. Basic to all of these objectives and methods, however, is the one which states, "Men of the ministry must be awakened to a consciousness of the serious and divine import of the position which they profess to occupy as ordained men of God."

Some treatment must be found for the "Smallpox" of priesthood, that dread disease which finds its manifestation in indifference, carelessness, neglect, inactivity, drifting, a disease which is so dangerous because it is so subtle. Its attack and deadly work may be accomplished without the patient being aware of its presence.

The *Priesthood Journal* outlines a method of attack on this disease. Because this problem is of such vital interest to the church members as well as the ministry we present below a reprint from the *Journal* dealing with this problem:

## AN APPROACH TO THE PROBLEM

A branch president recently classified his priesthood as follows:

"Over one third, or about thirty-five percent of the able-bodied men of the priesthood are doing little or nothing toward the discharging of the responsibilities of their offices.

"One third, or about thirty percent, are in some respects functioning along the lines of their duties.

"Over one third, or about thirty-five percent, are doing all that anyone could reasonably expect under the circumstances."

On the desk as I write is a letter from a district president. He says:

"Our last report shows approximately twenty-five men on the inactive list. Will try to learn what the attitude of these men is toward the varied offices they hold. We expect to offer each man the alternative of working or voluntarily surrendering his rights. This problem of getting the men to take more than a passing interest in the work of their office is one that has caused me many anxious moments and sleepless hours."

Those familiar with the situation know that the deadly enemies of the priesthood are indifference, carelessness, neglect, inactivity, drifting. Here is represented the "smallpox" of our local ministry. Would that we knew how to vaccinate against the disease.

The problem is fundamental. It underlies practically all other problems which have to do with an effective ministry. Undoubtedly no one approach to the problem can hope to be successful. The plan presented in this issue represents an attempt to attack this problem upon several fronts at once.

## FUNDAMENTAL CAUSES

Some of the fundamental causes for indifference and inactivity among the priesthood may be given as follows:

Lack of any real conversion.

Lack of knowledge and convictions about God, Christ, the church and its purposes, etc.

Lack of definite instruction as to the work of the priesthood.

Lack of sympathetic guidance.

Lack of definite organization and administration.

Lack of definitely assigned tasks.

Many causes require many remedies. Some of these remedies are suggested elsewhere in the program outlined in these pages. The suggestions offered are based upon varied experiences and a relatively wide observation. They are presented merely as an approach to the problem. Most certainly it is not the only approach.

## THE PERSONAL APPROACH

At heart the problem of the indifferent minister is a personal one. This would suggest at once the value of a personal approach. During the past several months the writer has had opportunity to visit a wide variety of branches, districts, and stakes, giving special attention to the work of the priesthood. The method used may be characterized for the most part as a personal approach to the problem. Wherever possible this method involved five phases:

1. A personal efficiency report on each individual man of the priesthood by responsible branch or district officers.
2. Inspirational appeals to small groups of priesthood.
3. A personal interview with each man of the priesthood.
4. A prayer and testimony service.
5. Ordination and dedication services.

Since the problem of indifference and inactivity is primarily a personal problem the personal interview constitutes the heart of this method. Since the men of the ministry are perhaps average, normal human beings subject to the same problems, discouragements, and vicissitudes in life, with a need for God and souls to be saved as other men, here is really in the last analysis a work of personal evangelism. Here is required therefore:

The zeal of the evangelist.

The love of man and devotion to God and his kingdom, such as should characterize a true follower of Christ.

The tact, wisdom, and zeal of the expert salesman.

The kindness, sympathy, and appreciation of a father and brother.

Needless to say then the approach to the individual member of the priesthood should be kindly, sympathetic, understanding, appreciative. Consultations should be characterized as earnest, frank, affirmative. Petty quibbling or fruitless argument should be avoided. The individuality and personality of the man should be respected. His is a soul to be lifted up; here is a child of God to be saved, a minister for Christ to be stirred to the magnitude of his opportunity and task.

#### A PERSONAL APPEAL

Central to the various aspects of this approach is a personal appeal. Through it the minister is led to see himself as an element in the background of a picture. Because of his voluntarily assumed priesthood, he occupies a very significant place in that picture. In that picture also are many other significant elements. There is God, the kind of a God that Christ revealed to us. There is the Christ who died upon the cross. There is man, a child of God, a brother of his fellow men. There is a clearly revealed purpose of God in the salvation of all men. There is love, a great uplifting and redemptive power. There is the divine commission, "Go ye and teach." Having of his own volition received ordination as an ambassador for God, the minister stands in a position unique among men. The import of this position, its opportunities, obligations, and responsibilities are not limited by anyone's attempt to define or explain them. They are inherent in the nature and purpose of God and in the nature and needs of man. They should not be lightly assumed. They cannot in honor be neglected.

Here is an appeal that should stir the soul of any ordained man. *Presented under the influence of the Spirit of God it will move men.* The writer knows that hundreds of men with whom he has talked will so testify. Space will permit but the briefest suggestion in each case.

*An appeal based upon the significance of the Restoration Movement:*

To believe in the Restoration Movement is to see running through all the ages of time one on-going and unfinished purpose. To believe in the Restoration Movement is to see ourselves as factors in this great drama, this story of the ages. By such belief we profess to be playing parts similar to God, Christ, the prophets and martyrs. Into our hands he has committed the task of writing a chapter in his unfinished story. Should this not stir a professed servant of God?

*An appeal based upon the meaning of priesthood:*

"What we mean by the power of the priesthood, therefore, is this quality of character in which the one who truly possesses it, because of his consecrated life, draws near the Divine Presence himself and then becomes the leader of the people on the Highway of Holiness, marching always in the van, until the people who shall follow him, his teachings and examples, are made the citizens of that Kingdom over which God rules, and whose legislation is righteous and just, whose great ideal is truth. Surely we can appreciate Carlyle's wonderful statement, '*Higher task than that of priesthood hath God given to no man,*' and '*as a priest is the noblest*

and highest of all men, so is a sham priest the falsest and basest.'" (From an editorial in *Unity*, January, 1915.)

*An appeal based on the covenant of priesthood:*

The man who accepts ordination to the priesthood makes a covenant with God, the Eternal Father, to magnify his calling as a servant of God. (*Doctrine and Covenants* 83: 6.)

To the man who fulfills this covenant is given an amazing promise, "All that God has shall be yours."

For those who break this covenant and altogether turn aside from their responsibilities there is no forgiveness either in this world or in the world to come.

*The appeal of the need of the church:*

The divinely organized and established church of God today faces the greatest opportunity of its existence. To meet such a need there is under general church appointment but a mere handful of men, only a fraction of the number annually appointed ten years ago. A large proportion of the total load of the church rests upon the shoulders of the local ministry. Certainly if the church is to go forward it must do so because of the sacrifice and devotion of the local priesthood. "Rise up, O men of God. The church for you doth wait."

*The appeal of the Saints for spiritual ministry:*

Next to the love of God, the love of man should stir any professed minister to activity. Christ knew and loved persons when he earnestly pleaded with them to "feed my sheep." Throughout the church the Saints are today crying out for the spiritual ministry of the priesthood. They need encouragement, inspiration, instruction, leadership, Godly example. It was basically this appeal that led Christ to give his life.

*The appeal of youth for leadership:*

Throughout the church there is a rising army of young people. Never before has the church so needed its youth. Never before has youth so needed the church. Never before has the appeal of the world been so attractive, so clever, so continuous, and unrelenting as now. The youth of the church must have an intelligent understanding, a sympathetic, attractive leadership, and must receive this from the priesthood of the church. The church of tomorrow demands it.

*The appeal of the conditions of the world:*

With revolutions on every hand—political, economic, social; with the wisest of statesmen concerned, groping, uncertain; at a time when the hearts of strong men fail them for fear; when the cry of humanity is for light, is this not the day for ambassadors for God to come into their own?

*The appeal of the unfinished work of the kingdom:*

The purpose and love of God, the incomparable sacrifice of Christ, the devotion of the martyr, the faith of our fathers—do these not point to the final establishment of the kingdom of God. Is this love, purpose, devotion, sacrifice to be in vain? Does not the *kingdom of God await the ministry of the professed servants?*

*The appeal of the best interests of one's own manhood:*

We asked a busy, hard-working man of affairs how he could afford to give so much time to the church, for he was both branch president and district president. He replied: "The church has been the making of me, for the development I have received from church service has made it possible for me to be recognized and promoted in my business."

The remarkable development of this young man during recent years stands as an eloquent testimony of the truth of this statement. Nothing that a man can do will so contribute to the development and enrichment of his life and personality as the magnifying (Continued on page 1196.)

# Stewardship and the Budget

By L. S. Wight

**A**N ARTIST has the ability to reproduce a beautiful sunset or a flower because he knows his colors. He knows how to select them and how to put them together. He can rebuild on canvas what he has seen in the sky or in the flower garden. The successful business man knows how to measure the amount of work done or energy expended by himself or his employees in terms of costs. He can use his bookkeeper's figures to make the record of each business move. The successful artist knows his colors, the successful business man knows his figures. The temperaments of each may be so different that in no other way are they alike but in this respect they are very much alike. One is rebuilding the picture of nature's production, the other is building a picture of business activity. Since neither the artist nor the business man can succeed in his own field without knowing how to do these things it has always been a puzzle to me why so many individuals expect to succeed in life without applying the same principle, each in his own personal work. Yet there are many people who haven't the slightest idea of what they have done after doing it. They do not know how to be real artists of life by using little bookkeeping figures, each in its proper place to paint a picture of their own activity.

Like many other men today I am saying that the next depression will not catch me unprepared, that I will do this and I will not do that. But what excuse have I for not having more carefully used the principles of budgetary control before the emergency? Like many individuals as well as the church as a whole, I permitted my ambition to get the best of my judgment and planned too large a part of my program on anticipated income. When the income dropped, the inevitable result was a breakdown of plans and a loss. This could have been prevented by more conservative and careful planning or budgeting. I have recently drawn a figure picture of several years' personal activity, possible because I had available a lot of little bookkeeping figures set down as moves were made during those years. Those figures record a story of income and outgo as definitely as if that story were written in words, or painted on canvas. They make up a picture of past activity which is a guide to my future plans. They show very clearly what happened when I permitted my judgment to give way to zeal or ambition. They give me a basis on which to make my decisions in future moves. With such a guide I

will have a chance to keep my promise to myself. The important thing is that this picture clearly shows the use or misuse of money or created energy over a given period of time. And because I have done this myself I want to emphasize again that every Latter Day Saint *can*, if he wishes, develop some kind of plan which will picture to himself the use of his time and energy.

**M**ANY PLANS have been suggested for family budgeting, and many people have given up in despair. Some of these plans are so complicated that no one but a highly trained accountant can understand them. Putting into practice the principle of controlling time and energy presents some difficult problems, but it can be done. No matter what standard of living any family is accustomed to, there is some way for that family to keep a yardstick to measure their activities.

With few exceptions the early members of the church dug their own living from the soil. Tools with which to work were scarce. It took a great deal of creative ability and ingenuity to build livable homes. This work was done with very little interchange of money, that is, compared with the way we do business today. The leaders of the church set the example by finding a way even in those conditions to balance their work. Otherwise they would not have had any time to give to developing the new church. They found ways and means to do both temporal and church work. We must find ways and means to do the same thing.

It may be well to consider the conditions surrounding some of the situations in which our problem solutions must be found. Today we have many kinds of family life among members of the church. Some people think that budgeting does not apply to them, but may be all right for others. I have heard some say they would be willing to try it when "better off." But they cannot improve their situation without some kind of control. This principle of control of time and energy can be put into practice in the humblest home as well as in the mansion. Let us not forget the point we are considering here, for we are considering our present situation. If it needs changing in order to attain the ideal condition, we must determine how and where to make the changes. Let's not worry about what we will have after getting to Zion, until we are actually on the way out of our present situation. Facing the situation as it is now we must recognize that we have all

types of people and homes. The farmer creates and uses a large part of his living supplies without much interchange with his neighbor. The laborer may at times be dependent on odd jobs to make the money with which to buy his needs, and of course there is a fluctuation in the income which comes to his home. The "white collar" man, who may be working for either private industry or the government, has a fixed income. The salesman who in nearly every case today is working on a commission basis, receives a fluctuating income. The industrialist or owner of business whether small or large in normal times can figure on a somewhat regular income but lately has had more loss than gain. These are some of the various situations we must consider. We must also recognize various types of individuals. Any suggested plan to control the spending of time or money must stick to fundamentals. It must also be flexible enough to allow for differences in individuals.

To make the general assertion that a thing can be done is vastly different from working out a simple, sensible method of doing it. If I cannot suggest a way which will be in accord with divine plans, practical in its application and yet simple enough to be easily understood, I will merely prove that I have no foundation for the assertion. In presenting the following suggested details as to how this goal can be reached I wish the reader would keep in mind the above basic restrictions.

Besides qualifying under these conditions any plan must also recognize individual agency as a basic principle. Under no circumstances should we set up a standard of any kind which will interfere with the right of every individual to make his own choices on things affecting his own life. This should apply to husband and wife, and to each child in a family. The family unit as expressed in successful homes is and must continue to be the very cornerstone of Zion. The easiest and surest way to make the family a strong unit, bound by powerful ties of love and mutual respect, is to recognize fully the individual rights of each member. This applies to the children even when small. I am firmly convinced that there would be fewer broken homes if every newly wed couple would make this principle a vital part of their relationship with each other, and later with their children. A full recognition of it will save endless misunderstandings and make it possible for them to continue their relationship on an ever increasing basis of mutual understanding. Neither should try in any way to control the personal rights of the other. Such an attitude can only result in misunderstanding. Lack of definite planning also contributes to much misunderstanding. If we substitute specific plans for guess work and un-

certainties, we automatically remove the basis for most misunderstanding. Budgeting money, time, and energy is the only way in which we can do this successfully.

A MAN'S FIRST RESPONSIBILITY is his temporal stewardship; in other words, the feeding of his family. He should know the cost in time and energy to provide the family necessities. He should know what his job or business will produce. He should know how to divide his salary or profits so as to keep a balance in the things he must buy. In discussing such a problem as this it is hard to do so without bringing out the family skeletons. Let us attack it by setting up an ideal. Then we should find a way to fit our own activity to the ideal. If any one has reached the ideal there should be no argument about whether or not it *can* be done. The only argument is with one's self to decide whether or not he will do what has been done and therefore can be done again. Suppose we follow the progress of a bride and groom as they start to build a home and as they meet the various situations of family life.

We will assume that the groom has some kind of steady income, that he has saved a little toward the home they want and that his bride has provided her "hope chest." Even though his income may be steady he knows that it is subject to some changes, so he must provide for them. They decide to start out in a rented house until plans for the future may be more definite. The first deductions from the pay envelope must be for food, rent, clothes, and other items classed as necessities. Church obligations, education (which should be a continuous item of expense throughout life), savings or investment, gifts to friends, recreation, etc., should be next. These items should all be anticipated and provided for. If there is not enough to provide all desired, the least essential should be cut off first. But the cutting should be done in such a way that a balanced living condition results. It is not necessary that they be bookkeepers to do it. If they are not able to keep any kind of record, they can allot a certain amount for each purpose as they receive their income, and if necessary they can put these amounts in glass jars or tin cans, each labeled for what the money is to be spent. Then when any jar or can is empty there is no more available for that item until the next supply of revenue is received. Of course if this couple can keep some kind of record they can leave their money in one account. When their figures show that the amount allotted for any item has been spent they will simply desist from any further expense under that heading until fund is replenished. (*Continued on page 1196.*)

# Weekly Health Letter

## Carbon Monoxide Poisoning

By A. W. Teel, M. D.

CARBON MONOXIDE is found in combination with coal gas, illuminating gas, and the exhaust of gasoline motors. All investigators have found that this is a cause of many chronic and obscure diseases. It has become such a great menace that it covers our cities like a blanket and finds its way in homes, factories, and all public buildings. This surcharged air keeps out the sunshine, makes the nights darker and the days gloomy. This trouble started when man built his first fire and now on account of his speed mania and mechanical devices, he has brought about a condition that will probably plague him all his life and shorten it. The canyons made in our city by the building of high buildings and the constantly increasing number of motor cars makes the problem more difficult from a health viewpoint.

Doctor Lewis I. Harris, health commissioner of the city of New York, suggests that while "it may seem costly and visionary," he believes that tunnels for pedestrians and other tunnels for trucks and pleasure cars may have to be built and each tunnel being mechanically ventilated, something like the main trunk lines and laterals of our present city sewer systems. Chemically pure air would have to be forced through these tunnels. Added to this menace, many people are being reported daily by the newspapers of fatal accidents and suicides from the exhaust of automobiles. It is to be hoped some genius will invent some kind of filtering apparatus to be attached to the exhaust of the automobile that will neutralize the fumes of this poison. Medical investigators have traced many cases of eye strain, obscure headache and intestinal trouble, resulting from this source. From history records we find that about 200 B. C., during the Punic War, that carbon monoxide gas was a means of exterminating human lives. It is stated that "the commanders of the allies and Roman citizens were seized and fastened in the public baths for guarding, where the glowing fire took away their breath and they perished in a horrible manner." In crowded rooms such as we have in our cities where there is a lack of ventilation the danger of gas poisoning exists to its greatest extent. More precautionary measures should be taken for the proper ventilation of our homes and factories. The person who sleeps with his window open is preserving his health by combating this danger. Often I look with

pity at the traffic policeman who is compelled to stand in a busy intersection in some of our large cities, as some of these places are virtually blanketed in such a way as to hold down these gases.

At the time of the Armistice, Brooklyn contained 212 tons of carbon to the square mile; Manhattan contained 371 tons. In some of our large cities the streets and sidewalks are almost continuously wet on account of the high buildings creating city canyons that shut out the sunshine, preventing the natural earth vapors from escaping by evaporation. If this condition keeps up it will seriously interfere with the parks and play grounds. I might say a great deal more concerning this menace, but on account of fearing my article is already too long, I will say in conclusion, that never allow your motor to run any length of time with the garage door closed as it will overcome anyone who comes in contact with it and may lead to sudden death. Always see to it that the windows and doors are open, regardless of the weather. If it is too cold for so much ventilation, an extension hose may be attached to the exhaust pipe sufficiently long enough to conduct the fumes out of doors. If all car owners would take the necessary precautions, fatalities could be reduced. The timely warning given out by the Department of Public Vehicles is commendable. When anyone is found overcome with this gas, the city fire department should be summoned without delay as they are usually supplied with the necessary apparatus for resuscitation of such cases, commanded by men who are familiar with their use.

An apparatus of this kind is extremely dangerous in the hands of excited and inexperienced operators. For the inexperienced person the Schaffer method of resuscitating is the best, which imitates the normal physiology of respiration; it consists of alternately compressing the chest for expiration and releasing it for inspiration, which every one should be familiar with. Administration of drugs is another method of resuscitation, but should be used only by a physician.

Study religion, consider it, accept it, follow it, earnestly, seriously, and constantly, but do it in a rational manner, seeking the essentials, accepting them and then *resting* in them to the full and utter exclusion of all worry.—George Wharton James in *Quit Your Worrying!*

Religious Education

## Junior Stewardship Club

By Fern Weedmark



FERN WEEDMARK

MUCH has been said in recent months about junior stewardship. It is becoming a regular part of the program of the church in many branches. As an educational project for young people of the church from eight years up it has no equal. But its plan must be carefully laid and followed up persistently if the young people are to enjoy the experience and build

its ideals into their natures. Much, very much, depends upon the initiative, the vision, and the spirit of the sponsor and the cooperaton of the parents.

Best results are being obtained where the juniors are encouraged to form a club and to enter into group activities of a stewardship nature. While some time will be taken at each stewardship meeting in which to check over the children's budget books, there will always be time for other worthwhile activities. At these informal meetings leaders will have the long-wished-for opportunity of directing the children's interests and efforts in worthwhile projects that cannot possibly be accomplished during the short lesson period on Sunday morning. This will afford a splendid time for the boys and girls to put into actual practice the lessons of the church school hour. Just how far reaching or life centered the values received from such group activities may be, will depend upon the preparation, faithfulness, and leadership of the sponsor and helpers. The hearty cooperation of the parents is also essential.

We should be interested to know about the activities of the stewardship clubs now active. We are sure that you will find joy in sharing your ideas and plans with junior stewards who are just organizing. Address reports to the Department of Religious Education, Auditorium, Independence, Missouri.

On request from the above office, mimeographed copies of many helpful suggestions will be sent to sponsors of junior stewardship. A stamp will cover postage. These are gathered from various sources and may be adapted to local needs and conditions. The following are now ready:

1. "Junior Stewards of the Bible." A plan for the use of splendid stories illustrating the stewardship principle. The book by Wallace costs 75 cents. Order from the Herald Publishing House.
2. The "Valmar Stories." As a steward "Valmar" takes a most interesting journey as he searches for the beautiful city, "Zion." The plan includes much free expression. The book, "Building a Christian Character," by Carrier and Clowes, costs two dollars. Order from the Herald Publishing House.
3. Stewardship posters. A unique plan for the making of posters in groups, illustrating stewardship.
4. A year book. A plan for a loose-leaf book to be made, one sheet at each meeting of the Stewardship Club. This may take the form of a personal record of activities, gems, items of interest, snapshots, etc.
5. Dramatization. Stewardship themes dramatized with scenes from the Bible, *Book of Mormon*, *Church History*, and character-trait stories.
6. Service projects. Scrap books, joke books, seasonal posters, and party plans.
7. Junior stewardship songs and slogans. A fine list of songs and slogans are now on hand, sent in by various junior groups. We will be glad to send these for your use. Each club should be working up its own materials to add to the list.

Religion should be a joyous thing, the bringing of the son and daughter into closer relationship with the Father. Instead, for centuries, it has been a battle for creeds, for mental assent to certain doctrines, rather than a growth in brotherhood and loving relationship, and those who could not see eye to eye with another deemed it to be their duty to fight and worry each other—even to their death.—George Wharton James in *Quit Your Worrying!*

Most people are like some pictures. You have to look at them long and steadily, shifting your angle, your vision and giving both them and yourself a chance before you weigh the beauty that is there, and then you wonder why you did not see it at once. That is how Jesus looked at people.—J. Stuart Holden in *Church Management*.

# The Nomads

By May Elliott

## XII.

### A Shadowed Threshold, Dark With Fears

AFTER Dan had gone out to telephone the doctor, Louisa stood panic-stricken beside her little daughter. The child was quiet now, but her eyes looked strange—she did not recognize her mother. Her facial muscles twitched convulsively.

"I must get hold of myself—I must think." What was it her books in nursing had said about spasms? A child often had them when for some reason he had not been properly nourished. The condition was very frightening to the mother, but the child usually recovered. She forced herself to be calm. She would give Dorothy Jane an enema, a wet sheet pack, put a cold cloth on her forehead. That's what the books said to do. The little girl went to sleep in the pack, but her breathing was abnormal, and her face was now absolutely colorless. There was nothing else Louisa could do. She must wait for the doctor.

Dan burst in at the door breathless. "I couldn't get Doctor Gray," he said, "so I went to a drug store and they recommended another doctor. He'll be here in a few minutes."

"Oh, I wish you could have got Doctor Gray," Louisa cried. "He knows all about her condition—he'd be able to tell us more."

"I did my best. I thought you'd want someone right away."

"That's right. Yes. That is best."

Somewhere down the street a car back-fired noisily. A bit farther off and coming nearer shrilled the siren whistle of a fire engine. Dorothy Jane started up wildly.

"Wha's 'at Noi'?"

"Only the fire engine, darling. You know—the fire engine. You've seen them lots of times. Pretty fire engines."

Dan placed his hand gently on the little one's head.

"Daddy is right here, Dorothy. Daddy will take care of you."

SOMEONE knocked at the door. "That's the doctor," Louisa said, in a relieved tone as she sped to bid him enter. He was a tall man, clean shaven, self-possessed, with an air of success about him; and although his bearing reassured her to a certain extent, she did not like him so well as Doctor Gray.

"Well, well, so we got sick, did we?" He said as he stood looking meditatively at the child. "What have you done to her?" He felt the wet sheet as he ran his hand under the blanket that was tightly wrapped around the little body.

"She—she was having a sort of spasm, so I gave her a warm enema, and hot sheet pack. Then she dropped off to sleep—"

The doctor nodded approvingly. "The best thing you could have done for her. We'd better take her temperature." The blankets and sheet were unwrapped.

"Um." He looked at the thermometer, puzzled, walked nearer the window and scrutinized it again. He looked up at Louisa.

"Have you any idea what this baby's temperature is?"

"Yes. I took it just before we sent for you."

He picked up the little hand and his skilled fingers felt for her pulse. The child roused from her stupor again and stared about wildly. She screamed.

"Oh, daddy! Whas' at noi'?"

She screamed again, a fearful, unearthly scream, and her body bent backward until only head and heels rested on the bed.

Louisa stood as if transfixed then turned supplicating eyes to the doctor.

"Oh, do something for her quickly! Please, please—"

THE DOCTOR pushed her kindly into a chair. "It's you who must remain calm and answer my questions. Your child isn't going to die right away, you know."

"I'll—I'll try."

"That's the stuff. Now tell me—has she had any infected wound—or even a slight scratch that has taken a long time to heal?"

"Not a thing of that sort," answered Louisa, but the doctor was already subjecting the child to a close examination.

"Um." He was silent a minute, then:

"What have you been feeding her?"

Louisa enumerated the items. "I've fed her exactly according to the baby book Doctor Gray gave me."

"Doctor Gray. Um."

"What do you think I should feed her?" asked Louisa, after a short pause.

"Well—nothing but boiled water and a little orange juice or something until she gets better. Then I wouldn't feed her anything but milk and fruit juices for quite a while. I think you've been giving her too many eggs and too much meat, perhaps. You see—"

"But I've done just like the book said."

"Every child is different to some extent. Your little girl is not strong enough to digest such heavy food."

"But Doctor Gray said—"

"Doctor Gray is an old man. I know him. He is a fine man, too, but he hasn't kept abreast of the times, perhaps. If you wish to take his advice, all right—"

but you called me and I cannot but give you my candid opinion."

"Don't be angry." After all, perhaps this doctor was right. Dorothy hadn't thrived under the care of Doctor Gray. "The main thing I want now," she continued, "is for her to get well. Please don't spare my feelings—tell me what you think is the matter with her?"

"I don't know. Now—I suppose you will think it peculiar that I admit that I don't know—but I have a habit of telling the truth, which is one reason I am not a more popular physician. We'll have to wait a day or two and see what happens."

"But—but to wait—with her little body in such pain—can't you give her something to ease things, some way?"

The doctor was not unmoved by the pleading face of the little mother who stood beside him. He nodded.

"Yes, I could. I could give her a drug I know of that would quiet these spasms and make it easier for you. But her heart is in such shape, and her body isn't very strong—the drug might—might prove too much for her endurance. Shall I give you the prescription or not?"

"No," said Louisa, miserably, weakly, "of course not." Then, "Do you really think she is in such bad shape, Doctor?"

"As I said before, I don't practice lying. You've got a mighty sick baby there. But I can't say what's wrong. It might be typhoid fever—it might be meningitis. Or it might possibly be from food poisoning of some kind. You can't tell a disease until you observe the symptoms awhile. So many diseases act similarly at the outset, and the symptoms of diseases sometimes vary somewhat with individuals."

THEY ALL stood quietly awhile watching the restless child. She was sleeping now, but tossed about and moaned a great deal.

"Isn't there anything—anything we can do? Oh, it seems I can never live through the night without doing something for her—" Louisa sank into the chair again and it seemed to her that all the sobs and unshed tears of all her past life came tramping to the surface now when she most wanted self-control.

"Now don't take on like that, little woman. We might as well take life philosophically. If the child is going to get well—and there is a chance she will—why she will get well. But if she is going to die, she will die and you or I or anyone else can't help it."

"That's the strangest thing I ever heard a doctor say."

"It is strange, isn't it? Perhaps I'm having my last fling at the noble prac-

tice of medicine tonight—perhaps that's why I'm saying such things. For tomorrow I bid my profession *adieu*. I become a real estate dealer. I have been working up to the point where I could quit for a long time. I have such a fatalistic sort of philosophy that I can't enjoy my work in medicine. You see I feel sort of superfluous, as it were."

"Isn't there a thing we can do for her?"

"Well, if she were my child I'll tell you what I'd do. I'd give her a good dose of castor oil—cleanse the digestive tract thoroughly; I'd continue the boiled water and fruit juice until her present symptoms get decidedly better in a little while I'd take her to a Nature Cure hospital I know of. They combine the systems of healing and have good results."

"What is their address?" Dan breathed excitedly. "I think I could have confidence in them."

"I'll write it down for you. It's up near the Loop—I mean their town offices are there." He wrote something rapidly on a card.

"There you are. And now, good-bye and good luck."

"Perhaps we'd better settle with you now, doctor. If you'll tell me how much we owe you—"

The doctor waved his hand with a grandiose air. "Not one buck, not one iron man, not a penny." He leaned most unprofessionally against a door jam and lighted a cigaret. "I've gotten thrill enough out of my last case—letting some of my disillusionment color my advice—to more than pay for the time I've spent here. So long, now. If you ever want to buy a home in the nice healthy suburban areas look me up." He flipped a card on the table and walked out of the apartment.

"Oh, Dan, what will we do? Can we trust anyone? Can we believe in anyone?"

"I think I'd better go and telephone the doctor at this address he gave me. I just feel maybe they can help us."

"But—how do we know? We never saw this doctor before. Maybe he isn't any good."

"The drug store recommended him. He must have been considered all right. Of course, I'll admit he talked rather funny for a doctor—"

"And these other people may be quacks—"

DAN SHOOK his head. "I've seen their ad in some of the magazines—I think it has been in the Physical Culture magazine too—funny you didn't notice it."

"Let me see the address." She took the paper in trembling fingers. "I believe I do remember that name. Listen. Let me look in the last Physical Culture. Yes, here it is—and a picture of their large sanitarium and it is licensed by the State. It must be all right—at least in its way. Why—why—they're the one's that publish the Nature Cure magazine.

I guess I must be just so crazy with worry I don't know a think when I see it. Well, they won't hurt her anyway—because all of their treatments are mild. And since the doctor said she probably could not stand drugs—"

"All right. I'll go telephone them." At the door he paused. "Louisa—we might call up some—some elders and have her administered to. You know—I've been thinking of it all evening. I was brought up in the church, and while my folks tried to do all they could themselves when anyone of the family became ill, administration was the first thing we thought of."

Louisa lighted the gas under the kettle, and put Danny John's bottle to heat. Dan watched her and waited anxiously for her answer.

"Dan—I just can't have faith in those things. It seems—such an impractical thing. You see, we never even prayed at our house, and I could never depend on prayer as you can. Let's do all we can in a practical way."

Dan sighed as he went out the door, then brightened again. If this school of healing were a sort of combination of the different schools of healing it would be built somewhat along Word of Wisdom principles, the child might recover and it might help to interest Louisa in the Word of Wisdom. He felt that if he could interest her in even one phase of the gospel, he might be able to build up her faith until she believed in every part of it and shared his dreams and ambitions.

He remembered too that this was Wednesday night. He called the branch president of the South Side Branch and asked them to pray for little Dorothy.

"Well, did you get them?" queried Louisa as he entered the apartment again.

"Yes. They usually close their city offices at six o'clock but they have two appointments for this evening for men who are coming from a distance and will be there until late. They said to bring her right down any time. So get her ready and I'll get a taxi."

THE OFFICE they entered was imposingly large, attractively furnished, and immaculately clean. The doctor who took them in charge was a large genial man who seemed to have no fears whatever that the baby would not recover. He placed her on a large table and gave her a gentle massage. Louisa knew something of massage; she had studied about it in her course in nursing. It inspired confidence in her mind. Perhaps this doctor did know something about healing. He seemed particularly interested in the child's spine. What was most encouraging of all, the patient seemed brighter and more normal after the treatment.

"Do you think—think there is anything terribly serious the matter?" asked Louisa, tremulously.

"Well—of course she's in a rather

toxic condition, you can tell that. But if you'll follow my directions exactly, I think you needn't worry but what she'll get well."

"I'll do anything!" fervently.

"I'll give you a mild herb laxative of our own manufacture; you might give her another warm enema if she has any more convulsions—but I don't think she will. Get her digestive tract clean by means of this laxative; give her nothing but boiled water and orange juice for two or three days—and don't be afraid that she'll starve to death, for you'll be surprised how much stronger she'll get —"

"And after that? What shall I feed her? She hasn't gained as she should."

"What have you been feeding her? You've been following a baby book I expect?"

Louisa nodded. "Aren't they usually all right? Most babies—"

"Yes. Quite a number of these books are full of good common sense advice about caring for babies, but some babies require individual treatment. Now if this baby were mine, as soon as she recovered sufficiently I would start her drinking diluted fresh raw milk—certified, of course. Then in a few days I would gradually increase the proportion of milk until she is getting whole milk. Then twice a day I would feed her, seeing that she ate slowly, a cereal made of whole wheat with top milk and a little pure honey. Through the day at the regular times you've been giving it, give fruit juices. Once a day give a well-cooked fresh leafy vegetable. Keep her diet simple like this—shun meat and eggs and heavy protein foods. This baby can't digest them properly."

Dan had felt a thrill through his whole being as he had watched this doctor and listened to him.

"Mild herb laxative, whole wheat, fruit, honey—this advice might well have come straight from the *Doctrine and Covenants*," he was thinking. "Some day the church will have a big place like this where you can go and natural treatment in line with the word of God. The Sanitarium is a wonderful start—but some time we'll have our own medicines, our own school, our own research and experimentation to depend upon also. We can be surer then—"

"How much do we owe you?" he heard himself say.

As the doctor took the money, he said pleasantly. "I'm sure the child will be all right. You may be interested in knowing that we have a store where we sell health foods, including a wonderful stone-ground whole wheat flour, ideal for cereal purposes as well as bread-making. We have other things, too, you might like to look over."

"Thank you," said Dan, and followed Louisa into the vestibule and down the stairs. Once again in the taxi, Louisa lifted her face to Dan. By the glare of the street lights he was surprised to see

(Continued on page 1197.)

# Gleanings From European News

By John W. Rushton

RECENTLY Doctor Winnington Ingram, the Anglican Bishop of London, celebrated his jubilee, and was presented with a volume containing two thousand two hundred and five names of those whom he has ordained during that period. The Archbishop of Canterbury, in felicitating Doctor Ingram, said, "He came to the east end preaching the gospel of the love of God, and wherever he went captured the imagination and heart of London."

IN A NEW BIOGRAPHY, *Carlyle in Old Age*, by David Alec Wilson and D. Wilson MacArthur, some light is thrown upon Carlyle's religious views. In answering a correspondent who wanted his views on "Prayer," Carlyle wrote, "Prayer is, and remains always, a native and deepest impulse of the soul of man. . . . No prayer—no religion; or at least only a dumb and lamed one! Prayer is a turning of one's soul, in heroic reverence, in infinite desire and endeavor, towards the Highest, the All-Excellent, Omnipotent, Supreme. The modern hero, therefore, ought not to give up praying, as he has latterly all but done. . . . Prayer is the aspiration of our poor, struggling, heavy-laden soul towards its eternal Father; and with or without words, ought not to become impossible, nor, I persuade myself, need it ever. Loyal sons and subjects can approach the King's throne who have no "request" to make there except that they may continue loyal. Cannot they?"

AT MIDNIGHT, July 31, a peal of bells tolled at Saint Botolph's Church, Bishopsgate, London, to celebrate the moment one hundred years ago, when slaves in the British dominion were set free. Seven hundred thousand slaves were freed then. It is commented that two forces were responsible for this: (a) The movement of ideas; (b) British Evangelical teaching. An impressive feature in the social life of Great Britain is the shifting of a large amount of the nation's riches to the so-called "masses." At the recent National Savings Assembly at Lowestoft, Lord Lothian, the chairman stated by way of contrast that in 1913 there was deposited in the post office and trustees savings banks two hundred and eighty-five millions of pounds (one billion four hundred and twenty-five million dollars) with the one billion one hundred and nineteen million pounds (five billion five hundred and ninety-five million dollars) deposited today. Adding to this sum the investments in such institutions as building societies, the small investors of

Britain possess two billion five hundred million pounds (twelve billion five hundred million dollars) in savings.

AUGUST 4, twenty years ago, the great War broke out. The similarity of the conditions in Europe today fill the student with alarm. The recent happenings in Germany, the swift vengeance by Hitler upon those who were regarded as his foes and traitors to the government, followed by the assassination of Doctor Dollfuss, and the passing of President von Hindenburg with the assumption of dual powers as president and chancellor by Hitler, all are matters which keep the European mind in a state of unrest. In summing up a hurried survey of the twenty years intervening between then and now the *London Spectator* says: "What may we conclude? Many ideals have faded, and many hopes have failed us, but, in spite of all losses, our race can still claim for itself a delight in physical and even mental energy, a humorous aspect even of calamities, an unyielding resolution to maintain our freedom of thought and expression against the benevolent behests of dictators or doctrinaires, and an inborn disinclination to display in public the depths of our emotions, our courage, or our religion."

Sometime ago the *Saints' Herald* touched upon the question of War Debts, the following view of the British may therefore not be inapropos. Without emphasizing the gains to the United States in industrial advantage accruing because of war, there is a feeling that the present condition so far as it affects Great Britain is that of "inequality" and "inequity." Great Britain has received "nothing, on balance, from its creditors whilst it has paid three times as much to the United States government as the latter has received from all the other governments put together, in consequence has a burden of taxation far higher than that imposed upon America—for most of the time twice as high. The United Kingdom with one third of the population of the United States has had to meet the charges of war advances of 7,800 millions of dollars without any net receipts against these charges; the United States, against her 10,050 millions of dollars advanced, received 2,703 millions of dollars, of which 2,025 millions came from the United Kingdom—or nearly half the amount originally lent to her. This latter sum was largely advanced to the United Kingdom to be lent to their allies. While the U. S. has refused to recognize any connection between Great Britain's payments to the U. S. and receipts from Europe; it was a hard reality to Great Britain. In the

Balfour note it was declared that Great Britain would not demand more in payment of debts and reparations than was necessary to meet payments to the U. S. As long as Europe paid it was possible for Great Britain to meet her obligation to the U. S. In 1931 through the intervention of President Hoover a moratorium was arranged, and it became impossible for Great Britain to collect her debts from Europe, it was felt proper for Great Britain to ask America because of this action, a more equitable arrangement. To provide an atmosphere favorable to such settlement, the British government in December, 1932, paid in gold the full installment due. If further attempts to enter upon negotiations with a view to revision have failed, it is not Great Britain's fault.

The position became one of deadlock. The British government recognizes the dilemma. On the one hand a debt is a debt and the country must not shirk its debts, besides it is a matter of supreme policy for Great Britain to maintain friendly relations with the United States. On the other, is the conviction that to attempt to revive the whole system of international payments would add to European chaos, and that for Great Britain to pay without being paid would destroy prospects of recovery.

While Great Britain has taken this, the only course open to it when it decided against the immediate discharge of its full obligations, it has announced its intention of not repudiating them. However enlightened opinion inclines to the conclusion that Great Britain should carry out the terms of the Hoover moratorium agreement which involves a payment of four million pounds for a period of ten years. This would not prevent the United States declaring Great Britain in default, but it would have put Great Britain in the position of carrying out the terms of a new agreement which was the starting point of a new situation. Thus the *Spectator* analyzes the matter.

IN THE BEGINNING of June the Conference of the "Confessional Synod of the German Evangelical Church" held at Barman in Westphalia, "may well prove a decisive event in the struggle of diffident pastors against the regimentation of the German Protestant churches by the Reich bishop, Dr. Muller," says the *Spectator*. One hundred and forty representatives from all over Germany met without any interference. In a simple declaration of faith the conference rejected various untenable claims by those who desire to subject the ideals of the church to the ideals of the state. An item of news August 9, announces

that Reichbishop Bueller becomes the virtual "Dictator of the German Evangelical Church." He proposed the passage of two laws to his Nazi followers: (a) A law ratifying all acts of the church Government since Bishop Mueller's appointment. (b) A law giving the Church Government, headed by Bishop Mueller, not only legislative and executive powers, but also the power to change the church constitution.

This action will give the Reichbishop power to intervene in such Church State Governments as those of Wurtemberg and Bavaria, where the Lutheran churches have declined to remove their bishops or to carry out the order of Bishop Mueller.

It is further declared that all collections shall require the approval of the State.

Coincident with this news it is announced that the house of Rev. Karl Koch, of Oeynhausen, Chairman of the Opposition Synod, was raided and searched last week and many of his papers confiscated. Dr. Jaeger, assistant to Bishop Mueller, conformed a report that in future the churches would not be allowed to fly their customary evangelical flag, and that all pastors must swear allegiance to Herr Hitler.

THE UPPER HOUSE of the Convocation of York during the month of June gave decision against the action of the Bishop of Liverpool, Dr. David, who a year before had invited Dr. L. P. Jacks, the editor of the *Hibbert Journal* to preach three sermons in the Liverpool Cathedral. Lord Hugh Cecil had challenged the bishop's act and called it a "scandal in the face of Christendom."

The resolution of the Convocation, which was endorsed by all the Bishops, excepting Dr. David who refrained from voting—disapproved of invitations to preach at special services being extended to any person who does not hold, or who belongs to a denomination which does not hold the "common Christian faith" in Jesus Christ as "Very God of Very God, Who for us men and for our salvation came down from Heaven and was made man." Canon J. K. Mozley in commenting upon this action denies any disposition to "heresy-hunting," no censorious judgment upon the religious standing of an individual. It does recognize that on certain fundamental points the Church has no right to allow any misunderstanding of its witness and teaching, most particularly when a congregation is gathered together for prayer and worship. The Deity of Christ is not an open question for the Church of England.

The Unitarians may accept the "divinity" of our Lord. But the Church of England believes in the "Deity of Jesus Christ."

ONE THOUSAND DELEGATES attended the fifth Baptist World Congress which opened in Berlin, Germany August fifth. Sixty countries were represented.

AMONG THOSE who were honored recently by the British Sovereign on his birthday was Dr. F. G. Banting, the discoverer of "Insulin." He is now a knight.

THE OXFORD CORRESPONDENT of the *Spectator* reports that preachers at St. Mary's in the after dinner services include a number of laymen, the Headmaster of Merchant Taylors; Dr. Souttar, the distinguished surgeon; Sir Josiah Stamp; the Lord Justice Slessor. The church was crowded and the addresses made a great impression. "To bring home the truth and importance of religion lies in part in finding new ways of approach adapted to the present generation."

### THE SMALLPOX OF LOCAL PRIESTHOOD

(Continued from page 1188.)

of his calling as a servant of God. We have hardly begun to receive the light, intelligence, and power that could be ours as servants of God in the ministry of this church.

*The appeal of the best interests of one's family:*

Usually it is thought that activity in the priesthood means a sacrifice of one's family. From one point of view it does. But from a truer point of view a man can do nothing more wonderful for his loved ones than to give his life in an unwavering allegiance to ministry for Christ. Ask those who know. Observe the spiritual disaster that often befalls the families of our careless and indifferent ministry. Strong men have shed bitter tears when they have at last come to a realization of the tremendous cost of indifference and neglect as paid for by their own loved ones.

*A Personal Testimony:*

I have journeyed thousands of miles, I have interviewed hundreds of men of the priesthood personally. After having been moved upon by the Spirit of God and thrilled by seeing men of the ministry turned again to their task, I dare to present here a personal testimony. I know it is true. It is this: "Those men of the priesthood of the church who find themselves moved by this appeal and who move forward in a sustained allegiance to its impulses and give themselves without reserve to their ministry—such shall be blessed with a light, power, and intelligence far beyond their fondest expectation. Just as surely those who do not respond, those who pass by unheeding the call of this hour, the greatest in the history of the church and the history of the world—such we know shall speedily drop out of the picture and no longer upheld by the uplifting Spirit of God be dragged down by the forces of their environment and the strength of the impulses within

them. Unquestionably this is the choosing time for our priesthood. The hour has struck. The church is compelled to ask each member of the priesthood to choose. In fact *each man will choose and the results of his choice are certain.*

### STEWARDSHIP AND THE BUDGET

(Continued from page 1190.)

The following incident is a good example of what I mean: In the allotment of their expenditures, a young couple had allowed a certain amount for recreation, including picture shows. One evening another couple called to see if they could go to a certain show which all had expressed a desire to see. The answer of the young wife was that she would see if there was any balance in the recreation fund. When she found that it had all been used, she asked the other couple to come over and spend the evening in some other way. They could have "borrowed" from another fund in order to satisfy the desire to see this particular show. But if they did that they would go beyond the bounds decided on as the limit for this expense. Borrowing would also rob the next period of its allotment. Therefore they did the common sense thing by carrying out a prearranged plan, by which they had allotted the spending of their time and energy. Since they could not do the thing they had suddenly wanted to do, they were able, in taking this sensible view, to use the time for other purposes. This is a simple, practical application of the wise spending of time and energy.

HOW CAN our ideal couple start out to make each member of the family an independent unit? In making their plans they decide how much each can have for items which are peculiarly his own. They agree to let each spend that money without suggestion or dictation from the other. I don't care how devoted any couple may be, the feeling of individual freedom is absolutely essential. It can be developed under any kind of conditions. The principle can be carried out in conditions which make it impossible to plan or provide ahead, even when it is hard to get enough for the barest of necessities. History tells us that there was a time when woman was considered the same as property, and men treated their wives as such. The wife had no individuality or right. Whatever she got was what he decided to give her. I have seen some incidents myself which indicate that the old tradition or idea, or whatever you want to call it, still exists in the minds of some men. I have actually seen a man dole out money to his wife as if he were being very generous in giving her a little after she had told him exactly what she wanted it for. And, believe it or not, I have heard of husbands who buy everything for their wives, even their clothing, as well as for each member of the family. Probably they could

not even trust them to pick out their own hats. It is hard to believe that in our supposedly enlightened age any man could be found who could treat his family with such lack of trust and confidence. It is even harder to believe that any man who professes the gospel of Christ could find any justification for such treatment of his family. He may think he believes the gospel, and he may think the church means something to him. Actually he is proving that he has not yet recognized the principles of the gospel nor found the way to put them into every-day use.

I realize what the Apostle Paul said about women keeping their place, but that was said under different conditions. Paul also emphasized many times that we should study and develop ourselves to recognize truth no matter where nor how we might find it. One of the truths that our civilization has taught us is that there should be no difference between the sexes when it comes to respecting the rights of each one in developing his own individuality. In criticizing men for their failure to recognize the rights of each member of the family, it applies to women as well. If a woman assumes a dictatorial attitude she is just as bad as the man. I met a man in Nebraska once who was so henpecked that he had to bring his weekly wages to his wife. She made him beg for every penny he wanted. She would not even let him buy his own clothes.

OUR CONCERN about this problem of spending time and energy should be to find the way in which it can be done for the best interests of each individual. Therefore, the discussion of any details is merely to find the means to an end. In the case of our ideal couple they will decide what each can have for clothes, for instance, and then each will let the other, if he desires, spend that money without suggestion or interference from the other. When there isn't any available they will simply do without. Both will be more than willing to do without when they know that if it were available they could handle it as they chose. Instead of this freedom becoming a wedge between this couple, it will make their bonds that much closer. It creates a basis for mutual understanding. This result will be possible because they will have faced the issue on a common little problem of routine. They will plan ahead and carry out the plan on the basis of mutual trust and confidence. In other words, they will succeed because they are big enough to see that little figures, handled carefully, become a guide to the big things in life. And what Zion building problem is more important than the building of happy homes?

The next step in developing individuality presents itself when children come into the home. When our ideal couple become parents they have new problems to solve. For a long time that first baby will not be able to develop any individu-

ality as far as money problems are concerned. However, that time will not be as long as most parents believe. The child will often put the parent to shame in his understanding of basic principles if he is given a chance. The reason for this is that the parent is a product of faulty environment. He does as a parent what he saw his parents do. He may not have taken preparation for parenthood seriously. He arrives at that point before he is ready for it. Then he finds the stress of parental responsibility so great that he can't take the time to make proper preparation.

WE KNOW that a child does not have to be very old before he likes to feel that he is doing what he chooses. If the parents let him feel that he is helping the church by paying his pennies, perhaps one out of every ten as tithing, giving these pennies himself to the bishop or agent and getting a receipt in his own name, he has the feeling of being a part of the church. He has a feeling of recognition. Helping the child do his own planning and paying is giving him a practical start in budgeting. If the child learns to stand on his own feet, to make his own decisions, to make his own plans as a growing child he will become a Zion builder. He will know how to plan or budget the use of his time and talents so they will be used wisely. I can't help but believe that this is vital and that it should be developed more than it is. Too many parents aren't big enough to let the child get ahead of them, so they hold him in the background. That only causes resentment which if fostered will take that child out of the church as quickly as he becomes big enough to control his own actions.

The following incident shows clearly how we can let the technical interpretation of the law stand in the way of accomplishing the very thing for which the law was created. On a Sunday morning many years ago I visited one of our larger outlying churches and dropped into a Sunday school class which was discussing church finances. The question of payment of tithes by children was being discussed, and the decision by the teacher raised a serious question in my mind. This man was at one time one of the most active missionaries in the church. He has done wonderful work in helping build the church during a period of hard struggle. But he was of the school which believed in the law for law's sake. He was not to be blamed entirely for his interpretation. I took exception to it while he admitted that children should be encouraged to pay their tithing but he said we should be careful how it is done. As a church we are instructed to obey the law of the land. Since that law designates the parent as the guardian of the child until the child is of legal age, therefore to make such transactions legal, no matter how small, the bishop should write out the receipt to the parent as guardian of the

child. Perhaps technically this interpretation is correct, but what have we gained by being so careful to live up to such a technicality? The child cannot feel a complete independence, he cannot fully understand such intangible things as guardianship, but he can understand handing his penny to the bishop, and he can understand what it means to see his name on his receipt. By forgetting the technicality of the law we use it to develop the child's idea that he is getting full recognition as an individual. He feels as if he is a part of the church because he wants to be. It creates in his mind a much closer tie to the church. He will cherish this feeling as he grows regardless of his ups and downs. Later when he settles down to the serious business of life the memories of those little incidents will come back and grow in importance as he grows in years. The tie to the church resulting from the feeling that he was recognized as an individual will bring far more loyal service to the church, when he is grown, than any memory of technically correct procedure.

In other words, in dealing with the problems of the individual human being, which after all is the basic work of the church, we should use common sense. When children are negligent or careless parents should keep tithing receipts for them. They can use a little scrap book if necessary. Later on, perhaps, even after the child is married, if the parent would present that little record of a faithful adherence to a vital principle, the average individual would prize it as one of his choicest possessions. And what an influence it would be as an anchor for that person as he makes his mature decisions in budgeting his time for what he wants to do; especially as far as his church relationship or spiritual stewardship is concerned.

## THE NOMADS

(Continued from page 1194.)

tragic despair written on it. She did not share his hopefulness.

"Oh, Dan," she half-sobbed, "They have stuff to sell, too. How can we know, Dan?"

"I think we'll be safe in taking his advice," said Dan blithely, "because it's in line with the church books. They're our standards, to judge things, you know—" he stopped suddenly; he had forgotten she did not have faith in these things as did he.

"Everybody has something to sell," went on Louisa drearily, "and even when they talk so wonderfully, and so benevolently, they are thinking mainly about their own pocketbooks—"

"That is just why I'm so enthused about Zion," Dan interrupted, "Can't you see how it's needed—"

He was startled at the electrical change in his wife. She sat suddenly upright, and her voice, when she spoke,

was charged with such anger as she had never before manifested.

"You're always thinking and talking about Zion. You don't love me, and you don't love our children! If you did, you'd think a little more about us, and a little less about your fine philosophies. You don't care what happens to us—"

"Louisa," cried Dan, hoarsely, "that's not true. I do love you."

But how could he explain that the great longing he had for Zion really grew from his suffering, which suffering came because of his love for her and the children? How could he make her understand? Their viewpoints were too widely divergent. How could he tell her that because he loved her and the children so greatly, his heart had been wrung with the pitiful conditions existing over the whole world? That he saw not only their suffering, but the suffering of thousands of other mothers and babies, yes, and fathers, too, all over the land; people who had lost confidence in institutions because of a sordid commercialism burrowing into and undermining the splendid superstructure of civilization as termites sometimes undermine a lordly house? How cruel she was—and yet she did not mean to be cruel. He had married her, knowing she did not belong to the church. She could not understand. In spite of his own pain he must be good to her. He reached his hand to her and touched her gently. She did not even feel his touch.

She was like one drowning—in a sort of stupor she could see her whole life floating before her. The ambitions, the burning fire of youth. "You can if you think you can." "This world is full of numbness and of balk." "He would not suffer them always to take happiness in sin." The black box. The love of little children. Sickmess. Possible death. Pain worse than death—sorrow without hope.

"Oh, I am so alone," she thought, dimly. "I have tried so hard to find peace, but there is none. No friend, no happiness, no hope. Nothing but a vast emptiness."

(To be continued.)

## Care in Cooking Prevents Loss of Vitamins

Loss of vitamins during cooking takes place in several ways. They may be destroyed by heat and oxidation, or they may dissolve out in the cooking water which is later discarded. The exact extent of these losses depends upon the length of time of cooking, upon the presence of air, and upon the solubilities of the vitamins concerned, says the Bureau of Home Economics, United States Department of Agriculture.

Vitamins B, C, and G are readily soluble in water. Vitamin C is easily destroyed by heat and oxidation. Vitamin B is destroyed by long-continued heating but undergoes little destruction when heated at the boiling point of water for

as long as one hour. Both vitamin B and vitamin C are more rapidly destroyed in an alkaline medium than in an acid medium.

Vitamin A is only slightly soluble in water and is not readily affected at the ordinary temperatures of boiling and baking. It is destroyed, however, at higher temperatures such as those that obtain in frying. It is also destroyed when heated in the presence of oxygen. Vitamins D, G, and E, are fairly stable to heat and are not destroyed at ordinary cooking temperatures.

The value of any cooked food as a source of vitamins depends largely, of course, on its original value in the natural state. Tomatoes are an excellent source of vitamin C even after they have been cooked. This is explained by the fact that during cooking the acidity of the tomato preserves to a great extent its naturally high vitamin C potency.

In general, the destruction of vitamins is less when foods are heated at high temperatures for short periods, than when they are heated at low temperatures for long periods. There is also less loss when a small quantity of water or no water at all is used. For this reason it is recommended that foods be cooked as short a time and in as little water as is practical. If any cooking water is left it is so strongly flavored that this is out of the question. Steaming is one of the preferred methods for cooking since the time required is short and little water is used.—*Scientific American*, July, 1934.

## Divine Healing

(Notes from a sermon by Paul M. Hanson at the Stone Church, Independence, Missouri.)

Scripture lesson, Luke 9:1, 2: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."

Probably there has not been sufficient emphasis placed on the commission of Jesus to his disciples to "heal the sick."

There are many people who are not clear as to the origin of disease. They are sometimes prompted to wonder why the Lord has so afflicted them. At other times they blame their malady on the devil. Thought should be given to the question of one's individual responsibility for the condition of body and mind that exists.

A little study will show that the subject of divine healing has a great many angles from which we may review it with profit.

Man, the noblest of all creatures, often goes moping around, complaining of headache, nervousness, and a thousand other ills. Some people resign themselves to illness as their lot in life, but how much good does sickness do you or your church or your community?

God stands in favor of health. If he does not he would not have said for his servants to go preach the kingdom of God and heal the sick. Jesus himself healed many people. James, the brother of Jesus, enjoined: "Is any sick among you? let him call for the elders of the church; and let them pray for him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." In the law given through Moses to Israel was instruction to segregate those having certain diseases; the Lord did not want disease to spread. He is always interested in the conserving of human life. Such segregation was entirely in accord with what man has later learned in scientific and medical research. The Lord named for Israel certain clean and unclean things to eat. He has given to his church of latter days a revelation bearing on health known as the Word of Wisdom (section 86 of *Doctrine and Covenants*).

The influence of our church's teachings concerning divine healing has gone far beyond the confines of our own organization just as our teachings of Zion and of the second coming of Christ. One has a right to expect the New Testament order of healing to be reproduced in Christ's church today, the healing not to be a sporadic thing in the life of the members, but a normal experience.

We can no more separate God from his creations than we can an author from his works, therefore let us give the sick the benefit of Nature's laws. Not all disease is the result of sin, but there has been a violation of law somewhere. James said: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." I believe one of the blessings will be health resulting from a harmonizing of one's emotions, instincts, and sentiments, and faith in the ordinance of the church.

Where should we expect the miraculous power of God to operate in healing? In the removal of ills springing from a failure to keep the Word of Wisdom?

I know of no promise that healing shall be instantaneous. It might be. The promise is, "and they shall recover." A thousand and one healings, I have no doubt, take place in the church every year and little is heard of them simply because they come about so naturally that even those who are blessed do not realize the miracle that has occurred.

Would it not be a good thing if before the elders are called to administer to the sick by the laying on of hands, the sick would think very thoroughly over the matter and pray? It appears to me that the exercise of the miraculous power of God is to be enjoyed when man has exhausted all the things he knows ought to be done. Then let God's divine power supplement man's effort.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.



A. B. PHILLIPS

*Can branch members who refuse to contribute and rarely attend vote against the workers and for their friends?*

One who refuses financial support for his branch when well able to contribute, and who will not attend its meetings except to elect his own friends, does not appear to possess the attitude of Christian fellowship which his covenant with the Lord and

the church requires of him. In such instances, it might be well for the proper officers to labor with him in the spirit of charity and kindness and seek to secure his proper support. Possibly he feels aggrieved over some matter and has become perverted in this way, and therefore may need the help of a true friend.

One who will not perform his obligations to the church is usually unfitted to choose wisely those to be elected, for his personal bias moves him more than the desire to serve the church, and thus he hinders the work. However, so long as a member is in good standing—against whom no official complaint has been made—he may vote as he sees fit, whether his choice be wise or otherwise.

*Explain the term "dip his foot in oil," found in Deuteronomy 33: 24.*

This is a figure of speech believed to symbolize both the fruitful inheritance of Asher and his peaceful and prosperous relationships with his neighboring tribes. Oil is often used in the Scriptures to represent joy, gladness, peace, and fruitfulness. It is also used in other symbolic ways.

*Of what quorums is a joint council composed?*

A joint council is not always composed of the same officials. Some joint councils have included the Presidency, Twelve, and Seventy. Others have been composed of the Presidency and Twelve, or the Twelve and the Seventy. Some have been formed of the Presidency, Twelve, and the Bishopric or the

Presiding Bishopric, as the nature of the case demanded. Conference Resolution 386 came from a joint council of the Presidency, Twelve, and High Priests. Any quorums suitable for the matter to be considered might be chosen and designated as a joint council.

*Will forgiveness of "all manner of sin" give celestial glory to one forgiven?*

To forgive sin is to remit the penalty that otherwise must be paid. But this does not determine the glory of the one forgiven. Jesus declared that all manner of sin and blasphemy shall be forgiven, but he did not say that every sin and blasphemy would be forgiven. The difference is obvious, and is based upon the attitude and state of the sinner. He who repents would be forgiven of a sin that would not be forgiven in another who did not repent.

Celestial glory is offered those who not only repent of their sins but reform so completely that their lives become righteous. There is no celestial glory promised those who do not turn to righteousness. This does not necessarily mean that one becoming righteous will never again make a mistake or commit a sin, but it does mean that such a person will not remain in sin.

*Will hell ever be destroyed? If so, when?*

Hell is an intermediate state for the wicked, a place of punishment, restraint and confinement where the unrepentant and disobedient are kept for purposes and times determined by the wisdom of God. When these purposes have been achieved, the need of hell will doubtless no longer exist. This is indicated in part by the following texts:

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Revelation 20: 13.

"Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits."—Book of Mormon 107: 28.

After this judgment of those who are delivered up from hell, which is to be after the millennial reign, hell itself is to be abolished, apparently, for we read:

"And death and hell were cast into the lake of fire. This is the second death."—Revelation 20: 14.

A. B. PHILLIPS.

## The Readers Say---

### Locating Saints in Panhandle

Through the columns of the *Herald* we have been able to find several families of Latter Day Saints and others who attend our church. We think there might be others in and around Borger, Amarillo, and Pampa, who might be interested. If any *Herald* readers know of members or nonmembers who are interested, in this region, we should be glad to hear from them.

We have been greatly encouraged at the interest shown in our meetings. We have another member added to the priesthood, Brother A. V. Carriker who was ordained to the office of priest at the Colorado Springs Reunion.

BORGER, TEXAS, P. O. Box 162.

L. A. JOHNSON.

### Would Be Efficient Home Missionary

I am making a scrapbook of all important things I learn about our church and its doctrine. This I plan to loan to nonmember friends. The *Herald*, with its fine articles and pictures, is helping to make my scrapbook attractive.

Although I live where I cannot regularly attend church, my thoughts frequently center about the Saints and their activities. Always I hope and pray for the success of the workers. I love to help but it seems there is little I can do. I have two small children whom I hope will some day do their part for the church. Will the Saints pray for me and my family that we may overcome our difficulties and live so that at the close of each day, we will be proud to look back over our record? I am reading and studying as I can so that I shall always be able to meet the issues which come before me and be a better home missionary. I lend my *Herald* to four families to read, and my books to all who are interested.

BREWTON, ALABAMA.

LALUE LEWIS.

### Life's Experiences Teach Appreciation of the Church

I was born in Missouri, but at a very early age, with my parents, moved to Texas, where we lived until I was about fifteen years, at which time we went to make our home in Nebraska. I attended high school there, and also received my first pay check in that community. During the summer months, I visited my grandparents, Brother and Sister George Jones, at Webb City, Missouri. Elder Richard D. Weaver, at that time, was holding meetings near my grandfather's home, and most of his talks were based on the *Book of Mormon*, which appealed to me as it brought to my mind school studies of old Babylon, and of the wars of the Saracens and Crusaders. At the end of the meetings, I was baptized by Brother Weaver, whom I have continued to hold in the highest esteem.

After vacation days, I returned to Omaha. The Saints were meeting out on Ames Avenue at that time.

I was employed in Dallas, Texas, and for a good many years, I did not use church privileges as much as I should; but when I began to realize that I was the loser, I started to attend.

From Tulsa I went to Tampa, Florida, where there is no branch. I found it very difficult to be satisfied under such conditions, and always since then, I have had great sympathy for earnest, isolated Saints. At present, my husband and I are members of the Hot Springs, Arkansas Branch.

Sunday, August 19, the women's department gave a social sponsored by Sister Dora Pittmen and Sister Bertie Hampton, at the home of the latter. A goodly number were present, and the spirit of good fellowship was there.

In a recent *Herald* I noticed a letter of thanks from Mrs. Lorraine Fuller, formerly of Dallas, now of Missouri. I can testify to the good works and earnest faith of this kind sister, and pray that she may be abundantly blessed.

My brother, Frank Brown, is here now from Texas, and is enjoying church privileges for the first time in many years. He is grateful for having heard Apostle R. S. Budd, and Bishop G. L. DeLapp since coming here. I hope he may hear our missionary, Elder A. M. Baker, before long.

We have just had a drenching rain for which we are thankful. Our crops are gone, and I believe our well is the only one in the neighborhood holding out, even for drinking water. We live about fifteen miles from the church, and the drouth through here has been very severe.

I am thankful for my many blessings, especially the gospel. I ask the prayers of the Saints that I may have the strength and will to overcome and to be steadfast and loyal.

HOT SPRINGS, ARKANSAS.

FERN EVELYN LONG.

### Recovers Through Prayer

Last fall I was taken very ill with sugar diabetes and a doctor was called. I was in a coma when he came, and he advised immediate removal to the hospital. Another doctor was called for consultation, and they held no hopes for my recovery.

On Wednesday evening, Branch President William Patterson had special prayers for me at the church. For five days I lay unconscious, and was administered to several times. Then came a turn for the better, and soon my recovery was assured.

The doctor could not understand my marvelous improvement. But I told him that my church believed in prayer and that if it had not been for the prayers of my brothers and sisters I knew that I would not have lived.

I thank God for his watchcare over me and my family, and pray that I shall remain always faithful and true.

PORT HURON, MICHIGAN.

CORA E. JOHNSON.

### Wants One Hundred Percent Tithe Paying Group

I have been striving to make our little group a one hundred percent tithe paying group. There is just one in our group who has not complied with the law of making out their statement, but I hope that it will be done soon.

In my soliciting work, it also gives me a chance to tell the Saints about the Zion's Christian Legion. My husband and I took a membership card, and one more in our group wants to join us.

Why not lay aside jealousy and everything that is hindering anyone from serving the Master? Arise, Saints of God, and let us be of one heart and one mind and work together. Zion will be our Zion when we redeem it, and not until then.

Can we older ones afford to stand back and do nothing, and let the young people redeem Zion? Why stand back and wait? The harvest is great but the laborers are few. May God bless his people with one heart and one mind.

KINGSLEY, MICHIGAN.

HANNAH BARNARD.

## The Readers Say---

### Visit Group at Casey, Illinois

Returning from Kirtland reunion this year, we felt a keen desire to visit a small group of Saints at Casey, Illinois, and fulfill a promise made to them. Brother Ulrich during his missionary activities, went to Casey about nine years ago. Brother H. M. Curtis and family, the only family of Saints living there, were ready to help spread the gospel and assisted him.

A series of six-weeks of meetings resulted in thirty or more baptisms, and many friends were made for the church. The blessings of visions and dreams and wonderful healings confirmed the believers. The Saints organized a branch, purchased a small church building, moved it into town, and were left to continue under the leadership of Brother Curtis, the only member holding the priesthood. But in a short time Brother Curtis found it necessary to move away from Casey. Since that time this little flock without a shepherd, has struggled along through the stress of the times and persecutions.

But we were happy to hear their strong testimonies in defense of the gospel. Many of the boys and girls baptized several years ago are married now and anxious that their husbands, wives, and children shall know the truth of the gospel. Brother O. C. Johnson and family and several others from Decatur, also Sister Lane from Charleston, came to meet with us. The sacrament was served. Brother Ulrich preached Sunday morning and afternoon then conducted a round-table discussion there being a number of nonmembers present, one a minister, who became quite interested.

We sang several duets. Among them was "It Pays to Serve Jesus."

"It pays to serve Jesus,  
It pays every day.  
It pays every step of the way.  
Though the pathway to glory may sometimes  
be drear,  
You'll be happy each step of the way."

Brother Johnson brought his slides on the *Book of Mormon* and lectured in the evening. Decatur Saints drove all the way over in the rain, and it rained all day except right at noon. Arrangements had been made for us to eat dinner in the grove and the rain slacked up so that this was possible; but as soon as the meal was finished, it began again.

Many came to the services and some said these were the first Latter Day Saint sermons they had heard in four years. It had been a long time since they had partaken of the sacrament. Some suggested that we have a reunion this time again next year, and this was unanimously voted for. So an organization was affected, and we expect to return again to what is to be known as "The Good Hope Reunion."

The Saints were made happy through the voice of the Spirit, and indications were that the Lord will raise up one among them to be their leader. Several months ago when they were quite discouraged and were holding no meetings, a good Sister Randolph whose husband, now deceased, was an elder, moved into their midst. She brought the Saints together and organized their Sunday school again. She is past seventy years old, but is doing a fine work among these people, and they love her. *Herald* readers who have church papers to throw away, don't do it, please send them to Miss Opal Wright, Casey, Illinois. In visiting around on Labor Day Brother Ulrich found a number of prominent citizens

still friendly to the church. How true it is that the harvest is great, but the laborers are few. May we have the courage to serve the Master.

DAYTON, OHIO, 1117 McLain Street MRS E. L. ULRICH.

### Isolated Nearly Forty Years

I have been isolated nearly forty years. In 1896, I was working in the Riverside Tube Works, at Benwood, West Virginia. I was interested in the Adventist church, thought I had the truth in full, and I was going to show Brothers A. M. Thomas and Louis Serig that I was right, but it was not long until I was persuaded that I was wrong. I took the matter to the Lord in prayer, and was given a wonderful spiritual experience which convinced me of the truthfulness of the gospel, as restored to the earth in latter days. I was baptized a few weeks later and God confirmed his promises to me concerning the truth.

I know that there is greater power in the church than that which comes of mortal men. I have been given evidences that cannot be denied. I have realized the truth of the statement: "If any man will do the will of the Father, he shall know of the doctrine."

We have not had the privilege of meeting much with the Saints. Since we left Wheeling in 1897, Brother Francis Ebeling baptized me, and Brother G. T. Griffiths baptized my wife. She passed to the other side some years ago. My second wife was baptized at North Platte, Nebraska, by Elder W. A. Smith, of Independence, Missouri. Please pray for us that we may overcome our weaknesses and be worthy to be called Latter Day Saints.

C. W. NOICE.  
GOTHENBURG, NEBRASKA, 1014 EAST 18TH STREET.

### Isolated But Not Lonely

Though I am the only sister in the church here at Melville, I do not feel alone. God is near me and sends me many blessings. I am trying to spread the gospel here. I read the Bible to those who will listen.

I am glad that I have found the true gospel, for it is the power of God unto salvation. Many times I have been healed of physical suffering, and the Spirit has blessed me. I have prayed for the sick and God was near with the blessing he promised.

I want to live the best I know how and do all I can for Jesus; but I can never repay him for what he has done for me.

May God bless us all and help us up to Zion. How we need him to help us overcome the darkness of the world, that we maybe a light to those in darkness.

MRS. MARGARET A. REILLY.  
MELVILLE, SASKATCHEWAN, CANADA.

### Would Serve Fellow Men

I try not to live for myself alone, but for service to my fellow men, for I believe that is one step toward Zion. I want always to go Zionward. I try to keep the law the best I can.

I wish to be remembered in your prayers that I may be found faithful to the end, to do the next thing at hand, and to have a pure heart and clean hands worthy and willing to do God's will at all times.

The *Herald* is a great blessing and enjoyment to me, and I read it each Sunday afternoon.

MCKENZIE, ALABAMA, ROUTE 2 D. W. CLARK.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Reunion of Eastern Colorado District

#### Fine Fellowship Prevails—Six Baptized—Five Ordained

The Saints of Eastern Colorado District, convening for a reunion after a lapse of three years' time, had ten full days of good fellowship, instruction, and worship, in their reunion this year, August 17 to 26, at Colorado Springs. The advisability of holding a reunion this year was questioned by some; but the fine reunion enjoyed has convinced all that it was vitally needed and a great help to the work in the district.

Thirty-seven tents on the grounds provided temporary dwelling places for one hundred sixty-five people. Many other members and their friends lived in cottages nearby. All of these folks having come for the ten days with the purpose of seeking things that would contribute to their spiritual uplift and growth, the result was a fine gathering, marked by the spirit of harmony and peace. Even the district business sessions were characterized by that beautiful spirit usually associated with prayer and testimony. Attendance at all classes and other services was exceptionally good, and interest was outstanding.

Every morning at six o'clock the young people met at Stratton Park for prayer service, with an average attendance of sixty-one. Harold A. Tabor was in charge of these meetings, each day selecting other members of the priesthood to assist him. Many of the young people in those early services rededicated their lives to the service of the Master.

Friday, August 24, at 4:30 p. m., at Colorado Spring Church, Brother J. D. Curtis, a member of the district presidency, baptized four fine young people; Genevieve Bullard, of Wray; Brother Ray Webb's son, from Uteville; the young daughter of Brother C. M. Miller of Lamar, Colorado; and a young sister by the name of Gettys, from Borger, Texas. The confirmation of these new members was made the order of service at the prayer service hour, 9 a. m., on Saturday, August 25. Two others, a young man and his wife who live in Colorado Springs, were baptized in Prospect Lake on Sunday morning, August 26, at eight o'clock, and confirmed afterwards by Brother Curtis and J. E. Ebeling, making a total of six new members added to the ranks during the reunion.

The classes of the reunion were conducted by Apostle R. S. Budd and Elder B. A. Howard of Erick, Oklahoma. Brother Howard's first class was at 8 a. m. on the subject, "*Fundamental Beliefs of the Church*"; and his second class, at 11:10 a. m., dealt with "*The Gospel Plan of Salvation*." Brother Budd's class, at 10:10 a. m., brought the subject, "*Sin—and God's Plan of Redemption*." These classes were very well attended and a fine interest was shown in them from first to last. During the week there was an average attendance at all classes of about eighty, with a great increase in attendance on Sundays.

In addition to his class work, Brother Budd conducted a series of evening services on missionary subjects which also helped the member to consider seriously the fundamental principles upon which the latter-day faith rests. Brother Budd was assisted in the preaching services by Elder J. D. Curtis and Elder G. A. Smith, of the district presidency, and by Elder Z. Z. Renfroe, President of Western Oklahoma District, these men giving stimulating sermons.

Each morning, from nine o'clock until noon, the children were given instruction by a corps of workers made up of young people under the direction of Sister Mary Williams. The fine interest and ready response made by these children to the work offered them brought joy to those who worked with them. Their activities consisted of class work, worship, nature study, and handwork. About fifty children participated in these activities.

The kitchen was presided over by Sister Nora Berry, of La Junta, whose hard work and the work of those women who so willingly assisted her, provided good meals for all who sought them at the reunion cafeteria. In this work that always attends the providing of meals, the response of the women was altogether as fine and consecrated as in any other phase of the reunion.

Afternoons were given over to recreation, rest, and special activities. Volley ball, horseshoes, and soft ball, attracted a major amount of attention. Once again, Colorado Springs won over the rest of the district in a soft ball game on Saturday afternoon, August 25. A wiener roast one evening after the eight o'clock service; an interesting line-up of group games on another evening; group singing which was much enjoyed by all; all of these things helped to balance the program and added to the joys

of fellowship. These things were directed by Brother Floyd H. Engstrom, district director of religious education, assisted by Z. Z. Renfroe and George Fletcher.

On Friday afternoon, August 24, the women of the district met under the leadership of Sister Letha M. Tilton, of Fort Collins, and combined a social good time and the serving of refreshments with the more serious thoughts of what the place of the women is in the work of the district and what they may do during this year to help in the big task before the Saints. The women became so enthused over the idea of uniting their efforts throughout the district that they passed a resolution requesting that the district conference approve their choice of Sister Letha M. Tilton to act as their leader. This request was approved by the district conference on Saturday, and all local leaders in women's work in the district are invited to get in touch with Sister Letha M. Tilton, Fort Collins, Colorado, so that the unity of effort which the women desired may be brought about.

The response of the singers and musicians of the district to the reunion needs made it possible for them to have a musical program each evening preceding the preaching service. Sister Tilton, acting chorister of the reunion, assured them that it was no trouble at all to get musical numbers for the half hour of music each evening, since so many musicians and singers freely offered their help. On the two Sundays, the music was given a special boost by Sister Alice Milligan and the Denver Choir who gave some excellent anthems, with other singers assisting them.

Three short religious plays were given in connection with the evening services: "*These Things Shall Be*," by Denver young people, on the first Sunday evening of the reunion; "*Lydia, Seller of Purple*," by Fort Collins young people, on Friday evening, August 24, and "*Faith*," by Colorado Spring young people, on Saturday evening, August 25.

On Thursday afternoon, several carloads of the Saints took advantage of a trip sponsored by the recreation committee and viewed the Royal Gorge.

At the business meeting Saturday, 10 a. m., the following officers were elected: District president, Claude A. Smith; associates, J. D. Curtis and E. J. Williams; secretary, C. D. Liggett; treasurer, Ralph E. Vincent; director of religious education, Floyd H. Engstrom; chorister, Inez Schrunck; librarian, Sister



SPRINGFIELD, MISSOURI, CONGREGATION

*Elder Henry Sparling who started the work at Springfield and though he spent many years as a missionary for the church, continued to find time to keep the branch going in Springfield, is seated in the middle of the picture. Sister C. E. Wilson, chorister and musical director, also secretary of the district, is second from the right standing on the front row. She is the wife of the pastor. Third from the right is Sister Janet Bootman, secretary of the branch.*

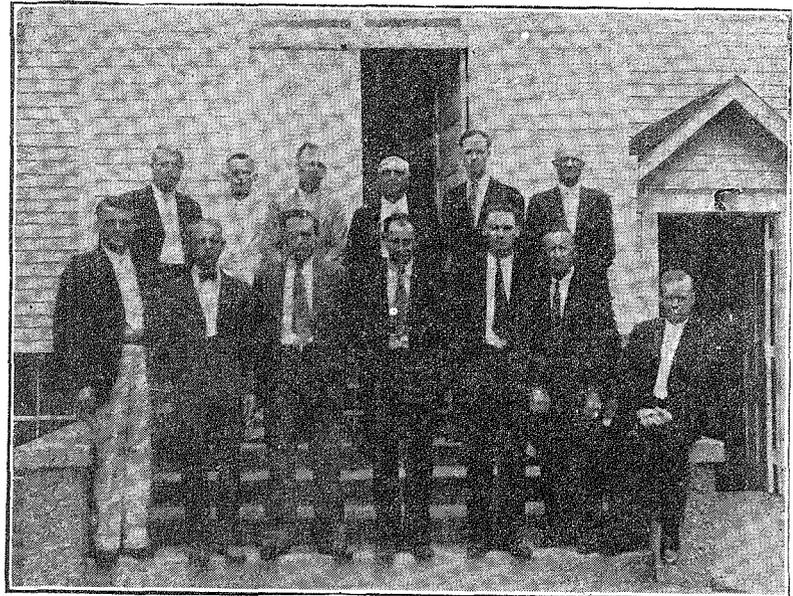
R. C. Harrison; historian, E. F. Shupe; bishop's agent, Ralph E. Vincent (sustained); auditors, Paul Diefendorf and R. S. Salyards, jr.; budget committee, E. J. Williams and Ralph E. Vincent.

In view of the fact that there is the necessity of renting, setting up, and preparing for services, a large tent, each year at reunion time, a resolution was proposed at this conference that they raise the money necessary, get workers to do the work, and erect a permanent tabernacle for services on the reunion grounds. This resolution received hearty approval from the conference. The trustees of the reunion grounds, together with the district presidency, were designated as a committee with power to act in providing such a building. A sum of about four hundred dollars was pledged during the reunion toward this project and a fourth of these pledges was paid. Unless unforeseen circumstances hinder, there will be a permanent tabernacle at Colorado Springs for the reunion in 1935.

A fitting climax to the reunion was the communion and ordination service on the last Sunday morning at which time five young men were ordained: Floyd H. Engstrom, elder; Von Carriker, priest; Ray Ebeling, priest; Willard Cummings, priest; Harold DeCoster, teacher. About two hundred fifty people were present at this meeting to be inspired by the spirit that prevailed. As Brother R. S. Budd delivered the charge to each man in turn, members of the priesthood throughout the audience felt renewed within them their determination to serve faithfully in their offices, and all of the members had opportunity to see again the heavy responsibility that falls upon the man who accepts priesthood and also the necessity there is that these

men be supported by the membership of the church in their heavy tasks. Some folks were heard to remark that this was the most impressive service they ever attended.

Our doubts are traitors,  
And make us lose the good we oft  
might win by fearing to attempt.—  
Shakespeare.



SPRINGFIELD PRIESTHOOD GROUP

*Pastor C. E. Wilson is seated while the remainder of the Melchisedec priesthood are standing on the upper step. Beginning at the left they are: Elders G. P. Palmer, J. B. Ansley, Francis Bishop, Henry Sparling (superannuated seventy), Herman Plumb, and A. W. Duemler. On the lower row left to right: Millard Palmer, deacon; James Kemp, sr., teacher; James Kemp, jr., priest; Carl Gurley, deacon; Glen Yoeman, priest; William Boyd, teacher. Two priests were unable to be present when the picture was taken.*

## Springfield, Missouri

Springfield Branch is located on Dale Street between Pierce and Kellet streets, in Springfield, Missouri, the heart of the Ozarks. Elder C. E. Wilson presides as pastor of this alert and active congregation. They invite all Saints visiting in the Ozark region to stop and worship with them.

In the past year they have been blessed with a number of visitors, especially those of the priesthood. Elders S. A. Burgess and A. M. Chase were vacationing near them and spent Sunday at Springfield to the profit of all concerned. Other priesthood members whose contributions have been gratefully received were: Apostle J. F. Garver, President F. M. McDowell, A. T. Higdon, high priest; Lee Quick, seventy; Elder J. A. Gillen, Elder Stephens, from Dayton, Ohio, and Earl D. Bailey, high priest, from Tulsa, Oklahoma.

The branch is fortunate in having Elder Henry Sparling in its midst. Brother Sparling, a missionary for the church for many years, is now physically unable to do a great amount of work for the church, but he is active mentally and is deeply concerned in the church and its work. Even when bedfast he expressed a desire that the Lord would permit him yet to be able to attend services and perhaps to preach again. This opportunity has been granted twice already. Each time Brother Sparling has given a wonderful sermon. Though unable to stand, and compelled to sit in a comfortable chair on the platform while deliv-

ering his discourses, his words were none the less effective and appealing. The Saints are eager to hear more of these sermons.

The priesthood of the branch have been working as harmoniously during the past year as any group of men could work, and as a result of their labors the branch has grown spiritually and numerically.

The young people are very active. On September 7, 8, and 9, they entertained the Spring River District young people's convention, a highly helpful gathering.

on the corner opposite from the church.

On July 15, death claimed the granddaughter of Brother and Sister Richard Hawkins. The child, two and one half years old, ate something while out playing, became violently ill, and died almost immediately.

Sunday July 22, they were honored with a visit from the new district president, D. J. Williams, and Bishop's agent Sam Worrel. Brother Williams preached and Brother Worrel opened with prayer. Brother Robley, who is always a welcome visitor to Scranton, was also pres-

ist with Sister Florence Swales as an assistant; director of religious education, John Jenkins; chorister, William J. Davies; correspondent, Sister Elzetta Hughes; caretaker, John Williams, assisted by John Morgan.

Recent visitors to Scranton were Brother and Sister D. J. Williams, of Philadelphia.

The young people between the ages of sixteen and twenty-four meet every Thursday night. They have a very fine organization. John Swales is supervisor and he is also scoutmaster.

A number of Saints attended the district conference held at Elk Mills Maryland, September 1, and 2.

## Chico, California

Because many of the local Saints are away at work, Sunday school and sacrament the first of each month are the only services regularly held.

Jimmy Hutler, youngest son of Brother and Sister Hutler, suffered a broken hip not long ago when run over by an automobile. He must lie in the hospital a month or more, and at present there are weights on his legs. Nevertheless, Jimmy is cheerful; he eagerly greets his friends who call, and the *Stepping Stones* help him to pass weary hours.

Some of the Saints from Chico are still rejoicing that they were able to attend General Conference last spring. They are thankful for the church and its splendid working organization. They, too, want to give their best to the redemption of Zion.

## Houston, Texas

### Two Are Baptized

Members of this branch were made happy Sunday, August 26, when Miss Rita Mae Morse and Gene Wilder were baptized into the church. Both these young people are willing and active workers.

Mrs. Bessie Mitchell who is now living at Bryan, Texas, was operated on there August 25, and is reported to be improving nicely. Mrs. Nettie Tischer, her sister, went to Bryan to spend a short time with her.

Miss Pearl Arnold has been spending the past month visiting relatives and friends in Chicago, Saint Louis, and Kansas City. She expects to return to Houston in the near future.

Mrs. Crete Arnold is visiting her parents, Mr. and Mrs. J. A. Vandel, at Alliance, Nebraska. On her return trip she expects to stop at Colorado Springs, to visit with Brother and Sister W. B. Root who were formerly located in Houston.

The young people are planning a beach party at Galveston in the early future with bathing in the Gulf and supper on the beach. The recent storms in the Gulf have made it uncertain just what date this will be.



SPRINGFIELD YOUNG PEOPLE'S CLASS TAUGHT BY ELDER HERMAN PLUMB

*This is one of three classes of young people. Brother Plumb, the teacher, is standing at the top in the center of the picture. He is teaching Book of Mormon studies, giving credits, and his class is always well attended.*

## Scranton, Pennsylvania

### Everyone Busy Here

July 1, communion Sunday, was in charge of the newly-elected pastor, Elder Ernest Davies, assisted by Elder Richard Hawkins. Brother Hawkins has been the pastor for many years, and has gained the respect of all who come in contact with him. For sometime now he has lived at Wilkes-Barre, Pennsylvania, and because of other duties, he has asked to be released as pastor. He is still a faithful attendant of Scranton branch.

The priesthood are actively engaged in visiting the members and assisting in the work of the branch. Four of the men painted the outside of the church last month, the paint having been donated by Sister William Hawkins. Sister Mary James also donated one hundred dollars so that the interior of the church could be decorated. To these two sisters the Saints are grateful, also to the men who painted the outside of the church. A beautiful junior high school now stands

ent, and preached the evening sermon. He extended his visit and preached again Monday night. Then he went to Kirtland reunion.

Sister Margaret Swales and Sister Maude Hedglin recently underwent serious operations. Both are now recovering and their friends are glad to welcome them back to church.

The Sunday school chartered a bus July 31 and had its annual picnic at Rocky-Glen. They left the church at 9:30 a. m. and returning, left the park about 7 p. m.

Brother and Sister Ernest Davies were visitors at Kirtland reunion, and with them went Brother Alfred Jones and wife and Brother and Sister Cristy Dipple, of Archibald Branch.

The members wish success for their new pastor, who has given many years of faithful service in the church. Other officers elected were Priest William J. Davies, associate pastor; Thomas Watkins, secretary; Sister Laura Williams, treasurer; Sister Maude Hedglin, organ-

## Columbus, Ohio

### First Church, C. W. Clark, Pastor

Many Saints of this congregation attended Kirtland Reunion, and returned with renewed spirituality and a keener desire to be of service in building up the kingdom of God.

Sarah Ann, infant daughter of Mr. and Mrs. Stephen Lewis, was blessed at the evening service, August 26, by Elders C. W. Clark and L. C. Lewis.

The Saints here were glad when Apostle and Mrs. Myron A. McConley visited them on their way to their new home in Mobile, Alabama. He preached that night and everyone enjoyed his sermon.

Members of the Willing Workers Class held a picnic August 28, by the river. The class is studying the *Book of Mormon*, and after the supper A. E. Anderson taught the lesson. Outdoor games were then played.

The midweek prayer service, one of the best ever held in this branch, was enjoyed by many. The sacrament service on Sunday was also a spiritual gathering, one well attended.

Superintendent Homer Owens recently entertained the officers and teachers of the church school with a chop suey dinner. A short business session followed.

A red and blue booster contest started in the church school on a recent Sunday to continue to December 9. Esther Gates is captain of the Blues, and Helen Ferguson captain of the Reds. The membership aim is two hundred and twenty-five pupils, and toward this goal the boosters are striving.

Elder and Mrs. John R. Grice, daughters, Vivian, Vida, and Wanda, and son, Billy, returned home to Columbus from Michigan where they had been visiting after attending Kirtland reunion.

A group of Saints between the ages of fifteen and fifty years has been attending a class taught by Pastor C. W. Clark on Friday nights. They are studying the doctrine of this church compared with doctrines of other churches.

The women's department and Loyal Club held their meeting September 4. Sister Grice, president of the women's department, gave gleanings from the reunion which proved interesting. A paper, "Following the Bishop as Leader in Matters of Finances," was read by Sister Lillian Ash. Sisters Lola Miller, Ruth Marks, Winifred Myers and Tora Lindsay were hostesses.

### Second Church, Rinehard and Twenty-second Street

The August sacrament service was one of encouragement. As a result each member felt more determination to press forward to the goals of the church.

Thirty-nine members of this branch were privileged to attend Kirtland reunion, part or all of the time. They returned home spiritually stronger and with a clearer vision of Zion.

The junior choir rendered some beautiful anthems at the church services during the month of August. Their music was greatly appreciated by the congregation.

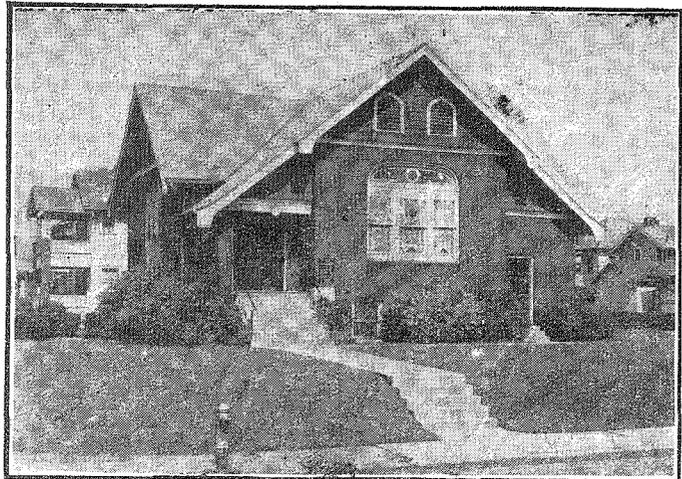
A social was given at Washington Park Thursday evening, August 23, the proceeds being used for the department of recreation.

Tuesday evening, August 28, at the church, Kathleen Swisher and Walter Linter were united in marriage by Patriarch J. E. Matthews. They were attended by Arlene Cramer and Janet Gillenwater, bridesmaids, and Donald Pendelton, best man. Vera M. Hunter played the wed-

frit attended the reunion the twelfth. Each came back filled with the spirit which prevailed there and with a new determination to consecrate himself to the church.

During the absence of Elder Welsh, Elder William Vickeroy was in charge of the branch. Brother Lewis Walters occupied the stand in the morning and Elder Vickeroy in the evening. Elder Scharfenberg and F. D. Welsh were speakers the following Sunday.

The evening of the twenty-third the women's department had a kitchen shower for the church. Ice cream and cake were served for refreshments.



Second Columbus Church, Rinehard Avenue and Twenty-second Street.

ding march, and Margaret Dragoo sang "I Love You Truly." This couple has the best wishes of the congregation.

### Third Church

On the first Sunday of the month a wonderful sacrament service was enjoyed by those present. The spirit of testimony filled each person with a greater determination to accomplish a work for the church.

In the evening Colonel D. N. Osyer, a Civil War veteran, gave a talk of his experiences during the war. Colonel Osyer was personally acquainted with Abraham Lincoln, and listened to the famous debate between Lincoln and Douglas. He is very active for his years.

On the evening of the ninth of August a surprise shower was given in honor of Brother and Sister William Welsh who recently were married. Many nice gifts were given them and a happy social time was had.

Elder Vickeroy occupied the stand the morning of August 12, and in the evening Elder George Ferguson, of First Columbus Church, was the speaker.

Members of this group attended Kirtland reunion August 19. Those going included Elder F. C. Welsh, wife and daughter, Edna; Sister William Albright and son, Robert; Sister C. R. Dougherty and son, Theodore. Brother Guy Elli-

This department sponsored a potluck supper at the church August 30, and the price of admission was determined by the length of the person's foot, one cent being paid for one inch.

Sermons and prayer meetings have been inspirational here.

## Outstanding Conference for Northeastern Nebraska

General church officers present at the Northeastern Nebraska conference held at the Indian Mission church, five miles northwest of Decatur, September 9, were President F. M. Smith, Bishop G. L. DeLapp, and E. Y. Hunker. District President E. M. Oehring was in charge, and the branches of the district were well represented.

The day's program consisted of church school, pulpit service, picnic lunch, and business session.

The way in which the church school was conducted was unique. Bishop DeLapp taught the adult class which filled the church. He presented the necessity of compliance with the financial law. The work of the church school was under the direction of Sister Mary Larson, district director of religious education.

President Smith delivered a prophetic sermon at the preaching hour, admon-

## Briefs

### Elder Archibald Whitehead Dies

Elder Archibald Whitehead, president of Muskegon Branch, Michigan, was stricken suddenly after preaching a sermon at Lansing church, according to word from Brother A. C. Barmore. He was taken to the hospital where he died that night.

Brother Whitehead was seventy years old, a faithful, spiritual man. He had been in the church practically all of his life; had served as an elder a number of years, and labored throughout Southern Michigan and Northern Indiana District where he made a good record.

### Five Ordained at Eastern Colorado Reunion

The communion and ordination service on the last Sunday was a fitting climax to the Eastern Colorado reunion. Five young men were ordained to offices in the priesthood: Floyd H. Engstrom, elder; Von Carriker, priest. Ray Ebeling, priest; Williard Cummings, priest, and Harold DeCoster, teacher.

### Patriarchs Visit Shenandoah, Iowa

Patriarchs J. A. Hansen, of Weston, Iowa, and J. A. Gunsolley, of Lamoni, visited Shenandoah the last Sunday of August, and encouraged the members with uplifting sermons. While they were there, ten young people received their patriarchal blessings.

### An Inn

This body is not a home, but an inn; and that only for a short time.—Seneca.

### Hawaiian Young People Are Active

The young people of the mission in Hawaii are now organized and active. In the latter part of August they held their first young people's convention. On this occasion a District Young People's League was organized and officers were chosen. This will include young people of the four branches in the mission, three in Honolulu and one in Hilo.

This organization sponsored a fine oratorical contest on the closing evening of the convention. The judges gave first place to Puarose Mahi, Main Branch, Honolulu.

Honolulu boasts a new organization of younger young people, the Thirty-up Club, which is increasingly active, with Brother Ellis their president.

ishing the Saints to heed the instructions which had been given, that they might possess the right attitudes, working not for self but for others, so that the work intrusted to them might be completed without further delay.

The business session was characterized by a keen interest and fine spirit. All officers were sustained.

A fine spirit prevailed throughout the day's activities. The year to follow promises to be outstanding in cooperation and service for this district.

### Kansas City Stake

This stake is happy to announce that eleven of its young people entered Grace-land College this fall, seven of whom were from one Sunday school class at Central Church. The following students are now at Lamoni: Vivian Alter, Elwyn Alter; Jack Burlington, Norman Anderson, Iris Rush, Hugh Bland, and Eleanor Sandy, Central; Del Sears and Gertrude Taylor, Chelsea; Violet Coakley and Edith Foley, Grandview.

The annual stake leadership school which is being held at Central Church is now in progress and will continue for another week. Judging from the large attendance each night, it is evident that the fine courses offered are being greatly enjoyed and appreciated.

All the choirs in the stake are participating in the rehearsals of the Harvest Festival Choir, and on October 7, will be a part of the great group of singers to present the festival concert. Some excellent musical work is being done in Kansas City Stake.

### North East Church

The women of this group spent September 7, canning vegetables for the Harvest Home Festival. In past years these women have grown and canned many vegetables for the festival, but this year their gardens yielded nothing, and Bishop C. A. Skinner furnished the produce and jars for their work.

The infant daughter of Pastor and Mrs. Henry Davis and the infant son of Mr. and Mrs. Frank Chriseman were blessed by Elders J. O. Worden and E. W. Lloyd at a special service the evening of September 2. Elder J. O. Worden gave a splendid talk on the sacred ordinance of blessing children. This impressive service also included songs by the small daughters of Sisters Burdge and Admire, by Sisters Hazel Burdge and Virginia Binny, and violin solos by Ona Comer. It was planned by Elder George Mesley.

Elder T. C. Lentell gave an instructive sermon at the evening service September 9, and began a series of sermons on the *Book of Mormon* September 16.

### Central Church

The ordination of James N. Curtis to the office of elder took place at the September sacrament service. Pastor C. E. Wight and Elder J. A. Gardner officiated.

Mr. and Mrs. George Bowser announce the birth of a son September 13.

### Eastern Montana Reunion at Fairview

#### Last Reunion of Season a Success in Every Way

The last reunion of the season, that at Fairview, Montana, August 30 to September 2, closed Sunday night with a large attendance of local Saints and friends. Numbers were present from Western Montana District and other parts of Montana and western North Dakota.

The preaching services were of a high order, lectures and sermons of Apostle J. F. Curtis being especially well received, also discourses by Missionary L. O. Wildermuth and Elder N. P. Coleman, of Great Falls, Montana.

The prayer services were spiritually uplifting and comforting.

Four were baptized by Elder L. O. Wildermuth.

Three were ordained to the priesthood, Brother Verne Dittan to the office of priest and Brothers Briggs and Arthur Reynolds to the office of teacher.

Though eastern Montana and western Dakota have seen several years of drouth, the Saints were cheerful and hopeful, and enjoyed the presence of the Lord.

An impressive wedding ceremony was performed Friday at the close of the preaching service when Sister Vick and Brother Rogers, of Opheim, Montana, were married by Apostle Curtis.

Much credit goes to Elder Walter Hillman and the orchestra under his direction. They gave programs preceding several of the sermons. District President Arthur Ritter also deserves commendation for his management of reunion affairs, and the women's division for their efficient work.

The reunion was a success in every way, and all present and taking part were blessed.

### Wells, Michigan

#### Visitors From Sault Ste. Marie, Ontario, Give Good Help

Elder William Bushila and family and Sister George Walsh, of Sault Ste. Marie, Ontario, paid Wells members a visit one week-end recently. Though not all the members at Wells were personally acquainted with these visiting Saints, they had heard of their labors and steadfastness, and gave them a glad welcome. A busy day had been outlined for Sunday, regular services and a funeral in the afternoon, but to give everyone opportunity to meet and rejoice with the visitors, a service was called for Saturday night, too.

Some Wells members had been away on vacation and had just returned. They had missed hearing Apostle D. T. Williams while he was here, and so the pastor engaged Elder Bushila to preach three sermons. These were sound mes-

sages laden with encouragement and good thoughts for Saints and nonmembers. Many have asked when Brother Bushila will return to speak again.

Among the many worth-while Saints at Sault Ste. Marie is Elder George Walsh, for years an invalid. During this period he has had to go to and from his shop in a wheel chair, but he has been active and has provided a comfortable home for many of the ministry. He and his companion preach the gospel in their daily lives. A number of others have endeared themselves to members living in Wells Branch.

On a recent Sunday this branch completed its organization of Zion's Christian Legion.

Irene and Helen Denio are two sisters who have much musical talent, and they are generous with their help on local programs, both for the Saints and for neighboring churches. At the funeral before mentioned the Denio sisters sang, Elder Bushila offered prayer, and the sermon was by A. M. Boomer. It was held in a new locality, and several requested the speaker and his helpers to come and hold meetings in their school-house.

## Holden Stake

### Election Held This Month

Amos E. Allen, stake president, and Counselor J. A. Thomas are visiting all of the groups in the stake this month, to conduct the annual business meeting of each group. By the end of the month the stake officers expect to have visited all of the branches and have all of the business meetings taken care of so that new or reelected branch officers may take their places in October.

Saints of the stake extend their sympathy to Brother and Sister F. M. Hancock, of Atherton, whose daughter, Nelda Lee, died at a railroad crossing September 6. Another girl, Marguerite Berry, was killed, and Wesley and Dan Bilquist are in the Sanitarium at Independence. Wesley is expected to go home soon, but Dan will be confined for a long time yet.

### Funeral at Atherton

Pastor J. A. Thomas conducted the funeral services for Nelda Lee Hancock September 8 at the Atherton church. Brother Amos E. Allen offered prayer at the beginning of the service. The theme of Brother Thomas's sermon was *"The Rose Still Blooms Beyond the Wall."*

Nelda Lee, almost fourteen years old, died at a railroad crossing in Atherton, September 6, while on her way to school in Independence. Besides her parents, the young Saint left a brother, Cyril, of the home, and two sisters, Mrs. Earl Sallee and Mrs. Vernon White, both living in Atherton. She is also survived by Mrs. Z. H. Hall, of Lamoni, Iowa; Mrs. Alma Ball, Warrensburg; Mr. and Mrs.

Willis Hancock, Holden; Mr. and Mrs. Simon Gress and son, Richard, and Mrs. Alta Gress and son, Harold, of Kansas City, Kansas, and Mr. and Mrs. Silas Hancock, Mr. and Mrs. Lee Young, Mr. and Mrs. William LeGrece, and Mr. and Mrs. Charles Rogers, all of Independence.

Nearly four hundred relatives, Saints, and friends attended the funeral. On the next day, Sunday, September 9, over a hundred Atherton Saints attended the funeral of the other girl killed with Nelda Lee Hancock, Marguerite Berry. Services for her were conducted at the Six-Mile Baptist Church.

Wednesday evening, September 5, the Atherton group held its annual business meeting. Brother J. A. Thomas was reelected pastor. Brother Ray Curtis was sustained as solicitor, and Mrs. Arthur Haus was reelected music director. The post of director of religious education now is filled by Wendell Van Tuyl, with Nina Amundsen, associate director. Sister D. R. Hughes was elected branch secretary, and W. P. Mitchell made treasurer. Bessie Stephenson was reelected librarian, and John Beebe was made second auditor.

Sunday night, September 9, Bishop J. A. Koehler was with the Atherton Saints, and spoke to them about the *"Authority of the Priesthood."*

### Baptisms at Blue Springs

In the evening service of August 5, R. J. Stark occupied the pulpit, using *"Music"* as his subject. The theme was appropriate for this service particularly, for the choir of Liberty Street Church, Independence, was there to give some fine special numbers.

On the afternoon of August 12, two young women were baptized, Norma Campbell and Estella Livingstone. Alma Campbell performed the ordinance at the Second Church. The candidates were confirmed the following Sunday under the hands of C. A. Joice and J. S. Livingstone. At this service the choir sang *"Lead Thou Me On,"* and J. A. Thomas, of Atherton, spoke using Nehemiah 6:3 as a text.

The Sabbath school starts ten minutes earlier now, at 10:10 a. m. Brother Gerald Phillips, the superintendent, is giving the extra time to others to develop their talents by way of giving Scripture readings, short talks, and other items.

Thursday evening, August 16, the young folks gathered on Oglevie's lawn. They played many games, and then went to the home of Brother and Sister Phillips for refreshments. Many Saints and friends attended.

No services were held in Blue Springs on the last Sunday of August. The Saints there met at Lees Summit with members of six other groups in the stake in a regional stake meeting. Amos Allen, stake president, was in charge.

People of position are people of position the world over—and by their speech are most readily known.—Emily Post.

## Briefs

### Seven Baptized at Dallas, Texas

Seven candidates have been baptized at Dallas in the past few months. They are Betty Jane Davenport, Lois Bellert, Robert Bellert, Charles Clark, Helen Thompson, Mrs. Hazel Davenport, and F. O. R. Keeney. These have been made welcome in the branch.

Some time ago Pastor H. H. Davenport saw the need of a font in their church, and one was installed.

### Sad Sequel to New York and Philadelphia Conference

Priest Walter Scouten died very suddenly of a heart attack, after his arrival at his home at Delair, New Jersey. He had just attended the fall conference of New York and Philadelphia District at Elk Mills, Maryland, September 1 and 2, with Sister Scouten, and had assisted in serving the sacrament on Sunday afternoon. In his passing, Philadelphia Branch loses a humble and devout member of the priesthood.

### Desire Prayers

Bridget Marglin, of Wilburton, Oklahoma, desires the prayers of the church that she may be relieved of her affliction.

Mrs. Emily E. Grainger, of Chicago, Illinois, desires the prayers of the Saints that her daughter may be restored to health and relieved of the shock occasioned by the death of her little daughter.

### R. L. Macrae Family Returns to the United States

Elder and Sister R. L. Macrae and daughter, missionaries to the Territory of Hawaii for several years, are returning to the United States so that Brother Macrae may be with his father, Elder W. S. Macrae, who lately retired from the Holden stake presidency because of ill health.

The Macraes have done a good work in the islands, and the Saints there are resolved to show their appreciation by carrying on the work which they started. They helped to organize the Young People's League and the junior choirs of the Chinese and Japanese branches. They sailed from Honolulu September 1, on the "Lurline."

### Promise

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—Jesus.

## Independence

Two weeks from today the Harvest Home Festival will open its doors to the public, and the people of Independence are now busy planning and arranging booths and accumulating produce for the exhibit. Elders T. A. Beck and Charles C. Koehler are general supervisors this year, and the harvest home festival committee is composed of John F. Sheehy, J. S. Kelley, and T. A. Beck. Considerable interest is being shown in the two new features this year, the hobby show, and the display of Independence manufacturing concerns.

The Harvest Festival Choir will present its concert at 3:30 p. m., October 7, the closing day of the festival, in the Auditorium, under the direction of George E. Anway. Enthusiastic rehearsals have marked the past few weeks for all groups of singers. Next Sunday Independence and Kansas City singers will rehearse at the Stone Church at 4 p. m., and on September 30, the entire choir will assemble in the Auditorium at 3 p. m. for the final rehearsal. Every singer is urged to be present.

Clubs of Independence are beginning their fall and winter program. Now that Paul N. Craig is home from a month's vacation in Colorado the Wahdemna Choral Club will hold its first rehearsal of the fall months this evening, opening its ninth season of work. The Æolian Chorus will meet Friday under his direction. Brother Craig directed the Stone Church Choir Sunday.

The White Masque Players held their first meeting Monday evening, September 17, at the home of the club president, Miss Margaret Sturges. This year will be devoted to the study of religious drama.

## Walnut Park Church

The class of second year intermediate girls taught by Fern Van Horn made a historical trip to Richmond and other points of interest in the early history of the church Sunday, leaving immediately following the church school session. This trip was in the nature of a reward offered in a church attendance contest conducted among the classes of the intermediate department during the months of July, August and September. Elder John F. Sheehy accompanied the girls and lectured on the various places of interest which they visited.

At eleven o'clock Sunday morning Elder Amos Chase was the speaker in the upper auditorium. The anthem by the choir, which preceded the sermon was, "More Love to Thee, O Christ." In the lower auditorium the juniors heard a story by Sister Edith Barwise, a travelogue by Ruth Bryant, and the principal talk was by Ben Kramer.

The religio was entertained Sunday evening at the program period by a band concert under the direction of Fred Mollison. Following the class period

and preceding the program the three elective representatives of Walnut Park in the general young people's council were chosen. Those selected were Duane Fish, Vernon Sackman, and Ruth Bryant. These, together with the young people's leader, Kenneth Morford, comprise Walnut Park's allotment of four representatives in the council. Ruth Bryant and Duane Fish are new members, taking the places of Violet Campbell and Gomer Stowell, who have served during the past two years.

Pastor Frank McDonald was the speaker Sunday evening, taking his text from the twenty-fifth chapter of Matthew, and building his sermon around the story of the ten virgins. This was the first Sunday evening service after the return from the Campus meetings and a nice crowd was present.

## Second Church

"The Unfinished Task," was the theme of Elder R. D. Weaver at eleven o'clock Sunday morning, and Pastor A. K. Dillee was in charge. A quartet sang, "Though Your Sins Be as Scarlet."

Finis Beebe was the speaker at the junior service, and "Friendship" was his theme. Bernice Wisemore told a story, Nadine Inman sang a solo, "What a Friend We Have in Jesus," and Frances Freeman told the story, "The Good Samaritan."

Elder Weaver was again the speaker in the evening, and his theme was "Did God Create in Vain?" Preceding the sermon, Elder Earl Audet conducted a short song service. There was a vocal solo during the evening services by Mrs. Sam Edmunds, "I Heard the Voice of Jesus Say."

The missionary services held last week by Elder R. D. Weaver were greatly enjoyed and well attended. He is continuing his sermons this week.

## Enoch Hill Church

The Saints met Monday, September 10, and approved the appointments presented by the First Presidency: Pastor, Elder H. L. Barto; bishop's agent, J. C. Alexander; church custodian, Neal Crandell. The Presidency has other work for E. A. Thomas who served the congregation as pastor during the past year.

The midweek prayer services are being held in the different homes. The young people met with Group 32 in the home of Sister Esther and Nellie Kramer.

Thursday evening after a short choir practice, members and other friends went to the home of Brother and Sister Robert Whitsitt and surprised Lula with a farewell handkerchief shower. She left for Los Angeles, California, Friday.

The Dorcas Class composed of women, has grown so that it has been deemed advisable to change places with another class in the choir loft. Sister Henry

Hartman is the teacher of this group.

Elder H. E. Winegar talked to the church school Sunday and was also the eleven o'clock speaker, his topic being "Baptism." William Worth sang "Hushed Was the Evening Hymn."

Elder Joseph Martin was the evening speaker, and there was a good crowd present, although several from Enoch Hill went to the Stone Church to hear Mr. Harry Friedberg present the theme, "The Jewish Gathering."

## Spring Branch Church

The eight-fifteen prayer meeting Sunday morning was young people's service, and Pastor M. C. Jacobsen was in charge. Opening remarks were by Elder F. A. Cool. The young members were very active.

A duet, "My Jesus, I Love Thee," was sung at the eleven o'clock service by F. A. Cool and Gomer Cool. The speaker of the hour was Brother Hendirks, and for the basis of his talk he used, "God Speaks."

Attendance Sunday evening proved that everyone was glad to be back home for the service. A goodly number attended both the evening church school and the sermon. At the church school hour the new teachers for the year were selected, then a program followed: Duet, "Gently He Will Lead Us On," was sung by Gladys Dixon and Frank Robinson; a talk, "The Value of the Church School to the Group," by Benson Brown; a second talk, "The Value of the Church School to the Individual," by Alma Dixon, and a duet, "Jesus Leads," by Francis and James Tankard.

At the sermon hour a chorus of young people sang "Oh, Happy Day." All the Saints were glad to have with them Patriarch Ammon White at the eight o'clock hour. He is holding a week of services on the lawn of Brother and Sister Reed on Walnut Street.

The Saints were pleased to witness on Sunday the wedding of Arlene Copeland and Woodrow Howe, Elder J. S. Andes officiating. Preceding the ceremony a piano recital was given by Imogene Dixon followed by a song, "I Love You Truly," by Alma Dixon. The bride's attendant was Velma Jones, and the bridegroom was attended by Lawrence Jones. A reception was held following the ceremony at the home of Mr. and Mrs. Lawrence Jones.

Spring Branch held their yearly election Wednesday evening, Elder John F. Sheehy being present and speaking on "Time" before business matters were taken up. Elder F. A. Cool was recommended and elected as pastor for the coming year. Elder M. C. Jacobsen was recommended and elected assistant pastor.

## Englewood Church

Sunday, September 2, the young people held a prayer meeting at eight o'clock. Attending the Stewartsville reunion has given them great enthusiasm.

Five or six bore testimonies of their desire to serve.

At the sacrament service Elder A. G. Hougas was in charge. Elder S. A. Burgess gave the communion talk. After the sacrament had been partaken, Elder Ward A. Hougas gave a short talk.

Elder A. G. Hougas was the speaker Sunday, September 9, at eleven o'clock.

Elder T. A. Beck, to be Englewood's new pastor, spoke at eleven o'clock, Sunday, September 16. At seven-thirty, music was furnished by a quartet composed of: Alba Sims, Katherine May, Glenn Closson, jr., and Ralph Dunlap. Also Brother and Sister Corliss McConnell sang a duet, accompanied by Sister Stella Howery. These numbers were adventitious to the theme, "Christ's Teachings," a splendid sermon delivered by Brother R. W. Howery, the speaker of the evening.

There has been an increased attendance at the midweek prayer meetings, and as a consequence a greater number of testimonies are given.

#### East Independence

Thursday night of last week this district held its annual election of officers in charge of the local pastor, Frank Minton and the general pastor, John F. Sheehy, assisted by Herbert L. Barto. The following officers were reelected: Pastor, Frank Minton; assistant, Clare Austin; custodian and bishop's agent, Thomas Thatcher; church school director, Clare Austin.

The pastor was the Sunday morning speaker, and for a text he read Joshua 24: 15. His theme was, "Choose Ye This Day." Music for the service was supplied by a quartet composed of Catherine, Jennie and Gladys Friend and Charlotte Waganer. They sang, "Oh, Happy Is the Man."

The bake sale held last Saturday by local workers brought them a sum of almost fifteen dollars which will be used toward decorating the interior of the church.

#### Sugar Creek Mission

At the September sacrament this mission had as guests Elder R. L. Goold and family of Argentine, Kansas. The occasion of their visit was the blessing of the infant son of Mr. and Mrs. Otto Beil.

Elder W. B. Paul, in charge of the service, was assisted by I. G. Clutter, R. L. Goold, Jack Lehman, and Otto Beil. This was a splendid meeting of prayers and testimonies, and the blessing of healing was given through administration.

September 11, mission members met at the home of Mr. and Mrs. Jack Lehman for a social good time. Brother and Sister Lehman are two faithful workers in this group.

They held their annual business meeting, September 14, Bishop J. S. Kelley presiding. Elder W. B. Paul is to be the pastor for the coming year, and Elder

Ephraim Brown associate pastor. Virgil Palmer will be the church school director; Irene Palmer, director of music; Sister Charles Gore, women's leader, and Brother Charles Gore, church cutodian.

Elder William Ecclestone was the speaker Sunday morning, September 16, and his subject was the Restoration. In the evening Elder T. A. Beck was the speaker.

The mission will have an ice cream social September 20.

There is no better way to cultivate taste in words than by constantly reading the best English. None of the words and expressions which are taboo in good society will be found in books of proved literary standing.—Emily Post.

### Fisher, Arkansas

The Arkansas district conference was held there August 31 to September 2. Although there were not many out the first two days, Sunday brought together the largest crowd of Saints ever had in this city. They came from Hot Springs, Caraway, Bald Knob, Black Oak, Jonesboro, and Hardy. It was a busy day with church school at ten o'clock, preaching by Apostle R. S. Budd at eleven, dinner at the church, and sacrament at two in the afternoon. At this service Clark Carty, a member of Fisher Branch, was ordained to the office of teacher by Brother Budd. The baby of Mr. and Sister C. A. Clements, of Jonesboro, was blessed.

Brother Budd preached again at night to a full house even though many visit-

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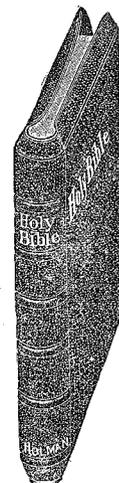
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Through the centuries no one knows how many disheartened people it has given new strength to "carry on." Today many are turning to it for the first time in years, discovering with amazement that it has not lost one whit of its power.



HERALD PUBLISHING HOUSE

Independence, Mo.

ing Saints had returned home. A non-member remarked that this was the best sermon she had ever heard. When Brother Budd was there at another time, the professor of the high school remarked that it must cost the Saints quite a sum to get such a speaker.

District Missionary and President A. M. Baker was called away Sunday morning to preach a funeral sermon. Members were disappointed not to have him with them.

The branch is taking on new life. There is good attendance at the church school and almost half those who come are nonmembers. If the Saints would all come as they should, the church would be too small. The women's department is busy again but does not have their program fully planned for the winter.

There are ten Oriole girls in this local, but soon one will be moving away. Sister Helen Ziegenhorn is moving to Dexter, Missouri, with her parents, Brother and Sister Charles Ziegenhorn. Helen has been the branch organist. Some of these girls did all the work of giving the Children's Day program.

## Houses For Sale

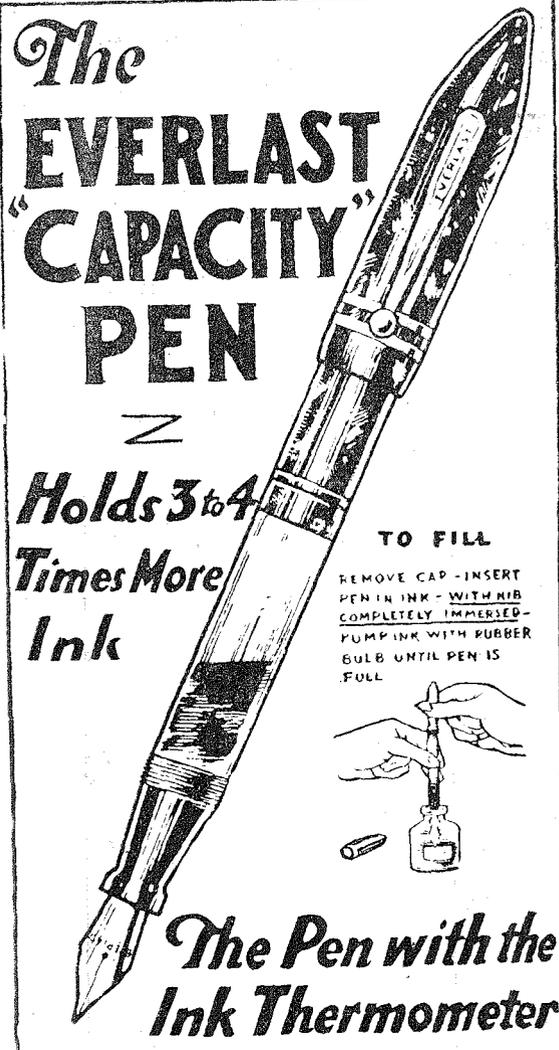
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## The Bulletin Board

### Home-coming and Rally Day

Burlington, Iowa, will have a home-coming and rally day at the church on Twelfth and Locust streets September 30. There may be some to whom we are unable to get a personal invitation, but we are here inviting all members and former members of the branch to be with us on that day, and hope that we shall see you.—E. R. Bromann, 613 South Twelfth Street, Burlington, Iowa.

### Departmental Conference

Northeastern Illinois District will hold its departmental conference September 22 and 23, at Central Church, Sixty-sixth Honore Streets, Chicago. On Saturday the program will be as follows: Registration, 2:30 p. m.; classes, 3-5; song service, 7:30; lectures and forum, 7:45. Sunday: Prayer service, 9 a. m.; church school, 10; program in charge of district presidency, 11; department of women, 1:45 p. m.; program under direction of department of music, 3; vesper service, 5. (All services on Chicago Daylight Saving Time.) The slogan of the conference is "A trained, efficient understudy for every job in every branch in the district." Theme, "What Lack We Yet?"—J. A. Jaques, 929 Margote Terrace, Chicago.

### Conference Notices

Chatham district conference will be held at Kimball Saturday and Sunday, October 6 and 7. Apostle D. T. Williams and Missionary George Njeim will be special speakers. The oratorical contest will be held on Sunday, and we are hoping for a good number of the district members to be present not only for Sunday but on Saturday to carry on the business of the district.—R. R. Wood, secretary, 13 Lansdowne Avenue, Chatham, Ontario.

Rich Hill district conference will convene September 29, and 30, at Rich Hill, Missouri. We expect Apostle J. F. Garver to be with us. All reports should be sent direct to me not later than September 25. The first service will be a prayer meeting at nine-thirty Saturday morning followed by a short organization meeting; then Apostle Garver will preach. Business meeting at 2 p. m. at which time officers will be elected for the coming year. Services for Saturday and Sunday night will be the regular order as in former conferences. A good representation from all branches is desired. Plate lunch will be served in the annex Saturday noon and night, also Sunday noon; fifteen cents a meal. Beds Saturday night and breakfast Sunday morning will be free in the homes of the Saints. Those wishing to bring any part or all of their lunch feel free to do so, and in case unfavorable weather pre-

vents eating on the lawn, provisions will be made in the church for all. Those in each branch having handwork or produce for the Rich Hill District Benevolent Association if not convenient to send before, bring with you. It will be placed on display during the conference, and that part going to the Harvest Home Festival will be taken direct from the conference.—Birch Whiting, president of district, 903 East Walnut Street, Rich Hill, Missouri.

### New Address

O. E. Weedmark, bishop's agent Northeastern Kansas District, 1236 Woodward Avenue, Topeka, Kansas.

### Our Departed Ones

GRUBBS.—Martha Jane Miller was born near Pittsburgh, Pennsylvania, June 14, 1839, where she grew to womanhood. December 18, 1862, she was married to Charles W. Grubbs. To this union three children were born. Her husband passed away in 1869. She remained in Pennsylvania until 1904, when she moved to Bonesteel, South Dakota, where she had since made her home. She joined the church, May 12, 1908, and was a devoted follower of the Master until her death which occurred July 1, 1934. She had been in good health and sound mind and was able to attend to lighter house duties and gardening tasks until last year when she fell and injured her hip. Since then she had not been able to get around, and was cared for by her daughter, Mrs. May G. Ayres, with whom she made her home. She is survived by her three children, Mrs. Ayres, of Bonesteel; Will C. Grubbs, of Lincoln, Nebraska, and Fletcher T. Grubbs, of Pittsburgh, Pennsylvania; nine grandchildren, ten great-grandchildren, two great-great-grandchildren, one sister, two brothers, others relatives and many friends. The funeral was held from the Saints' church at Bonesteel, Charles Soderstein, of Clearwater, Nebraska, conducting the funeral. Interment was in Bonesteel Cemetery.

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Sunday, 8-8:30 a. m., Questions and Answers, by C. E. Wight.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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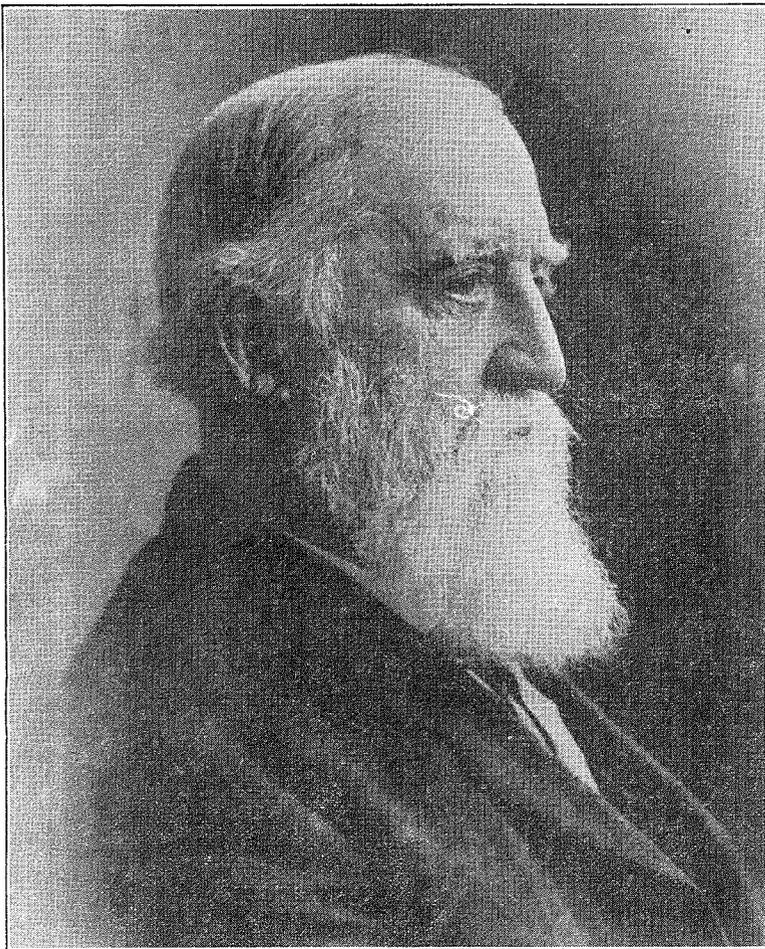
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**Herald Subscription Week---October 14-21**

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WARD A. HOUGAS, Manager

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# *The* SAINTS' HERALD

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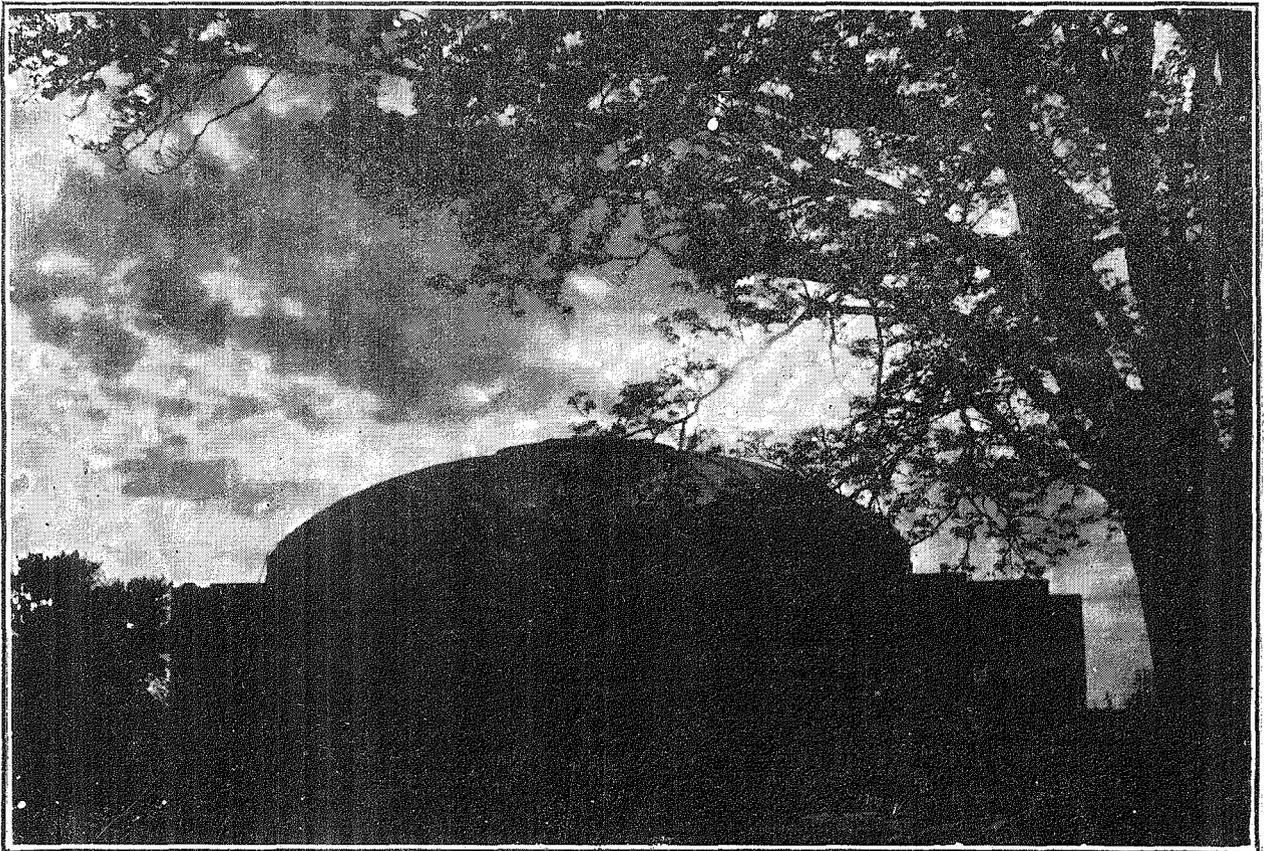


Photo by Vance Eastwood.

THE AUDITORIUM AT DUSK

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Volume 81

September 25, 1934

Number 39

# THE SAINTS' HERALD

September 25, 1934

Volume 81

Number 39

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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NEWS OF CHURCH AND HOME .....

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## Pigeonhole

### ■ Once Upon a Time

This is no fairy story. It is about a very unhappy man. He was so conscious of his own imperfections that he thought other people knew as much about them as he did. And that, of course, made him angry. So he began to dislike people very much.

To relieve his discomfort, he retaliated against other folk for what he thought *they* thought about him. He started a whispering campaign against them. He never said much at a time, and what he said was often remote from his purpose. His little tales and venomous sayings spread dissension and distrust in his neighborhood. Old friends began to pass each other on opposite sides of the street. There were no open quarrels, but relations were strained.

Strange to say, this retaliation did not bring him the satisfaction he craved. He was unhappier than ever, and he went even further in his defamations and became more reckless in his statements.

Neighbors can be deceived a little while, but not all the time. They saw inconsistencies in his stories and statements. His bitterness crept more boldly into the open, and they became disgusted by it.

One day there was an informal meeting at which the troubled man was not present. The neighbors all made up when they discovered the cause of the difficulty. It was a happy occasion when they understood each other again.

One man spoke up: "We ought to call Bill in. He ought to be told." They all agreed and Bill was called in. When he saw the friendly gathering of those he had been setting against each other, his face reddened, but he couldn't escape.

"Bill," said the spokesman, "we know what kind of things you have been saying against us, and we know what you have been doing. We took you on good faith for a long time, but now we have found you out." The speaker hesitated a bit as if groping for words to express his next thought. Then he came out with it: "We think you might want to apologize."

At first Bill was very angry, and he thought to bluster out of the situation; but when he looked at their strong, calm features and the half amused expressions of his neighbors' faces, he couldn't. Then he confessed and apologized. Strangely, he felt much better. Then he asked their forgiveness all around. The men all shook hands with him.

When the spokesman came to him he said, "Bill, I hope you won't do it again."

"I won't," promised Bill shakily.

And he never did.

### ■ The Animal Kingdom

"Our neighborhood," says the Pigeon, "is rapidly becoming animal conscious. Everybody seems to love animals. One family has been half feeding a cat all summer. The cat is very thin but in spite of neglect he remains faithful to them. At another home the children are mauling a pup to death. There are all kinds of animals in our community in various stages of neglect and starvation. People just will express their love for animals some way. We have everything but a cow and a donkey and it looks as if somebody will think of them soon. I am about ready to change the name of our place to the Animal Kingdom."

# Editorial

## "This Ministry"

### VI.—THE MAN WHO TALKS EASILY

The gift of ready address, of ease in conversation, is one that may be very helpful to its possessor. It is one that I have sometimes coveted, because it is invaluable in what we term "fireside preaching." And "fireside preaching" has been the means of many conversions—those intimate talks with people met on the train or in the field or in their homes. In the old days many such conversations were carried on far into the night.

Speech came slowly to me. In my younger days I talked only from force of necessity. I said, "Yes," or "No," or "Please pass the bread." "Bread, please," was even more economical, and usually sufficed. So it came about that I have always had a great admiration for the man who can talk fluently and entertainingly to anyone anywhere at any time on almost any subject.

However, easy speech has its dangers. Indulged in too freely it ceases to be entertaining. It then bores people and turns them away. The ordained man should check up on himself at that point. Indulged in without sufficient thought or conviction, a free use of words, may raise a question as to sincerity. It is better to be silent at times rather than to "make" talk back of which is no real feeling or fundamental faith.

Then there is a consideration even more to be reckoned with: the ordained man, if a visiting officer, a pastor, or a missionary admitted to the homes and lives of the people will hear and observe many things that he had best not report abroad. He will see and hear many fine things that he can relate to others helpfully; but there will be other things that he should forget, or at least keep to his own mind. The man who sees all things hears all things and tells all things is more than a nuisance—he is dangerous. The male gossip carrying the credentials of the church, going from branch to branch and home to home may do more damage than all his preaching can undo. It is a safe thing for the minister to keep away from rumors and scandals and gossip as much as is possible in his conversation. At that point the reticent man has some advantages over the man who talks easily. The latter will need to put an especial guard upon his lips.

The ministry will receive many confidences from the Saints. These are what the term implies, "confidences,"—evidences of confidence. They may be trivial—they may be exceedingly important, even tragic

—confidences the confidant would die rather than to have them made public. Some tragedies of betrayal of such confidences have occurred in the past. The man or woman thus betrayed can scarcely forgive the betrayal, and may even be turned against the church by reason of the laxity of the church's representative. True, some of these confessions must be reported, but only to the right persons and at the proper times, as indicated under the law.

In the guarding of confidences the minister needs a fine sense of honor, of fitness,—a good judgment. Physicians receive such confidences, and as a class are very closed lipped. It is a matter of honor and professional ethics with them. The standards of the ministry should surely be no lower. At this point the man who talks easily must be on his guard. In moments of geniality, of expansiveness, of intimate conversation with friends, he may be prone to "spill out" such matters to his later regret. He should resolutely set a double lock on that part of his mind where such matters are filed away, and "on his lips the law of kindness;" the law of kindness at that point says, "Silence. There are other things to talk about."

ELBERT A. SMITH.

(To be continued.)

## Salt Lake City Choir Sings at Auditorium

On their return from Chicago where they sang at the concession of the Ford Motor Company at the Chicago Fair, the Tabernacle Choir of Salt Lake City arranged a stop on their homeward trip in order to visit Independence. This fine choir, containing more than 250 voices including some excellent solo artists, was accompanied by Heber J. Grant, President of the Utah Church.

Through the kind offer of Elias Woodruff, President of the Central States Mission of the Utah Church, the members of the two churches as well as many other citizens here were given an opportunity to hear this famous choir. The Auditorium easily accommodated the audience of more than four thousand people who were present on the occasion.

The program consisted of selections from sacred, operatic and popular numbers to suit a wide variety of tastes. The program was very greatly appreciated by those who heard it.

In an interval between parts of the program, President Grant gave a short inspirational address concerning the ideals of his church. President Frederick M. Smith spoke in behalf of the Reorganization near the close of the service.

The visitors were cordial and friendly and responded generously with encores when the applause indicated the desire of the audience to hear more. In spite of the fatigue of travel, they were in good spirits and a friendly time was enjoyed after the concert at a banquet served by the Laurel Club.

## The Church New Year

(The article below is by Verne L. Deskin, president of the branch in Des Moines, Iowa. Because of its character and the time, we are sharing it with our readers and church workers in these columns.)

October first ushers in our church New Year. Hot weather, vacations, reunions are now history. We begin to think of increased activity. Our church school quarterlies are arranged in three year cycles commencing on that date. Our younger people are now busy in school. Our church new year is upon us. What shall we do about it?

Well might it be a time for new resolves, for increased activity, extended missionary zeal, higher Christian living. The call of the church is ever to come higher. The time to answer that call is *Now*. Every one of us can increase his interest and his active participation in every phase of church life. We can further our studies. We can extend our loyalty and deepen our devotions. Greater heed can be given the command to "warn our neighbors." And we dare not boast of one member whose quality of Christian living cannot be improved. If perchance you have gained one star, look beyond—there is another brighter and more wonderful. Hasten to gain it also, and another, and others—until the goals are reached.

If tomorrow finds us where we are today we have been unwise and slothful servants. We have done nothing to "press toward the mark for the prize of the high calling of God in Christ Jesus." Let it not be so with us. Let each day reveal to us a record of greater achievements and a lessening of the distance to our Christian goals. This alone means progress. Our membership might well be divided into two classes—those who achieve and those who fail. One group continuously climbs to new heights and upon it rests Divine approval and all of the promises of the gospel. The other travels the lower road and is crushed by sin and all the curses of hell.

Lost moments of the past can never be found—but the coming church year is full of wonderful and precious opportunities for all who choose the high way of life.

It is your privilege to have a vital part in the greatest movement in modern history. The goals are yet beyond. Their attainment awaits your approach toward perfection. Let your response be

yea. When shall you and I begin? Not tomorrow, but *now*.—The Church New Year.

## Herald Subscription Week, October 14-21

We are setting aside the week from October 14 to 21 as Herald Subscription Week. In this interval, we are hoping to have all expired subscriptions of the *Herald* renewed through the efforts of branch publicity agents and friends of the *Herald*. A good many subscriptions are not renewed simply because people forget, or neglect to take care of the matter. This week should serve as a reminder to all that *Herald* subscriptions should be renewed.

We have a very fine special treat for those who are taking the *Herald* beginning the week of November 6. We are beginning the serial publication of the memoirs of the late President Joseph Smith. The memoirs will be filled with reminiscences of important personages and events during past years.

If church members will renew their subscriptions during Herald Subscription Week, they will get their orders to this office in time to receive the first number of the memoirs and thus will miss no issue of the *Herald*.

The publication of the memoirs is a great literary event for the church and we believe that members will be very happy to have the *Herald* and read these chapters as they come through each week.

HERALD PUBLISHING HOUSE  
Independence, Missouri

## Read Advertising Carefully

This Will Save Delay and Expense

Considerable trouble and annoyance, not to mention the delay and expense involved, are caused when people do not read the advertisements carefully. Orders come to the Herald Publishing House for goods which are advertised by other firms simply because the people who order the goods have failed to read the advertisements carefully.

For the Herald Office, this is an expensive thing. Fully half of our correspondence is entailed because people have read too hurriedly and inaccurately, and have failed to provide correct information, addresses and other details.

We urge our patrons, for their own protection and convenience as well as for our own interests, to read advertisements carefully and read them *clear through* before ordering.

We always do our best to help patrons whenever possible and we can help them best when they help us by being sure of their information.

HERALD PUBLISHING HOUSE  
Independence, Missouri

## ACROSS THE DESK

By F. M. S.

Informal Chats From the Office of the President



AT THE COUNCILS of the church there have been in recent years a number of discussions relative to the Scandinavian Mission and its continuance. The worthwhileness of this field as one of missionary endeavor is indicated in an interesting bit of information made available through the *Christian Science Monitor*. In this article Mrs. Ruth Bryan Owen, United States Minister to Denmark, states that adult educational activities in Denmark have been so eminently successful that Denmark has the lowest percentage of illiteracy of any country in the world, and this is largely attributed to a progressive educational system which has been operating since the middle of the 19th century. Among the Scandinavian people, in particular the Danish, there has been great social and economic progress in the last few decades and this progress has doubtless been fostered by its high standard of education.

These facts are all significant in the light of our own efforts to maintain missionary activities in this interesting group of countries.

ARTHUR OAKMAN recently wrote us telling of the activities at the Southern California reunion and commenting upon the excellent work done by various brethren together with some of the outstanding features of the reunion which seems to have been greatly enjoyed by all who attended. After speaking of the numbers of people who had discussed with him and with Brother Gleazer some of their difficulties and troubles and tribulations, Brother Oakman remarks:

"I believe, Brother Smith, that Zion will be born out of adversity but believe also that strength and power will be given to us in proportion to our faith in the prophetic vision. I am sure that the time is now in process when only those who have the Spirit of the Almighty will be able to stand. I know this is true in my own life."

IN a recent number of the *Kansas Citizen*, a publication by the Chamber of Commerce of Kansas City, which has passed over my desk, I note that the population of Kansas City for 1934 is officially estimated by the Bureau of the Census at 412,600. This is a gain of 12,854 since the Federal census of April 1, 1930. This gain is somewhat less than in previous decennial periods but is larger, proportionately, than that of some of the other cities in this section. The gain in Kansas City for the four-year period was 3.1%, compared with 1% for St. Louis, 1.3% for Kansas City, Kansas, and .005% for St. Joseph.

This will be of interest to *Herald* readers who are interested in Jackson County matters and the regions round about.

MANY of us have wondered how Brother Gilbert J. Waller of Honolulu accomplishes so much, both in secular as well as in church work, but the answer is found in the way he systematizes his time as well as his work and this systematization is indicated in an extract from a recent letter of his to me, which I quote:

"I am still keeping very busy in my business work as well as in the church work. Yesterday, Sunday, I had a busy day. Starting with the Japanese Branch in the morning, I taught in the Sunday school class and afterwards preached. Then I went to the Chinese Branch and preached there and afterwards to the Main Branch where I also preached after confirming the little boy adopted by Brother and Sister Etzenhouser who had been baptized by Brother Etzenhouser the day before. In the afternoon I gave a blessing to a young man who was recently baptized, and who was really converted through my preaching. In the evening, I visited a sick young sister who is a school teacher on the Island of Molokai and who is now home in Honolulu in bed, resting on account of being threatened with tuberculosis. Later in the evening I taught a class at the Department of Recreation at the Japanese Branch and then preached in the Main Branch at the evening seven-thirty service."

It was my pleasure to visit Brother Waller in Honolulu some years ago and I saw him through some of his activities and then learned that his regularity of life, steadiness of habit, and close systematizing of time were the answers to the question, "How can he accomplish all the work he does?" We appreciate Brother Waller's devotion to the church and the splendid ability he brings to the solution of the problems that he finds in church work.

# Youth's Forum

## Training for Careers at Graceland

### Improved Service in Charting Courses

They're training for careers—not alone for college graduation—this year at Graceland. College graduation is not too difficult for a young person of normal intelligence and ambition; but a successful career is more difficult to attain. Graceland is concerned about careers, and is giving more detailed help to students in planning them than ever before.

The new enrollment plan entails individual interviews with each student by faculty advisers. Graceland has ever been an institution with a reputation for careful thought and planning to aid each individual. This new step makes the individual-attention offering of the school even more valuable. The student who is "Not quite sure" is given wise direction best aims for later years are discussed, thorough investigation of meeting the requirements of graduate schools is made, so that by the time the student is actually enrolled he has not just a course mapped for the year. He has a vital year's plan that will mean the greatest aid and value in his future life.

Enrollment week at Graceland College this fall was characterized by several far reaching changes. The method of enrollment had been revamped to better meet the needs of the students, the administration building held a new office layout, and the new freshman group composed of one hundred-twelve seriously threatened the highest record, one hundred-twenty, in the history of the school.

The new quarters made in the old Administration Building have greatly increased the possible service of the administration to the student body. A. R. Gilbert, director of student personnel, E. E. Closson, director of student activities, J. C. Bergman, registrar, and A. Neal Deaver, business manager are now stationed in a new and more accessible office in place of the former small individual rooms. The former library, which had been the museum for the past two years, has been remodeled and converted into a general business office of ample size and adequate means for quick communication and office efficiency.

The office that was formerly Mr. Bergman's is now used as a private conference room and a door has been cut through the wall making it readily accessible to the desks on the west side of the general office. An adequate student waiting room adjoins the general offices.

The bookstore has been moved to the room next the former business office. It

is planned to construct a rest room and added facilities in the basement.

Hence, viewed from all angles, the new academic year at Graceland points to greater profit to all students, and greater facilities for efficiency and service on the part of the administration.

## My Solace

By Mollie Richmond

For rest, God gave me the deep silent night,

For peace, the moon's calm glow;

For guidance, He gave me the morning light,

For joy, the day bestowed.

For music, He gave me the song of the birds,

For thirst, the sparkling dew,

For truth, He gave me His own Holy Word

For solace, He gave me you.

For perfume, He gave me the sweet scented flowers,

For shade, the branches high;

For strength, He gave me the wind's mighty power,

For beauty, the sunset skies.

For harmony, the voice of nature did blend,

For colors, the rainbow's hues;

For comfort, He knew I'd need a true friend,

That's why he gave me you.

## Zion's Christian Legion Organized at Sault Ste. Marie, Ontario

Under the direction of Apostle D. T. Williams, of the Quorum of Twelve, a group of young people at Sault Ste. Marie met recently, to discuss the organization of Zion's Christian Legion.

Following a brief explanatory talk by Apostle Williams, it was decided that a company be organized, Elder G. A. Edwards being elected commander. Other officers are Elizabeth Brecher, secretary; Brother Brown, treasurer; Brother F. Miller and Mildred Miller, directors of solicitation and socialization, respectively; Irma Sanderson, director of publicity.

This is youth's church. It was so established. The dreams, the vitality, the progressiveness, the enthusiasm and the faith of youth, tempered with inspiration and fortified by the devotion of our forefathers, demands the challenge—"WE WILL NOT FAIL!"—Bishop N. Ray Carmichael.

## Ideas, Discussion and News for the Young People of the Church

### Has Seen Five World's Records Broken in the Stanford Stadium

Elder Myron R. Schall, an assistant director of physical education of Stanford University in California, piloted a crowd of Latter Day Saint young people over the Stanford campus during the Northern California reunion in July. Among a number of other interesting places he took them to see the Stanford Stadium and athletic playing fields.

The stadium seats 90,000 people. Its turf was smooth and green like a velvet rug. Brother Schall has seen five world's records broken on the turf and the running track of the stadium.

Stanford's Ben Eastman broke the world's record in the 440-yard run on one Saturday afternoon, and came back just two weeks later to the same track and broke the world's record in the 880-yard run. The late Eric Krenz of Stanford broke the world's record in the discus throw, and Phi Beta Kappa Johnny Lyman broke the world's record in the shot put out on the turf. In 1928 Bud Spencer of Stanford broke the world's record in the 400-meter run. On the football field Stanford teams have defeated such teams as West Point, Army, Dartmouth, Pittsburgh, Minnesota, Washington, and California.

Brother Schall is president of the San Jose Branch and counselor to the district president of Northern California.

## My Wish

I ask but this—  
To keep my eyes  
On yonder star,  
Nor care to know  
How far it is:  
To walk with God,  
And He with me,  
To know what is  
Was meant to be,  
To realize that  
I am His!

—Pat L. Miller, in *Call to Worship* (Madison).

Many men fail in the fruit business because they put the lemons up front. Many men fail in life because they do the same thing.

You cannot believe little things and do great things. You cannot believe in half successes and accomplish whole ones. A man's faith sets the boundaries of his work. Back of all free action lies some conviction.

# A Voice From the Past

Letters written by Almira (Mack) Covey between 1835 and 1844

Presented through the courtesy of Mr. Frank Whittemore of Ann Harbor, Michigan, and prepared for publication by Audentia Anderson

MOTHER LUCY SMITH as the mother of the Prophet Joseph Smith was affectionately called, had a brother, Stephen Mack, who became a pioneer settler and very influential man in the territory of Michigan, particularly in the region of Detroit and Pontiac.

Last winter it was my great privilege, in company with my daughter, Sister Bertha A. Hulmes, to visit in Ann Arbor, Michigan, a great-grandson of this Colonel Stephen Mack. This gentleman, Mr. W. Frank Whittemore, in the course of our visit, brought out a sheaf of old letters which had been the property of his grandmother, Harriet (Mack) (Hatch) Whittemore, and came into his possession after the death of that lady.

Mr. Whittemore, very kindly and generously, copied four of those letters for me and gave me permission to pass them on to the readers of the *Herald*. The latter will, I am sure, find much of interest and much of encouragement and inspiration, in this "voice from the past" which bears so valiant a testimony to the Restored Gospel, even while raised in the midst of sore trial and persecutions. We have tried to preserve the quaint spelling we found in some instances, but on the whole feel a great admiration for the culture, refinement and education reflected in this daughter of the frontier, so long ago.

In her valuable little book, *Joseph Smith and His Progenitors*, Mother Lucy Smith first mentions her niece, the writer of these letters, in the following connection:

"About the first of April of the same year in which the Book of Mormon was published, Joseph came again from Pennsylvania, and preached to us several times. On the morning of the sixth day of the same month, my husband and Martin Harris were baptized. . . . On the same day, April 6th, 1830, the Church was organized.

"Shortly after this, my sons were all ordained to the ministry, even Don Carlos who was but fourteen years of age. Samuel was instructed to take a number of the Books of Mormon and go on a mission to Livonia to preach and make sale of the books if possible. Whilst he was making preparations to go on this mission, Miss Almira Mack arrived in Manchester from Pontiac. This young woman was a daughter of my brother, Stephen Mack, whose history I have already given. She received the gospel as soon as she heard it, and was baptized immediately, and has ever since\* remained a faithful member of the Church."

\*Lucy Mack Smith began her book late in 1844 and it was copyrighted in January, 1846. Later on she describes, in some detail, a visit she made to these relatives in Detroit and Pontiac, her niece Almira accompanying her. This was in the early 30's, after the death of her brother Stephen. Stephen Mack's widow joined the church and was with her daughter Almira in Nauvoo, as will be seen by the following letters which, with this preliminary explanation and others which I shall introduce in the form of footnotes, I am happy to present.

AUDENTIA ANDERSON.

## Letter No. 1

Liberty, Missouri, June 9, 1835.

Dear Sister:

I received your letter together with John's<sup>1</sup> and Mrs. Cooper's,<sup>2</sup> with much satisfaction, being very glad to hear from you all. I have also received one from Almon<sup>3</sup> and Mrs. Dort's<sup>4</sup> family.

When I wrote you last my health was poor but I think it is gaining slowly. I feel well satisfied with this country and am well contented, but still I should like it much better if my relatives were all here. And I hope that we shall see the day when we shall meet again.

I think you would be pleased with this country. It is pleasant, and it is a good place to get a living. There is a plenty of grain of all kinds, a plenty of meat, milk, butter, &c, and we have a plenty of hackberries, blackberries, strawberries, gooseberries, mulberries, blue grapes, little wine grapes, priscimons, black and red haws, paupaus, raspberries, wild plumbs, hickory nuts, walnuts, chinkipins, pickans, and some apples and sweet potatoes; but I must say that the Society of the Missouriians is not so agreeable as I have seen.

When I speak of the Missouriians, I mean the old Inhabitants, which are mostly Southern people, and their living is mostly bacon and dodgers; perhaps you may be as ignorant about the dodgers as I was, but I will tell you what they are. They are a sort of Johnny Cake made of cornmeal; this they eat in preference to wheat, which makes it much better for our Eastern people who like wheat best.

Our people that came from Michigan are all well except some of Br. Fosdick's family which have had the ague. Mary is with them and I am with L. Curtis.

I saw a man a few days since that saw N. W. Mack a short time ago at Boonsville, about 100 miles from this place, he mentioned our family to him, he said he was well acquainted with us and that Father was his own Uncle; he told him that he would write to me soon. When I get the letter I will send you the news. The man said that Mr. Mack was trading in that place and was doing well.

Br. O. Houghton started last week for Michigan and he promised me that he would call and see you all. Remember me to Richard<sup>5</sup> and tell him that his Aunt Almira often thinks of him, and was much surprised to hear that he was again married, so soon.

If you have heard from Stephen<sup>6</sup> I wish you would let me know where he is, for I have heard nothing from him, and I do not know where he is so that I can write to him. Tell Mr. Whittemore<sup>7</sup> that when you write I should like to have a line from him, if he can afford it, and also from the children.

Tell James<sup>8</sup> I want to know how his leg gets along, and if he can walk without crutches, and ask George<sup>9</sup> if he wants to see somebody.

Tell Mother<sup>10</sup> that I should like another letter from her and tell her that I hope to see her in this Land, if the Lord spares our lives. I have learnt by the papers that Michigan has declared war against Ohio, but I do not know as this information is correct. If it is so, you will probably know, and I wish you to write me about it.

Charlotte wishes to be remembered to you and all inquiring friends; and I presume that Mary would, if she knew that I was writing. Charlotte says if you know anything about Delia she wishes you to write it when you write to me.

Give my respects to Mr. Stanley's<sup>11</sup> and Mr. Buckland's families, and also to Mrs. Comstock, Mrs. Newcome, and all who take the trouble to inquire for me.

Now, Harriet, I do not know what else to write about unless it is about Mormonism (as many call it), and perhaps you will think this to be an old story; but if it is with you it is not with me. My faith is as strong as ever in this thing, and I rejoice that the Lord has suffered me to live in this day when this work has come forth to the children of men; for it ever has been my desire since my remembrance

to be prepared to enter into the Kingdom of Heaven, but how to obtain this blessing I did not know until I heard the ways of salvation preached by this people, who are reproachfully called Mormons. And if I hold out faithful unto the end I shall have reason in Eternity to praise the Lord for sparing my life to this day; but I am liable to go astray and I may yet prove unfaithful, and be numbered with the foolish Virgins and be cast out of the Kingdom.

But if I am, I alone shall be to blame, for I have had great privileges, and the Lord has given me much light and bestowed many spiritual blessings upon me. Therefore, it depends on my faithfulness if I obtain a crown of Celestial Glory.

Perhaps some may think me deluded and feel to pity me; but they will soon know the truth of these things, for great things await this generation. And it is for this reason that I feel so anxious for you and the rest of my friends, for behold, the coming of our Savior is nigh at hand, and this generation shall not pass away until he will appear in his glory! And we ought to be prepared for that day! Although we may not, either of us, live to see that day, yet if we wish to be happy we must be prepared for it, that whether in life or in death we may abide the day. For when he comes, his Saints who have slept in death will arise and come with him, and live on the Earth a thousand years; while the Wicked have to remain in their graves until the thousand years are expired. Then they will have to appear before the judgement seat of Christ.

Harriet, I want you to write to me what you think about these things, for I do think it is time that you were preparing for death, judgment and Eternity; for we do not know how soon we may be called to leave this world.

Remember me to Mrs. Bent, if there; tell her Mary is well. Tell Sister Kellogg that I am looking for a letter from her every mail. She requested Mary to write about Little Bathia Fordham; tell her she is with me, and is well, and a good girl, and often speaks of her and little Mormon.

I should like very much to have you here to eat strawberries and mulberries with me, for they are now ripe and a plenty of them. The mulberries grow on very large trees and look and taste like blackberries.

I wish you to write to me often, and accept of this, from your Sister,

Almira Scobey  
To Harriet Whittemore.

The Church in this land lives in peace at this time, the inhabitants of this and the surrounding Counties are very friendly except the people in Jackson; they are now selling their slaves thinking that this will soon become a free State.

Addressed to Harriet Whittemore,  
Pontiac, Oakland County,  
Michigan.

Postmarked: Liberty, Missouri  
June 13, 1835

(Sent through the mails without envelope.)

Notes. The supernumerals I have put in the above letter refer to the following individuals:

<sup>1</sup>John Mack, brother to Almira. His home was at Hamtramck, Michigan. Almira had eleven brothers and sisters.

<sup>2</sup>Mrs. David Cooper, of Detroit, one of Almira's sisters. Her name was Lovisa.

<sup>3</sup>Almon Mack, twin brother of Almira. He lived in Rochester, Michigan.

<sup>4</sup>Mrs. Dort was a sister of Almira's; her first name was Fannie—so thinks Mr. Whittemore.

<sup>5</sup>Richard—probably Richard Whittemore, a nephew of Almira's. Two of her sisters married two Whittemore men who were brothers: Harriet married Gideon Olin Whittemore, and Achsa married Richard Whittemore.

<sup>6</sup>Stephen Mack, Jr.—brother to Almira. He married an Indian woman and lived in Northern Illinois. They had three children.

<sup>7</sup>Harriet's second husband. Her first was Rufus Hatch.

<sup>8</sup>James Olin Whittemore, oldest son of Harriet (Mack)

(Hatch) Whittemore and father of Mr. W. Frank Whittemore of Ann Arbor who owns the originals of these letters. James O. W. had sciatic rheumatism as a child, which left him a cripple for life. Hence his Aunt's solicitude.

<sup>9</sup>George Whittemore, next younger than James Olin; died at age of thirteen.

<sup>10</sup>Almira's mother, born Temperance Bond. She was then (1835) living, a widow, in Pontiac.

<sup>11</sup>Mr. Stanley and Mr. Buckland were brothers-in-law to Almira, her sister Ruth having married the former and her sister Rhoda the latter. They were twins.

#### Letter No. 2

Commerce, Ill. Jan. 19, 1840

Affectionate Sister:

After a long silence I once more taken my pen to write a few lines to my absent friends; and it was not because I had forgotten you that I did not write. It was partly through negligence, and also that I had more cares involving upon me than what I formerly had when I wrote you so often.

Mother<sup>1</sup> wishes me to acknowledge the receipt of 20 dollars which she received in your letter dated November 15th. Your letter gave us much satisfaction as it always does to hear from our absent friends and to hear that they are well.

As for our healths, they are gaining. We have all of us been very sick through the Summer. Mother has had several attacks of the chills and fever<sup>2</sup> this Winter but they did not last long and now I think she is about as well as usual. My children have the ague very little, while Brother Dort's<sup>3</sup> family are all well. He has a young daughter, five weeks old. Fanny Dort<sup>4</sup> has lived with me most of the time since they came here. She is now to be married, a week from today, to Mathew Casto. I am not acquainted with him, but it is thought that she will do very well.

We have been requested in several letters to give a history of the *proceedings* of the mob in Missouri, but this is more than I can do! It is more than I can do to paint to you our feelings when surrounded by a wicked mob, not allowed to even go out of home to our farms without leave from that wicked crew! You can better judge what my feeling was than I can tell, when seeing my husband taken away to prison with about 50 others. And for what? Nothing but our religion! He was kept there three weeks and then released, as they could find nothing against him.

Mother bore her trials very well. She said she never wishes herself back to Michigan; and I can say, for one, that I have never as yet repented of uniting myself to this persecuted people, but feel willing to suffer for Christ's sake. But, Harriet, it is no small trial to see your houses surrounded by a wicked mob, threatening your lives, and even killing some, and we not knowing, when we laid ourselves down at night, but what we should all be massacred before morning! For this was the orders from the Governor of Missouri!

I could not on one sheet of paper give you an account of the sufferings of this people, but there is a correct history, from the beginning, to be printed, then you can learn the right of the story, for I presume you hear many things that are not correct.

I have not heard anything from Henry<sup>5</sup> and have not had time that I could write to him, but I should like to have him come and make us a visit. Carlos Buckland<sup>6</sup> has been to see us twice. The last time he came as a commander of a company belonging to the mob! I talked very plain to him about coming to drive his Grandmother, Uncle and Aunt from their home. He did not like it much; he has been in the place since, but did not come to see us.

I want you should remember me to all of my Brothers and Sisters as one, for I think of them all and want to see them, but I do not know what to say about going there next summer. We have so many disappointments that I know not what calculations to make. By your writing I see that you feel uneasy about us for fear that we suffer for the necessities of life; but give yourself no trouble about that, for we have enough to eat, drink, and to wear.

Mother says to remember her to Mr. Whittemore<sup>1</sup> and Harriet,<sup>2</sup> and to all enquiring friends. Remember me to all of your Children. Tell brother John<sup>3</sup> that I feel to sympathize with him in his loss.

You must excuse me for not writing more, for it gives me the sick head ache to write, and this is one great reason of my not writing oftener.

Enoch<sup>10</sup> says he wants to see Aunt Harriet; he very often gets out the team and starts to Michigan to see the boys.

I want you should write as soon as you receive this, and accept of this from

Sister Almira Covey.<sup>11</sup>

Addressed to Mrs. Harriet Whittemore, Pontiac, Oakland County, Mich.

The numerals in above letter refer to the following:

<sup>1</sup>It is not clear when Stephen Mack's widow went to the Missouri settlements of the Saints, but it is evident she went through the persecutions incident to their removal therefrom.

<sup>2</sup>For the first year or two the Saints who settled at Nauvoo (first called Commerce) suffered severely from the agues caused by the miasmatic nature of the river swamps.

<sup>3</sup>Mr. Dort's family seems to be one of Almira's near relatives who also joined the church. I believe he became an elder.

<sup>4</sup>Fanny Dort, Almira's niece.

<sup>5</sup>Henry Hatch was a nephew, being a son of her sister Harriet by her first marriage. Her father was Rufus Hatch. "At the time of this letter he was working for a stage company near Ottawa, Ill. In 1850 he went around the Horn to California during the gold rush. My father writes in his diary in 1866 that they had just heard of him—the first time in 8 years—had supposed him dead." So writes Mr. Frank Whittemore.

<sup>6</sup>Carlos Buckland, nephew of Almira's, son of her sister Rhoda.

<sup>7</sup>Mr. Gideon O. Whittemore was well liked by the Mack family. When Lucy Mack Smith and her son Hyrum and others visited Detroit, he was very kind to them and introduced them to the pastor of his church, and others.

<sup>8</sup>Harriet was the daughter of Harriet Mack by her first marriage, a sister of the above Henry Hatch. She married Abram B. Mathews of Pontiac and had children George and Fannie.

<sup>9</sup>Almira's brother, John Mack. He lost his wife about this time. His two children—George and Mary Louise—went to live with their Aunt Harriet (Mack) (Hatch) Whittemore, where they remained a number of years.

<sup>10</sup>Her own son—a little fellow, who only played at hitching up horses and starting for Michigan.

<sup>11</sup>Some time between the date of the former letter (from Missouri) and this one Almira had changed her name from Scobey to Covey.

### Letter No. 3

Nauvoo, Ill. Feb. 24, 1842

Dear Sister:

With pleasure we received your letter last evening, which you wrote while in Detroit. We were very glad to hear from you, for Mother had got almost tired of sending to the post office. It is not long since I wrote you and put in the mail. I have also written you a line by Mr. Barlow and he said he would call and see you.

Our family are well at this time, excepting myself. Yesterday I had a turn of the sick headache and I have not got over it yet. So you must excuse me if I do not write much. You said you would take care of Almon<sup>1</sup> while I wrote. I wish you had him long enough to have a play spell with him for he is very well and playful. He is now sitting on the floor by his grandmother. Enoch<sup>2</sup> and Joseph are out doors husking corn!

Mother's health has been better this winter than it was last; her hands have troubled her but very little this winter

and she has not felt the cold as much. We have had a very warm and pleasant winter, more so than I have ever before experienced.

Aunt Lucy's<sup>3</sup> health is better this winter than it was when you was here.<sup>4</sup> Joseph's wife has had a babe but has buried it.<sup>5</sup> She is getting very smart again. Hyrum's<sup>6</sup> family are well and he talks of going to Michigan this next summer.

You wrote that you should expect Mother and I out there this next summer, but I think I shall hardly get there so soon. It takes money to go with, and that does not grow on every bush, But if Mother can find company to go with I think she will go and make you another visit.

You wanted me to write you about Fanny,<sup>7</sup> but I cannot write much about her for I do not know much about her. She was here this Winter and staid two weeks, and since I have heard that her husband has moved her home.

You must remember us all to Harriet<sup>8</sup> and Mary,<sup>9</sup> and Mother says remember her to Mrs. Raymond and all enquiring friends. Tell Mrs. Phillips that two of her Grandchildren live in the same yard with us, by the name of Asaph and Harriet Rice. They are well, and we see her son very often; they are well.

You appeared very anxious in your letter for Mother to have a room by herself. This has always been my wish but it was not in our power to have it. If we had been suffered to remain in Missouri and our property not destroyed we could have done very differently, for there we had a valuable place and everything around us to make us comfortable. But we had to leave it. But I am not discouraged; the most I care about is on Mother's account—that we cannot make her as comfortable as we would wish in her old age. Mr. Covey said he would finish off a room in this house for her but she says she would rather he would build a new one, and there is a valuable lot here to be sold very cheap, and Mr. Covey tells her that if she can get the money for him to buy that lot he will put up a good brick house on it this summer, and have her a good room in it where she can be away from the noise of the children; and he will let her have the house in her hands for her security until he pays her the money again. She requests me to write to Mr. Whittemore about it, and request him to send by Mr. Barlow all the money<sup>10</sup> that he could get, if Mr. Barlow does not leave there before you receive this.

And if you cannot send by him she wants you to send it by mail, as much at a time as you think it prudent; but she would rather you would send it by him if possible, for he is a man to be trusted. He said he could go to Pontiac for us but his business was at Superior, with Mr. Rice, son-in-law to Mr. Phillips.

We were very glad to hear from Uncle Jason's<sup>11</sup> people, and I wish you would send the name of the place where they live that we may know where to direct a letter. I wish you would write as soon as you receive this, and accept of this from Your Sister,

Almira Covey.

Mr. Ira Rice, living in Superior about 7 miles from Ypsilanti, is coming here this spring to move his family, and if Mr. Barlow does not go to Pontiac you could send by him. He can receipt the money to you and can bring it here, he expects to start in April.

Addressed to Mrs. Harriet Whittemore, Pontiac  
Oakland County, Mich.

Postmarked: Nauvoo, Ill. March 1.

Numeral references are as follows:

<sup>1</sup>Almon—her baby.

<sup>2</sup>Enoch was born 26 Aug. 1837, and Joseph was born 2 March 1839; hence Enoch was 4½ years old when this letter was written, and Joseph nearly three: "Some sturdy corn huskers!" comments Mr. Whittemore.

<sup>3</sup>Lucy Mack Smith, mother of the Prophet, then in her 66th year.

<sup>4</sup>Mr. Frank Whittemore remembers his father telling of being taken to Nauvoo, on a visit when he was a child, and of sitting on the Prophet Joseph's knee. The latter was his mother's cousin.

<sup>5</sup>This is the unnamed child of Joseph's and Emma's which is mentioned in the Prophet's diary but which seems to have dropped out of the family records kept by various historians.

<sup>6</sup>At Mr. Whittemore's home it was my privilege to read a lengthy letter written by Hyrum Smith to his cousin Harriet, as he acted in the capacity of amanuensis for his aged aunt, her mother. It is beautifully and evenly written, looking almost like script.

<sup>7</sup>Fanny Dort, niece to Almira; referred to in a former letter as about to marry Mathew Casto.

<sup>8</sup>Harriet Frances (Hatch) Mathews, wife of Abram B. Mathews of Pontiac, daughter of Harriet (Mack) (Hatch) (Whittemore) and niece of Almira.

<sup>9</sup>Mary Louisa Mack, daughter of John Mack and niece of Almira's.

<sup>10</sup>Col. Stephen Mack was a wealthy man as wealth was counted on the frontier in those pioneer days. His widow lived with her daughter Mrs. Whittemore, at Pontiac, for years, and no doubt Mr. Whittemore was the custodian of her means.

<sup>11</sup>Lucy Mack Smith writes of her brother Jason as being a missionary-healer who spent a life of devotion in ministering to the sick. I believe he lived in Nova Scotia.

#### Letter No. 4

Nauvoo, Ill. July 18, 1844<sup>1</sup>

Dear Sister:

Mother has just received your letter which informed us of the death of your little George,<sup>2</sup> which was painful news to us, for you know he was our favorite. We cannot face his loss as you do, for there is no one that knows a parent's feeling at the loss of a child until he is called to pass through the same scene. Yet we feel to sympathise with you in your affliction. I had anticipated seeing him again on earth, but he is now gone beyond all trouble and we shall meet him again where parting is not known. Yes, we shall meet our little ones in Eternity, where sorrow is not known.

Your trouble, you think is as much as you can bear, but it is not like *Aunt Lucy's!* What must have been her feelings at seeing two<sup>3</sup> of her sons brought into the house *dead*—murdered by wicked men! When your little boy was sick you could be with him and administer to his wants, and when he was gone you could bury him with decency; but this privilege she could not have, for they were murdered, yes cruelly murdered, *in prison*, when waiting for trial—trial for crimes of which they were not guilty. Yet, to satisfy their accusers, the Governor requested them to give themselves up for trial, and pledged his honor, and also the faith of the State, that they should be protected until they could receive a trial according to law.

They were placed in an upper room in Carthage jail. The Governor had several hundred troops with him, but he dismissed all but two companies. One company he took along with him and came to Nauvoo, and the other company he left to guard the jail where the prisoners were confined. There was but 8 men placed at the prison to guard it, and the others were a quarter of a mile distant.

In the Governor's absence there was a mob of about 200 men rushed upon the jail, overpowered the guard, and there committed the blackest crime that can be found upon the pages of history since our Savior was hung upon the cross.<sup>4</sup> There two of the noblest men on earth were slain, and for what? Was it for crimes they had committed? I answer, No; but it was because they professed the religion of Jesus Christ! They were Prophets of the Lord; and they here laid down their lives as did the Prophets in ancient days!

Yes, they have sealed their testimony with their blood, and "greater love hath no man than to lay down his life for a brother." They have done this for to save this people, for had it not been done, this city would have been in ashes and its inhabitants exterminated! For there were those that thirsted for blood! And they are not yet satisfied, for there are more that they wish to slay; but may God forbid; for

they have shed the blood of the Lord's Anointed, and may this satisfy!

It appears from observations that Hyrum and Joseph both made before they left for Carthage that they were aware of this thing, but we knew it not; neither did their families, for had it been they could not have let them go! Joseph returned the third time to bid his family farewell, it seemed that he could hardly leave them!

But he did it, to appease the wrath of a wicked people. He has told us heretofore that he would lay down his life for us, but little did we think that he would do it so soon!

While they had the prisoners in Carthage their accusers were heard to say, a number of times, that they were not guilty of any crime, that they had not transgressed the laws, therefore "if we let them come to trial they will surely go clear, and so they must be assassinated!" This I had from a gentleman from Burlington who was present and heard it! He was with Joseph through all the excitement until the day before the murder, when he came to Nauvoo on some business. He was not a member of this Church, yet he, together with several other gentlemen, rendered us all the assistance in their power, and their names will long be held in remembrance for their kindness in the time of trouble.<sup>5</sup>

The number of prisoners was four: Joseph, Hyrum, Mr. Taylor, and Mr. Richards. The mob rushed upon the door, shot balls through it, and stuck their bayonets through it. They then burst it open and a bullet entered Hyrum's head and he fell, saying, "I am a dead man!"

Joseph attempted to escape out of the window but was shot from within and without at the same time, and fell out of the window. Then they fell upon him with their knives and bayonets like hungry tigers upon their prey. They both received four bullets. Mr. Taylor was also wounded with four bullets, but he is yet living. Mr. Richards escaped unhurt, but he said the bullets were like hailstones about his head.

This took place on the 27 of June, between 5 and 6 o'clock P. M. The next day the bodies of Hyrum and Joseph were brought to Nauvoo to their families, and such a house of mourning as was that I never before beheld! There was the aged mother, the wives, the children, the brothers and sisters, the more distant relatives, friends, and thousands of other people that assembled to take the last look at two innocent men that had stood between us all and that band of ruffians, and had laid down their lives for us.

You can judge what were our feelings better than I can tell them; but this much I can say—that a dry eye I did not behold that day among that large assembly of people! It was enough to rend the heart of a stone to behold two Prophets of the Lord laid prostrate by those who were once their friends!

On the 29th we attended their funeral, but they could not be buried with that honor and respect the Saints would have been glad to pay them at that time, on account of the excitement that existed at that time; for the mob were lurking around us in every direction, and we knew not how soon they would come to finish their work. The Governor sent us word to defend ourselves until he could go and get assistance for us; but a poor way we had to do that for before this we had given up all our arms, according to the Governor's orders;

Harriet, these were serious times, for when our husbands were called out on duty we knew not but what they would be slain or we be massacred before they could return.

Perhaps this question may now arise in your heart: "Almira, after all this, will you still believe in this doctrine? Do you still believe that Joseph was called of God to do this work?"

I answer, "Yes! My faith is stronger than ever, for they have given their testimony and sealed it with their blood, and what more could they do? This shows that they were true shepherds of their flock. We have testified to you a great many times that this is the work of God, and now, if any more of us should be called to lay down our lives to seal our testimony as they have done, let it be remembered by

(Continued on page 1229.)

Graceland College



Extension Lectures

## How Shall We Direct Our Hymns?

By Mabel Carlile

In a previous article we discussed the use of the metronome. In case this instrument was not available, suggestions were given for the making of a simple, inexpensive type, that is accurate enough for most ordinary uses. If you plan to purchase a metronome, it would be well to investigate the new pocket size instrument that sells at about four dollars. It is cheaper and more convenient than the old pyramid type.

A young man from one of our distant districts wrote for information regarding the directing of nine-eight time. This problem has bothered so many that it seems well to give a little help in the *Herald* columns. Six-eight, nine-eight, and twelve-eight time are known as triple rhythms. Although they are sometimes given six, nine, and twelve beats, it is very rare in hymn style. Six-eight time is usually directed in two beats, nine-eight in three beats, and twelve-eight in four beats. The problem need not trouble you in our new hymn book, if you understand metronome markings. Always give the note that appears in this marking one beat. Thus "*Come Ye That Love The Lord*," No. 5 in six-eight time, should be directed in two beats because the metronome marking (dotted quarter note-60) indicates that a dotted quarter note is the beat note. The hymn, "*Oh, Happy Is The Man Who Hears*," No. 94, with exactly the same time signature is directed in six beats, because the eighth note is the beat note. Following this same idea, "*Onward To Zion*," requires three beats and "*Come Learn Of The Meek and Lowly*," four beats.

Possibly we have thought that four-four time is always directed in four beats. It seems that it should be, but nevertheless in music usage, it is not always so. A good example of this variation will be found on pages 293 and 294 of our new hymn book, No. 293, "*Unto God Who Knows Our Every Weakness*," is written in four-four time and directed in four beats, because the marking indicates that a quarter note is the beat note. It further tells us to take this hymn at the speed of 58 quarter notes a minute. The hymn across the page, "*I Would Be True*," furnishes a striking contrast. Although this hymn has a time signature of four-four, it must be directed in two beats. This is indicated by the metronome marking half note-50. If a half note is the beat in this hymn,

it will be clear that only two beats to a measure can be used. This hymn takes a simple down-up beat to each measure. Try it in four beats and then see how much nicer it is in the two beats. Another hymn of this type is No. 198, "*Spirit of God*."

If you study the hymns carefully, you will see that a wide variety of tempi is needed to interpret them properly. For instance, "*The Old, Old, Path*," requires 84 quarter notes to a minute, while "*What Fruit Have You Gathered*," written in the same time is twice as fast, or 116 quarter notes to a minute.

The uses of the following figures have become customary the world over for directing time. Two beats are done in a down-up figure; three beats, down-out-up; four beats, down-in-out-up. These figures apply for both hands and in this way, give contrary motion. The cradlelike beating one often sees when the left hand follows the right hand on "in and out," motions is not used by trained conductors.

If our directors will just take the time to study these matters out and "check up" on themselves I am sure that President Smith will soon notice a fine improvement in our congregational singing.

Great standing armies and great armaments are the indications that the nations are not thinking. The presence of armaments is a declaration of fear. The world was never so small before. Nations jostle against each other every day. We *must* think in terms of new adjustments. Two paths lie before us: disarmament and friendship or armaments and war. The conclusion of each is as clear and definite as the solution of a mathematical problem, and is sustained by history. The American colonies disarmed and became the United States of America; the nations of the world maintained their heavy armaments and brought on the World War. My country armed, any country armed, is not a friend in the sisterhood of nations, in spite of all high-sounding phrases of friendship. It is as impossible to reconcile the coming of a battleship with open guns in the waters of another country as an expression of friendship, as it is to receive on terms of friendship a man with drawn pistol at your door. —Peter Ainslee in *Some Experiments in Living*.

# The Sacrament of the Lord's Supper

By C. B. Hartshorn



C. B. HARTSHORN

BY common consent this service is accepted by Latter Day Saints as being the most worshipful, or the most "spiritual" of all our public meetings. Because of this general feeling, which has been built on personal experience, it is the best attended of all our gatherings.

## ITS ORIGIN

As the scene of our Lord's earthly ministry draws to a close, Jesus was following the Jewish custom of eating the annual Passover feast. The Twelve had accompanied him to Jerusalem. Luke (12: 8) records that Peter and John had been selected by the Master to go to a certain upper room and prepare the feast. Doubtless the ceremony common to Jesus' day was carried through with its washings and blessings. On the table was the paschal lamb, the unleavened bread, bitter herbs and sauce. As the Jewish ceremony drew to a close, Jesus announced the presence of his betrayer. Then he took bread and broke it saying: "Take, eat, this is in remembrance of my body which I give a ransom for you."

Likewise he took a cup of wine and gave thanks and bade them drink. "This is in remembrance of my blood of the new testament which is shed for as many as shall believe on my name for the remission of their sins."

Then he announced: "I will not drink henceforth of this fruit of the vine, until that day when I drink it anew in my Father's Kingdom." After singing a hymn, they went out into the night of earth's greatest sorrow.

## EARLY CHRISTIAN PRACTICE

In the writings of Justin Martyr and others in the second century, we learn that the early Christians were reproached with the term "cannibal." Eating the body and drinking the blood of our Lord must

have played a prominent part in their worship of these times.

Though this sacrament superseded an annual Jewish rite, it is clear that it was observed more frequently. "When ye come together unto one place is it not to eat the Lord's Supper?" Paul inquires of the Corinthians. It is possible that some communities partook of the sacrament daily. (See Acts 2: 46.)

That it was served at the close of the evening meal is evident from Paul's letter to the Corinthian saints, (1 Corinthians 11: 21, 22.) rebuking them for their excesses of eating and drinking. Some were gluttonous and drunken. Others were humiliated in the church of God because they had nothing and had to go hungry.

## HOW AND WHEN SHOULD IT BE OBSERVED?

Joseph Smith relates an experience which came in August, 1830, as he was on his way to procure wine for serving the Sacrament. (*Church History*, volume 1, page 115.) He was met by a heavenly messenger who commanded him: "You shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you."

In the *Herald* of May 1, 1870, the late President Joseph Smith gave some "plain teaching respecting this ordinance." He says that good, sweet bread and pure wine of the grape, if wine is used, otherwise water. The sacrament should be served once a month, and may be served as often as once a week. "The Saints should gather together in the spirit of solemnity and should avoid rudeness and laughter either in going to or coming from the meeting. They should go in peace and pray for its continuance. They should forgive trespasses and pray for forgiveness."

## ORDER OF THE SERVICE

The American Protestant revolt against ritualism and formal worship, has led to the conception that whatever is simple and direct in the matter of devotion is in greater favor with God. Yet human nature is much the same everywhere at its core, and we can become just as formal and distant in our simplicity as do those who have a liturgical communion. Perhaps we can lose the "spirit which giveth life" just about as quickly in one as the other.

(Continued on page 1227.)

# The Nomads

By May Elliott

## XIII

### Conflicting Loyalties

DOROTHY JANE was growing well and strong. Louisa followed the instructions of the doctor at the Nature Cure Hospital, not because she had faith in him, but because his advice was about the only thing left that she had not tried. Dan felt that the baby's rapid and complete recovery was due in part to the prayers of the Saints; but Louisa did not wish to believe in prayer. She did not realize that she was fighting the impulse to believe in prayer; she simply knew that rather than admit such a belief she would prefer to concede that the advice laid down in the Word of Wisdom was good and true.

"But that doesn't mean I accept all the church doctrines as being true," she hastened to add. "After all, the Word of Wisdom, as you call it, is just about in line with the best science in modern dietetics. I shall pay more attention to our food from now on. I shall read every book on dietetics I can get my hands on."

Dan merely smiled at her. She knew what he was thinking. "Isn't it rather queer that the Word of Wisdom was printed long before modern dietetics became the exact science it is today? How do you explain that, if it is not of divine origin?"

The thought troubled her more than she cared to admit. When Dan was gone she would be pulled as though by a sort of magnet toward his church books. She read the *Book of Mormon* again. She read and re-read the Word of Wisdom.

"And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

IF ONLY she could believe in that fully, without accepting all the rest of the gospel! What a comfort it would be, to believe that if you cared for your children according to the simple instructions given, you could feel sure that the "destroying angel" would in reality pass by. Gone would be the wakeful nights of suspense when you wondered whether you were doing the right thing by them or not; whether they might not die suddenly; or be taken suddenly and seriously ill.

But to accept the whole gospel? Never. If she accepted it, she would try to live up to the church's teachings. That would mean putting away all frivolity and actually working at religion. She wasn't ready for that. Maybe she

never would be. Anyhow, she didn't know that the gospel was true. She had no way of knowing. God had never spoken to her, or revealed himself to her in any way.

But she couldn't escape the fact that the Word of Wisdom seemed to produce results. Since she had been trying to serve simple, natural foods to her little family she could observe noticeable improvement, not only in their physical health, but in their dispositions. She felt better herself, in spite of the fact that she still clung to her habit of drinking coffee in the morning. She felt she couldn't give that up. Breakfast wouldn't be breakfast without it. But if only a few weeks of partial observance of the Word of Wisdom produced such a change for the better, was that not a proof of its truth? And if one of these revelations were true, why weren't they all true?

Louisa simply couldn't accept all the church ideals. Dancing and card playing would make up the social activities of the town where Dan had secured a position—as in all other places. She could help Dan in his career by taking part in these things he considered worldly, and therefore did not indulge in. She could make and keep influential friends. She could scarcely wait until they could go. School wouldn't begin until the second week in September, and Dan would have classes until the last of August.

She must see Helen Bartin. Louisa had not been to Helen's store since Dorothy Jane's illness, although she had called her up by telephone and explained why she had failed to attend the party. Helen would think that she did not appreciate the offer about the christening of Danny John. Louisa had made up her mind to give up that idea. It would be almost too much for Dan to live through, on account of his firm beliefs in his own church.

SHE FOUND Helen as busy as ever. Admiringly she watched the movements of her old chum as she waited upon the women who came to buy. Beautiful and well-groomed as she was, she might have been one of her own wax models suddenly come alive.

"Well—and how's everybody now?" she asked, as she came toward Louisa. "That darling little girl! I've wanted to get over, but business life certainly keeps one tied down. Besides—shall I admit it? I don't enjoy domestic scenes. I'm afraid you and Dan would seem almost too happy for my own good—I might become dissatisfied. You see, I

know myself pretty well," she ended a bit ruefully.

"Oh, I guess you wouldn't find us so happy as all that," laughed Louisa, "We have our ups and downs, too. Although right now we are feeling pretty good. You see, Dan has a position—"

"My dear! I'm glad. Tell me all about it. Where are you going? How much salary will he get?"

"It's a poetic sounding name—Wild-rose. Not such a great distance from here. And he'll get twenty-five hundred dollars."

Helen gazed at her in astonishment. "They don't pay teachers very well, do they? I mean—of course I might have known they don't pay them much—none of our old teachers caused a run on the bank when they drew out their deposits back in old Monroe. But it rather amazes me that Dan isn't going to get more. You see—everybody said he had more brains than anyone else in school. That's what Laird said time and again: 'That Dan Eldon will do something worth while in the world, just see.' And you know, with just a little prodding from you, he could go into business for himself, and you'd have a small fortune in a short time. Why—with my small mental capacities, I made five thousand dollars last year. Of course, my father gave me a start," Helen added, "but it wasn't anything compared to what I'm making now. If you could get his father to make him a loan—"

"But you see—teaching is sort of a compromise," confessed Louisa. "What he really wants to do is to work for his church—be a sort of missionary. I could never endure that. So we compromised on teaching. That will give him an outlet for his missionary tendencies, and it also provides enough income for us to live decently and educate the children."

"Well—of course—it depends on what you call a decent living, I suppose. You've given up a lot for him, haven't you? How about this christening? I suppose he'll have his way in that, too. I could see he wasn't at all sold to my idea."

"That—that was one thing I wanted to mention. I—I just have not the heart to make him suffer that way. And he would suffer—he is so conscientious about his church. You know, I do appreciate your offer."

Helen laughed shortly. "Well, it's your funeral, not mine. But I'll tell you, a woman makes a mistake when she starts giving up everything for her husband. The more you give up for a man, the more he expects. You have to use psychology on the creatures."

"Dan is very good to me, and very thoughtful," Louisa said.

Helen nodded, smiling wisely. "Oh, of course. He would be. But still he's a man—and they're really all about alike. At least my friends seem to think so. The most of my friends know how to manage their husbands. It's a real art—"

Louisa forced herself to laugh lightly. "I'll just have to get back," she said. "I have several garments to make yet before I start packing—and you have your customers to take care of. I really should not take up your time this way in business hours; but I did want to see you again before we went."

"Well, good-bye and good luck," said Helen, extending her hand.

"Good-bye," murmured Louisa and slipped out of the shop.

**B**EFORE they had gone to the islands, Helen had kissed her good-bye.

There was real warmth in their friendship then. What had happened? Was Helen displeased because she had not accepted all her suggestions? Or did Helen feel that a person who never hoped to have a big income was simply not worth retaining as a friend?

"Oh, well—I'll probably never see her again," she thought. "Life is like that. I'll make other friends." But the pain in her heart ached on. The things her friend had said about Dan hurt, too. Was she too easy with Dan? Did you have to prod your husband into doing his duty by his family? She had given up a lot of her plans just to please him, she admitted to herself. She felt that he never gave up anything for her sake. Well, she was going to have a beautiful home, anyway, artistically furnished. She would see that the children had plenty of simple, nourishing food, and the right kind of clothes. She would study, too, books about child-rearing, psychology, and the like, so that they would have proper mental attitudes; they must grow up without any dwarfing complexes, inhibitions, fear-thoughts. She would lose herself in the children, in her social life and in her home. Dan could have his career and his black box.

She walked part of the way to their apartment, partly for the exercise and partly to get her mind away from Helen. A huge card in a window bore the sign:

"Your Wife Will Know You Love Her," and in smaller print beneath: "When she gets this present from you." The words referred to a kit of beauty articles. The containers which held the perfume and the powders were lovely in their ornate way; and the other toilet articles were cleverly and enticingly exposed. Their colors were exquisite and dainty. They had formerly sold for twenty dollars, but were now marked down to a mere ten-fifty for a few days only.

A laundry advertisement demanded: "Is your wife still a slave, or do you send your wash to the Zuber Brothers' Laundry?"

"We shall have a modern electric washing machine," thought Louisa. "That is one of the first purchases we'll make."

She was quite happy and she sang about the flat while preparing to leave for their new home. Dan was really going to get a pretty good salary for a school teacher; she could manage to do a lot of things with that money. They would get good furniture and pay for it the modern way—by installments. Yes, she was happy now.

Happy, too, she was the first few weeks in the cozy little cottage they had succeeded in renting in Wildrose for forty dollars a month. There were all modern conveniences, and the landlord was very obliging. He put new linoleum on the kitchen and bathroom floors, and made several minor changes which, to Louisa's mind made the place more homelike.

Things had cost more than she had thought they would though. "You just let me attend to all these things, Dan," she had said. "You can go ahead with your school work and never have a worry about other things."

There was an expensive overstuffed suite in the living room besides a few odd pieces of furniture to make it look less formal and more like home. The dining room was charming in its arrangement and she bought things she had always dreamed of; a massive table, a chest of drawers, and a china cabinet of a period design; chairs more comfortable than most of the people back in Monroe had in their living rooms. The kitchen and laundry were perfect joys to behold and thrilling to work in. By the time she had finished purchasing the rugs, pictures, material for curtains, and bedroom furniture—she had to skimp on that, too—she began to see that she would have to quit. As it was the installments would loom terribly high and carry through many months to come.

**D**AN WAS appalled. He knew they had to furnish a home but had never dreamed that it would cost so much. They would need a car, too, by and by, Louisa had told him. He supposed they would. Everybody else in their situation had cars. He had thought perhaps they could save a little, and he had dreamed of sending a small check for tithing to the bishop. He saw now that this dream would have to be abandoned along with his others. There would be very little of his check left for groceries and clothing, as it was.

Even Louisa was frightened when she began to figure how to meet all current expenses. There were so many things she had not foreseen. In the city their rent had been quite high, but they had had hot water, heat and gas included so that no extra expense was necessary for these things. Here they had had to buy coal and start the furnace in September because the fall months began with an abnormally cold wave. Electricity, tele-

phone, gas, milk, groceries, installments. Dan had to subscribe for a school paper. They were expected to help all the charitable institutions; the churches needed a little for this and that worth-while enterprise. A few dollars here, a few there. The children needed new shoes. Dan would soon need another suit.

Nevertheless Louisa felt quite happy during those first few weeks. She loved the little home, and took pride in keeping it as pretty as when the new furniture had first come. The only thing that troubled her was that Dan did not seem very happy.

"Dan," she said to him one night in the late fall, "tell me, what is the matter? You seem so—so unhappy." The living room seemed to her more beautiful than usual that night. It was spotlessly clean; the radio played soft music; the heat from the furnace comforted them with its warmth; a small blaze in the fireplace added to the cheer; the beautiful little daughter lay curled up on the davenport with her dolly beside her; through the double doors that opened into the room beyond one could see Danny John asleep in his little white crib. Louisa knew she was not unlovely herself. She wore a gay house dress that suited her vivid beauty perfectly; she had had her hair bobbed in a style she knew was very becoming. What more could a man ask of life than a home like this?

Dan smiled, but there was only weariness in his eyes.

"I am not unhappy that I know of. Why should I be?"

"I—I don't know. But I like this—all this—so much. I guess I am sort of domestic by nature. I like even the odor of cooking food. They say it isn't proper to let the odor of food penetrate into your living rooms, but I love it. It seems like home. Smell that bread. That's whole-wheat Parkerhouse rolls, Dan, made as you like them. And that vegetable soup. Don't you love to smell that?" She ran her hand through his hair. "Dan, please tell me—don't you like me—and our home?"

"You little silly thing—of course I do!" He grabbed her in his arms, sank into a chair and placed her on his knee. "You are a fine little wife—the most wonderful girl in the world; and if I'm cross looking I ought to be spanked."

"But you haven't answered my first question. Are you as unhappy as you look sometimes?" If he were still brooding over that black box, she ought to try to get up enough courage to ask him about it. Could she carry it through? She waited breathlessly for his answer, but none came. He sat, instead, looking pensively at the leaping flames of the fire.

"Now it's quite a while until Christmas," said a suave voice from the radio, "but not too early to consider what you are going to give to your wife or mother in order to make the day perfect for her.

Any modern woman will appreciate our—"

"Dan, tell me—" she whispered.

"I'm not—it's nothing. At least nothing that would interest you." He would not talk about religion any more. What was the use? How could he explain to her that he felt he had sold his birth-right for a mess of pottage? That he felt his soul would always be in pawn for that pottage as long as he lived? That all these physical comforts still left him with a hungry craving, unsatisfied? That his loyalty to her and his loyalty to the church were wrecking his peace of mind, were undermining his health. Conflicting loyalties. How he loved her—and how he loved the church! He couldn't love them both forever—their pull was in opposite directions—and now, since he had married her, the church would not countenance his leaving her. Even if he would—even if he could. And he wouldn't if he could—she was so dear, so sweet. He would have liked to confide in her—but she would never understand.

"You're funny, Dan," she said in a grieved tone. "I try to do all I can—and still you're not happy."

The telephone rang; she was glad of an excuse to escape from him. In another minute she would have been crying.

"Hello. Yes. . . . Why, I don't know. I'll ask him." She laughed a little, then continued: "No, I guess it's of no use to ask him. He never goes to parties where there are dancing and cards. So I guess you'll kindly have to excuse us, Mrs. Moore. But I do appreciate your invitation—" Another pause. "What is it? Pardon me, I didn't hear. . . . Oh, I'll ask him. Just a minute."

"Dan, Mrs. Moore wishes to know if I can come to her party tomorrow night. It is rather informal—they're inviting people by telephone. I knew you wouldn't want to go, but she wants me to come with Mr. and Mrs. Brown. I know Mrs. Brown really well, and I know she'd be glad to stop for me," she ended a bit wistfully.

"You are your own free agent," said Dan, "You can choose for yourself."

Louisa went slowly back and picked up the receiver.

"I shall be glad to come, Mrs. Moore."

"Dan," she said thoughtfully, as she came back to him, "You said I was my own free agent. I think that one reason I don't wish to believe in your church is because it takes away so much of one's freedom. Now, take yourself for example. You don't feel free to engage in any of these things the world calls fun—"

"I heard a quotation once that I like, Louisa. 'Obedience to law is liberty.' And it is—indeed it is. The gospel is rightly called 'The law of liberty.' If one exercises self-control, forces himself to obey higher laws, he soon finds that he has developed new powers—he has a new freedom—he can soar to heights

before undreamed of. While he who indulges himself and breaks laws reaps only misery in the end. Remember Mr. Hunt, Robert, and all the others we have known. Self-indulgence didn't make them happy. The only thing that will bring happiness in this world is obedience to the highest laws of all—the laws of God."

The telephone rang again, and again she was glad to escape from her husband's presence.

(To be continued.)

## THE SACRAMENT OF THE LORD'S SUPPER

(Continued from page 1224.)

The frequency of administering, the time of day and the nature of the service, as well as the worthiness of the communicants and those who officiate in the ordinance, have all given rise to serious questions of procedure. Some have emphasized the supper aspect, and the late afternoon service was their rule. Others thought only of the symbolic worship as suggested in the injunction; "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

On January 17, 1836, Joseph Smith's diary records that a sacrament service was held at the close of an afternoon meeting where three couples had been united in marriage. A few weeks later he tells that the ordinance was administered at the close of a meeting at which the President of the Seventy had spoken.

If you assume, as does the writer, that the sacrament is a symbolic service which our Lord designed to help us keep prominent in our thinking the power of his sacrificial love, then "contention is unseemly" about the time and method. The important thing is that we have "sincerity of heart and purity of purpose," as a late revelation says.

## MUSICAL INSTRUMENTS

If the sacrament is served as a part of the prayer and testimony meetings, as is common in our smaller branches, then the prohibition (*Doctrine and Covenants* 119:5.) on the use of musical instruments would apply. If it is served in a setting of its own, or as a part of a preaching service, there is no scriptural restrictions on their use.

It seems that there could be no particular virtue in the plain simple service which is so common among us as to suggest thoughtlessness on the part of those administering the ordinance. I have been able to excuse some things in the order of some sacrament meetings which I have attended only on the grounds of carelessness or ignorance which is quite different that a studied simplicity about which there is pardonable pride. My own feelings is that that which lends orderliness and beauty to the service, will contribute to the spirit of reverence and worship.

## OBLATION AND CLOSE COMMUNION

The oblation or "thank offering," is associated with the sacrament from the earliest time, according to the writing of Paul and the early church fathers. The revelation of August, 1831, (section 59), specifically and inseparately joins the two. "Remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High . . ."

Many of the early historians reveal that "unbaptized persons, as well as those under church discipline as well as others not in full communion, were excluded from the assembly before the celebration of the Lord's Supper." (See Barnes Dictionary of the Bible.) The *Book of Mormon* makes it very emphatic that "unless a man repents and is baptized" we shall forbid him to partake. (Page 653 Authorized edition.)

## SUMMARY

"Do this in remembrance" is the key note of this ordinance. In remembrance means meditation; it means personal communion. This is often defeated by confusion, by projecting foreign thoughts through inappropriate testimonies, prayers or hymns. "There is a time for all things," the Scripture tells us. Where else shall we provide a place and time for meditation and silent devotion in our public worship unless it is when we sit around the Lord's table.

## Aspiration

My task:

To help some weary brother day by day,  
To show to wondering souls the Savior's way,  
To live that he at last may only say,  
"Well done."

My Hope:

To do the little things that he would do—  
To show that to His teachings I am true—  
To see that though clouds are gray, the sky is blue  
To know that when life's battles all are through  
I've won.

My wish:

That I may some day see my Savior's face—  
That I may know the fullness of his grace—  
That I may sometime win life's bitter race—  
And find I'm fitted for that heavenly place—  
Heaven won.  
—George W. Scott, in *Autumn Leaves*.

Democracy cannot rise above the level of the human material of which its voters are made.—Shaw.

# Zion's Christian Legion

## Notice to Directors of Solicitation

IT WAS SAID of Jesus that he "went about doing good." (Acts 10:38.)

This quotation gives a beautiful picture of Christ. His kindly face reflected the compassion of his great heart, as he happily went about doing good. Jesus was "no respecter of persons," and served not only his followers but those that would have gladly put him out of the way. Apparently he loved the out-of-doors, and as he passed through the city gate he paused to give a word of cheer to the surprised beggar. At his command the lame leaped with joy in their physical freedom; with a caress of his hand, the blind saw; he fed the multitude; he changed the water into wine—the happy festival should not be marred by the lack of it. He lifted and soothed a sobbing child; he visited the homes, raising the dead. Jesus was never in a hurry, nor too busy to talk with people. We see him entering the home of Martha and Mary; Jesus loves to come there and explain his Father's mind and will because his word was gladly received here. Day after day we find him doing good.

He "went out" indicates that Jesus sought out the needy and ". . . healed all that were oppressed. . . ." He didn't wait for them to come to him. From childhood he had been "about his Father's business." This was his objective in life and he urged his followers to take up that same task. Broken laws had caused all this misery. Nevertheless he went out unto them healing their infirmities, and teaching by precept and example the new law of love. They had heard much of law from the many priests of the land. They were weary of the letter of the law. But Jesus was different. He spoke as one having authority and they gladly listened. Human beings sense more than they can express. A good spirit cannot be hidden from the discerning. Day after day he continued in doing good works among the children of men—routine duties but always fresh experiences in the serving of those whom he loved. He never wavered in his God-given tasks. He courageously pushed through life working for others.

WHO CAN MEDITATE upon such a life and not wish that he too might go about doing good? The directors of solicitation can make their wish come true. Day dreams can be realized. You are responsible for a certain number of families. Was there ever a greater need for home visitation among our members than at the present time? In the most unlikely places there will be found trouble and anxiety, loneliness, illness, spiritual blindness,

temptations and struggles of various kinds. Be no "respecter of persons" but make frequent visits to all, rich and poor alike. While you may not be able to perform great miracles as the Master did, you can, by cultivating his Spirit, perform minor miracles by bringing cheer and hope into the lives of your brothers and sisters, which quite often is the remedy for their many ills. Let us not waver in our task, but like the Master, keep constantly at it. Fresh experiences will create interest and enrich our lives.

It is an easy matter to take a little bouquet to not only the sick, but to the well; by lending a good book you may help to offset the taste for trashy literature; some little dainty often creates a happy heart; a chat about the gospel often is the answer to a hungry heart; just a little attention frequently brings a family back to church attendance. One never knows what kind of miracles are being worked under the spirit of brotherly kindness. You, too, may have it said about you, he "went about doing good." "Choose ye this day whom ye will serve." Will you serve as a solicitor in more than name only?

The Legion is primarily interested in the welfare of people, but knowing that that welfare is dependent upon the establishing of Zion, it has several objectives which are immediate goals. Paying off the Auditorium debt looms up in the forefront. No institution, from the home up can make progress under such a handicap. Therefore this must be taken care of soon as possible. Again we urge diligence in your collections. The members themselves much prefer regular paying of dues at short intervals. Kindly do not let this run until it gets to be a large sum, which only tends to make a burden for all concerned. All money should be turned over to your local treasurer, as this in turn is to be forwarded to Bishop Evans by the fifteenth of every month. It is to our advantage to persistently cut down the interest on our debts. Systematic paying will do just this thing.

Because of the increasing work of Bishop Evans, the distribution of tithing cards will now be cared for by the undersigned. Again let us not become weary in going about "doing good."—S. Gordon Brown, director of solicitation, 215 North Seymour Street, Lansing, Michigan.

In all my teaching I have watched carefully the influence of the toothbrush, and I am convinced that there are few single agencies of civilization that are more far-reaching.

## Destruction of Trees by the Dutch Elm Disease

Fine old elm trees, of which the eastern States are so justly proud, are now succumbing to a renewed attack of the Dutch elm disease at the staggering rate of two hundred a day.

The ravages of this affliction have become so serious that Congress appropriated \$150,000 now being used for the work of checking the blight. Already the death knell has rung for 3,027 shade trees in the region around New York.

The greatest loss has been suffered by New Jersey, where the mortality of elms to date is 2,456. And each day new cases of the disease are discovered. The only check which has been found is to chop down and burn the trees the moment tests have shown them to be infected.

The Dutch elm disease first appeared in 1920 in Holland. It waged a destructive war against European elms and then proceeded to cross the ocean in the holds of ships carrying elm logs for the furniture industry. It made its first appearance in a flank attack in Ohio three years ago, but not seriously as only nine elms were felled and immediate action checked further damage.

In the last few months, however, it has stabbed the heart of the elm region around the port of New York. A small bark beetle, *Scolytus*, carries the infection in the form of a fungus known as *Graphium ulmi* which attacks the smaller twigs and withers whole branches of the tree.

None of our native elms seem to be immune, although an oriental variety is not infected. This tree, imported from Asia, can nevertheless be a harbinger of the disease and should also be destroyed if it is found to be bearing the fungus.

When queried as to whether this epidemic will have the terrible effects of the blight which years ago stilled the whistles of so many chestnut vendors, the investigators of the United States Department of Agriculture state that it is equally serious from its present aspect. Whether a wholesale slaughter of elms will take place in the future can not yet be foretold.—*Science*, July 20, 1934.

## Which Way?

We are church-goers, church-members, many of us. People are watching us. They are following us. They are being guided by what we do and what we do not do, everywhere, in our daily manner of living.

Which way are you leading them?

Paul says to young Timothy, "Be an example of a real believer in your way of living!" That is an important thing in your church. You cannot have a good church, with good influence, unless the members are good examples in daily life, at work, at school, at play.—Howard K. Williams in *Young People's Leader*.

## A VOICE FROM THE PAST

(Continued from page 1222.)

you all, that we have borne witness to you that this is the work of God! And do not any longer resist it! This now is a great call to you as well as to all the Inhabitants of the Earth. It is something more than many are aware of. We never read of a Nation being destroyed or becoming ripe for destruction until they begin to slay the Prophets that God sends among them; for He will not destroy a Nation until He warns them of their danger and gives them a chance to repent.

We receive persecution, which is very unpleasant, but we do not wish to deny the work of God in order to shun it; instead we wish to stand firm and unshaken, and greater will be our reward in Heaven. There is no one that need think that he can overthrow the work of God; although they may slay the Prophets and even all this people, yet they cannot destroy His work. He will show to this generation that His wisdom is greater than the cunning of the evil one!

Mother has stood all her trouble well and was glad that she was here. She was about starting for Michigan when this took place; she was only waiting for the roads to get better, for it has been extremely wet here this season. Whether Mr. Murry will now go or not I cannot say, but if he should, Mother will go with him, if she is well enough. Her health has been as good as we could expect this Summer. She is now with a lame side.

My family are well except little Hyrum<sup>6</sup>; He is cutting teeth. Fanny was out a short time since and made us a visit. She and the boys are well. Harvy and family are well.

Aunt Lucy is as well as we can expect considering her trouble. Joseph's wife is not very well<sup>7</sup>, the report you heard about her being turned out of doors is false; there never could a man use a wife better than he has her! I presume you hear a great deal that is not true; but what I have written you is correct. But I cannot write much; if I could see you I could tell you the whole story but I cannot write it.

I wish you to give my love to all of our friends and tell them to accept of this letter as one to them, for I cannot write to each one separate, for it gives me the sick headache to write. I have had one day of it since I began this letter.

I wish you to write often and try to come and make us another visit. Tell Harriet<sup>8</sup> I wish her much joy with her Son and Daughter,<sup>9</sup> and would like to have her come and show them.

Please to accept this from

Your Sister,

Almira Covey.

N. B. The Governor is trying to search out the murderers that he may bring them to justice.

Addressed to Mrs. Harriet Whittemore

Pontiac, Oakland County, Michigan

Postmarked: Nauvoo, Ill. July 25.

Numerical references in above letter are as follows:

<sup>1</sup>Notice the date of this letter—just *three weeks* after the tragedy at Carthage! Surely an early recital of those events!

<sup>2</sup>George Whittemore, second son of Harriet (Mack) (Hatch) by her second marriage. He was born 15 March 1831 and died 5 June 1844.

<sup>3</sup>Six weeks later, Lucy Mack Smith buried a third son, Samuel Harrison Smith, who died of a fever contracted in hiding out overnight from the same mob that killed his brothers. But this death, of course, did not occur until three weeks after this letter of Almira's was written.

<sup>4</sup>Perhaps an extravagant statement; but the writer had for fourteen years been closely associated with the leaders of the Church, by ties of blood as well as of staunch faith, and in the newness of this grief and loss, she felt deeply.

<sup>5</sup>Too bad Almira did not, in this letter, reveal the name of this friend, that it might be held in grateful esteem among us today.

<sup>6</sup>Another addition to Almira's family, arrived since the third letter was written.

<sup>7</sup>Joseph's posthumous son, David Hyrum, was born the following November 17th.

<sup>8</sup>Harriet, daughter of the recipient of the letters. She was married 12 Sept. 1832 to Abram B. Mathews of Pontiac.

<sup>9</sup>"Son" was George B. Mathews, born 1842. He was a soldier in the Civil War; married, and had 2 children.

"Daughter" was Frances Helen Mathews generally known as Fannie. She married after the War, Lieutenant Lewis Drake. They had one son—a doctor in Pontiac. "Lieut. Lewis Drake was confined in a Southern prison several months, or until the close of the War" opines Mr. Frank Whittemore, to whom I am indebted largely for most of these explanatory footnotes that help us so materially in understanding these letters, now of such historic interest to us all.

AUDENTIA ANDERSON.

## War

*War is the most wasteful business in history.* Most of the soldiers come from respectable homes, where boys have been trained to make a contribution to society. Care, affection, hope, and money have been spent by parents, who have regarded the training of children as the greatest God-given trust that has ever been committed to mankind. A war breaks out, and millions of these boys are butchered like cattle in the slaughterhouse. Other millions are wounded for life, some becoming life-long charges upon the society which they had expected to help to higher ideals. Among the murdered may be a Moses, a Socrates, a Phidias, a Raphael, a Mozart, a Browning, a Jefferson, an Edison, a Tolstoy. This loss is so great to a nation's life that it is irreparable, some nations not recovering for a century or more blackened.

Take the World War as an instance—the most stupid and cruel of all wars. There were 4,355,000 Americans under arms; 126,000 died or were killed in action. The total American casualties came to 350,000 or 8 percent of the American men, who suffered less than any other with, perhaps, the exception of Japan. But take the Allied and Central powers combined. They had 65,038,810 men under arms and of these 8,538,315 were killed and millions more died later from wounds and disease. The casualties from the whole affair came to 34,494,188 or 57 percent. Thirteen million soldiers' graves! Thirteen million civilian graves! Nine million war orphans! Twenty-five million families bereaved! If it be a matter of money, the World War cost the United States alone fifty-one billions of dollars, according to the secretary of the treasury, which amount, according to the same authority, less than fifty years ago could have brought the whole United States with everybody and everything in it. This sum, if invested now would yield \$100 a month to 2,125,000 broken down workers, practically abolishing poverty. Instead, here is war laying upon us the penalty of economic damnation, for world depression is inescapable after a world war. Why such a waste of life and money? That waste of talent, of possibility, of service, of personality, and of money furnishes an indictment against this civilization which at once raises the question as to its sanity.—Peter Ainslie, in *Some Experiments in Living*.

Not that I have already obtained or am already made perfect, but I press on toward the upward calling of God.—Paul.

## The Readers Say---

### A Testimony



SARAH CRAIG

I was born in Hyde, Cheshire, England, January 6, 1843, the eldest child of James and Ann Woolley. My father and mother, three brothers, and I left England in September, 1853, on the sailing ship *Prime Hendrick*, booked for Geelong, Australia.

We arrived at Melbourne in April, 1854, and went to Geelong and settled in Chillwell, about a mile from where I now live with Brother and Sister Ballard, late of the Society Islands.

Ever since I was ten years of age I have liked to be with godly people. I attended the Methodist Church in Noble Street, Chillwell. I married John Craig, a farmer, of Moolay, on December 10, 1863. To us ten children were born, eight

sons and two daughters, and they have all been a great comfort to me. Nine of them have been baptized into the church.

We attended the Methodist Church at Moolay, where I played the organ for years. But in July, my brother, Ashton Woolley, from Hastings, brought Brother Joseph Burton to our home to teach us the restored gospel. Brother Burton stayed with us a fortnight, preached first in our home and neighbors' homes, then in a hall. On July 25, he baptized my husband, one daughter, Sarah Ann, myself, Brother and Sister Woods, and Miss Woods in Reedy Lake. A few years after that Sarah Ann was married to Apostle C. A. Butterworth. After Brother Trembath and family accepted the gospel, Brother Trembath was ordained an elder. Brother and Sister Wiffen and son, William, of Drysdale, were baptized, and we held meetings at the three homes alternately on Sundays for about eight years.

My husband passed away July 26, 1904, at Moolay, and was buried in the East Geelong Cemetery. About eighteen months afterwards we went to live in Geelong, and meetings were held in our home and in Brother Trembath's home, sometimes in the halls and on the streets. This went on until the Saints' church on Saint Alban's Road was built chiefly by Brother C. A. Butterworth and Brother Foster. There I attend services when able to go.

This photograph was taken when I reached the age of ninety years. I have been greatly blessed. Still have the use of all my faculties, can read, write, sew, etc.; but I cannot walk far.

I am pleased to bear my testimony to the latter-day work. Before Brother Burton left us, he told me that if I wanted a testimony of the truth of the work, I should pray for it. Soon after he left us, I felt troubled, and before retiring for the night, I prayed for a testimony of the truthfulness of the gospel. But this did not come until after I had retired and prayed a second time. Then I felt myself wafted away to the home of a Mr. Richardson, about half a mile from our

home. There Brother Burton held his last meeting in a large room speaking to a congregation of about forty people. I saw myself sitting in the same seat, and the others were arranged as they had been at the meeting. Brother Burton stood before us with a halo over his head, and I said, "He is a servant of the Lord. We have done right. This is God's church!" I am satisfied and I still rejoice in the faith that was once and for all delivered to the Saints.

CHILLWELL, AUSTRALIA.

SARAH CRAIG.

### A Spiritual Reunion at Edenville

The Edenville reunion of Central Michigan District was held August 9 to 19, but the writer and party did not arrive until August 13, having remained at the Park of the Pines reunion until its close.

While on the way to Edenville we passed through a kind of natural zoo where some buffalo and bear are kept. Elder A. J. Dexter was driving the car and Sister Barmore sat by his side in the front seat while J. M. Baggerly and I were in the back seat. A half-grown bear approached the car while his keeper stood nearby. Brother Dexter offered him some cookies, but the animal caught the odor of peaches which Sister Barmore carried, and at once leaped into the car. This excited Sister Barmore and her excitement prompted Brother Dexter to push the bear back. Peeved because he was thwarted in his quest, the bear turned on Brother Dexter and gave him a couple of bites. They were not serious, however, though the keeper, an old-time Buffalo Bill fellow, insisted on applying antiseptic treatment.

The reunion grounds at Edenville are well suited for reunion purposes. The owner, Mr. Wixom, was favorably impressed with Elder Hubert Case and our people as a whole. On one occasion he called at the meetings, and was introduced to the people by Elder Case. He made a speech in response to the introduction, expressing his pleasure at our presence and deputation and offering the grounds for our future use. Mr. Wixom has been a show man all his life.

The order of meetings was as follows: Young people's prayer meeting, 6:30 a. m.; adult prayer service, 8:15; educational lecture given by various instructors, ten o'clock. While the adults were being thus served, Elder and Sister Percy Farrow were meeting the needs of the young people. At eleven o'clock there was a sermon. In the afternoon there was priesthood meeting at 1:30, women's meeting at 2:30 and preaching at eight, the latter being followed by an impromptu program.

Beginning on Friday Elders Case and Grice were opening speakers, followed by Patriarch F. A. Smith on Sunday, August 12. The following speakers occupied during the week: Elders Priddy, G. W. Burt, A. C. Barmore, J. J. Ledsworth, B. H. Doty, Percy Farrow, F. A. Smith, Hubert Case, J. M. Baggerly, Lewis Grice. Sunday morning Patriarch F. A. Smith spoke again, preaching the banner sermon of the reunion. His theme was timely and dealt with the home life of the Saints, especially parental responsibility.

Apostle D. T. Williams came on Saturday and on Sunday afternoon and night preached the closing sermons. All speakers acquitted themselves well. They also did well in priesthood assembly conducted by Elder Case and the writer.

The music was well rendered under the baton of Harry Runkle, assisted by B. H. Doty, and others.

This was distinctly a spiritual reunion, and I would give first place to the prayer services. From the beginning of the young people's prayer hour to the end of the adult serv-

## The Readers Say---

ice no time was lost. On Thursday and Friday there was a remarkable outpouring of the Spirit. Thursday Elder Ledsworth spoke to Elders Case and Barmore with the gift of tongues, also to the adults and young people. At the same service Elder Case spoke in prophecy to Elder Farrow. On Friday Elder Farrow addressed the assembly in prophecy, delivering special messages to Elders Ledsworth and B. H. Doty. On Sunday, Brother Lambkin spoke in prophecy to the Saints in general and to the priesthood in particular.

Elder Hubert Case, district president, carried the burden of the reunion management, being assisted, of course, by other members of the committee. All meals were free, provisions in cash and foodstuffs being provided by members of the district. From latest reports, the district broke even on the effort financially, collections being liberal. A good feeling prevailed throughout and the reunion was worth much to the district.

A. C. BARMORE.

### Now Is the Harvest

The summer just gone was for me a splendid spiritual feast and the reward of the hard work which preceded it. Our very excellent meeting at Beaverton celebrating my forty years of missionary life was one of the most complete days of spiritual happiness in my life. Added to this were interesting visits and meetings over the district. All-day meetings were fraught with district-wide effects and results, especially the one at Gladwin. We had fasted and prayed for rain, and the night of that meeting our drouth was broken. Two good rains followed that and as a consequence there were good crops in most of the district.

The meeting followed three weeks at that place, and many heard the word which came in power and much assurance. Some splendid people were baptized.

Then came the meeting at West Branch where the endowment of power attended the preaching of the word in our new church builded by earnest workers. Brother Gussman has done most of the work so far, and Brother Fred West is stoning the church so that it will be an attractive cobblestone building. The women have been the money hustlers to put over this undertaking as they are in most places of the church.

Great power has attended the local men in their efforts during the summer, and the work is moving forward.

The reunion at Edenville was the climax of our efforts. I never saw a meeting bear such fruits of blessing and vision to so many people, children, young folks, and older ones. All went home with the knowledge that they had been with the Lord. Now they appreciate his church and work as never before in their lives. Angels visited the Saints as they fasted and humbled themselves before the Lord, and they heard his voice in tongues, and prophecies.

The reunion program was well balanced, emphasizing the spiritual education of the Saints. Mr. Wixom invited us back to his splendid grove and park for next year, and so we ask the Saints of the district to begin now to prepare for the next gathering. The free board was a decided success, the cooking excellent.

Summer is past and fall is here. It is the reaping time, the harvest. Let everyone read sections 4 and 11 in *Doctrine and Covenants*, and thrust in his sickle and reap while the day lasts.

We hope to see a large gathering at the conference and

harvest home festival October 6 and 7. Come and bring your dinner baskets filled with good things, and better than that, bring your hearts humble and full of love, and you will surely assist in the Lord's work.

HUBERT CASE.

### We Should Be Busy—There Is No Time to Lose

The *Herald* not only encourages but leads us to a higher plane of living. We know that its writers have the inspiration of God's Spirit, and that we should heed the admonitions and instructions given.

Many Saints seem to be sleeping. They do not take the *Herald* but other reading matter, which leads them away from the things they should know. When we see the vast throng of people about us, without the gospel, we, who are the children of the Lord, should be busy, telling the gospel story to our neighbors. The time is very short for all that is expected of us, and in the end, we will be called to account for the way we have spent that time.

I am happy to be a Saint in latter days. I feel that there is no time for sleeping or reading those things which do not help us. Brothers and sisters, let us cause our lights to shine in the darkness of the world. We are rich, not in worldly things, but in the blessings of the Spirit. We must work with the leader of the church, give him our support, help him carry on the duties and responsibilities which are his. If Zion is to be built, we must labor together. May God bless the leading men of the church, so that the gospel will be preached to every nation, kindred, tongue, and people.

We are thankful for the gospel and its gifts and blessings. Our family has been wonderfully blessed. We live twenty-eight miles from Benton Harbor, and try to meet with the Saints once each month, taking members from Hartford with us. Although they are handicapped in some ways, Benton Harbor Saints are alert, and are trying to sow the seed of truth. We hope to see a branch there in the future.

LAWRENCE, MICHIGAN, R. R. 2 MRS. BURT C. ADAMS.

### Have We Learned Real Obedience?

I know God's promises are true, but we must do our part before we can expect to receive a blessing. My patriarchal blessing tells me to move forward and occupy when opportunity permits, and the Lord will bless me.

I have found this promise to be true. I have been blessed in many ways, and especially spiritually, by grasping the opportunities of service. My thoughts go now to the eighty-sixth section of the *Doctrine and Covenants*, known to all Saints as the Word of Wisdom.

I have read testimonies at different times, how Saints have been healed or relieved of some sickness by obeying the Word of Wisdom. I thank God for such testimonies.

That should be a lesson to us all, to learn obedience to the Word of Wisdom before we become sick or diseased. It was given for the good of God's people, and I wonder how many members of the church have learned real obedience.

BUCHANAN, MICHIGAN. G. W. SEYMOUR.

Will the Saints of Long Beach, California, visit Alan Emerick, 430½ West Ninth Street, who is ill with heart trouble? The request comes from his mother, Mrs. Mary Emerick, Montrose, Iowa. Brother Emerick is a member of the church.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Was man here 50,000 years ago? If so, does it disprove the Bible?*

No exact date is possible in seeking to trace the origin of human life on the earth, so far as science is concerned. But it is commonly recognized that man has been here for at least many thousands of years longer than the chronology of Ussher provides. This view is approximately stated in Pemberton's work:

"It is believed by many that man existed as man certainly as early as the pliocene period of the Tertiary. This period was thousands of centuries ago—a short time only in the infinitude of the past."—*The Path of Evolution*, page 314.

Various tentative dates have been given with respect to individual discoveries that pointed to respective ancient activities of man. Some of them, however, are comparatively recent when contrasted with the time that must have been required to bring man to the state of civilized developments and extensive activities which these discoveries reveal. Baron Bunsen, on the basis of a common origin for language, sets the period at not less than 20,000 years, and Sir John Lubbock seems to agree with Dr. Prichard, who says it is universally recognized that:

"After abstracting all that is apparently mythological from the early traditions of the Indians, Egyptians, and some other nations, the probable history of some of them seems still to reach up to a period too remote to be reconciled with the short chronology of Ussher and Petavius."—*Pre-historic Times*, pages 385, 386.

Careful students of biblical chronology, considering certain variable meanings of ancient words, recognize the impossibility of fixing the date of Adam's period. Able authorities vary many centuries in their attempt to give dates approximating anything definite in the more remote eras. What seems to the novice a perfectly simple task, is found to contain undreamed-of difficulties. For such reasons as these it cannot be said that science disproves the Bible.

*Does the Bible show where the red and brown races came from?*

The Bible does not treat of the red and brown races as such, but concerns itself in this respect to tracing what are supposed to have been the origins

of the human family, in which nothing is said as to differences in color, except such as may be inferred from the meaning of the names ascribed to certain persons. For instance, the name *Adam* in old Hebrew is derived from a word meaning ruddy, red, or showing blood, perhaps impliedly in the face. The name *Cush* (same as Ethiopia) signified black, or burnt faces. *Ham* indicates hot, warm, or swarthy. *Japheth* signifies fair. But to trace the descendants of these men according to these meanings would be quite another matter.

The original types of the human family so far as traced were the Semitic, the Aryan, and the Turanian, which are more or less traced to the three sons of Noah by some students. The Semites are divided into northern and southern, of which the Babylonians, Hebrews, Aramaeans and Syrians are some of the northern, while the southern include most Arabians, Abyssinians, and Sabeans. The Aryan or Indo-European type include Latin, Greek, Persian, Sanskrit, Keltic, Slavonic, and German peoples. The Turanian type include Finnic, Hungarian, Tartar, Turkish, Mongul and some other peoples.

*Was the Inspired Version translated from original manuscripts?*

Strictly speaking, there are no original manuscripts of any portion of the Bible. Manuscripts now in existence, so far as known, are either copies of more ancient manuscripts or translations into other languages. The Inspired Version was not a translation in this sense, but was made by reading a copy of the Authorized or King James Version and correcting it by making such changes as were claimed to be directed by inspiration. Hence it is more properly termed the Inspired Version, rather than an inspired translation from manuscripts.

*When was the last book of the Old Testament, Malachi, written?*

The name *Malachi* means "my messenger," and hence some think it may not be the name of the prophet who wrote it. The date when written is uncertain, but most students place it at a time between 460 and 420 B. C.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Honolulu, Hawaii

#### Events Win Enthusiastic Response From Four Branches

Loyal workers of the Hawaiian Mission have been making progress in their endeavors to further the cause of the mission of Christ here in the islands of the sea. Last Easter, the combined junior and senior choirs of Honolulu Branch, under the leadership of Sister Emma Kaawakauo, sang a beautiful cantata which brought joy to the hearts of all. Likewise, the Sunday school made very good showings on such occasions as Easter, Mother's Day, and Children's Day. Sister Thompson, one of the oldest mothers in the church, was chosen queen of the mothers. The most touching scene of the day was when her little grandson presented her with two beautiful carnation leis. On Children's Day, from each of the three branches in Honolulu several children united with the church through baptism.

Brother Tsunao Miyamoto, the new branch treasurer, was ordained to the office of deacon some months ago. His faithful service is proving his worthiness of that honor.

The Thirty-up Club, a new organization of older young people of the church, recently gave a rummage sale and netted a sum of over thirty-seven dollars which is being used to help defray local expenses of the branch. This club meets every two weeks with Brother Ellis, their president, and Sam Toomey, the secretary. Sam Toomey and Robert Etzenhouser are the two newest additions to the church.

Last July, the three Honolulu branches celebrated Patriarch G. J. Waller's home-coming with a rally day gathering at the main branch. Close to two hundred people attended the sacrament service that morning. This was the second rally day held there and such occasions help to encourage the membership to take up their responsibility in carrying on the work.

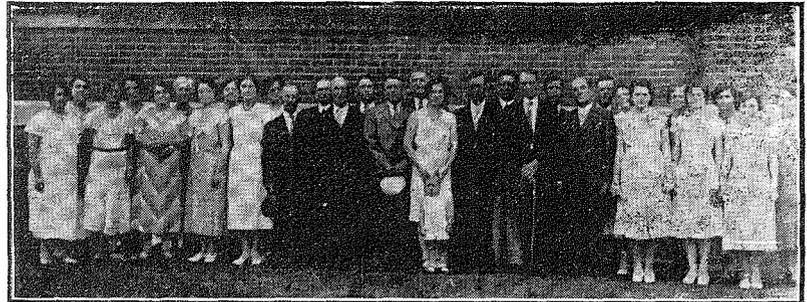
In answer to the appeal of President F. M. Smith for better prayer meetings, sacramental services, preachings, etc., changes have been made in conducting local services. They like the change, for they are detecting a noticeable, spiritual growth among the members.

The Young People's League of the Main Branch made over fifteen dollars from a recent jelly and jam sale. This money will be used to buy playground equipment. The young people are prov-

ing themselves capable of taking up their responsibility in the work of the church. They have been actively assisting by singing in the choir, giving plays, cleaning the church, decorating, and so forth. Their new job will be to help the branch solicitor sell the branch bundle.

The young people of the district met for their first convention at the Main Branch in Honolulu, August 17, 18, 19. This outstanding event of the church has paved the way for more activities, greater interest, and growth among the young people. It has brought them closer together. Heretofore, they were somewhat isolated, and all activities were carried on within the sphere of their own branches. Seeing the need of greater unity and better cooperation from the young people, R. L. Macrae, acting president of the district, sponsored this convention, and with the cooperation of others carried it through.

Following the dinner, Peter Ahuna, of the Chinese Branch, Brother Taira, of the Japanese Branch, Kaniu Hapai, of the Hilo Branch, and Thelma Sproat of the Main Branch spoke on different topics. Leilani Hapai, who had charge of the music for the convention, entertained the crowd with several musical numbers. Saturday's activities began with a sunrise prayer service in Punchbowl Crater at 5:30 a. m. About two dozen young people attended it and all four branches were represented. With the sunlight blazing forth from the left, the glorious rainbow before them, and the beautiful scenery all around, it would be a pity if any came down that hill that morning without added admiration for God's handiwork and also imbued with the spirit of inspiration to go forward and onward. Those who gathered at the service there were doubly rewarded. They not only enjoyed the



BEVIER COMMUNITY CHORUS

*This chorus is composed of Latter Day Saints and nonmembers. Sister Mary Jones, the leader, stands in front with her small son, Bobby. Sister Anna Lynn Vanskike, pianist, is the last one on the right of the front row.*

It began at 10 a. m. Friday with V. B. Etzenhouser in charge. The speakers for the opening addresses were Patriarch G. J. Waller and Elder R. L. Macrae. After lunch, V. B. Etzenhouser spoke on "Youth and Worship," followed by a round-table discussion. At 3 p. m. recreation was enjoyed at Waikiki Beach where the water was found to be refreshing. That evening about one hundred and fifty people attended a social dinner in the Sunday school room of the church. Everybody enjoyed eating the poi (Hawaiian cooked taro), laulau (pork cooked under ground), lomilomi salmon (ice-cold salmon with tomatoes and onions), sweet potatoes, and pine-

Spirit of God but also a wholesome, outdoor breakfast prepared by Brother Jacob Kiefer.

At 9 a. m. the young people again convened at the church auditorium for a class discussion period with V. B. Etzenhouser and R. L. Macrae in charge. Brother Etzenhouser spoke on "Youth and Leisure," and Brother Macrae on "Youth and the Financial Program."

An important event of the day was the organization of a District Young People's League at the business session. The officers elected are as follows: District supervisor, R. L. Macrae; president, J. J. Kiefer, Main Branch; vice president, Lily Yap, Chinese Branch; secretary,

Keizo Tsuji, Hilo Branch; Yoshio Matsumoto, treasurer, Japanese Branch.

At 7:30 p. m., it was encouraging to see all the young people gather at the church anxiously waiting to be entertained with many musical numbers and plays to be given by the local branches. The Japanese Branch presented "The Secret to Happiness," a play. The Chinese Branch presented "The Talents."

Everyone waited with glad anticipation for Sunday to arrive, for on this last day of the convention, the most exciting events were to take place. The day was begun aright with a young people's prayer service at 8 a. m., over thirty-five attending. R. L. Macrae had charge of the church school period at 9:30 a. m. He portrayed the need of a progressive church school with teachers well qualified for that service. A play then was given by Hilo Branch members

Hapai is to be congratulated for the two anthems which the combined choirs of the district sang at the eleven o'clock service.

At 2:45 p. m., the gathering separated to several group meetings. The priesthood took charge of the men group; Sister Macrae, the unmarried women, and Sister Etzenhouser, the married women. All took up topics of particular interest to their respective groups.

At 6 p. m., a large crowd gathered in the auditorium of the church waiting for the oratorical contest to begin. Each one was anxious to know who would be the winner in the finals. The competitors were the winning contestant from each of the four branches. The judges for the contest were Patriarch G. J. Waller, and Elders V. B. Etzenhouser and R. L. Macrae. After the contest, Sam Toomey, the chairman, announced the following

the Main Branch, had the honor of receiving it.

At 7:30 p. m., came the closing address of the convention given by Patriarch G. J. Waller.

## Shenandoah, Iowa

Five Are Baptized—Help of Visitors Is Appreciated—Ten Receive Patriarchial Blessings

Sunday, August 12, was "District Day" in Shenandoah. The district presidency and bishopric were present and conducted all-day services in such an interesting and worshipful way that it was a spiritual feast to all. A continuous devotional service was greatly enjoyed from 10 a. m. until noon. The theme was, "Keeping in Touch With God," and there were short talks by District President Amos Graybill and Lee Landon, of the bishopric.

A basket dinner was then served. The afternoon speaker was Bishop W. T. Wellman, of Omaha. Brother H. P. Larsen, of the presidency, was the evening speaker.

They were favored with a visit from Brother Casimer Nickel, August 19. He is a promising young man of Council Bluffs, and he delivered an inspiring sermon at eleven o'clock on "By Their Fruits Ye Shall Know Them."

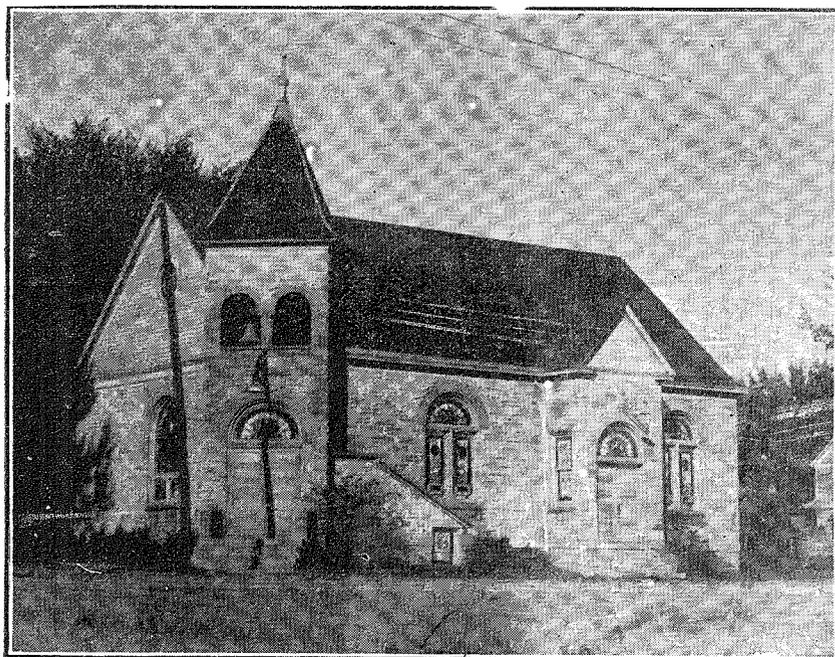
Special business meeting was held at 2:30 p. m. for the purpose of raising the necessary funds to complete payments on the church building for the branch year ending October 1. A fine spirit prevailed and the results were gratifying.

Then five splendid young people, four from Shenandoah and one from Red Oak Mission, were baptized and confirmed. All rejoiced in the experiences of the day.

On the following Sunday, August 26, local members were made happy when two patriarchs, J. A. Hansen, of Weston, Iowa, and J. A. Gunsolley, of Lamoni, were present. Brother Gunsolley was the morning speaker, and he recalled many pleasant memories of days spent at Shenandoah in his young manhood. The members rejoiced to have him and to listen to his counsel on the theme, "Present Your Bodies a Living Sacrifice."

Brother Hansen spoke in the afternoon, giving one of his characteristically uplifting discourses. Ten young people received their patriarchial blessings.

The Saints enjoyed a marked degree of God's Spirit through prophecy during their sacrament service, September 2, giving them timely encouragement and counsel. They feel that the Father has been very good to them through the year and especially in the past few weeks, and they are grateful. They pray that he will help them as his priesthood to lead and as his children to follow so that he will see less and less of their weaknesses and more of their progress in righteousness.



SAINTS' CHAPEL AT BEVIER, MISSOURI

A picture of this church is among the exhibits of Macon County in the State Capitol Building, Jefferson City, Missouri. It is considered one of the most beautiful church edifices in that county.

This picture was sent to the Herald by Brother J. L. Williams who says that the building is located on one of the finest sites in Bevier. All the common labor in the erection of the edifice was donated by members, and some of the skilled labor.

who exhibited what talents they possess and the fine cooperative spirit they enjoy. In this play, "Faith," the imperative importance of paying tithing was brought forth.

At 11 a. m., Pastor V. B. Etzenhouser preached an inspiring sermon.

At noon, Sister Molly Antone, of the women's department, took charge as usual with a basket lunch for the hungry crowd. Two hours later, there was a song fest in charge of Leilani Hapai. Sister

results: Puarose Mahi, Main Branch, first place; Lily Yap, Chinese Branch, second place; Masae Uyeda, Japanese Branch, third place; Cyril Directo, Hilo Branch, fourth place. This contest was sponsored by the priesthood of the district, who also furnished the prizes, consisting of our three standard books bound in leather with the winner's name stamped on the cover. To the branch whose contestant took the first place, a pennant was given. Brother Etzenhouser, pastor of

## Dahinda, Illinois

Sister Elizabeth Meece passed away at the home of her son, William, near Dahinda, August 18. The funeral service was held at the church, Elder E. R. Davis officiating. She had been a patient sufferer from cancer for several months.

Theda West has been out of town visiting relatives, and also on business trips with regard to school work. Miss West attended Graceland College last year.

The Sunday school picnic will be held soon at the home of Brother and Sister Burt Hopkins.

Members of this congregation are looking forward to the visit of some of the priesthood. It has been some time since anyone has visited them, and they are anxious to meet Brother Roscoe Davey.

A good spirit prevails always in the services which are well attended.

The people of Dahinda expect a coal mine to be opened in the near future. This will bring many new miners into the community, and the Saints are praying that they may avail themselves of this opportunity to spread the gospel.

## Dallas, Texas

### Growing in Numbers and Spirituality

Dallas Branch, under the leadership of H. H. Davenport, is progressing. Attendance has held up fairly well considering vacation time and the long hot summer.

The pastor saw the need of a font, and in a very short time one was installed. Betty Jane Davenport, Lois and Robert Bellert, Charles Clark, Helen Thompson, Mrs. Hazel Davenport, and F. O. R. Keeney have been inducted into the kingdom.

Elder W. R. Standifer looks after the mission at Fort Worth. Brother Standifer and wife are fire-side missionaries. Lately he baptized four in outlying districts.

Dallas Branch was without a teacher, and the Saints took this matter to the Lord in prayer. Shortly after W. W. Holsworth was called to the office of teacher, then Brother F. A. Peterson and wife moved there. Brother Peterson also is a teacher. The Saints are glad to see these officers discharging their duty.

J. E. Nicoll who has been very ill has returned to his office.

This branch hopes in the near future to have Apostle R. S. Budd and Elder Lee Quick hold a series of services.

The church school under the direction of Sister Chattie Everett is not to be excelled. Attendance is good and many nonmembers are enrolled. The adult division, Sister Mattie Williams, supervisor, has been working hard to build classrooms. Their most profitable project has been in the making of doughnuts. The division is planning to have a stand at the State Fair next month.

F. O. R. Keeney took the junior choir to Fort Worth Mission to assist in the music there September 9.

Mrs. J. E. Nicoll has organized the Orioles. These girls held an ice cream social at the church several weeks ago. Dallas also has a lively band of Blue Birds and Mrs. F. O. R. Keeney is the monitor.

Church services have been helped and talent discovered through the efforts of Mrs. Frank Wilson, the director of music.

The branch is planning a home-coming day, September 23, and the Saints hope to see old friends and helpers.

## Milwaukee, Wisconsin

Milwaukee Branch has a progressive group of young people, and they feel especially blessed to have such a helpful Sunday school superintendent as Eddie Ford.

Two from the young people's class attended Nauvoo Camp, Marlan Moe who took in his car a group from Madison and Janesville, and Ruth Heide, of Fulton, Iowa, who was spending her summer vacation in Milwaukee, went with him, too. They reported a spiritually and morally helpful ten-day camp, and highly commended the group there.

Mrs. Cone, the women's superintendent, was greatly helped by the prayers of the Saints during her recent operation at the hospital in this city, and many more feel God's divine watchcare every day of their lives.

Martha Vanderhooff is absent from high school suffering from rheumatic fever and for her prayers are asked.

Elder Leonard Houghton was one of the recent speakers, and he delivered a helpful sermon. Brother Dryer who has been absent from the branch for some time was a speaker September 9.

The Saints hope and pray that they may all work together for the progress of this wonderful work.

## Gaylord, Michigan

The Zion's Christian Legion at Gaylord, was organized last May, and has met with success both financial and social.

In addition to lending its help to pay off the Auditorium debt this group is sponsoring many "good use of leisure time" activities in the community. A baseball team was organized early last spring, and played every Thursday evening during the summer. This furnished worth while activity for young and old, and interested many nonmembers who came to play with them.

The Gaylord Legion Team challenged the East Jordan Legion Team to a soft ball game which was played the evening of July 19, Gaylord winning. A return game was played at East Jordan July 26, and East Jordan won. This tie was

played off August 8 at the Park of the Pines, and again East Jordan won.

The legion sponsored a roast at Otsego Lake, August 24, which was a success in spite of cold weather.

A farewell party was given August 31, at the home of Elder and Sister Elmer Parkes in honor of five of the young people who are leaving soon to attend various schools and colleges.

The church people of Gaylord are very enthusiastic about the Christian Legion and are eager to see it grow. One idea which has stimulated the membership was a contest between the adult department and the young people's department to see which could get more charter members (those paying dues from May 1). The young people's division won and they are awaiting the party at which the charter members will sign the framed charter.

## Cherokee, Iowa

### Pastor for Thirty-two Years Retires

A beautiful and soul inspiring service was enjoyed Sunday, September 9. District President Gerald Gunsolley, and Elder Will Adams, district bishop's agent, were present and took charge. Brother W. W. Reeder was chosen to succeed Brother A. R. Crippen who has served the branch as president over thirty-two years.

After a short business session, the district president requested Brother and Sister Crippen and Brother and Sister Reeder to occupy seats on the rostrum, and gave both couples a charge. Then Brother and Sister Crippen were given a special blessing by the laying on of hands, that the remaining years of their lives might be spent enjoying the Spirit of God, ministering to the people, and visiting and counseling with the younger leaders of the branch.

Brother and Sister Reeder were consecrated and set apart by the laying on of hands to carry on the work.

Throughout the service which lasted nearly two hours the Spirit was there in great power. Surely with a start like this and the Spirit continuing with the members, Cherokee Branch will see much progress during the coming year.

Other branch business will be taken care of at the yearly election of officers.

Tribute was paid Brother Crippen as his responsibility was passed to younger shoulders. The leadership at Cherokee was given to him when there were but six members in the branch. He was called from the mission field to take charge of that group. Under his hands the branch has grown and prospered, and now numbers more than one hundred fifteen. They have a consecrated priesthood of nine members.

As a witness to the progressive spirit of Brother Crippen the last piece of work while he occupied the office of pastor was to lead four candidates into the waters of baptism, William and Robert

## Briefs

### Elder Frank Veenstra Sails for Holland

Elder Frank Veenstra sails from New York for Rotterdam, Holland, today, on board the "Statendan" of the Holland-American line. Brother Veenstra is well known to the Saints in that country, having served as their missionary in previous years. Some eighteen months ago he returned to America from abroad, and during the intervening time has served as missionary to Utah.

Sister Veenstra who accompanied her husband on his last mission to the Netherlands, remains at home in Independence, Missouri, this time.

### Not Sufficient

To say there is no life after this certainly is a very narrow explanation of present life. Life on earth isn't sufficient.—G. Rehnstrom.

### Elder A. R. Crippen Retires From Pastorate

After thirty-two years as pastor of Cherokee Branch, Iowa, A. R. Crippen has retired. In an impressive ceremony September 9, Brother and Sister Crippen were given a special blessing by the laying on of hands, that the remaining years of their lives might be spent enjoying the Spirit of God and ministering to the younger leaders and Saints of the branch with counsel and advice.

Thirty-two years ago Brother Crippen was called from the mission field to take charge of a group of six Saints at Cherokee. Under his faithful leadership, the branch has grown until it now numbers one hundred fifteen.

Elder W. W. Reeder succeeds Brother Crippen as pastor. District President Gerald Gunsolley and Will Adams, bishop's agent, were in charge of the service of blessing and tribute to the retiring pastor and blessing and welcome to the new leader.

### Death to Religion

A religion soon dies when it loses the power to assimilate new truth, and to adapt itself to new circumstances.—Kirsopp Lake, in "The Religion of Yesterday and Tomorrow."

### James Weatherholt Honored by His Friends

The eighty-second birthday anniversary of Brother James Weatherholt was celebrated August 26, at his home in the Millstone community, according to a story in The Cannelton Telephone (Perry County, Indiana), with a basket dinner, attended by fifty guests. The picnic meal was eaten out of doors, and a big birthday cake was presented to "Uncle Jim," the honor guest.

Shove, and Viola Ballantyne, of the children's division, and Mrs. Gladys Ballantyne. These baptisms took place at 10:30 a. m., just prior to the above-mentioned service. The candidates were confirmed at the evening hour. Following the confirmation service three children were blessed: Bonnie Lou Harroll, Merlin Edward Ballantyne, and Yvonne Marlene Spence.

This service concluded a wonderful day of spiritual feasting. With the consecration and unity shown by both priesthood and membership, Cherokee Branch is saying "Onward to Zion."

### Reunion at Regina, Saskatchewan

Saints by the score gathered from many points in South Saskatchewan to participate in reunion activities at Regina, August 24, 25, and 26. Apostle J. F. Curtis took charge of the reunion. His inspiring sermons and thought-provoking lectures were enlightening to all. Elder V. H. Fisher, pastor of Winnipeg Branch, depicted, with the aid of a large hand-painted chart, the shortcomings of the present economic system with its millionaires and its paupers. Elder W. J. Fisher followed up with a sermon of suggestions as to the correction of these ills of modern civilization. Elder William Hadath, also of Winnipeg, with Elder A. C. Fisher, missionary to North Saskatchewan, and Elder C. Bruder, of Regina, contributed sermons of interest.

On Sunday morning Apostle J. F. Curtis led three candidates into the waters of baptism. These new members were confirmed at the hands of Apostle Curtis, Elder V. H. Fisher, and Elder C. Bruder. Later Apostle Curtis blessed two infants. Brother Nelson Henry, of Winnipeg, was called to occupy as a priest of the Aaronic order.

Meals were served to visitors in the basement of the hall. Sleeping accommodations were also provided within one block of the building in which the reunion was entertained. South Saskatchewan has suffered five successive crop failures, and drouth, wind, and grasshoppers have exacted a toll. In spite of adverse financial conditions Saints from all parts of the district and from Winnipeg showed a zionic attitude in cooperating to make the reunion possible by contributions of foodstuffs, produce, and cash.

In the middle of July Regina Branch opened a building with seating capacity of approximately two hundred as a house of regular worship. Elder A. C. Fisher, who had labored with pleasing success at an outpost in northern Manitoba during the first half of the year, was brought to Regina to carry on missionary work. There is prospect of progress in that city and it is hoped that the branch may build a strong missionary center to aid in preaching the restored gospel throughout Southern Saskatchewan.

### Birmingham, England

Birmingham Saints are thankful for past blessings and rejoice in the Spirit of the Lord which continues with them, directing their path and protecting them from danger.

June 10 was Children's Day or anniversary services. Under their musical director, Brother A. Munslow, a fine program was given. Sister Jean was invited from the local Methodist Church, and was the speaker for the afternoon service on "Our Mothers."

The young people's prayer service continues to be full of life and interest. In connection with this several rambles have been organized and happy times have been enjoyed.

The church school outing took place in July. The pupils were taken by bus to the Lickey Mills, and young and old spent a pleasurable day amid the beauties of nature and lovely surroundings.

The members gladly welcomed the return of Apostle John W. Rushton and were delighted to meet Sister Rushton. She was already acquainted with some, and she was welcomed to Birmingham with a beautiful display of flowers. In the evening she was presented a bouquet of carnations.

Brother Rushton spoke to a crowded church. Their appreciation of him is sincere and true.

On the first Sunday of August a reading desk was presented to Pastor P. S. Whalley. It was the work of Brother Sam Meredith and a sound piece of furniture constructed in such a way that it can be taken to pieces and packed in a small space. Brother Meredith's mother, Sister May Meredith, shared in this gift, providing the wood.

### Castroville, California

Under the leadership of the pastor, Doctor A. R. Lawn, the little branch of Castroville is showing renewed life. For some time just a handful of the Saints remained faithful in spite of discouraging conditions. Now a quickening of the Spirit is felt by all and attendance is steadily increasing. The weekly prayer meetings held at Sister Heatherington's home at Salinas are growing in attendance and spirituality, and a fine interest is being taken by the young people.

A business meeting and election of officers are to be held September 26, Elder Arthur Oakman, of San Francisco, presiding.

Hester and Helen Emerick, eleven-year-old twin daughters of Sister J. Emerick, were baptized on the afternoon of August 26, by Brother J. Jones and confirmed that night at a special meeting, by Doctor Lawn and Brother John D. Wiles, of Modesto. Brother Wiles had been at Castroville since August 19, preaching at the church and special meetings held in the homes of Saints. He has returned to Medesto now and the prayers of the Saints go with him.

## Northern England Young People Have Convention

### Youth and Age Rejoice in Church Heritage

"Workers Together With God" was the theme of the young people's convention of Northern District, England, held at Farnworth, August 26. This was initiated and worked up by Elder Fred O. Davies, director of religious education in the British Mission, and his associates included Cyril Chorlton and Harold Barrington, of North East Manchester Branch.

The services were well attended, the church being literally packed. The ministers and members of Farnworth Branch gave excellent hospitality to the visitors, and the meals were served with promptness and economy. This branch is the oldest in the Reorganization in England, and has a very interesting history. Recently they acquired the Old Grammar School premises, and by hard work and sacrifice they have renovated the buildings and groups so that they have one of the best equipped church plants in the mission.

It was greatly regretted that Brother Davies was not present. He was in Belfast continuing the missionary work which he and Brother Taylor have been doing for a number of weeks, conducting open-air preaching services and tracting. As a result of this work three had requested baptism and Sunday was the only day when the baths could be secured for this purpose. The convention program was a testimony to the effectiveness of the preparation and to the splendid cooperation of the assistants, and everything went on with dispatch and satisfaction.

All of the numbers, musical selections, essays, speeches and the devotional parts of the services were of splendid quality. At the opening of the afternoon session, Brother Leggott, beloved pastor of North East Manchester Branch, gave an impressive and inspirational message in which divine approval of the efforts of the young people was expressed. The speakers ranged from the youth of George Wilson thirteen years old, upwards; the singers from Miss Edith Noble and John Schofield, about the same age, up to the Preston family, of Stockport.

During the services the sick ones were not forgotten, and a season of fervent prayer on behalf of Sister Bertha Schofield in the Crumpsall Hospital, Manchester, was very moving. It was good to see many of the seasoned veterans of the church such as Brother S. F. Mather, the "little giant," Brother Thomas Brien, Brother Fenney and aged Sister James Spargo with many others enjoying their grandchildren and great-grandchildren as they showed that under God's blessings, they were preparing to

carry on the work which is their heritage.

Congregational singing was under the guidance of Brother James Schofield whose long years of service in that department witness his fidelity to the work. He was assisted at the organ by Brother Harold Hope, of Farnworth.

Brother Abel Hall, pastor of Beresford Road Church, and Brother Black, pastor of Stockport Church, were in attendance, also Bishop A. T. Trapp and Brother Holmes and family of Midland District. Miss Kathleen and Raymond Holmes were just back from a month's tour through Denmark as members of English school groups which had been visiting as guests of the Danish schools; next year scholars from the Danish schools will be guests of English families. Congratulations were in order for Kathleen and Raymond because of their passing examinations with high credits.

Altogether the day was a very happy one and when the president of the district, W. H. Chandler, whose genial and efficient work is highly appreciated, asked if it was desired to renew the convention and would they accept the invitation of Beresford Road Branch to make that place the rendezvous next March, there was unanimous consent.

One felt that the future of the work is in good hands, and that the quality of service coming to the church in the near tomorrow will be of richer and riper talent than that which has preceded them. The future of the work in Northern District is bright with promise. It is the hope and the expectation of the director of religious education and the minister in charge to make these conventions popular in the three districts, and through them to send a stream of vital, spiritual power surging through the whole of the body in this land.

JOHN W. RUSHTON.

## Northern California Reunion

### High Spiritual Tone Is Blessing to Many

Northern California reunion was held at the Irvington reunion grounds July 20 to 29. The Saints met and worshiped, and now they have returned to their own branches, taking with them the spirit of joy and fellowship which characterized the reunion gatherings. This spirit is acting as a stimulus to those in charge of the work that God has called them to do.

The reunion grounds were filled to capacity, and at the close of the gathering the Saints were reluctant to "break camp" and go back into the world of selfishness and sordidness. It was good to be there on the grounds and have a clearer vision of what brotherhood means when all are of one heart and mind.

The spiritual activities of the reunion were conducted by trained and experienced leaders. Apostle F. Henry Ed-

## Briefs

### William I. Fligg at Redickville, Ontario

Elder William I. Fligg brought three weeks of missionary meetings to a close at Redickville, Ontario, a short time ago. Though crops were heavy in that region, and it was harvest time with threshing and other activities, evening found the Saints' stone church well filled. Three baptisms resulted from this effort, and two were called to the ministry, one elder and one priest, through the district president, Elder H. A. Dayton.

### No Insult

A moral, sensible, and well-bred man  
Will not insult me, and no other can.  
—William Cowper.

### Seek Prayers

Mrs. E. J. Lankford, of Burnside, Illinois, has not been strong since she suffered an injury to her back in April, 1933. She asks the Saints to pray that she may be restored to health and strength.

Mrs. Fern Lovett, of Camas, Washington, asks prayers for her mother, Mrs. C. M. Dobson, of Chelan, Washington, who has heart trouble.

Mrs. H. D. Morrill, Linwood, Kansas, wishes the church to pray for her son who has suffered a nervous breakdown.

Mrs. L. H. Hays, Port Burwell, Ontario, requests prayers, that she may be able to accomplish the work she has set herself to do to the glory and honor of Christ's cause.

### Heartlessness

Capone and Dillinger are no more heartless or bloodthirsty than those who make arms and munitions for the disemboweling of human beings. They break down governments. They kill human beings—and they do it for nothing but sordid gain.—William E. Borah.

### Young People Resolve To Be Gospel Pioneers

The theme of the all-day meeting of Central Illinois young people, September 2, was "Be Ye Pioneers." Splendid services, prayer hour, short talks on the day's theme, the sacrament of the Lord's Supper, dinner in the basement, discussion meeting, and vesper service, filled the day with inspiration for all. District officers and friends of the young people gave generously to the success of the event.

wards held an eight o'clock priesthood meeting each morning. This was followed by a union prayer service. On some occasions their young people held their own prayer meetings. The prayer meeting was in charge of Apostle E. J. Gleazer. Elder Arthur Oakman held a daily class in worship. Brother Gleazer conducted a class on missionary work, and Sister Elva Sturges taught a class on religious education. In the evening just prior to the preaching service, Brother Oakman presided over a class in hymn appreciation. Apostle Edwards ably handled the preaching service each evening.

The young people were in charge of Sister Gladys Carmichael, of Berkeley. She planned a full day of enlightening and interesting activities for them. Included among these were early morning prayer meetings, forum, class work, athletics, and campfire entertainments. She also sponsored an afternoon trip to the nearby Stanford University campus. After accompanying them to the Stanford Memorial Church, she turned them over to Brother Myron Reed Schall who besides being the president of San Jose Branch is an assistant director of physical education at Stanford. Acting as their guide and informer, Brother Schall took them to visit the new girls' dormitory, their beautiful new gymnasium and recreation hall, their outdoor swimming pool, and their playing fields. They walked through the "quad" (quadrangle of class rooms, etc.) to the Administration Building and thence to the Art Gallery. After looking through Stanford's spacious library, they retired to the Memorial Church for the afternoon organ recital. This program of events required most of the afternoon, but they had time to catch a glimpse of the Herbert Hoover home on San Juan Hill, view the home of the president of the University, Doctor Ray Lyman Wilbur, and the Stanford Stadium which seats ninety-thousand people, and athletic playing fields.

The kindergarten, primary, and junior groups were actively engaged under the supervision of qualified leaders.

Other activities in evidence were a district choir, an orchestra, and the cantata, "David," was given on two occasions under the direction of Sister Lillian Simpson. Sister Rood and her daughter, of San Francisco Branch, assisted Sister Simpson. Another group of consecrated workers who deserve honorable mention are the Idola Club of Sacramento. They efficiently directed the cafeteria.

The Alumni Association of Graceland College of Northern California District was on the job. They had a tent on the grounds and it was filled with appropriate literature and informants concerning the church college. One of the evenings was given to the Gracelanders, and their speaker was Brother Roy Weldon.

Last but not least, the young people circulated an up-to-standard, penny-a-copy, mimeographed daily newspaper. Among others Sister Heinrich and Brother Arnold Bockover deserve commendable mention.

The prayer meetings were of a high spiritual nature. The gifts of the gospel blessed the experience of many.

Brother Myron S. Schall was called to serve in the Melchisedec priesthood. His wife was blessed with an open vision, and before the reunion was over Brother Schall baptized her and two other candidates into the church and into his branch. Brother Oakman also baptized a candidate on the closing Saturday afternoon.

## Elder John Francis Weston

For sixty-one years Brother Weston faithfully served the church. In 1905, he and his wife came to make Independence their home for the rest of their



ELDER JOHN FRANCIS WESTON

days, and here he magnified his calling of eldership, responding always to the call of the Saints. He visited the sick, held services at the Sanitarium for several years, presided as elder of groups, and took charge and assisted in the afternoon prayer meetings at the Stone Church. He was blessed with the gifts of the Spirit, and many were blessed by his ministry. Brother Weston went peacefully to sleep September 1, at his home, being eighty years, ten months, and twenty-two days old.

A man who greedily seeks wealth is like a child who eats honey with a knife, scarcely has he tasted the sweetness when he finds he has cut his tongue.—*Buddhist Saying.*

## Holden Stake

### Priesthood Institutes in Progress

With forty members of the priesthood attending, a priesthood institute is being conducted this week at Blue Springs for ordained men in the western part of the stake. Last week an institute was held at Holden for Holden and Warrensburg priesthood, with about twenty-five attending.

The institute this week is being held every night for five nights, as the one at Holden was held. Stake President Amos E. Allen and his counselor, Brother J. A. Thomas, are in charge. President Floyd M. McDowell was able to conduct classes only one night at Holden, but is leading every night this week at Blue Springs.

Each night is divided into two class sessions, Brother McDowell taking at least one of the sessions every night this week. The other classes are devoted to "Standards for the Saints," and "Standards for the Priesthood," by Elder Thomas; "The Authority of the Priesthood," by Bishop J. A. Koehler; "The Financial Law," and "Study of the Word of God," by Bishop's Counselor Earl T. Higdon; "Methods of Visiting," by Brother Allen and Brother Thomas.

Two songs are being used as themes of the institute sessions—"Come Ye That Love the Lord," and "Send Me Forth, O Blessed Master."

"The immediate purpose of these institutes," says Stake President Allen, "is preparation for an increased devotion among the Saints of the stake, in which the priesthood must take the lead. This increased devotion is to be helped and encouraged by a series of rally services, followed by a series of missionary services, which are to start soon.

"The ordained men are making a splendid response to the institute sessions and materials."

## Southeastern Illinois Reunion

Southeastern Illinois reunion was held at historic Brush Creek Branch, where the district has permanent equipment for gatherings of that kind.

For various reasons they had not held a reunion for two years, but this year, after it had been decided to meet, Brush Creek Saints and friends of the community went to work with a will, cleaning the grounds, painting the buildings, and doing other necessary work.

On account of drouth in this area the reunion was not so well attended as some of the previous gatherings, but the people of the community came out to the evening services in great crowds.

The reunion committee which consisted of the district presidency, L. G. Holloway, and R. E. Davey, did all it could for the comfort of those who attended. Brothers Holloway and Davey alternated in class work and preaching,

and their splendid work was greatly appreciated.

The children were ably provided for by Sister Glenna Jackson and her assistants. Sister Edith Allen had charge of the girls of the early teen age and if their interest was an indication of the success of their gatherings, they were a great success.

The music was taken care of by Sister Floy Roberson, assisted by Ammon Roberson.

Recreation was supervised by Brother Davey, and was enjoyed by old and young.

The prayer meetings were of a high order of spirituality. Earnestness, humility and a desire for unity in the work of the Lord seemed uppermost. The Lord spoke to his people through Brother Holloway, giving comfort, courage, and admonition.

Four children were baptized on the last Saturday by Brother Holloway.

## Kirtland Reunion

### A Most Successful and Outstanding Gathering

Splendid experiences were the order of Kirtland reunion August 9 to 19, and the Saints who were there are still rejoicing.

The ninth of August found a greater gathering of people than had ordinarily assembled so early in the reunion, all anticipating a shower of good things from the Master's hand, and they were by no means disappointed. During the organization meeting, directed by Apostle M. A. McConley, peace and harmony existed, and a good start was had toward the objectives of the reunion and the church. One part of the picture was not complete, however, for the genial leader, Elder James E. Bishop, who had been the one to call the Saints together for their first service for many years past, found it impossible to be present. Not being under church appointment now and finding it necessary to remain at his post of secular employment, Brother Bishop was unable to attend the major portion of the reunion.

The first prayer service carried an omen of good for the entire reunion, and the Saints were by no means disappointed by any lack of outpourings of the Spirit. People who had not the privilege of attending the reunion heretofore are full of praises of it, and have resolved to return again next year, God being willing. What wonderful testimonies were born by those visiting the Temple for the first time! How wonderful their experiences while on the road to be in attendance! God's divine power was felt at each and every service as young and old assembled and bore testimony of his goodness to them and of their renewed determination to serve him in faithfulness.

After the experiences of Friday and Saturday morning prayer services in

which the Father spoke many times to the Saints, the teachers of classes entered into their first day for accrediting Saturday at nine-forty-five. This same good spirit attended throughout each class period, each preaching service, and each lecture period of the reunion.

Apostle McConley taught a class for "Zion Builders" in the lower auditorium of the Temple. Sister McConley taught a class, "Organization and Administration of the Church School," at the same hour in the dining hall across from the Temple. Brother McConley has been blessed in securing a companion who is not only devoted to the cause, but able in the presentation of those things which have to do with effectiveness in administration. They make a fine, devoted pair who will go far in assisting to build up the kingdom of God and establish righteousness among men.

In the upper auditorium of the Temple, Brother John R. Grice taught a class for youth, his subject being "Youth and Life, or the Call of the Restoration." Each class period was well attended and many came regularly in order to secure credits.

Each day, also, Paul Booher cared for the junior church and had fine attendance and interest. Sister Margery Williams, of Ironton, Ohio, and her assistants, cared daily for the younger ones in the town hall, and the little tots were just as eager to get to their classes as the older members.

The committee feels that this reunion was not only the largest, but in many ways the most successful had in a number of years.

First of all, the Spirit of God was present in abundance, and under its softening, mellowing influence workers could work together in harmony. Second, able men were in charge. Brother McConley brought to the reunion the experiences gained from a period of years of strenuous missionary service in many fields, and with a desire to see things carried out efficiently directed to the best of all concerned.

Elder William Patterson, of Port Huron, Michigan, made a splendid contribution in preaching.

Brothers John L. Cooper and A. E. Anderton were in charge of the cafeteria and dining hall, and John Cooper, jr., of the refreshment tent. These with their assistants fed the reunion good meals at reasonable prices. People well fed are generous in their praise of other things as a rule. Though Brother Cooper did not have the elastic step of former years, due to his recent illness, yet with serenity he carried his load and praise is due him and his helpers. Indeed credit goes to all who contributed to the success of the reunion.

The more elderly brothers made a splendid contribution, too. Brothers F. G. Pitt, G. T. Griffiths, George Robley, and C. Ed. Miller preached, counseled, and helped wherever asked in a very com-

mendable manner. These men have the prayers and respect of all for their genial spirits and their fatherly advice.

The musicians, under the direction of Sister Amy Glassford Axelson and her assistants, made a splendid contribution to the reunion. The reunion choir was a decided success. It was composed of singers from different parts of the districts represented at the reunion. The choir of Kirtland Branch, led by Sister Householder, made its usual splendid contribution, and the Youngstown Choir though small is talented and efficient, Sister Axelson director.

The reunion business meeting August 18, resulted in some changes in the personnel of the reunion committee. Elders James E. Bishop and J. L. Cooper who have served long and efficiently, were released with honor from the arduous tasks and Brothers Earl Curry and John Lewis, both of Kirtland, were added to the staff in their place. Composing the present committee are H. E. French, John R. Grice, A. E. Anderton, of Columbus, Ohio, and Earl Curry and John Lewis, of Kirtland.

Sunday evening, at the close of the reunion, several items of business were cared for. Among them a vote of thanks was given the men retiring from the committee, also to each one of the workers for his contribution.

## Breckenridge, Texas

Breckenridge Mission, presided over by Elder W. H. Mannerling, held an election of church school officers September 9.

G. D. Andes was elected church school director; Paul Hemple, adult supervisor; Wilson Ritchie, young people's supervisor; Mrs. George B. Ritchie, children's supervisor; Vern Miller, treasurer; Vern Miller, secretary; Mrs. Elmer Cornwell, chorister; Mrs. George B. Ritchie, pianist; Paul Hemple, dramatic director; Wilson Ritchie, publicity agent.

Brother Mannerling holds a cottage meeting every Friday night.

## Centralia, Illinois

At their regular business meeting September 3, Centralia Branch elected the following officers: President, Elder C. H. Wesner; assistant, Elder W. W. Brown; treasurer, Raymond Wesner; secretary, Fanny Wesner; publicity agent, Minnie Wesner; auditors, Minnie Wesner and Cora Brown; church school director, W. W. Brown; assistant director, Cynthia Ferry; librarian, Cynthia Ferry; chorister and head of the recreation department, Bessie Burgess.

The women of the branch also held election and chose as their leader, Mrs. Minnie Allen. Cynthia Ferry will serve as vice president; Dolly Loyd, secretary and treasurer. This department is devoting its time to raising finances for general church expenses. They serve lunches to shoe factory employees and the public.

## Independence

### Stone Church

Saints of this congregation are thinking and acting in terms of the Harvest Home Festival. Many are devoting extra hours to the erection of a variety of booths and exhibits at the Auditorium. All are eager to see a fine festival display in spite of drouth conditions in this region during the last season.

The Stone Church Choir proved itself a faithful help in the church services Sunday, singing at both the eleven o'clock and the seven-thirty preaching services, and broadcasting the musical program over KMBC at ten o'clock. Paul N. Craig directed and Robert Miller played the organ. Their music was appreciated. Sunday was a full day for these singers, for in addition to their three programs, they met with the Independence unit of the Harvest Festival Choir and the orchestra for rehearsal from four to six o'clock at the Stone Church, Director George Anway in charge.

Sunday morning Bishop J. A. Koehler continued his series of sermons, giving a very clear and definite sermon on "*The Authority of the Church.*" In the evening Bishop M. H. Siegfried opened a five-night series, and preached a discourse which stressed the regeneration of individuals as the means of building the kingdom of God on earth.

### Second Church

Pastor A. K. Dillee delivered a stirring sermon Sunday morning on the general work of the church. Music was furnished by Mrs. Sam Inman and Mrs. Will Inman who sang a duet number.

Downstairs the juniors listened to a talk by Gordon Cable on "*Being a Friend at All Times.*" Mrs B. C. Sarratt told the story, "*Gideon, a Friend of the People.*" A special number by a chorus of girls directed by Mrs. Maudell Sellers, added to this service.

In the evening Elder H. E. Winegar, of Enoch Hill, was the speaker, taking his text from John 3. A solo was sung by Earl Audet, accompanied at the piano by Louise Sarratt.

### Walnut Park Orchestra

Officers of the church school were busy Sunday morning preparing for promotion day next week. A new mixed class of young people will be formed, to be composed of members of the two classes which complete the work of the intermediate department this fall. This new class will be taught by Duane Fish. The Swastika Class, a part of the young people's department for the past several years, has been consolidated with the A. W. Z. Class taught by the pastor. The program Sunday morning consisted of a special number by the orchestra, under the direction of Sanford Downs.

Evangelist Frederick A. Smith was the speaker at eleven o'clock, his subject being, "*Our Present Needs.*" The

music by the choir was in two parts, "*Cast Thy Burden on the Lord,*" and "*Blest Be Thou, O God of Israel.*" Preceding the sermon, Charles Alvin Thompson, jr., small son of Brother and Sister Charles Alvin Thompson, was blessed by Elders S. S. Smith and B. R. McGuire. The juniors meeting in the basement heard a story by Sister Erwin Moorman and a talk by Elder Welton Wood.

After a period of depressed attendance during the summer months, the religio is staging a comeback in attendance and interest for the fall and winter months. Two new classes, one in vocal music under the direction of Brother Edwin Moorman, and one in young people's church history taught by Kenneth Morford, were formed Sunday evening, and another on comparative religions, to be taught by Elder J. W. A. Bailey, will be organized in the near future. The program period Sunday evening was devoted to the reading of a religio paper under the title, "*The Singing Kettle,*" by its editor, Helen Moorman. In addition to a good editorial by the religio president, Duane Fish, and several helpful articles on religious interest, there were several bits of humor about local people which furnished considerable amusement to both young and old. The paper will be made a periodical event.

The speaker at seven-thirty Sunday evening was Bishop B. J. Scott.

The Victoria Society sponsored a quilt and needlework display in the basement of the church, Thursday, September 20. There was also a fine display of antiques gathered from the district. About sixty quilts, some very old and some very new, were displayed. This society, which was formerly the Walnut Park Quilting Society, is composed of thirty-five expert needlewomen, and they meet every Thursday all day in the basement of the church to quilt and sew. Through their efforts many improvements to the church have been made and they hope to continue in this good work. Sister Leona Jones is president of the society.

### Liberty Street Church

Two babies were blessed at the eleven o'clock service September 16. They were Grace Marie, daughter of Brother and Sister Fred Inman, and Shirley Ruth, two-months-old daughter of Brother and Sister Elbert Mock. Elders John Lentell and John Soderstadt officiated. Cecil Walker was the morning speaker.

Evening services began at the church on the same Sunday. The first service was in the form of a musical program presented by members of Groups 13 and 25 as a result of a recent attendance contest at the series of meetings held on Brother E. T. Atwell's lawn. Pastor J. R. Lentell acted as master of ceremonies.

The Religio has changed its meetings to Sunday evening. This includes the *Doctrine and Covenants* Class. Such an arrangement leaves Tuesday night free

for other activities such as play practices and group development projects.

At the religio Sunday after the study period, Basil Stobaugh gave a short talk, Fanita Anthony sang a soprano solo, and Alice Zion gave a reading. Pastor Lentell has taken complete charge of the religio development, and after the program he delivered an inspiring sermon.

Apostle F. Henry Edwards spoke to the Saints of Liberty Street District last Sunday morning.

### Enoch Hill Church

The young people met with their supervisor, Elder H. E. Winegar, for mid-week prayer service. They also sponsored a chili supper during the past week.

There were a number present for the eight o'clock prayer service Sunday morning. The room was much more comfortable than on the previous Sunday. The furnace had been completely gone over by men of this district.

Elder H. E. Winegar made an interesting talk on "*Values*" at the church school hour.

Elder C. S. Warren was the eleven o'clock speaker Sunday. Sister J. Jones, Millard Pace, and C. S. Warren sang "*Come Unto Me, Ye Weary.*"

Patriarch F. A. Smith was the evening speaker.

### Spring Branch Church

Patriarch Ammon White was the morning speaker Sunday, and he closed a week of missionary sermons, and the young people's chorus furnished a musical number.

At the close of the study period of the church school the remaining officers for the year were chosen. New officers for the coming year are: Pastor, F. A. Cool; assistant pastor, M. C. Jacobsen; bishop's agent, Robert Fish; women's superintendent, Bertha Miller; superintendent church school, A. J. Tankard; assistant superintendent, Ira Weeks; secretary, Ada Tankard; superintendent adult department, J. C. Andes; superintendent junior department, Sister C. J. Dixon; superintendent primary department, Grace Smith; chorister, Sister Jalmer Nelson, and young people's leader, Irene Roberts.

Brother White held preaching services last week on the lawn of Brother and Sister Reed's home. Because of rain one service was dismissed and one was held at the church. Attendance was good considering weather conditions.

Church school was very well attended. There was no intermission between that and church services.

Lois Krause and Bessie Krause, of Vesta, Minnesota, were baptized by J. S. Andes Sunday, and confirmed by Brother Andes and M. C. Jacobsen.

The wedding of Mrs. Dorothy E. Davenport and James P. Roark, of Kentucky, took place at the home of the bride's uncle, Elder A. J. Tankard, September 20. Preceding the ceremony two

violin solos were played by James Tankard, "Juanita" and "Drink to Me Only With Thine Eyes," accompanied by Frances Tankard at the piano. A solo, "Believe Me If All Those Endearing Young Charms," was sung by Frances Tankard. The bride was attended by Mrs. J. N. Ganson and the bridegroom by Mr. Ganson. Elder Tankard officiated.

### Gudgell Park Church

September 9, Elder James D. Gault was the morning speaker.

Elder John F. Sheehy and Bishop J. S. Kelley met with this congregation on Tuesday evening for the annual business meeting of the district. Elder Walter Chapman was reelected pastor; Brother Clarence Martin, bishop's agent, and Keith Tucker, church custodian.

On Wednesday evening, September 19, at the close of the prayer meeting, a short business meeting was held to complete the election of officers. Pastor Chapman named as associate pastors Elders C. A. Kress and P. A. Sherman. Kenneth Sherman was chosen Sunday school superintendent, to be assisted by Milton Martin and P. A. Sherman. Joyce Tucker was elected secretary. Religio officers are: Milton Martin, superintendent; Virginia Camp, secretary. Sister Nina Tucker will head the women's department, and associated with her are Sister Roy Sherman and Sister Walter Chapman. Sister Esther Hook is director of music. Sister Esther Sherman is superintendent of harvest festival work; she was also reelected historian. Sister Alpha Martin is the publicity agent.

A new office was created at this meeting and given to Roy Sherman. Workers have made a plan by which they hope to stimulate a more complete and regular attendance at all services. Brother Sherman is the new attendance superintendent.

Patriarch Ammon White spoke the morning of September 16, and that night they resumed evening meetings, Elder Vernon Reese the speaker.

Elder A. M. Chase delivered an excellent sermon the morning of September 23, and in the evening Patriarch Albert Carmichael preached from the text: "Have faith in God."

### East Independence Church

Wednesday the women met at the home of Sister Florence Minton, a good crowd being present.

Brother George Carlyle is moving to East Independence District from Logan, Iowa, and the Saints are happy to have his family among them.

Patriarch A. Carmichael was the speaker Sunday morning and his theme was "Inheritance." Carlos Smith sang a solo at this service.

At 3:30 p. m. this congregation held a baptismal service at Spring Branch. Marjorie Wagener and Sherman Henry Hatton were baptized by Frank Minton.

They were confirmed at the evening service, in charge of Pastor Frank Minton and Sam Smith. Elder Harry Friend, the evening speaker, talked on soberness.

## Southern California Reunion

### A Spiritual and Numerical Success

Southern California District closed the most successful reunion in many years August 26. All of the branches in the district were represented together with a number of visitors from Arizona and other places in California. Close to four hundred camped near the grounds and in the town while the week-end attendance exceeded six hundred. There was a particularly large and fine group of young people present, more than one hundred and fifty.

Cooperation was the keynote of the whole session in the performance of services, large and small. The teaching and preaching were inspiring, Apostle E. J. Gleazer and, Arthur Oakman, seventy, sharing these responsibilities.

Classes were held by these men for adults and young people separately. Apostle Gleazer's subject was "The Ordinances of the Gospel," and Brother Oakman's, "Divine Revelation." There was a large and consistent attendance in all class sessions with a large proportion asking for credit. The discussions and truths presented in the classes and in the daily discussion periods on various phases of the missionary problem gave new light to the relation of the individual to the church.

Each morning the day was started with prayer service. Some of the meetings were conducted separately for the adults and young people, and there was a joint service on other days. The Sunday services were especially fine, and the communion service on the last Sunday gained in significance because of the discussion of the ordinances in the class work. An outpouring of the Spirit was received numerous times with admonitions, warnings, and counsels.

The children were taken care of under the leadership of Sister D. B. Sorden with her assistants. They had daily junior church services and handwork classes. On the last Saturday they enjoyed a party with special games.

Besides beach recreation and games in the afternoon, every evening during the week, following the preaching service, there were campfire gatherings.

Other special services included a series of three health lectures by Doctor A. W. Teel; baptismal service; ordination and confirmation service; musical programs; Graceland program; a reception for all the women on the grounds; departmental round-table discussions; a religious play presented by San Bernardino Branch, and there was a standing committee for administration.

Rules were not mentioned, nor were

they necessary. Peace and harmony prevailed. The Saints were lifted to such heights that they were reluctant to return to their daily tasks. Bishop Carmichael reported that final surveys showed the reunion to be financially clear. Everyone left the holy place determined to bring back an evidence of personal and group progress to the meeting next year.

## Yakima, Washington

Yakima Branch began its meetings again September 9. Because of an epidemic of infantile paralysis, all public meetings were requested not to convene for a month. The branch hopes to go forward with renewed vigor and determination.

Mother's Day was observed by a group of pageants depicting episodes in a mother's life. The scenes were depicted by mothers in whose lives these episodes are occurring, and Claire Van Eaton read an appropriate poem or a song was sung for each.

The activities of the young people during the month of May included a horseback riding party, and a swimming party.

On May 27, a bridal shower was given at the Nutley home for Miss Ruby Clay. The gifts were presented by Shirley Van Eaton in the guise of a tramp peddler. Refreshments were served, and the remainder of the evening was spent in singing old songs.

The program on Children's Day was given by the younger classes. Nancy Claire Nutley sang a solo, "I Think When I Read That Sweet Story of Jud"; Jean Malcolm played a clarinet solo; Frances Malcolm spoke a poem, "Gifts for Jesus"; and the primary class sang songs.

Mrs. J. H. Van Eaton, Shirley Van Eaton, and Paul Anderson were privileged to attend the Silver Lake Reunion the whole ten days. Others of the branch attended for a few days. They received much encouragement and spiritual enlightenment which they brought back to share with those unable to attend.

On the evening of August 23, the large candlelighted living room of the Nutley home was the scene of a beautiful wedding. Miss Ruby Clay became the bride of James Wallace Adams, of Seattle. The wedding party included Miss Pearl Allen as bridesmaid, and Jack Nutley as groomsmen. Immediately preceding the ceremony Miss Claire Van Eaton sang, "O Promise Me," and "At Dawning," accompanied by Mrs. B. E. Nutley. The marriage ceremony was read by Elder B. H. Van Eaton. After the ceremony, refreshments were served to about thirty relatives and intimate friends. The young couple will make their home in Seattle.

# The Bulletin Board

## Final Rehearsal of Harvest Festival Chorus September 30

The final rehearsal of the Harvest Festival Chorus will be held at the Auditorium next Sunday, September 30, at 3:00 p. m. All singers are urged to be prompt, and everyone who expects to sing in the concert October 7, should be present at the final rehearsal. Singers will be seated for the concert, and the entire program will be rehearsed. Don't forget any music. Bring it all. Choristers and singers, please do not forget this important rehearsal. We need you all.—George Anway, director.

## Home-coming at Grand Rapids

Grand Rapids Branch will hold a home-coming Saturday evening and all-day Sunday, September 29 and 30. We expect to have Elder A. C. Barmore, district president, and Apostle D. T. Williams as principal speakers. We are extending a special invitation to all former members of the Grand Rapids Branch and their friends. The church is located at 1225 South Division Avenue.—Ethel Fitch, publicity agent.

## Correction

At the recent Northwest Reunion, a mistake was made in reporting the number of baptisms performed in Portland District during the past two years. In order to correct this mistake we are publishing the following: Baptisms performed, January 1932 to January 1933, Portland District, 19, Seattle-British Columbia District, 35, Spokane District, 10; Baptisms performed, January 1933 to January 1934, Portland District, 34, Seattle-British Columbia District, 49, and Spokane District, 21. This information is found on pages 52 and 54 of the *Saints' Herald*, Conference Daily Edition, April 7, 1934.—M. A. Young, Portland, district secretary.

## Conference Notices

Northern Wisconsin district conference will meet with the Black River Falls Branch October 6 and 7. Apostle J. F. Garver will be there, also Elder Roscoe Davey.—Mary Mair, district secretary.

Southwestern Iowa district annual conference will convene at Council Bluffs, Iowa, September 30, for the election of district officers and other business transactions. Apostle J. F. Garver is expected to be present. Branch presidents and secretaries should send reports to H. W. Alexander, 619 Wilson Avenue, Council Bluffs, Iowa.—H. W. Alexander, secretary; A. D. Graybill, president.

Southern Nebraska district conference will convene at Lincoln, Friday evening, October 26, and hold all-day services Sat-

urday and Sunday. Apostle R. S. Budd will be with us. We urge all who can do so to arrange to attend this conference and assure you that you will receive encouragement and inspiration and that you will return to your branch or group with new ideas and a firmer determination to push forward in the great cause. Remember the dates, October 26, 27, and 28.—Mayme Black, secretary of district.

Central Nebraska district conference will be held at Inman, Nebraska, October 6 and 7. There will be preaching Saturday evening by Apostle R. S. Budd; sacrament at 10 a. m., Sunday; preaching at 11; business meeting, 2:30 p. m., and preaching, 7:30 p. m. Branch and group officials will please send reports to Mrs. Etta Rutledge, Clearwater, Nebraska. Picnic dinner will be served at the church.—M. A. Peterson, district president, Neligh, Nebraska.

## New Address

M. A. McConley's permanent mission address is 35 Park Avenue, Mobile, Alabama.

Frank Veenstra, care A. Mosterdijk, Hycensthratt, 41 B, Rotterdam, Holland.

## Well Baby Clinic at Harvest Home Festival

A Well Baby Clinic will be held again this year in connection with the Harvest Home Festival. It will open at 9 a. m., Friday, October 5, in the Girl Scout rooms of the Auditorium, northwest corner, lowest level, and offers a free physical examination to all children under six years of age. Mothers of young children are asked to cooperate one hundred

percent with those in charge by preparing their children for the visit and examination. There will be no prizes this year, and the children will not be scored. Your child will receive simply a free physical examination. If he is ill and running a temperature, please do not bring him.

Doctors of the city are generously giving their services to the Well Baby Clinic from 9 a. m. to 12. They are scheduled as follows: 9 to 10:30, Doctors A. L. Murphy, jr., F. I. Stuart, Brickhouse Wilson, C. F. Gilmore, Russell Etzenhouser, Charles Allen, and L. J. Comboy; 10:30 to 12, Doctors J. L. Benson, Stanley Green, George Polk, Fred W. Hink, R. F. Hockett, Charles Nickson, jr., and J. N. Hill. Doctors Charles and Paul Grabske will be present during the entire three hours. Nurses in attendance will be in charge of Miss Lillie Andrews.

MRS. D. S. MCNAMARA.

## Marriages

HILL-EARNEST. — Miss Mildred Hill, daughter of Mr. and Mrs. W. R. Hill, and Howard Earnest, son of Mrs. Rena Earnest, were married at Parsons, Kansas, July 22. They were married at the First Baptist parsonage by the Reverend W. H. Tolliver, assisted by Elder Henry Ford, of Parsons. The bride is a graduate of William Chrisman High School, Independence, Missouri, and has been a proofreader for the *Tribune*, Chanute, Kansas, for four years. The bridegroom was graduated from Chanute High School in 1929, and has been employed as stereotyper and assistant in the composing and press rooms of the same paper for five years. The couple will make their home at Chanute.

## Our Departed Ones

BRAMAN.—Rinaldo Braman was born November 29, 1862, at York, Steuben County, Indiana. He died August 23, 1934, at his home near Garrettsville, in Portage County, Ohio. He was united in marriage with Miss Clara McElhenie, who with four sons, one daughter, twelve grandchildren, two brothers

# Houses For Sale

Church bonds will be accepted in payment of church equities in following properties located in Independence:

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and one sister survive him. He was baptized into the Reorganized Church September 3, 1905, at Akron, Ohio. Funeral services were conducted at Garrettsville, Ohio, by Elder E. G. Hammond.

**BELL.**—Jency Ann Scott, daughter of Herbert and Nancy Scott, was born February 9, 1854, at Scottsville, Indiana, and departed this life August 23, 1934. She was the second child of a family of fifteen, and her father, mother, one sister and four brothers preceded her in death. Her early childhood was spent in Southern Indiana. She was baptized a member of the church January 4, 1871, by T. W. Smith, at Mount Eden Branch of the church near Scottsville, Indiana. She was united in marriage to Thomas J. Bell, August 11, 1872, by Elder W. W. Blair. In 1875, they went to Plano, Illinois, and stayed there until the spring of 1876. In September, 1876, they came west, locating at Davis City, Iowa, and later moved to Lamoni. Her entire interest and desire were for the success of the church. She leaves to mourn, her aged companion, two sons, and two daughters: Edward C. Bell, of Saint Louis, Missouri; Mrs. Arthur Lane, and Mrs. Charles Sprague, Lamoni, Iowa, and Herbert W. Bell, of Saint Joseph, Missouri; one brother, Zenos, of Massachusetts. Funeral was held at Lamoni,

Iowa, Sunday, August 26, Elder Joseph Lane preaching the sermon.

**COBURN.**—Hazel Wood was born October 6, 1894, at Doyleville, Arkansas; died September 2, 1934, at West Helena, Arkansas. She married W. M. Coburn, January 1, 1914, and to them was born one daughter, Lois. Those left to mourn her are her husband, daughter, one grandchild, one sister, Mrs. Carrie Herrick, of Bald Knob; one brother, Hubert L. Wood, of North Little Rock, Arkansas, other relatives and friends. She was baptized in 1913, into the church by Elder James T. Riley. She lived a consistent life in the church to the time of her death. Interment was in Shady Grove Cemetery near Bald Knob. The funeral sermon was by Elder A. M. Baker.

**YORK.**—Andrew Johnson York was born May 13, 1861, near Huntington, Tennessee, and died August 10, 1934, at his home in McKenzie, Tennessee. In early manhood he was married to Martha Reynolds, and to this union were born six children, four of whom preceded him in death. He was baptized a member of the church in 1911, and remained faithful until the end. He leaves to mourn his passing, his wife, two children, Mrs. Frank York, and Mrs. Lela Atkins, besides other relatives, and a host of friends.

## CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 percent discount on subsequent insertions. Minimum 75 cents per insertion.

### REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

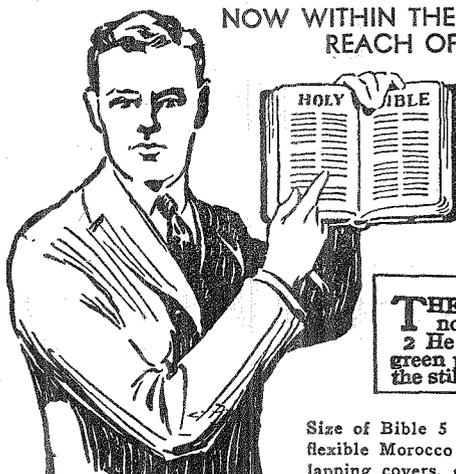
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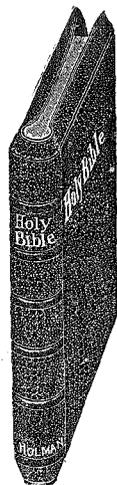
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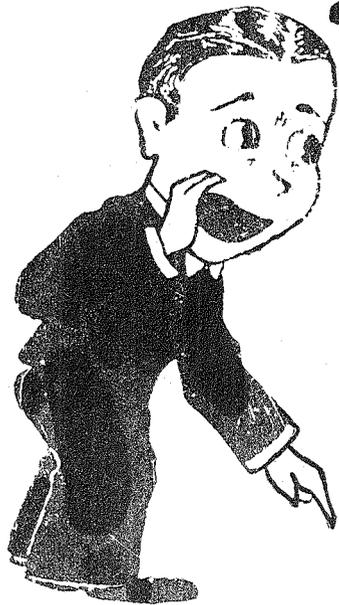
Sunday, 8-8:30 a. m., Questions and Answers, by C. E. Wight.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

# HEY, THERE!



## IF YOU WERE LOSING MONEY-

*(And we called your attention to it)*

### You'd Thank Us

*(Wouldn't you?)*

But here you are losing something more precious than money—the spiritual values of weekly contacts with the church through the reading of the Herald.

Or perhaps your friends are losing those values.

Can't we do something about it?

Check up on your Herald subscription. Get your friends to check up on theirs.

Everybody will want to have that November 6 issue of the Herald when we begin the publication of the late President Joseph Smith's Memoirs.

So we are asking our readers to check up for—

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## Herald Subscription Week October 14 to 21

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Prices have gone up, wages have increased, we are employing more people, and trying at the same time to comply with all the regulations of the NRA. In spite of this the price of the Herald has not gone up. It is still only \$2.00 a year.

## HERALD PUBLISHING HOUSE

WARD A. HOUGAS, Manager

INDEPENDENCE, MISSOURI

# *The* SAINTS' HERALD

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## Stewardship Accounting

By L. S. Wight

## Our Leisure Time Activities

By Dwight D. W. Davis

||| Faith

By Bruce E. Brown

||| Ministerial Experiences

By Charles Fry

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Herald Subscription Week, October 14 to 21

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# THE SAINTS' HERALD

October 2, 1934

Volume 81

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Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## Pigeonhole

### ■ The Narrow Way and the Broad Way

The narrow way is straight; you can see ahead.  
The broad way is crooked; you don't know what is around the bend.

The narrow way is governed by law every inch of the way.

No law is enforced on the broad way. You can do as you please.

Moderate speed is the limit on the narrow way.

Everybody travels fast on the broad way.

It is not crowded on the narrow way.

The broad way is jammed.

There is an iron rod at the side of the road on the narrow way, to which one can hold in case of storm or fog.

On the broad way there is nothing to cling to.

You do not feel afraid in the narrow way.

Your nerves are on edge when you travel the broad way.

All are equal in the narrow way. They travel in the gospel car.

There is everything on the broad way from battered old wrecks of vehicles to the most expensive high powered cars.

There is home and rest at the end of the narrow way.

There is sorrow and regret at the end of the broad way.

I think I will stay in the narrow way. It still looks pretty good to me.—B. S. Lambkin.

### ■ Let's Take Time to Live

*By Molly Richmond*

Why rush and hustle all through life,  
Why miss the joys He gives;  
Why bind yourselves to ruthless strife,  
Why not take time to live?  
Why hedge yourselves with earthly things,  
And stem the thoughts of dreams?  
Nay,—Let them soar on freedom's wing  
Above the stagnant streams.

Why veil your eyes with gold's harsh scales,  
And shut His beauty out?  
Beside His treasures, gold doth pale  
And greed is put to rout.  
Nay—fashion thoughts of loveliness—  
The hills in folds of gray—  
Such lovely things He gives to bless  
Our paths along our way.

Oh! let's take time in life to live  
As He would have us to;  
Enjoy the pleasures nature gives  
Her beauties, ever new.  
Lives that are made of simple things  
Has dreams that reaches far;  
And in their hearts contentment sings  
No matter where they are.

With the advent of Jesus came the exploring of God. Moses, Plato, and others, made explorations toward God; but Jesus became the door of the world—left wide open to all time and closed to none.—Peter Ainslie, in *Some Experiments in Living*.

# Editorial

## The Quiet Life

### A Plea for the Home

The old home still stands in Concord, Massachusetts, where Amos Bronson Alcott and his family conducted their joyous but precarious family life. One of the daughters, Louisa May, achieved fame as the author of *Little Women* and other books. The house for all its honest New England stanchness and its plain economy, had a roominess about it that really permitted the family to live. There was a garret where the children could play; there were cozy rooms and little retreats where one could retire for study or whatever kind of meditation he chose. The home may have been modestly furnished and the larder was often bare, but within those walls the children had an opportunity for richness of living that reflected in their later lives—an opportunity that is denied to many children of families in modern homes.

It is easy to believe that people will be no better and no greater than the homes that they live in, although we must recognize that the walls and the building are only a half of what it takes to make a home. A great part of the home influence comes from the spirit that rules within it.

But there was something about the roominess of the old-fashioned homes, many of which are still standing, that afforded room not only for little bodies to stretch their limbs but also for young minds and souls to expand.

The older Spanish homes also recognized the need for retreat and seclusion which is so important at times when persons in the home have something to settle with their souls. There was often a little shrine, and in the larger homes, a chapel. The family had its private worship. To these places, members of the family would often go alone for thought and prayer.

Even a modern business office has its conference room where people may go to escape recurrent interruptions from visitors and so accomplish a particular piece of work.

Many of us can remember, in some old-fashioned homes, the chamber of horrors known as the "parlor" which every family felt duty-bound to maintain. It was a place always cold, dark, and musty. It contained furniture that could not be sat on; curtains that could not be raised; ornamental china that could not be used; and pictures on the walls that could hardly be looked at. A visitor from a foreign country, looking at such a room and seeing

the gloomy portraits that hung on the walls, might have concluded that Americans were a nation of ancestor worshippers. They seemed to have no other household gods but the pictures of those who had departed this life.

Whatever the inconvenience and inadequacy of the homes of the older times, they were superior to many of our modern homes in that they recognized the need for a special place not devoted to the ordinary uses of life, but for retreat for thought in times of unusual stress. In the modern homes, the old-fashioned fireplace has disappeared. In its stead we have only a thumping steam radiator or a rattling hot air register.

Yet the human need for the quiet life persistently manifests itself and the time will come again when people will build homes with a view to satisfying the spiritual and intellectual requirements of life as well as the bare physical necessities.

Much of the strain in modern homelife can be traced to the fact that the houses throw the whole family into each other's collective presence with no chance of relief or escape. Tensions develop, quarrels break out, and sometimes irreparable trouble ensues.

Much could be done for our homes if we recognized this need of ministering to the spirit and intellectual growth of the family in the home as well as the physical needs. Every home should have a quiet place where members of the family can study; where during free hours of the day they can pursue their own hobbies undisturbed and free from the constant faultfinding and criticism of the rest of the family. The room or rooms could be devoted to library, studio, work shop, music room, or other things, according to whatever the predominant interests of the family might be.

Of course it will cost money to provide such things for our families, more money than we can immediately afford, but when one takes the view that he is devoting a lifetime to the building and arrangement of his home, he can look forward and plan for this sort of thing. Certainly such features of homelife cannot be provided in the modern cracker-box apartment—but then, apartment life is not homelife anyway. A real home sits on its own soil, surrounded by its own gardens and flowers, protected by its own trees and shrubs, and leaving room for the addition of those things not provided for by the original architect. Part of the basement can be transformed into a recreation room;

a section of the attic into a library or study. These features incorporated into the dwelling provide a place of entertainment for the young people that will make it unnecessary for them to continue to go out on the streets to find their recreation, and that will permit them to bring their friends into the home.

With the proper planning of homes and the proper attitude towards homelife, much of the present dissatisfaction between parents and their children would disappear as if by magic.

Zion must be built in the homes of church members before it can be built in the community. We cannot have the kingdom of God in the church or the nation until we have it first in the homes.

## College Day

Sunday, October 21

We hereby designate Sunday, October 21, as College Day and recommend that on that day special programs and services shall be arranged in the various branches of the church in the interest of Graceland College, this in harmony with the practice of the church for many years.

This is Graceland's fortieth year of service to the church. Certainly she has made an outstanding contribution to the work and progress of the church during those years. We are happy to receive the report that there is enrolled at Graceland this year the second largest freshman class in the history of the institution. This, together with the fact that the financial situation throughout the country makes it difficult for worthy students to continue their education, serves to emphasize the opportunity which the Saints now have of extending the services of our church college. A small investment in Graceland will bring satisfaction to the donor, extend opportunity to some worthy young man or woman, and enhance the contribution to the progress of the church as a whole.

The *Saints' Herald* in its issues of October 9 and 16 will give additional information concerning the work and needs of Graceland.

THE FIRST PRESIDENCY  
THE PRESIDING BISHOPRIC

By F. M. McDowell

Development in the Christian life proceeds as group members strive to bring all of their experiences, individual and collective, under the law of love. Being a Christian in such experiences means that what is done provides the best possible action for all persons involved.—Abel J. Gregg in *International Journal of Religious Education*.



## En Route to European Mission

The above picture is from a snapshot of Apostle J. W. Rushton and Sister Rushton on board the *Leviathan* before their departure for Europe last June 9, together with a party of friends shown bidding them farewell. Left to right: President Frederick M. Smith, Frances L. Hartshorn, Sister Rushton, Lee A. Hartshorn, George Box, and Brother Rushton. The picture was furnished by Brother Harry Moorman of Philadelphia.

## Your Neighbor's Subscription

Your own subscription to the *Herald* is probably paid up. We know you are looking forward to the beginning of the late President Joseph Smith's Memoirs on November 6 and that you are seeing to it that your subscription will not lapse and leave you without any single issue of this important and interesting document.

But how about your neighbor? Are he and his family reading the *Herald*? Do they know about the good things that are being printed in it every week, and about this special treat that we are providing for our readers?

Every Latter Day Saint family should have the *Herald*, not only because it is the official organ of the church but as well because it is essential to an informed and cooperative participation in church work. Perhaps a word from you would get your neighbor to take it. Perhaps your branch publicity agent needs to be aroused to his duty. How many people in your branch are taking the *Herald*? How many are not? Perhaps you can help by dropping a suggestion to your neighbor whose subscription has lapsed.

At Pentecost life and religion were loosed from a closed and clamped physical universe.—E. Stanley Jones in *Christ of Every Road*.

# FAITH

By Bruce E. Brown

"Now faith is the assurance of things hoped for, the evidence of things not seen."

FAITH has been referred to in many sermons and articles as being one of the "first" principles of the gospel, as well as being a fundamental principle of life. It perhaps would not be considered an extravagant statement for me to say that everything human stands on this footing. There is seldom, if ever, an analysis of what faith as an essence actually is. The word is so rich in meaning and is used in so many different senses that it is only natural that there should be some confusion of thought. The word has almost endless shades of meaning because it is such a universal human quality.

What some call faith others of us would call credulity and sometimes superstition. Rider Haggard tells a story of the Reverend Thomas Bull whose point of view began early as a child. When the children in the nursery had to take medicine he said to his weaker sisters, "Don't think: gulp it down," a principle which he applied all his life, especially in theology. Of another type is the use of the word for varied sorts of acceptance by the mind of some truth. We say we believe something that is proved to us by observation, or by experiment, or by credible witness. We believe what we consider facts, or a deduction from facts. The sum total of the propositions we accept as true we call our faith. But faith is not exhausted, or explained, as the intellectual assent to truth, or even as the speculative knowledge, of great principles. Much confusion is caused by the failure to distinguish between faith and beliefs. Beliefs are plants that grow out of the soil of faith.

Faith is a spiritual attitude of welcome to what we accept as truth. It is not a purely intellectual act, but an affair of our whole nature. It is practical, rather than speculative. Faith is an attitude of soul in which it makes a venture in the world and life, throwing one's self on an unseen spiritual order, and by the very act it becomes the "assurance of things hoped for, the evidence of things not seen." The word that comes nearest to describing the very essence of faith is the word venture. We put the whole weight of our life on an assumption, and risk everything on it. Everything worth while in life rests on this tenuous foundation—a venture on the imponderable and immeasurable.

I have said that everything human stands on this footing. The solid world of business, on which we

all depend, looks the most material structure erected by man. When we ask our leaders of industry on what it rests they reply that it is a system of credit; and credit, like creed, is *credo*—I believe. They will add that business needs public confidence—that is *fides*, faith. The most important development of modern business is the creation and managements of what is called "trusts." The demand which business men are always making on each other as colleagues is for loyalty and fidelity. Trust means confident reliance on integrity, or veracity, or some such quality.

All our social life also is of the same character. We are held together in groups—in families, cities, states, nations—in no other way. We may think these forms of society have other sanctions, but when we investigate we discover that once again we are in the region of the imponderable. What holds the United States together? We say the flag, but we do not mean the silk or cotton of the fabric or the number of the stars and stripes. The flag is the symbol of something that cannot be defined or even put into exact words. Or what holds the far-flung British Empire together? Men say the King, but once again they mean the King as a symbol of something else so unsubstantial that the only word to approach its reality is the word faith. The symbol stands for home, and hearth, and liberty, and law, and order.

Even our whole intellectual life roots itself in faith. Sometimes a scientist of a narrow type will speak as if, while ordinary people might walk by faith, he is a man of science. He does not inquire how much he takes for granted before he begins his science. He takes the world for granted and himself, even the accuracy of his thinking machine, which is a mighty big assumption sometimes. He takes for granted great principles, which he leaves to philosophers or theologians to break their teeth over, like causation and the uniformity of nature, etc, etc.

I have never done any worrying over the so-called conflict between science and religion. There will always be conflict between some kinds of science and some kinds of religion. Lord Kelvin and Louis Pasteur were two of the greatest scientists that ever lived, and they both were sincerely and profoundly religious. If a scientific man is religious he is so in the same way and for similar reasons as other religious men. If a (*Continued on page 1260.*)

# Youth's Forum

## How Worthy Shall We Be to Bear a True Testimony?

By Almer Sheehy

We as young people are proud of our church, and we have reason to be. It is the greatest religious body in the world. It is the organization of God, being divinely instigated, developed, and guided.

We believe the world to be in turmoil, in a sea of wickedness. Many are lured to destruction by the world's enticements, and few obtain eternal life. The only way to find God and life eternal is through God's own plan of salvation, the church, and of his church we are privileged to be members. Yes, we have reason to be proud of the church and thankful for our affiliation with it.

And yet there have been times when my pride in the church was not so great. For as long as I can remember the church membership has numbered around 110,000, fluctuating by a few thousand. And when I read in the church history that in the first fourteen years of the church's existence in latter days, it had a membership of approximately 225,000, I regret that the church today is no greater numerically and spiritually than it is. What are we as young people doing about this? Are we working to win souls to Christ? Are we concerned about the missionary aspects of the church program? Have you, or have I, converted anyone to accept the gospel?

Many of our church buildings are far from beautiful. We have upon occasions been ashamed to invite our nonmember friends to attend services held in some of these buildings. But what have you and I done to improve the appearance of any of the church properties?

Many of our members and our ministry are untrained in academic scholarship, in cultural education, or in rhetorical and oratorical fields. Without casting reflection on any who have given their lives in service to the church, we can say that few of our people have stood out in brilliancy or genius. Are you training yourself for efficient service in the Master's cause? Are we as young members taking seriously the admonition of Paul to Timothy: "Study to show thyself approved unto God"?

There are many young people in the church today. Fifteen years from now when we are middle aged, shall we be able to point out where we have helped the church, where we have told the gospel story to good effect, where we have increased and beautified the church properties, where we have brought to the service of God talent made the more

## Thou Must Be True Thyself

Thou must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach;  
It needs the overflow of heart  
To give the lips full speech.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Horatius Bonar.

effective by rigorous training? Shall we?

What will our testimonies be when we are older? Shall we be worthy to bear testimony to the goodness of God and the truth of his church?

We know the laws of the church and those things expected of us. Are we trying to walk the pathway Christ trod? First, let us seek a better relationship with God, ever strongly feeling our need of and dependence upon him. Second, let us seek a righteous and working relationship with our fellows, never feeling superior or inferior to them. Upon our relationships to God and our fellow workers is based the foundation of peace, progress, and success—Zion!

Having established the foundation, there are two important things for us to do.

*Achieve great things.* In order to do great things, goals must be set high. Seek world fame if such is not the end of your seeking. Be world renowned and of world reputation in your chosen fields of endeavor, but always direct those trained talents and their fruits toward the good of the church. Such a gift on your part and on mine will make possible an increase in church membership, a growth which, perhaps, we have not dreamed of. It will increase our strength as the body of Christ, make beautiful, well-arranged, and inspiring church buildings, produce brilliant and stirring thinkers and preachers in the church, and bring a surplus to the treasury of the church.

*Tell the message of the church.* It is divinely worthy the telling. Present it with conviction and effect in public and in private. We need not wait until we have achieved success and our great goals to relate the gospel story to our neighbors. We can tell the story of Jesus now as we prepare to be of greater service in his cause. Our ability to tell the divine message should constantly and

Ideas, Discussion and News for the  
Young People of the Church

consistently increase, and we can tell it with conviction only when we live according to his teachings. Having an intense desire to tell it will be an incentive for us to live it.

Fifteen years from now these things should not be dreams but realities. As the years pass will they find us firm in the faith, on the upward path, and worthy in every way to bear our testimony of Christ and his church.

## Young People of Nauvoo District Are Organized

By Roberta Lewis

The young people of Fort Madison Branch, Iowa, were hosts to the Nauvoo district young people's organization, September 14. The meeting was well attended, and proved to be a beneficial and wholly enjoyable experience to all.

The program included a rendition of "Rock of Ages" by the Fort Madison Choir; two cornet solos by Harold Smith, also of Fort Madison; a playlet, "When Mothers Meet," by Lillian Williams and Emma Broman, of Burlington; a talk concerning aims and future plans of the organization by the president, Jack Sanford, of Nauvoo, Illinois, and a short inspirational address by Apostle D. T. Williams. Brother Williams urged the young people to dare to do big things.

After the program, the group enjoyed a social hour in the basement of the church, climaxed with appetizing refreshments.

The youth of Nauvoo District, feeling a need for a unified directed channel as an outlet for their religious endeavors, under the leadership of E. R. Williams, of Burlington, were organized at a meeting held in Nauvoo August 5, 1934. They chose the following officers: President, Jack Sanford; vice president, Pearl Herrick; secretary, Wilma Gunn. Monthly meetings are to be held at each branch in turn. A play contest is among the plans of the officers.

How beautiful is Youth! How bright it gleams

With its illusions, aspirations, dreams!  
Book of Beginnings, Story without end,  
Each maid a heroine, and each man a friend!

—Longfellow.

We build our heavens thought by thought.—Ella Wheeler Wilcox.

Hats off to the past; coats off to the future.

# Stewardship Accounting

By L. S. Wight

EVERY CHILD, as well as adult member of the church should learn to recognize his stewardship responsibility. His individuality (agency) should also be developed and protected. If we teach him to account for the spending of his money, time, and energy, will that accomplish our purpose? Will it fit the divine pattern? Is it a practical plan? Can it be made simple in application?

The best answers to such questions are to be found in personal experiences and I want to relate one here, to show how quickly children will grasp fundamental truths if they have a chance. A seven-year-old boy wanted to have his own spending money. His parents were not able to give him much, so suggested to him that he ought to plan his spending carefully. It was agreed that he should have a weekly allowance provided he would do his part by keeping a record of what he did with it. Childlike he agreed to anything to get the money. He had no idea of what it would mean to keep a record of his money. Some parents might have thought it a waste of time to try to get him to do such a thing. But here was a good chance to prove or disprove a theory, so his parents made the effort.

To illustrate to him the idea of record keeping they used the story of a certain man who wanted to be a storekeeper. He had had no training for such work. He later explained his bookkeeping system as follows: "What I gets, I put on the left side, and what I spends, I put on the right side." He had the basic idea even if he did not know how to use or explain it properly. Any child who gets this fundamental idea clear in his mind can keep a record that will fit his needs. The seven-year-old boy bought a five-cent notebook out of his first allowance quarter, and the first thing he did was to mark down his quarter on the left side. He knew then that whatever he spent his money for would be marked down on the right side. His first cash credit entry was five cents for the notebook. From then on whatever he marked down was a result of his own decisions, since the parents decided to leave the spending of his money entirely to the boy's own decisions. That money was his. His individuality should be recognized by permitting him to feel that he was his own boss as far as that which was distinctly his own was concerned. He was very careful to make every entry in this little notebook until the novelty wore off, when he quit. The parents were ready for this, because the giving of the allowance was on condition that the record

be kept. When he quit, the allowance was automatically stopped.

SOME TIME LATER he asked for the allowance again. He was told that he could have it if he would find his record and start keeping it again. Here is where the interesting and important thing in connection with this incident happened. When the boy found his book he took it to dad to get some help in checking it over. He found to his dismay that he had spent all his previous allowance for things he did not need. In most instances, if an entry was not "candy and gum," it was "gum and candy." The total expenditure for the six or eight months was a little more than four dollars when he added it as one sum. It looked big to him. To think that he had spent that much for gum and candy rather appalled him. He turned to his father and said, "Gee whiz, dad, did I spend all that for gum and candy?" His father answered by merely suggesting that his record showed him the answer. He did take advantage of the chance to illustrate what it means to plan our expenditures so that we get the proper balance in all that we do. When the importance of doing his share to keep up the church work was shown, the boy could see that instead of helping, he had wasted all of his money-energy. He had had the privilege of making his own choices and he was worried when he realized his error. After some thought he voluntarily said, "Well, I won't do it any more." There was no parental dictation, or suggestion. He was making the decision himself because he felt that he was being given full privilege to do as he pleased. And the interesting result was that his later records proved that he carried out of his own free will the very thing he said he would do. A year later, in one of the spring months, he came to his father and said, "Well, dad, I'm seventy cents ahead on church over candy so far this year." When a child can do that in a simple way, certainly every member of the church should be able to control his spending. He should know at any time whether the amount of energy he is spending for recreation, for instance, is out of proportion to that which he is using to help keep up the church, or for other necessary or productive work.

AFTER we decide upon some plan of dividing and controlling our energies, our big problem is to keep it up, to be consistent. And that is hard. I

know from my own experience, and from the experience of others. However, a determined effort will overcome this and will make it possible for all those who want to do it, to keep up some form of permanent control of their lives. That is the important thing. The purpose of this suggestion is not merely to keep a record. It is to show the necessity of having some kind of record of individual or family activity, in order to see clearly at any time whether or not those activities are in balance. If our ideal couple will carry on as their family is growing they will be surprised to see how the children develop a sense of balance which will make them voluntarily want to do what the parents wish without the parents asking them to do such things. We hear many suggestions as to what should be done to strengthen the home and to increase its spiritual influence. Some believe there should be more and better parental control. Some believe that family worship will solve the problem. These are wonderful principles which should be recognized and used. But fine leadership, church principles, parental authority, maintenance of the family altar, nor any other thing can accomplish the desired results unless they are backed by some kind of family plan or system which enables each family member to properly balance his life. Therefore, we should see to it that each member of the family learns how to account for his activities, and that he gets the habit of keeping up his plan.

To drop the plan of control because of what it shows is absolutely inexcusable. Do you think I am exaggerating when I suggest that this has happened? Two incidents which have come to me in my experience will show to what extent some people will go to get what they want. And when they let a selfish attitude rule them they put themselves in the class of those who "will not" try to conform to group needs. Several years ago a friend of mine who is a church member and interested in the church program laughed at me because of my intense interest in keeping a record of my activities. I answered in kind, as he was a bookkeeper, and told him that if anyone should be in a position to know at the end of each month or year what he is doing, he certainly should be that one. He saw the point and promised to try it. Some months later I met him and asked if he was still keeping his record. He answered that he had for a while, but had dropped it. In response to my insistence to know the reason he admitted that he always had spent quite a bit of money in the barber shop, as he did like to keep up his appearance. When he kept a record he found to his dismay that far too much was going for his appearance costs. Since he did not want to quit the expense, he decided to

quit keeping the record. It showed him how much of his developed energy was going into looking nice. When he discovered why and how much his living was out of balance he quit doing the very thing that would have helped him to get back in balance. His only excuse was that he wanted to continue the expense without knowing its cost.

Some time ago I talked to a certain business man, and in our talk about government costs and budgets, we drifted to the question of personal budgets. He told me that he had always been careful to keep an accurate record of his personal affairs just the same as he did of his business activity. But there are two items which he never records. They are cigarettes and gasoline. He said he likes to smoke and to drive his car, and does not want to know what either costs him. My purpose in repeating these incidents is to show how necessary it is for each individual to have some way of controlling his activity. Even in those cases where the individual is doing some thing he wants to enjoy without knowing the cost, he will find that unless that activity is kept under some kind of control it will upset his entire plan to keep his life in balance. And we may as well learn first as last that it is impossible to get the fullness of life promised by Christ unless we first learn how to keep our entire lives in balance.

To go back to our ideal couple, the habits they develop by keeping their family life under control will help them to take advantage of opportunities, and they will find that they can improve their situation. As income or business increases, they will find their family obligations increasing also. But with some kind of control they can keep a happy relationship between themselves. They will find that they can pay their tithing regularly. They will have a little surplus each year. Sometimes they can give up a planned pleasure and will add the money provided for it to their church offerings. This is intelligent sacrifice. The system of keeping every move under control makes it easy for them to *know* what they are doing. They can increase their church offerings more intelligently. It takes the guess work out of their family life. It reduces the possibility of misunderstandings which lead to endless trouble because nothing is left to chance.

Let me emphasize that those of us who do not keep any kind of record of the money we spend would be extremely surprised at what a record of one month will show up. If someone would try to tell us that part of our energy is being wasted as an accounting would show, we would not believe them. But after looking at the record we will be forced to say as the boy who checked up his candy expense, "Gee whiz, (Continued on page 1260.)"

# Our Leisure Time Activities

By Dwight D. W. Davis



DWIGHT D. W. DAVIS

AT THE Seventy-fifth Conference of this church, April 12, 1932, the spiritual authorities adopted a document that urged an educational and spiritual approach to the problem of leisure time activities. As a people we are just beginning to appreciate the futility involved in trying to legislate righteousness

now or in the future.

Professor Steiner, in writing about the undesirable forms of amusements, states the approach to be taken in this language: "Perhaps this aspect of our leisure-time problem can be dealt with more satisfactorily by the promotion of wider recreational opportunities than by more drastic governmental control. The indirect attack upon undesirable amusements by creating interest in more wholesome forms of recreation seems in the long run to be the wisest course to follow."<sup>1</sup>

In the broadest sense of the term, then, the approach must be educative and positive. It is not surprising, therefore, that we find the following resolution proposed by the Quorum of High Priests at the Seventy-sixth Conference, April 12, 1934, and adopted by the conference assembly:

"Be it further resolved: That the pastors, members of the priesthood, and all others (especially parents) having direction of the activities of the Saints reaffirm their belief in the wisdom of restraining our activities so as to exclude any and all form of amusements and uses of leisure time which in any way tend to break down our moral standards or which would hinder our spiritual development and that we further be urged and trained to give special attention to developing creative interests and abilities which will lead to the realization of ideals of the church in the daily lives of its members."<sup>2</sup>

As a church, both individually and collectively, we might just as well become cognizant that this problem is our problem. President McDowell states that it is one "of choice." While the ministry, upon whose shoulders the teaching burden devolves, can

do much to direct and train, we must ourselves be willing to be led. Such willingness implies that we make some conscious, intelligent effort at *self education* along these lines. We must convince ourselves of the necessity for a godly evaluation of the varied recreational stimuli that impinge themselves upon us.

Not one of us, I trust, is so credulous as to presume that leisure and its use is a modern problem. One ancient Greek philosopher, Aristotle, said that "the whole end and object of education is training for the right use of leisure." Leisure, however, is a modern problem in the sense that never before have the mass of people possessed so much time for the enjoyment of recreational activities.

The consumption of this leisure is like the utilization of the automobile: a source of production and joy in the hands of the intelligent; a source of destruction and sorrow in the hands of one whose faculties have been deadened by the influence of alcohol and pernicious drugs.

Cecil North believes, and rightly so, that since leisure is time to do what we want to do, "the provision for play becomes one of the essential criteria of a people's culture." But he hastens to add that "many leisure-time activities, particularly those usually called play, are not without their dangers, both to health and to character. Under the conditions of modern life, particularly, play is attended by many chances that the person will find his satisfaction only at too great a price. One of the most serious problems of modern society is to throw about play safeguards against personal disaster. Adventure will be found. It remains for an intelligent society to see that it is found under those circumstances that provide the satisfactions without the disasters."<sup>3</sup>

How familiar this sounds to those acquainted with the sixth chapter of Galatians where the Apostle Paul admonishes us to "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

For many the new leisure will be as a toy placed in the hands of a child: ineffective until taught how to use it. Many others will be content to just kill time and complain that nothing exciting ever happens. These are they who must somehow be reached and taught to make their leisure a living, vital thing.

Lewis E. Lawes, Warden of Sing Sing, emphatically warns against any attempt to kill time for he traces 97 percent of more than 40,000 cases that have passed in review before him to aimless leisure. He states that "boys do not get into trouble during school hours or when they are at home. Spare time and leisure have become the serious periods of every boy's life. The way ultimately to cut down the great overhead in penal institutions and to reduce the number of those who are being sentenced by the courts is to provide supervised leadership and regulated leisure."<sup>4</sup> Again he sounds the warning that "unless we plan to supervise the spare time of youth in this modern day when there are so many incentives to draw boys away from the quality of character and rectitude, society will be in a hopeless tangle in the days not so far ahead."<sup>5</sup>

In his opening address at the Youth Conference held in Lamoni, Iowa, June 18, 1933, President Frederick M. Smith warned the youth of this church (and it is a warning that adults might well heed for they, too, are in need of it) that they must "discount the pernicious advertising continually promoted by interested concerns over the radio, in the movies, and through the newspapers."<sup>6</sup>

In 1929 one and one-half to two billions were spent on advertising in the United States. Commenting on this fact we find the official summary issued by the President's Research Committee on Social Trends in the February, 1933, issue of the *Recreation*. The committee states that "Advertisements set forth what our forefathers would have called temptations. We are urged to yield to their enticements by notions of human nature which differ radically from those entertained even in our own childhoods. . . . Business, with its advertising and high pressure salesmanship, can exert powerful stimuli on the responding human organism. How can the appeals made by churches, libraries, concerts, museums, and adult education for a goodly share in our growing leisure be made to compete effectively with the appeals of commercialized recreation? Choice is hardly free when one set of influences is active and the other set quiescent."<sup>7</sup>

And still there are those who believe all that they read in the advertisements!

In a recent book, Delisle Burns, an English writer, made the statement that "leisure is the opportunity for exploration in new fields of living."<sup>8</sup> The reader can recall acquaintances who are thus capitalizing on their leisure.

I know a young man, a close friend of mine, who, deprived of the opportunity of finishing his education, has availed himself of the books I have used in my own University work. Much of his leisure time is spent in heeding the admonition of latter-

day revelation "to study all good books." He is doing much to keep his personality from growing crabbed and his mind from rusting.

The church of tomorrow is dependent upon the manner in which the membership capitalizes upon its increased leisure today. What we shall explore and how we shall do it, is our problem. Let us make our choices with care.

"To every man there openeth  
A high way and a low;  
The high soul climbs the high way,  
The low soul gropes the low.  
While in between on the misty flats  
The rest drift to and fro.  
To every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go."

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<sup>2</sup> *Saints' Herald*, Conference Edition, April 14, 1934, page 118.  
<sup>3</sup> North, Cecil Clare, *Social Problems and Social Planning*, pages 36, 37.  
<sup>4</sup> Lawes, Lewis E., "Insurance Against Crime," *Recreation*, volume 26, number 11, February, 1933, pages 508, 509.  
<sup>5</sup> *Ibid.*, page 504.  
<sup>6</sup> Consult *The Saints' Herald* for July 4, 1933, page 840.  
<sup>7</sup> Committee on Social Trends, *Problems of Increasing Leisure*, *Recreation*, volume 26, number 11, February, 1933, pages 511, 512.  
<sup>8</sup> Burns, Delisle C., *Leisure in the Modern World*, page 279.

### Take Him Seriously

A young professor in an American college said of the brilliant, lovable, but erratic president of the institution, "I admire that man more than anyone else I know. But I wouldn't follow him across a turnip patch."

Is not that the way we too often think of Jesus? We admire Him beyond words. But we would not be such fools as to do actually what He says. We modify, explain, dilute, His sayings. We call Him "Lord," and then do as we please. Then we wonder why Christianity is so weak.

What is needed is not to take Him and His words literally. It works havoc always to take a poet literally; and the Master is preeminently a poet. We must keep our common sense and our imagination working in full play if we are to take Him and His words aright.

But we must take Him *seriously*. The faith needed today is that Jesus knew what He was talking about, and meant what He said.—William P. Merrill in *The Way*; The Macmillan Company.

# Columbia, the Gem of the Ocean

By M. H. Morgan

**H**ISTORY indicates that events, both great and small, fall into a natural sequence, moving unitedly toward a certain end; and their apparent inevitability suggests an overruling, directing Power. Link the man with the hour and one sees the reason for his birth.

Columbus was probably not mistaken when he believed himself under divine direction, even though he died with a false idea of what he had really discovered. All the early navigators—Italian, French, Portuguese, Spanish—were trying to find an ocean route to the treasures of far-famed Cathay (China), Cipango (Japan), and India. The Turks had closed the Asian overland route, which at best, was hazardous and expensive. Too few of the heavily-laden camel trains, skirting the asphalt pits of Central Asia, and traversing its bandit-infested deserts and mountainous tablelands, ever reached their destination. But so he was known, and so much feared, about the vast oceans that stretched beyond the knowledge of man, that it required courage of a high order to venture upon their deeps. Navigation of sorts had extended over hundreds of years, even long before the birth of Christ; but as Europe lay west of China, a water route to China meant a trip around the globe, into oceans at that time absolutely unknown.

Eighteen hundred years before Columbus' time, Aristotle had advanced the idea that the earth was round; and navigators naturally concluded that beyond the far horizon they would reach the edge of the curve and drop off into space; or, as ships of that age were sailing vessels, propelled largely by wind and ocean currents (both of which flowed *away* from their home land, the possibility of running counter to them and ever getting back again seemed meager. Then, too, they feared the fabled Mountain of Lodestone, located somewhere beyond their knowledge, which might draw the nails from their ships; or there was the boring worm that perhaps might pierce their keels. Added to these were the known and unknown hazards of great sea monsters—all of which tended to discourage extensive navigation.

Passing by the very first discoveries of the continent of North America by Norsemen and others—since we really know so little about them—we come down to the time of Columbus. It is a matter of history that in the fourteenth century B. C., Moses led his adventuring Israelites in that epic journey

out of Egypt to their Promised Land; and in the fourteenth century A. D. Columbus opened the way to another Promised Land, a land Isaiah, in the seventh century B. C., spoke of as "shadowing with wings." The Americas roughly resemble two great wings, outspread, the eagle being the symbol of the United States.

However, Columbus never touched the shores of North America, but discovered first the Bahaman Islands, which he thought was China; and Haiti, that he mistook for Japan. In 1498 he reached the mainland of South America, and in 1502, the eastern coast of Central America.

In 1497, the Italian Cabots, father and son, sailing under the banner of King Henry VII of England, reached the shores of Labrador, claiming that land for England. Adventurers of these early days sold their services to the highest bidder. Because of this, we find Italian navigators claiming land discovered by them for England; or French sailors planting the standard of Spain.

In 1501 Amerigo Vespucci, another Italian, reached the continents of the Americas, and it is from him they take their name—the triple continents of North, Central, and South America.

In 1524 a fourth Italian, Verrazano, under the standard of the king of France, charted part of the eastern coast, from what is now North Carolina to Newfoundland; and in rapid succession thereafter, Jacques Cartier in 1534, Sir Martin Frobisher in 1576, Gilbert in 1566, and Raleigh in 1585, moved on and off the scene of the eastern coast.

**F**OR TWO CENTURIES after America's discovery, however, the idea back of all exploration was not to find a new continent—they had no idea there was such a thing—but to reach China, Japan, and India by a water route; the voyagers constantly expecting each American lake or river to prove an opening to China. America as another world was simply in the way. But in the early part of the fifteenth century, gold having been accidentally discovered, the Spaniards took over much of the exploration of the continent on a greedy quest for this valuable metal; and from then on, for a period of many black years, early American history was a bloody panorama of fiendish butchery, broken faith, ravishment, and bigotry.

For gold and conquest, with the further concomitant of establishing his religion, Cortez in 1519 in-

vaded Mexico; Pizarro in 1531 entered Peru; Balboa, crossing the Isthmus of Panama from Haiti in 1513, discovered the Pacific; Ferdinand Magellan, a Portuguese, passing through the Straits at the extreme south of South America which bear his name, sailed up the Pacific in 1519; Cabeza de Vaca in 1528 scoured the southwest; about 1539 DeSoto stood on the banks of the Mississippi; Coronada in 1540 traveled all through the Middle West in a search for the seven fabled cities of gold; Ponce de Leon in 1514, started on his quest for the Fountain of Youth, supposed to be somewhere in China, and he fancied himself in China when he was in Florida; in 1577 Sir Francis Drake, under the English standard, became a pirate of note, and was the first Englishman to circumnavigate the globe. He discovered Cape Horn and the Antractic Ocean, and he traveled up the western coast of what is now the United States.

But none of these adventurers established colonies of any permanency. As with David of old—known as a Man of Blood—who could plan, perhaps, but not build, the Temple of the Lord; or as Moses, the slayer of an Egyptian, permitted to see but not to enter the Promised Land; so with these men, who, having blazed a trail of tragedy and destruction, were, because of that, unfit to establish the permanent homes of men.

While this was moving forward in the southwest, the Atlantic coast in the fifteenth and early part of the sixteenth centuries, saw an invasion of men desiring to *colonize*—fur hunters and fishermen wishing to establish homes in the new land—French first; then English and Dutch.

As early as 1524 the Italian Verrazano, as already noted, discovered the Gulf of Maine, calling it New France. Then the Frenchman Jacques Cartier sailed up the Saint Lawrence in 1534. From the Saint Lawrence, trappers, traders, and priests later ventured even into the great central plain of the United States; among whom were Champlain, in 1608; Marquette in 1673, Joliet in 1673, LaSalle in 1669, Frontenac in 1672, Hennepin in 1680, and others; all of whom attempted to hold their territory for France.

From Quebec to Mobile, Alabama (as they are now called) they established missions and trading posts, but neither they nor the Spanish were good colonizers. In what is now Florida the French Huguenots (protesters against the Catholic religion) established a colony in 1565, which colony was soon taken over by the Spaniards, who, in 1565, founded what is called the oldest city in the United States—Saint Augustine.

It was not until England, attempting to plant colonies in 1588, created a semblance of perman-

ency. Sir Walter Raleigh in 1585, Sir Humphrey Gilbert in 1566, and Sir John Hawkins in 1568, obtained grants from the king for this purpose; but even their colonies were not really permanent. In 1606 King James I granted charters to two companies: the Plymouth Company in upper Virginia, and the London Company in southern Virginia; the Virginia of that day (named after Queen Elizabeth) extending from Cape Fear on the southern point of our present South Carolina, to the Bay of Fundy on the northeastern coast of Maine. In 1607 the London Company founded Jamestown (named for James I), the first really permanent English colony within the United States; although it, too, might have gone down to defeat if it had not been for the hardihood, the intelligence, and the capacity for leadership displayed by Captain John Smith, who, about 1608, took charge of its destiny.

The Plymouth Company held a charter for that part of the "Virginia" lying between Long Island and Nova Scotia, and attempts at settlement were made by Gosnold in 1602 (who named Cape Cod and Martha's Vineyard); Martin Pring, who entered the Penobscot in 1603; and George Weymouth, who, in 1605 visited the coast of Maine. But as with the London Company in the south, with whom there was no successful establishment until Jamestown; so with the Plymouth Company in the north, no colony took root until the arrival of the Pilgrims in 1620.

Subsequent to the secession of the Church of England from the authority of the Pope in 1534, and a recognition of King Henry VIII as the head of the church there, forming what we know as the Church of England, there grew up within the church a body of Protestants known as Puritans, who felt dissatisfied with their religious affiliations; and out of this Puritan group came another known as Separatists or Independents. James I, ascending the throne in 1603, harried these Separatists out of England, until about 1608 when they took refuge in Holland. In 1620 they decided to found a colony of their own in the new land, planning to enter it at Jamestown, but instead, in December, reached, through accident, the inhospitable shores of Plymouth, Massachusetts, in Cape Cod Bay, about thirty-seven miles southeast of our present Boston, where they have been known to history as the Pilgrim Fathers.

The third English colony left England under the captious reign of Charles I about 1630, and they were the original Protestants, the Puritans, who established themselves on the shores of Massachusetts Bay, with settlements at what later became Boston, Charleston, Dorchester, Roxbury, and Wampanoag.

(Continued on page 1262.)

# The Nomads

By May Elliott

## XIV

### A Rich Man's Home

WELL, here we are at the Moore Mansion," announced Mr. Brown, as the car stopped in front of a monstrous brick house. A maid conducted them through a beautifully wide and warm hall and up a spacious stairway. Mrs. Moore would welcome them presently. In the meantime Louisa could not resist gazing about over the richly-appointed rooms. She recalled Helen's statement:

"It depends upon what you call a decent living." Her own home seemed suddenly insignificant, small, and plebian in taste. She had seen many luxurious appearing public buildings in the city, of course; but never in her life had she been a guest in such a magnificent private dwelling.

"How do you like the way I've furnished this room?" asked the hostess, as Louisa and Mrs. Brown inspected their reflections in a giant mirror. "I got most of these things from my people who live in Boston; this old bed and these chairs have been in the family for years. My grandmother made this large hooked rug. Of course this stuff doesn't fit in well with the rest of the furnishings of the house, but then this room is sort of off by itself and I couldn't resist having one colonial room."

"It would satisfy my taste all right," laughed Mrs. Brown. "I could never find any fault with your ideas in house furnishing, I know. I should think you'd be perfectly satisfied here—"

They had gone through another long hall and were descending broad, sweeping stairway. One could see the vast and splendid reception room below. Great ferns and cut flowers banked the sides of the room; an orchestra played at one end; guests were already dancing on the waxed floor that glistened with mirror-like smoothness in the soft lights.

"As to being perfectly satisfied," Mrs. Moore's low voice seemed half immersed in musical laughter, "I don't know that I ever shall be that. I am always planning changes. I am thinking of getting rid of that thick large rug in the drawing room and also the one in the music room and putting in hardwood floors. I don't think there's anything quite so beautiful as well-kept hardwood floors. I shall have two or three small rugs in each room instead of the large ones."

LOUISA soon felt quite well acquainted with different guests, but she did not look forward to the dancing as much as she had thought she would. It

reminded her too much of those girls in the South Sea Islands who had danced, and Mr. Hunt's gloating, ogre-like eyes as he watched them. She could hear again his voice in memory: "Of course all dancing is more or less based upon the sex instinct."

As she watched these people she could not make up her mind whether the old man was right or wrong. These couples embraced each other closely and their cheeks touched. Something about it seemed indecent to her, nauseating. She could not say just what it was.

"You don't care to dance, either, I guess," spoke a coarse but not unpleasant, masculine voice at her side. She glanced about quickly. A tall, muscular man, well built, good-looking, wearing a business suit. Something about him reminded her of Dan. He had black eyes. Dan's were blue. His features were coarser than Dan's and his voice gruffer. But there was something boyishly sincere and genuine about his entire personality that gave her a pang of loneliness for Dan.

She smiled at him. "What makes you think I don't care to dance?"

"Such as you don't park on the sidelines because they have to."

Louisa laughed. "From your first remark, I gather you don't care much for it yourself."

"It seems sort of savage, to me. I'm here because my wife wanted me to come," he ended candidly. "That's my wife—that girl in the bright red dress. That blond girl."

"I don't see any blond girl in a red dress. You mean—oh, you don't mean blond, maybe." Men got things so mixed up. "The only one in a red dress I see is—well her complexion seems fair enough for a blond, but her hair is black, and her—"

"Uh, uh. She had it dyed. It used to be a pretty gold color, I used to tell her it was exactly like a rich autumn sunset. That was before we were married. I got interested in making a living and a home for her after we were married and forgot to rave about how she looked." He chuckled a bit, but his eyes were serious. "She imagined I didn't love her any more or something and went and had it dyed. Women are funny."

"Do you really think so?" Louisa found his blunt way of speaking extremely amusing. It was not so much his words, as his manner of saying them. "I suppose we are funny. We all want happiness, and there are so many voices that tell you exactly what to do and especially what to buy in order to be

happy, that we don't know which way to turn. So some of us make a mess of life in general. I have that feeling sometimes—as if I had made a complete failure of things—but I hope to live a fairly normal life—if I can't be happy."

"But it seems there ought to be some way of living that would bring one happiness and satisfaction. If there is, I haven't found it." He sighed. "I tried to find a religion once, that would satisfy certain longings within me, but I didn't succeed."

"I wish my husband were sensible enough to see that religion won't bring happiness. He's mad about his—can't keep still about his church for five minutes if any chance word leads up to the subject."

"What church does he belong to?"

"The Reorganized Latter Day Saints."

"You mean—aren't they the Mormons?"

"That is a nickname they are sometimes called. They are also confused with the people of Utah, who are sometimes called by a similar name."

"But—but I don't see how any intelligent person who reads the Bible carefully, particularly the New Testament, could endorse polygamy. Such a thing would be extremely repulsive to me."

Louisa laughed. "I wish Dan could hear you say that. He'd be right at you in a minute with more proofs than I could remember in a year—proofs that his church doesn't believe in such things as that. And he'd explain all about how polygamy and such things happened to be mixed up with the word 'Mormon' in people's minds; how his church never had sanctioned such a thing, etc. He'd preach you a regular sermon."

The man frowned. "I thought your husband was a school teacher. I understood someone to say so. You're Mrs. Dan Eldon, aren't you?"

"Yes. He would have liked to do some kind of work for his church, but I didn't believe in it very strongly, so we compromised on school teaching. You see—"

"Ah! And is he happy in his work chosen for him by his wife?"

Louisa flushed a little. Was there criticism in this strange man's tone? What right had he—

"I don't think he is so extremely happy," she answered truthfully. "But a man certainly owes his family a decent living. As it is, Dan is capable of earning much more than he is making now. If he'd only get his mind on making money and providing things for his family instead of thinking of some ethereal vision of Zion."

"Zion? What do you mean? The

Jews have a zionic movement, but I didn't know anybody else—any other church had."

"Oh, yes," Louisa spoke carelessly. She hoped she could bring the conversation to a close soon. The girl in red had been quite boisterously hilarious when Louisa had first began to converse with the man, but now she seemed subdued and was continually casting anxious, hurried glances toward them. Louisa Eldon had no desire to carry on even the suggestion of a flirtation with anyone; also she had suffered sufficiently that she did not have the slightest desire to inflict pain upon anyone else in the world.

"Yes," she continued. "They have a Zion—a land of promise they call it, too, where they think they're going to gather after a while and form an ideal society based upon the early Christian church and its teachings. They have everything organized exactly like the church of Christ's day, and they believe all of Christ's teachings literally—that you ought to be baptized by immersion, etc."

"Say—do you suppose—my name is Benson, Mrs. Eldon—I guess I should have told you before—I'm just a salesman and have had very little education in schools—but do you suppose your husband would tell me about his church some evening? I—there's something about your description that gets me interested somehow. I'd be very grateful—"

Louisa laughed. "I should say that about the best thing I could do to give him a pleasant evening would be to invite someone like you who really wanted to hear him talk about it. How about next Wednesday? About seven o'clock in the evening? Could you come then?"

"I'd be delighted."

Louisa had named Wednesday because she would not be home then to listen. The Neighborhood Club were having a card party.

THE GIRL IN RED was coming toward them and attempting to make her approach seem casual. Within her soul, however, all was tempest and storm, Louisa felt. She was beautiful in an artificial sort of way. Her make-up had been artfully applied, the intense blackness of her hair shone with an unnatural luster; her blue eyes, unusually large, might have been lovely had there not burned in their depths such an intense flame of emotion. The red dress typified the fire within her; but how could one be on fire and still have such a somber look? She was like a whole page out of the past for Louisa. She was a little of Yvonne, a little of Robert, and something of Lucy. She brought back such poignant memories to Louisa that her heart went out to this strange woman in pity.

"You are Mrs. Benson, I guess, aren't you?" said Louisa, pleasantly, extending her hand. "Your husband has been ask-

ing me about my husband's church. I told him all I could but I don't take such a great deal of interest in religion myself. I told him if he'd come over next Wednesday night Dan would be glad to talk with him about it." On an impulse, she added, "I'm invited to a card party in our neighborhood that night, but if you can come with Mr. Benson I'll be glad to stay home. I'm sure we'd enjoy having you both."

Mrs. Benson gazed at her keenly, then sighed. "Oh—I'd like to, but I have an engagement, too—a sort of rendezvous with death, maybe, but still a lot of fun. I—"

"My dear," Mrs. Weston Moore's voice called Louisa amusedly; "You're wanted in the next room. A perfectly lovely group of people want to ask you all sorts of questions about the Society Islands."

As she followed the older woman Louisa could hear Mr. Benson's low toned question: "Why don't you come with me Wednesday night, Emily, and get acquainted with some real, honest-to-goodness folks?" She could hear his wife's angry reply: "Just because you like somebody, Dick—"

"How in the world did you get away with that long conversation with Mr. Benson without having that woman scratch your eyes out?" laughed Mrs. Moore. "None of the rest of us have dared talk to him for—"

"Mrs. Moore," Louisa interrupted in alarm, "You don't think—really think—I was—was anything improper by standing there talking with him? I did stay there quite a while—but I—we were talking about my husband's religion—"

Mrs. Moore laughed musically. "Oh, no—none of the rest of us would think anything of it—only to wonder how you got by with it. I know you're not the kind of a woman any other woman need fear—not that you are not attractive—" she hastened to add, "But you have good sense and more character, too, than lots of people."

"I don't know about my good sense, Mrs. Moore, but I can honestly say I've never done anything to be very much ashamed of."

"I heard you mention your husband's church," said Mrs. Moore, thoughtfully. "I hope he didn't get his feelings hurt at what Mr. Moore said to him."

"If he did, he never said anything about it to me."

"Well, Mr. Moore doesn't have much patience with anyone who belongs to a different church from the one he was raised up in; and he told Mr. Eldon to be sure not to talk his religion publicly, or he might lose his job. Now, I don't belong to Mr. Moore's church myself and we've had no little trouble over it, especially when we were younger; but I think your husband is a fine man and a good teacher from all I can hear, and I just wondered if you couldn't encourage him to keep a little quiet about his religion?"

"Why—I'll—I don't know. You see, he is just terribly enthusiastic about it, but I don't think he'll talk much about it if he's been requested not to."

She felt suddenly sorry for Dan. He loved the church; and it seemed that every effort in all the world was generated for the express purpose of prohibiting him from expressing his love. She must be more considerate of him. She felt suddenly glad and comfortable in the thought that he could at least talk about his religion in his own home—not to her, of course; she didn't care to listen; but to this man Benson and to others whom she would invite home.

THE EVENING did not bring her the happiness she had expected. There was a short conversation about the Islands; an indifferent game of cards, more dancing, and wine. She refused the wine, conscious that she had half-offended her hostess in doing so, but she couldn't bring herself to drink it. She had seen too many people half-silly from its influence, both here and in the islands. The islands! Why couldn't she forget them? Her experience there had just about spoiled all her fun, she concluded. She could not dance any more; she could not see any group of people without finding someone to remind her of those wierd and almost revolting experiences.

At last the party was over. Mr. Moore, gay with wine and sense of power was bidding the guests good-bye beside his quieter but more hospitable wife. Mr. Benson piloted his wife through the door, trying to steady her drunken gait.

"She always will drink it, even though she knows she can't stand it," whispered someone, "Emily is losing all the little sense she ever had, if you ask me."

Louisa was making dull conversation with the Browns; then she was inside her own door in Dan's welcoming arms.

"Did you have a good time?" he wanted to know.

"Well—I made arrangements for a good time for you, anyway," she laughed. She didn't want to tell him the evening had been a disappointment to her.

"What did you do?"

"I got to talking with a man—he wanted to know why I wasn't dancing—and he said he was interested in religion. I told him a little about yours and he seemed interested. Said he was just a poor, uneducated salesman, but did I think my husband would tell him about the church? I invited him over for next Wednesday night. Was that all right?"

"Of—of course—but I thought—you say you didn't dance?—I thought—"

Louisa laughed, embarrassed. She hadn't intended to let him know. The words slipped out before she thought.

"Well—I somehow couldn't, Dan," candidly, "I watched the rest of them  
(Continued on page 1262.)

# Ministerial Experiences

By Charles Fry

**T**HE SUMMER has been a very busy one for me, my labors taking me through the Northwest Kansas District where meetings were held at Alexander, Rexford, and Osborne, with many other places, and many scattered Saints visited. At Alexander the Saints were hungering for the word of life and were splendid in their attendance and attention, both being sustained during the two weeks we remained. Brother A. H. Reed has charge of the flock, and meets with them as often as his farm work and distance will allow. He is assisted by Brother John Teeters, who with his family give valuable support to the work. Some of the Saints drove regularly for many miles, among the number being Brother Herman Keuffer and family of McCracken, and Brother Fishgrave and family of Bazine.

On Sunday, August 5, I was pleased to meet Brother George B. Kelley and family who drove eighty miles from Modoc to attend the sacrament service. Brother Kelley is a son of our late W. H. Kelley of the apostleship, and his wife was a familiar figure in the Herald office at Lamoni in the years when I was a member of the church board of auditors. She was then known as Samuella Bailey. They were young folks then, but the passing of a goodly number of years could not be over-looked when Charlotte, their married daughter, was introduced with her two children, the younger of whom I blessed under the name of Clifton Kelley Burdick.

In the absence of north and south railroads and bus lines in Western Kansas my difficult problem of going north was solved by the kindness of the Teeters family who drove through to Selden where we visited with Brother Willis Teeters and family, and another James who had recently come from Independence to look after his farm. Meetings were arranged at Rexford and continued eleven days in which the Saints rejoiced together with a few nonmembers who attended. The meetings were held in the home of Brother A. J. Miller who presides over the branch and acts as city marshal and superintendent of the city water works. The Miller and Teeter families contributed to my entertainment while there. The coming of Brother James Teeter gives promise of greater help and activity. Information was received that Brother J. B. Roush, now of Goodland, with his son had rented a farm near Selden and would move there in the spring. The Selden branch is to be congratulated on its increasing official personnel.

On August 23 I was met at Smith Center by Brother Walter Ratcliffe, and

with his family we drove in the evening to the Baker Schoolhouse near Osborne where meetings commenced. On account of the scattered condition of the Saints, and the impoverishment of many by the drouth I thought to close on the following Sunday, but an urgent appeal was made to continue another week. Both Saints and nonmembers appreciated the sermons, the interest being good until the last two days when storms with abundant rains came bringing great joy to the drouth-stricken region.

Western Kansas is one of the great wheat fields of the world, but this year on account of drouth many fields were uncut, and others bore but a meager crop. Other crops withered under the scorching sun, or otherwise stood still. Pastures dried up and were eaten bare, and often cattle were herded upon the highways and the railway right-of-ways for the nutrient buffalo grass. Tens of thousands of cattle had to be sold, and the greatest anxiety and fear of the farmers were that they would not be able to save their milk cows and heifers. The late rains make possible the sowing of wheat which can be used for fall and winter pasturage. No wonder the rains brought joy to many people.

It has been said that nature is cruel; but nature is also kind. As a boy I often wondered how the buffalo herds which roamed the western plains found food during the winter months. I learned that the buffalo grass which grew there abundantly, and which became dry when the growing season is over, constitutes a most nourishing forage for cattle. Most grasses when dried in the field lose much of their food value. Thus nature provided for the wild life of the western plains, even as she has provided for the reindeer and moose in the frozen north where the lichens grow under the snow.

As nature has put roses on bushes where thorns grow, so has she provided a blessing in what has been counted a curse. The hated Russian thistle which has for years been taking the fields and highways of the west is proving this year to be the temporal salvation of many small farmers. When cut and quickly stacked for curing it becomes most palatable to cattle which devour it greedily in preference to other feeds. Nor did the thistle mind the drouth but grew sometimes as large as a bushel basket. So I found farmers, in the absence of other feed, mowing the stubble fields where the thistles had grown thick, and stacking both stubble and thistle together for winter use.

So from the thistle we learn that nature is not altogether harsh but tempers her severity with kindness and blessing,

and the things we sometimes dread and from which we shrink often prove to be saving blessings. The Lord of nature has said that "in the day of wrath I will remember mercy." His judgments may cause pain but in them are hidden blessing which make them a savor unto life. They are merciful as well as just, and may it not be that the severe drouth may yet be found to have brought great blessing to the people. The thorn may prick today, but the sweet fragrance of the rose will give joy tomorrow.

I reached home at Topeka, September 3, to take up local duties for a time, rejoicing in the blessing received in the field. Brethren G. G. Cadwell, O. E. Weedmark, F. O. Kelley, and others of the priesthood cared for the local interests with acceptability during my absence. On the 10th I was called to Alexander for the funeral of our aged brother Ebert who for years gave faithful service as an elder in support of the work in that place.

## Winning Friends

Does your life possess the tender drawing qualities to beget friends? Do you think of others before you think of yourself? Have you taken the pains to observe those whom you admire, those whose lives are warmed by tender friendships? If so, have you not observed that invariably those who are blessed with friends are charitable, tender, and kind? Have you not observed that the little things of life are done graciously and unflinchingly by them; that they never forget the pleasant smiles, the kind words, the courtesies that so enrich the lives of those who know them and are honored to call them friends?

"Ah, those little acts of kindness

So quickly out of mind,—

Those chances to be angels

That we poor mortals find."

If you would sweeten your own life and add to your number of friends, practice daily the little kindnesses that mean so much in life. "Be kindly affectioned one to another; . . . in honor preferring one another."

Unless you are magnanimous, unless you are friendly, you are not deserving of friends. All nature would teach you the secret of friendship. What is it that causes the buds to swell, the leaves to unfold, and the blossoms to appear? What is it that ripens the fruit on the bough and turns the harvest to gold? Is it not the genial sun, which day by day through the ceaseless round of the years does nothing but shed its rays of light and warmth everywhere? If you will practice the same art, you will find

that the machinery of life will run more smoothly and your heart will be happy in the possession of real friends, and incidentally you will be climbing to a higher rank and station in life, and becoming cultured.—Rochelle Philmon Kilgore, in "Seven Keys to Culture," *The Youth's Instructor*.

## FAITH

(Continued from page 1249.)

religious man is scientific, he must be adjudged so by the same standards set by science for all.

That our intellectual life is based on faith is obvious when we consider that science begins with the assumption that we are dealing with a coherent universe. We take for granted what we call the uniformity of nature. The mind, we believe, can handle the stuff of the universe. The only proof we have is the proof or result. The great intellectual adventure has to justify itself as we go along. We find that certain things act so and so, and under certain conditions do such and such. The important thing to remember, which is the point that I am trying to make, is there is a venture of faith which is both rational and inevitable. Not only does life depend on it, but reason itself depends on it. The fact that knowledge depends on faith goes deeper even than the fact that science is compelled to make assumptions and take unproved things for granted before it begins its work. Before we can know anything at all there is a chasm we must cross, and the only bridge by which we can cross it is a bridge of faith. *Credo ut intelligam*—we must believe in order to know. Knowledge is possible only through faith in a rational order of the world, and this deeper life is possible only through faith in a moral order.

We see why faith should receive such emphasis and the place of first importance in religion. It is because it is more than the assent of the mind to propositions. That would make it merely a matter of opinions. It is more than beliefs. Faith has to do with the whole bent and bias of life. It is a common argument that it does not really matter what a man believes, that the important thing is how he acts. But if faith is as I have attempted to define it in this treatise, then it is absurd to say that it does not matter what is believed. By comparison nothing else matters, for our faith is that by which we are actually living. "The just shall live by faith."

Give love, cheerfulness, kindness and good-will to all humanity, and you need not worry about being misunderstood.

Give the best you have to each object, purpose and individual, and you will eventually receive the best from humanity.—Ella Wheeler Wilcox, in *The Los Angeles Examiner*.

## STEWARDSHIP ACCOUNTING

(Continued from page 1252.)

dad, did I spend all that money for candy?"

This ideal family will find that they are prospering, not because God is giving them extra blessings as a reward for paying their tithing, but because they have learned how to control their activities. They know how to put "first things first." They will find themselves doing easily and naturally the things which will assure success. They will find that the ten percent of net gain, which is tithing, is a mighty cheap price to pay for a well-balanced family life. They know without any guess work what that tenth is because they have their lives under control. Such control brings the blessings of a "fullness of life," as promised by Christ.

OF COURSE the big problem is the application of a control system in the home. Many who want to do something of the kind simply do not know how to go about it. Then there are the different temperaments in the people in a home. One of the most beautiful experiences in family cooperation I have ever seen is one case where the husband decided that he wanted to be free to give all the time possible to church work and did not want to even think of money problems. His companion was willing to take this responsibility. She has done a wonderful job of management, and has at the same time made it possible for her husband, who had to work long hours at his vocation, to give enough time to keep up the branch work in one of our churches. I do not cite this as an example for everyone to follow in detail, because in many cases it could not be a success. The principle of cooperation, however, can be adopted by every family. Here was a balance between two lives, when the two decided what each would do, and with utmost mutual trust they have carried out their plans. I am not much concerned about the detailed way in which we carry out the purpose, but I am sincere when I say that we must learn how to control our lives if we get the most out of our opportunities.

Once, after a sermon in which I emphasized this thought, a man came to me and asked this question: "Do you mean that every time I go to town to buy a pound of coffee I should mark it down on some record?" In answer I emphatically said, "No, not unless you want to." And then I suggested something about as follows to him: The application of any principle must be based on common sense. The point that you should want to know is whether or not you are spending too much money for your coffee. If you do not want to mark it down every time you spend the money, you can figure out a simple way which will save you that effort. Regardless

of whether your income is regular or irregular, as you get it lay aside what you must for food expense. If you do not want to do any recording as you go along divide the money into four certain purposes, and put it into jars or cans, each labeled for its purpose. Buy your coffee as you need it, and if your coffee money runs out faster than you expect then either you are using too much coffee or you haven't allowed enough for that item. If it is too much, the practical result of your effort to properly balance the use of your money is to show you quickly that you are drinking too much coffee. In that case the only thing to do is to cut down your amount of coffee.

Possibly this brother didn't want to be bothered with anything that might be too much work. I admit frankly that, regardless of the system which each individual or family may use, it will mean some work and some planning. But the net results of the work are so great that they more than compensate for the effort. No business can succeed unless it is kept under strict budgetary control, and the same is true with the individual. We cannot intelligently budget our lives unless we account for what we do. Of course, if the individual is satisfied to drift along without making any progress it is not necessary to go to the trouble of trying to find out how to balance his energies. But in writing these thoughts I am assuming that if the reader has been able to get this far, he is at least anxious to do what he should to make the most of his life and does have a desire to help build Zion. It takes live fish to swim up stream against the current. The dead ones float down stream. It is going to take some mighty live fish to build Zion.

MANY PARENTS wonder why their children are not interested in vital problems. The truth is that it is the fault of the parent, in most cases. Too often the parent tells the child that he is not old enough to understand the problems of the parent, so why should the child have any interest? As far as I am concerned I have utmost faith in the ability of many children to comprehend vital problems far beyond what they are ordinarily required to do. Give them a chance, give them responsibility and see the development that will often outdistance the parent. God asks us to have faith in him, and he has shown a faith in us far beyond that to which we are entitled, but we in turn do not show enough faith in our children. There are many parents who decry the freedom allowed children today. They believe something should be done to curb it. The fact is we are not giving this freedom to the children. They are taking it, with the result that they often get into trouble. But let the parent express faith in his child and that child will respond in kind and to a degree that is surprising. He will usually want to do what the

parent wants him to do. My interest is that of a father of two growing boys and I have been up against most of these problems. The reason I mention it here is that I have proved to my own satisfaction that some system of controlling our lives, and of giving the child full freedom to express his individuality and independence opens the way to bring about this result.

Let me illustrate. Not long ago my fourteen-year-old boy was extremely anxious to get something. His argument was good, and he felt that the amount he needed was so small it would be easy to take it out of what he knew would soon be available. I did not tell him he could not have it. I asked him if as a member of the family he wanted certain necessities such as food and clothing. Of course he said he did. Then I told him that I would turn over to him the job of taking care of these needs out of the amount available. That if, after he listed those things in the order of their importance, using his own judgment without any suggestion from me, he could find a way to put his desires near enough to the head of the list to take care of them as needs, he would be welcome to take the money. He recognized the fairness of the proposition as well as the confidence I showed in him, so he started figuring. Before he had gone very far he turned the job back to me to ask if he could help me get some of the family needs which I had listed ahead of the wants. I have seen children make that kind of response too often to believe that I am going too far when I insist that parents do not often enough show confidence in the ability of their children to understand. Of course they will make mistakes, but what adult does not? If we let them make mistakes on a small scale so they can see the errors themselves they quickly and voluntarily learn basic truths without much suggestion from parents.

How are children to learn these lessons themselves? Again I say that that system of family control which recognizes each child, no matter how young, as an individual unit, will help the child teach himself. Let me illustrate. If the handling or spending of the family income, no matter whether it comes regularly or irregularly, is participated in by the whole family each child feels that he is being fully recognized. Suppose after dinner on the day dad comes home with his pay envelope, or on the farm when some income has been received from the sale of products, the family sits around the table making plans, each one participating in those plans. The small child is interested perhaps only in the number of ice cream cones he can get with his share. The family makes the decision as to how this money shall be used. Suppose twenty cents has been allotted as the share of the four-year-old for spending during a two weeks' period. He thinks he has helped decide,

so he is fully satisfied. He is plainly told that he can spend it any way he likes, and that it will be put in a jar or a drawer or other place to which he has access, and that he can spend it for his cones when he chooses. He is happy and satisfied, but since it is bedtime he must wait until tomorrow. He has also agreed, as have all the others in the family, that the amounts allotted are final, and that there shall be no asking for more. On the next day he will want his ice cream cone first thing unless he is different from most children. As soon as he eats his first cone he will probably go to the drawer and look at the other three nickels. His hands will itch to spend them at once. He may ask mother if he can have another one, and if she is a wise mother she will insist that he make his decision himself. She will tell him how hard it will be next week to go without any cones if he eats them all this week. Before the day is over he will probably get at least one more and repeat the performance the next day. He may after that ask his mother for another nickel, but in most cases he will not. He will learn through going without that he can't "have his cake and eat it, too." A hard lesson, but one which he entered into knowingly, and in most cases where the child has been given the privilege of making his own decision he will willingly suffer the consequences of his own act. A repetition of such instances as he grows will implant firmly in his mind the basic lessons of life better than all the talk in the world. The important points in this plan are the recognition of his individual rights and the system of family control which keeps all activity in balance. He knows that without being told, and since he had the privilege of helping make the decisions his pride will make him recognize that he must stick to his own plan.

Children raised under such a plan will make the finest Zion builders in the world. And if there is any one thing the church needs today it is something which will instill into our children the beauties of the Zion we dream about, as well as a determination to help bring it into existence. I believe that is even more important than the missionary work to bring outsiders in. That of course is no new thought with me as it has been expressed thousands of times. It is not suggested with the slightest thought of reflecting on the missionary work of the church. That must be developed. It is said with the thought that a plan of family budgeting and individual accounting which will recognize and develop individuality in each child as well as in each adult, will help each family to keep its activities in balance. It will result in a better balance in the lives of all church members. That better balance will keep a larger number of our children in the church and will create in them a greater interest. But best of all, as a result of this balance,

a constantly increasing share of the energy produced by such a group will go into developing the spiritual stewardships which will create increased missionary activity. In short, a life in balance resulting from strict stewardship accounting means more growth. Certainly it is worth striving for.

When my father passed on, the heritage he left to his boys was the example of a life of service. The material things he left consisted mostly of tools, such as books and records which he had used in giving his service. In disposing of these things I asked preference for only one thing, and that was the satchel of his daily working tools which he carried on his missionary trips. Among the books and records in this satchel was his priesthood diary and expense record, kept accurately to the last day. The last sheet, however, remains unbalanced, as he probably did not have time to finish this chore before his sudden illness ended his life. That sheet is a challenge to me to carry on and help finish the work he did not have time to do.

My purpose in mentioning this incident is to bring out more than the sentimental thought. It is this: To him as a servant of the church this record of his expenses was merely one of his chores which he accepted as part of his responsibility as an officer of the church. We, you and I, the members of this church, require our officers to not only make the sacrifice necessary to serve the church, but we require them to keep a careful record of all monies received and spent. In other words, to keep a strict accounting of all their activities. Why should we require this from certain men and at the same time feel that as a member of the church we do not owe it the same responsibility?

The covenant as a member of the Reorganized Church of Jesus Christ of Latter Day Saints should be more than an acceptance of the chance to be a Latter Day Saint or to promise to be good in order to "get" what the church can give. It should be a full recognition of the individual stewardship. It should be a whole-hearted determination on the part of the individual to use his time and his talents for the benefit of the group. It should mean an implied or expressed promise to carefully budget his time, his talents, his energies, and his ability. It should also include a full recognition of his stewardship responsibility in a determination to account for his every activity. Such a program requires effort, consecrated effort, but the carrying out of the program will open the way for unlimited development of every individual member of the church as well as for the group as a whole. In fact, the results of such consistent consecrated effort can be described or defined with one word of four letters, Z-I-O-N.

Atheism can never be an institution; it is only a destitution.

## COLUMBIA THE GEM OF THE OCEAN

(Continued from page 1256.)

But the religious freedom so earnestly emphasized for themselves was not accorded others, and the idea of witchcraft, stringent Blue Laws and other forms of despotism, took root, so that small colonies, rebelling, broke away from them as they had from England, and established themselves in other localities. Rhode Island was thus founded by Roger Williams and Anne Hutchinson in 1636; and Pennsylvania was colonized by William Penn in 1682 as a refuge for the Quakers.

In 1614 the Dutch founded a colony at what they called *New Netherlands*; and in 1638 a party of Swedes settled at the mouth of the Delaware River, which, in 1655, was annexed by the Dutch under Peter Stuyvesant; and in 1664 the English, through the Duke of *York*, took possession of *New Netherlands*, which was then renamed *New York*. The southern part of this province was sold to Sir George Carteret and Lord Berkeley, who there founded *New Jersey*.

From the latter part of the 16th century, America became a recognized factor in world affairs; and has, in recent years, become the world's largest Democracy—a land on which the sun never sets, for when its last rays are leaving the Philippine Islands, its first are rising on the coast of Maine.

**N**ORTH AMERICA is washed by three great ocean rivers or currents: the *Labrador*, a deep sea current, crowding close inland and moving south from the Arctic regions as far down as Newfoundland, where it rises to the surface, causing the extreme cold experienced there; the *Gulf Stream*, about 50 miles wide and 2000 feet deep, a deep sea current, flowing northeastward out of the Gulf along the Atlantic coast, but separated from the land by what is known as a "cold wall." It goes as far north as the southern edge of the Newfoundland Banks, where it swings off (like the turning hands of a clock) toward Europe, rising to the surface as the *Gulf Stream Drift*. Leaving the western coast of Spain it sinks again, becoming once more a deep sea current, flowing back to the Gulf. The *Japan Current* is a warm, surface current, sweeping north along the western seacoast of the United States, giving California its delightful climate. After running its course it returns to its source as a deep sea current. In the Atlantic Ocean the ocean rivers turn to the east; in the Pacific, to the west. The great Trade Winds follow the courses of the various ocean currents.

The northern coastlines, both on the eastern and the western coastal plains, are battered and broken by great ice cakes, driven inshore by heavy gales.

The Atlantic seacoast has been submerged in recent geologic years, as at-

tested by maritime deposits and softened rocks; and the Pacific coast has risen proportionately in the same period.

The United States is separated into five geological divisions known as: The Atlantic Coastal Plain; The Appalachian Highland; The Interior Plain; The Cordilleran Highland and the Pacific Slope. Part of the great Interior Plain was once covered by a great ice sheet, while west of the Appalachian Highlands are deep valleys caused by the sinking of vast blocks of earth, and the wearing away of soft rocks.

Mountain ranges in the three Americas run principally north and south, while those in Europe and Asia run east and west. This causes climatic differences in the two continents.

In the southeast, from Tennessee, through the Carolinas into Florida, are vast prehistoric bone beds, evidently those of marine animals. Salt mixed with gypsum marks the margin of an early sea that extended from New York through Michigan and Iowa into Kansas.

Along the North Atlantic Coast and extending south for thousands of miles is the great Continental Shelf, the largest Shelf in the world existing at the base of any sea foot. The cracking or displacement of any part of this Shelf causes corresponding earth tremors in nearby lands.

Off the Bahaman Islands, between them and northern Africa, lies the Sargosso Sea, a vast eddy of 100 miles, which, circling slowly and insidiously, is thought by some to mark the spot where the Lost Atlantis sank from sight in an early day. Within the past two or three years an inhabited island off the coast of Greece disappeared as suddenly beneath the waves, with its thousands of screaming inhabitants, its culture and its great building.

The largest river system in the world is located in the Mississippi Valley, watering the Interior Plain.

Coal, gold, silver, copper, iron, zinc and other minerals are found in the mountain ranges. There are vast oil pools in the east, the middle west and the south. Great forests of almost every known variety of woods cloak the hills and valleys. Streams, lakes and the oceans abound in fish. At one time the great Interior Plain was covered with millions of buffalo, where in recent years, vast herds of beef cattle were quartered. Fur of all kinds was abundant in the early days.

The continent was found inhabited by dark-skinned aborigines, thought to be natives of India; so were called "Indians." They were classified as semi-barbarous east of the Mississippi; barbarous west of it; and savage in the southwest; but remember Cortez entered in the southwest.

As the United States became settled, great trees commenced to fall; mines were opened; factories built. Water power came first in the power plants,

and for this reason they were built along rivers. Then came steam, and factories appeared near coal fields, or where coal could be delivered cheaply. Gas and electricity were next, the last named power now driving our machinery and lighting our homes. It is generated from power dams principally.

Where paper is made from wood pulp, the factories are placed close to lumber interests, upon rivers down which the trees can be floated. Our wooden dishes and even toothpicks come from such places.

The North Atlantic states form an extensive ship-building center, because of easy access to the North woods. Furniture factories are also close by, for the same reason. Those using hard woods are close to hard wood districts, as at Grand Rapids, Michigan. Agricultural implements and road vehicles, dependent on hard wood and iron, are manufactured close to the Great Lakes. Detroit is the most important city in the world for the manufacture of automobiles.

The principal gold vein mines are in Colorado, Nevada and the Black Hills district of South Dakota. The most important silver-producing states are Nevada, Montana and Utah. Iron is found in the Lake Superior Highland. There are vast copper deposits in the Lake Superior region as well as in Arizona and Montana. Zinc and lead are found in the Appalachian Highlands and the Ozark Mountains. Coal, oil and gas exist in many of the states. Coal oil was first produced in western Pennsylvania about 1859. The great flour mills are located in the north and in Kansas close to the vast wheat fields. Things formerly made in homes are now made in factories.

The United States is the most productive and wealthy country in the world today. It truly is a Promised Land, flowing in "milk and honey."

## THE NOMADS

(Continued from page 1258.)

awhile and it somehow reminded me of those crude dances in the Islands—it seemed they were somehow the same, in spite of the veneer of civilization all around. I just couldn't bring myself to participate in anything quite so savage appearing."

"Thank God!" Dan cried so fervently that she couldn't help laughing. He was so intense about things like that.

There was a sudden, frightened cry from the bedroom. Louisa was full of alarm in a moment. Dorothy Jane was standing up in her bed, clinging to its high sides, trembling.

"What's the matter, darling? Tell mother." The mother trembled almost as much as the child.

"Me's afraid," whimpered Dorothy Jane, clinging to her mother's neck. "Doity Jane's afraid."

(Continued on page 1275.)

## The Readers Say---

### Youth Writes to Youth

I am a boy just past seventeen years of age. In my few short years I have found that God is true to his promises. He said "All things work together for the good of those who love and serve the Lord."

Though a few years ago I spent five months in the hospital suffering with an affliction which, perhaps, has left me marked for life, I now realize that it was the best thing that could have happened to me. During those months of illness I found out where I stood in the sight of God, and when I came out of the hospital, I consecrated my life and talents to Him and His church.

God recognized my humble consecration and the potentialities in me of becoming his servant, and on September 2, 1933, just two weeks after my sixteenth birthday, I was called to the office of deacon. What joy and exaltation of soul were mine on that day! In my ordination under the hands of Patriarch J. F. Martin and Elder J. L. Prentice, I was told that if I would do my part in magnifying my office and calling, I would enjoy great blessings in my labors here on earth.

Young brothers and sisters, let us go on. If we obey him in faith, God will give us his Spirit. I have been wonderfully blessed in my early ministry, and others also have been blessed. To the young people let me say: Be humble. Be faithful. Be willing to learn and study, and fast and pray, that we may prepare to do our work—redeem Zion. Will you pray for me? I should be glad to hear from anyone who cares to write.

MILTON D. BROADFOOT.

TORONTO, ONTARIO, 1061 Bathurst Street.

### Lord's Work Moves On

We have a neighbor who has read *The Marvelous Work and a Wonder* two or three times, and says that this is the right church. It is what he has been looking for, and he is ready for baptism. So the Lord's work moves on.

FISHER, ARKANSAS.

MRS. GEORGE GORDON.

### We Need Zion

Zion is our only hope. When envy and strife cease among us the spirit of power will be given to those whom the Lord sees fit to bless, and we shall be gathered together in love and security.

The *Doctrine and Covenants* tells us, "I will fight your battles as I did of old." Did not God care for Israel of old under Moses, Joshua, and other leaders? Moses was a prophet endowed by the Lord, our God.

Alone, we can never build Zion, but if we have faith in God, latter-day Israel will become mighty. As Saints we must obey the great commandment; we must forget self and be full of love for our God and love and charity for our neighbor. We must abide by the latter-day celestial law and the temporal law. The Scriptures tell us that God looketh upon the heart. He knows our inmost hopes and desires. If we are poor and give a penny in the spirit of love and charity, it is acceptable to him. He will prepare a place for us in Zion.

Many of us long for a place of peace and safety, but we lack something. We must free ourselves of worldly things, fast and pray, live lives of righteousness. I believe then the endowments will be given.

A sister in this town had a vision concerning Zion. She saw two groups of Saints and recognized many faces in each group. One group was preparing to march to Zion, and the other was busy with temporal things in the world, and would not prepare to leave.

Saints, I do not look for better times in the world. Tribulations are going to increase. The time is fast approaching when we shall need Zion.

SWAIN MARSHALL.

JACKSONVILLE, ILLINOIS, 711 South Diamond

### Word From Eastern Oregon

I greatly enjoy reading the *Herald*, especially the letters and news. I have never seen any letters from eastern Oregon, but there are a few Saints here. There is an elder, W. T. Ferguson, at Baker, ten miles from us. With Brother Ferguson in charge, we have sacrament service every first Sunday of the month. He is a fine man and his work is much appreciated. There are nine of us in and near Baker, at least that is all we know about.

There are four in our family, my father, mother, and a brother some years younger than I. Until two years ago we lived at Lamoni for four years. I was graduated from Lamoni High School in 1932. It has been my great desire to attend Graceland some day, and I am still striving to that end.

We have the *Heralds* by the kindness of a friend at Lamoni, who sends them to us monthly. We are trying to pass on the gospel by sending the papers to an isolated member at Enterprise, Oregon; also have given some to a man at Baker who is interested in the gospel.

Always we are glad to hear from and see other Saints. We hope that a missionary can hold a series of meetings here sometime.

BAKER, OREGON, Rural Route 1.

BARBARA WRIGHT.

### Would Be Worthy Her Blessings

I have received many blessings, and wish to thank my heavenly Father for them and for those which may be in store for me. I ask for strength to overcome the many trials and temptations that are mine.

I wonder if the H. E. Depew, who sends in so many beautiful poems for the *Herald*, is in any way, related to E. W. Depew, of Pittsburg, Kansas. Elders E. W. DePew and L. H. Ezell, of near Fort Scott, were the first Latter Day Saint elders I can remember. My father was baptized by Gilbert A. Cox, in 1873, and my mother was baptized and I was blessed in 1877 by M. T. Short. Brothers Evan A. David and W. E. Peek preached my father's and little brother's funeral sermons at Arcadia, Kansas, in 1884.

I always enjoy reading the letters and experiences of the older members of the church. We had a tragic experience June 4, when our little grandson, nine years old, was riding a home-made drag, and fell off in front of it. He was killed instantly. It is hard to part with loved ones, but our will is not always the Father's will, and our trials always turn out to be blessings.

If any elders go down the Katy railroad through Antlers, I should like for them to go out to Snow, Oklahoma, or three miles from Snow. Inquire for J. H. Hager or Sam Nobles. They would like to have some preaching services held there. Those Saints are poor in worldly goods, but are hungering and thirsting for the Bread of Life.

MRS. LEE CUNNINGHAM.

PLATTVILLE, COLORADO, Route 1, Box 115.

## The Readers Say---

### Testimony of God's Goodness

My heart goes out in thankfulness to my Maker for the many blessings he has bestowed on me, and I want to love and praise him in return for his goodness to me.

I came to Hammond, Indiana, two weeks ago, and find here a band of Saints who are striving to serve the Master. They have a nice little church which they dedicated September 16, and they have made me feel very much at home. I believe that the depression had drawn the Saints closer together and caused them to forget self in thinking of others. I long to see the day when God's people will be like one big happy family, all working together toward the same goal—the redemption of Zion.

Here let me relate another testimony of the Lord's mercy and goodness. My little nine-year-old daughter was very ill. I had a doctor a number of times, also had her administered to; but she seemed to grow worse. I was very much worried. After one of the doctor's visits she said to me, "If you will get elder Brewer to administer to me, I will be healed." I sent for him and he came and administered under the power of the Spirit. The child was healed.

My children have faith in using the oil calling on the elders when sickness comes to our home.

I have faith in the church and its ideals and in our leaders. May the Lord bless them that they will lead us on to Zion and to victory.

HAMMOND, INDIANA, 718 Conkey. MRS. J. H. THOMAS.

### To This End the Lord Brought Me

I was born in England. My parents were of Puritan stock and had little desire to unite with any church. They scarcely ever attended services and yet our family of four boys and two girls were always sent to Sunday school and church. We were brought up in the Church of England.

In that community there was a certain beneficent gentleman who on his deathbed bequeathed a sum of money in trust for the Church of England. The interest on this sum was to be used to purchase a Bible and *Book of Common Prayer*, to be presented to every candidate who was confirmed a member by the Bishop of the diocese. My brothers and sisters were all confirmed into the church and each one was presented these books.

Later when I left my home I was still a boy and having few religious interests, I did not trouble myself about going to church. It was the custom, however, for people to attend church with more heed to formality than to religious intention. My childhood teachings had touched a responsive chord in my heart, and after a time I, too, began to go to church, the Anglican, the Independent, the Primitive Methodist, the Baptist, and the Wesleyan. I found good in all of them, but not entire satisfaction. Still later I became associated with the Salvation Army, and tried my utmost to do what was right and to live up to what I professed.

I was working in the coal mines and near me were some fellow workers whom I found out were Latter Day Saints. The Reorganized Church of Jesus Christ of Latter Day Saints was not generally known to us, but the Utah Church was widely known and extensively talked about and criticized. As soon as the name Latter Day Saint was mentioned, the cry was "Mormons!" and since prejudice against Brigham Young's following was so strong, the Reorganized members could not very well get a hearing.

These men working near me were good, clean, honorable

men, and when they could get a hearing, they talked and reasoned in a way worthy the name they bore—Saints.

After a time, I was induced to attend their meetings which I did though not with the best of motives. I thought that I would hear them say something unscriptural and then I could accuse them of teaching falsely. However, after two years I decided that I would be baptized.

I was baptized by Elder H. Ellis, of Lansamlet, Wales, on Thursday evening and confirmed the following Sunday. Surely the Lord had guided me to this end. He had not permitted me to be confirmed in the Angelican Church nor yet sworn in under the flag of the Salvation Army.

In my confirmation as a member of the church, the elder spoke to me under inspiration. He told me that on this day I should know that there is a God in heaven who reveals secret things, and assured me that my prayers to the Lord had been answered. I had prayed in the mines and to these prayers I received answer in clear, plain, audible words as I knelt there in the cold darkness. These same words were spoken to me by inspiration on the day of my confirmation I was also told that the Lord had watched over me through my journey of life and had led me in the days of my manhood to accept the gospel restored in latter days.

The gospel has been and is a great source of joy and comfort to me, and although I have had to pass through afflictions in acute forms, the all-powerful hand of God has sustained me. My prayers are that the church will rise up in its beauty an grandeur, for it is great and wonderful, and carry the message of love and peace to all the world.

CHESLEY, ONTARIO, CANADA.

F. SIMMONS.

### Thankful for Good Things in the Herald

I want to thank you for the good things in the columns of the *Herald*. I do not have the opportunity of going to church as often as I would like, and so I doubly appreciate my *Herald*.

Particularly interesting are the letters which strengthen our faith as we read of the blessings and mercies which our Lord bestows upon his people. I am thankful to Him for his blessings to me.

I read with interest the experiences of Brother William Lewis. Many times I have listened to the recital of the hardships endured by my parents during their enforced stay in Salt Lake City and vicinity. They were there seven years. My father and mother were converted to this gospel in Wales, and they came to what they thought would be Zion. What an Awakening! They were in Utah during the reign of the "Avenging Angels!" Father and mother took advantage of the arrival of Uncle Sam's soldiers to leave for California. They traded their small piece of land for a yoke of oxen. The first sermon my father heard in Utah was enough. He said to my mother, "My girl, this is no place for us."

In California, they were re-baptized into the Reorganized Church by E. C. Brand, I think.

I want to thank Brother A. B. Phillips for his questions and answers, columns. This page fills one of my long felt wants. I am also enjoying "*The Nomads*." The Pigeonhole is a little place into which I would like to crawl and pull the hole in after me, if you know what I mean.

I wonder if any of you have read Francis Sill Wickware's article in January's *Woman's Home Companion*, "*The American Thing*." It sounds very much like Zion to me.

MRS. S. J. BARNEY.

TACOMA, WASHINGTON, 1118 Eleventh, North.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Southern New England Reunion at Onset

Activities at Southern New England reunion, held at Onset, Massachusetts, from July 28 to August 12, were so diversified that every person in attendance found something suited to his taste or age. Prayer meetings for adults in the morning at eight-forty-five were consistently active, and particularly enjoyable were the "experience" meetings, where many of the congregation told of specific ways in which they had been guided and helped by divine power.

Also at eight-forty-five the children from six to nine years meet in the primary department in charge of Dorothy Mesie Fisher; the kindergarten, composed of children from three to six, was in charge of Kathryn Carter and Florence Leland Gordon; junior church, including ages from ten to fourteen, led by Wallace Sinclair and Marian Rogerson; and the young people's prayer service, conducted by Don Chesworth for the older young people. The attendance at these services indicated that they were interesting and helpful.

Two classes were held each morning. Patriarch U. W. Greene conducted an informative class on the *Doctrine and Covenants*. He outlined and taught this basic document of the church in a way that was new to many younger members of his class; and his method of teaching was appreciated by those who had questions concerning the book. Apostle Paul M. Hanson's class was concerned with the history and derivation of the Bible, and a comparison of the King James, Inspired and Douay translations. Brother Hanson's sound historical knowledge, and his appreciation of the Bible, both as a sacred record and as a piece of literature, combined to make his interpretation an education and an inspiration to his listeners.

In the evening, the services were well attended, and excellent sermons were preached by U. W. Greene, Apostle Paul M. Hanson, T. J. Elliott, of Saint Louis; S. L. Fisher, Raymond Bradshaw, Daniel F. Joy, and M. C. Fisher. On Friday, August 3, two of the young men in the priesthood, Albert Fisher and Wallace Sinclair, preached their first sermons. Brother Fisher spoke on "*Stewardship of Time*," suggesting constructive ways of utilizing leisure; and Wallace Sinclair's topic was "*Religious Education in the Home*." His combination of the doctrine of the church and its application by the newer methods of education was interesting and informative.

Swimming and other sports occupied the week-day afternoons. Several playground ball games were played between the married and unmarried men, no decisive victories being recorded for either side. Marian Rogerson won the girls' tennis tournament—Don Chesworth was winner of the boys'.

On Saturday, August 4, Attleboro Branch presented an operetta, "*Sunbonnet Sue*." This branch has always been outstanding for its musical abilities, and their operetta was done in a finished manner. Solo parts were sung by Helen Coombs (in the title role of Sue), Raymond Bradshaw, Lillian Parker, Merrill Nash, Harold Cash, jr., Marion Chesworth, Mildred Heap, and George Heap, accompanied on piano by Virginia Churchill and on violin by Clinton Barton. The stage was beautifully decorated to represent an old-fashioned garden, and the performance was a credit to those who arranged it. The back drop was by Edmund Davis and stage setting by Ralph Spinney.

There seemed to be dominant in the thoughts of the people at the reunion that they needed a revival of the "old faith" and a return to the "old paths." On Thursday, August 2, Lucie Sears conducted a discussion period for the women in which this feeling was given voice. The group was asked to present their ideas as to how this could be accomplished, and some suggested concrete pieces of work to be undertaken as projects, others that they try to be converted to all parts of the church work; many felt that they could purge their lives of those things antagonistic to development; and a number expressed themselves as feeling that prayer was the keynote to faith, as well as to progress. One sister said that the Saints should pray with fervor, pray more frequently, and feel that no matter was too unimportant for prayer.

After the final business meeting on Saturday night, August 11, Patriarch U. W. Greene, at the request of numbers of the congregation, related some of the early experiences he had had, or had witnessed, during his career in the church. Brother Greene has a vibrant, resonant and flexible voice, a unique vocabulary, and is an accomplished public speaker.

Many contributions of time and service helped to make the reunion a success.

Understand yourself and your Divine possibilities and you will cease to think you are misunderstood.

### Ten Baptized in Missionary Series

Ten people were baptized, and others are near the kingdom in the series of meetings conducted near Kennett, Missouri, by Elders W. E. Haden and Walter Chrestensen. The series closed September 2. The missionaries used the district tent, and had an average attendance of three hundred. On Saturday nights when the young people of the three groups presented their club programs, four hundred attended. These young people displayed considerable talent in dramatics, music, and leadership.

All the Saints in this vicinity were encouraged by the missionary meetings and inspired to go forward and complete the task before them, that of building their homes and the church.

Elder Haden has labored in this district six years, and the Saints have learned to love and listen to him. He is ardently interested in and working for the planting of God's word in the hearts of the honest seekers for truth. He is a father and leader to the Saints of south Missouri, and deserves much credit for his work and consecration. The Saints appreciate his help and thank him.

### Idaho Reunion

The Idaho district reunion, held at Hagerman August 15 to 19, was outstanding in attendance and spirituality.

Saints from Weiser drove 190 miles, those from Pocatello 160 miles to be present. Visiting Saints from Salt Lake and Ogden made a drive of 300 miles. Wednesday morning a busload of thirty drove in from Malad, Idaho, a distance of 227 miles. Such a ride in a crowded bus through desert country on a hot August day is tiresome, to say the least, but they were grateful for the opportunity to attend.

Tuesday evening, August 14, an organization meeting opened the reunion. The district presidency, Elders Silas Condit, J. L. Sandidge and John B. Cato, associated with Apostle F. Henry Edwards, were chosen to preside. Sister Helen Hoisington, district secretary, was chosen to act as reunion reporter. Owing to the absence of Tommy Ultican, district chorister, Elder Ward L. Christy was chosen as musical director. The reunion committee appointed Elders John B. Cato, George B. Anderson and W. P. Jones for the administration committee;

Brothers Russell Jacobsen and Elvin Dennis as recreational leaders.

Meals were served free to everyone as they were last year. This was made possible by contributions from each branch, donations of food, and collections during reunion. At noon, Sunday, August 19, 284 were served.

Prayer services were held each morning, one for the young people at eight o'clock, with Elder Sandidge in charge; one for the adults at eight-thirty, Elders Edwards and Christy in charge.

Each morning, in the Methodist Church, Sister Ward L. Christy held a class for young people, her subject being, "Our Chance to Be Somebody." She also was in charge of the eleven o'clock service for the children under twelve. Sister Christy endeared herself to young and old.

At ten o'clock Elder Christy taught a class for adults, his subject being, "The Scientific Basis of Immortality." Brother Edwards' class at eleven o'clock each day was on "Zion Building." Both young people and adults attended.

Preaching services were held every evening, Elders Edwards, Christy and Sandidge being the speakers.

Recreational activities consisted of volley ball, baseball, and swimming each afternoon, a watermelon feast Thursday and Saturday nights and group games Friday night.

A special program was given Saturday night at which time the camp paper, called "The Camp Cricket" was read by Claire Gilmore. This program was followed by a recognition service for Brother and Sister John Condit. Brother Edwards greeted them as a father and mother in the church, and the congregation stood in recognition of their many years of service to the people of this community. The service closed with a duet by Brother and Sister Christy.

Brother Christy had charge of the song service preceding each preaching service. The duets by Brother and Sister Christy were especially pleasing. Special numbers consisting of duets, solos, a ladies' chorus, and musical readings were contributed. Sister Pearl Handy, of Heyburn, Idaho, sang a solo, the words of which were composed by her.

The conference business meeting convened at two o'clock Saturday. All of the district officers were sustained except the district secretary, whose resignation was accepted. Rita Barth, of Boise, Idaho, was elected. The reunion-ground committee reported improvement of the grounds. Water had been piped to the grounds and tables and benches made. The Saints are indebted to C. A. Lindberg for his work on the latter. They were pleased to note the increase in tithes and offerings over the years 1932 and 1933. A committee was appointed by the district president for the purpose of shipping produce from Idaho District to Independence.

Sunday, August 19, was the closing day of the reunion. Both the young people and the adults met in the tent for prayer service; the children under twelve years of age, met for prayer service on the lawn of Brother Silas Condit's home, Brother Sandidge in charge, assisted by Sister Christy. The majority of the Saints observed the fast which was requested for this service. Brotner Edwards stated early in the week that the Saints could have good prayer and testimony meetings if they wished. Each day they improved, and reached a climax, Sunday. God's Spirit was present in great power. Several testified that God wished to speak to his people. Elders Sandidge, Silas Condit, and Christy spoke under the influence of the Spirit and Apostle Edwards gave a beautiful message of comfort and counsel to Brother and Sister Lester Jellenbaugh, personally, and to the Saints as a whole, saying that in God would be found their example and strength.

At one o'clock a priesthood service was held in the tent; at the same hour Brother Robertson, of Salt Lake City, had charge of a baptismal service. At two o'clock two young men, Brother E. Connel and Lloyd Condit, were ordained to the office of priest. The confirmation service for the seven candidates followed. At eight o'clock Brother Christy gave a lecture which completed the day and closed the reunion.

## Jackson, Michigan

### With Branch Organization in View These Saints Move Forward

This group is now organized and holds regular Sunday and Wednesday evening services. They held their first service Sunday afternoon, February 4, when Elder Alva J. Dexter, of Lansing preached for them on "The Establishment of Christ's Church."

Having two of the priesthood living in this town they continued holding Sunday and Wednesday services, and have been blessed with visitors including Elder S. A. Barss, of Lansing.

Their attendance is about twenty and they meet at one home one month and at another the next and so on. Soon they hope to have a permanent meeting place.

Two baby girls, the daughter of Brother and Sister Cain and the daughter of Brother and Sister Lazarus, were blessed by Elders Barss and Dexter.

The Saints were happily surprised, March 11, to learn that Elder and Sister R. R. Frisbie and wife were locating in their community and would be with them. They pledged unstinted support and cooperation, and soon this worthy pair had endeared themselves to their fellow members. Steady and continued progress has marked their leadership at Jackson.

Inspiring prayer and testimony meet-

ings have been enjoyed, the Saints testifying one hundred percent to God's goodness.

So much do they like to have visitors come and talk to them that they have instituted what they call a "missionary fund." Realizing the high cost of transportation and other expenses they feel that they should compensate visitors for their journey and help.

The evening of May 2, they held prayer meeting at the home of Brother and Sister Tong, about ten miles from Jackson. These Saints are quite aged and do not get about well. Their joy at meeting once again with the Saints was good to behold. Their faces beamed and their eyes shone with remembrances of earlier days when the gatherings for prayer were many. At the close of the service the Saints and visitors gathered around and had a song festival while Brother Frisbie rolled up his sleeves, fired up the old wood-burner, and spent a torrid half-hour popping corn. Sister Tong being appraised of their coming, had baked a batch of pumpkin pies for the visitors.

A stereopticon lecture, May 5, on "Missouri—the Land of Promise," given by Brother Frisbie, was most interesting.

Their first all-day meeting was enjoyed May 6, opening with a sacrament service at nine o'clock, prayer and testimony meeting following, then preaching until noon. A potluck dinner was served by the women.

Many visitors came from surrounding points. It was at this meeting that they organized a church school, electing officers and deciding to study Brother J. A. Koehler's financial law quarterlies.

The larger part of the local group attended the district conference July 7 and 8. Sunday, the second day, one of the good men of Jackson was led into the waters of baptism by Elder S. A. Barss, and with joy Jackson members learned that their group was under consideration for future organization into a branch.

On July 29, they held another all-day meeting, assembling this time at the farm home of Brother and Sister Tong. Some of the men went out previous to the services and arranged a shady spot in the orchard for the gathering. An old gas-engine driven cross-cut saw was covered with some planks and converted into a first-class speakers' rostrum. The day's services opened at eight-thirty with a prayer and testimony meeting in which many inspiring and convincing testimonies were borne, all attesting to their unimpeachable conviction that God is good, that this is his church, and that now is the time for service. Visitors arriving from many points included Brother and Sister James Davis, of Detroit; A. C. Barmore, of Battle Creek, and Alva J. Dexter, of Lansing. The latter two are of the district presidency.

Brother Davis preached at eleven o'clock.

At noon the women of the group served potluck dinner. Sister Tong had stewed a flock (anyway three or four) of chickens and baked most delectable biscuits which added much to the menu.

At one-thirty Brother Barmore spoke, and at three o'clock Brother Alva J. Dexter. At four o'clock Brothers Davis and Barmore recounted some of their outstanding adventures in their labors as missionaries in Australia and the islands.

Attendance of the day reached the number of ninety.

Supper was served to all, and District President Barmore closed the day's services with a never-to-be-forgotten address.

August 12, a baptismal service was held, two candidates being inducted into the kingdom by Brother Frisbie. The ceremony was conducted in one of the numerous lakes, and then the Saints repaired to the Tong farm where regular Sunday services were held. The confirmation occurred in the evening.

## Chicago, Illinois

### Central Church, Sixty-sixth and Honore Streets

The past month at Central Church has been one of activity. The refacing of the building with slate shingles has added to its appearance and has elicited many favorable comments from neighbors. Rarely does a day pass but people are seen looking over the place, and their comments are decidedly favorable.

A number of social functions have added to the funds for defraying the expense of redecorating the interior as well as refacing the outside of the building. The social season started August 10, with a basket dinner at Marquette Park and after the meal an indoor baseball game was played between the single men of the C-Chi-Y Class and the married men of the branch, resulting in an overwhelming victory for the single men.

The following week a beach picnic was staged on the southern shore of Lake Michigan at the Indiana State line. The twenty-third of the month witnessed a "watermelon frolic" at the church, and the results of this financially were very satisfactory. Watermelon and cake were served at a nickel a slice, and a program produced much mirth. Concessions at these affairs have done a lively business and added to the building fund.

August 25, a junior department picnic was held at Ryans Woods, and games were played under the leadership of the church school superintendent, Stephen Lester, sr. An indoor baseball game resulted in a victory for the team led by the pastor, Ray L. Hurst.

The priesthood met the evening of August 27, and discussed means of entering actively into some of the prescribed courses of study outlined in the *Priesthood Journal*.

Sacrament service September 2, was a season of rejoicing, and all felt the presence of the Master. The pastor was in charge, assisted by John J. Oliver, and Brother Holmes. Among the visitors present were Brother and Sister Holmes, of Toledo, Ohio, and Sister F. M. Cooper, of Plano.

August 26, the choir, led by Arthur A. Sherman, and a large number of the branch journeyed to Deselm to assist in their rally day.

Speakers in the past few weeks have been David E. Dowker, of Detroit, Michigan; Frank B. Almond, Harry Passman, and District President C. A. Edstrom, of First Chicago Church, and the following local men, H. P. W. Keir, Roy Healy, Edwin Lowe, and Pastor Ray L. Hurst.

On the evening of the nineteenth the church was filled to overflowing, with many nonmembers in attendance, to listen to the musical program offered by the Stone Church Boy's Choir from Independence. Many favorable comments were heard not only on the boys' singing ability but on their behavior, and many compliments were tendered Brother J. Glenn Fairbanks, their director. West Pullman and Hammond, Indiana, branches, dispensed with their evening services in order that their members might come to Central Church.

The Saints looked forward to and prepared for the district institute which was held at Central Church September 22 and 23, under the leadership of J. Jacques.

Stephen Lester sr., church school superintendent, and the pastor are planning a series of institute classes to be held at the church on Monday evenings during the fall and winter.

The new address of Pastor Ray L. Hurst is 1274 West Seventy-fourth Street, and his telephone number is Vincennes 8991.

## Crosswell, Michigan

Zion's Christian Legion has been moving forward with rapid strides there and is probably the most active and best organized Legion in Eastern Michigan District.

With only twelve charter members to start the ball rolling, it has almost more than doubled that number in approximately three months. They hold a meeting every Thursday night, and discuss various problems of the legion and ways of raising money to continue an active program in the paying off of the Auditorium debt and in the ultimate redemption of Zion.

One unique means of raising money, was the selling of souvenir or memorial ribbons, at the Eastern Michigan district reunion held at Cash, August 19 to 26. The legion realized about eight dollars or more with very little effort: Quite a number of the young folks camped at the reunion grounds and thoroughly enjoyed themselves in the presence of God.

The officers of the legion are as follows: Commander, Mrs. Leonard Loeding; secretary, Frances Wellman; treasurer, Zella King; director of solicitations, Alfred King; director of socialization, Ann Mae Wellman; director of publicity, Atlee Gilbert. This executive council has a staff of three captains whose duties are mainly to increase membership and the collection of dues. Many of the members have their dues paid for the entire year, starting with the month of January and completing the twelve months of 1934.

They held formal initiation Thursday, September 6, and accepted three more Legionnaires. They have a committee of three which plans and carries out the initiation ceremonies. This was a candle service and quite impressive.

The attendance at regular church services has not been so high during the summer months, but they hope it will grow now with the coming of school days. The branch is operating under the church school plan, Clifford Levitt in charge.

Elders Carr and Gardner do most of the Sunday evening preaching and occasionally Elder William Grice, the president of the district. Elder Fred Gardner is the branch president.

## Elora, Ontario

On June 24, the young people held a special Sunday service. The meetings were highly successful, and the Spirit of the Lord was there to bless.

The most important event to this group was the calling to the priesthood of two young men, A. Dunn, priest, and A. Mortimer, teacher. At the evening service they voted to send a telegram of congratulations and good wishes to Elder George Njeim who was married that day at Independence.

The Saints have been pleased to have Elders William I. Fligg, John Shields, Brother Smith, of Port Elgin, Fred McLean, John Taylor, and Robert Tarswell visit them.

July 15, Doreen, young daughter of Brother A. Mortimer, was blessed. She is the fourth generation of that family to benefit from the ordinances of the church. Her great-grandfather, the late J. L. Mortimer, will be remembered by many. She was blessed by her great-grandfather, Elder Martin Snell, and the four generations were present at the ceremony.

This branch organized its unit of Zion's Christian Legion, July 25, and now has thirty-one members. Alex Cadwell, of Guelph, the divisional commander, officiated at the organization.

Two young sisters, Margaret Mortimer and Winnie Morden, have entered Graceland College. Before leaving the girls held a garden party at Brother George Morden's home. A large crowd attended and a good time was enjoyed.

The union picnic was held at the home

## Briefs

### Apostle Clyde F. Ellis in Society Islands

In recent weeks Apostle Clyde F. Ellis has been visiting the more distant branches of the Society Islands Mission, and he was expected to return to Papeete, Tahiti, the latter part of September, according to word from J. H. Yager, missionary to the islands.

Brother Ellis has brought new courage and hope to the Saints of that mission. Already on this visit he has baptized fifty candidates.

"We expect to pass the hundred mark in baptisms this year," writes Brother Yager. The total membership in the islands is more than fourteen hundred, and there are twenty-two branches of the church.

### Character Background

"Character must stand behind and back up everything; the sermon, the poem, the picture, the play, the home, none of them is worth while without it."

### Would Appreciate Letters

Sister Benjamin Moore, of Harrisville, Michigan, R. R. 1, wishes all who can, to write to her. She is an arthritis invalid; has been confined to her bed and chair for six years. She will not be able to answer letters because of her crippled hands, but will appreciate hearing from the Saints in her lonely hours.

### Best Way

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—Anonymous.

### Aged Couple Hosts to Jackson, Michigan, Saints

Several times this year Brother and Sister C. B. Tong who live on a farm ten miles from Jackson, Michigan, have been hosts to the Saints of that community. Being advanced in years, they are unable to get about as they formerly did, but their joy at receiving those of the faith into their home, is unbounded.

Jackson Saints gathered at the Tong home May 2, for prayer meeting. July 29, an all-day meeting was held in the orchard, and regular Sunday services were conducted there August 12.

### Power of Concentration

"The weakest by concentration can do something. The strong who scatter their efforts accomplish nothing worth while."

of Brother R. Tarswell at Cedar Valley on Labor Day. At 11 a. m., the Saints met in the little church and held a short prayer meeting. "Thankfulness," was the theme, and the service was in charge of Brother King Cooper, of Guelph, John Shields, and Brother Tarswell. A program of races, volley ball and soft ball was enjoyed on that day.

### Calumet, Oklahoma

During the past few weeks two old ladies, both members of the church, have departed this life. Grandma Powell, who died July 2, was eighty-two years of age and was a pioneer Saint in this community. Grandma DeFrance, eighty-nine years old, passed away September 11.

Calumet has approximately thirty young people who regularly attend services. Their usual meeting hour is at eleven o'clock on the second, the fourth, and the fifth Sundays of the month. On the second and fourth Sundays they devote their time to study; at present they are making a detailed study of a book entitled, *Community Stewardship*. On fifth Sundays they have a young people's prayer meeting, enjoying the Spirit, and winning a good response from the young worshippers.

This group of young men and women wish to be of service to the branch and community. They hope to distinguish their social gatherings with wholesome recreation. Binding themselves to the high standards set up by the church, they march "onward to Zion."

### Mikado, Michigan

#### This Group Is Going Forward

The young people are taking an active part in social and prayer meetings and are sharing the burden of work and responsibility carried for many years almost exclusively by older members.

Three new members have been received through baptism into the branch, and all are active workers. They are Sister Reta McGuire, Brother Angus McGuire, and Brother William Slater.

Once a month the Zion's Christian Legion meet at the church for study period and once a month at some home for an evening of recreation. One month during the summer they gave an ice cream social, another they had a marshmallow toast, the next, a wiener roast on the shore of Lake Huron at Greenbush, and the last an all-day gathering at Harrisville State Park, Elder M. A. Summerfield, of Tawas City, being their speaker.

Among the new features on recreation evening which meet the approval of the young people, is the reading of a camp newspaper which contains various departments—news, ads, wise sayings and other items. Also they have held round-table meetings, and some of the questions asked have kept other members

studying to be able to answer them.

At an all-day meeting July 22, this branch had the pleasure of having present Elder Hubert Case, district president; M. A. Summerfield and wife, of Tawas City; M. J. McGuire and wife; Brother and Sister Wilkins, of Detroit, and a number of Whittemore Saints.

Many from here have been able to attend various services in Central and Northern Michigan districts during the warm weather months. Seven young people attended the entire reunion of Central Michigan District.

Two young members are still in C. C. C. camps. Brothers Delmar McGuire is in Sault Ste. Marie, where he has little church privileges, and Brother Laverne Slater in Camp Glennie, from which he comes home and meets regularly with the branch.

During the summer this branch had a goodly number of outside visitors. Always they are happy to welcome anyone coming into Mikado to their church services.

On a recent Sunday Elder and Sister M. J. McGuire were here. Brother McGuire baptized Brother Slater. Following the baptism and confirmation came a very active and helpful prayer meeting.

Some from here hope to attend the legion meeting at Whittemore and conference at Beaverton.

Mikado Branch plans to hold a series of meetings shortly after conference.

### Sault Ste. Marie, Ontario

The church school held its annual picnic the latter part of July, and many of the families gathered on the lake shore. Time was devoted to playing games and racing after which a delicious lunch was enjoyed, each family bringing a basket.

The young people held a lawn social at the church August 9, clearing a sum of eighteen dollars for their organization.

Four days later Apostle D. T. Williams, his wife, and two daughters arrived to spend a few days in that city. Brother Williams held meetings August 13, 14, and 15, and good attendance favored him.

August 30, the women's work group met at the home of Sister W. Evans for the afternoon and evening. A goodly number were there, and time was spent quilting and partaking of a tasty lunch.

The annual business meeting occurred September 6, and officers were elected for the coming year as follows: Pastor, Elder W. A. Bushila; assistant pastor, G. Walsh; church school director, Fred Miller; home visiting, T. B. Campbell; deacon and treasurer, W. Brown; secretary, Sister E. Brechen; supervisor of adult division, Sister A. Brechen; young people supervisor, Sister H. Walsh; children supervisor, Sister G. Walsh; organist, Sister M. Miller; chorister, T. B. Campbell; solicitor, G. Walsh; publicity agent, V. Harrison; auditors: G. A. Edwards and Sister M. Miller.

## Lansing, Michigan

### Zion's Christian Legion Conducts Sunday Evening Services

Activities during the summer months of the Lansing Zion's Christian Legion groups have included a series of attractive Sunday evening services.

Each of the groups of young people has been responsible for one service. The first was given by the group headed by LeRoy Andrews. The program was a scene in the home of a family. All of the members belonged to the church except the father, and the action and interest of the drama centered about his apparent disinterest at first and finally his conversion by one of the elders.

Clarence Dudley's group sponsored the next service, and the theme was "*The Effect of the Gospel in the Home.*" This was presented in two scenes—first, the worldly home; second, the Christian home.

The third group, directed by Paul Baker, sponsored a slide lecture given by Elder Ray Frisbee, of Jackson, on "*The Promised Land.*"

John Malinosky's group gave the fourth evening's service, a slide lecture on "*The Wilds of Michigan,*" by Mr. Don Davis, of Lansing. Mr. Davis is a commercial photographer. A short play, "*Innocence Punished,*" was also given by the group.

Helen Weaver's group presented a debate on the proposition, "*Resolved that the Bible Prophecy Declares a Complete Restoration of the Gospel Prior to the Second Coming of Christ.*"

The group led by Earl Premoe gave a play, "*Thanksgiving Ann,*" which brought out the necessity of systematic giving in tithing.

The three remaining groups are giving the programs this month, Frances Dudley's group was responsible for the evening of September 16, and Myrtle Brown's group September 23. Emaline Andrews and her group will be in charge September 30.

## Bevier, Missouri

At the business meeting of Bevier Branch the evening September 17, Elder Ben S. Tanner was reelected branch president; Fred Thomas, clerk; Mary Jones, supervisor of music; Sister L. O. Mason, pianist. The members of the priesthood are Ivor Surrridge, F. L. McKane, and Carl Weeks, priests; John Pearson, teacher, and W. T. Hicklin, deacon. Sister L. O. Mason is superintendent of the church school; Charlotte Rudkin, secretary; Ethel Harris, treasurer; Margaret Davis, chorister, and Evelyn Jones, pianist. At this meeting it was decided to have the church replastered.

Apostle D. T. Williams and Sister Williams were visitors there Sunday night, September 9. They were accompanied

by a young woman who was on her way to Independence to take up nurses' training at the Sanitarium. Brother Williams drove in from Burlington and Ottumwa, Iowa, having preached at the former place that morning.

District President F. T. Mussell has visited this branch several times in recent weeks.

Marjorie Vanskike and Elizabeth Powell, two young women of this congregation, are attending Graceland College this year. This is Marjorie's second year there.

Patriarch Richard Baldwin will hold a series of meetings at Bevier soon.

## Central Illinois Young People Meet at Beardstown

### Their First Conference a Success

An all-day meeting was held by Central Illinois young people at Beardstown September 2, and attendance was favorable considering the weather.

The theme of the day was "*Be Ye Pioneers.*" Eight o'clock morning prayer meeting convened in charge of District President Arthur Henson, assisted by the young people's supervisor, Delmar Jones, and Frank Corcoran, of Beardstown.

Following the prayer service the regular church school worship hour convened, Brother Jones in charge. During this period Jason Daykin, of Taylorville, gave a brief talk on the theme of the day. Brother Jones then spoke on "*Charts of a Pioneer.*" Brother Hanson stressed the need of preparing for responsibility.

At noon dinner was served by the young people, assisted by some of the women of the branch.

A short business meeting came at two o'clock, and young people's activities were discussed, emphasis being placed on where they can find places to help in their home branches. It was decided to hold a Halloween party to bring the district young men and women together. Preceding the business of the hour Beardstown Choir sang an anthem, and there was a duet by Minnie Hunter and Anna Mae Dunham, both of New Canton.

Vesper service at four o'clock opened with an anthem by the district choir. Eva Martin of Beardstown, sang a solo, and then Ogle Thomas, of Beardstown spoke, on "*Pioneering of Men.*" Sister Leona Fusselman, of New Canton, followed with a talk on "*Pioneering Women.*"

The young people were encouraged by this their first conference, and look forward to others like it. They hope to continue pioneering until someday they find themselves secure in the work of the church. They have great regard for those who have pioneered thus far, and they want to be worthy the heritage and the responsibility which come to them. They want to do their part in accomplishing the purpose of God in the church.

## Briefs

### Harvest Festival Opens

Today the 1934 Harvest Home Festival of the church opens its doors to the public, and tonight will see a throng of visitors passing from booth to booth in the lower hall of the Auditorium at Independence.

Harvest gifts to the church this year are, in many instances, the fruits of real sacrifice, for in some areas gardens and orchards have not yielded so abundantly as in previous years. The canned goods offering from the Central States is smaller this year due to the long drouth in this part of the country. But Saints and friends in neighboring States and districts have been generous with their goods, and all exhibits are attractively and ingeniously arranged.

It is expected that many thousands of visitors will again approve the harvest gifts given to the church, and will enjoy the benefit from the special features—the hobby show, the display of goods produced by Independence industries, the Well Baby Clinic, the flower show, and all contests.

The concert by the Auditorium Festival Chorus, directed by George Anway, Sunday, October 7, beginning at 3:30 p. m., will be the climactic and concluding event of the festival. Preparations for this concert have been under way for many weeks in Zion and her stakes.

This year's festival will be enhanced by a variety of music. Musical organizations figuring in the nightly entertainments are the Orlando Nace Orchestra, the Bartlett Band, the American Legion Drum and Bugle Corps of the Tiley J. Ford Post, a special program by Kansas City musicians on Friday night, the KMBC Quartet, and a Negro group.

### Asks Our Prayers

Mrs. G. E. Hemstock, of Bangor, Wisconsin, desires the prayers of the Saints that she may be restored to health.

### Problems

Problems are like a fog; they seem dark and forbidding, but they are without material substance. Plunge in, and soon you will find yourself in the sunshine on the other side.—Robert Cashman, in "Church Management."

### The Time Will Come

The storms of wintry time will quickly pass,  
And one unbounded spring encircle all.  
—James Thomson.

## Independence

The Teachers' and Leaders' Institute for Independence will be held October 15 to 26, at the Stone Church. This institute is for all church school directors, supervisors, teachers, and leaders, including the priesthood, and all who wish to engage in earnest preparation for service in the church.

Brother Albert Rall has taken the special assignment of the junior stewardship project in the center place. He will have full charge of the organizing and putting into operation of this project.

Kenneth Morford, of Walnut Park, is the new president of the new young people's council of Independence. He was chosen at the regular council meeting at the Auditorium held September 24. This council is composed of thirty-two representatives from the ten congregations of the church in Independence. Other officers of the council are: Counselors, Cecil Walker, Liberty Street, and Miss Opal Williams, Stone Church; secretary, Mrs. Leonard Roberts, Spring Branch, and treasurer, Mrs. George Griffin, Enoch Hill. The election was preceded by a dinner served by the Laurel Club. Outgoing and incoming members were guests of honor at the dinner.

### Stone Church

The Stone Church is very well represented at the 1934 Harvest Home Festival with a Stone Church booth exhibit and display, a booth for the young people's division and another for the junior department. Many Stone Church workers are also affiliated with the Sunny South Club, the Great Northwest Club, the Three-I Club and other organizations represented by displays at the festival.

Sunday was promotion day in the church school and the class period was spent organizing new classes in all departments and introducing teachers and pupils. This year officers have standardized the Stone Church school so that all classes last one year.

Eight classes are now being offered on Sunday morning at nine-thirty in the adult department: *Book of Mormon* will be taught by John F. Sheehy in the Y. K. T. Class; *Doctrine and Covenants*, U. W. Greene, Stone Church; *"Jesus and His Message,"* Harvey Minton, Stone Church; *Book of Mormon*, Mrs. L. E. Hills, Stone Church, and three which meet in the Studio Building: *"Jesus and His Message,"* taught by Mrs. Christiana Salyards; *Church History*, Ammon White, and *Church History*, M. H. Siegfried. Adults are invited to choose their classes and study during the coming year.

The I. X. L. Class which meets at the studio and is taught by Patriarch Ammon White, has been organized and active since 1915. At present they are promoting a publicity and membership campaign, and they invite all prospective members to communicate with Mrs.

John Mayne, secretary; telephone Independence 3769. Vernon Reese is the assistant teacher.

Bishop J. A. Koehler concluded his series of four morning sermons last Sunday, speaking on *"The Price of Authority."* The Stone Church Choir, directed by Paul N. Craig, and accompanied at the organ by Robert Miller, furnished the musical program.

In the evening Bishop M. H. Siegfried delivered the second of his series, presenting the *Book of Mormon* from the viewpoints of witnesses, the material contained in the volume, and books that have been written about it. The Aeolian Chorus contributed music.

Among those who have recently passed on was Sister Bertha F. Hands, sixty-two years old, wife of Will O. Hands. Her death occurred at her Kansas City home, September 25, and was caused by bronchial pneumonia. Sister Hands leaves her husband, four sons, one daughter, three brothers, one sister, and six grandchildren.

### Second Church

Patriarch Ammon White, the Sunday morning speaker for this congregation, chose as his subject, *"The Ordinance of Administration."* The choir sang *"Glorious Things of Thee Are Spoken."*

Downstairs Finis Beebe spoke on friendship to the juniors and Mrs. Ollie Totty told the story of how the *Book of Mormon* was brought to the Delaware Indians.

Bishop C. J. Hunt held the interest of the congregation Sunday with a sermon based on his experiences as a missionary. Mrs. W. N. Inman sang a solo at this service.

This entire district mourns over the passing of Lawrence E. Nave, thirty-three years old. Though not a member of the church, Brother Nave had attended Second Church with his family for a period of years, and was well liked by the Saints. A week before his death he underwent an appendicitis operation at the Sanitarium, and was in a critical condition until death relieved him September 28. He was a native of Independence, received his education in the town schools, and had been employed for sixteen years at the A. J. Bundschu Store, Inc. Surviving are his wife, an eight-year-old daughter, his parents, two brothers, and many, many friends. The funeral was held from the Stone Church at three o'clock Sunday, President F. M. McDowell in charge. Interment was in Mound Grove Cemetery.

### Walnut Park Church

The church school session Sunday morning was largely taken up by promotion day exercises and the moving of classes to the new places which they will occupy during the coming year. The two classes of juniors which were promoted to the intermediate department were presented to the young people's leader

by Sister Edith Barwise, superintendent of the children's division. Following a short class period in which the classes became acquainted with their new teachers, a program was given consisting of two numbers, *"Jesus Shall Have It All,"* and *"Where He Leads Me I Will Follow,"* by a girls' quartet, and a talk on the significance of promotion day by Clairice Closson, church school director.

Elder J. W. A. Bailey was the speaker at eleven o'clock, his sermon being preceded by an anthem, *"Fight the Good Fight,"* by the choir under the direction of Minnie Scott Dobson.

At one-forty-five in the afternoon the priesthood of Walnut Park met at the church to hear a message from President F. M. McDowell. A large group of men attended this service and were inspired by the message brought by President McDowell.

Quarterly election of religio officers was held Sunday evening with the following results: President, Benjamin Bean, jr.; vice president, Leona Hartman; and secretary, Violet Campbell. Preceding the election two cello numbers were played by Milford Nace.

President McDowell spoke to the Saints Sunday evening in his usual forceful manner. The choir sang, *"Cast Thy Burdens on the Lord,"* and *"Blest Be Thou, O God of Israel."* At this service Judith Ann Jones, baby daughter of Elder and Sister R. E. Jones, was blessed by President McDowell and Elder Frank Freeman.

Tragedy entered the home of Elder F. W. Lanpher Saturday afternoon, bringing sadness to the Saints of the entire district. Sister Lanpher, alone in her home at the time, was overcome by carbon monoxide gas and was dead when found by her son, Edgar, on his return home about three-thirty in the afternoon. She is survived by her husband, one son, four married daughters and seven grandchildren. Elder Lanpher at one time was assistant pastor of the Walnut Park congregation and at present is group elder in Group 28 North.

Wednesday evening, September 26, three children were baptized, Leonard Hartman, jr., son of Brother and Sister Leonard Hartman, and Alberta Fay and Albert Ray, twin children of Elder and Sister John Taylor. It was the eighth birthday of the Taylor twins. All three of the baptisms were performed by Elder Taylor. Confirmation was in a service which followed the baptisms, Elders F. R. Schaefer and R. D. Weaver officiating. This was followed by a service dedicating the fruit which has been contributed by the Saints and canned by the women of the church for the use of the needy during the coming winter. Sister Frank McDonald, leader of women, presented the fruit to Fred Horn, bishop's agent. The dedication prayer was by Pastor Frank McDonald.

Friday evening over one hundred congregational, church school and religio workers met in the lower auditorium for

a covered-dish dinner. This was followed by talks by the pastor, church school director, and other leaders. The meeting was concluded by Brother McDonald reading a list of assignments of group workers for the coming year.

### Spring Branch Church

Elder Robert Fish was the eleven o'clock speaker Sunday morning. The choir during the course of the service sang "Sevenfold Amen" and "Holy Art Thou."

All classes of the church school were well attended and good interest was shown. At the close of the lesson study a short program was given. A solo, "I Come to the Garden Alone," was sung by Ira Weeks and there was a talk by Velma Jones.

Elder M. C. Jacobsen was the evening speaker, and his theme was "Love One Another." The young people's chorus sang "Behold, the Savior at Your Door."

The funeral service of Jackie Lee Bogue, eight-months-old son of Mr. and Mrs. John L. Bogue, was held at the Carson Funeral Home Sunday afternoon at three o'clock. Those left to mourn the loss of this loved one have the deep sympathy of Spring Branch members.

### Englewood Church

Englewood is beginning the new church year with the following officers in charge: Pastor, Elder T. A. Beck; first assistant, Elder R. W. Howery; church school director and assistant pastor, Elder A. G. Hougas; young people's director and assistant pastor, Elder Arthur Welch; bishop's agent, G. B. Closson. The following are the church school officers: junior and intermediate department, Sister Flossie Waite; primary and beginner department, Sister Stella Howery; cradle roll, Sister Lenore Closson; chorister, Sister Gladys Welch; pianist, Sister Grace Moore; secretary, Sister Edna Long; librarian, Richard Howery.

The speaker at the morning service, Sunday, September 23, was Brother R. W. Howery.

The evening service was in charge of the Y. P. A. At this service Nora Mae Closson, Alba Sims, and Riva Richter sang a trio number. Also, Delmar Goode and Ralph Dunlap sang a duet. The young people chose as their speaker Elder D. S. McNamara.

Sunday morning, September 30, both morning services were blended together. There was a promotion day program. Special numbers on the program were: A solo, by Anita May; violin solo, by Carl Hynden; piano solo by Richard Howery. Almer Sheehy was the speaker.

At the seven-thirty hour Elder Arthur Welch occupied.

Friday evening, September 28, about sixty people from Englewood gathered at the home of Brother and Sister R. W. Howery to show their appreciation to the pastor who has served them faithfully for the past sixteen months.

Sunday evening, September 23, the Y. P. A. held election of officers. The present incumbents were sustained. The council members are Mary Hiles, Delmar Goode, and Ray Mossman.

### East Independence Church

The entire hour of prayer meeting last Wednesday night was devoted by the Saints to earnest prayers for Sisters Hatton, Austin and Green.

Afterward, the district business meeting was held, and the following officers were elected for the coming year: Pastor, Frank Minton; assistant pastor, Clare Austin; bishop's agent and caretaker, Thomas Thatcher; women's leader, Florence Minton; branch chorister, Gladys Teeter Overby; assistant, Ruby Barham; pianist, Mildred Wagoner; assistant, Jennie Butler. Clare Austin will preside as church school superintendent, assisted by Arthur Peer; secretary, Virgil Coffman, and a corps of other efficient officers and teachers. The young people's leader in this district is Carlos Smith.

At the church school service, Sunday, Ruby Barham and Mildred Wagoner sang "Come Home."

Doctor John R. Green, the speaker at the eleven o'clock hour, talked on the Word of Wisdom. Sisters Curtis and Good, of Independence, sang "What Could We Say More?" and "Bless Jehovah."

Elder Samuel Smith, the evening speaker, talked on "Building for the Future."

### All-day Meeting at Ionia, Michigan

An all-day meeting was launched by the Ionia pastor two months before its occurrence. The date set was Sunday, September 9, and Elder A. C. Barmore was invited to be present. Accordingly early on Sunday morning P. N. McCarty, of Battle Creek, drove Brother and Sister Barmore to Ionia, a distance of about fifty miles. Fred Kirby, of Battle Creek, accompanied them.

The meeting began with a prayer service at nine-thirty, Elders John Wiley and W. E. Aelick in charge. At 11 a. m. Brother Barmore, the speaker used as a text Mark 4: 26-29. His theme was "Spiritual Progress." He occupied the stand again at 2 p. m., discussing "The Independence of the Spiritual Life." Both sermons were characterized by a goodly degree of spiritual power which was also true of the prayer service.

Elder Macey Ellis, pastor of Alto Branch, preached at 4 p. m., and his effort was brief but edifying.

Brother Sigmund Spencer was in charge of the morning preaching service, he being a priest from Belding Branch of which group Elder W. E. Aelick is president. Elder J. D. Aelick, the local pastor, was in charge of the

afternoon preaching services, and also the speaker in the evening.

These meetings were reunion services of Ionia, Belding and Alto branches. Elder John Wiley, son-in-law of Elder B. H. Doty, was chorister of the day while Sister Wiley, Sister J. D. Aelick and Sister Charlotte Smith were pianists. Elder and Sister Wiley are connected with Belding Branch while Elder and Sister J. E. Aelick and Sister Smith are residents of Ionia.

### Northwestern Iowa Reunion

#### A Season of Refreshing and Renewing the Spirit of Service

The Northwestern Iowa reunion was held in the Woodbine park, August 10 to 21, in charge of Apostle John F. Garver and District President Gerald Gunsolley. Much needed showers fell several times during the reunion, settling the dust, cooling the atmosphere, and adding greatly to the comfort of those attending. About seventy tents were on the grounds, and numbers of people drove in for services both day and evening. The large tent was comfortably filled at night and on Sundays the seating capacity was inadequate.

Apostle Garver was present the first part of the reunion and spoke each evening. After his departure, Brother Ray Whiting filled the pulpit at night during the remainder of the week. Bishop Clarence Skinner was in attendance all through the reunion, and taught a class on the problems of the financial law.

President Floyd McDowell began his lectures to the priesthood on Tuesday and carried on throughout the week. These were open meetings, full of interest and instruction. He pleaded with the members of the priesthood to come up to the plane required by Him who bestows it and with the members, particularly the wives of those called, to hold up the hands of the ministry.

Brother McDowell also taught a class of young people each morning, covering problems that are peculiarly their own; this brought a large and enthusiastic response. A six o'clock prayer service was held on the last Saturday morning, and the Lord was pleased to encourage them with a message of admonition and commendation through Brother McDowell.

The reunion was of a high order spiritually. A message came through Brother Garver on the first Sunday morning, reproving the Saints for failure in the past and admonishing them to greater effort with the promise of greater blessings to follow. On Wednesday morning the Saints met fasting and a splendid spirit was enjoyed. The following morning the Lord saw fit to speak again through Patriarch John Hansen, counseling them to sustain those whom he had placed in charge and again admonishing to greater consecration. Little hope was held of an improvement in world conditions, but the Saints were promised pro-

tection under terms of obedience to the laws of the Lord. Patriarchs J. A. Gun-solley and John Hansen were kept busy in the giving of blessings to those who requested them.

The music was in charge of Louise Lewis Hufferd and the songs of Zion were heard every evening in a service preceding the regular session. Special music was also rendered by both choruses and individuals.

A growing interest in dramatics was observed. On the first Sunday evening the children of the Logan church school put on a pageant, and on Wednesday evening the young people of the same branch gave a play. Thursday evening was given over entirely to the Graceland program and on Friday night the Logan women put on a pantomime, "*Ruth and Naomi*," before the sermon. Other branches expected to be represented in this line of work, but failed through some miscarriage of plans.

The recreational part of the program was supervised by Edgar Salts and volley and kitten ball games were engaged in each afternoon. A wiener roast was also had one evening. Each night a song-fest was enjoyed after church.

The physical needs of man were not forgotten, and meals were served in the church basement under the efficient management of Brother Joe Hamer and Sister Eva Teeter with a trained corps of "kitchen police."

## Baltimore, Maryland

### Six New Priesthood Members

Baltimore Branch was well represented, at the district conference held at Elk Mills. So many of the local Saints attended that no meetings were announced for that Sunday at the home branch. All branches were well represented, and the church building at Elk Mills could not seat all who attended.

Six young men of Baltimore Branch were ordained at the conference, two to the office of deacon, two to the office of teacher, and two to the office of priest. Much is expected of this branch as it is now well equipped to go forward.

Better attendance has been noted accompanied by more zeal and enthusiasm. The Saints seem united, and are planning to go ahead with missionary work.

The priesthood are rallying under the leadership of Pastor Adolphus Edwards. They are called together often for discussion and round-table talks.

The women's department is working faithfully. They meet once a week and sew and read good books of the church. The proceeds of their earnings go into the treasury where it is used for good purposes. The sisters have been saving toward a church building.

The Sunday school although small is well attended. Interesting classes are held every Sunday. The superintendent is planning to enlarge the school and to

secure the services of a number of qualified teachers.

The young people's organization is very active. They meet every Sunday evening and have regular programs each time. They have a special theme and the songs and sermon talk are carried out in accordance with the theme. The program is planned and presented by the young members, and this activity prepares them to take part in other meetings. They are planning some early morning prayer meetings in the open. Baltimore young people are interested. Some of the young men ordained at Elk Mills come from this organization.

## Kansas City Stake

### Malvern Hill Ordinations

The hearts of the Saints at Malvern Hill were made glad by the service held Sunday evening, September 23, for the ordination of three of their young men to the office of priest. Those ordained were Lyal Higdon, Herbert Hepworth, and Meredith Mader.

Those officiating in the ordinations were C. D. Jellings, of the stake presidency, C. A. Skinner, stake bishop, and Ross Higdon, pastor of the group. Ray Lloyd, associate pastor, was in charge of the service.

Brother Jellings gave an inspirational sermon, charging the young men and the group as well, to make this occasion a real milestone in their lives.

Special music was played by Miss Ruth Ringer. Mrs. Lorene Lloyd Buddemeyer sang "*Come Sweet Comforter*." Miss Ringer, Mrs. Buddemeyer, and Mrs. Bertha Bray Steck sang "*Consecration*."

Flowers given by thoughtful members made the setting complete for the eighty-five people who attended. This was the record attendance for evening services this year.

## Wisconsin Couple Celebrates Fifty-fifth Wedding Anniversary

Brother and Sister John Anderson, of Excelsior, Wisconsin, celebrated their fifty-fifth wedding anniversary, April 20, 1879. They were united in marriage April 20, 1879. To them three children were born, Mrs. Phoebe Harwood, William Anderson, and Theodore Anderson.

This worthy couple became interested in the latter-day gospel through the preaching of Elders Peterson and Pender. They were baptized by Brother W. A. McDowell and confirmed by him and Ollie Whiteaker at Tavera, Wisconsin, March 15, 1892. Brother Anderson was ordained a teacher in 1901.

Brother and Sister Anderson are members of Soldiers Grove Branch and attend services whenever they can. For more than thirty years they have been *Herald* subscribers, and it brings them much comfort each week.

## The Bulletin Board

### New York District Institutes and Conventions

The list of institutes and conventions of New York District follows: October 7, Greenwood, New York; October 14, Rochester; October 21, Fulton; October 27, Syracuse; October 28, Sherrill; November 4, Buffalo; November 11, Johnson City (convention business), and November 18, Niagara Falls.—P. L. Weegar, district president.

### Home-coming and Rally Day

Clarksburg, West Virginia, will have a home-coming and rally day Sunday, October 7, at the church on Stealey Avenue and Baker Street. In case we do not get an invitation to all members or former members, you are cordially urged to come and bring your friends. If former members who live at a distance or cannot come, will write a letter to the branch, it will be read at one of the services during the day.—C. R. Swick, publicity agent, Box 122, Spelter, West Virginia.

### Conference Notices

The fall conference of Southern Ohio District will convene October 5, 6, and 7, at Dayton Branch, corner of Woodward and Howell, Dayton, Ohio. Dayton Saints have prepared to entertain a big crowd of visitors, and they urgently request everyone to meet with them. The first service will convene Friday October 5, at 7:30 p. m., and from that time on, every hour will find something of interest taking place. Our new minister in charge, Apostle M. A. McConley, will be present and will be active during this gathering. Be present and enjoy a good spiritual time.—A. E. Anderton, district president.

Detroit district conference will convene at Pontiac, Michigan, October 13 and 14. Prominent speakers will be President Elbert A. Smith, Presiding Patriarch F. A. Smith, and Patriarch Gomer T. Griffiths.—Kenneth H. Green, district president.

Northeastern Illinois district conference will be held October 19, 20, and 21, at First Chicago Church, 4416 Gladys Avenue, Chicago, Illinois. The program will be as follows: Friday, 8 p. m., program sponsored by First Chicago congregation. Saturday, 10:30 a. m., prayer meeting; 2 p. m., business meeting; 4:30, forum, recreational program for churches; 7 p. m., hymnology, Ruby I. Newman; 8 p. m., preaching, R. E. Davey. Sunday: 8:30 a. m., prayer meeting; 10, church school classwork—"*Organization and Administration of the Church School*," J. A. Jacques; "*Shepherding the Flock*," H. P. W. Keir; "*Story Telling and its Place in Teaching Children*," Lillian Nelson; "*The*

*Church Home and Those Who Worship There,*" C. A. Edstrom; *"The Youth of Our Day and Their Place in the Program of the Church,"* R. W. Smith, *"The Use and Appreciation of the Gospel Ordinances,"* Frank B. Almond. Sermon by J. F. Garver, 11:15 a. m.; 2 p. m., forum, *"The Part Priesthood and Laity Must Play in the Present Church Program,"* J. F. Garver; 3 p. m., sacrament service, presidency in charge. Housing and feeding of conference guests are in charge of First Chicago Branch. All music in charge of Ruby Newman, district chorister; church school in charge of J. A. Jacques, director of religious education; finances in charge of C. C. Simpson, district treasurer. Please register your name with the registrar as soon as you arrive.—Grace E. Johnson.

Conference of Eastern Maine District will convene at Kennebec, October 27 and 28. The first service is Saturday evening at seven o'clock. Sunday's services begin at 9 a. m. with a prayer service followed by preaching; priesthood meeting at 1:30 p. m.; preaching, 2:30 and 7 p. m. Basket lunch at noon. Apostle Paul M. Hanson, Bishop E. L. Traver, and possibly President F. M. Smith will be with us.—Newman Wilson, district president; Gertrude Stevens, district secretary.

The semiannual conference of Southern Wisconsin District will be held at Madison, 221 Jackson Street, October 13 and 14. First service will be Saturday at 2 p. m. Business meeting and election of officers will be at 8 p. m. The theme for the conference is *"Pioneering."* Services for Sunday will be the regular order as in former conferences. Apostle John F. Garver and Elder Roscoe Davey will be present to do the preaching and lecturing. Everybody come. Will all priesthood and branch clerks please send in their reports to the district clerk as soon as possible?—Leda Colbert, district clerk, 820 Clymer Place, Madison, Wisconsin.

**Conference Minutes**

ALBERTA.—Conference convened with Edmonton Branch, Friday, Saturday and Sunday, July 20, 21, 22, the first service was an hour of prayer followed by preaching services at 11 a. m., 2:30 p. m., and 8 p. m., Elders William Osler, I. I. Benham and L. O. Wildermuth occupying as speakers. Saturday morning prayer service at 9:30, preaching at 11 a. m. Business session was at 2 p. m., L. O. Wildermuth and I. I. Benham in charge, the regular routine of business was carried on, reading reports from district ministry and statistical reports from branches. A splendid report was received from the women's department of Ribstone Branch of their activities during the year, and the district secretary was instructed to write them a letter of commendation. The name of Richard Osler, son of Elder and Sister Osler, was passed on for ordination to the office of deacon, and his ordination was provided for. Election of officers resulted as follows: District president, Ira I. Benham, who chose as his counselor Elders William Osler and Lee Roy Allen; secretary, Elder John P. Benham; treasurer, and bishop's agent, Lee Roy Allen, and the district president was chosen as director of religious education. The 8 p. m. sermon by L. O. Wildermuth Sunday opened with prayer service at 9 a. m.; sacrament was served at 10 a. m. A good spirit prevailed throughout

all the services, several children were blessed, and two were baptized by Elder Osler. Elder L. O. Wildermuth preached the closing sermon. Thus passed a profitable conference. The next one was left to the district president with reference to time and place.

SOUTHERN INDIANA.—Conference convened at Derby, Indiana, August 18 and 19, and was especially well attended. Louisville, Kentucky, Branch had a large representation, as through the efforts of Sister Tolbert Edwards, a large truck was obtained which enabled many to attend who otherwise could not have done so. All were well repaid for their efforts. The influence of the Holy Spirit was felt throughout the conference. The Saints of Derby, deserve special mention for the warm reception given all visitors. The little church is situated on top of a hill in the heart of nature and the surroundings are most favorable for worship. Meals were served in the open beneath the trees, and everyone seemed to enjoy the wholesome food prepared by the women of Derby. A prayer service at ten o'clock Saturday morning fittingly marked the opening of the conference. The business session begun at 2 p. m., and by choice of the body was presided over by District President J. O. Dutton and his counselors, H. W. Burwell, of Louisville, and A. W. Gage, of Indianapolis. Ministerial reports from practically every member of the priesthood were read. The following resolution was put before the body: "Resolved, that we, the Southern Indiana District, in conference assembled, do hereby ask the general authorities of the church to authorize a new edition of the *Zion's Praises*, to be sold at the lowest possible price, as there is a crying need for such a book at once." After some discussion in which the need of the *Zion's Praises* in the smaller branches was pointed out, the resolution was voted on and carried. Present officers of the district were reinstated, namely, J. O. Dutton, district president, chorister, and director of church schools. W. H. Burwell and A. W. Gage were named as counselors to Brother Dutton. Elder W. O. Robertson, district treasurer, and Nita R. Ferguson, secretary. A motion to sustain General Conference appointees was placed on record, namely, Apostle M. A. McConley, minister in charge, Elder J. O. Dutton, district missionary, and Elder W. O. Robertson, bishop's agent. It was voted to have the next conference at Byrnsville, Indiana. On Saturday night Elder Dutton preached to a large audience on the *"Second Coming of Christ."* A prayer service marked the beginning of the Sabbath day, after which seven men were ordained as follows: James B. Welch and E. A. Jeagers to the office of elder; Morgan Stacy, C. W. Jackson, and George Maymon to the office of priest; Chester Metcalf and Rolland Prather to the office of teacher. Elder Dutton delivered a charge to the men who were ordained, emphasizing the sacredness of the priesthood, the responsibilities resting upon them as special representatives for Christ, and the great importance of being constant in prayer. He also charged the members with their responsibility in contributing their share of work in supporting the priesthood at all times. At ten-thirty o'clock a fine sacrament service was had. The spirit of admonition and prophecy was enjoyed by the Saints, giving courage and strength to all. Without an intermission Elder Burwell, of Louisville, Kentucky, preached a sermon on those attributes of the gospel which will make Christ-like men and women. At 2 p. m., Elder Gage, of Indianapolis, addressed a large audience, directing his remarks more especially to the young. The district has every reason to be proud of these splendid men who are genuine through and through. At three-forty-five three candidates, Weaver V. Glenn, Robert Glenn, and Mona Glenn, were led into the waters of baptism by Elder J. O. Dutton. At the eight o'clock evening service the infant son of Brother and Sister Weaver Glenn was blessed by Elders J. O. Dutton and C. F. Davis. Elder Davis preached the closing sermon of the conference. The young people of Derby added their bit to the conference by providing music before each service.

ARKANSAS AND LOUISIANA.—District conference was held at Fisher, Arkansas, September 1 and 2, opening with the district president in the chair. A motion prevailed that Apostle Roy S. Budd be associated with the district president, A. M. Baker, in charge of the conference. In the absence of the district secretary at the opening of the meeting, A. E. Ziegenhorn was chosen to record the actions of the conference. Minutes of previous conference were read and approved. The following reports were then read and adopted:

that of the district presidency together with reports of the district priesthood; department of women; statistical reports of these branches—Hot Springs, Fisher, Bald Knob, and Winthrop. A motion prevailed to approve the recommendation of Fisher Branch to ordain Brother Clark Carty to the office of teacher and to provide for the ordination. A motion prevailed to approve the recommendation of district president Brother A. M. Baker, and that the Eros, Louisiana, Branch for the ordination of Brother Alma Williams to the office of elder. September 2, the Sunday school at 10 a. m. was in charge of local authorities. Preaching services at the eleven o'clock hour were in charge of George Gordon, the sermon being by Apostle Roy S. Budd. Prayer meeting was held in the afternoon at two-thirty in charge of Brother Budd and A. E. Ziegenhorn after which Brother Clark was ordained a teacher by Apostle Budd and Elder A. E. Ziegenhorn. Preaching services at 7:30 p. m. were in charge of R. A. Ziegenhorn, Apostle Budd the speaker. Conference adjourned to meet at the call of the district presidency.

**Marriages**

NEWSOM-NEWSOME.—Mrs. Florence Newsom was married to Fred Newsome at the celebration in the Beaverton, Michigan, church, Brother George Burt officiating; prayer by Hubert Case. The best wishes of the congregation go with them to their new home at Charlotte, Michigan. Sister Newsome lived many years at Clare, and was known among the Saints as a faithful church worker and good business woman. Her first husband was named Fred Newsom.

DOWKER-MOTTASHED.—Miss Thelma J. Dowker, daughter of Elder and Sister D. E. Dowker, and Clifford G. Mottashed, son of Elder J. Charles Mottashed, were married April 28, 1934, at Detroit, Michigan. Elder Kenneth Green officiated. Mr. and Mrs. Mottashed are at home at 90 Seward Avenue, Detroit.

**Our Departed Ones**

ALLISON.—Walter Vincent Allison, son of Mr. and Mrs. N. E. Allison, was born on his father's farm, northeast of Taberville, Missouri, March 13, 1911. Vincent finished the

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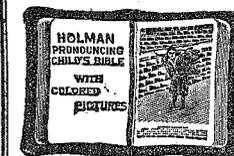
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ward school and the two-year high school at Taberville; he completed his high school training and received the diploma from the Osceola, Missouri, High School, in 1929. He finished one semester at the Warrensburg State Normal School, then entered the State University of Iowa, in preparation for his future profession in engineering. In another semester his course would have been completed, entitling him to the engineering degree and to the practice of his profession. During the last year he was selected as one of the four outstanding students in the College of Engineering known as "Representative Engineers of Iowa." In high school he played on the basket ball teams. In college his work in the military department was of outstanding character. He was commissioned a second lieutenant in the Reserve Officers Training Corps, and had but recently finished his two weeks' service for the summer at Fort Riley, Kansas. He was president of the Scabbard and Blade, the honorary military organization and was the commander in charge of the crack military division, known as Pershing Rifles. Vincent had just completed his summer's work and was on his way home for a two weeks' visit with his parents when the motor accident occurred Saturday, August 25, which took his life. He was baptized a member of the church when eight years of age, and lived the Christian virtues. He leaves to mourn, his parents, Mr. and Mrs. N. E. Allison, Taberville; one brother, Everett Allison, Warrensburg, Missouri; five sisters, Alma Allison Jones, Iowa City, Iowa; Goldie Allison Allinson, Rockville, Missouri; Blanche Allison Evans, Osceola, Missouri; Julia Faye Allison Eoch, Taberville, and Ruth Allison Bettier, Iowa City, Iowa.

**CROCKER.**—Henry Morris Crocker, only son of David and Julia Crocker, was born March 12, 1857, at Amboy, Illinois, where he grew to manhood. At the age of eighteen he moved with his parents to Brookfield, Missouri. There he married Letha Burnett in the year 1887. He was conductor for the Hannibal and Saint Joseph Railroad for several years. In the spring of 1899, he moved his family to Woodward County, Oklahoma, where he was in the general merchandise business and postmaster at Richmond, also a prominent stockman being on the markets in Chicago and Kansas City every week. In 1907, he moved to Lockwood, Missouri, and continued as a stockman and rancher. In 1913, he traded his land for property in Blackwell, Oklahoma, which proved to be a good change as he was in the oil field belt. In 1918, they moved to Wenatchee, Washington, where he became a fruit rancher. There he passed away August 20, 1934, after an illness of five weeks. Left to mourn are his wife; five sons, John, Edward, Sam, Peter, and Paul; two daughters, Mrs. Corinne Finnigan, of Wenatchee, and Mrs. Anna Routh, of Afton, Iowa, and twelve grandchildren. One son, Jacob, and an infant daughter, Leon Zoe, preceded him in death. He was baptized into the church in 1903, by Elder Hubert Case, and lived a Christian life. Enthusiasm manifested itself in all his undertakings, and he was of a generous and cheerful disposition, unselfish in serving others. Funeral services were conducted August 25, at Jones and Jones Funeral Home, Wenatchee, by Elder A. C. Martin, of Seattle. Interment was in Wenatchee Cemetery.

**DITTMER.**—Little VanSant, daughter of Mr. and Mrs. D. A. VanSant, was born in Missouri, February 13, 1882. In 1895, she moved with her parents to Ansley, Nebraska, where she received her education. She was united in marriage to B. C. Dittmer, October 24, 1900, and to this union eight children were born, five passing away in infancy. In 1920, she with her family moved from Ansley to Seibert, Colorado, where they lived until her passing on August 24, 1934. At an early age she became a member of the Christian Church at Ansley, remaining a member until her removal to Colorado, where she united with the Reorganized Church of Jesus Christ of Latter Day Saints. She leaves her husband, B. C. Dittmer, of Seibert, Colorado; two daughters, Mrs. Orville Harbinson, of Flagler, Colorado, and Mrs. Jack Bohlman, of Denver; one son, David C. Dittmer, of Denver; her parents, Mr. and Mrs. D. A. VanSant, of Broken Bow; two brothers, James and Ray VanSant, of Broken Bow; two sisters, Mrs. F. A. Rush, of Grand Island, and Mrs. T. F. Barr, of Edgemont, South Dakota; four grandchildren, and a host of other relatives and friends. Funeral services were held Monday afternoon at two o'clock from the Christian Church in Ansley, Elder J. R. Sutton, of Goodland, Kansas, in charge. The pallbearers

were John Lanum, Fred Simpson, Bert Kimball, Ray Zimmerman, Garfield Eggleston, and George Kaelin. Interment was in Ansley Cemetery.

**EDMONDS.**—Harriet A. Harms was born July 16, 1869, at Bellair, Illinois, and departed this life July 24, 1934, in the home of her son, Morton Edmonds, Lamoni, Iowa. She was married to George W. Edmonds in August, 1887, and he preceded her in death some years ago. To this union two children were born, Morton Edmonds, of Lamoni, Iowa, and Mrs. Lenna Straker, of Bellair, Illinois, who survive her. She was baptized into the church by Elder S. S. Smith, February 16, 1913, and lived a devout Christian life. Funeral services were from the home of her son at Lamoni, and her body was taken back to Illinois for burial. Elder J. D. Stead preached the sermon, assisted by Elder Joseph Lane.

**ERTER.**—Mary Corpe was born April 26, 1876, in Ohio. She was united in marriage to Louis A. Erter in August, 1893, and to this union six children were born. November 6, 1894, she was baptized a member of the church. She moved from Ohio to Tulsa, Oklahoma, in 1911, and when Tulsa Branch was organized, she was enrolled as one of the charter members. Sister Erter loved the church, and was eager and willing to help in whatever way she could. She died at her home August 6, 1934, leaving to mourn her passing, three children, John, Orlie, and Leona; several grandchildren, and a host of friends. Funeral services were conducted at the Tulsa church, Elder J. E. Lancaster officiating. Interment was in Memorial Park Cemetery.

**FREW.**—Agnes Patterson White was born in Ayershir, Scotland, March 1, 1851, and passed from this life July 14, 1934, at Eustis, Nebraska. At the age of fourteen years, she came to this country with her parents. She was united in marriage to James Frew at Wilmington, Illinois, in 1870, and was a faithful member of the church for sixty-five years. She is survived by eight of her twelve children: Mrs. Agnes Fasse, of Eustis, Nebraska; Mrs. Elizabeth Keller, of New Raymer, Colorado; Mrs. Nettie Roberts, of North Platte, Nebraska; Jean Frew, of Kearney, Nebraska; Mrs. Anne Vogel, of Sterling, Colorado; Mrs. Esther Schmeckle, of New Raymer, Colorado; John Frew, of Eustis, and David Frew, of Ingleswood, California; eighteen grandchildren, and six great-grandchildren. She was laid to rest beside her husband in Eustis Cemetery.

**JOHNSON.**—Fern Crandell, youngest daughter of David and Ellen Crandell, was born in Shelby County, Iowa, July 22, 1887.

She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at eight years of age, at Gallands Grove, Iowa, by Elder John Young. On October 8, 1919, she was united in marriage with Milton A. Johnson at Sioux City, Iowa. She passed from this life Sunday, July 15, 1934, at her home, at Boone, Iowa. Besides her husband, she is survived by four sisters: Mrs. George Pett, Woodbine, Iowa; Mrs. Dwight Partridge, George, Iowa; Mrs. Elmer Pennell, Independence, Missouri, and Mrs. Herman Reimer, Independence, and two brothers, F. A. Crandell, Bloomfield, Nebraska, and Lewis Crandell, Independence, Missouri.

**JOY.**—Elthina Foster Joy was born September 25, 1847; died August 11, 1934. She was baptized into the church at Dennisport, Massachusetts, sixty-five years ago. She leaves a daughter, Mrs. George M. Spinnett, of Providence, Rhode Island; two sons, High Priest Daniel F. Joy, of Providence, and Deacon Victor C. Joy, of Niagara Falls; seven grandchildren, eight great-grandchildren, and many friends. She was blessed with many remarkable, spiritual experiences the first of which resulted in her entering the church. Her last days were spent at Onset, Massachusetts on the camp grounds of Southern New England reunion, where she felt she was at home. For three whole weeks just prior to her death she partook only of ice water, but constantly requested her daughter, Georgie, who is gifted in singing hymns, to sing the songs of the gospel, and these were the source of what she affirmed was the "spiritual food" of her last days. She was patient in her long illness and was noted all through her life for her many acts of kindness, love, and charity. Patriarch U. W. Greene, assisted by Bishop M. C. Fisher, conducted a beautiful and unique memorial service for her on the last Sunday of the Onset reunion, August 12. By her special request the funeral was held at the Onset camp tabernacle August 14. Interment was in Dennisport Cemetery.

**MAITLAND.**—Carrie E. Briggs was born at Peoria, Illinois, August 25, 1867, the fourth daughter of Milo O. and Cynthia Hulse Briggs, and passed away at Des Moines, Iowa, August 15, 1934. She was baptized into the church when eight years old. In 1882, she with her parents moved to Clinton, Iowa, where she finished her formal education, being graduated from Clinton High School in 1888. She taught school for a period of seven years at Clinton. Married William Thomas Maitland, September 30, 1894, and moved to Des Moines as a bride. To them were born seven children, two of whom died in infancy. During her early married life she was instrumental in organizing various mothers' clubs (later known as P.-T. A.), was

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associated with the Federation of Women's Clubs, and was actively engaged in Sunday school and religio work in the church. Following the death of her husband January 24, 1915, she went out into the business world for a period of ten years to support and educate her children. She became affiliated with Mercy Rebekah Lodge in February, 1916, being a zealous worker the remainder of her life. The last three years were largely spent in California, and Independence, Missouri. She had been in ill health for a number of years due to pernicious anemia. July 22, 1934, she was prostrated with the heat and was rushed to the Iowa Lutheran Hospital where she lingered until August 15. Leaves to mourn her death: two daughters, Mrs. Richard W. Wilkie and Mrs. Leonard W. Koehler, of Independence, Missouri; three sons, Gomer E., of Ava, Missouri; Joseph W., of Moberly, Missouri, and James G., of Independence; eleven grandchildren; four sisters: Mrs. J. S. Pritchard, of Los Angeles, California; Mrs. W. A. MacArthur, of Clinton, Iowa, and Mrs. A. R. Brackett, of Berwyn, Illinois; Mrs. Laura Fuller, of San Pedro, California; one brother, J. Warren Briggs, of Los Angeles, California, and a host of relatives and friends.

VEALE.—Christina Margaret Sherrill was born in Tennessee, December 25, 1861; was baptized into the church by Elder Land in 1887, at Cooks Point, Texas. That same year she was married to Thomas L. Veale at Temple, Texas. To this union were born four children, Bert, who preceded her in death fifteen years ago; Mittie, Eula, and Vell. She passed away May 31, 1934, at the home of her daughter, Mrs. I. L. Snedeker in Houston, Texas. Besides her three children: Mrs. I. L. Snedeker and Mrs. R. V. Post, of Houston, and L. W. Veale, of Missouri, she leaves to mourn, four grandchildren, and a host of friends. The funeral services were conducted by C. W. Tischer at the Saints' church at Houston. Interment was in Forest Park Cemetery.

PATRICK.—Emma Jane Galloway was born March 7, 1870, in Fannin County, Texas. While a child she moved with her parents to McKenzie, Alabama, where she grew to womanhood. There on November 1, 1885, she was baptized by G. T. Chute, and on June 17, 1888, she was married to John D. Patrick. To this union seven children were born, all of whom are living. She not only reared her own children to maturity but on two occasions she took a motherless child into her home and cared for it until relatives could do so. When her son's wife died she took his two little motherless children into her home and loved and cared for them like her own. When another son lost his wife by death, to his mother he brought his little son, and again her heart and home were open to receive and care for the motherless child. And now once again, these three children are motherless. Her life was spent in doing good. The added burdens that came to her in later years she assumed without complaint, and did well what came to her. She passed away at her home August 30, 1934, after an illness of two weeks. She leaves to mourn her faithful and devoted husband, John D. Patrick, her seven children, John Robert and Preston, of the home; Willie and Lambert, of Independence; Mrs. Janie Furness, Kansas City, Missouri; Mrs. Elizabeth Linkhart, of Liberty, Missouri, and Mae, of Warrensburg, Missouri; one brother, Lambert Galloway; two half-sisters, Mrs. Sallie Ward, and Mrs. Lizzie Ward; one half-brother, Samuel Galloway; fourteen grandchildren, four great-grandchildren, and a host of relatives and friends, whose lives are made richer by their association with her.

SHAW.—Viola C. Edwards Shaw, wife of R. B. Shaw, passed away in the Saint Elizabeth's Hospital, Yakima, Washington, July 30, 1934. Sister Shaw was born May 19, 1863, and was baptized March 21, 1886. She was well known in many branches of the church throughout the West. Besides her husband she leaves other relatives and many friends to mourn her passing. Funeral services were conducted by Elder B. H. Van Eaton in the Yates F. Hamm Funeral Home, August 1, 1934. She was laid to rest in the Terrace Heights Memorial Park, Yakima, Washington.

WESTON.—John Francis Weston, son of James and Maria Francis Weston, was born at Oxbridge, Middlesex County, England, October 10, 1853. He was baptized into the Church of Jesus Christ of Latter Day Saints when a boy in England. When fifteen he came with his parents to America, and they crossed the plains to Utah. They were members of

the Utah Church and knew nothing of the Reorganization nor of the changes in the faith and practices of the Saints' Church organized by Joseph Smith in 1830. They were sadly disappointed in the church when they reached Utah. In 1870, W. W. Blair visited that State and held a series of meetings. John and his mother attended the services, and hope was born anew in them. They united with the Reorganized Church in June 1870, being baptized by Elder Thomas J. Franklin. For thirty years Brother Weston remained in Utah. He was ordained a priest, and labored diligently in that office. His home was open to the missionaries of the church. Brother Weston belongs to that group of Saints who sacrificed much that the spiritual heritage might be passed on to the present generation. In 1898, he moved to Omaha, Nebraska, where he continued to be a worker in the church; was ordained an elder by G. H. Hilliard and Charles Fry. In 1902, he married Teresa Adelaide Williamson, and to them one child was born, Mark Williamson Weston. In 1905, they moved to Independence. In 1917, his companion died. To the day of his death this man was actively engaged in the work of the church. February 22, 1929, he married Mary E. Green who survives him. Besides his wife and son he is survived by one brother, James Weston, Knobnoster, Missouri, and one sister, Mrs. Lillie Clark Tabor, Iowa; one grandson, Mark William Weston, and many friends. He passed away September 1, 1934, at Independence. Two days before his death he attended services and participated in singing the songs of Zion.

THE NOMADS

(Continued from page 1262.)

Louisa placed a nervous hand on the little forehead. "She doesn't seem a bit hot—and her face isn't flushed. She can't have any great fever—"

"And she's not likely to have as long as we feed her by the Word of Wisdom," said Dan, confidently. "Don't worry, dear—she's just had a little bad dream, or something. Maybe I played with her too much before I put her to bed," he added quiltily. He knew that Louisa did not like the children to be excited before bedtime, even if the excitement were of a pleasant nature. All the psychology books advised against that.

"Tell mother what's the matter," continued Louisa.

"Me's afraid, Mama."

"But what are you afraid of, dearest?" She turned to Dan with sudden inspiration. "Dan—that woman—that Elsie I've been having stay with the children sometimes in the afternoons—I warned her never to frighten the children—but she may have told Dorothy a frightening story of some kind."

"Darling, listen. Did Elsie tell Doity Jane stories?"

"Elsie tell 'tories," repeated the little girl.

"Did Elsie frighten Doity Jane?"

"Elsie frighten Doity Jane."

"You see," laughed Dan, "she just repeats what you say. You can't get anywhere that way. A child is bound to get frightened now and then."

"I don't see it that way Dan. I am so disappointed. I wanted to raise both the children up to be without fear-thoughts or any inhibitions of any kind."

Dorothy Jane was wide awake now. "Mama, me's hungry. Me want some whole wheat bread—wif' buther."

(To be continued.)

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Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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*"Carrying in her arms my brothers Frederick and Alexander with my sister Julia and myself clinging to her dress at either side, my mother walked across the frozen river and reached the Illinois shore in safety—"*

**Or Read This One:**

*"I remember vividly the morning my father came to visit his family after the arrest that took place in the fall of 1838. When he was brought to the house by an armed guard I ran out of the gate to greet him, but was roughly pushed away from his side by a sword—"*

**J**UST TYPICAL of the thousands of incidents which will be related in "Memoirs of Joseph Smith" as it appears serially in the "Saints' Herald," beginning with the issue of November 6. You need this story in your home. Provide it now.

## Herald Subscription Week, Oct. 14-21

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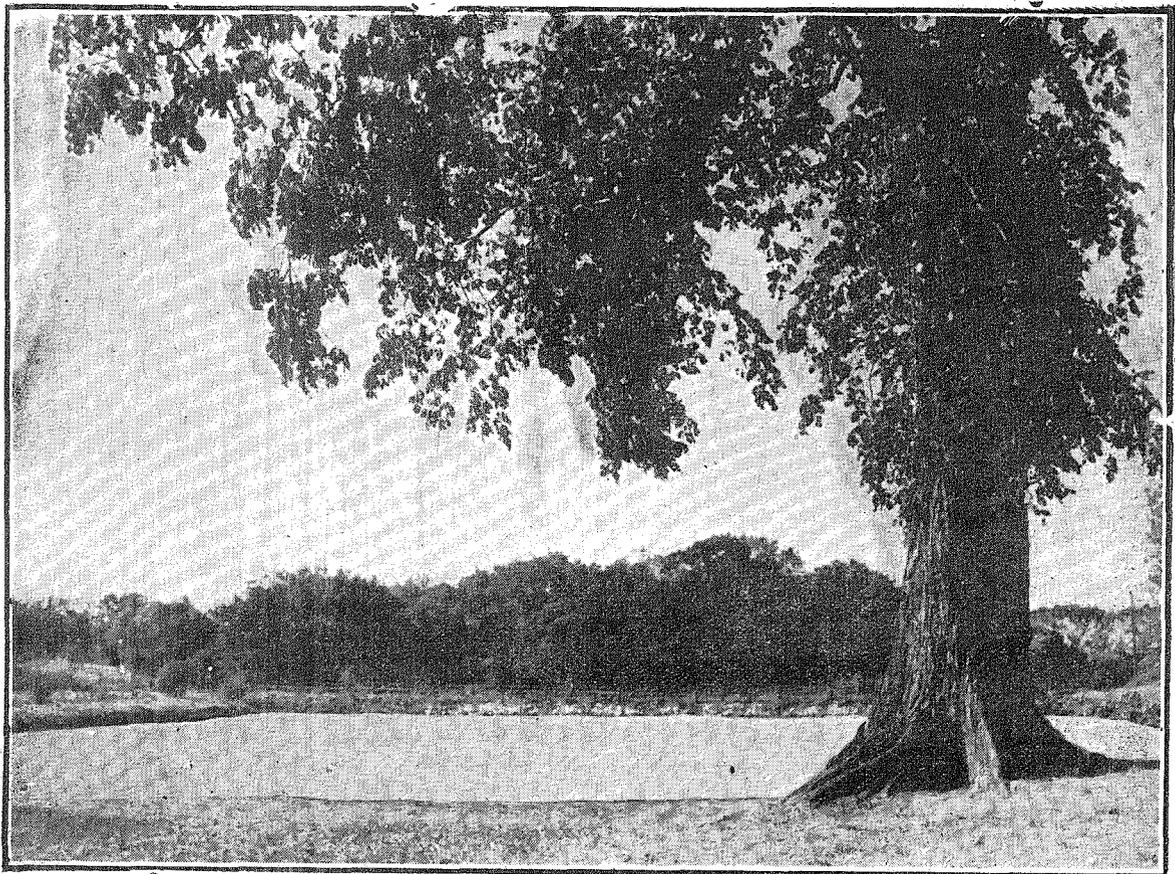
*"Where Your Church Literature Is Born"*

WARD A. HOUGAS, Manager

INDEPENDENCE, MISSOURI

# *The* SAINTS' HERALD

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*Slover Park, Independence, Missouri*

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Herald Subscription Week, October 14 to 21

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# THE SAINTS' HERALD

October 9, 1934

Volume 81

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Frederick M. Smith, Editor in Chief  
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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## Pigeonhole

### ■ In Old Nauvoo

A trip recently took us across the rolling country of Western Illinois and down over the famous hill to Old Nauvoo. The gentle slope of the landscape, the broad, silver expanse of the river, the tall trees, and the sturdy houses now nearing a century old, combine to make a scene of tranquil beauty that is not surpassed elsewhere in this country. The river itself brings reminiscences of the Potomac in its majestic curve around Mount Vernon.

The church should be very happy to possess such fine examples of early architecture as the Mansion, the Nauvoo House, and other structures. The enormous amount of stone work in the sturdy walls testify to the almost unbelievable energy and industry of the people who planned and built the city. With reasonable care these buildings should be able to stand for centuries to come. Unfortunately, the old houses have been stripped of their original furniture, and it is only with difficulty and expense that furniture which belongs to the period can be found and brought back to fill their empty rooms again.

Brother James Page and his wife who are in charge of the church property have done much in the way of acquiring old furniture to fill the rooms. Some church members and some friends not members of the church have given some good pieces. Brother Page has also provided cabinets for the protection and display of many small curios and souvenirs of the earlier times. All of these things help to revive the atmosphere of Old Nauvoo.

Many church members have in their possession early pieces of furniture which they do not need and articles connected with church history. Brother Page will be happy to receive any of these articles for use in the church properties. They will be given the best of care and will be assured of a home more permanent than can be provided by any private family.

A visit to Old Nauvoo is an inspiration. Its quietness and beauty, the memories of its history, and even the touch of sadness which is associated with it, all serve to make the place more precious in our memories. Sometime in our lives we should all look forward to a visit to Old Nauvoo.

### ■ Brother and Sister C. J. Lant Visit Us

Brother and Sister C. J. Lant, of Santa Barbara, California paid our office a short visit while in Independence. They have been seeing friends and relatives in Illinois and Missouri, especially in Kansas City, where they met some years ago. They are ardent workers at their home branch in Santa Barbara and strong supporters of the church publications. Brother Lant is a frequent contributor to our *Herald* columns. We are happy to meet in person the friends we have made through correspondence.

"Never throw mud. It dries, turns into dust, and comes back to you."—A roadside sign.

If somebody has said something mean about you, ten chances to one the dust of your own remarks about somebody else is only making a return trip on a passing breeze.—Lora E. Clement, in *The Youth's Instructor*.

# Editorial

## Missionary Background

Missionary work can be done anywhere, but there is an increasing necessity for the established background of a church and a congregation as a nurturing school for the newly converted members. In earlier times a missionary could use a schoolhouse, a home, or even a clean and commodious barn loft as a setting for his activities. The members baptized at the end of his efforts could be left until he returned again, meanwhile studying books and tracts. The people were not critical.

Modern conditions require more of us than earlier church work did. They ought to. We have more advantages. The pioneers gave the best they had, and their best was considered good enough. But what was their best under frontier conditions would probably be our poorest today.

A recent visit to a little church made us see some new possibilities in our missionary work. The pastor is a young man, zealous and devoted to his work, loved by young and old alike. Under his thoughtful guidance the service was handled smoothly and beautifully. Many young people were present and participated in the choral and instrumental music; a young member of the priesthood offered the invocation and the benediction. Nonmembers were present, and there were some recently baptized. One could see that the church was ministering to their needs. This was well, for it was a service to which anyone might have gladly brought a friend, feeling proud to say, "This is my church!"

The secret of the success of this church service is background. The pastor had a good understanding of worship and what it is for. He knew the difference between an invocation, a pastoral prayer, and a benediction, and this difference was illustrated in the way the service was managed.

It takes a good church—the right kind of congregation and the right kind of pastor—to provide a proper background for effective missionary work and enduring results. It is not enough to convert and baptize people. The missionary begins the good work; it is the task of the church to see that members are carried "on to perfection."

L. L.

It is impossible to estimate the power for good of a bright, glad shining face. Of all the lights you carry on your face Joy shines farthest out to sea.  
—Anonymous.

## Spiritual Orphans

### A Word to Pastors and District Officers

There are a few hundred families scattered throughout the church who attend services but who do not receive our church papers and rarely read church books. They depend for their spiritual life upon that which is given to them. They never get anything for themselves. They are spiritual orphans.

Some of these spiritual orphans are in every branch. Some of them are in *your* branch. A few are hopeless; nothing can be done about them. They would, if allowed, always live on the crumbs that fall at their feet; but most of them could easily be persuaded to take an active interest in church publications. Our publications are the only regular established means by which the church, speaking through its officers, can reach the people with messages and communications. They are an established means of education for church people in the work and the progress of the church.

It is conceivable that a person can maintain some sort of private spiritual life without ever reading church books and papers, but it will be a narrow, selfish sort of existence entirely insufficient for an understanding of the broad cooperative type of membership which will be necessary for the building of Zion.

An enlightened, informed and devoted membership can only be built among people who can and will read the messages of the church, and keep abreast of its developments and progress. Our church work is not a simple matter of raising the standards of individual righteousness in small branches. It is rather a matter of developing cooperation and understanding in economics and government as well as church affairs among an enlightened people.

It is to the interest of all pastors and district officers who takes their work seriously to be concerned about the circulation of our church publications among the people who are dependent upon them for spiritual care.

L. L.

No thought is beautiful which is not just, and no thought can be just, that is not founded on truth.  
—Joseph Addison.

## G. J. Waller Meets President Roosevelt

A letter to the office of the First Presidency brings us the interesting story of how Brother Gilbert J. Waller of Honolulu met President Franklin D. Roosevelt. Brother Waller is a pillar of the church in Hawaii, having served for many years as district president, as well as giving many fine services not listed in the records. Brother Waller's letter follows:

Honolulu, T. H.,  
July 30th, 1934

In the *Star Bulletin* of Saturday, July 28th and in the *Advertiser* of Sunday, July 29th, articles were printed referring to my personal visits with the President.

On Saturday morning, a reporter of the *Star Bulletin* called to see me about my visit to the President on that morning at the Royal Hawaiian Hotel and as I was in a hurry to get out to our plant at Kalihi and as he also was rushing to get something regarding the same in his afternoon paper, he apparently did not get the information as accurately as he should have done.

I met the President twice during his visit here. The first time was on Thursday evening at the Governor's reception at Washington Place and it was then when I shook hands with him that, after my referring to meeting him at Seagirt, he said he remembered me very well and was very pleased to meet me again. Just before I shook hands with the Governor at this reception, Lieutenant Dunham, one of the Aides of the Governor, informed me that he had a telephone message for me and that he had been trying to get me all day. However, I was absent a greater part of the afternoon at Schofield and hence was not either at the office or at home. The message, I learned from him, was from President Roosevelt, asking me to call and visit him at the Royal Hawaiian Hotel on Friday afternoon, July 27th at five o'clock. The President had an engagement at that time on his program and therefore the following morning, Lieutenant Dunham telephoned to me to say that the time had been changed to 9:30 on Saturday morning, July 28.

I was very happy to receive this invitation and went to the Royal Hawaiian Hotel at the time mentioned and saw the President in his room and just before I shook hands and said good-by to him, he said how much enjoyment he had got from this visit, adding that the time was too short but that anyhow, he was coming back again.

In the newspaper reports you will find that only one of my meetings with the President was referred to and what was said to me at the reception was reported incorrectly as having been said at my meeting with him in his room at the Royal Hawaiian Hotel.

However, I felt honored through receiving this invitation as did many other people who knew of it.

The following account from the Honolulu *Advertiser* gives additional information which should be checked, however, by Brother Waller's letter.

### President Tells Waller He's Coming Back to the Islands

"I am coming back to Hawaii;"

President Roosevelt's voice was emphatic as he made the foregoing declaration to G. J. Waller, manager of the Hawaii Meat Company, when Waller called on him at the Royal Hawaiian hotel Saturday at 9:45 a. m. in answer to the President's invitation.

The President remembered Waller from other visits with him in New York, and elsewhere on the mainland.

It was in 1912, Waller recalls. It was during the Democratic post convention days. He was a delegate to that memorable conclave, and he was Democratic National Committee-

man from Hawaii. Another delegate was Franklin Delano Roosevelt, New York state senator from Hyde Park. When Woodrow Wilson was nominated, Waller rushed to Seagirt, New Jersey, to offer congratulations.

Then came Franklin D. Roosevelt also to Seagirt. When congratulations were over Roosevelt turned to Waller, observing that the latter had traveled a long distance to attend the convention. They then took a turn about town.

So 22 years later Waller walked into the Presidential suite at the Royal Hawaiian hotel, and the President said to him:

"Ah, I remember you. I remember you very, very well. I want to tell you how much I have enjoyed my visit here. Someday I'm coming back to Hawaii."

Waller, later remembering the declaration, said:

"The President means it. He is coming back. I felt it in his voice and his enthusiasm."

## Preparing for War

In Germany Bismarck had said, "The stronger we are the more improbable is war." In England Lord Roberts had said, "The surest way to universal peace would be the adoption of universal military training." Similar statements were made in Russia, in Italy, in France. And the budgets of Europe show that year after year credulous peoples submitted to increased taxation for more ships, more battalions. The result? A war whose direction financial cost mounted up to nearly two hundred billions of dollars and in which twenty-three million people, ten million soldiers and thirteen million civilians, lost their lives. When it was all over Major General F. B. Maurice of the British General Staff declared: "When I entered the British Army I believed that the way to have peace was to be prepared for war. I now believe that if you prepare for war you get war." And Sir Edward Grey wrote in his autobiography, "Every country had been piling up armaments and perfecting preparations for war. The object in each case had been security. The effect had been precisely the opposite of what was intended and desired. Instead of a sense of security there had been produced a sense of fear . . . and fear predisposes to violence and catastrophe. . . . The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable."—Ernest Fremont Tittle, in *We Need Religion*.

"Church attendance runs only about 30% of the church membership. . . . Fundamentally, depressions are the result of declines in spiritual life, while better times always await a return to the more worth-while things. . . . For these reasons it is very important that everyone should get behind any movement to develop a deeper spiritual life in all communions within the nation."—Roger Babson.

# College Day -- October 21

"Expand Graceland's Service"

TO GRACELAND'S CAMPUS, just a month ago, came 195 students, representing church families and branches in 26 states, Australia and Canada. This is a twelve and a half percent increase in total enrollment over last year, and a forty percent increase in the freshman class.

In recent years Graceland's student body has been steadily growing. The church and its youth are fortunate to have available, in times like we are experiencing, an institution such as Graceland, that is fully equipped to render educational service in a Christian atmosphere. As in former years, by careful planning, the building, the campus, the laboratories, the library, and other units of the physical plant were in excellent condition as the "Old West Door" swung open to receive the students.

## STUDENT AID

This year the college is making it possible for 118 young men and women to "earn while they learn." There are three sources from which students are receiving assistance; the Graceland Industrial Department, Federal aid, and the Scholarship Loan Fund.

Graceland for years has employed students to do practically all of the work in the offices, library, campus, shop, dining room, kitchen, heating plant, and on the farm. In fact, there is work to be done twenty-four hours of every day. The monthly payroll of these students is \$2,500, which is applied to their expenses.

## FEDERAL AID

The second source of aid is from the Federal Emergency Relief Administration. Graceland, for the second year, with the other colleges and universities of the nation, is receiving assistance for needy students on a percentage basis of the enrollment as of October 15, 1933. This year Graceland is receiving an allotment of \$285 per month to pay to needy boys and girls for work that is productive, but for which the college has no funds. This Federal Aid has made it possible for nineteen more

students to continue their educational program this year.

The Scholarship Loan Fund, which had been accumulating rather slowly until 1917 when General Conference set a Sunday in October to be observed annually as "College Day," is the third form of student aid. Loans from this fund are made to cover a part or all of the academic tuition.

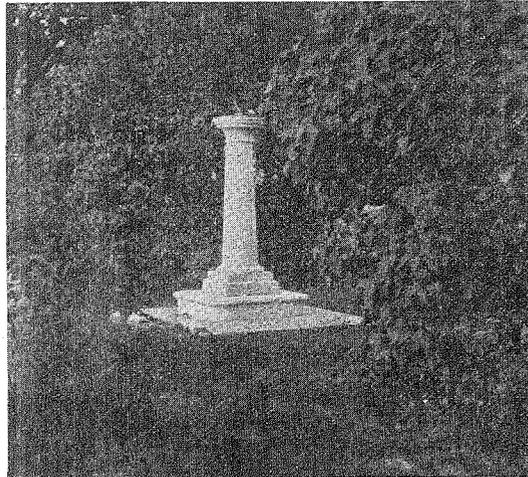
## COLLEGE DAY

The church during the past forty years has developed a fully accredited institution which has the buildings, the library, the physical plant, and the faculty to adequately serve the youth of the church.

Now the need is for the membership, young and old, scattered or in branches, to observe "College Day," and cast into the treasury of the church funds that are to be loaned, not given, to worthy young men and women.

The need for assistance from the Scholarship Fund is always in proportion to the enrollment. This year the need is greater than heretofore. Some students have enrolled for only the first half of the year. Assistance must come to them or they will have to stop their course at the end of the first semester.

Here is an opportunity for the church to augment the aid given by the Federal Government, and the college. The Federal Government recognizes the value of the youth of the nation. How much more should the church be conscious of the need of the young men and women who are to establish Zion! Here is a worthy endeavor in which *everyone* should participate.



The sun dial on the Graceland campus was presented by President Frederick M. Smith.

You talk to me in parables

You may have known that I'm no wordy man,  
Fine speeches are the instruments of knaves  
Or fools that use them, when they want good sense;  
But honesty  
Needs no disguise nor ornament; be plain.

—Otway.

# Youth's Forum

## Going Forward at Pittsburg, Kansas

By Maurine Jones

Pittsburg, Kansas, young people gathered on a recent Sunday morning in a hushed upper classroom of the church, to commune with God in one of the most outstanding prayer meetings of the year.

An organ prelude was played as they assembled. Brother Lynn Smith, who presided, gave an inspiring talk on "What Shall I Do With My Life?" and following this came a season of earnest, prompt prayers and testimonies characterized by the spirit of consecration and dedication.

Pittsburg young men and women seem to sense as never before their responsibilities as members of the church, and they are entering all activities with enthusiasm and the spirit of service. They are accepting the challenge sounded this summer at the Spring River district reunion, and are planning the Sunday evening service each third Sunday of the month. They feel that with the selection of a theme, accompanied by a sermonet and aided by the music and dramatic departments a greater interest in the evening services can be generated.

With the young people going steadily forward, Pittsburg Branch is bound to grow in membership and in the love of God's work.

## The Art of Happiness

The art of happiness in little things gives pointers for the big ones. It is not so much difficulties that make for mental friction and the wear and tear of the mind machine. It is indulgence in the wrong kind of emotions. Working fussily is one habit; working with poise is another. You can't get rid of worry with a knockout blow. Get on good terms with poise and your job, and they will show worry the back door.

There is no map of happiness except as you make one for your path in life; not signposts but habit-reminders show the way. It is an elusive art, which gets away from you every time you seem to get your finger on it. And you can't go by success. Many of the biggest "successes" are dead failures at the art of happiness. The full-size pictures and the stories in the magazines rarely tell the real tale. If you knew it, you might not want to change places with them.

Happiness is a by-product; often you hit it when you aim at something else. You are sure to miss it if you worry that you won't be happy. Happiness is the

reward of right adjustment to your many jobs—your wage job, your family job, your friendship job, your citizen job. Nature may have built you so that the art of happiness is easy for you—or far from easy. That is your personality job—to adapt the general art of happiness to your special case.—Joseph Jastrow in *Keeping Mentally Fit*.

## Check Up on Yourself

You say you want to have a good time? Of course! That is a perfectly legitimate longing. But be sure the good time you are planning is a good good time, for this is the only kind of pleasure that is entirely satisfactory.

How can you know what is this kind of good time? Is there any rule? any guide? any sure test?

Yes, there is a rule, a guide, a test that is unailing. Ask yourself these questions—the last one especially; answer yourself sincerely, honestly; and then keep faith with yourself in making your decision:

Will this good time undermine my health?

Will it refresh me physically and mentally?

Will it interfere with clear, clean, straightforward thinking?

Will it require more money than I (or my parents) can afford?

Will I be likely to say after it is all over, "I wish I hadn't done that"?

Are the young people in whose company I will be the kind I would wish to entertain in my own home and introduce to my family?

If the story of this good time should be printed in the newspaper, would I be ashamed?

Will it please or displease and grieve my parents?

Will it bring me into association with the high type of young people I wish to have for lifelong friends?

Is it the kind of good time that may influence others to make wrong choices?

Will it trouble my conscience and dull it, or keep it keen and sensitive to right and wrong?

Will it weaken my will power?

Will it lower or raise my "moral tone"?

Do I want to do this thing because I think it will give me real pleasure, or merely because "everybody's doing it" and I wish to be popular?

Would I want the person I expect to marry some day to know about it?

Is this good time in accord with the standards of the most highly respected people of the community?

Will it cast reflection on my mother's

Ideas, Discussion and News for the  
Young People of the Church

## A New Young People's Bible Course

Q-651.—"The Bible in Everyday Living,"

By Elder Roy Chevillie

Older young people who have recently been studying the quarterly, "Message and Witness of the Restoration" will now be happy in this new approach to the story of the Bible. In a most convincing way our former editors have helped us to gather and appreciate the message of the Restoration as it is contained in the three standard books of the church. In the adult grade are available the "Message of the Book of Mormon," and "A Study of the Doctrine and Covenants." There will now be printed and ready for study in October a similar studious approach to the Book of books.

We are fortunate in the preparation, the conviction and the warmth of experience with which the author comes to his task. In the year of lessons the Bible should become a new book to us. Understanding how it came to be, the spirit of its writers, the manner in which it reveals God and truth and coming into personal contact as students with its beauty, its humanity, its divinity, its messages should be constant sources of revelation, of comfort, of strength and joy. Above all, in its unfoldment shall we see the unity of God's purposes, the majesty of his greatness, the warmth of his love, and the urge of his power.

This will be an Introductory Bible Course written especially for young people of college age, but it will be equally welcomed by adult students who wish to follow this line of study. Another year it is expected that we shall have an advanced course in Bible Study in the regular adult series.

The above course will be printed in the regular quarterly series, the first quarter ready for use in October, being number Q-651, "How the Bible Came to Be." One to three copies 25 cents each; per year 90 cents each. In quantities of four or more, 15 cents each; per year, 50 cents each.

Herald Publishing House, Independence, Missouri.

good taste? my father's good judgment? my home training?

Is it in harmony with the highest ideals of Christian young manhood and young womanhood?

Would Jesus do it if He were here on earth in my place?

Suppose He should come and find me in the midst of this proposed good time—would I be glad to see Him?

—Lora E. Clement, in "Let's Talk It Over," The Youth's Instructor.

# Winning Souls for Christ

By Paul M. Hanson

of the Quorum of Twelve



PAUL M. HANSON

every part of his creation, which leaves room for the working out of the scriptural promise of his power or spirit under certain conditions being placed in the possession of man to "guide into all truth."

Besides the material universe and the guidance of his spirit, there is in the Holy Scriptures a vast and notable assemblage of deep, spiritual experiences, profound problems affecting mankind with their solutions of inestimable worth, and a great body of truth constituting in a direct and peculiar way a revelation of the mind and will of God in relation to true success in life.

The Father in heaven is holy, just, merciful, true, and full of love, for love is an attribute of intelligence.

All of these divine qualities were manifested in the coming into the world from abroad of Jesus Christ, the Son of Man and the Son of God—given that "whosoever believeth in him should not perish, but have everlasting life."

What an interesting age is the present one to live in and from which to emerge into the presence of God!

The most powerful things in the world are not high explosives and battleships, but ideas. The World War developed from an ideal. Greater than all other ideas and more assured of ever expanding success is the idea of the Kingdom of God, the rule of the supreme Creator among men, until in mate-

rialization it shall fill the earth as the "waters cover the sea."

The greatest of all facts is the existence of God, and the most certain is the final universal sway of divine rule among men. Already this in part exists—wherever souls have established personal communion with their Maker, partaken of his spirit, possess his mind, and manifest his attributes.

The revelation of Jesus Christ is basically entrenched from every angle in the needs and interests of humanity. In his teachings the effect of what is done in time is represented as carried over into eternity. Time is a part of eternity.

Could a subject enter the mind of man for consideration weightier than the salvation of himself, obtaining eternal life, such as belongs to God, by keeping his commandments, being guided by the Holy Spirit, and living in consciousness of divine favor?

Could any work be engaged in requisitioning all the faculties, powers, and resources of the soul, equal to that of establishing among men the kingdom of God? How great are the possibilities of joy and development in turning one's powers to an active promulgation of this work!

Man, because of being made in the "image and likeness" of God, is capable of believing and achieving great things; in illustration of this, not only are there startling accomplishments in the scientific domain, but also in the spiritual realm.

The life and teachings of Christ lead to an emphasis being placed upon love, goodness, liberty, justice, mercy and truth—without which there is no success in the formation of civilization.

Back of things that are seen are invisible forces. Prompting the writing of the Twenty-third Psalm, the utterance of the Sermon on the Mount, St. Paul's dissertation on charity, the oratorio of *The Messiah*, the constitution of the United States, and myriads of similar achievements, are invisible, spiritual forces.

There is a disposition in human nature to sometimes become weary in representing a religious cause when continuously facing adverse currents of thought and feelings, to the point of almost abandoning active prosecution of the cause, and unaggressively settling down to an enjoyment, or attempted enjoyment, of certain principles of truth and forms of worship.

To achieve success and dismiss from the church

any such attempt at finding safety and comfort and spiritual life, Jesus, among the first words spoken after his resurrection from the grave, said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28: 18, 19.)

The policy of the Church of God is not one of isolation, separation from the world—but of permeation. The church, collectively and individually is called to go in and out among the people and do good; it is called to be the "salt of the earth," generously placing within the reach of others the blessings of its preservative power.

Awe inspiring are these words of Jesus: "He that is not with me is against me: and he that gathereth not with me scattereth." (Luke 11: 23.)

The true followers of Christ is one who is not soft minded—effeminate; he has convictions. There are such things as right and wrong, and one must have choices.

There is no ground of neutrality on which a Christian may stand.

The Reorganized Church of Jesus Christ of Latter Day Saints! A name which in its meaning encompasses the church of God brought forth in this age by heavenly direction and revelation, and its membership. The Church of Jesus Christ *reorganized in these last days*. The very name borne by the membership. *Latter Day Saints*, is a continual reminder of the peculiar age in which we live, the epoch in which God will redeem the covenants made with the fathers and execute his decrees in behalf of his people.

The towers of Babylon are falling; in the midst of the ecclesiastical, social, and political confusion, the church is confronted with one of the greatest opportunities that ever knocked at its doors.

To hosts, life with its perplexities, distress, and uncertainties, is a huge enigma. Christ spread a glow of hope amid life's darkest mysteries—this is also the calling and the privilege of his church.

I would that our church were renowned throughout the world and in every community, not for eloquence, nor for wealth, nor for learning, but for prayer. Then all things needful would be added. But without prayer—conscious personal communion between the human soul and God—a superstructure exists that is seriously lacking in its foundation.

Jesus said to those who sold and bought in the temple in Jerusalem: "Is it not written, My house shall be called of all nations the house of prayer?"

In every life in which prayer is absent there is a noticeable lack of fineness of character, no joy of salvation in expression, no disposition to join with

David in saying: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

In prayer the greatest adjustments of the soul are made. The mind reaches out in quest of the methods by which the yearning of the heart can be answered. So true at times is the line of approach to the problem, assisted by the Spirit, that one's prayer becomes the answering voice of God. A surge of missionary zeal stirs in the soul as one prays after the manner enjoined by Jesus, for the kingdom of God to come.

A deep spiritual conviction that impels one on, is obtainable by all, through prayer, study, and meditation. Only such persons can be effective instruments in filling men's minds with Christ's ideas, their hearts with his spirit, and making them willing, even eager, to live after his ideals of life.

The Christian viewpoint leads to doubt and fear becoming displaced by an affirmative and constructive mind, filled with love.

The outworking of the life, nature, and mind of Christ through his professed followers in the midst of the circumstances that are common to life, mightily affects others, and without this the oral proclamation of the Gospel is like a tinkling cymbal.

Paul, when a prisoner in Rome, under Nero, wrote to the church at Phillipi:

"I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Instead of dwelling in despairing thought on his imprisonment, he wrote:

"For me to live is Christ, and to die is gain."

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Rejoice in the Lord alway; and again I say, Rejoice."

"I can do all things through Christ which strengtheneth me."

"But my God shall supply all your needs according to his riches in glory by Christ Jesus."—1: 12:-14, 21, 29; 3: 14; 4: 4, 13, 19.

He was right. God is God all of the time, and even a dungeon does not take away one's royal relationship and privileges in Christ.

# Forgive Us Our Sins

By Ruth M. Kirby

PERHAPS no word in any language has been so misused as our little word *sin*. Many of the most cruel mistakes mankind has ever made were made in an effort to avoid sin. Heretics have been persecuted and massacred, witches have been burned at the stake and tyrannical laws have been enforced all because of a misconception of the meaning of sin. Others have gone to the opposite extreme and claim there is no such thing as sin, and perhaps so far as the superstitious, prejudiced meaning of the term is concerned, this claim deserves attention. But no doubt the discrepancy lies in the lack of a clear conception of the definition of the word.

Sin is commonly regarded as the breaking of law, especially religious law. Law, however, is not an end in itself, but merely the means to an end. The final culmination towards which all good tends is perfection, and anything is sin to the extent that it serves to frustrate or dissipate the powers of good, whether spiritually, mentally, physically, personally, or socially.

The first two commandments were given in recognition of the fact that our social adjustment is of prime importance. The misanthrope is recognized by everybody as a sinner against society, but at least indirectly, all sin is social, for the various phases of life and of society are so interlinked as to make no part separate or independent. The most personal sin is social in its application.

A misuse of any of the powers God has given us, a misuse of bodily or temporal strength, a failure to develop our mind, our character, our spirituality, is sin. Among the wisest words of all time are those, "Overcome evil with good." If we devote all our thoughts and energy to the cultivation of the true and good things of life we will have little time or thought for the negative "thou shalt not's." On the other hand, unless we fill our lives to the brim with good endeavor, evil will be sure to usurp all the empty space.

Hatred, envy, jealousy, lust are not so much sin because of a broken commandment as they are the signs of lack of spiritual and mental development. They are sin because they are the fruits of imperfection rather than of perfection. They are sin because they are a dissipation of our God-given powers for good.

Sin cannot be limited to broken law, that is, written law, except it be the laws of truth which are written on the heart. The laws and gifts of the

church are given not as an end in themselves, but simply as guides—milestones to mark the way to perfection, and unless we use our own best judgment and initiative between signs, we are likely to lose our way.

There has always been to some extent, a contempt for physical dissipation and an admiration for physical development. However, especially among religious peoples, there has been a tendency to fear mental development as dangerous to spirituality. The danger lies, not in the mental development itself, but in the lack of the spiritual development that should accompany it, and may we add, even so, attempted spiritual development is dangerous if separated from the mental development that should accompany it. The two are interdependent and if separated result in deformity.

An assimilation of facts is in reality a very small part of mental development, yet many of our so-called educated people are not so much cultivated beings as they are walking encyclopedias. If education is to be of benefit, it must consist of something besides an organized collection of theories and facts; there must be high purpose and spiritual comprehension to give it the needed avenues of expression. Still water becomes stagnant, and education unconsecrated becomes desecrated and is of as little worth as ignorance itself.

Spirituality is love. Spiritual perfection is perfect love. It is a perfect poise of mind and soul; a perfect balance between love of self and love of God and our fellow men. Anything that tends to disturb this perfect relationship is spiritual sin. In the ideal relationship, we find the thoughts turned outward and self-interest submerged in love of righteousness and in efforts to promote the powers of goodness in whatever way the individual is best fitted. This is undoubtedly what the Savior meant when he said we must lose our lives to find them.

An inferiority or superiority complex is a symptom of spiritual sin because it is an evidence of self-centered point of view, a lack of self-forgetfulness. Each is a distortion of life's true values and is a stumblingblock in the pathway of the development of heart and mind. The inferiority complex tends to lack of sufficient self-respect to preserve the decencies of life, while the superiority complex, or egotism, limits the individual through the medium of self-satisfaction.

Egotism is one of the most common, yet one of the most subtle, illusive, (Continued on page 1293.)

# The Handicap of Tradition

By J. E. Vanderwood

In most recent years I have come to discover more fully what the Master teacher intended to convey unto the people when he said of the Pharisees of his day: "In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, . . . full well ye reject the commandment of God, that ye may keep your own traditions. . . . Making the word of God of none effect through your tradition . . ." (Mark 7: 7-13.)

Practically every person congratulates himself that he is free from the evil effects of tradition, but he is able to see many traditional weaknesses in his fellow men. Then, too, practically every organization holds a similar view, and each insists that the traditions of the other are serious and dangerous things. The Jewish people to whom Jesus addressed himself in the foregoing Scriptures were certain of their position because they had been strictly indoctrinated in it from their childhood. They were certain that their position was right, and that he who did not see as they saw, and who did not understand as they understood, must either be basely ignorant or basely wicked. Strange as it may seem these Pharisees were not greatly different from the average run of people.

I wish to speak here carefully, for I know that it is easy for people to resent things, and that it is somewhat difficult for us to thoroughly and impartially examine ourselves. If, however, we are to arrive at truth we must learn to do this very thing. We must even do more, for it becomes necessary for us to examine our groundwork carefully; that is to say the basis from which we reason, and discover if we reason from the basis of truth, or if it is from the basis of our traditions only. It becomes so easy to color everything by the customs of the time in which we live, and to say as is so often said, everybody does it this way. The thing that should concern us is, what is right in this matter? Is this course in keeping with truth? Am I possessed of understanding? Am I pursuing the proper course? or am I simply following the lines of least resistance? Is the thing I am doing what Christ would have me do, or is it a matter of mere traditional procedure? If we gave a little more thought here, many would come to realize what at the present time is entirely unknown unto them, and they would enjoy light and wisdom more abundantly.

I do not want to be misunderstood here, or misin-

terpreted, for the tradition that is in absolute accord with truth is a wonderfully wholesome thing; but the tradition that has grown up in the habits and choices of men without regard to truth is, to say the least, detrimental to the best interests of the human race. Almost daily we hear people say, "Other people don't do it that way," and like Israel of old, we want to be like our neighbors, and instead of setting a pace for them, and demonstrating to those around us what the gospel of Christ will do for those who live in keeping with its requirements, we seek to cater to, and ape after, the traditions of men and women about us. In place of being leaders we become followers of the traditions of men, and in this way we weaken our powers and possibilities of leadership.

He who would become a leader of men must first learn to be a follower of Christ; he must become a possessor of truth; he must be able to speak with authority. And only he who has come to be the personification of truth, and is relieved of all imperfect and false tradition becomes qualified to speak with authority. It is well here to observe that authority is not to be obtained by caprice, nor yet by ceremony or incantation; it comes as a result of the possession of truth. And truth does not consist in discussions and arguments about God and religion, for these things may be only the traditions of men; but the man whose life is made to conform with truth, and who is committed in word and deed to that which is the basic law and principle of all things, will be able to speak with authority. It is therefore well to observe that the man who corresponds most fully or completely with the eternal laws of God will be he who is able to speak with authority.

In the message of truth delivered to the Latter Day Prophet we have this word of instruction: "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (*Doctrine and Covenants*, 90: 6.) Here we have two elements that are worthy of our careful thought and consideration. One is, that light and truth are taken away from men through disobedience and the other is that it is taken away from them through tradition. It may surprise us to discover how much we have deprived ourselves of in the way of light and truth because we have permitted

(Continued on page 1293.)

# The Nomads

By May Elliott

XV

## A Voice From the Land of Promise

LOUISA had wanted to take the children back to Monroe and spend Christmas with the home folks, but this was financially impossible. Installments were becoming a sordid nightmare. She could think of so many things she wanted, that the family really needed, and it was necessary to put every cent they could spare into the payment of these debts. She would think seriously before again burdening her family in such a manner.

They received two great boxes from Monroe, however; and it was almost like a visit home to open them and find lovely home-made candies, fruit-cakes and other things from Mrs. Miller and Mrs. Eldon.

There were toys, too. Dolls and tiny dishes; dainty feminine toys for Dorothy Jane. Rattles and balls and baby toys for Danny John. He was quite a little man now. He was learning to stand alone. He talked incessantly during his waking moments although no one could interpret the things he said. He made more noise and confusion than a half dozen little girls like Dorothy Jane could have made. Most of his more fragile presents were broken on Christmas Day and the rest wore a forlorn aspect.

Louisa had prepared a good Christmas dinner and they had invited the Bensons to share it with them. Dan had taken a great interest in Richard Benson; and Louisa felt more pity for his wife with each new contact she had with her. She almost forgot her own troubles, and even the black box, in trying to coax this other woman from her load of dismal gloom. She was putting the finishing touches on the dinner table when Mrs. Benson said with a half-smile: "Dick never got me a thing for Christmas. Of course, he always gives me the check and lets me do the buying, but if he'd only realize it, I'd have been tickled almost to death if he had kept out a little bit of it and bought me something. That sounds silly, I know, but it would show me he was thinking of me, anyway."

"I know just how you feel," said Louisa, "I've felt the same way myself sometimes. I have a practical person for a husband, too—he never remembers my birthday, nor anything. But my reason tells me he's a great deal better than men I've known who were always doing despicable things and then bringing their wives presents to salve their consciences.

I have a real man—and a gentleman—for a husband anyway—and so have you."

Mrs. Benson sighed. "I don't know what is wrong with me. But it seems I have always been restless and dissatisfied. If we had some children—something to work for—I might feel differently. But Dick doesn't think we can afford them. You see—we had one—a little boy—but he grew sick; there was a terrible hospital bill and even after we'd done all we could for him, the little fellow died. So, even though Dick makes quite a lot of money, he doesn't want any more children. You must be perfectly happy with your two dear little ones. You seem to have everything—"

Louisa set the dish she was carrying down on the table and faced her guest. "Oh, I don't know," she said. "I get considerable satisfaction out of life, but I can't say I'm always happy by any means. If I'm not a little bit unhappy on my own account, then I'm unhappy because somebody else is." She laughed. "I am just beginning to wonder if we are not all unhappy, we mortals, just by nature, and we have a tendency to lay the blame somewhere, and so we say: 'If I only had such and such a thing, I should be happy.' Then when, and if, we get what we thought we wanted, we see something else to wish for."

"I suppose that's true. But all the same, it seems sometimes that things aren't evened up fairly in the world. Some people seem to have almost everything while others have nothing. Everything seems unfair."

DINNER, or supper, as Dan persisted in calling it, aided and abetted by Richard Benson, passed off in rather moody silence in spite of the efforts of the men to be cheerful, and in spite of Louisa's attempts to dispel the cloud of gloom that seemed to surround the feminine guest. Dorothy Jane and Danny John were the center of attraction, and enjoyed themselves immensely.

When they were all again in the living room, Dan brought out a little portable phonograph with some tiny children's records—a gift to Dorothy Jane. There were little nursery rhymes, short fairy tales, cunning little songs. But Dorothy Jane asked for one over and over again. "Daddy, play Tom Thumb," she would repeat, and then she would sit, her large brown eyes wide, her forehead puckered in a little frown as she tried to follow the story.

"That'll be all we can play tonight," said Louisa, "It's bedtime for my children."

"And besides," added Dan, cheerfully, "their daddy wants to get something special on the radio tonight."

"Come, Dorothy Jane," said Louisa. The child did not move. She turned her wide-eyed gaze on her father.

"Daddy, listen. Scratching encounters—what's that?"

Dan laughed. "What's she talking about, Louisa?"

Louisa frowned. "I think I know. You know, it says there in that story of Tom Thumb, in telling of Tom's fight with the cat: 'Poor Tom was so badly scratched in the encounter—'"

Mr. Benson laughed boisterously. "So you want to know what a scratching encounter is, young miss! Well, it's when a husband and wife get real mad at each other, ha, ha, ha!"

Everyone laughed but Mrs. Benson. She did not smile.

Dan was attempting to get something over the radio.

"Our church is putting on some special music tonight," he explained. "I wanted to hear part of it anyway. Do you care for sacred music?"

"I certainly do," replied Mr. Benson. "Practically the only kind I do like. And I'm interested in the books I'm reading about your church. I believe I've found the truth at last—with your help."

Dan turned from the radio, his face shining with a new light. What was it the *Book of Mormon* said? If you could bring even one soul to the knowledge of the truth, how great would be your joy? His old hunger to work for the church—just any kind of work so long as it would really count for the church—returned with great force. And with it came, too, in greater measure than ever before that old irritation against his wife. She was being unreasonably stubborn, it seemed to him, when she refused to listen to sound doctrine.

There was too much interference to get much good from the program over the church station; but toward the last the local radio station signed off, and it came in well. A sweet, peaceful influence seemed to steal into the room with the beautiful music. It seemed to grow stronger and then, after the last notes had died away, the announcer said:

"You have just heard portions of the great oratorio, *The Messiah*," and then, "This has come to you through the courtesy of the Reorganized Church of Jesus Christ of Latter Day Saints . . . located in Missouri, the Land of Promise."

It always thrilled Dan to hear that announcement over the radio. To think that countless hundreds of persons were

hearing about a "Land of Promise" for the first time. Their curiosity might lead them to investigate the meaning of it, and a new star of hope and joy be born in their hearts. Something of Dan's feeling transmitted itself to the others in the room. For a moment Louisa almost wished she had been baptized when she had wanted to be, so long ago.

Mr. Benson said: "You've surely got something to be proud of. I wonder—would it be possible for me to be baptized? I haven't been able to quit smoking yet—and I have a great number of faults; but it seems that I have such a great desire to enter the right church—"

"I think if one honestly repents, and has a desire to make his life better, he owes it to himself to join the church and put himself in position, by his obedience, to receive the Holy Spirit, which will impress his mind and help him to overcome and do what is right. There aren't any of the priesthood near here, but I can find out where the nearest branch is—"

"I'd be grateful if you would." He paused a moment, then continued, huskily: "I'd like to work for your Zion. The whole philosophy of your church seems so consistent. The constitution of the United States talks about men being created free and equal. We have lots of freedom, but your church is the first organization I've come across that put stress on equality. A child born into the Weston Moore home, for instance, is by no means given an equal start with a child on the other side of the railroad track.

"I know. I was born in poverty. I did well in my school work, in spite of the fact that we seldom had enough to eat, and I know now that we almost never had the right kind of food for growing children. I had a rather abnormal craving for knowledge, I guess. But my father died when I was twelve, and I had to go to work. No high school or college for me. Did I have an equal opportunity with Weston Moore, who was born in a home of wealth and culture?"

"I married a society girl—that's the only reason any of them speak to me now—the Weston Moores, and such, I mean."

"Oh, Dick," remonstrated his wife, "They recognize that you are a more than average man, too. You really make a lot of money—"

Mr. Benson snorted. "Money? Yeah, that's the standard everybody goes by. Money is a sort of god. If you've got money you can get by with any kind of character, and be accepted.

"And what will money buy you, after you get it? A few luxuries; some warm-weather friends who would never speak to you if you lose out financially; card parties and dancing, and things—inanimate things."

"Why, Dick, I didn't know you ever thought about such things!" His wife was wide-eyed with astonishment.

"Didn't know your old man had it in him, did you Emily? Well, I may surprise you more before I pass out of this world. Give me something to work for, that's everlasting, like this gospel, and I may be able to blossom out with a lot of new strength and ambition, until you'll wonder just what you've married anyway."

His voice sobered. "Honestly, Dan, I feel I could die for a cause like your church."

"Don't say your church—say *our* church," said Dan. "I feel you are one of us already."

Louisa thought: "How happy Dan looks! And how true the things are that Richard Benson says! We're all just chasing around after will-o'-the-wisps, somehow. When anyone talks as they have tonight, the gospel seems the only real thing on earth. I wonder. Perhaps I haven't understood things—No, I might as well admit it, I haven't tried very hard to understand. I believe I'll ask Dan to explain some of those things to me that trouble me, and if he can make it sound reasonable and right, I believe I will join the church and give my life to it."

SHE FELT supremely happy over her resolution. The church was probably true. She could scarcely wait until their guests had departed, now that she had resolved upon this thing; but they finally were bidding them good-bye and the door was closing upon them.

"How happy Louisa looks," irritably, thought Dan, "She is so contented with earthly things—I might just as well give up hoping she'll ever join the church. She has intelligence and she has heard the gospel story so many times—there is no excuse for her acting the way she does."

He stood by the dresser removing his collar and tie. Louisa watched his reflection in the mirror. "He looks sort of glum," she thought, "But I imagine he'll change that look when I tell him what I've been thinking about."

Smiling to herself she crept up behind him and slipped her arms about his neck. He shook her off impatiently, and his face in the mirror looked angry. Louisa stepped back, surprised. Dan had been cross with her before, but never like this. He had always shown a gentleness, of a sort, along with his moroseness, but there seemed nothing gentle about him now.

"I—I just wanted—"

"A man can't be kissing his wife all the time!" interrupted Dan, fiercely, flinging his stiff collar down on the dresser top with a bang. He turned as if to leave the room.

"As it happens, it wasn't a kiss I wanted this time," Louisa kept her voice steady with a great effort. "I just—had something I wanted to say to you that I thought you'd like—"

"Well, hurry up and say it then!

Women do get on one's nerves sometimes. Always—"

A scream from Dorothy Jane. Louisa seized upon it as an excuse to get away from Dan. Also she couldn't repress the fear that clutched her own heart whenever she heard that cry of the child's in the night. She leaned over the bed anxiously.

"What is it, Dorothy Jane? Tell mother."

"Oh, mama. Doity Jane's afraid!"

"What are you afraid of, dear? There's nothing to be afraid of!"

"Doity Jane's afraid of—of scratching encounters, mama. Oh, she's afraid scratching encounters will get her—"

Louisa repressed a wild desire to laugh, but lulled her to sleep again with a frantic wish to get the light out, to let Dan go to sleep.

"Always fussing over the youngsters and thinking about their physical welfare," fumed Dan; "what that child needs is a little less psychology and a little bit of spanking. She's found out that the way to become the center of attraction is to scream about being frightened—"

"A desire to be—to be—the center of attraction," said Louisa, unsteadily, "might account for it if it were daytime, but that would hardly waken her up at night."

"Have it your own way."

Louisa said nothing. She made up her mind not to quarrel with him. She would not waste her energy that way. She would just hate him. She was glad she had found him out, discovered just what he was before she joined the church. No religion for her now. Not Latter Day Saint religion; not while it harbored such a hypocrite! He had never been honest. That black box, for instance. If there had been someone else in his life that he couldn't forget, he should have told her before he asked her to marry him. He just wasn't honest, that was all. He was selfish. He was—

"If you'd think a little of their spiritual welfare, it would be better for them. The way you're doing they'll grow up just like little heathens. Why don't you teach them something that will—"

"You forget Dan," Louisa broke in with a voice unusually calm and penetrating, "I am not the Christian of the household. I suggest that *you* get busy and teach them prayer, and ways of Christian living, and all that. After all, they're your children as well as mine."

Dan staggered to the bed and sat down weakly. What had he been saying? He shouldn't talk that way.

"I know I'm terribly cross and irritable," he heard himself say in a queer voice, "but you'd be irritable, too, if you had all my worries."

"You might tell me, Dan." Louisa crept under the blankets and turned her face to the wall.

"Well, for instance—the big debt

(Continued on page 1293.)

*Religious Education*

## An Adult Bible Course

THE LIFE AND TEACHINGS OF JESUS, THE CHRIST

By Apostle F. Henry Edwards

We never tire of the old, old story. We can never exhaust the message and meaning of the Master of Nazareth. We delight to re-live the experiences had by the disciples as they walked with him in Judea and Galilee. We know the Savior only as we come to have this close fellowship with him and he becomes a vital part of our very lives.

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This series was printed in 1927-8, a few hundred copies are still available. Order from the Herald Publishing House.

One to three copies, twenty-five cents each; four quarterlies ninety cents.

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There are some people whose smile, the sound of whose voice, whose very presence, seems like a ray of sunshine, to turn everything they touch into gold.—Lord Avebury.

It is work which gives flavor to life. Mere existence without object and without effort is a poor thing. Idleness leads to languor, and languor to disgust.—Amiel.

## Junior Stewardship Songs

By C. B. W.

Some months ago "Junior Stewardship" was adopted by the leaders of the children's division as a churchwide project for young members of the church. The keeping of a stewardship record by boys and girls under the guidance of an adult sponsor provides a most happy occasion for education and training in industry, thrift, economy, record keeping, and full compliance with the financial law of the church.

In scores of branches in all the church record books have been supplied and sponsors have been provided for junior stewardship clubs. In recent *Heralds* a series of articles by Mrs. Fern Weedmark attention has been called to the purpose and plan of this movement. Under her suggestion many junior stewardship clubs have sent in a copy of their club song and motto. These have been submitted to competent judges and several of the best are selected for publication. These will appear in *Stepping Stones*.

The following is a good illustration of the stewardship idea expressed in verse and set to music. It is sent in by junior stewards in Spokane, Washington.

### LOYAL STEWARDS

(Tune: "*Earnest Workers*")

1. Loyal stewards of Thy kingdom  
We will be, though some are small;  
And as Jesus bids His people,  
We will consecrate our all.

Chorus:

Faithful stewards—consecrated  
To Thy service let us be;  
May we work as Jesus bids us,  
Till his blessed face we see.

2. With our talents we will serve thee,  
Of our time and treasures give;  
Working ever for Thy glory,  
Faithfully we want to live.

3. Let us help to build up Zion;  
Tithes and offerings let us bring;  
And with joyous, glad endeavor  
Let us praise our heavenly King.

Among the best slogans submitted is the following: "*As Junior Stewards we are about our Father's business.*" By Topeka, Kansas, junior stewardship club.

# Worship Suggestions for November, 1934

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "FRIENDS OF THE KINGDOM."

NOVEMBER 4

Theme: "Be Free in the Truth"

Instrumental Prelude: "Behold, the Savior at your door," S. H., 328; O. S. H., 152.

Call to Worship: Moroni 10: 29, 30.

(S) Hymn: "The Lord Jehovah Reigns," S. H., 120; O. S. H., 142.

Prayer.

Scripture Reading: John 8: 28-36.

(S) Hymn: "Oh, happy is the man who hears," S. H., 94; O. S. H., 107, verses 1 and 2.

Talk: Ignorance is an enemy to the kingdom of God. No man can assist in the building of the kingdom unless he knows how the work must be done. It is necessary that we have a will to work; it is also essential that we have the disposition to learn how that work should be done. Many well-intentioned people have hindered a good cause by not tying down their good intentions to an intelligent understanding of the way things should be done. As one local philosopher has remarked, "It is all in the knowing how." The way of the truth is as important as the word of truth.

Much grief can be saved us if we will give ourselves to a discovery and understanding of the truth. Such a giving means to love the truth. This will save us from any necessity of relearning. It will make us free from the bondage of ignorance. God's will—the truth—can only be brought to pass in his way. Truth is a friend of the kingdom.

(S) Hymn: "Oh, happy is the man who hears," verses 3, 4, and 5.

(S) Commission: Doctrine and Covenants 83: 7. "Now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit, cometh unto God."

(S) Congregational Response: Galatians 5: 1. We will "stand fast therefore in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage."

(S) Benediction.

NOVEMBER 11

Theme: "Be of a Ready Mind."

Instrumental Prelude: "Gracious Spirit, dwell with me," S. H., 192.

Call to Worship: Doctrine and Covenants 63: 1; 64: 7. "Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you; yea, verily, I say, Hear the word of him whose anger is kindled against the wicked and rebellious; who willet to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he pleases, and is able to cast the soul down to hell." "Behold, the Lord requireth the heart and a willing mind; and

the willing and obedient shall eat the good of the land of Zion in these last days."

(S) Hymn Response: "Hark! the voice of Jesus calling," S. H., 344.

(S) Prayer.

Period of Meditation: Leader reads one verse of the hymn of Admonition, then gives a minute for meditation. Each verse is then read in the same way.

(S) Lord's Prayer.

NOVEMBER 18

Theme: "Abide in My Law."

Instrumental Prelude: "Heaven and earth, and sea, and air," S. H., 118.

Call to Worship: Malachi 3: 6; Doctrine and Covenants 38: 5. "I am the Lord, I change not"; "Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand?"

Response: Psalm 1: 1, 2. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

(S) Hymn: "Come, Thou Almighty King," S. H., 28; O. S. H., 54.

(S) Prayer.

Scripture Reading: Doctrine and Covenants 76: 1, 2.

Hymn: (Sing words with tune of "How gentle God's command!") S. H., 248; O. S. H., 81.)

God, who is just and kind,  
Will those who err instruct,  
And in the paths of righteousness  
Their wandering steps conduct.

Scripture Reading: James 1: 22-25.

Hymn:

The humble soul he guides;  
Teaches the meek his way,  
Kindness and truth he shows to all  
Who his just laws obey.

Scripture Reading: Doctrine and Covenants 85: 8-10.

(S) Hymn:

Give me the tender heart  
That mingles fear with love;  
And guide me through whatever path  
Thy wisdom doth approve.

Oh, ever keep my soul  
From error, shame, and guilt;  
Nor suffer the fair hope to fail,  
Which on my truth is built.

(S) Commission: Doctrine and Covenants 85: 24, "Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come."

(S) Benediction: "Now the God of peace, who brought again from the dead, the great Shepherd of the sheep, with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever. Amen."

NOVEMBER 25.

Theme: "Be Not Discouraged."

Instrumental Prelude: "Never be discouraged," S. H., 236; O. S. H., 96.

Call to Worship: 3 Nephi 7: 10. "Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life."

Response: John 1: 29: "Behold the Lamb of God, who taketh away the sin of the world!"

(S) Hymn: "My faith looks up to Thee," S. H., 281; O. H. S., 12.

(S) Group repeat the Lord's Prayer.

Scripture Reading: Numbers 21: 4-9; John 3: 14.

(S) Hymn: "Father when in love to Thee," S. H., 151; O. H. S., 135.

Talk: One of the subtle manifestations of the power of evil is the tendency to disparage ourselves. There is a difference between true humility and self-disparagement. A man who is truly humble will recognize the work of God in his life and rejoice, but he who constantly discredits all he does ends up by doing nothing.

Certainly we should emulate no one but Christ. Anyone who has the Spirit of Christ will be utterly self-forgetful in service to others. He will not be careless of himself. The discouragement that comes from self-disparagement is usually born of envy of what others do, and is a subtle form of egotism.

Why should kingdom builders be discouraged? The work is sure; the end certain. How can they be discouraged in the face of this great truth. "For when we were yet without strength, in due time Christ died for the ungodly." Ungodly people are worth dying for.

(S) Hymn: "Soldiers of Christ arise," S. H., 217; O. S. H., 60.

(S) Benediction.

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, NOVEMBER 4.

*Sacrament Service*

SECOND SUNDAY, NOVEMBER 11.

*Theme: "God, Our Loving Father."*

Prelude: "God Is Love," S. H., 127.

Call to Worship: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To show forth thy loving-kindness in the morning, and thy faithfulness every night." (Psalm 92: 1, 2.)

Hymn: "What Is Your Song?" Z. P., 121, or first verse of "Awake, My Soul in Joyful Lays," S. H., 35.

Prayer: The Lord's Prayer. (Unison.)

Scripture: "Psalms 63: 3, 65: 9-13, 104: 14.

Hymn: "God Is Love," S. H., 130. (This may be sung to the tune of S. H., 127.)

Sermon Talk: Text: John 3: 16, or 1 John 4: 16, 19. God is the creator (maker) of the world and all things in it. He is the ruler over all things. When we stop to think how wonderful and powerful God is, we wonder (like David did) why God should care for us. (Psalm 8: 4.) God is our loving Father and he cares for us. (1 Peter 5: 7.) In return for his kindness to us, we should obey his commandments and love him. Mention some of the ways in which we may show we love our heavenly Father, such as being kind to each other; obeying the gospel; attending church and while there being reverent; praying to him; paying our tithing and making offerings to help his work on earth; having faith in him; remembering to be grateful to him for his many blessings to us, and other ways.

Stories: "How God cared for the people of Israel in the wilderness," (Exodus, chapters 15, 16 and 17) and "How God cared for Lehi and his people in the wilderness," (Book of Mormon, pages 49-51) told by junior boys.

Hymn: "God will Take Care of You," S. H., 231, by entire group or junior choir.

Story: "How God cared for Daniel," (Daniel, chapter 6), or "How God cared for another Daniel," ("With the Church in an Early Day," chapter 1), or "How God cared for his people at Fishing River," (Church History, volume 1, pages 462-466.)

Closing Hymn: "Praise Ye the Lord," S. H., 27, Z. P. 87. Benediction.

THIRD SUNDAY, NOVEMBER 18.

*Theme: "Showing Our Thankfulness by Sharing With Others."*

Prelude: "Come, Ye Thankful People, Come," S. H., 428.

Call to Worship: "I will give thanks unto thee, O Lord, . . . and I will sing praises unto thy name." (2 Samuel 22: 50.)

Hymn: "O Jesus, Our Lord," S. H., 92, or "Giving Thanks," Z. P., 53.

Prayer: By a junior boy or the group in unison.

Scripture: Psalm 41: 1, Proverbs 28: 27, Luke 3: 11.

Hymn: "Sing of His Mighty Love," S. H., 123; Z. P., 110.

Sermon Talk: Text: Psalm 92: 1. When we are thankful to God for his blessings, we should pray to him and tell him so. Also, we should tell others about our thankfulness. There is another way we may show our thankfulness, and that is by sharing with others. Paul was so thankful to God for telling him about the gospel, that he (Paul) gave his life to the work of the gospel, telling other people about it, so they would have an opportunity to obey as he had. When people heard Paul's preaching and obeyed the gospel, Paul was very thankful (Ephesians 1: 16, Colossians 1: 3), and we think he must have wanted to work harder than ever, telling others about it. There are other things we may share, such as food and clothing. If we have plenty to eat and wear, we should show our thankfulness by sharing with others who may not have enough. Paul tells us that Jesus said, "It is more blessed to give than to receive." (Acts 20: 35.) (If the boys and girls have planned or are planning a Thanksgiving project, it may be referred to here. They may wish to make it a part of next Sunday's service.)

Story: "A Boy Who Shared His Lunch," (Matthew 14: 13-23, Mark 6: 30-46, Luke 9: 10-17, John 6: 1-15. John 6: 9 tells about the boy who gave his lunch), or "A Woman Who Shared Her Home," (2 Kings 4: 8-37), or "A Man Who Shared With a Man of God," (Book of Mormon, pages 326-329, Alma 6: 1-35.)

Special musical number.

Story: "Aunt Betsy's Garden," Stepping Stones, November 27, 1932, or "Not What We Give, But What We Share," page 132, Knights of Service, by Emerson O. Bradshaw; also in quarterly, "The Junior and His Bible," by Myrtle Weber, April, May, June, 1931, page 15.

Said old Gentleman Gay, "On a Thanksgiving Day  
If you want to be happy, give something away."  
So he gave a fat turkey to Shoemaker Price,  
And the shoemaker said, "What a fine bird! How nice!  
I'll give Widow Lee the fine chicken I bought."  
Said the pleased Widow Lee, "See this chicken! Oh my!  
I would like to make someone as happy as I.  
I'll give Washwoman Biddy my big pumpkin pie."  
"Oh sure," Biddy said, "It's the queen of all pies.  
Just to look at its yellow face gladdens my eyes.  
Now it's my turn, I think, and a sweet ginger cake  
For the Finnegan children I will make."  
Said the Finnegan children—Rose, Benny and Hugh—  
"It smells sweet of spice, and we'll carry a slice  
To little lame Jake who has nothing that's nice."  
"Oh, I thank you and thank you," said little lame Jake,  
"What a beautiful, beautiful, beautiful cake,  
And oh, such a big slice. I will save all the crumbs  
And give some to each little sparrow that comes."

And the sparrows they twittered as if they would say,  
Like old Gentleman Gay, "On a Thanksgiving Day  
If you want to be happy, give something away."

—Author unknown.

Closing Hymn: "We'll Scatter Good Seed," S. H., 220; Z. P., 115.

Benediction.

FOURTH SUNDAY, NOVEMBER 25.

Theme: "In Every Thing Give Thanks."

Prelude: "Come, Ye, Thankful People, Come," S. H., 428.

Call to Worship: "O come, let us sing unto the Lord; . . .

Let us come before his presence with thanksgiving, . . ."  
(Psalm 95: 1, 2.)

Hymn: "Come, Ye Thankful People Come," S. H., 428.

Prayer: A prayer of thanksgiving, by juniors.

Scripture: Psalm 100, by juniors. (Memorized.)

Hymn: "We Plow the Fields and Scatter," S. H., 429, or "Giving Thanks," Z. P., 53.

(If the children have brought a Thanksgiving offering, either money or food, their offerings may be presented at this time. The music of one of the hymns suggested above may be played softly on the piano (with violin or other instrument) while the children take their gifts to the front of the room, after which a short prayer may be offered.)

Sermon Talk: See sermonette, "Thanksgiving," Stepping Stones, November 20, 1932. Paul said, "In everything give thanks." (1 Thessalonians 5: 18.) It would be a good thing for us to take the time to think of the things we have to be thankful for. Let us think of a few of them now. Mention the gospel, parents, home, friends, food, clothing and other things. A person will be much happier if they will think of their blessings and be thankful for them, than if they spend their time thinking about things they wish they had.

Picture Appreciation: "The Angelus." Material for this appreciation may be obtained from the public library; also primary quarterly, "Learning to Live as God's Children," by Mildred Goodfellow, page 41, October, November, December, 1934. After the story is told, the music of S. H. 429 may be played softly while the children study the picture. (A copy of this picture, size 19 x 25, in sepia, may be purchased from George P. Brown & Company, Beverly, Massachusetts, for 30c.)

Hymn: "What Is Your Song?" Z. P., 121. (Substitute the word "Thank" for "Trust," "Praise" and "Love.")

Story: "Thanksgiving With a New Meaning," or "Prunes or Turkey," both found in Stepping Stones, November 26, 1933, or "Wild Turkey," Stepping Stones, November 20, 1932, or "A Thanksgiving in Book of Mormon Times." (Book of Mormon, pages 256, 258, 262, 273, 275, 279.)

Alma, a young Nephite leader, had been preaching God's word by the waters of Mormon. He had to do this in secret, because King Noah, the Lamanite ruler, was a harsh, wicked man, who did not want the people to hear about God. Many of the Nephites, who were in bondage to the Lamanites, went to the secret place and listened to Alma preach. Sitting there in the quiet woods, beside the clear waters of Mormon, the people heard the gospel preached by this earnest young man. They believed his message and more than two hundred were baptized. This little band of people became Christ's church.

Alma and his people were happy for a short time only, for one day King Noah's spies found their hiding place. Alma and his people took their families, their flocks and tents, and fled into the wilderness. For eight days they traveled, and then one day they reached a very beautiful and pleasant land, with streams of clear water. They were very thankful to God for leading them to this lovely place.

Later these people were again discovered by the Lamanite soldiers and taken captive. The Lamanites were very cruel to Alma and his people, not even allowing them to pray. These faithful people did pray, however, in their hearts, and God answered them with a message that he would give them strength and would speak to them again. They bore their trials patiently until one day God spoke to them again. This time he told them to prepare to leave, for he would deliver them on the morrow.

That night God caused a deep sleep to come upon the Lamanites. The little band of God's people stole quietly away and traveled all the next day. In the evening they pitched their tents and joined together in a time of thanksgiving. Now they could pray! They all knelt together—men, women and little children. Even the children had suffered so much that they under-

stood what it meant to be truly thankful for God's care over them.

Then the Lord spoke to them and told them they should go on, for the Lamanites would come and try to take them back. The people did as God told them to, and after twelve days more, they reached the land of Zarahemla, where King Mosiah and his people received Alma and his people with great joy. King Mosiah called all the people together to tell them how God had helped his people. The people were so happy when they heard how God had watched over Alma and his people and brought them safely to the land of Zarahemla that "they did raise their voices, and give thanks to God" for his kindness.

Closing Hymn: "Praise Him, Praise Him," S. H., 10, or "Praise God From Whom All Blessings Flow," S. H., 14.

Benediction.

## Things That Are Wrong

We can get used to anything. We start out with our wagon hitched to a star; we end up satisfied with a six-cylinder, sport-model car—and we never get off the earth! We start out sensitive to man's inhumanity to man, keenly aware of society's injustices, resolved to play our part in making these things what they should be. But the world plays tricks on us. It poisons our minds with a score of disillusioning proverbs, which we come to believe: "You can't change human nature"; "The poor you have with you always"; "Every man has his price." The world has a discouraging way of treating idealists. Woe to him who tries to budge the *status quo*. William Lloyd Garrison is dragged through the streets of Boston, "Pussyfoot" Johnson blinded in one eye by a London mob, Abraham Lincoln murdered by an assassin, and Jesus Christ is nailed to a cross. It is easier to get used to things as they are—and safer, too!

Certainly that man must be spiritually calloused who is insensitive to the wrongs of our world that cry out for righting. I am thinking of war with its ghastly and silly destruction of life. I am thinking of liquor with its trail of miseries and woe; I am thinking of child labor with its stunted lives; I am thinking of the race problem which has soiled the fair escutcheon of our country; I am thinking of unemployment with its untold millions in want and despair; I am thinking of the distribution of wealth with its glaring injustices. These and a dozen other wrongs are the high places of our social life, but we are afraid of them. . . . Our peril is spiritual aerophobia, old-age-of-the-soul.—Frank B. Fagerburg, in *The Sin of Being Ordinary*.

Kant said that the two things that filled him with awe were "the moral law within and the starry heavens above."—E. Stanley Jones in *Christ of Every Road*.

No one in this world of ours ever became great by echoing the voice of another, repeating what that other has said.—J. C. Van Dyke.

## FORGIVE US OUR SINS

(Continued from page 1285.)

spiritual diseases. Almost always the victim is entirely unaware of his malady, so that the humble man may be, unwittingly, over-proud of his humility, and the righteous man may be, unconsciously, a self-righteous Pharisee. It has no respect for rank or age; the old man in his piety, his pride of experience, his self-assurance, is as apt to be an offender as the untried youth. No matter what heights of development we fancy ourselves to have attained, we can never afford to think the victory won, for vanity caused the fall of Lucifer, son of morning, and it has caused the fall of many a good man since. Like other bad qualities, egotism is really a sign of lack of development and should serve to remind every man of his human frailty. It is to be found most frequently in people who are too little for their job, so that we, as little people with a big job, are particularly subject to it. Its antidote is the fulfillment of the first two commandments. Self must be forgotten through devotion and consecration of purpose, losing life to find it.

Thus many times we tremblingly avoid the appearance of evil only to fall headlong into the evil itself. The fear of sinning has served often as a chain of bondage, restricting our progress; but the real sin is the lack of progress and development that such tyrannous superstition encourages. Development and perfection are the true aims of life and we shall never attain them through the mediums of suppression and inhibition. They demand the full development of all our powers, leaving no time or room for anything but that which has its source and end in good.

## THE HANDICAP OF TRADITION

(Continued from page 1286.)

the traditions that have been handed down to us to govern our thinking; and in this way, we have often neglected the most important requirements of the message of the *restoration*. For example I have heard many theories and ideas expressed by people, and many arguments indulged in by them, with regard to the choices that were made by people in the spirit world, before coming here. These are some of the traditions that have captivated certain people, for the word of God through the Latter Day Prophet plainly states: "The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency." (*Doctrine and Covenants* 36:7.) If the agency of man was given to him in the garden of Eden, then it goes without saying that he did not use it in the

spirit world as the traditions of some of our father have told us. That which I would impress here is that it is much wiser for us to acquaint ourselves with the content of the books of the church than it is for us to run off on a tangent somewhere, and spend our energy in trying to support that which simply has the weight of tradition.

It is indeed a peculiar thing that many people will cling tenaciously to their traditions, and will be very loath to accept the plain and unadulterated truth contained in the word of God. Just why we humans are so constituted I know not unless it is as the word herein before quoted states, that the evil one has taken advantage of us because of tradition and that he has insisted that our tradition should be adhered to regardless of what the law may teach, or the truth may require of us. Of one thing however I am quite certain, and that is that the man who is seeking only truth is never intolerant or impatient; he is willing to abide the time when men are willing to hear, and therefore he never uses undue or harsh methods of reasoning, and he never degenerates the truth that he has discovered into mere argument. On the contrary he holds his peace until such time as will enable him to find his fellows in a suitable mood to receive, and then very dispassionately he will impart to those who will hear, his message of truth.

The man of wisdom knows that argument proves nothing, and that if he would help his fellows to come into possession of truth he must be able to touch their better natures and win them to a state of deliberate and careful thinking. He who says, I have won an argument, has perhaps lost much in the way of truth, of respect, and of power. But he who has maintained himself and who has, in his attitudes revealed Christ, has gained much. As men are able to rise above, and come out of, the traditions that are imperfect and faulty, and bend all their energies in the quest of truth, they will become men whose lives will prove a benediction to mankind, and whose memories will live through the ages. To this end, we should ever apply ourselves to a consistent and careful study of the law of God, with the view of learning the truth, rather than being able to bolster up or support our most cherished traditions. Nothing but truth can make us free, therefore it is well to remember the words of the Master: "What doth it profit a man though he gain the whole world and lose his own soul." In the measure that error has influenced and shaped our lives to that degree have we become losers. May we not therefore awaken to our privileges and come into a realization of the truth.

Don't stay away because the church is not perfect; how lonesome you would feel in a perfect church.

## THE NOMADS

(Continued from page 1288.)

you've piled up for me to pay. It'll take all next year's salary just to pay off what we owe. It will—"

His voice continued, but Louisa was not listening. "The big debt you've piled up." Well, they had to have some furniture, didn't they? What did he expect? After this he could do the buying. She wouldn't ask him for a thing, not so much as a pair of shoes. She'd let him order the groceries even, if he'd take the trouble. No—she'd continue ordering, but she'd cut expenses to a minimum. After all, he had used her two thousand dollars in obtaining his education. Why did he have to be so grouchy? She realized that Dan had stopped talking. She tried to breath normally, and shut her eyes, feigning sleep. He raised up on one elbow.

"Did you hear what I said, Louisa? I said I was sorry I had talked so terribly, but that I am all worn out and so tired."

She did not answer. He reached over and touched her cheek. It was hot, and he drew his hand away quickly as though it had been burned. He would have given anything if he could have unsaid those bitter words. Tomorrow—no, all the rest of his life, he must guard against this unreasonable irritation that seemed to well up unbidden against her whenever he had occasion to regret his thwarted ambitions. He must be especially kind to her; he must make up for his unchristian conduct. "You are the Christian of the household," she had said. Christian. A fine Christian he was! He fought against a desire to cry; tears would do no good. He found himself praying earnestly for strength—strength to do his work well so that they would hire him for another year and he could pay all those debts that weighed upon him, depressed him. Strength to love his church and still be kind to his wife.

There was no prayer in Louisa's heart. Only plans, mad plans, for a day far in the future when Danny John would no longer need her ministrations; and Dorothy Jane would be in business for herself; then she could leave Dan. Leave him to his black box, his church, his dreams. Tomorrow he would be exceptionally kind to her, she knew. She would forgive him outwardly, but she could never forget. She could never respect or love him again.

(To be continued.)

I hate inconstancy—I loath, detest, Abhor, condemn, abjure the mortal made Of such quicksilver clay that is his breast.

No permanent foundation can be laid.

—Byron, "Don Juan."

# The Gospel in Ireland

By Fred O. Davies

The story of the opening of the gospel work in Erin's Isle is a long one, but nevertheless very interesting. Believing *Herald* readers would be glad to read of this country and how the people received the latter-day message, I take this opportunity of relating the incidents.

No doubt the missionaries of the early church visited this isle at the same time that the message was brought to England and Wales. This probably accounts for the two present-day branches of the Utah church in Belfast, and Dublin. However, as far as the Reorganization is concerned, we first hear of E. L. Kelley who some thirty years ago, accompanied by Brothers Leggott and Bryan, of Manchester, endeavored to make converts, but met with no success.

In 1933, there were certain members of another church in Belfast growing a little uncertain of some of the teachings and, having heard a little of the Reorganization, were desirous of knowing more. Three letters were posted to England, and one found its way to the branch of our church in Leeds. The pastor here is Elder T. Taylor, who many years ago was a full time missionary, but now at the age of seventy-two is carrying on in business activities. Upon reading the letters, he conferred with some of the branch members, and decided to leave for Belfast that night. It is only a day's trip, and he was able to find the writers of the letter, and obtained further information. On his return, he acquainted Brother Rushton with the facts and the two decided to pay a visit as soon as possible. Apostle Rushton, because of his work in England, could stay only a few days, but Brother Taylor carried on for six weeks preaching every night in the open. He had huge crowds that listened attentively to his wonderful message and he baptized five men. However, all was not plain sailing and we understand he had a considerable amount of opposition from all creeds, but he was able to meet all questions in such a way and manner that gained for him the admiration of the crowd. Besides having to explain the significant differences between our church and others, he had to contend with the traditions and religious fervour of the "saved." We find very strong belief in Ireland in a literal hell-fire, escape from which being only possible by the "acceptance" of Jesus Christ, his blood cleansing them from sin.

In January of this year, I accompanied Brother Taylor on his second trip, but owing to the weather we had to be content with preaching on Sunday only in a room which we rented.

Returning again in June, we carried

on for another six weeks with the usual large crowds. At the end of this period we had four more for baptism, besides having made many friends, some of whom we hope will eventually join the church.

During this visit we had Brother Rushton with us for a week and the people certainly enjoyed his wonderful and eloquent talks. In order to realize what work was done that cannot be measured in terms of baptisms, I desire to mention the following tributes paid to Brothers Rushton and Taylor. These were told me personally by various people who had attended all the meetings of Brother Taylor; they said that he was the only man they knew of who had succeeded in having all creeds in one meeting and kept them in order. This is better understood when we find that no love abounds between the Protestants and the Roman Catholics, the least excuse often being used to foment trouble which usually ends in bloodshed.

Ten years ago they say we would have been thrown in the river, but the poem at the end of the article portrays the way in which the message was received.

Apostle Rushton, it was said, was the most eloquent speaker they had heard on the Custom House Steps during the last forty years and they were sorry he had to leave.

May I, at this point, also include the following remark concerning the *Herald* made by a man who desired to read of our literature:

"For magazines of that type it is far the best I have ever read and I am surprised at the high standard of the articles, and I have come to the conclusion that your organization must be a strong one to be able to turn out a paper of such a character."

He wanted one with an article by Brother Rushton for a souvenir of his visit.

The results of these meetings may be stated in the following terms:

1. Eight have been baptized.
2. Many friends have been made; some are very much interested.
3. The *Book of Mormon* has been before the people and given its correct place in connection with the Bible, resulting in the name and character of Joseph Smith, the Martyr, being cleared of the usual charges of polygamy, etc., brought against him.

4. Many men who had ridiculed Christianity due to the absurd interpretations they had previously heard, now understand it to be something that demands their "heart, soul, mind, and strength,"

and as a gospel of "Be ye doers of the word," and not "Sinners, sinners, nothing do; Jesus did it all for you."

6. We can better understand the statement concerning Jesus "That the common people heard him gladly," but not so the Scribes and Pharisees or religious people.

## THE ELDER AT THE STEPS

An Elder came to Belfast Town  
In nineteen thirty-three,  
To preach the Gospel Jesus taught  
With zeal and fervency.  
Around the Steps the people flocked  
To hear the word of God,  
Some bitterly expressed dissent,  
Some an approving nod.  
The Pharisees and Scribes of old  
Were represented there,  
A well known infidel named Sam  
Presided in the Chair.  
Repent, Repent and be baptized,  
This text was dwelt on most.  
Next laying on of hands that you  
Receive the Holy Ghost,  
To guide you in the way of truth,  
And help you understand,  
The Millenium is approaching,  
The Kingdom is at hand.  
To do God's will upon this Earth  
Use well your worldly pelf,  
Show by your actions that you love,  
Your neighbor as yourself.  
Put this Commandment to the test  
Obey by moral choice,  
Soon the oppressed would cease to mourn  
And mankind would rejoice.  
For never yet had Elder spoke  
Around those Steps before  
With Message clear that rang so true  
It went right to the core.  
The Scribes he tackled one by one  
Who tried his words to flout,  
Their arguments he overcame  
And put them to the rout.  
Scarce one was left of all the crowd  
Who dared to say him nay.  
Alone he stood, for common sense  
Had triumphed there that day.

—J. Ma'Cart, Belfast, October 9, 1933.

The elder was T. Taylor, of Leeds, who stood on the Steps of the Custom House, Belfast, during his missionary activities for the church.

This poem was compiled by a member of the Communist Party, who at one time was a member of the Roman Catholic church, but now has no time for any church. It is the outcome of his listening to Brother Taylor preaching the Message of the Restoration.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Shall we see and know loved ones in heaven?*

The Bible does not give an express answer to this question, but implies that it will be so. Jesus states (Matthew 19: 29) that those who leave friends and relatives for the gospel's sake shall receive "an hundred fold," which evidently is not confined to this life in its application to loved ones. Paul informs us (1 Corinthians 13: 12) that in the perfect day those who now see darkly shall then see "face to face" and shall know as they are known, and that (Romans 8: 32) God shall "freely give us all things." He further declares (1 Corinthians 3: 22, 23) of things present and to come; "All are yours; and ye are Christ's; and Christ is God's." These "all things" must surely include loved ones who are saved.

The saved are known in Scripture as the children, family, heirs, and household of God. Of such Paul states (Ephesians 1: 10) that God shall "gather together in one all things [implied term] in Christ." This clearly means family association. But perhaps one of the most specific statements is made by David (2 Samuel 12: 23) when he says of his dead child: "I shall go to him," which doubtless refers to joining him in heavenly life, for Jesus said of children (Matthew 18: 10) that, "in heaven their angels do always behold the face of my Father." We are told that "eye hath not seen nor ear heard" all that is prepared for the faithful, but we may feel sure that it will include everything that gives true joy and peace.

*Did Jesus appoint more than one quorum of Seventy (see Luke 10: 1)?*

The text cited in the question is interpreted by some to mean that a previous "seventy" had been chosen, as it states "other seventy" were appointed. But the term so used is not a reference to a previous seventy, but to the appointment of the Twelve, referred to in the preceding chapter (9: 1). It means that after he sent forth the Twelve, he appointed and sent forth others who were seventy. The Revised Version, the Emphatic Diaglott, and other modern versions translate it: "the Lord appointed seventy others."

*God said: "Thou shalt not kill." Was it sin for Nephi to kill Laban?*

The statement of Nephi himself was that; "I was constrained by the Spirit that I should kill Laban." Only one of two conclusions seems reasonable, in view of this assertion: either the Spirit directed him to commit the deed, or else Nephi was deceived by his own spirit in the supposition that it was the Lord's Spirit. Some comparisons with instances recorded in the Bible may not be amiss in this matter. Notwithstanding the command not to kill, the same Scriptures command that he that smites his father shall "be put to death"; he that curseth his father or mother shall be put to death; he that steals and sells a man shall be put to death. A witch must be put to death; one who picks up sticks on the Sabbath must be put to death.

We have also the following instances: because the Amaleks "laid in wait" on the way from Egypt, the Lord commanded (1 Samuel 15: 3) them to be destroyed, men, women, infants, and cattle; because Joshua lacked time to slaughter his enemies, the Lord caused the sun and moon to "stand still" until they could be slain. After God sent fire to consume the offering of Elijah, he took all the prophets of Baal and slew them, after which he prayed for rain, and rain fell. Evidently we must conclude either that those who wrote these records were mistaken, or that God actually required certain wicked people to be slain. We are suffering today because many murderers and other criminals are given but little or no punishment. Which is better for the human race? No normal person wants to take human life, but history proves that refusal to do so sometimes leads to even greater taking of innocent lives.

*What was the first version of the Bible to be printed?*

It was the Latin Vulgate, and came from the press of Gutenberg in 1456, work on it being begun in 1452. It is also called the Mazarin Bible, as Cardinal Mazarin had a copy in the seventeenth century.

A. B. PHILLIPS.

## The Readers Say---

### Wants to Be a Seven-day-a-week Zion Builder

I joined the church when I was fourteen years of age, and have spent my time enjoying the privileges the church afforded—attending Sunday school, prayer meeting, preaching services, a few quarterly conferences in Clinton and Spring River Districts, where we lived, and a few reunions. I have lived in Independence for the past twenty-three years and have attended nearly all the General Conferences held during that time.

I am glad that I had the opportunity of accepting the gospel in my childhood. I have learned the values to be gained by trying to live the gospel daily. We have had some wonderful blessings which make me acknowledge my heavenly Father's constant care.

I have enjoyed the spirit of enlightenment in my meditations. Some weeks ago the admonition of Jesus to Peter "When thou art converted, strengthen my brethren," came to me. If we are truly converted to the gospel of Christ, it will always be first in our lives. We will be true Latter Day Saints. Our lives will be above reproach. If we are truly converted, we will never be found doing those things which are harmful to ourselves or to others. We will be thoughtful, diligent, studious. We will appreciate the supreme sacrifice which Jesus made for us. Let us think of these things, for time passes very quickly and the night will soon come when no man shall work. Let us bear our testimony in the lives we live each day.

I appreciate living in Zion. I want to be a seven-day-a-week Zion builder. I am thankful for the experiences which have led me along the true way.

I first became interested in reading the church papers through the letter department. Always I enjoy the experiences of others. The biographies interest me. The article on the Youth's Forum page of August 21, should be read by every Latter Day Saint, also Brother Velt's article on tea and coffee.

May all of us awake to our responsibilities and go forward.  
INDEPENDENCE, MISSOURI. MRS. IVA CHRESTENSEN.

### Heed the Call!

I have had many experiences which are evidences of the truth of the gospel and that this church is the church of the true and the living God.

At a recent prayer meeting in Council Bluffs the Spirit of God was there in abundance. One sister in her testimony made the remark that the calling of the priesthood must be wonderful. The knowledge that God had really spoken to them, she thought, would be a great blessing.

Her testimony reminded me of my own experience when I knew that I was really called to do a work and I heard the voice of the heavenly messenger, but, alas, I did not heed the warning. I have reaped the harvest with heartaches.

I had my family of six children at the time and was trying to bring them up in the way of truth; I was teaching them the best I knew. We had our own little family altar and I, in memory, can see them kneeling around my lap repeating their prayers. How happy I was in the service of my maker, training their little minds!

But Satan crept in. I joined a lodge and began to give more and more of my time to its meetings and entertainments. Finally I was elected to be the presiding officer.

On one occasion we were to have a candidate for initiation, and considerable responsibility fell upon me. I had thought of the matter a great deal. And on the night before the event, after I had retired early, I was given a spiritual experience which admonished me to teach Scripture. But I did not heed the warning. I continued to give my time to this activity, and my interest in it became so great, that some of my duties to my little flock at home were forgotten. I was out many nights and their spiritual training was neglected. Today they are scattered abroad and not one of them belongs to the household of Christ. During those years I did not realize that I could not serve both organizations, the lodge and the church. I know now that I might have brought all my family into the fold of the church had I only listened to the warning voice, "Teach Scripture." From sad experience, let me admonish you to be careful when the call is given, that you heed it.

I wish to be a doer of the word, not a hearer only, and hope that the years allotted to me will find me increasingly about my Father's business.

MRS. OLIVE MCCONLEY.

COUNCIL BLUFFS, IOWA, 403 N. Seventh Street.

### The Church Sanitarium

In the month of November, 1894, while acting as assistant editor to President Joseph Smith, on the *Saints' Herald*, I was led to write an article on the subject of "Physicians and Trained Nurses in the Church." This to the writer was entrance upon new and untrodden ground, but I believed I was justified in claiming that such lines of service as the subject named should be provided. I noticed also that in writing the article I enjoyed a spirit of light and facility of expression that indicated a measure of approval, a degree of the Spirit of truth. If in the beginning of the dispensation the Lord had appointed men to be physicians to the church, there must be a continuing need for the service of such men; and inasmuch as he had declared, in 1887, "Bear the burdens of body of which the Spirit of healing from the Lord in faith, or the use of *that which wisdom directs does not relieve or remove*, certainly those trained to care for the health of the body, who by study of its functions in health and disease, including the nature and use of remedies, etc., should be functioning in behalf of the afflicted among the children of God—such was my general line of thought.

A brother attacked the position through the *Herald*. President Smith remarked to me, "If he continues the attack I shall reply." But the matter rested without further controversy.

I was gratified therefore and confirmed in the position taken when in the year 1906, twelve years later, President Smith received the revelation which declared, "It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church," etc. It was but another indication of the universal character of the providences of God, who makes provision for all the recurring needs of his children.

I little thought, then, however, that I ever would have personal need to avail myself of the benefits of the functions of church physician and nurses, but this year I became afflicted and in such a manner that it became necessary for Doctor Grabske, assistant church physician, to place me under observation and treatment for a period of about two weeks in the sanitarium. I had never been ill in any matter of consequence since seven years of age; but my time came,

## The Readers Say---

and I was obliged to experience some of the ills to which human flesh is heir.

My object in writing is to commend the services rendered in the sanitarium. The general staff of physicians, nurses, dietitians and management is very competent and attentive to the patients. I have visited other institutions of similar nature, but have never witnessed more competent and reliable service. Solicitude, kindness, skill are everywhere in evidence, under the management of Miss Gertrude E. Copeland, R. N., superintendent. Many sick and injured people have been cared for and are continuing to be helped in the church sanitarium. It is a work worthy of commendation and support. I thought to mention individual service, but concluded it the better thing to commend the staff in general, all of whom are well qualified and devoted to the service.

I may add that through administration, sustained by faithful remembrances of friends and good professional care, my health seems to be restored.

INDEPENDENCE, MO., August 1, 1934. R. S. SALYARDS.

### More Efficiency in Building the Highway to Zion

I know this gospel work is of God. Why then should we not be more efficient in building up the highway to Zion? All have a work to do, a responsibility to bear, a duty to perform in the building of the kingdom.

The Saints should be united in their work, for in unity there is strength. To gain this union, in all its effectiveness, every one of us should study God's word given to us in the three standard books of the church. We should acquaint ourselves with the law and instruction contained not only in those three books but in the quarterlies that are written to give us a better vision and understanding of the purposes and designing of God, to perfect his work.

“. . . How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.” (1 Kings 18: 21.)

“No man can serve two masters. . . . Ye cannot serve God and mammon.” (Matthew 6: 24.)

If we are the kingdom building people, we must study to learn the law and commandments then move forward to carry them into effect, showing our love for God by our works. The times in which we live tell us that we must be up and doing with our might, mind, and strength to perfect the Lord's work. We must hold up the standard of truth and righteousness that the children of men may see the light, come to it, and find peace.

To those who are isolated, let me say, be not discouraged. I lived a good part of my life in isolation and reared six children without the help of the Saints, yet I had the help of the church through the quarterlies and the church papers, *Herald*, *Ensign*, and *Autumn Leaves*. I sought diligently to teach my children to honor the Sabbath and to be obedient. The Lord was my helper, as I instructed them in the gospel, and now I feel that my weak efforts were not in vain. One of my sons has been called to the priesthood, and I hope and pray that the others may yet step into active duty. All were baptized when young.

I never allowed myself to be without the church literature. I wanted to keep abreast with the work and to keep acquainted with the church family. My home was always open to the missionaries and we were favored with visits and a

few sermons once in a while which helped to encourage us to keep faithful.

Let us go forward and work earnestly to advance the glorious gospel cause. This is my prayer.

MRS. INA A. SCHALL.

PALO ALTO, CALIFORNIA.

### Rejoices in the Light of the Gospel

The first I remember hearing about a latter-day gospel was from two Utah elders in 1897. I later enlisted in the army, went through the Spanish-American War, and was discharged in January, 1899. At home again, I met other elders and began to investigate their doctrines. The first principles of the gospel, which I found in the Bible, caused me to seek the Lord to know if these things were true, and I became convinced that the Lord had heard and answered my prayer. I was baptized into that church in July, 1899.

As time passed, I became better acquainted with the teachings of their church, was ordained an elder, and was more closely associated with their doctrines and priesthood. But one night brought a meeting which severed my membership with the church. I did not believe or approve its teachings. My wife and I left the church, and afterwards, while pondering over my experiences, I could see flaws in many of their teachings.

About that time a spiritual experience came to me which must have been very like the awaking given to Paul of old. A personage handed me a tract saying, “This will give you light on Mormonism,” and I replied, “If I ever see you again, I will know you.”

The fulfillment of this experience came when I received three tracts from President Frederick M. Smith. I had written him to know if there was any difference between the Reorganized and the Utah churches.

I was ignorant of the Reorganization. The ministers of the church to which I had belonged had not mentioned a Reorganized Church. When I mentioned it to them after this experience, they said that it was just the same as the Utah Church. Later, my wife, daughter, and I were baptized into the Reorganized Church. I am now sixty-six years old; I belonged to the Utah Church seventeen years, and have now been a member of the Reorganization eighteen years. I have had a hard battle with the world of the flesh, but with the help of my heavenly Father, I have been given strength to overcome. We rejoice in the light of the gospel, and ask an interest in the prayers and faith of all who read this.

SENECA, SOUTH CAROLINA.

W. H. GILSTRAP.

### Life Is Not Small

Life is not small, the company  
Of hills has taught me this. To call  
It tedious is perfidy—  
Life is not small.  
The hills show me a soul grows tall  
With waiting; that sublimity  
Is only patience after all;  
A vigil can mean ecstasy . . .  
Hills know the earth-cry is not all,  
Their faith proclaims eternally—  
Life is not small.

—Margaret Stanton Paradise, *The Christian Century*.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Society Islands

#### Twelve-Ton Cutter Boat Goes on the Reef

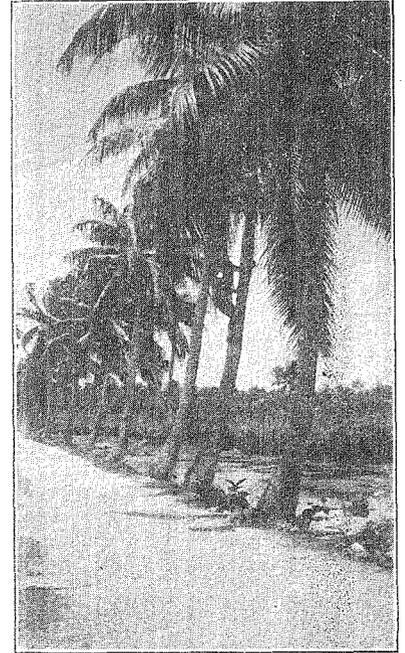
Two small cutter boats, *Tevaioara* (nine tons) and *Moua Faniu* (twelve tons) left Kaukura, an island one hundred-eighty miles to the northeast, for Tahiti with their cargoes of dried coconut, to sell to the traders and buy food in exchange. These cutters are loaded so that the decks are usually six inches to a foot above water line. The crew of usually three or four and the few passengers who will travel by such small sail boats eat and sleep on the open deck while going from island to island.

The sea for the past two months has been very rough and as these two sail boats were nearing Tahiti, they were overtaken by a fierce storm of wind and rain; night was coming on, and the only thing to do was to lower the sails and drift down with the wind until the storm was over. The one boat, *Tevaioara*, succeeded in drifting into the shelter of the Island of Moorea, below Tahiti, and returned as the wind died down. Rehia Bellais, an elder from Kaukura, was captain of that boat.

*Moua Faniu*, the twelve-ton boat, how-

numbering ten, could collect their wits, they were thrown upon the reef, the boat turned completely upside down, and the natives were thrown into the heavy seas which were breaking with terrific force upon the coral reef. There they all struggled in the sea trying to help each other. A mother grabbed for her nine-year-old daughter but missed her. Another passenger succeeded in grabbing the child by the dress and hair as she bumped against her under the water, and they both were thrown up on the reef by a huge wave; the mother was still searching for and calling to the child when the little girl answered that she was safe, and for her mother to come. A young man, Teiho a Fauura, a descendant of John Hawkins of early church history in this mission, attempted to save a young lady. He was nearly drowned in the attempt, but finally both were thrown upon the reef.

All were safe when the roll call was taken. The island upon which they were thrown was Tetiaroa, thirty-five miles to the north of Tahiti. Their problem when ashore was the building of a fire which they did by the use of friction with sticks (scout method.) Two days later they were brought to Tahiti on a small motor boat.



Coconut Trees by a Roadside

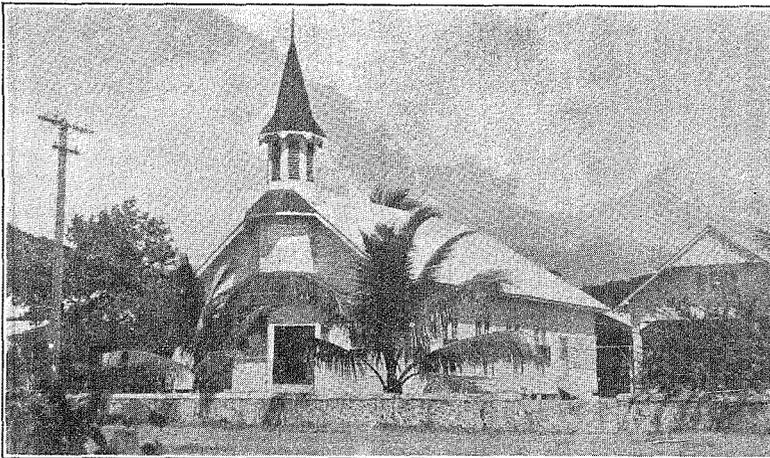
the members of Kaukura Branch. The loss is keenly felt by them in these hard times.

#### More Troubles with Boats

Several months ago the four hundred ton steamer, *Ville de Papeete*, operated by a French Steamship company to freight the natives' copra to Tahiti, ran on the reef at night. The boat was a complete loss and very little of the cargo was salvaged.

A few weeks ago another boat, a schooner of about eighty-tons, sprang a leak sixty miles to the south of Anaa. The crew and passengers, numbering about sixteen, were forced to abandon the boat and make for Anaa, the nearest land, in a small boat used to bring copra from the lands where there is no pass to enter and anchor. Usually those boats carry two to four tons. All from that boat, *France Australe*, arrived safely in Tahiti by another schooner which called at Anaa.

Word has also reached us of a small cutter boat from the island of Ananu leaving for Mangareva a distance of from three-hundred to four-hundred miles. Our elder, Tara a Tane, was captain. Many weeks have passed and no word has been received from them. They did not reach Mangareva. There were nine persons aboard.



Tarona Church, Papeete, Tahiti

ever, did not fare so well. The night was very dark and rainy. The boat could only be managed by keeping it straight down with the wind. About ten-fifteen at night, all at once in the darkness the breakers on the reef were seen and the alarm given, but it was too late, the sails were down and the sea running very high. Before the crew and passengers,

The deck of the boat and the eleven and a half tons of dried coconut, which represented roughly \$355, American, were carried away together with clothing, boxes, letters, etc. They were most fortunate in that no one was drowned or seriously injured. Tuaora a Fareata, an elder from Kaukura, was captain of the wrecked boat. The copra belonged to

Another cutter boat, of about seven tons, belonging to a protestant from Kaukura, left Tahiti about forty days ago for Kaukura, one hundred-eighty miles to the northeast, and has never been heard from. One Teangi, an elder from Kaukura, was captain of that boat. There is still a chance of the latter two boats being heard from, but there are also grave doubts as to their safety.

**Church Work in the Mission**

The work of the church in this mission is progressing about as usual. Apostle G. G. Lewis and Clyde F. Ellis, in their turns, visited us and gave much encouragement. Apostle Ellis is still with us. He has been successful in baptizing over fifty members these past few months. Many of these were adults and had been worked with by many missionaries who had not succeeded in baptizing them. Brother Ellis is now making a visit to several of the most distant branches of the mission. We expect him to return within the next three weeks.

Our gains and the success of the work here is shown in the following statistics for the present year: Baptisms, 90; blessings, 58 and ordinations, 19.

We expect to pass the hundred mark in baptisms for the year. Our total membership has passed the fourteen hundred mark now. We have twenty-two branches, most of which are considered actively engaged in the advancement of the church work here.

Tithing and offerings receipts are not so great as in past years but there is

**Portland District Has Busy Year**

The past year has been outstanding in Portland District. A greater spirit of unity and brotherly love prevails than has been experienced heretofore. There is also a growing desire on the part of the members more fully to consecrate their lives to the service of the Master. As a result of this unity there has been a marked increase in the spirituality of the district which is very encouraging. They feel that this has been brought about through the visit of President F. M. Smith, the association and assistance of Apostles E. J. Gleazer and M. A. McConley, the district missionary, Elder H. I. Velt, and the untiring efforts of the members of the district presidency who have given unstintingly of their services throughout the year, and through this service have given encouragement and inspiration to the members.

The district was fortunate in having as delegates to General Conference, District President J. L. Verhei, Elder H. I. Velt, Elder and Sister Albert Livingston and Sister Sarah Sutton. These delegates brought back encouraging reports.

**The Northwest Reunion**

The Northwest reunion was the most outstanding experience of the year. The increase in attendance from Portland District was approximately fifty percent over that of last year, and there was also a material increase in attendance from the other two districts participating in the reunion, making a total at-

ing the classes went away with a greater determination to render a more efficient service.

In the class on "Missionary Methods and Stimuli," conducted by Apostle Gleazer, the various phases of missionary work were discussed, and each one present was made to realize that the need for missionary work is great, and that the opportunities for performing this work are greater than ever before.

The class on "Church Governments," conducted by Apostle F. H. Edwards, brought before the people a clearer understanding of the purpose of these governments, and a new vision of what our organization really stands for. Many were made to realize that they had never truly visioned the workings and purposes of these governments.

Elder Velt's class on "Prophecy and the Signs of the Times" was very enlightening.

Throughout the morning suitable classes, supervised by Sister Gladys Fouts and Sister Effie Verhei, were conducted for the kindergarten, primary and junior age groups. Classes for the older young people were also conducted. A class on church ordinances, conducted by Apostle E. J. Gleazer, gave to the young people a better understanding and a deeper appreciation of the various ordinances of the church.

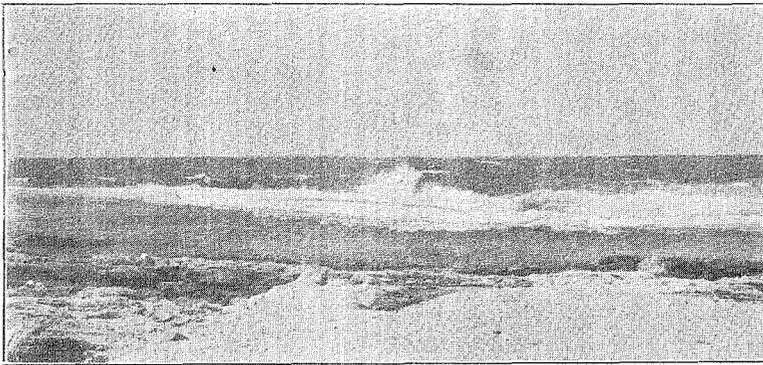
As a result of the classes and other services conducted during the reunion, twelve were led into the waters of baptism on the last Saturday of the reunion, and were confirmed the following morning in a special service.

Approximately six hundred people heard Apostle F. H. Edwards deliver a series of missionary sermons.

Several early morning prayer services were held in the grove on a knoll near the camp ground, in which different age groups met at five o'clock, and in the service dedicated and rededicated their lives to the service of God. God's Spirit was manifested in great power and many blessings were received by those participating. The spiritual experiences thus gained added greatly to the success of the prayer service which followed later in the morning.

From the opening of the reunion to its close, the prayer services were of a highly spiritual nature. From the beginning it was realized by the Saints that individual preparation was necessary if they were to receive to the fullest extent the Spirit of God. In this they were not disappointed for at the prayer service held in the morning of the last day of the reunion, which lasted from 8 to 10:30 a. m., they were blessed by an outpouring of the Spirit such as has never been experienced heretofore.

Much strength and encouragement were gained by the young people through participation in the prayer services, three services being conducted for the young people alone, and in these meetings they were abundantly blessed



A Coral Reef

good reason for that. Considering the low prices obtained for copra, the principal product, the members are doing well toward the upkeep of the mission.

J. H. YAGER.

PAPEETE, TAHITI.

A river becomes crooked by following the line of least resistance. So does a man.

It is not possible to misunderstand a beautiful, sunny day. All nature rejoices in its loveliness.

tendance of approximately six hundred. Throughout the reunion the Spirit of God was manifested in a greater degree than ever before, and the peace and harmony resulting from this enabled those present to enjoy a foretaste of Zion.

The classes conducted by Apostles E. J. Gleazer and F. H. Edwards, and Elder H. I. Velt were timely and inspiring, and much valuable instruction was received. All classes were well attended, a good interest was shown by those attending, and the enlightening Spirit of God prevailed throughout each session. Those who had the privilege of attend-

## Briefs

### Oldest and Youngest of Portland's Priesthood

Elder N. E. Austin, eighty-year-old pastor at Condon, Oregon, has served as branch president the longest of any worker in Portland District. For twenty-five years he has acted as pastor of his group. He spoke briefly on the past and future of his work, at the priesthood banquet which opened the Portland district conference, September 14. The response was made by Priest Lloyd Verhei, sixteen years old and the youngest member holding the priesthood.

### Be Happy

Would you be happy? Then put a halo on your friend, and so magnify his virtues that his faults will disappear.—Robert Cashman, "Church Management."

### Southern Missouri Record Since General Conference

With the baptism of six people September 23, District President W. E. Haden counts a total of forty-one baptisms for Southern Missouri District since General Conference, last spring.

### Calumny

Nothing is so swift in its progress as calumny, nothing more easily escapes us, and nothing is more readily received; and nothing can be more widely spread abroad.—Cicero.

### Eastern Michigan Is Growing

Eastern Michigan district membership has increased during the past year to 1,944, and prospects are for continued growth, numerically and spiritually, in this region.

### Wisdom at a Glance

Once in Persia lived a king  
Who upon his signet-ring  
Graved a maxim true and wise  
Which, if held before his eyes,  
Gave him wisdom at a glance  
Fit for every change and chance.  
Helpful words—and these are they:  
"Even this shall pass away."  
—Theodore Tilden.

### Door Against Truth

A form of thought which shuts the door against truth cannot escape death.—Kirsopp Lake, in "The Religion of Yesterday and Tomorrow."

by the Spirit. The spirit of prophecy was manifested in these meetings, and wonderful blessings were promised to them if they would remain faithful. They were admonished to be diligent in service, to separate themselves from the world and to prepare for the task before them, which task is the establishment of Zion.

The recreational activities included volley ball, baseball, horse shoes and swimming. These activities were under competent leadership, and a good spirit prevailed in each activity. A program of music, readings, short plays, etc., was given each evening at the close of the services, and was greatly enjoyed by all who attended them.

In the past year the reunion grounds have been greatly improved, which added much to the comfort of those camping on the grounds. At one service enough money was raised to finance these improvements and to start the work for the coming year.

### Portland District Conference

The district conference opened Friday night, September 14, with a banquet for the priesthood and their wives and branch and mission leaders and their wives and husbands. District President J. L. Verhei was in charge. This was the largest number of leaders ever gathered together here.

Speeches were given by Elder H. I. Velt, Elder N. E. Austin, Lloyd Verhei, and Apostle E. J. Gleazer, and music was furnished by the district chorister, Sister Lila Livingston.

Elder N. E. Austin, of Condon, Oregon, has served as branch president the longest of anyone in the district. He expressed his joy in having served some twenty-five years, also his hopes for the future. Elder Austin celebrated his eightieth birthday anniversary the eleventh of October.

Priest Lloyd Verhei, sixteen years of age, the youngest holding the priesthood, responded with a short talk.

Saturday morning Apostle E. J. Gleazer spoke to the women of the district, and provided a foundation for them to begin a very active work.

The afternoon classes were well attended. Elder H. I. Velt taught the first period and forcefully presented the hopes of the church through missionary methods. Elder Mark Yeoman followed by taking up the call of Zion and the necessity of our strict obedience to the financial law. Sister Effie Verhei talked on the responsibilities of a more adequate junior leadership.

Saturday night Apostle Gleazer began a series of three sermons that will never be forgotten by the Saints, because they were so timely and delivered with great power.

Sunday morning at eight o'clock the Saints assembled for a prayer service, completely filling the upper auditorium.

Everyone was blessed with a great degree of the Spirit.

This service was followed by a worship service under the direction of Elder Albert Livingston, district director of religious education. Apostle Gleazer occupied at the eleven o'clock hour, and spoke on present-day problems and their solution. A basket lunch was served in the lower auditorium.

At the business session held at 2 p. m. Sunday afternoon, Elder J. L. Verhei was sustained as district president, and chose as his counselors Elders Albert Livingston, Mark Yeoman, Albert V. Nelson and Walter H. Barker. Other district officers sustained are Mark Yeoman, bishop's agent and treasurer; Albert Livingston, director of religious education; Lila Livingston, chorister; Fred W. Hawes, auditor; Mattie A. Young, secretary. The officers elected are as follows: Junior department director, Sister Effie Verhei; women's department leader, Sister Effie Verhei, and publicity agent, Ardath Young.

A beautiful and inspiring ordination service was held at the three o'clock hour. The service was in charge of Apostle E. J. Gleazer, District President J. L. Verhei, and Elders M. H. Cook and Mark Yeoman. At this service ten young men were ordained to the priesthood. These men made an impressive appearance as they arose in front of the congregation and received their charge from Apostle Gleazer. Those ordained are as follows: Willard Becker, priest, Longview-Kelso Mission, Washington; Walter Webberly, priest, Vancouver, Washington; Harry Howell, priest, Hood River, Oregon; Charles H. Asher, priest, Salem, Oregon; Kenneth Nottingham, deacon, Portland, Oregon; Roy Keiser, priest, Vancouver, Washington; Milton Becker, priest, Longview-Kelso Mission; Elmer A. Larson, priest, Portland, Oregon; Lloyd Verhei, priest, Portland, Oregon, and Roland Barker, priest, Portland, Oregon.

Apostle Gleazer delivered the closing sermon at eight o'clock Sunday evening.

Portland Saints were sorry to learn of the necessity of Missionary H. I. Velt and family moving to Spokane, Washington, where he will serve as pastor, but they wish him success in his new field.

The district presidency has immediately begun outlining plans for carrying on the missionary work in the district. They have found a willing response from all officers in charge of branches and missions. They also expect to open new missions at Eugene and Bend, Oregon.

Enthusiasm is the breath of genius.—Beaconsfield.

It is poor religion that is never strong except when the owner is sick.

## Twenty-three Baptized at Harrison, Michigan

After the reunion of Central Michigan District at Edenville, Elder J. A. Priddy, of West Branch, Michigan, was divinely directed to go to Harrison, Michigan, to hold a series of meetings. His labors there resulted in twenty-three baptisms. He was assisted by Elder George W. Bailey, of Harrison, and many, both old and young, rejoiced at the good things they heard.

They have started a Sunday school and preaching services. Fifty-five attended September 16, and the Saints feel that there are many more souls to be gathered into the kingdom. They are looking forward to a branch organization.

Meetings are held in the schoolhouse. The teacher, Sister Faye White, is secretary and treasurer of Zion's Christian Legion, of Gladwin Branch, and has a good group of young people interested in the organization here.

## Davidson, Oklahoma

As the Saints of this branch look back over the years they see much for which to be thankful, and yet some things have brought sadness. The passing of two of the most colorful figures of the branch recently brought mourning to the entire community.

Brother R. J. Parker, first settler in this section of Oklahoma after its opening, passed away the morning of July 26, at the age of ninety-four years.

On October 7, 1861, at the age of twenty-one, he enlisted as a Southern soldier and fought in a number of the important battles of the Civil War. He was held prisoner eighteen days suffering much pain and exposure, then he was released, and later was assigned to duty as carrier of the regimental colors.

At the close of the war he returned to his Kentucky home and married Miss Mary Owens. To them two sons were born, R. J. Parker, junior, who died in infancy, and John W., with whom he lived at the time of his death. His wife passed away in 1925. Years ago Brother Parker united with the church, being baptized by S. W. Simmons. He served faithfully in the office of deacon until his advanced age would permit no further activity. His life was devoted to the Master and to the good of those around him. He was a true pioneer, a man of strong character. Brother Parker is survived by his son, John W., three grandchildren, and two great-grandsons.

Brother J. Thomas Skinner, sixty-five years old, was taken by death after a short illness. He united with the church April 6, 1897, being baptized by B. F. Renfroe. Later the office of priest was conferred upon him, and he gave his life in loyal service to the church. His

faithful service as a citizen, husband, brother, uncle, and his unswerving devotion to the cause of his Redeemer placed him before the people as an example of Christian living. He was respected by the people of this community and by the Saints over Western Oklahoma District. The funeral services were held September 13, Apostle R. S. Budd preaching a beautiful sermon. He was assisted by Elder Lester Dyke, of Eagle City, and Elder E. B. Stafford of Davidson.

Brother Skinner leaves to mourn, his grief-stricken wife, Alice Little Skinner, three sisters, and five brothers: Mrs. Sallie Phegby, Mrs. John W. Parker, Mrs. B. F. Renfroe, Ira, Roy, Robert, Jonah, and Ernest Skinner, and many other relatives.

## A Generous Texas Saint



MRS. VIRGINIA HAY

Among those highly esteemed and beloved in the church is Sister Virginia Hay, of Bandera, Texas. Though past ninety year of age, her health is very good and her mind is active.

Sister Hay, whose maiden name was Minear, has lived at Bandera since she was ten years old. She went there in the Lyman Wight colony, moving from Bonham, Texas, with them. Quite vividly she recalls many of the experiences of those times.

Sister Hay has a number of children grandchildren, great-grandchildren, and great-great-grandchildren living in and about Bandera. She bought the grounds and built the little church edifice at Bandera, and presented it to the church with three of her children as trustees.

Last year when the question of a place to hold a reunion for Southwestern Texas was under consideration, Sister Hay bought a tract of ground adjoining the church and donated that also to the church. On this tract a pavilion was built which served nicely for the reunion this summer.

Modest, unassuming, deserving, Sister Hay is an example to others. She is a regular tithe payer.

## Briefs

### President F. M. McDowell Called to Mother's Bedside

President F. M. McDowell was recently called from his desk and duties at the Auditorium, Independence, to his home at Lamoni, Iowa, by the failing health of his aged mother. Sister W. A. McDowell's condition is precarious; she has been an invalid for some time.

### Southern California Forges Ahead

Southern California District now numbers its membership at 2,784, according to the statistical report made to the conference held during the Huntington Beach reunion. There have been fifty baptisms, and the net gain over the previous report is sixty-nine members.

The district bishop's report showed receipts, during the first half of this year, of \$4,793.44 of which \$3,790.83 was tithing.

### Ask Our Prayers

Prayers are asked for Brother and Sister Charles Shinn and for Sister Lawson, by Brother J. C. McConaughy, of Barberton, Ohio.

### World's Wealth

All of the world's wealth is as nothing; it will not buy the smile of a child, the song of a bird, or the love of a friend.—Robert Cashman, "Church Management."

### Patriarch G. T. Griffiths Visits Ohio Branches

Patriarch Gomer T. Griffiths has lately been bringing inspiration and new courage to Ohio members. September 8 and 9, he attended the two-day meeting at Creola, Ohio. He was instrumental in organizing that branch some forty-three years ago.

He was a distinctive figure at the annual home-coming of Pleasant Valley, Ohio, Branch, September 23. Over twenty-five years ago he organized this branch.

Brother Griffiths also visited the branch at McDermott, Ohio, which he helped to organize a few years subsequent to Pleasant Valley.

This minister of the gospel is much pleased at the growth of the church work in that part of the Lord's vineyard in the last fifteen years. While visiting the branches at Nauvoo, Pleasant Valley, and McDermott, Ohio, he blessed forty-six people.

### Compensation

Providence has given us hope and sleep, as a compensation for the many cares of life.—Voltaire.

## Independence

Thousands of visitors poured through the lower halls of the Auditorium to view the Harvest Festival which was open to the public from October 2 to 7, and nightly they were entertained by visiting and local musical groups. Much artistry and ingenuity marked the exhibits this year, and harvest gifts were gratefully received from many places and many people. Combining the regular festival features with the display of hobbies and the exhibits of goods manufactured by local producers has put this festival in the forefront of excellency, uniqueness, and beauty. Officers, donors of gifts, artists, workers and all who had part in producing the 1934 festival are to be congratulated.

Prizes were awarded in three classes—the branches or local churches; visiting groups, and clubs or departments. In the first group Englewood congregation took first prize. Throughout the history of the harvest festival Englewood has made a record in prize taking, coming in first and second on numerous occasions. Second honors went to Enoch Hill and third to Spring Branch. In the visitors' class Kansas City scored first—Kansas City won the sweepstakes prize last year—Far West Stake, second, and Sugar Creek Branch, third. First honors in the third group went to Stone Church juniors, second to the Sunny South Club, and third to the young people of the Stone Church.

One hundred babies were examined in the Well Baby Clinic Friday morning in charge of Mrs. D. S. McNamara, assisted by a large group of local doctors, nurses, and mothers. The baby clinic is now an established and a looked-forward-to event of the festival.

The concert by the Auditorium Festival Chorus Sunday afternoon, October 7, scored a tremendous success. It was heard by thousands of music lovers. Visitors came from surrounding stakes and cities, from neighboring States, and from more distant points, Montana, Wisconsin, and Canada.

Under the direction of George Anway, thirty-three choirs blended their voices in the mammoth chorus and with the assistance of the Walnut Park Orchestra, opened the concert singing the hymn invitation, "Come, Ye Thankful People, Come." The prayer of thanksgiving for harvest was offered by Bishop G. L. DeLapp. Favorite hymns effectively sung by the choir were "Hymn of Joy" (Van Dyke, 1908), from Beethoven's Ninth Symphony; "Fairest Lord Jesus," (Munster, 1677), Crusader's Hymn; "Tenderly Lead Thou Me On" (Joseph Smith, 1832); "Glorious Things of Thee Are Spoken" (Newton, 1799), and "Jesus, Lover of My Soul" (Wesley, 1740), Mildred Redfield Connelly was pianist for the chorus.

The Walnut Park Orchestra, directed by Orlando Nace, in addition to accom-

panying some of the choir numbers, gave two outstanding musical contributions, "Coronation March" (from "The Prophet"), and a selection from the musical play, "Katinka," by Rudolf Friml.

Nelle Atkinson Kelley, soprano, sang "Great Is the Holy One of Israel," accompanied by Hazel Scott Withee, pianist, and Miss Dorothy Nace, violinist, played "Souvenir de Moscou," Mrs. Withee accompanying.

Two classical numbers by the choir were most effective, "Holy Art Thou" (Largo from "Xerxes"), by Handel, and "Gloria" (Mass in B-flat), by Farmer. Two Negro spirituals arranged for the performance by Paul N. Craig, won a round of applause, "Goin' to Shout All Over God's Heav'n," and "Swing Low, Sweet Chariot."

The solo work of Pauline James Arnsen with the choir in four different numbers was much appreciated by the great audience.

Closing numbers by the choir were "Deck the Halls," an old Welsh air; "Drink to Me Only With Thine Eyes," an old English air; "When Johnny Comes Marching Home," arranged by Paul Craig, and the National Anthem, Smith-O'Hara.

Elder C. E. Wight closed the 1934 Harvest Home Festival with a sermon Sunday night, speaking to the Saints who gathered in the upper room of the Auditorium. He based his excellent discourse on the words of Jesus: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Elder T. A. Beck was in charge of this service, assisted by Elder J. A. Gilen who offered the prayers and Earl Audet who led the congregational singing. Special music was furnished by a trio composed of the Shupe sisters, Mildred Shupe, Evelyn Shupe Flournoy, and Irene Shupe Palmer.

Pastors for the various congregations in the center place were approved by the quarterly conference in Zion as follows: Second Church, A. K. Dillee; Walnut Park, Frank McDonald; Liberty Street, John R. Lentell; Enoch Hill, H. L. Barto; Spring Branch, F. A. Cool; Englewood, T. A. Beck; Gudgell Park, Walter Chapman; East Independence, Frank Minton, and Sugar Creek, Wilbur Paul. The names of bishop's agents and custodians also were approved. The nomination of Mrs. W. J. Burton as leader of women was approved, and W. Earl Page was re-elected director of religious education. The conference approved the recommendation of two Stone Church men for ordination, Guinn Bronson to the office of priest, and A. B. Taylor, elder. The choice of R. W. Howery as president of the second quorum of elders was confirmed by the conference.

Important among the items of business transacted at this service under the leadership of President F. M. McDowell, Apostle F. Henry Edwards, and Bishop

J. S. Kelley, was a resolution concerning the attitude of the church in this part of the country toward international affairs and World Court treaties.

Independence Saints were happy to learn of the marriage of Henry Badder, of this city, and Mrs. Ida Greyson, of Canada, September 18, at Detroit, Michigan, Elbert Wilbert Richards officiating.

The marriage of Miss Berniece Moretina, daughter of Mr. and Mrs. A. Moretina, and Arthur Worth, son of Mr. and Mrs. William Worth, was solemnized September 29, at the home of D. E. Tucker, in the presence of the immediate families. D. E. Tucker officiated. A wedding dinner was served at the home of the bride's parents. Mr. and Mrs. Worth will make their home at Independence.

## Second Church

A very spiritual prayer meeting was enjoyed at the eight o'clock hour Sunday.

At the close of the church school hour the officers of the school held a meeting in the basement, discussing the coming religious education institute for the city of Independence, and problems in connection with the local church school.

At the sacrament hour Sunday morning, in charge of Elder W. N. Inman, the child of Brother and Sister Harry Shakespeare was blessed by Elders A. K. Dillee and Inman. F. L. Freeman gave the oblation talk, and the communion address was by Leonard Lea. A special prayer of gratitude for harvest blessings and the goodness of the Lord to his people was offered by Pastor A. K. Dillee.

## Walnut Park Church

Communion service Sunday morning was in charge of Pastor Frank McDonald, assisted by Elders C. G. Closson and Royden Barnhardt. Elder Barnhardt talked briefly preceding the taking of the oblation, and preceding the serving of the emblems the pastor read from the *Book of Mormon* the account of Christ's appearance to the Nephites and his instructions to them regarding the serving of the Lord's Supper.

New officers for the Galilean Class of the church school were elected Sunday morning as follows: President, J. H. Logeman; vice president in charge of membership, Roy Martin; social vice president, Paul Roberts; secretary-treasurer, Sister J. H. Logeman, and historian, Sister Myrtle Taylor. Evangelist Albert Carmichael has been conducting the lesson period for this class for some weeks and will continue to do so until January 1.

The program at the religio hour Sunday evening consisted of two piano numbers by Margaret Chapman, two readings by Jessie Anderson, and a clarinet solo by Thelma Moorman. Following the program the remaining two officers of the religio were elected, Frances Bullard

being chosen chorister and Grace Wille, pianist.

Evangelist U. W. Greene was the speaker at seven-thirty Sunday evening.

The new young people's class of the church school taught by Duane Fish has organized and chosen a name. They will be known as the Vanguarders of Zion. John Crandall is president, James Gunzel, vice president, and Nathan Stowell, secretary-treasurer.

### Liberty Street Church

Fall activities are well under way with many of the new officers already taking full charge of their departments. The missionary spirit seems to prevail in all services. The church school, for the past year efficiently superintended by Bernard Hurshman, is again in the hands of Harry Blake, bishop's agent. Brother Hurshman has been placed in charge of the department of recreation and expression.

At the recent general election all votes were unanimous. Apostle F. Henry Edwards and Pastor John F. Sheehy were pleased with the manner in which the business was carried on and with the harmony which prevailed.

Brother C. A. Mills, recently reelected church custodian, is to be commended on his untiring efforts to make Liberty Street's booth at the Harvest Festival one of which the Saints were proud. This display was unique. In the center a large likeness of the Statue of Liberty was seen, the light ever burning in her torch. In the background was shown New York's impressive sky-line. The sky-line, the harbor, and other scenery were painted by Brother Mills. Golden liberty bells were suspended from the ceiling, and the booth was decked with streamers of red, white and blue. Liberty Street's gift of fresh and canned fruit and vegetables was also seen in this exhibit.

The junior department, now in charge of Brother and Sister Hurshman, had a party at the church Friday evening, September 28. Following this, group 25 had a social get-together. Elder Jess Roberts was in charge. Mayble and Ruth Tignor arranged the program, games and refreshments.

### Enoch Hill Church

Three babies were blessed at the communion service Sunday morning, Patricia Jane Thomas, daughter of Brother and Sister Gerald Thomas, by Elder Harold Hattey and her grandfather, E. E. Thomas; Shirley Ann Tiberghen, daughter of Brother and Sister Lyle Tiberghen, by Elders H. L. Barto and Hattey; and Lancelot Heath, son of Brother and Sister Lancelot Heath by Elders Hattey and Barto.

Pastor H. L. Barto was in charge of the communion service assisted by O. W. Sarratt and E. A. Thomas. A good spirit was present at this hour. Before the service Richard Maloney and Hubert Whitehead sang two numbers.

Sunday, September 30, Elder R. D. Weaver, the morning speaker, chose for his theme, "Have You Received the Holy Ghost Since You First Believed?" That evening Patriarch Ammon White admonished the Saints to study the three books.

Elder Barto took his place as pastor Wednesday evening, October 3. At this service O. W. Sarratt was chosen to succeed Elder C. E. Beal as one of the assistant pastors. Elder J. E. Martin was reinstated as assistant pastor. The supervisors chosen are: Mrs. Amos E. Allen, music; Mrs. Iva Chrestensen, department of women; Elder C. S. Warren, church school; J. E. Martin, adults; H. E. Winegar, young people; Mrs. H. E. Winegar, juniors. The young people chose Lawrence Martin and Alice Constance as members of the young people's council. A committee of ten has been chosen by Elder Winegar as a group to make plans for the coming year's activities. At this time it was decided that a new piano should be purchased.

Brother and Sister Millard Pace have moved near the Liberty Street Church. They are active workers and will be missed by Saints in this district.

### Spring Branch Church

The eleven o'clock sacrament service Sunday was in charge of Pastor F. A. Cool. He was assisted by Brothers Jacobsen, Andes, Smith, and Fish. The Scripture reading by the pastor was followed by a solo by Irene Roberts, and

of its young people in planning and decorating their booth at the festival. All were happy to take third place among local congregations.

## South Bend-Mishawaka, Indiana

### Saints Come Together for Annual Home-coming and Rally Day

The third annual home-coming and rally day of South Bend-Mishawaka Branch at Mishawaka, Indiana, was held Sunday, September 23.

Saturday evening nearly one hundred Saints and friends were well entertained by a program, followed by a preaching service. Percy Farrow, of Sarnia, Ontario, was the speaker, and his theme was "What Shall I Do to Be Saved?" He held the attention of all, and especially that of nonmembers.

Sunday's activities opened at 9:30 a. m. with prayer and testimony meeting in charge of Elders Farrow, McKnight, and Barmore. This was followed at 11:00 by a preaching service, District President A. C. Barmore being the speaker. "Never Alone" was his topic and his discourse was enjoyed by a packed house.

Then all gathered at the front of the church building for a group photograph. Afterward everyone enjoyed the lunch served in the lower auditorium of the church.



Third annual homecoming and rally day crowd of South Bend-Mishawaka Branch, Indiana.

the talk on the oblation was given by Robert Fish. Pastor F. A. Cool talked on the sacrament.

At the church school hour that morning the new teachers and substitute teachers were selected, also class officers for the coming year. They are looking forward to a splendid church school year.

No services were held in the evening since the Saints wished to attend the meeting at the Auditorium.

Spring Branch is proud of the work

A musical program at 2:00 o'clock was followed by a preaching service in which time was equally divided between Elders McKnight, Farrow, and Barmore. Brother McKnight's subject was "The Gospel Defined," Elder Farrow's, "Thou Shalt Have No Other Gods Before Me," and Elder Barmore spoke on "Christ the Consoler."

After a few hours of recreation and visiting among the Saints, gathered from all points of the surrounding territory, the 7:00 o'clock service began. Ham-

mond Branch Choir, in charge of Elder Denison Smith, provided anthems and other numbers and added much to the evening's entertainment.

The play, "Love Leads the Way," a local production, was well enacted by the participants, Brother and Sister Galloway and daughter, Velma, and brought back thrilling memories of the struggles of pioneer days and the loyalty and sacrifice of church members of that time.

Elder Percy Farrow brought the day to a close with the sermon, "On This Rock."

## Holden Stake

### Priesthood Institute a Success

Fifty-one men and officers attended the Blue Springs priesthood institute each night. Thirty-five of those men attended every one of the five night sessions. Thursday night fifty-four men and officers were present.

President Floyd M. McDowell conducted at least one class every night—each session was divided into two class periods—except Thursday night, when he spoke to the wives, mothers, and sweethearts of the ordained men. On this night the men and women met separately, then joined in a short social gathering. The other nights he devoted to presenting the program for the priesthood as set forth in the *Priesthood Journal*, and adapting it to Holden Stake.

Stake President Amos E. Allen was in charge of the institute, and reminded the men of the priesthood all week of the period of increased devotion now being conducted in Holden Stake. He devoted one class period to methods and mechanics of visiting.

J. A. Thomas, counselor to the stake president, conducted one class period on "Standards of Sainthood." Standards for the priesthood were presented and discussed by President McDowell. Bishop J. A. Koehler spoke on the "Authority of the Priesthood," saying that "The biggest price of divine authority in the priesthood is personal improvement." The financial law as pertaining to the ordained men and their efforts among the Saints was discussed by Bishop's Counselor Earl T. Higdon. "The degree of paying tithes and offerings," he said, "measures the spiritual status of a branch."

The officers were well pleased with the result of the institute. "The men made a splendid response," said Brother Allen.

As for the men themselves, the consensus of opinion was in enthusiastic support of the institute, mingled with demands for more of them. "I only wish I could have attended something like this ten years ago!" "We need one of these institutes, with this kind of training, every month." "With this sort of work and training for us, we can do something!"

Between the close of the institute and

October 23, every family in the stake near any group is expected to be visited by members of the priesthood. In some of the branches every ordained man, from deacon to high priest, is being sent out. October 28, a series of rally services will begin in the western end of the stake, centering at Bates City, Atherton, Blue Springs, and Lees Summit.

Next Sunday a ten-day series of rally meetings are starting at Holden and Warrensburg. Brother Thomas will conduct the Holden series, and Brother Allen the Warrensburg. When these meetings are over, a series of missionary meetings are to follow. Holden Stake is on the march!

### Atherton Priesthood Visiting

Every member of the priesthood at Atherton is visiting the families of Saints in and around Atherton this month. The men, twenty-two strong, have been divided into teams of two each, and each team assigned certain families to visit. One team will visit the homes of the other members of the priesthood.

"The Sinner and the Song," was dramatized Sunday night, September 30, by members of the church school class taught by Sister W. P. Mitchell. Fern Mitchell sang the song, accompanied by Nina Amundsen on the piano and vocally in the refrain, while Wilmer White portrayed the sinner and his struggle. Carol Rogers had the role of "The Tempter," tugging at the "sinner's" coat, and Wesley Bilquist was the guardian angel who welcomed the sinner when he left the tempter and yielded to the influence of the song in the church.

After the dramatization, Bishop J. A. Koehler spoke on the "Price of Authority." Pastor J. A. Thomas delivered the sermon in the morning, "Whatsoever Ye Find to Do, Do it With All Thy Might."

### Finished Course at Warrensburg

During the last three months they have been studying *How to Teach Religion*, by Herbert Betts. Out of a class of thirty regular members, twenty have taken the course for credit. They have just finished the last examination and some have completed the thesis on the supplementary reading, *How to Tell Stories to Children*, by Bryant.

Brother and Sister Murdock, of Rich Hill, have recently moved to Warrensburg, and the Saints are glad to have their services in church work.

While here with his wife to visit his parents, Brother and Sister S. M. Andes, Doctor Jerome Andes, priest, delivered a sermon on "A Positive Religion."

### Death at Grandview

Members of the Grandview group mourn the loss of Sister Jane Martin, wife of the pastor, Charles Martin, and one of their best workers. Her death, on August 16, came as a shock after a short illness.

Sister Martin had been in charge of the children's division for many years, and was devoted to her work.

Sister Pearl Norman, who has been working with the children's classes, has been chosen for children's division leader.

The stake presidency, Amos E. Allen and Counselor J. A. Thomas, and Bishop J. A. Koehler met with them September 7 to conduct the business session, perfecting the organization for the coming year.

We are planning for promotion day services, and are going into the new church year with a determination to make it better than last year.

### Knobnoster Saints Elect

Stake President Amos E. Allen and Earl T. Higdon of the stake bishopric were there September 2, and conducted the annual business meeting.

Elder J. T. Nutt was elected pastor of the group, and Brother R. E. Burgess as director of church school. Blanche Norman is director of music, Allen Bugbee, branch treasurer, Vivian Hansen, secretary, and R. E. Burgess publicity agent.

At a subsequent meeting Sister Harriet Enfield was made superintendent of the young people's department, Nellie F. Burgess primary superintendent, and Maydeen Nutt, pianist.

Brother John Reine and Miss Evelyn Estes were married at Valley City, Missouri, September 16.

### Wedding at Holden

Underneath a white arch encircled by ferns, Miss Opal Moody and Joseph Atkins were married at the church Sunday evening, September 9. Earl T. Higdon of the stake bishopric, offered prayer, and the ceremony was performed by Amos E. Allen, stake president.

Sister Amos E. Allen sang, "Bless This House," and "O Promise Me." The bridal chorus from "Lohengrin" was played by Miss Bernice Hampton as the bride, entered. Miss Ocie Moody, sister of the bride, and Frederick Atkins, brother of the bridegroom, attended the couple. The bride's cousin, Verlin Oglevie, was ring-bearer.

The bride is a daughter of Mr. and Mrs. C. V. Moody, of Kingsville. Mr. and Mrs. Atkins are the parents of the bridegroom. The couple will make their home with Mr. and Mrs. William DeMasters, southeast of Holden.

## Warren, Ohio

The branch meets at 1145 Stiles Street, North West, and Sunday services consist of church school at 10 a. m., preaching at 11 a. m., and at 7:30 p. m. Sacrament is served the first Sunday of each month. Prayer meeting is conducted each Wednesday evening at seven-thirty.

The church school of Warren Branch

held a wiener roast at the home of Sister Clara Baldwin Saturday night, September 22, and a good time was reported. Saints came not only from the Warren community but from Niles, Ohio, and visitors were present from Wheeling, West Virginia, and from Independence, Missouri. Church songs by the group added to the evening's entertainment and there was prayer by Robert Winship.

## Far West Stake

The weeks following the stake reunion have been active weeks in most of the branches. Plans for the fall and winter months are taking shape with emphasis on the missionary phase of the work. Priesthood visiting and class work are finding definite places in many branch programs.

### Stake President and Bishop Visit Branches

Elder Ward A. Hougas and Bishop Henry L. Livingston have visited a number of branches during September. On the ninth they visited Bedison Branch where Bishop Livingston occupied the pulpit at the morning hour and Brother Hougas spoke at an afternoon service. A basket dinner was spread at noon. A very fine attendance was had with practically every family represented. Two carloads of Saints from Ross Grove Branch, about thirty miles distant, arrived in time for the basket dinner and the afternoon service. The men returned to Saint Joseph in the evening where Bishop Livingston preached at Third Church and Brother Hougas at First Church.

On the following Sunday, they drove to Ross Grove Branch for the morning service at which time Bishop Livingston preached. In the afternoon they drove to Guilford for that branch's annual business meeting. In the evening Brother Hougas preached at First and Third churches in Saint Joseph.

Trenton Saints welcomed the stake officers on the twenty-third for a morning and afternoon service. The few Saints in this mission are trying to carry on the work in spite of handicaps, and this visit gave them much encouragement. They hope to hold services as regularly as possible. Elder Everett E. Gamet, who has recently moved to Galatin, will continue as pastor, and expects to be at Trenton every two weeks. Brother Hougas returned to Cameron in the evening where he preached to a large congregation.

On the last Sunday of the month, they held services at Oakdale Branch where a morning and afternoon meeting were conducted in a similar manner. Bishop Livingston returned to Saint Joseph to occupy First Church pulpit. On all of these visits, they have been accompanied by Sister Livingston who is stake director of religious education.

A number of other men have been filling appointments in the various branches each Sunday, and good services have been reported.

### First St. Joseph Church

All services have been renewed following the reunion and particularly the mid-week prayer meetings have increased both in numbers and spirituality. Recent Wednesday evenings have seen the lower auditorium well filled and high type services have resulted.

The women's department hold their regular meetings each Thursday at the church. Bishop Livingston is teaching an accredited class in the afternoons for eight weeks. Much interest is being shown by a large number.

The church school sponsored a chili supper on September 27, for the benefit of the local Boy Scout troop. A large number enjoyed a social evening.

The UI-Lik-Us Players held their annual business meeting recently and outlined plans for the coming year. Rehearsals have begun on the annual fall play to be given at the Y. W. C. A.

The local O. T. Z's presented the Arcadian Choir from Stewartville, Missouri at the vesper service the fourth Sunday of September. The choir is under the direction of Darrel Lyon, and gave an enjoyable program. Mrs. Lyon accompanies the choir. Elder Howard C. Timm, supervisor of the O. T. Z's delivered a sermonet following the musical prelude.

### Richmond Branch

A homecoming celebration was held at the Wakenda Church on September 9. A large crowd gathered and a basket dinner was eaten at noon. Elder O. Salisbury, of Saint Joseph, was the guest speaker.

Elder Thomas Fiddick, of Cameron, was a recent guest speaker. He preached the morning of September 16.

Stake President Ward A. Hougas visited Richmond on Thursday evening, September 27. He preached to an appreciative congregation and, in spite of a town festival, attendance was very good.

## Kansas City Stake

### Armourdale Church

Armourdale has been doing very well. Some recent speakers have been Elders J. A. Holsworth, C. G. Mesley, T. L. McCormich, pastor, and J. P. Warren, associate pastor.

The orchestra, working hard under James Hawkins' direction, has given some nice programs at these places, Bennington Heights, Quindaro, Atherton, Missouri, and Pleasant Hill, Missouri.

This group was happy to have a large representation at the recent stake leadership school, and hopes to inaugurate in its church school, directed by Mrs. P. McCann and teachers, the new ideas of progress gained.

Mrs. John Goodfellow, supervisor of the junior department, is recuperating from a recent illness and operation and will return to her work in a few weeks.

The young people's class, Mrs. Thomas Devaney, teacher, had a "cleaning party" recently. They scrubbed, made minor repairs, and had a general house-cleaning for the church. This class is now studying the new history of the church by Inez Davis. Its drama committee is planning activities for the winter season.

Armourdale Church is planning a most interesting rally day October 21, and wishes to extend a cordial invitation to all old friends.

### Argentine Church

Interest is holding up well at Argentine Church. The O. B. K.'s, under the direction of Frank Tuttle, are meeting weekly with some success.

The local recently purchased thirty-five new *Hymnals* which fill a long-felt want.

Recent speakers have been Elders C. C. Babb, Harry W. Paxton, Joseph Curtis, Daniel P. Cooper, and R. S. Salyards.

### Central Church

At the October sacrament service Elder C. D. Jellings, of the stake presidency, was in charge and a large number was present.

Pastor C. E. Wight is taking a much needed and deserved vacation during the month of October, and Elder George Mesley is taking his place.

### Quindaro Church

Quindaro is proud of the recent calling of three of its young men into the priesthood, namely, Joe Davis, Irvin Luke, and Charles Graham. Brother Davis was called to the office of deacon, Brother Luke to the office of teacher, and Brother Graham to the office of priest. Quindaro congregation, as well as the entire Kansas City Stake, is expecting much in the way of service and promotion of God's work from these young men.

The women's department, headed by Rebecca Green, has been very effective in its contribution to Quindaro, both spiritually and financially during the past four months. They organized several circles, making it possible for each group to be individual and more effective in contributions. The captains of the circles are Dora Halverson, Mary Schlieder, Robbie Fryette, Lois Luke, Jessie Penticuff, and Beulah Davis. The nature of their activities thus far have included a visit to Fulton's Funeral Home, individual effort in gifts, a country fair at the church, White King Soap demonstration, a cafeteria supper with a special program, teas, and the selling of toilet soap. As a result of these projects the women have gained in profits for the church \$118.50 in four months, which is a marvelous help, not only to Quindaro, but to the entire stake.

# The Bulletin Board

## Appointment of Bishop's Agent

Notice is hereby given that Brother C. Bruder has been appointed to serve as bishop's agent for Southern Saskatchewan District, taking over the work formerly handled by Brother Roy Toovey.

Brother Bruder comes well recommended by those who know him, and have been associated with him. We are glad to recommend him to the Saints of Southern Saskatchewan District and solicit their whole-hearted support in this phase of the work of the church.

We wish at this time to express appreciation for the work done in the past by Brother Toovey.

We hereby request that the solicitors send their October reports to Brother C. Bruder, 2060 Ottawa Street, Regina, Saskatchewan.

The Presiding Bishopric,  
By G. L. DeLapp.

Approved by  
The First Presidency  
By F. M. Smith.

## Far West Stake O. T. Z. Rally

The quarterly O. T. Z. rally will be held at Guilford Saturday evening and Sunday, October 27 and 28. An interesting program has been planned. The rally will open Saturday evening at 8 o'clock with a stake program of talks and music. Free lodging will be provided for all visitors. Sunday's program will begin with a class at 9:30 by Bishop Henry L. Livingston on the subject "Stewardship for Youth." Following a musical interlude, Stake President Ward A. Hougas will deliver a sermon, "The Shadow of the Cross." Lunch will be served in the basement at noon for 15c. A council meeting for all O. T. Z. supervisors and presidents will be held at 1 o'clock. At 2 o'clock an open forum will be conducted by Bishop Livingston. The stake director of religious education will speak to all church school officers and teachers at 3:15. The closing service will be a consecration service at 4 o'clock, Elder Ward A. Hougas in charge. An adult service will be held at this same hour in the basement with Evangelist Milo Burnett in charge.—Helen Beadnall, secretary.

## Anniversary Services at Grand Valley

Anniversary services will be held at Grand Valley, Ontario, Canada, Sunday, October 21, commencing with prayer service at 9:30 a. m.—Mrs. R. G. Thompson, secretary.

## Guilford Homecoming

Guilford homecoming will be on October 14. Evangelist Milo Burnett will be the guest speaker at 11 o'clock and a social hour will be conducted at 2 p. m. A basket luncheon will be served at noon.—William T. Ross, pastor.

## Conference Notices

Rock Island District will hold its annual conference and election of officers at Rock Island, Illinois, October 26 to 28. The conference will open with a program sponsored by local officers on Friday night. During Saturday forenoon there will be three 45-minute sessions as follows: Prayer meeting, 9 to 9:45; class period, 10 to 10:45; class period, 11 to 11:45. The second class will be of special interest to the young people. At 2 p. m. Saturday, the regular business session and election of officers will be held; at 4 p. m., a young people's meeting, and at 7:30 p. m., a pageant, under the supervision of the district young people's organization, will be presented. On Sunday there will be a young people's prayer meeting at 8 a. m., and a general prayer meeting will convene at 8:30; church school at 10; preaching, 11 a. m., 2:30 p. m., and 7:30 p. m. At 3:45 p. m., the young people's council will meet to elect officers. At this conference consideration will be given the advisability of holding a reunion in August, 1935. Each branch is asked to send the supervisor of the young people's division of the church school and the president of their young people's organization. These are to constitute the young people's council together with the district president and director of religious education, ex officio members.—E. R. Davis, district president.

Conference of Western Maine District will convene with Stonington Branch, November 2, 3, and 4. This is to be an educational and departmental conference and a large attendance is expected. Bishop E. L. Traver and possibly Apostle Paul M. Hanson will be with us, and

Elder Newman M. Wilson. Programs, class work, recreation, and spiritual and social development are our aims.—E. F. Robertson, district president, Rockland, Maine.

Annual conference of Northern Michigan District will be held at Lachine, Michigan, October 20 and 21. Branch secretaries should mail their statistical

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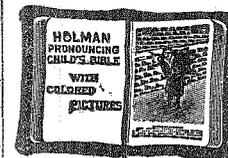


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reports to Mrs. Ada Allread, Boyne City, Michigan, before October 15. The Lachine Saints are anxious to have a large crowd to conference, and I would like to urge that the priesthood of the district make a special effort to be there.—Allen Schreur, district president.

**New Address**

E. R. Davis, 819½ Fifteenth Street E., Moline, Illinois.

**Rally and Home-coming**

Detroit (Michigan) East Side Church, corner Crane and Louis, will feature a two-day meeting October 20 and 21. On Saturday the young people of Zion's Legion will hold an all-day rally culminating in a banquet at night. All young people who expect to attend the banquet are requested to have their reservations made on or before October 15. See or get in touch with Arthur Stewart, secretary, 9378 Richter Avenue, Detroit, Michigan. The price is twenty-five cents a plate. On Sunday the group will hold regular annual home-coming events, beginning with a 8:30 a. m. prayer service. District and branch officers will be in charge. Preaching, 11:00 a. m.; lunch served by Group 13 of the women's department, 12:00; musical program, 2:00 p. m.; 3:30, preaching; 4:30, recess; 5:00, preaching; 6:00, lunch; 7:30, preaching. Speakers of the day will be Elder James W. Davis, city pastor; Elder Kenneth Greene, district president; Elder A. B. Smith, counselor to district president; Elder L. J. Richards, pastor of Wyandotte division. Those who attend the young people's rally on Saturday and wish to stay over Sunday for home-coming will be cared for by the young people's housing committee.—H. M. Cooper.

**Our Departed Ones**

**PIERCE.**—Francis Arthur Pierce, son of George Allen Pierce and Henrietta Arvilla Shaw, was born in Detroit City, Minnesota, September 8, 1882. Moved west with his sister and father in 1886, where he remained till the death of the latter in 1893. The next year he returned to his mother in Chicago, later going to his uncle, Will Shaw, in Shendoah, Iowa, where he united with the church during the winter of 1898-99. Went west again in 1901, and June 5, 1904, he was united in marriage to Violet V. M. Moore, of Seattle, Washington, by Brother O. B. Thomas. Moved to Tillamook, Oregon, in 1927, and bought a fish market in 1929. He was known among his friends and business associates as a man of honor and integrity, held in high esteem. He was kind-hearted and generous to a fault, always helping those in need. His life was a testimony of faith and belief. He was a grandson of Marcus Shaw, well known elder of Saint Joseph and Independence, Missouri. Besides his widow he is survived by one niece, Mrs. Marguerite Kinghorn, of Salt Lake City, Utah; three uncles, Doctor Ezra Pierce, Bangor, Maine; Charles and Chester Shaw, Chicago, Illinois; several cousins: Mary Evensen, of Washington; Katie Burl, of Youngstown, Ohio; Doctors William and Charles Mayo, of Mayo Brothers; Benny Shaw, of California. He passed from this life July 19, 1934. Services were conducted in the Methodist Episcopal Church, July 22, by Elder Mark Yoeman, of Portland Branch. Interment was in Independent Order of Oddfellows Cemetery, Tillamook, Oregon.

**RILEY.**—Stella Hope Moore was born December 10, 1873, at Linesville, Iowa, and de-

parted this life August 7, 1934. She was united in marriage to John Riley, November 11, 1894, at Cleveland, Oklahoma, and to this union were born five children. Her husband, one son, and one daughter preceded her in death. She was baptized a member of the church at Vera, Oklahoma, in 1909. She leaves to mourn her death, two daughters, Mrs. Robert Fellhauer, and Mrs. Elmer Merritt; one son, Prentice Riley, and two grandchildren, of Tulsa; a brother, Bert Watkins, and one sister, Mamie Harlow, of Hominy, Oklahoma, besides other relatives and a host of friends. Funeral services were held at the Moore Funeral Home, Elder J. E. Lancaster in charge. Interment was in Hillside Cemetery, near Skiatook, Oklahoma.

**SHERMAN.**—Anson Joseph Sherman, son of Theodore and Sarah Sherman, was born at Redwood, Jefferson County, New York, April 16, 1852. He died August 7, 1934, at Hazelton, North Dakota. He was baptized at Longview, Washington, by Elder Harold I. Velt, in 1933. Leaves to mourn, his wife, Ella M. Sherman; five children: Kate Rotzien, of Hazelton, North Dakota; Marjorie Whiting, of Kelso, Washington; Fred N., of Fargo; Keith, of Minneapolis, Minnesota, and Ralph, of Kelso, Washington; two sisters, Mrs. Rhoda Hunter, Erhard, Minnesota, and Mrs. George A. Smith, of Big Timber, Montana; one brother, Cash Sherman, of Kimberly, Minnesota. He was interred beside his mother, father, two brothers, and other relatives, in old Clitherall Cemetery.

**TREMAINE.**—Emily Ellen Tremaine was born in Kentucky, November 22, 1856, and departed this life August 19, 1934, at the age of seventy-seven years. She was united in marriage to Oliver Tremaine, January 9, 1882, in Rush County, Indiana, and moved to Boone County, Missouri, immediately after their marriage, where they lived until death. To this union were born five children, James, Orville, Minnie, Elbert, and Loyd. Her companion and three children, James, Elbert, and Loyd, preceded her in death several years ago. She united with the church September 25, 1921, being baptized by Elder Arch E. McCord. Two children, Orville and Minnie, and a nephew, Doctor J. Ed. Stevens, of Kansas City, survive. Funeral services were held in Mount Pleasant Church, Elder A. H. Wintermeyer, of Jefferson City, Missouri, officiating. Interment was in the church cemetery beside her husband.

**VAIL.**—Martha E. Hackett was born October 11, 1880, at North Freedom, Wisconsin. She was married to James W. Vail, August 31, 1901, at Plano, Illinois, and eight children were born to this union, Gordon W. and Leslie E., of Portland, Oregon; Mrs. Gertrude Webberley, of Fern Prairie; Mrs. Audrey Grice, of Rollins, Montana; Ross H. and Mrs. Vida Kimball, of Minneapolis; Miss Wilma and James, Junior, of the home. After an illness of nearly two years, she passed away at her home at Fern Prairie, July 5, 1934. She united with the church July 12, 1896, being baptized by Elder J. T. Hackett. She is survived by her husband, J. W. Vail; eight children; her mother, Mrs. Frank Hackett; five brothers, two sisters, nine grandchildren, other relatives and a host of friends. The funeral was conducted from Kirch and Sons Funeral Home, Elder Harold I. Velt preaching the sermon. Interment was in Park Hill Cemetery.

**OSBORNE.**—Mabel Marie Osborne, daughter of Elder Charles L. Osborne, of Tilbury, Ontario, and the late Mabel Hewitt-Osborne, passed away, August 8, 1934. She had been ill for two weeks. She was born at Blenheim, Ontario, August 2, 1922, and was baptized into the church July 26, 1931. After the death of her mother, Marie made her home with her aunt and uncle, Mr. and Mrs. Alex Miffin, of Merlin, Ontario. She leaves to mourn their loss, her father; one sister, Hattie M., and three brothers, William A., C. Edward, and C. Kaye, all of the home. The funeral was held from the Saints' church at Merlin, Elder R. T. Brown officiating.

**GRIFFITHS.**—Jane Evans, daughter of the former missionary, John R. Evans, and Lucy Evans, was born in Wales, and at the age of three came with her parents to America. They made their home in Iowa for many years. August 28, 1880, she was united in marriage to John J. Griffiths, and to this union nine children were born. Two preceded her in death. Those left to mourn are her husband; three sons, John, David, and Gomer, of Lucas; four daughters, Sarah Jane Cook, and Hazel Griffiths, of Fort Dodge, Iowa; Mary

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Ann Hall, of Racine, Wisconsin, and Lucy Griffiths, of Lucas, besides many other relatives. In 1883, she was baptized by her uncle, Gomer T. Griffiths, at Lucas, Iowa, and remained in the faith until death called her at the age of seventy-two years, eleven months, and twenty-two days. The funeral was in charge of John Blackstock, the sermon by Parley Batten.

**PETRE.**—Jacob Petre, son of Christopher and Roanna Trowbridge Petre, was born November 29, 1859, in Otsego Township, Steuben County, Indiana. Went West at seventeen years of age, and was married to Miss Jennie Rounds. He returned from the West in 1893, and cared for his aged father who passed away in 1895. This latter year he was united in marriage to Miss Nellie Mae Mercer, of Flint, Indiana, by S. W. L. Scott. They located on a farm at South Scott and to them eight children were born, two dying in infancy. He died at the Cameron Hospital, September 2, 1934. Joined the church by baptism when twenty-four years of age, and was loyal to the faith during all his life. He was a man of quite mien, gentle spirit, and good citizenship. Leaves to mourn, his wife, four sons, three daughters, four brothers, two sisters, of California; twenty-four grandchildren, and other relatives and friends. The funeral was conducted by Elder S. W. L. Scott, of Coldwater, Michigan, from the Union Church, South Scott, Indiana, September 5, 1934. A large audience attested the esteem in which he was held. Committal services were in the cemetery across the highway from the church.

**KELLEY.**—Louise Grover, daughter of William O., and Martha H. Grover, was born at Harts Grove, Ohio, May 25, 1870. While still a young girl she moved with her family to

Kirtland, and most of her girlhood days were spent in and near there. In 1894, she married Cassius M. Kelley. To them five children were born. A few years later the family moved to Hornell, New York. That State remained her home until the sickness of her husband took her and her children to Colorado to care for him. She was baptized June 11, 1900, at Lamoni. In March, 1919, Mr. Kelley died after a prolonged illness. From that time until her death September 7, 1934, she spent most of her time doing home nursing, caring for many people in and near Lake County, Ohio. She had completed the work of caring for Miss Kate Garrett, at Mentor, Ohio, who passed on a few days before. It was in the Garrett home that Mrs. Kelley died quietly during her sleep. She is survived by four children, two daughters, Frances Marie, of Philadelphia, and Mrs. Martha Salls, of Cleveland; two sons, Wendell O., of Miami, Arizona, and Edmund G., of Lamoni, Iowa. There are also three young grandsons. Elder John L. Cooper was in charge of the funeral.

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Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

and interment was in Temple Hill Cemetery, Kirtland, Ohio.

**ALDEN.**—Harry A. Alden was born at Howard, New York, April 13, 1870. Passed away August 30, 1934. He moved to Detroit, Michigan, from Rochester, New York, ten years ago. He was ill only three days, passing away in the Herman Keifer Hospital. His wife, Victoria Youngs Alden, 822 West Fort Street, Detroit, survives him. Funeral services were held September 1, in the William H. Cavanah chapel in charge of Elder J. Charles Mottashed. Interment was in Grand Lawn Cemetery, Detroit.

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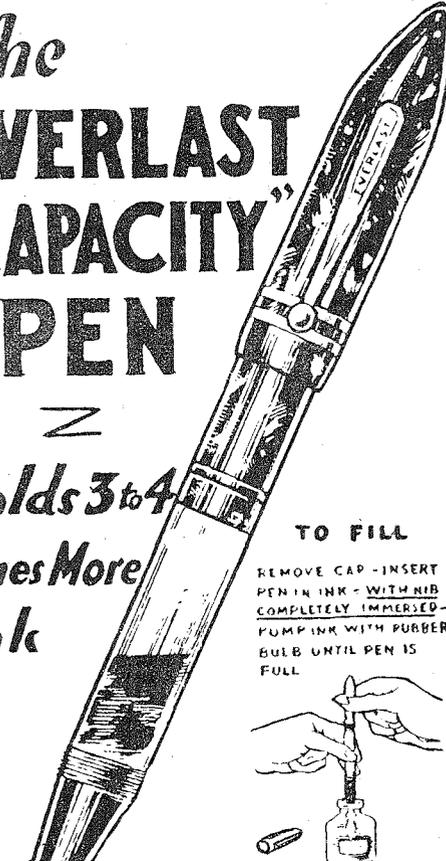
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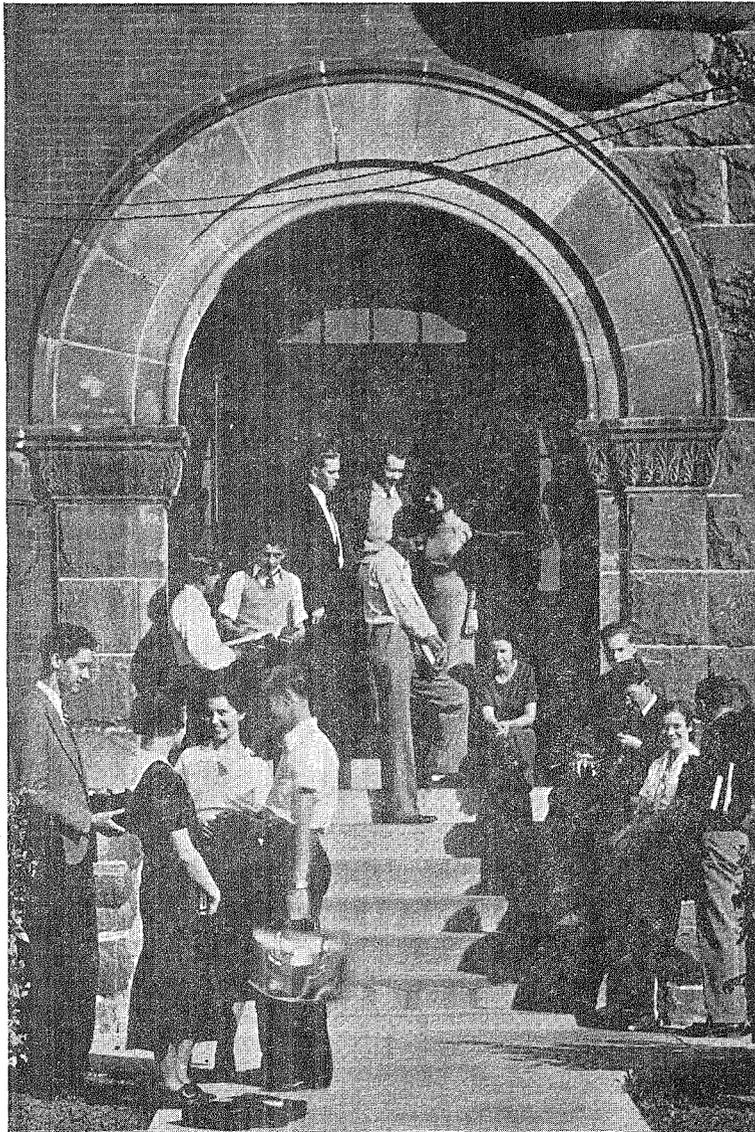
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tide  
Of boys and girls on study  
bent—  
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Of life's vast wisdom here they  
borrow,  
Against its stings and its share  
of sorrow;  
They gather strength, learn to  
defend,  
And know what it means to  
gain a friend.  
Oh, fortunate their search for  
truth!  
Oh, happy, happy time of youth!  
Who, that holds in his hands  
the power—  
Who would deprive them of  
their hour?

Graceland Home-Coming, October 26-28

# THE SAINTS' HERALD

October 16, 1934

Volume 81

Number 42

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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## Pigeonhole

### ■ The Pigeon's Ballad on Reading.

There was a girl in our town  
And she had wondrous eyes;  
She read about the movie stars  
And all their private lives.

She read about the accidents,  
Divorces, crimes, and sin,  
And all the scandal that our world  
Was sadly weltering in.

She spent a lot of money  
To read this trashy stuff;  
And the funny thing about it was  
She never had enough.

She never read the *Herald*,  
She never went to church,  
She never thought about her soul;  
She left it in the lurch.

One day she met an accident  
And, passing in her checks,  
She stood before St. Peter,  
As every soul expects.

"I'd like a nice apartment  
On Celestial Boulevard,  
A view towards the river, please,  
And a job that isn't hard."

St. Peter smiled at her request  
And quietly bowed his head.  
"I'll have to see your luggage first,"  
The gray old guardian said.

Surprised, she looked behind her  
Where, labeled with her name,  
Were all her books and magazines,  
Much to her grief and shame.

St. Peter looked at several—  
His face then longer grew—  
"We can't have these in heaven," he said,  
"It really wouldn't do."

"This stuff is not the sort of thing  
We print upon our press.  
I think you'd better go below.  
You're at the wrong address!"

### ■ They Never Change!

The shorn lamb and the hungry wolf met on Wall Street. They both showed the effects of the depression. The lamb had nothing left to shear. The wolf had nothing left in his teeth. He could not remember when he had eaten. The two enemies were almost sympathetic towards each other.

"Believe me, I've learned a lot," said the wolf, looking at the lamb's thin ribs.

"Yes," said the lamb, looking at his big teeth, "but you haven't changed!"

The voice of the Lord is unto the ends of the earth, that all that will hear may hear.—*Doctrines and Covenants* 1: 3.

# Editorial

## A United Church

We have a number of great obligations. One of them is to keep together, simply as a matter of mutual aid and protection. There are many things that can separate us. There is only one thing that can keep us together—the love of Christ.

In the early days when a caravan set out across the western plains bound for California, the people kept together because their united strength was greater than that of so many lone persons. The man who was mounted on a swift horse might become impatient at the slow progress of the heavy wagons drawn by their patient teams of plodding oxen. Often he would ride ahead but he would likely sight a band of roving Indians and come back to the train. Poorer people, tramping along on foot, struggled to keep up with the team simply because their safety depended upon the protection of the little traveling community. Weaker animals that were taken along were sometimes abandoned if they could not stand the pace. Separation from the caravan meant only one thing—death.

There is no greater human law than one that was stated long ago; "In unity there is strength." We live in an age of great corporations, of large combinations of commercial and political power. Individuals, however worthy, cannot marshal the means necessary to assure the success of commercial ventures. Only through cooperating with other individuals can they hope to succeed. The world is dominated by great associations of power.

There is a lesson for all churches in these developments. Indeed a number of the Protestant churches have already heeded that lesson and are acting accordingly. The movement towards church unity is growing steadily in this country, bringing together factions that were once separated over differences that have now been forgotten. The United Church in Canada presents quite as notable an example of church unity as anything in the United States.

These developments, too, have a lesson which our church must heed. We have been happy to observe an increasing strength in unity in our ranks. There is less disposition to argue and differ than we have had heretofore. There is a realization that the way we live is more important than the way we talk. We must enjoy the advantage of harmony in our thinking. But what we need at this point is to realize our hope of seeing the church move forward

together. Some, it is true, have been impatient with the slowness of our progress. Some have attempted to leave the ranks and hasten on toward goals they saw so clearly, but have realized that little can be accomplished alone. Others lag behind and retard the progress of the work.

We have reached a time when there is greater need than ever before for intelligence and consecration in our church work. We need men for specific tasks. When the church members of an earlier day went to Nauvoo, they realized a need for architects, builders, and skilled workmen in all lines of endeavor. In answer to this need, they made a special effort to bring people possessing particular talents to Nauvoo. Today, after many years have passed, the old homes that were built by those people still stand as a silent witness to their skill and their efficiency as builders.

Today, our realization of Zion waits until we shall have students and experts to give us the laboratory directions for putting into practice our divine ideals. The Zion we hope to build will need economists, engineers, and skilled artisans for carrying out its task just as these people were needed in Old Nauvoo and elsewhere in the early development of the church.

United in the love of Christ we can surely stand against all shocks that may come against us. Divided and indifferent, each pursuing his separate way, we shall certainly fall and fail to realize the hope that stirs in our hearts. The need today is for a united church, a church united in intelligence, a church united by training, a church united by consecration to the ideals that are ours.

L. L.

## Last Chance to Subscribe for the "Memoirs" of Joseph Smith

We have set this "Herald Subscription Week" for October 14 to 21 to give every church member a chance to send in his subscription in time to receive the first number of the Memoirs of Joseph Smith, which are to begin in the first issue in November. This is necessary to make sure that enough copies may be printed to furnish all that may be desired. There will be a few extra, but the late-comers will have to take their chances. Renew your subscription, or place it with your branch publicity agent by Sunday at the latest so that it can be in the mails by Monday morning.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## How Is Zion Going to Like Me?

By Gertrude Bardin

I sat on the porch in the morning sunshine. The air still held the coolness of the night—it was just beginning to warm up for the day. The birds were fluttering and chirping in the big maple tree, and the lawn and shrubs sparkled with dew.

I held my breath—one moment of enchantment! I wanted to spread out my arms and laugh and sing, but I dared not—I am grown-up, and people would stare. So I hugged my joy of living to myself and watched the people hurry by like driven things to their office or work. I wanted to tell them I liked them and I liked the fine morning we were sharing, but instead I just sat there thinking.

All so nearly perfect—and yet somehow, flat. Something was lacking. The very heart of this lovely morning was somehow cold. What was missing? Then suddenly I knew. It was the conscious love of God, and the fine spirit of brotherhood!

And as I sat there thinking it came to me that the big question is not, "How am I going to like Zion?" but "How is Zion going to like me?"

We study about Zion as an economic fellowship, a "sharing in adversity as in prosperity" all in the spirit of brotherly love. And my thoughts go back to the Northern California Reunion where I see again a group of men working away all through one night and part of one day, dirty, hard work, clearing out and re-laying a broken drainage system. They had come there, those men, for something very different, but in the spirit of brotherly love they were willing to share in adversity, lending their efforts to the good of all. Are we all going to be able to so live the zionic plan?

How am I going to like Zion? No, how is Zion going to like me? Am I going to fit in?

My aim is to be fine enough to live there, that someday I may see a morning in Zion, with the yellow sunshine streaming down warming dew-drenched flowers and singing birds, and above and about it all the great spirit of love making the dawning of that day in Zion perfect.

SALINAS, CALIFORNIA.

But human bodies are sic fools,  
For a' their colleges and schools,  
That when nae real ills perplex them,  
They may enow themselves to vex them.

—Burns

## Trevor Norton

Birmingham, England

This seventeen year old English brother is a successful athlete, an organist and pianist active in church work, and maintains a high standing in his school studies. Six cups and a medal



TREVOR NORTON

have come to him for his athletic ability: the large cup is his this year for the senior championship mile race, which won him the position of captain in all his school athletics. One of the cups was earned in his thirteenth year for clearing eighteen feet and five inches in the broad jump. Brother Norton finds clean living essential to physical fitness in his various activities. He is not a smoker, nor is he an addict to any of the "habits."

We are indebted to Brother Peter S. Whalley for the picture and the account.

Three things must a man possess if his soul would live,

And know life's perfect good—  
Three things would the all-supplying  
Father give—

Bread, Beauty and Brotherhood.

—Edwin Markham.

Although my cares do hang upon my soul

Like mines of lead, the greatness of my spirit

Shall shake the sullen weight off.

—Claphorne

## Home Life in France

French women do not dash about together to shops or movies to the extent we do. One reason for this is that the men come home to lunch. It is extraordinary how much this midday recess alters feminine existence when, instead of a long day to be filled with sexless activities, there are only brief intervals between the appearances of the husbands. Moreover, it permits men to take a closer and more practical interest in the details of their homes. Partly for this reason French husbands often give their wives a companionship which American women can only find in one another. Husbands like to be consulted about household matters, such as menus and decorations, and they are often able and willing to advise their wives in the important matter of dress. Since my marriage I have seldom bought a dress or hat without my husband's advice, and when I have I usually repented it, for he sees me more clearly than I see myself.

Her children, too, take more of a Frenchwoman's time than do those of American mothers as a rule. She gives perhaps less attention to their bodily development than we do; but to be her children's companion and confidante, to be with them in their play and work is a French mother's conscious aim, and for that she will sacrifice everything else. Few French children do their home work alone; father and mother pore over the lessons, explaining them, and the whole family is interested in the school curriculum. In such existences, oriented toward the home, the husband and the children, there is little room for the various activities which American women enjoy together.—Charlotte T. Muret in *Harper's Magazine*.

## Judgment Day

The nations are in the proving;  
Each day is Judgment Day;  
And the peoples He finds wanting  
Shall pass—by the Shadowy Way.

—John Oxenham

I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade, or medicine, they are the message of Christ, the maker of all things, the teacher of all truth.—Kingsley.

Prodigious actions may as well be done  
By weaver's issue, as by prince's son.

—Dryden.

## Sister Elizabeth McDowell Passes



After a relatively short critical illness, Sister Elizabeth McDowell passed from this life Tuesday, October 9, more than two months after her eightieth birthday. She had been in poor health for a number of years, but survived her companion, W. A. McDowell, who passed away May 31.

Sister McDowell and her companion gave their lives to a perfect union devoted to church work. As one they sacrificed to keep Brother McDowell in the mission field. As one they maintained their home and raised their family to love and serve the church. As one they have gone nobly on to their reward. His preceding her was like nothing so much as being called away for a time on another mission, and now she goes to join him in a new home.

Happily, they were permitted to enjoy a few years of rest and companionship in Independence before this last separation. In the twilight of their lives they kept home together, met their friends, and attended services where work was not exacted of them.

The sympathy of the whole church is extended to her children and their families.

Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial; all these happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad, that it is ugly, and the nature of him who does wrong, that it is akin to me, not only of the same blood, but that it participates in the same intelligence and the same portion of the divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman nor hate him.—Marcus Aurelius.

## Graceland Homecoming Program

FRIDAY, OCTOBER 26

3:00 p. m. Assembly in Chapel.

This program will consist of:

A message from President Briggs

Musical numbers featuring some of the older Graceland songs

Short talks from two of the students indicating what the freshmen may expect of Homecoming.

Lantern slides and address by Mrs. M. E. Mortimore on topic "Pictures of the Past."

8:15 p. m. Homecoming Play at the Coliseum

College Players under the direction of Mr. Faunce will present "Streets of New York."

10:00 p. m. Student-Alumni Mixer in the basement of the Coliseum.

This is the time when old Gracelanders meet to talk over past experiences. One feature of the program will be a motion picture portrayal of Graceland life several years ago.

SATURDAY, OCTOBER 27

8:45 a. m. Tag Football Game on the Campus

Intra-mural football teams will play an exhibition game for the benefit of Home-Comers.

9:00 a. m. Open House at Walker Hall.

10:00 a. m. General Assembly in Chapel

This is the outstanding event of the homecoming season with plenty of enthusiasm, short talks and musical numbers. Former A Cappella members present at homecoming will put on a speciality. The band will play and the football team will be introduced to the audience by Coach Gilbert. Mr. Cheville will be Master of Ceremonies.

2:00 p. m. Football Game at North Park  
Graceland vs Ellsworth Junior College

6:00 p. m. Annual Alumni Dinner.

Dinner will be served in the dining room of Walker Hall. Leonard Lea, General President of the Alumni Association will be Toastmaster. A fine program is being worked up, including a number of specialties which have proved popular in past years.

8:00 p. m. Informal Social Hour in Reception Room of Walker Hall.

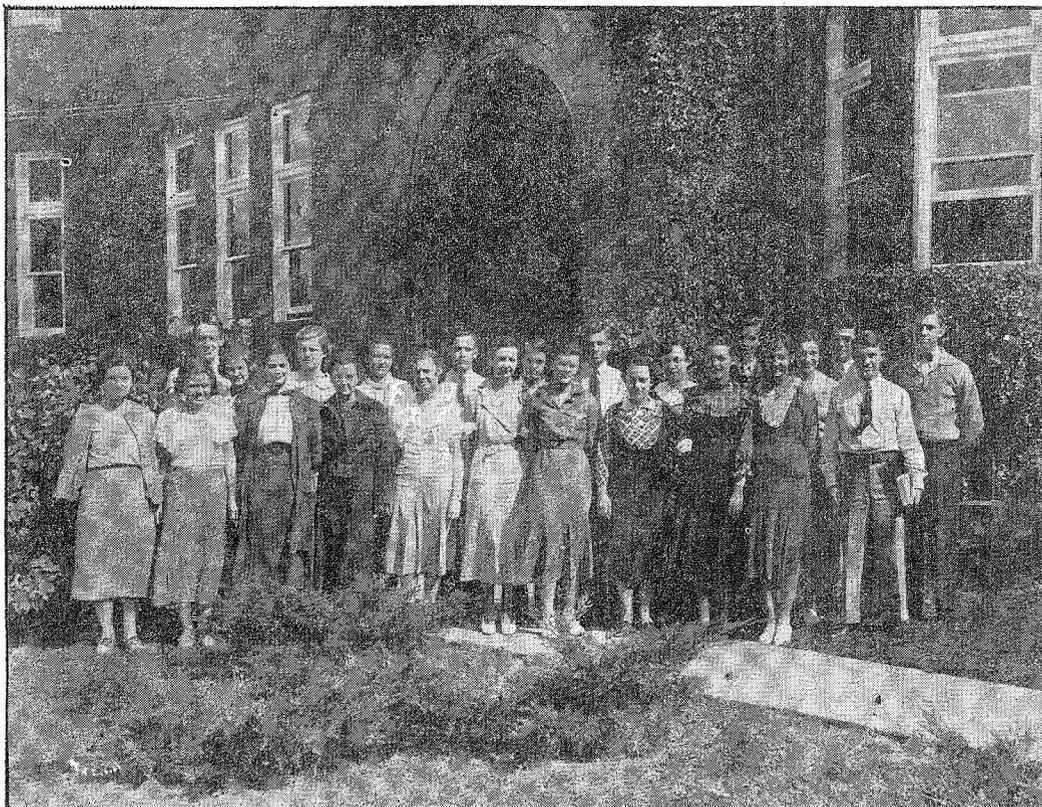
SUNDAY, OCTOBER 28

8:30 a. m. Student-Alumni Fellowship Service

10:45 a. m. Homecoming Address by Bishop L. F. P. Curry.

Some books are our servants. They run errands for us. They are mental drudges. They bring us information; they tell us news; they keep us up-to-date; they equip us for our trade. But the great books are not our slaves; they are our masters; we sit at their feet to learn. "Look," they say, and looking, we catch new visions of life's insignificance. "Consider," they say, and considering, we are captured by a new truth and our spiritual power is multiplied. A man's life is made by the hours when great ideas lay hold upon him and except by way of living persons there is no channel down which great ideas come more often into human lives than by way of books.

## The Old West Door Pays Dividends



Twenty years later! The alumni believe in Graceland enough to send their children back to the college when it comes time to choose a school.

The boys and girls in the picture above are the sons and daughters of Graceland alumni. Quite a fine showing, and the picture tells a real story.

The Old West Door pays dividends. The spirit of Graceland builds loyalties for the college, and it builds loyalties for the church.

### SONS AND DAUGHTERS, 1934

Charles Irwin, son of Chas. E. Irwin, 1917.

Alta Thorburn, daughter of Mrs. Victoria Beck Thorburn, 1905.

Wilda Lee McDowell, daughter of Floyd M. McDowell, 1913, and Mrs. Lucy Goode McDowell, 1913.

Kenneth Graham, son of Lena Lambert Graham, 1899.

Mark Hutchinson, son of Mark Hutchinson, 1910, and Mrs. Lavina Langton Hutchinson, 1910.

Mark Holmes, son of Wentworth V. Holmes, 1909, and Mrs. Marjorie Hutchinson Holmes, 1907.

Joy Harder, daughter of Mrs. Zella Blasdel Harder, 1914.

Della Mae Breakie, daughter of Allen Breakie, 1914, and Mrs. Della Lydick Breakie, 1914.

Fern Banker, daughter of Mrs. Almeda Trowbridge Banker, 1907.

Mamilu Taylor, daughter of Mrs. Mamie Worland, 1912.

Mabel Wilkinson, daughter of Mrs. Avery Allen Wilkinson, 1913.

Rodney Johnson, son, and Winona Johnson, daughter of Ralph Johnson, 1912, and Mrs. Casie Jones Johnson, 1908.

Leora Hoffman, daughter, and Lyle Hoffman, son of Joseph R. Hoffman, 1909, and Mrs. Ruth Goode, 1909.

Ramona Cooper, daughter of Mrs. Ruth Spaulding Cooper, 1911.

Marialice Short, daughter of J. A. Short, 1901.

Bertha Midgordon, daughter of Orville Midgordon, 1907.

Eleanor Sandy, daughter of Harvey Sandy, 1902.

Robert Burgess, son of Mrs. Bertha Bailey Burgess, 1909.

Arthur Hansen, son of J. Arthur Hansen, 1899.

Meriel Harpe, daughter of Charles Harpe, 1900.

Jeanne Metz, daughter of Mrs. Katheryn Clancy Metz, 1925.

Clifford Cole, son of Fayette Cole, 1913.

George Martin, son of Charles Van Eaton, 1911.

# What the Loan Fund Means to One Mother

She writes of appreciation, faith, cooperation and works.

September 21, 1934

Mr. N. Ray Carmichael  
Graceland College  
Lamoni, Iowa

Dear Brother Carmichael:

Having been away from home a few weeks, I failed to get your letter for payment on \_\_\_\_\_'s account. Brother Carmichael, I can never express my gratitude to Graceland and those who made the Scholarship Loan Fund possible for the help that has been given to my son, \_\_\_\_\_. When he first started to Graceland, we could not see how his courses could be completed but I knew that God was able to bring about anything that was right so I prayed and have continued to pray all the time, every night of my life. I have asked God to open the way. I knew he would some way.

Several times when my son was a little chap I saw God spare his life and bring him back from the Valley of Death when no human power could help. I knew God had spared him for something so I have had faith, and right now I know God will still hear my prayers and so provide that \_\_\_\_\_ can pay what he owes; besides, his father and I pledge ourselves to see it paid, even if it is slow. We are not earning much, the \$10.00 we sent is all that we get when our bare living expenses are paid but now I have work and I can help some too. I will send all I earn except the tenth I pay the good Lord who has blessed us so much, and all together I think you will be satisfied with our effort.

Why have I written you all this? Because I want you to know that my son is really worth while and that I do so much appreciate the help others have given him. May God bless the cause of Zion.

Sincerely,

To have paid one's way through college for two years, to have made a good record, and then to find that circumstances would prevent the completion of a course are the facts that faced a young man and his mother. The disheartening problem was solved not by Graceland but by the church members who have contributed on "College Day" creating a fund to meet such emergencies.

This letter of appreciation came to the college a few weeks ago with a payment on enrollment fees and the sentiments truly represent the ideals and policies of those who established the Loan Fund.

## FAITH

This letter tells the story of the faith of a family who desire to make an intelligent preparation for life's work. With a prayer on their lips and a determination in their hearts, they met the needs of the first two years.

## COOPERATION

A third year was necessary to complete the training and make possible the opportunity to capitalize on the time and effort already spent. The promise for aid from the Loan Fund brings a response that mother and father will stand back of the extended credit pledging the repayment of the borrowed money should the son not find immediate productive employment.

## WORKS

This family too is not resting in satisfaction because help has come to them, but the mother has arranged to work to help meet the need of the year. And again, although their problem is serious, they are not forgetting the General Church. They pay their tithes so that together, the Church may grow and the cause of Zion may be advanced.

This letter is a testimony of what "College Day" means. The need is great this year. Help expand Graceland's services.

*A beautiful new view of one of the fine modern buildings on the Graceland campus. Walker Hall is a girls' dormitory and dining hall.*



# Thoughts for Today

## Robin Hood

Most of us are familiar with the name and some of the stories surrounding the legendary bandit hero of early English times, Robin Hood. In the manner of tradition, some of the adventures ascribed to him were really taken from the lives of historical personages who had achieved less fame in literature than he. Ballads and tales concerning him tell how he pillaged wealthy nobles and greedy church men and gave a part of the spoils to the poor. The people loved him for his boldness and daring, his kindness to the poor and weak, and because he was the enemy of those who exploited and oppressed them.

The Robin Hood tradition dies hard, but when the cold light of truth is turned upon the life of any professional robber he is often found to be cruel, rapacious, and merciless. As an enemy of society he is often destroyed early in his career.

We have Robin Hoods in our own time—people who have achieved a kind of notorious popularity while still living. We have our Al Capones and Francisco Villas and our Dillingers. Strangely, they win a measure of public sympathy that they do not at all deserve.

There is another type of Robin Hood becoming a popular hero less through force of arms and more through graft and shrewdness. He is the wily politician who dips his hands deep into the government treasuries and throws a part of the spoils carelessly to the people. He has the doubtful virtue, like Robin Hood, of being generous—with other people's property. Since he robs the government (which is not a person) his pillaging is not taken by the unthoughtful as a menace to society. No matter who has to pay the bills, the thoughtless persons who vote for him do not question where he gets his bounty nor how much he takes so long as he throws a part of the spoils to them.

It is upon exactly this point that our appraisal of the Robin Hoods should be based, that is: How much does it cost to support them? The Robin Hoods in politics, the Robin Hoods in business, the Robin Hoods upon our highways and on our city streets like to appear before the public in the role of benefactors, but the public pays a tremendous cost for the privilege of enjoying their bounty. It costs the country many millions of dollars every year to support the political and commercial Robin Hoods. The only excuse that is ever offered for

them is something shallow and silly like this: He is kind to his family; he is good to his mother; he will share the last dollar with a friend; he will never turn you down if you are in need. People do not stop to reflect that for every dollar that is given out in such charity, hundreds are spent to pay political hirelings and to keep the machinery of organized robbery going.

As long as the American people continue to believe the Robin Hood legend in politics, that long will they be the victims of political corruption. Until we can give evidence of intellectual maturity enough to evaluate the Robin Hood legends at their true worth, we shall remain in our present semi-civilized state. Taxes will be high, business will be bad, government will cost more than we can afford to pay for it and almost more than it is worth.

Nothing but our persistent romanticism can conceal the fact that Robin Hood was a thief and a racketeer; perhaps better than some of the people he robbed, but not much better. Nothing but our romanticism, our blindness and self interest can picture the modern political pirate in the role of a benefactor. He steals gold pieces from our treasuries and throws coppers at our feet.

Sometime we ought to grow up. Sometime, perhaps, we shall.

L. L.

## A Morning Prayer

Let me today do something that shall take  
A little sadness from the world's vast store,  
And may I be so favored as to make  
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed or thoughtless  
word,  
The heart of foe or friend;  
Nor would I pass unseeing worthy need,  
Or sin by silence where I should defend.

However meager is my worldly wealth  
Let me give something that shall aid my kind,  
A word of courage or a thought of health,  
Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span  
'Twixt dawn and dark and to my conscience say,  
"Because of some good act to beast or man,  
The world is better that I live today."

—Ella Wheeler Wilcox.

# Are We Converted?

By Dwight D. W. Davis

THERE are many things in life about which, for various reasons, we do nothing. Few of us—indeed, if any—become greatly perturbed over the observation of such regular phenomena as the sun's rising and setting or the blowing of the wind. Why not? Simply because we appreciate the utter futility of our attempting to influence these extraneous, universal forces.

Recognition of powers that lie beyond our control is one reason, then, for our refusal to do. But far too frequently our own *indifference* is the basic cause in back of our passivity.

We tolerate an economic order that promises nothing but insecurity for the masses because of our *indifference* to a plan that provides for the just needs and wants of all. Political corruption, crime, war—all of these evils are created by and perpetuated through our *indifference* toward justice and peace on earth, good will toward men.

For more than a century Zion has languished and all but perished because of our *indifference* as a people to the restored gospel of Jesus Christ and the divine plan of salvation. Our *indifference* to Zion has been the sort that has led us to draw near unto God with our lips but with our hearts to withdraw far from Him.

We should remember that God, himself, can do nothing with a Latter Day Saint church composed of religiously indifferent people.

With these thoughts as a background, let us answer the question that serves as the title of this article: "*Are We Converted?*"

## WHAT IS CONVERSION?

Any answer we might give to the question, "Are We Converted?" is dependent upon our attitude and the concept we hold of conversion. What, then, does it mean to be converted?

Conversion is a spiritual and moral transformation from belief to conviction. It implies a change from mere external appearances and unworthy or ulterior motives, to interior purity and altruism. True conversion results in a change of heart: a change from worldliness to Godliness; a change from the base to the virtuous.

Some things in life represent an "all or none" proposition. Either we have the measles or we don't have them; either we're engaged to be married or we aren't. We don't have a half case of measles neither are we a fourth nor three fourths engaged. These are "all or none" situations.

Conversion falls in the same category. We are either converted to the gospel or we aren't. There's nothing one third or seven eighths about it. Saint John must have had the same thought presented to him when he wrote, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

To use the language of Saint John, those who are "hot" are the converted. These are they who thrust in their sickles and reap while it is called today, for to be converted is to work in righteousness for the salvation of man.

## HOW ARE WE CONVERTED?

Before we can win other souls for the kingdom we must ourselves be converted. Jesus said, "But I have prayed for thee, that thy faith fail not: and when thou are converted, strengthen thy brethren." How then are we converted?

Some people are converted to a cause emotionally. Their loyalty is won by approaching them through their feelings. Others are converted socially. Their attachment is to a personality or to personalities. On the other hand there are those who are converted (for lack of a better word) "actively." These join the church because it promises them duties and responsibilities, and because it provides them with unlimited, concrete avenues for the expression of Christian service. Still other people are converted intellectually. They adhere to the work because of a clear grasp of the church's theology, its perfect organization, and because of the intellectual challenge of its social program.

But neither emotional, social, nor "active" conversion is enough, as we shall see in a moment, for the most part they must be tempered and regulated by the intellectual.

Under the emotional stress of the moment many people say and do things and make decisions which they later have cause to regret. One's emotions are but fleeting vagaries. A reasoned conclusion, based upon all the marshalled facts, is much more stable.

When I write the above I do not for a moment deny the place emotions play in religion and life. What I am saying is this: they are as apt to lead one way as another. As long as the emotions are based upon something more substantial than themselves they serve a very noble purpose. More often

than not, they are the driving force that impel one forward. But "the glory of God is intelligence."

Conversion to a personality is dangerous. This sort of conversion has, in the past, worked to the detriment of the church, for when the person has fallen many have gone with him. We should have learned by now that allegiance should be to the church; our faith should be in God.

"Active" conversion is not enough. We know people who are so anxious to be of service that they're "all a-flutter." One's zeal to do should not outrun his wisdom. Our energy must be directed intelligently, and where the reverse is in operation, irreparable harm is often done.

Unless conversion of the emotional, social, and "active" type is tempered and directed by the intellectual it is not stable conversion but that which vacillates. Intelligent conversion and activity implies that we visualize the work in its entirety and then integrate and harmonize our part with the whole.

But have I forgotten spiritual conversion? Not at all for it is a balanced ration of each of the foregoing. In the building of the Kingdom, which to us means Zion, emotional conversion gives us the will to do; social conversion is necessary for Zion is a task of the group; "active" conversion motivates us forward; intellectual conversion gives us a solid foundation upon which to build; all of these together—spiritual conversion—should unite us in the peace of "fraternal cooperation in service to man and devoted consecration to God and His work."

#### WHY MUST WE BE CONVERTED?

The reader will not pause long in answering that question. We all recognize that no great and lasting reformatory program was ever consummated through either an unconverted leadership or following of people.

The Magna Charta was signed by King John, June 15, 1215, because the English barons were convinced certain rights and principles were necessary for the security of political and personal liberty. The people of the thirteen colonies ratified the Declaration of Independence, repudiating any connection with Great Britain, because they were convinced it was better to exist as free and independent states.

This church was brought into being because a small group was convinced God had spoken. And if this church is to fulfill the measure of its creation it will be because another small group is converted to the revelations of God.

Brother Chesworth expressed the same thought in "The Readers Say" section of the August 14 issue of the *Herald*. He wrote, "one requisite every Latter Day Saint should have is a strong conviction

that this is the church of God and that his influence and Spirit are with the church." Believing this to be just another church will never enable us to redeem Zion. We must be wholly converted to the fact that *this is the church of Jesus Christ*.

#### TO WHAT MUST WE BE CONVERTED?

Many of us have been converted to the theology of the church. This is desirable but it is not enough. We find those who are converted to an acceptance of priesthood leadership. This, too, is essential, but it stops short. Then there are those whose conversion is to the church school plan of religious education. It is good that the majority are, but we must go farther, for this is but conversion to a part. To what, then, must we be converted?

We must be converted to the *whole program* of the church—to its spiritual, educational, and social aspects. Under these three main categories every phase of the work of the church might be listed. It embraces priesthood, religious education, missionary work, and all aspects of the financial law. Anything short of this on the part of the membership but procrastinates the day of the Lord's coming.

#### WHAT TYPE OF CONVERSION IS NECESSARY?

Conversion of the highest order is not something static—it is a dynamic process. Conversion is not a once and for all proposition, for a real Latter Day Saint is constantly being converted to something higher and better. This is the only way measured growth will come.

A close friend recently informed me that when he joined the church it wasn't because he knew so much about it. That knowledge has come to him since his baptism through arduous, painstaking study. Because of that effort, he has converted himself. Through continued application his vision of the work is expanding. Concomitant with the expansion there is continuous conversion.

What type of conversion, then, must we have if we are to accomplish the purposes of God? The answer is found in the life of Alma, the son of Alma, account of which is recorded in the *Book of Mormon*, Mosiah 11:159-207. The narration here given quite closely parallels the conversion of Saul as set forth in the ninth chapter of Acts.

One day while Alma was on his way to lead astray the people of God, an angel of the Lord appeared unto him and cried, "Alma, arise, and stand forth, for why persecuteth thou the church of God? For the Lord hath said, this is my church, and I will establish it; and nothing shall overthrow it save it is the transgression of my people."

"The astonishment of Alma was so great, that he became dumb, that he (Continued on page 1324.)

# Where Should Our Young People Seek Higher Education?

By V. D. Ruch

"What is your belief in God?" An instructor of philosophy asked this question of a young man about to graduate from college. "I don't believe in any God," he answered. "The Gods that philosophers write about are only the creations of their own minds. Nobody has proved that there is a God; and I won't believe anything I can't prove. Neither do I believe in any future life. When we die that is the end of us."

This was an intelligent young man, one of the best in his class. The instructor asked him another question: "What is your opinion of marriage?" "Marriage is only an antiquated custom," John answered at once. "It keeps one from being looked down upon for committing adultery. I don't believe there is anything sacred about it. Some day we will get over the outworn idea that there is." Here is an unequivocal renunciation of the very principles of our American civilization.

This professor is not alone in feeling that his efforts have been in vain and have failed to produce desirable results. Every day the heart of some mother or father is rent by similar bold opinions from their own boy or girl. Parents sacrifice much to send their children to school, especially in these times of distress, and then day after day they see the standard of morals being subtly undermined in their children—especially those fundamental moral principles: belief in God and the sanctity of the home. How long, they wonder, can our civilization endure this weakening of the moral fiber?

A business man with wide acquaintanceship with economic and religious movements voiced a warning to society a few years ago when he said, "Civilization can stand, in a measure, economic breakdowns and financial debacles; but when you break down and destroy man's temples of reverence, his regard for holy things, his belief in religion, and his hope of eternity, you simply rend asunder the very foundation on which society rests."

What determines how a child will use his knowledge? Parents recognize that schools are managed with the utmost efficiency in imparting knowledge to their children. The vast treasures of intellectual research are unlocked to the minds of the students. The different sciences are in the hands of the student to use as he sees fit. But what determines how he will use his knowledge? Many young people are using their learning aright and are becoming valuable and efficient citizens. Others are using their

knowledge to perpetrate their own desires in defiance of civil and natural laws. Many in this latter class are becoming lawbreakers and hardened criminals, and as a result many intellectuals are behind prison walls.

A student's acquisition of factual knowledge is no inoculation against criminal tendencies. The greatest crimes have been committed by highly intelligent men and women. Thus, our penal institutions boast of having inmates from the best known colleges and universities in America. Some of these are now teaching classes in prison. In January, 1933, correspondence courses were opened for the prisoners of Stateville and Joliet prisons in Illinois. The school began with 22 students, and 64 other prisoners sent in their applications for courses. Eminent convicts are the instructors. All of these instructors have an excellent education, but their deviating from the path of rectitude evinces a lack of some essential quality in their education. They attained knowledge but they failed to develop that requisite quality we call wisdom—the prudence and discretion in using knowledge, the power of true and just discernment. They might be likened to a marine crew who set sail in a mighty ocean liner, fully confident of their knowledge of the working parts of the great vessel, but without chart or compass. Thousands of our best young people are graduated yearly from our high schools and colleges, and are sent out on the sea of life without a spiritual chart or compass. They are confident that a sound knowledge of facts will guide them through, but many of them are being wrecked on the rocky shores of life.

Lewis E. Lawes, warden of Sing Sing says: "The fact remains . . . that there is a missing link between education and character which our public school system has not been able to discover. In our emphasis on intelligence and brains, we often forget or neglect to detect the uses made of both." Mr. Lawes deplors the fact that our educational system is turning out boys and girls who are proficient in figures, yet whose proficiency is only too often utilized in cheating and robbing people. It is possible that the jurist was right when he declared that we are "putting multiplication tables ahead of the Sermon on the Mount." It is quite evident that some integral fundamental factor is lamentably lacking in the present educational program. Might not this lack be religious education in the lives of the students.

(Continued on page 1325.)

# Glimpses of European News

By John W. Rushton

**T**WO recent movements in the realm of archæology will be of interest. A committee has been formed and exact inquiry made by Sir Charles Peers and others into the condition of the remarkable Greek, Roman and mediæval monuments which are in Cyprus.

Sir Flinders Petrie, the world famous archæologist now eighty-one years of age, is going to northern Syria accompanied by Lady Petrie. This will be his most romantic adventure for he will seek for a civilization which flourished 5,000 years ago. Two students from England will also accompany Sir Flinders. "If we could light upon the source of the various foreign things of high civilization which we found imported into South Palestine, it would be a very important discovery indeed. This is an old civilization, to which, so far, we have no key."

**T**HE GOVERNMENT is not prepared to raise the age of school attendance, Lord Halifax told the House of Lords recently. This was on the grounds of finance. Editorial comment: beginning this year owing to abnormal birth-rate following the war, an abnormally large number of children will be thrown on to the labor market. It is estimated the total addition to the number of children between fourteen and eighteen will increase steadily to the peak year 1937, when there will be 443,000 more juvenile employed or desiring employment than in 1933. Lord Halifax stated that the cost of the extra year at school would be about £8,000,000. (\$40,000,000)

**I**N JULY Mr. Ernest Rhys celebrated his 75th, birthday. He is the founder and editor of "Dent's Everyman" series of classics, a collection of the world's best literature at popular prices.

**T**HE ANNUAL REPORT of the Chief Inspector of Factories discloses that last year 13,260 persons were injured and 688 killed in Great Britain's factories and workshops. Increased mechanization tends to dull the sensitiveness; and the dull monotony causes the worker to lose his sense of risk.

**E**NGLAND'S VOLUNTARY HOSPITALS have been having a hard time, but the latest *Statistical Review* issued by King Edward's Hospital Fund is encouraging. The total voluntary gifts to these institutions in 1933 amounted to £1,853,000. Receipts for service amounted to £1,500,000. Adding receipts on buildings and endowments there is a grand total of over £4,000,000. for the 145 hospitals on the list.

**I**N ENGLAND AND WALES every year the police courts send about 20,000 persons to prison for failing to pay sums of money. A departmental committee of the home office have made a number of constructive suggestions to deal with these matters. Among them: "in cases of default under maintenance or affiliation orders the Court shall have power, if it sees fit, to order attachment of the defaulter's wages."

**D**EALERS of antiquities and oriental art and curiosities in London report that within the last few weeks there has been a rush by women to buy Thibetan "prayer-wheels." These hundreds of women are using them for "fortune telling" and to bring "good luck." Mrs. Alexander Scott, an expert in Thibetan art remarks that blessing comes only if the wheel is spun in one direction. If it should be spun in the opposite direction then "Cursing follows."

**A** SOCIAL EVENT of great interest to the nations of Great Britain and Greece was the announcement of King George's approval of Prince George's engagement to Princess Marina, daughter of the Prince and Princess Nicholas of Greece. Prince George is 31 years of age and the Princess is in her 28th year. The Princess speaks English fluently and is a member of the Greek Orthodox Church. The Prince of Wales and the Duke of Gloucester are the only sons of the King and Queen unmarried.

**P**LANS are well in hand for the erection of large central mission halls in industrial centers by the Methodist Church in Britain. Three old chapels belonging to the former United Methodist, Primitive Methodist and Wesleyan churches will be sold, closed or demolished and their place taken by an up to date central hall with facilities for recreation and entertainment as well as spiritual welfare. These central halls will be equipped with "Talkies" for the "Cinema" or moving picture is destined to play a big part in religious work according to the Methodists.

**S**IX DELEGATIONS are in England at present from America. They have been appointed by President Roosevelt to study conditions here. The different aspects of the social and industrial life are being examined with a view of adoptions of similar successful methods. These include the Unemployment Insurance System, Civil Service, Transport and Grid Electricity system.

**D**R. HJALMAR SCHACT, Hitler's Minister of Economics in Germany, having practically unlimited authority over German people, their finance, their trade and industry is attracting considerable world attention. This man played a great part in enabling Germany to rid herself of reparation payments. His plans as announced in his speech at the opening of the Leipzig Autumn Trade Fair are indicated in the following: "He plans to gain his ends by threatening commodity prices throughout the world." As "the Australian wool producer, the American cotton grower, the Lancashire cotton spinner, the Herring fishers of Scotland and the orange growers of Spain."

**H**ERR HITLER's elevation to the new joint office of President and Chancellor, under the title of Reichsführer was supported by virtually 90 percent of the population at the plebiscite this month of August. The size of the minority vote 4,294,654 against 38,362,760 is regarded as suprising in view of the "terrific propaganda and risks incurred."

**I**N THE SPECTATOR for August 10, Bosworth Goldman discusses the Papal plan which seeks to solve the Central European problem by establishing a loose conglomeration of Austria, Hungary, Bavaria, and Baden as a single unit. An examination of the religious division of Central Europe is illuminating. Catholics affected by this plan, Poland 75 percent, Austria 94 percent, Hungary 65 percent, Jugo Slavia 86 percent (including 48 percent of the Serbian orthodox), Czecho Slovakia 88 percent, Bavaria 70 percent, Baden 67 percent, Germany 32 percent, but South Germany is predominantly Catholic. This is all very significant in view of the "greatest revival of the Vatican as a temporal power since the flood-tide of the Reformation undermined the pre-eminent position of the Catholic Faith."

**T**HE SALVATION ARMY the world over is now attracting attention because of the meeting of the 47 delegates representing the "High Council" to select a successor to "General" Higgins whose tenure of office expires November 1. On the evening of September 3, after the sixth day, Miss (Commander) Evangeline Booth of the United States, and the youngest daughter of "General" William Booth the founder of the Salvation Army, was elected to that office. The new "General" will return to America and then come back to London and take up her new duties November 1. The  
(Continued on page 1324.)

# Zion's Christian Legion

## The Supreme Council at Work

The Supreme Council of Zion's Christian Legion met at the call of Legion Commander at Lansing, Michigan, September 1 and 2. There was a number of matters that needed attention in order to effect a necessary compactness of organization. This need had been felt for some time, but circumstances made it impracticable for the council to meet at an earlier date. The following are a number of matters in which a decision was reached and which will prove of great importance to the organization.

First, it was determined that all money paid for dues should pass from the hands of the group captains to the company treasurer. From his hands it should pass on to the divisional treasurer, who in turn will forward a check for the amount he has on hand to Elmer C. Evans, 23 Elmwood Street, Grand Rapids, Michigan, on the fifteenth of each month. (Note that the transfer of this money should take place every month.) All company treasurers should see that their money is forwarded in time for the divisional treasurer to get the check to Brother Evans on the fifteenth. This has nothing to do with the tithing money which will pass through the regular channels.

Second, the matter of the distribution of the tithing cards was transferred to Mr. S. Gordan Brown, director of solicitation, 215 North Seymour Street, Lansing, Michigan. All wishing tithing cards please take notice.

The council ordered the printing of 1,000 pamphlets, the manuscript of which was written by D. T. Williams. This is a work of approximately twenty pages. It sets forth briefly the history of the rise of the organization, its objectives, and the system by which it hopes to reach the ends desired. This pamphlet can be purchased from S. Gordan Brown (215 North Seymour Street, Lansing, Michigan), at ten cents per single copy, or five cents each in quantities of ten or more. Don't fail to get a copy of this for it carries a statement of the responsibilities of officers. Every officer especially should have one as should every member. Send your order now, they are just coming off the press. Louise Evans has been elected by the council as legion historian. In addition to this, she will have the responsibility of caring for music and dramatics. With the help of others, she has entered into the creation of plays and dramatic materials with enthusiasm. The development of the musical talent also goes on apace. She is insistent that our hopes for a General Conference Choir of 200 voices from the Great Lakes Regional Territory for the conference of 1936 shall be a realization.

We back her in this splendid vision and we hope that every member of the Legion will do likewise. If you would be interested in either of these lines of work contact Sister Evans at 240 Travis Street, Northeast, Grand Rapids, Michigan.

Percy Farrow, Allen Pohly, E. C. Evans, and Louise Evans were appointed on a committee to arrange a system of credits through which those responsible for the elevation of members to the various councils will determine their procedure. This has to do largely with the "equivalents" mentioned in the document headed "*Outlines and Objectives*," which was published in the *Herald* of April 17, 1934, and reprinted in the pamphlet mentioned above. This committee was also given the responsibility of working out the ceremonies for the installation of officers and the initiation of members.

D. T. Williams was authorized by the council to act as the chairman of a committee of his own choosing to initiate and complete arrangements for the general convention which will meet the last Saturday and Sunday in June. The other members of this committee will be announced soon. The chairman has in mind making this the biggest thing of its kind ever held by the church in Ontario or Michigan. He urges the utmost cooperation on the part of all who will be invited to assist in this task.

It was decided that all Legion officers should be elected annually, the general officers at the annual convention, and the divisional officers at a time determined by the divisional convention. These latter are to take office as and when the convention concerned shall decide. Company officers are to be elected in time to take office October 1 of each year, but all company officers now elected will continue in office until October 1, 1935. We will continue this report in the *Herald* of next week. Watch for it for there are a number of items of great interest to appear.

D. T. WILLIAMS.

This is no time to play at religion. If it means anything it means everything. The world cannot be saved by platitudes or resolutions. It can be redeemed by a dynamic, vital faith, such as sent the martyrs to the rack and the Christ to the Cross.—William H. Leach in "*A Plea for Spiritual Leadership*," *Church Management*.

Only babies demand constant amusement.—*The Youth's Instructor*.

## Jesus and the Jews

Jesus was a Jew. He was not partly Jewish, like Robert Browning, or Charles Kingsley, or Edwin Booth, or John Howard Payne, or Leon Gambetta, or General William Booth. He was a Jew with meager kinship with the Gentiles. He attended the Jewish synagogue. He read the Jewish Scriptures. He kept the Jewish festivals. He loved the Jews and wept over Jerusalem's decline. All of his disciples were Jews, and he said:

"Salvation comes from the Jews."

There is no indication, from anything that he ever said or did, that he thought the religion of which he was the embodiment would break with Judaism. He inferred that it would break with the Jewish hierarchy, but not with the Jewish people.

For the first decade hardly any but Jews were members of the Christian church. They came in by multitudes. Paul's liberalism for the gospel and Jewish conservatism for the law clashed. Racial prejudices entered into the discussion. Jewish preparation came to default and the door was set ajar for Greek leadership. Instead of liberal Jewish thought dominating the church, Greek thought dominated, to the injury of Christianity. The Greeks had no background for a great religion such as the Jews had. Primarily, Christianity needed the Jewish point of view, and theoretically held to it; but practically it yielded to Greek thought, and then Roman imperialistic philosophy, which opened the way to all sorts of departures, scandalizing Christianity from that time to this. I have often thought that, if liberal Jews of Paul's type had been numerous enough to control largely the church through those early centuries, it would have been more alive to Jesus and the Jewish prophets whom Jesus interpreted.

I do not know that I am interested in Jews becoming converts to our present-day Christianity, joining the Presbyterians, or Disciples, or Episcopalians, or Baptists, or Lutherans, or Catholics, or Methodists, or any other of the two hundred and more varieties of Christians—in many instances taking vows to line up against other Christians as a condition of membership in the new Christian alliance. But I am profoundly interested in Jews and Christians working together until another type of Christianity emerges, so that neither will absorb the other, but both will contribute such understanding of Jesus as will give him his rightful place in the thought both of Jews and Gentiles, which he has not yet had of either, but which he some day will have of both, for the stock of David holds the key for a reconciled world. Christianity needs the Jews. Indeed, it will never reach its best until it is grafted into the Jewish stock. And the Jews no less need Christianity.—Peter Ainslie in *Some Experiments in Living*.

# The Nomads

By May Elliott

## XVI.

### Bread

LOUISA carried out her plans to cut down their running expenses. She had been serving a number of things that were not vital to health, simply because she loved to cook. She now shopped for food materials that were cheap as well as wholesome. Potatoes and winter vegetables she purchased from a farmer, who also sold her milk, butter, eggs, and buttermilk at a great saving over what she would have had to pay in town. Whenever she found a bushel of good apples that happened to be too small or not sufficiently "colored" for the merchants to sell readily, she managed to buy them at a bargain price.

A neighbor, whose son had been ill but had recovered and gone back to the city, found that Louisa liked whole wheat bread and offered to sell a little grist mill she had used in making flour for her former invalid. She also told her where to get clean wheat in Wildrose.

Dan loved the bread Louisa made from the home ground flour and did not hesitate to tell her so. She smiled wryly. It was hard work to grind enough flour for four healthy appetites sufficiently fine to make what she considered a palatable bread without the addition of white flour. But it cut down expenses, because wheat was cheap, and everyone in the family, including Danny John preferred whole wheat bread and butter rather than any other article of food.

She quit buying coffee for herself. Instead of expensive breakfast cereals, she steamed the whole wheat berries until they were soft and bursting, then served them with a little cream and strained honey.

Dan was delighted with the new meals. It was just the way he thought they should eat. This was the kind of diet he thought was meant in the Word of Wisdom. And he was extremely happy about Louisa in that she had given up her coffee.

She not only gave up her coffee. She gave up the woman who came one day a week to do the washing; she dismissed the one who did the hard part of the cleaning on Fridays. Partly because she wanted to save the money; partly because if she worked hard, the time passed more quickly. At that she didn't have enough to keep her busy, even with the extra time spent in grinding flour, and baking all their own bread. There was still a woefully large part of the day when she could find nothing to do. She went to card parties whenever she

could, but they averaged only about two games a week, in the afternoons. The rest were in the evenings. She left Dan with the children when she went out in the evenings. She encouraged him to teach the children religion. It could do them no harm, she thought, and it would take his mind away from her.

AT THE end of a month she had saved fifty dollars. Not much when she thought of how much they still owed, but if she could do that well every month they could be free of debt by the next Christmas. Dan was delighted and grateful.

"But— isn't it too hard for you?" he asked anxiously. She seemed thin, to him, and was paler than he thought she should be.

She laughed. "Don't be silly. Why, I am nearly always finished with my work before lunch. Sometimes in the afternoons, when I get the children to sleep and there's nowhere to go, I nearly go crazy. I'd rather work than not. And I was just thinking, Dan, if one of us could get work for next summer, we might be able to pay our debts and save something next year, too."

Dan laughed. "Has that been worrying you, dear? Now listen. Don't you worry about debts any more. I was just very tired when I said that to you, and I didn't mean it to sound so terrible— honestly Louisa." He drew her into his arms, but she struggled away from him, laughing. She was always struggling away from him, it seemed, with that gay little artificial laugh.

"I really want to work, though, Dan. It's like my mother says, to work is to be happy."

He said no more. He knew she was not happy. Was she still brooding over what he had said? He bitterly regretted his angry words. He would like to see her happy once more. He would give anything he possessed to feel her soft white arms thrown about his neck in the old spontaneous way. In the evenings when she did not go away to some party, she would rush madly about with the evening work, refusing all his offers of help. It seemed to him that she even made work for herself. Then when she could find nothing else to do she would come and sit in the living room, still and white, to gaze upon him as he sat with his little daughter before the fireplace and told her stories of a kind heavenly Father who loved little children, who could see them even when it was dark at night, and who never, never forgot them.

Now and then, when the brown eyes of the little girl were raised to him ques-

tioningly, he glanced up and met her mother's eyes. Eyes so like the child's, big and brown, with a question in them; but beneath the question a smoldering something that bothered him; that told him she considered him a stranger.

AT NIGHT he dreamed about her. She would be standing before him and then slowly fade out of his sight. He would call her, and she would not answer. Or he would find himself standing beside her at the edge of a dark precipice and she would suddenly slip over the brink; he would grasp wildly for her but his arms would come back to him empty.

His school work had been a complete and overwhelming disappointment to him. He had come from his university work filled with ideas that did not work out for him in practice. Some of them he could not even try, for the superintendent had ideas of his own.

All day long he lived in a chemistry laboratory. Wildrose was not a very large place, but it was a county seat town, and drew many students to the high school and junior college. He taught the chemistry of both high school and college. He was not allowed to open any windows because it took more coal to heat the building if he did. On the other hand, the ventilating system was kept from normal functioning in the science rooms because it carried the fumes to other parts of the building and made things disagreeable for the other classes. Sometimes he felt that he could not endure the poisonous atmosphere any longer. Many times he went home at night with his head aching violently.

But he did endure it. He endured it two years longer. Life became more of a routine. He even grew to accept Louisa's quiet ways, her shrinking from him, her aloofness as part of the routine, even though his hunger for her love was the same as before.

For Louisa did not change her mind as some women might have done, but having once begun to discover flaws in her husband's character, she kept looking for them, until it seemed to her he fairly bristled with faults. His glumness which he displayed when he came home from school at night, she interpreted as being an irritable feeling toward herself. This seemed especially despicable in him when she was doing so much to help him. It made him seem even more like a hypocrite when he taught the children stories about religion, and taught them to pray in the evenings. He had asked her one night if she would not please come and kneel with him, but she had

refused with a polite but curt, "No thank you, Dan." He had not asked her again.

THE CHILDREN seemed to have a healthy mental outlook, however, and Dorothy Jane had grown completely away from her fears. Louisa knew Dan thought that prayer had accomplished this: but she cared very little what caused the good results, she told herself. It was very fortunate that the children were doing so nicely. She felt that she herself was a dreary failure. She had tried so hard to bring the children up in accordance with modern methods, but even at their present tender age she knew she had not succeeded. She could not protect them from all fears. Was it because she was afraid herself? Danny John seemed to have a perfect affinity for dirt. She couldn't keep the children immaculate at all times. True, they usually looked neat and clean; but she could not seem to approximate that surgical cleanliness which was purported to be the best method of fighting harmful bacteria. She could not teach them self-control as she wished; how could she, when neither she nor Dan seemed to have complete self-control at all times? She had fallen short of her ideal in many ways.

She could find no comfort in any of her acquaintances at Wildrose. Life was not the romantic thing the poets and philosophers of high school days had seemed to think it. Life was dull, monotonous. She knew of no home that was ideally happy. Husbands and wives quarrelled. Children were habitually disobedient, discourteous. Young girls and boys did and said cheap, sickening things in their wild reaching for joy. Things seemed to have become suddenly crazy, without meaning.

RICHES did not bring complete happiness. The richest people in Wildrose were often the dullest, the most miserable. Women were especially dissatisfied. They were all somewhat like herself—they could not seem to find enough work. Most of them would have welcomed a large family gladly, but the husbands were afraid of the ruthless economic competition, the chance of losing out in the business world; afraid that the children might not have the right opportunities, the right care.

She knew some, both men and women, who thought they could find pleasure in almost any kind of pursuit that was sinful or illegal. They took pride in disregarding the law of temperance. They thought it delightful to "get by" with a lie, a deception, a "shady" deal. They liked to be seen in public in a compromising situation with one of the opposite sex when either wife or husband was absent.

They were not happy. Sin did not bring happiness. It was clearer to her mind daily in her contacts with these various people that wickedness is never

happiness. Sin was ugly in spite of its glittering display. Sin was cheap, nauseating.

Even cards were a disappointment to her. She could sometimes forget her troubles for a half hour as she concentrated fiercely upon the game; but that was only a coward's way of running from her worries, she felt. Much better to face them, if she could. Cards were a waste of time. Why could not she spend her leisure in some constructive study? There seemed to be no incentive; she felt that, with no faith in anyone, or in anything, the effort to improve herself, either mentally or physically, would be futile, worthless. It was much easier to play cards. But she had won too many prizes. Some of her acquaintances hated her now. Some openly charged her with dishonesty in playing. Sometimes they played for money. It was no harm, they said, so long as the amounts were small. Dan said the principle was the thing that counted. Dan said it was gambling. Did she want Danny John to grow up thinking that gambling was a harmless pastime?

She had tried to find forgetfulness and rest by attendance at the local theaters. The majority of the movies seemed to center about some kind of domestic discord and unhappiness. They were like everything else in life. You went away feeling that marriage was a gamble; that it was unstable; that its permanency depended upon artificial things—some of which you could not control. You wondered whether any man or woman was absolutely trustworthy. Of course there were good plays. She took Dorothy Jane and Danny John to a matinee one Saturday. It was a historical drama built around the life of Kit Carson. It was good. There were many children there—Louisa surmised that they had been sent there by mothers who were too busy to care for them at home.

The hero was grappling with the villain. He had promised an angry tribe of Indians that he would deliver this wrong-doer into their hands. The two men were quite evenly matched as to strength. In a tense moment a little boy, not so much larger than Dorothy Jane, cried out:

"Kill him, you fool! Cut his throat with that knife!"

Another child shrieked: "Say, what's a matter with you? Get your gun!"

The villain finally tumbled over the cliff, and the next scene pictured him, a shattered and lifeless mass, lying in the midst of his dancing enemies. Later when the hero and heroine met in the inevitable embrace, came other childish voices:

"Atta boy, Kit!" "Oh, yum, yum. Kiss her good!" "Smack 'er hard!" Such things always spoiled her good times. What would become of such children? Junior was too small to care much about it, but Dorothy Jane was full of curious questions. She would not go again,

Louisa decided. Movies were like all the other things, disappointing, unsatisfying.

IT WAS a blustery afternoon in March. It had been snowing since early morning—snow so wet and heavy that it seemed hard work for the brisk wind to lift it, to toss it here and there onto the big drifts. Dorothy Jane had not gone to kindergarten that day. In spite of her evident health and vivacious childish sparkle, she was still rather small for her age, and Louisa had been afraid to let her chance the long walk through the storm. The children's chatter combined with her work made the morning pass swiftly. But the dreaded afternoon hours arrived; the children were asleep; clouds of gloom settled over her with double severity until her spirit seemed as dull and heavy as the leaden sky.

Was there no happiness in all the world? These other women she knew; they had no black box in their lives; why weren't they happy? But they were not. Some of them, like Mrs. Benson, whose husbands were really honorable men, whom no one suspected of unfaithfulness, still were almost insanely suspicious and jealous. Louisa knew that Dan had kept his promise—that promise he had made that night so long ago: "I'll always be true to you, Louisa." If it were not for that black box—

"I'm going to find out what it's all about. I'm going to go right upstairs and open it. It may be just a trinket his mother gave him, or something. It isn't like Dan to do what it seems like he did—it isn't like him to deceive me. If I could believe in Dan, I could join the church. I need religion—I need God. I need the true church."

With wildly beating heart she dragged the old steamer trunk toward a window and opened it. There it was, the little black casket, with the tiny gilt letters: "Elaine. Elaine the fair, Elaine the lovable."

She laughed harshly. It could not be just some trinket. She could recall every detail of that evening such a few days after their wedding when Dan stood, with this gruesome thing in his hands. His awkward attitude, his clumsy words: "Don't ask me about it; just pack it up and forget it."

She couldn't open it. She had been a fool to think she could. She might not be a Latter Day Saint, but she was honest. The box belonged to Dan; its secret was his. And he was not honest. He couldn't be. He hadn't loved her then; he didn't love her now. She had known it for so long, but she had never allowed herself to admit it until that Christmas night when Dan had pushed her arms aside as though her love were something distasteful to him. Life was just a mess. Not only for her, but the whole world. All sordid, unlovely, whether it dressed itself in a tropical *parlu* or the silken garb of civilization. She buried her head

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## ARE WE CONVERTED?

(Continued from page 1318.)

could not open his mouth; and he became weak, even that he could not move his hands." But two days later Alma stood forth and his first words were, "I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit."

The transformation that took place in the life of Alma as with Saul of Tarsus, was permanent. During a long and useful life no persecution ever dismayed or daunted him. He was indeed a triumphant missionary for Christ.

Our conversion must be as deeply profound. No matter what forces assail us we must stand upon a firm foundation and press forward and upward.

## WHAT IS THE COST OF SUCH CONVERSION?

Nothing worth while in life is ever won without sacrifice. True conversion exacts its price. The cost must be paid for in terms of a renouncement of all that is associated with worldliness. Genuine conversion is homage to God's plan of salvation.

Paul paid the price for his conversion. He writes, "of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

## WHAT SHALL BE THE FRUITS OF SUCH CONVERSION?

If we had a church full of people as converted as Paul was, we would evangelize the world; Zion would be builded in this generation; *and this people would demonstrate the glory of God.* What greater fruits could we ask for than these?

## WHEN ARE WE CONVERTED?

What is the test for one's conversion—how shall we know when we are converted? The test is very simply, yet explicitly stated in the eighth verse of the forty-second section of the *Doctrine and Covenants*:

"If thou lovest me, thou shalt serve me and keep *all* my commandments."

Are we willing to "go thou and do likewise"? Let us make the thought of this article personal by asking ourselves the question, *Am I converted?*

## GLIMPSES OF EUROPEAN NEWS

(Continued from page 1320.)

election and the result have given immense satisfaction to the 2,000,000 members of the Army and the world of sympathizers. The salary which is paid out of a private fund and not from the Army treasury, amounts to about \$2,500. per annum. There are 27,000 commissioned officers and 119,000 unpaid local officers and the flag flies in 58 countries.

THE London Spiritualists Alliance is seeking new quarters owing to the increasing interest in spiritualism and psychic research in Great Britain. This Alliance was formed in 1873 and it is estimated there are between two and three millions of Spiritualists in this country alone.

THE TRADES UNION CONGRESS (T. U. C.) opened September 3 at Wymouth. The president Mr. Andrew Conley of Leeds in his opening address demanded the 40 hour week for the workers.

AGRICULTURE IN RUSSIA. The report on Collectivized Agriculture in the U. S. S. R. published by the London School of Slavonic studies, based upon published official documents and speeches by Soviet leaders is depressing. There is less grain per head of the population available than in 1913. Masses of the peasants are not much above starvation level. Part at least of the 3,000,000 deaths of which the Archbishop of Canterbury spoke recently, must be attributed to the break down of organization as well as drought and natural causes.

THE DECISION of the United States of America to enter into full membership of the International Labour organization at Geneva, is taken to be very encouraging in Great Britain. President Roosevelt's decision is news of "real importance."

IT must not be thought that ideas like democracy, and freedom, and tolerance have been outlived; they are eternal principles, which will retain their values when posterity will look back on the Third Reich as a thing of Horror." From a speech at the World's Jewish Conference at Geneva, August 26.

THE FOURTEENTH INTERNATIONAL COOPERATIVE CONGRESS opened its sessions at the Central Hall, Westminster on September 5. There are over 500 delegates from 35 countries representing over 100,000,000 members.

THE BRITISH ASSOCIATION FOR THE ADVANCE OF SCIENCE began its work last night, September 5. The President, Sir James Jeans the brilliant

physicist gave the address "The New World Picture of Modern Physics." This year the annual meeting is held in Aberdeen, Scotland, where seventy-five years ago the late Prince Consort gave the presidential address to this Association.

LEEDS, SEPT. 6, 1934.

## THE NOMADS

(Continued from page 1323.)

in the disordered trunk and cried out the agony of her heart:

"Oh, God, oh, heavenly Father! I have never learned how to pray, but if you are up there and if you can see a little thing like me through the gray mists of the world, hear me, oh, please hear me! Everything around me is full of broken dreams and disappointments. Oh, I need you so! I want you so!"

Suddenly she felt a peace she had never known before. It was as though a hand were upon her heart writing words of cheer and comfort. These were the words written:

"If a man's son ask him for bread, will he give him a stone?" Sometime, somewhere, she would find bread. All would be well. She pondered upon the miracle that had been wrought in her mind. There was a God. She knew it. Finally all would be well. Not only with her own life, but with the world.

A door slammed below. Dan home, so soon? She shut the trunk and ran lightly down the stairs. Even if he did not love her, even if he were a hypocrite, life would be more endurable, knowing what she knew.

"Hello, there, girlie!" he cried, as Dorothy Jane, rubbing her sleepy eyes, came from the bedroom. "How'd you like a long ride some day on the train? Tell me that. We're going to leave Wildrose—"

The little girl ran to the window. "Good-by, Wildrose!" She cried, "We're going somewhere else."

"Dan! What's the trouble? You look so tired and worn."

"I judged an oratorical and declamatory contest this afternoon. I gave the first place to a little girl with real ability. Mr. Moore thinks his niece should have won first. He says I can look for another job next year. I've been expecting this for a long time. I've never stood in well with him. He has a mortgage on nearly everything in town, so his word goes. But don't worry. I've kept in touch with Milton Arnold, who is superintendent over in Bay Cliff. He seemed to like me. I met him at a teacher's meeting last fall. He told me he thought he'd have a vacancy in my department next year. I'll write him. Thanks to you we have plenty to move on."

"It doesn't matter much where we live," thought Louisa. "The world is all the same. The same kind of people, do-

ing and saying the same kind of things, living in the same kind of houses, all furnished similarly."

She gazed out the window over the little city. She could see the Moore mansion over on North Hill. Her eyes dwelt for a moment on the rich homes there, then moved restlessly in the other direction, and a surge of thought like an inspiration flowed through her mind.

"I only know half the homes in Wildrose. Perhaps not even half. The others I do not know. I have not helped Dan by associating with the rich and playing cards. When we move to Bay Cliff we'll live on the wrong side of the track. I'll get acquainted with the poor and find ways to help them."

She felt a vast pity now, for all the suffering ones of earth. She was happy when she thought of helping them—happier than she had been for a long time.

"Good-by Wildrose!" her heart cried, exultingly. "Good-by youth, good-by dreams, good-by illusions! Come work, come responsibility. Father, I thank thee for this bread. Good-by, Wildrose—good-by!"

(To be continued.)

## WHERE SHOULD OUR YOUNG PEOPLE SEEK HIGHER EDUCATION?

(Continued from page 1319.)

Religion should occupy an important place in the training of our young people. Along with his other experiences the student needs a religious experience. Religion is as basic a discipline as science. To ignore any of the human discipline is dangerous, but to ignore religion is apt to be the most harmful of all. If we do not give to men a knowledge of the technique involved in religious experience, we deprive them of part of their birthright.

The wise man wrote 3,000 years ago: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Proverbs 1:7.) The beginning of knowledge is to fear God and do his will. It is not out of the ordinary to find a young man versed in knowledge but with the "principal part" left out, making a wreck of his life. "The fear of the Lord" is also spoken of as the beginning of "Wisdom." (Proverbs 9:10.) True wisdom is found in one's association with Jesus Christ and from meditation on his words, for in Christ are hid all the treasures of wisdom and knowledge. (Colossians 2:3.)

James admonished "If any man lack wisdom, let him ask of God," and because one young man was humble and obedient enough to do that, God was able to perform his marvelous work and a wonder on earth in these last days. Christ, in his Sermon on the Mount emphasized the principal thing in life: "Seek ye first the Kingdom of God, and his righteousness." (Matthew 6:33.) The person who lays hold on Christ and his

kingdom may scale the heights of knowledge and become a great blessing to his fellow men. He who knows Christ and has imbibed his wisdom becomes "a new creature." (2 Corinthians 5:17.) In the life of such a person is found no place for superiority of selfish motives to the detriment of his fellow men. His aim is to aid in the betterment and uplift of humanity and society. Many people lack the most important element in the true philosophy of life—the knowledge and recognition of God and his son, Jesus Christ. As a result of this lack, a second element is giving way, the sanctity of the home. Upon these two fundamentals our civilization was founded, and when these two elements are removed from the lives of men and women our civilization will disintegrate, and we already feel the crumbling of the pillars.

Graceland College, our own institution of learning, is well known throughout the church. Its president as well as several other members of the faculty are ordained servants of God, occupying in various offices in the priesthood. Nearly all of the instructors are members of the church and they carry their Christian ideals with them into the classroom. The program of Jesus Christ and his plan of salvation are filtered into the various subjects taught so that the student never loses sight of them. The midweek prayer meeting held on Wednesday evenings in the college chapel is a strong factor in the development of the young people's spirituality and serves to bind them together and to the church. The students have the opportunity of attending the regular and special services of the large Lamoni branch and their interests and needs are catered to. After a year or more of association and contact with such a spiritually consecrated faculty and with the members of Lamoni branch, the students leave Graceland College with a greater interest in the church and a stronger determination to serve God and live righteous lives than ever before.

Where shall our young people seek their higher education? Graceland College.

## System of Appointing Many Postmasters Is a Farce

Mr. Lewis Merriam, of the Brookings institution, which is a permanent institution with noted analysts within 500 feet of the White House, declares that the procedure in appointing Presidential postmasters is a farce. He might go further and say that the procedure in appointing postmasters by the Postmaster General whose salaries are more than \$500 and less than \$1,100 is a farce.

"Unfortunately," he declares, "nothing has done more to injure the standing of the Commission than its enforced part of holding examinations for first, second and third class postmasters—so-called

Presidential appointments—when later it develops such appointments are made on a patronage basis."

Stating that there are upwards of 200,000 workers in the Postal Service, Mr. Merriam contends that if Presidential postmasters were placed under the regular classified Civil Service practically all appointments would be made from within the service. He states that this would clear the Civil Service Commission "of the present farce of trying to say which one of many candidates, who have not been in the Postal Service and do not know the work, would be the best postmaster."

Such a procedure would open the way to advancement of trained and able employees who have given their lifetime to the service.

At present the first, second and third class officers are controlled by the Postmaster General. He may call for certification of applicants from the Civil Service, Mr. Merriam states, until the name wanted is reached. "These appointees are in no sense 'policy making officers.' Their jobs are purely ministerial. There is no excuse," he asserted, "for having them political except that, through them, the Government can give a hidden subsidy to the party that won the last national Presidential election."

The report of Mr. Merriam, of Brookings Institution, is based upon data furnished by the Civil Service Commission and was made at the instance of the Commission which asked that a survey of the present mode of appointing first, second and third class postmasters be made. Mr. Merriam's report regards it to the best interest of the Commission to be relieved of all responsibility for the appointment of Presidential postmasters, "until they are placed absolutely under the merit system and can be filled by promotion of men and women who have won them by efficient and reliable service. . . ."

"Not only are the present examinations for postmasters unsound from the standpoint of good personnel administration," the report continues, "but the public does not believe they are honest and above board. The public knows that a good party man acceptable to the local political machine will be selected if he can be brought within reach on the eligible register."

Many are wondering what has become of the President's order to the Postmaster General to place postmasters under the classified service.—Scottish Rite New Bureau.

This is the Gospel of Labor—  
Ring it, ye bells of the kirk—  
The Lord of love came down from above  
To live with the men who work.  
This is the rose that he planted  
Here is the thorn-cursed soil—  
Heaven is blessed with perfect rest;  
But the blessing of earth is toil.

—Henry van Dyke

## The Readers Say---

### What About Our Christmas Offering?

Do you think the children of Latter Day Saints realize how much pleasure there is in trying as best they can to sacrifice all the year to help swell the Christmas offering fund?

It seems to me as I go among the different branches, that during the last few years there has not been the interest taken in Christmas offering that there was in former times. It is true that there is not nearly so much spending of money and giving of offerings now as there was by the average family a few years ago. And if the parents can possibly bring some offering or tithe to the church they have in many cases, done well, and will be blessed for the sacrifice they have made.

Peter was told if he loved the Savior that he was to feed the sheep, and he was also admonished: "Feed my lambs." These are Jesus' words and they were not spoken at random.

When the rich men were casting their money into the treasury, a poor widow cast in her mite, and while the rich scorned her offering, the kind and loving Jesus praised her and said that she had given more than all of them.

So we see that no act done in his name is too small for him to notice. Let us teach our children that when we give for Jesus' sake, it brings us much greater happiness than when we spend our pennies and nickels selfishly for candy, chewing gum, and dozens of small things that are really unprofitable to us.

You may ask me how I know these things. Because quite a time ago I was a child in this church, and for years I have been a woman in it. I can say truthfully that I *know*. Nothing brings the joy and pleasure to the heart of a Latter Day Saint as making sacrifices for the cause of our Lord and Savior.

It is not many weeks now until Christmas. What have the children been doing to accumulate at least a small offering for Jesus' birthday? We are all planning for our friends' birthdays no doubt, but what about the birthday of the truest, dearest friend on earth or in heaven? Are we thinking of doing something for him to show our gratitude for what he so freely did for us?

Last New Year's Day a sick sister who lives alone except for one grandchild, invited the young children of her branch who lived near her home to talk about Christmas offering. The children ranged from three to thirteen years of age. Twelve of them came, and she talked to them about the offering, and with the consent of the branch president, they organized a Christmas offering class of willing workers. This class meets the first Sunday of each month. After singing "*Earnest Workers for the Master*," they repeat the Lord's Prayer. On the first Sunday they met they brought an offering of eighty-eight cents. I learned of this venture and that in the three first Sundays they turned to the branch solicitor a sum of more than three dollars. They were happy that they had undertaken this work when I saw them, and the little girls were planning to make popcorn balls and candy to help increase the sum. These things the boys offered to sell. One little girl said, "I have gone to the show once a week, but I can stay at home and put my money in our fund!"

ELLEN ADAIR.

OKLAHOMA CITY, OKLAHOMA, Box 4246.

### A Brief Testimony That Has Helped

I have been a member of the church forty years and an elder twenty-three years, and I would here like to relate an incident which may help someone.

I moved to Houston, Texas, just before the branch was organized by Brother Aylor, and became the first president of the branch. We met then in a shabby little building on Ninth Street. In a short time a man and wife who had been baptized in childhood at Lamoni, I believe, but who had been isolated for some time, heard of our meetings and became regular attendants. They were a great help in many ways. The wife had an affliction which the doctors thought only an operation would relieve. She dreaded this and one Sunday evening asked me to administer to her. I did so after preaching the evening sermon. She played the organ and led the singing of the closing hymn as usual, and then stood facing the little congregation. As soon as the benediction was pronounced, she clasped her hands to her breast and with a joyful, radiant smile on her face exclaimed, "Oh, I'm healed; I *know* I'm healed!"

God has blessed me many times through administration and has blessed numbers of others through my humble instrumentality, but the above incident with its brief testimony has been a great help to me in many dark and trying times and in my present condition.

If the sister referred to above sees this, I ask her to testify of it before her branch, and that she and her husband who was a dear friend of mine, write to me. I ask an interest in the prayers of all Saints.

STERLING STATION, NEW YORK.

NOEL L. STARKS.

### A Blessing of Healing

I take this way to express appreciation of the wonderful blessing that has come to me from the never failing goodness and mercy of our heavenly Father. About two years ago I developed a fibroid tumor, and was in very poor health. Severe hemorrhages which are but one of the results of tumor, kept me from taking care of my home and five children.

Last February, I was called to the home of my parents by the sudden illness of my mother. Within one short week, she passed away. The shock of her death together with my own physical condition, put me in a local hospital with acute attack of peritonitis for the month of March. I was administered to several times without obtaining permanent relief. It was weeks after I came home before I could be up at all. I seemed unable to regain my strength.

In the early part of June, I attended the midweek prayer service of the church for the first time. When I went, I had no thought of asking for administration, but upon entering the building, I felt impressed that I should. I experienced a wonderful administration. Next morning I felt like a new person, was able to help with the work about the house, and have felt very well since.

Last Monday, I decided to visit our family physician for a complete examination. Two of the best doctors in the city cared for me while I was in the hospital and told me when I left that I should have the tumor removed by operation within six months, as it was of a cancerous type. Upon examining me Monday, my doctor could find no growth whatsoever. He was astonished. He told me that the doctors who had said I was afflicted with tumor were very competent

## The Readers Say---

men and would not have told me that unless I had really had it. He agreed with me that the affliction must have been moved by divine power. For years I also had been very anemic, but Monday my blood test was almost one hundred and seven. Can you imagine my joy at being told that unless some new difficulty became apparent, I need not worry about an operation? I need no added witness to the truth of the gospel, but I am praying that my healing may be an evidence of the divinity of the church to my father and other relatives.

We have had many wonderful blessings in our home. Outstanding among these was the healing last May, of our seven-year-old boy, of a severe attack of appendicitis. My husband's health is not the best this summer, but we are certain that God will bless him if we continue faithful. May we have your prayers.

MRS. MAURICE BAKER.

LANSING, MICHIGAN, 1145 West Hillvale.

### Let Us Merit God's Blessings

It is ten months since we arrived in Independence. After being isolated from church associations, we have availed ourselves of very opportunity and missed but few meetings. Meeting again with Saints whom we knew in former years and friends made at General Conference has gladdened our hearts.

We are living in a time when men's hearts are failing them for the things that are coming upon the earth. This season recalls to my mind the year we moved to Holden, only the conditions now are more severe than they were then. But with the Lord's blessings we were able to survive those days. He will continue to bless us if we obey his commandments. I am grateful to him for the blessings he has showered upon me. Let us, as Saints, live so that we shall merit his goodness.

G. M. HILES.

INDEPENDENCE, MISSOURI, 2302 Norwood.

### Search for Truth Has Its Reward

I am now a member of the Saints' church at San Diego, California.

For the past eleven years I have hunted for someone who believed the Bible as I knew the Lord had revealed it to me. This experience was like wandering in a foreign country; I could find no one who spoke my spiritual language.

But one night as I was walking home from a meeting I had attended, the Lord blessed me with a spiritual experience which I shall never forget. After that night I attended many different churches and missions. I sought light concerning the Scriptures from numbers of preachers. My questions remained unanswered to my own satisfaction. I thirsted for the truth.

I had a dear Mormon friend who told me that she thought I would find that for which I searched in her church. Then she related to me why they had left Salt Lake City; she said that she could not share her husband with anyone else. She was not considered a good Mormon. After what she had said, I never went to her church.

In May, 1934, Brother and Sister H. L. Bausell, formerly of Sedalia, Missouri, became my neighbors. They came to my home one evening and from them I learned the gospel truth. How glad I am for that evening! They brought me

books. I read first *The Old Jerusalem Gospel*. The *Book of Mormon* I found to be a great help. It told me many things for which I had yearned to know. I cannot put into words how I feel when I read the *Book of Mormon*.

At that time I was unable to leave my home, but as soon as I was able to get out, I was baptized. I have been a member of the church since June 10, 1934.

MRS. ELIZABETH TROYER.

SAN DIEGO, CALIFORNIA, 3143 Mount View Drive.

### Prays for Truth

I have been desiring to express my appreciation of the articles of Brother Burgess on "*Seeking After Truth*." I had thought that I had finished my delving into various issues before I was baptized into the church nine years ago. However, during the four past years I have been brought into touch with a number of Rosicrucians, and they requested me to read their literature. The books which I perused seemed to contain so much truth and wisdom that I took the matter to the Lord in prayer.

In answer two passages of Scripture were brought again to my mind: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," and, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."

MARY LOUISA STRACHAN.

NEW WESTMINSTER, BRITISH COLUMBIA.

### Veteran Missionary Active

Clarksburg, West Virginia, October 3.—After attending a most spiritual conference for seven days at Kirtland, Ohio, I felt the missionary spirit take possession of me. "Go preach the gospel," it said.

August 25, I left home for Lock Four, Pennsylvania, and attended the young people's district conference. At two in the afternoon I assisted Brother C. Ed. Miller in a fairly good prayer meeting. Left there at 5 p. m. with Brother and Sister Earl Smith for their home at Morgantown, West Virginia. We arrived there just in time for the evening service, and I continued preaching there each evening except Saturday until September 23.

On September 25, I united in marriage Sister Bertha Colvert to Mr. Marvin Kinney, both of Morgantown. Sister Kinney is a graduate of the Morgantown High School, also the Commercial School of Morgantown. She is pianist of the branch. On the twenty-third I had the privilege of baptizing Mr. Kinney with three others into the kingdom of God. The youngest candidate was twenty-three, the oldest eighty. I will continue here the rest of this week.

J. C. MCCONNAUGHY.

BARBERTON, OHIO, 57 Elmwood Street.

### Desire Our Prayers

Mrs. O. A. Knopp, of Porcupine, Wisconsin, asks prayers for her husband who is suffering with a growth on the bone of the heel of his foot. Also remember her grandson who has spasms.

Saints of Humber Bay Branch, Toronto District, seek prayers for three who are ill—Sister Rose Williams, Sister Myrtle Harris, and Brother Rowett, father of their pastor, Elder Ernest Rowett.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*What is "Reformed Egyptian," and why was it used in the Book of Mormon?*

The *Book of Mormon* contains two references to the Egyptian or the reformed Egyptian language, as a language used in writing the records comprising the book. It is not probable that it could have been used by any other people, as it was neither purely Egyptian nor Hebrew, though it evidently contained some of the characters of both languages, but some of them had been altered by the Nephites and their descendants from age to age, it appears. Nephi states that he wrote in the language of his father, consisting of the "learning of the Jews and the language of the Egyptians" (2: 1).

At first this might seem to indicate the Egyptian language itself but as his father's language consisted of both, it probably means that Hebrew was used to express some things not so well expressed in Egyptian, hence a combination of both. This is consistent with a statement made many years later by Moroni:

"We have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech."—Ibid. 713: 98.

This language was evidently more condensed than Hebrew, for Moroni said the Hebrew would have been used if the plates had been large enough, though that had been altered by them also. It would be quite natural for them to use some Hebrew characters in a modified form as a part of the reformed Egyptian, if such characters could be employed to express an idea more perfectly in any case, and would be consistent with their familiarity with both. Thus they made a new form of language which he states no other people knew. Because it was a shorter or more condensed form of expression, it was used to write the *Book of Mormon*.

*What is meant by the "white stone" of Revelation 2:17?*

Opinions differ as to what is meant by this term, but it may bear some more or less close analogy to the stone or pebble used in Greek courts to indicate that the one to whom it is given has been acquitted

—is not found guilty. Or it might refer to a small stone used as a common writing material, on which the name of the overcomer is inscribed, to indicate his victory and as a seal of his eternal reward and relationship with God—his passport to the heavenly realm.

*Please explain what the term "fullness of the gospel" means.*

The literal meaning of this term is completeness of the gospel. By contrast with its antonym it would indicate that some part or parts of the gospel had been lacking, or had been omitted by others or in some way. The term fullness would then indicate that these parts were fully supplied, thus making the gospel complete—the fullness of the gospel.

*Was Christ's teachings new? If not, why need he have come to teach?*

Solomon once said that "there is no new thing under the sun," and in the larger sense this is probably true. So far as we know, the universe is eternal and is concerned with eternal laws. So also God and mankind are related by his eternal purposes. The gospel of Christ was taught from the beginning, says the Inspired Version, that is, from the beginning of man's human need of it. But in some ages it was lost or obscured by man's perversity and unwillingness to obey it. Yet the prophets of various ages foretold the time when Christ should come to bring it anew to men. He was called the Messiah, therefore, or Savior.

One of the greatest tasks of the prophets was to teach over and over again the same principles of divine truth and the divine will. Jesus alone lived in full obedience to God, and he therefore was the great Example foretold by inspired prophets of the past. Thus he fulfilled the Scriptures and the plan of God for the salvation of the believer.

A. B. PHILLIPS.

The finest qualities of our nature, like the bloom on fruits, can be preserved only by the most delicate handling.—Thoreau.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Fargo, North Dakota

Bungalow Church, 1423 First Avenue,  
South

Rally day was enjoyed by all and well attended by Saints from various points in Minnesota and North Dakota. The day began with a spiritual prayer service at 9:00 o'clock in charge of Apostle J. F. Curtis and Missionary P. T. Anderson. This was followed by the presentation of a worth-while play, "The Lost Church," by the young people of Fargo. Sister Rotzien directed the performance.

At 11:00 o'clock District President Warren McElwaine, of Lansford, North Dakota, gave an interesting talk before the ordination service. Apostle Curtis gave the charge, then Frank Stowell was ordained a priest and Francis Stowell, a teacher, Apostle Curtis and Elder McElwaine officiating. "I Would Be True" was sung in closing. A basket dinner was enjoyed at Oak Grove Park.

Apostle Curtis preached a sermon at 3:00 o'clock, and at 8:00, Missionary Anderson presented another fine discourse.

Brother Curtis held several fine services preceding rally day, and Elder Anderson preached on Saturday evening on "Godliness."

Frederick Madison Junior was born recently to Mr. and Mrs. Fred Wiedling, and James Junior is a welcome newcomer to Mr. and Mrs. James Brand.

The Saints gathered at Oak Grove Park for a surprise party on Pastor H. E. Ratcliffe to help celebrate his birthday.

Some Fargo Saints attended the funeral of Anson Sherman held at Clitherall, Minnesota. Elder Lester Whiting officiating. The deceased's daughters, Sister O. E. Whiting, of Longview, California, and Sister F. J. Rotzien, of Hazelton, North Dakota, attended.

The O. T. Z. Club has taken up the study of order and debate with Pastor H. E. Ratcliffe as instructor. At a recent meeting the young people presented a one-act play entitled "Her Money's Worth."

The initial vacation Bible school held here in June was successful. It was sponsored by Mrs. J. F. Rotzien. "Zion Builders" was chosen as the name for the Bible school. The officers and teachers felt well repaid for their efforts and the children showed enthusiasm and interest. The secretary, Doris Rotzien, reported that half the attendance were nonmembers. There were three classes,

intermediates named the "Laugh, Love, and Lift Class," juniors, "Cheerful Helpers," and the "Busy Bees" representing the beginners. The courses of study were history of the Bible, church drills, children of the Bible, books of the Bible, and principles of the gospel.

Different themes were used each morning in the opening exercises which started promptly at 9:00 o'clock, namely, "Keeping Promises," "Habits," "Prayer," "Working Together," "Bearing Good Fruit," etc. Object lessons, dramatizations, Bible drills, flag drills, a Bible school yell, stories, and new songs were included. A prayer and testimony meeting was held one morning. A lunch was enjoyed each morning after class work and once wieners were roasted. Games were played outside, sponsored by Courtney Rotzien, church school director.

After the rest and play period the smaller children made scrapbooks for sick children, and some fine scrolls were made by the intermediates, containing the books of the Bible. One morning the children and teachers visited a young man who has been confined to his bed for years. The cheered him by singing songs and Glen Wiedling recited the poem, "Just Try to Be the Fellow Your Mother Thinks You Are."

The last day the whole school with several visitors had a picnic at Island Park and visited the Children's Home.

On Sunday following the close of the Bible school the children gave a demonstration at the 11:00 o'clock hour to the assembly of the work done by the school, and a newspaper telling of all the happenings of the school was read. They hope for a bigger and better school next year.

Sister Samuel Twombly has returned to her home at Fanning, Kansas, after spending the summer with her daughter, Sister H. E. Ratcliffe, and Sister Ella Sherman, of Minneapolis, has been visiting her son, Fred. These two aged sisters are faithful church members, and were welcome visitors.

Pastor H. E. Ratcliffe used the theme, "Being Good and Kingdom Builders" in a recent sermon.

The annual business meeting was held September 17, and the following officers were elected: Branch president, Elder H. E. Ratcliffe; treasurer, Courtney Rotzien; music director, Ferne Shackow; pianist, Elsie Brown; secretary, Mrs. R. H. Freeman; librarian, R. H. Freeman; church school director, Courtney Rotzien; adult supervisor, Mrs. R. T.

Walker; young people's supervisor, Mrs. Ammon Stowell; children's supervisor, Mrs. J. F. Rotzien; auditing committee, Elsie Brown and Ferne Shackow.

Several Fargo members attended the fall conference at Duluth, Minnesota.

### Rock Island, Illinois

#### Young and Old Are Going Forward

Missionary meetings opened here September 9, Elder R. E. Davey, of Aurora, the speaker. They had good attendance and splendid interest. An unusually large number of nonmembers were present at every service. Brother Davey presented the gospel message in power and plainness and everyone appreciated the truth as never before.

"The Four Horsemen" was a particularly enlightening subject to members and their friends, and the Sunday morning sermon on "Forgiveness" was of great value to them. Brother Davey interprets the message of Christ as one applicable to daily living and human relationships in such a way that the members were made conscious of their responsibilities of love and service to their fellow men.

Two young men asked for baptism on Sunday, and there are others almost ready to unite with the church.

The young people of Rock Island Branch enjoyed a pleasant trip to Millersburg the last Thursday in August, where they were invited to attend the graduation service of ten Noblemen who have completed the work required to become Student Noblemen. Elder Frederick Bevan, former district missionary, and Elder John C. Stiegel, district supervisor of religious education, were asked to assist in conferring the diplomas and presenting the charge at the court of honor. The meeting was inspirational, and an hour of recreation followed with a wiener roast. Rock Island members hope to entertain Millersburg at a hal-loween party.

Vacation season this year brought several former members of the branch back to spend short times here. Charles Gunlock and his sister, Evelyn Smith, and her family were here. Brother and Sister Robert Gunlock were here for the June conference, and Cecil Willets and wife spent a few days with relatives a few weeks ago. Brother and Sister Clifford Huntley and son, Darrel Wayne, were here from Chicago several Sundays.

The women's department has been busy in helping to raise funds for the paving assessment, through their quilting and giving of suppers. They have also met at the homes of those who were ill, and given assistance.

The Sunday evening study class has continued to grow in attendance and interest. Although originally intended as a young people's Nobleman preparation class, the lectures proved so interesting that the entire church attendance has become the regular audience. Elder Wesley Richards has completed his series on the *Book of Mormon* and is now beginning church history. Brother Thomas Willets also gave four lectures on the symbols of the Restoration, and Elder Orrin Lindsay, of Davenport, contributed to the Saints' knowledge of the Liahona or director and the sword of Laban.

The young people continue to meet regularly every other Friday evening. They entertained the branch at a wiener roast a few weeks ago. Everyone joined in the campfire songs and general fun.

The Misses Marjorie and Marion White attended the Nauvoo Camp and reported a fine time. Several other young people who accompanied them to the camp are planning to attend next year.

The girls' choir continues regularly to add to the beauty of the Sunday services under the leadership of Sister Lettie Willets.

Ronald Sydney, the new son of Brother and Sister Harold O'Brien, was blessed under the hands of Elders L. W. Stiegel and L. A. White at the September sacrament service.

The district officers met recently at the home of Brother and Sister John C. Stiegel to discuss and formulate plans for the October conference. They hope for fair weather and large attendance, for the program promises to be interesting.

## Central Michigan Young People Gather at Whittemore

The Central Michigan young people's get-together meeting held for the first time at Whittemore, was well attended. About two hundred and fifty were present Friday evening, September 28. A fine program was presented, talents of various kind being displayed.

The young people were honored by a banquet served in the basement of the church.

Surely this meeting had a good effect upon all present, demonstrating the character and talents of the young people. They were favored with short talks by District President Hubert Case and Elder B. H. Doty.

Saints of this locality are rejoicing that Brother Case has been returned to this district. They hope his labors in the future will be as profitable to the church as those of the past.

## Eighty-two Years in the Church



MRS. LYDIA FEAVEL

Sister Lydia Feavel was born March 2, 1842, at Nauvoo, Illinois. She was blessed under the hands of Joseph and Hyrum Smith in 1842. It was in that year also that her parents, Mr. and Mrs. Stephen Helser were baptized into the church. When ten years old the child was baptized.

Sister Feavel is living with her daughter, Mrs. Jennie Riner, of Appleton, Wisconsin. After eighty-two years in the church, she is firm in the faith. This photograph was taken on her ninety-second birthday.

## Missionary Ministers to Indiana Saints

Georgetown, Indiana.—We are laboring for Christ's cause and feel that he has blessed us in many ways. Following the district conference at Derby, August 18 and 19, Brother C. F. Davis returned to his home in Kentucky for a few days while Sister Dutton and I went to Millstone near Dodd, Indiana, and held meetings two weeks in the schoolhouse with very good attendance. We were assisted there by Jack Hayes and several others with stringed instruments and some of the boys from Derby Branch one night with horns and trombone.

The next week Brother and Sister Davis joined us at the Gerald Schoolhouse and at the close of the week one was baptized by Brother Davis. He continued at Gerald school the week following, and we went to Sulphur, Indiana, where there are a few members of the church, and held meetings at the home of Brother and Sister W. J. Maymon.

At the end of the week we baptized a young married couple. Mr. and Mrs. Elsbury, and blessed their three children.

Then Monday Brother Maymon brought us to Marengo, where we began meetings September 18, and now are on the second week. Today (September 29), I am to baptize two children of Sister and Brother Zahnd. This evening we are having rally services here at Marengo, and are expecting Saints from Pekin, Sulphur, Millstone, and other points.

Next Monday I am to begin meetings at Byrneville Branch. Thus I am keeping busy and we move along from place to place, seeking to build up the kingdom of God. Marengo Branch is not large, and Deacon Harrison Thompson is the only ordained man here. I wish some young elder could locate here to assist in the work.

JASPER O. DUTTON.

## Webb City, Missouri

### Oronogo and Second Streets

Webb City Branch met in business session September 4, and the following officers were elected for the coming year: Pastor, Ira O. Waldron; church school director, C. H. Hobart; home visiting pastor, James M. Jones; financial clerk, Edward H. Campbell; secretary, Mildred E. Fletcher; solicitor, Hettie Sutherland; historian, Edith Fry; publicity agent, Mildred E. Fletcher; librarian, Frank Brooks; chorister, Dorothy Mottet; pianist, Cleda Spencer; adult supervisor, Clara Stokes; young people's supervisor, Albert A. Cobb; children's supervisor, Nelvita Cowen; church school secretary, Hazel Spooner; church school chorister, Ruth Hobart; pianist, Helen Spencer; librarian, Frank Brooks.

September 16, Pastor Ira O. Waldron closed a two-week series of meetings at the Community Church, near Lake Side Park. This opening was made through the efforts of Brother and Sister Rufus Galbraith who live in that community. The people responded nicely and seemed to appreciate the effort. Saints of Webb City Branch were loyal, several of them attending each night. Dorothy Mottet, branch chorister, and her assistants, attended and took care of musical needs.

Brother and Sister Walter Emerson and son, Waldo Emerson, have recently moved into town. They have been residing on a farm west of town during the summer months.

The ladies of the adult division have named their organization the Armenia Circle after Sister Armenia Sutherland, deceased, and have elected their officers for the coming year: Clara Stokes, leader, and Edith Spooner, secretary and treasurer. They meet each Thursday and quilt all day. Their birthday dinner this month was held at the church September 20. Those honored were Sisters Mina Spencer, Emma Hildreth and Nancy Galbraith.

Brother and Sister Harold Wilder are the proud parents of a son born September 14. He has been named Thomas Edward.

## Traverse City, Michigan

During the week of September 3 to 7, the ladies' aid operated a booth at the Traverse City Fair. The profits will be used in paying branch expenses.

At the annual election of officers Jay C. Doty was elected branch president to succeed H. A. Doty who has capably filled this position. Harry Doty was elected church school supervisor and music director.

Zion's Legion held its first fall meeting September 11. Plans for the future were discussed.

Mr. and Mrs. John Wiley (nee Ella Doty) are making their home at Belding where Mr. Wiley is employed as a teacher.

Brother Wayne Evans opened a grocery store recently. The branch joins in wishing him success.

At the first of their activities Zion's Legion sponsored a box social which proved to be a financial and social success.

Elder B. H. Doty is greatly missed by Saints here. At present he is laboring in Central Michigan District.

A number from here attended the all-day meeting at South Boardman September 23.

## Walla Walla, Washington

Saints of Walla Walla Mission were recently enlivened by a visit from President Stanley Fout of Spokane District, who entertained them three evenings with slide pictures at the home of Sister Etha Wright where they are permitted to hold all their services. The pictures were educational and of special interest to Latter Day Saints, particularly those on the last evening which vividly depicted the progress that is being made along the line of stewardships.

Sunday morning, September 23, found them gathered for church school, all filled with happy expectation for the services to follow that session—sacrament and the ordination of a priest from among the local members. During the incumbency of Brother Robert Chapman as pastor, seeds of love for the Lord's work were sown in the heart of Brother Percy Howard to the extent that he was called to occupy as priest. This call was most opportune as the going of Brother Chapman to another field, left Walla Walla Saints without anyone holding the priesthood. Brother Howard is a young man with a wife and three children.

Brother Fout was assisted by Brother Buckley, pastor of the branch at Pasco, Washington, who with his wife and three other members of his home congregation drove over to assist in the services of the day. The visitors contributed to making the services impressive by the use of their musical talents.

On the following Sunday the Saints held election of officers.

District President Fout wants them to have regular services as often as possible, led by Brother Howard. But since Brother Howard is a railroad man and cannot be with them every Sunday, Brother Fout suggests that the Saints have prayer services instead of preaching on the Sundays their leader is away.

Brother and Sister Howard, and Sister Howard's mother attended General Conference last spring, and what they saw and heard filled them with inspiration. After conference they drove to Michigan to the home of Sister Howard's people, visiting relatives and old friends.

## Derby, Indiana

### Nine Are Baptized

Saints of Derby Branch have had an enjoyable time the past few weeks. The Lord has given a wonderful degree of his Spirit on many occasions and has been mindful of his people.

About the first of August Elder C. F. Davis, for many years a minister in the church, felt directed to close his place of business in Atlanta, Georgia, and come to Perry County, Indiana. The Saints of this branch knew of his work as a member of another church some twenty-seven years ago in a vicinity not far from Derby church, and were happy to have him visit them and to hear him tell the interesting steps of his conversion to the gospel. Nonmembers were eager to hear him and numbers of them who knew him in his former church flocked to the services.

Then came the conference which in many respects was one of the best ever held in Southern Indiana District, being a spiritual season throughout.

At the close of the conference Weaver Glenn, of Evansville and a young son and daughter were baptized.

Two weeks after the conference Elders J. O. Dutton and C. F. Davis began a series of meetings at the Gerald schoolhouse not far from Derby church. The services were well attended and at times the building was filled to overflowing. At the close of the first week Elder Dutton left to hold meetings at Sulphur, Indiana, but Elder Davis continued in the schoolhouse another week and the following week in the homes of the neighborhood where once he labored as a minister of another church.

Each Sunday morning the services were held in the church and for three consecutive Sundays a crowd could be seen gathering on the bank of the Ohio River to witness the baptism of candidates. Those baptized were Adele Frakes, Harold Harding, Mr. and Mrs. Thomas Harison, Mrs. Samuel Smith, and Allie Fleming. A hearty welcome is extended these new members.

Elder Davis and his accomplished wife who has been a help especially in the song services, rendering a number of

solos, have left, but they promised to return before many weeks.

Local friends seem much interested in the gospel, and some are almost ready to obey. *Herald* readers are asked to breathe a prayer for the Saints in Derby Branch, that they may live very near the Father and that through their fasting and prayers and good lives many who are near the kingdom may be moved upon by the Spirit to accept the gospel.

## Joplin, Missouri

Rally day was observed by Joplin, Missouri, Saints, September 30. It brought to a close a very successful year of church activities and spiritual upbuilding within the branch. Especially have the young people's activities and interest in the church work been on the incline, and with this the older members have received a challenge which has caused them to want to help the young people and at the same time progress themselves in wisdom and spirituality.

The month of September began with an officers' and teachers' banquet having as the theme, "*Sky Pilots of the Gospel Airways*." This meeting was such a success that like meetings were held by the women's department and the Zion Builders Class during the month and others are being planned for October.

The young people's prayer meeting held at 8:15 a. m. the third Sunday of each month has come to be looked forward to by the young people as the place where they receive their greatest spiritual buoyance and inspiration for carrying on in the work.

A junior prayer meeting was instituted during September for the children under fifteen years of age. At the meeting there were twenty short prayers most of them offered by the children, and twenty-seven testimonies. It was such a success that plans are to hold it on the second Sunday morning of each month from now on. Other meetings that are to be sponsored during the coming year are junior stewardship club meetings with Sister C. T. Sheppard and Marjorie Troyer as sponsors and Oriole meetings with Sister Eva English as the sponsor. The young people have been spending Tuesday evening studying church history after which they spend some time visiting members of the branch and trying to encourage them in a more active attendance at church meetings.

By various means the women's department have raised money and have helped materially in meeting of the branch expenses. They also have been holding study classes on Thursday afternoons.

On rally day a program was given with two special numbers by the junior choir in the morning. Following the preaching service a basket dinner was held at McClellands Park, six miles south of town on Shoal Creek, and the after-

noon was spent playing games. Promotion exercises were held at night at which time a junior pioneer pageant was given. The pageant beautifully portrayed the work of the juniors in church service, and was built around a theme to encourage them to continue their progress. Nineteen juniors graduated to the intermediate department.

### Mason City, Iowa

On the evening of September 17, it was the pleasure of Mason City, Iowa, to have Elder E. Y. Hunker speak to them. This meeting was held at the home of Sister Luda E. Smith, 630 Maryland Avenue. There was a song service, and Brother Hunker sang and accompanied himself on his guitar. One number sung was "The Old Rugged Cross," with Kathlyn Kolarich, of Mallard, singing with Brother Hunker. After giving an impressive sermon, Brother Hunker was requested to sing again, and he also played a guitar solo. Twenty-four attended this service.

This group met at 10:30 a. m. Sunday, September 23, at Oakwood Park, Clear Lake, Iowa, for all-day services at the summer home of Elder H. H. Sevy. Church school and preaching came in the morning with basket dinner at noon. At 3:30 p. m. baptismal services were held at the lake shore, Elder Sevy in charge of the ordinance. The candidates were Elaine and Zell Nelson, daughters of Sister Luda H. Nelson, of Mason City; Elizabeth Hanley, daughter of Sister James Hanley, of Clear Lake, and Morna Wireman, daughter of Brother and Sister Roy Wineman, Central Heights, Mason City.

The confirmation followed immediately, Elder Clyde McDonald, of Des Moines, Elder Fowler, Webster City, and Elders H. H. Sevy and O. B. Snuggins, of Clear Lake, in charge.

Following this service Elder McDonald delivered a highly enlightening sermon.

### Wichita, Kansas

#### Water Street at Osie

Saints of Wichita Branch are very busy. Besides the regular Sunday services, the men of the branch are studying "Parliamentary Law" on Monday night. To meet on Tuesday night, the young men of the branch have organized a Fellowship Club, under the leadership of Pastor Garland Tickemyer. They are studying "The Prophecy of Zion, the Kingdom," prepared by J. A. Koehler. Wednesday night the prayer meetings are well attended. A Bible study class, under the direction of Sister Kennedy, meets Thursday afternoon, and that evening the choir has its rehearsal.

The girls of the branch have organized a club which they call the T. E. N. S. The president of the group is Miss Marie

McDivitt. They meet the second Tuesday of each month and have entertaining book reviews, and all kinds of fancy needlework are in order.

Sister A. A. Buschow is very ill at this writing.

Wichita members enjoyed a visit from their former pastor, Brother Arthur E. Stoff, on Sunday night, September 23. He preached on "What Constitutes Success."

Under the direction of Brother Tickemyer, they have a beautiful sacrament service. The table is spread to represent the Lord's Supper, the priesthood of the branch being seated at the table.

Brother Baker, of Eldorado, Kansas, spoke to the Saints at Wichita, recently.

### Jackson, Michigan

All regular services of this branch are held in the homes of the Saints at Jackson. Ray A. Frisbie, 404 Winters Cort, Jackson, Michigan, is the pastor.

On September 23, the Zion's Christian Legion was organized at the home of Brother and Sister Farout. Brother Farout will be leader of the local legion.

Jackson Saints are doing their bit for the building up of God's kingdom and the redemption of Zion.

### Oklahoma City, Oklahoma

The regular annual business meeting of Oklahoma City Branch was held September 7, and the following officers were chosen: Pastor, E. L. Kemp, unanimously sustained; church school director, J. M. McCarter; secretary, Sister H. K. Rowland; treasurer, A. H. Wilson; music department, Mary Vickery. The assistant church school director is Loren Vickery; church school secretary, Dorothy Kueffer; publicity agent, Sister Grace Scott; adult division, Sister Dillon; young people's, Doris Butler; junior, Sister Reese Williams. Finance committee: Howard Cook and Bessie Wilson, to aid those already interested in finance. The recommendation of A. H. Wilson as branch solicitor was approved, to take the place of Ralph Vickery who is away from the branch.

On a recent date the women's department held election of officers, and planned for the ensuing year.

On September 30, a joint promotion day and installation of officers program was held. Betty Jeanette Rowland sang the welcome song, and each class of juniors demonstrated its year's work. Brother Kemp introduced the officers. Brother McCarter gave a short talk honoring the outgoing officers and expressing a desire for the progress of the gospel during the year to come.

The branch is progressing partly because of the activities taken up by the priesthood, under the direction of Lloyd Harding. The visits they pay to the

homes are of spiritual order and much appreciated by those visited. There are some desirable prospects for baptism, and the branch is looking forward to a series of meetings in the near future.

### Ava, Missouri

District President W. E. Haden came into this neighborhood September 17, and on September 20, he with Brother and Sister Morris went to visit the family of Brother John B. Poort who lives north of Mansfield, there being some young folks in the family who were wishing to be baptized.

Their visit was a surprise to Brother and Sister Poort, but a happy day was spent.

Then on Sunday, September 23, the Poort family came down to Ava Branch, also the group from Four Corners, Brother and Sister Simmons from Sparta, and Brother and Sister W. W. Chrestensen, of Tigris.

In the forenoon Brother Simmons gave an interesting sermon after which they went to the little pool where so many of the local Saints have been baptized, and six fine young people obeyed the gospel call, one son and three daughters of Brother Poort, two of whom are high school graduates, and another now in high school at Mansfield, and the two young sons of Brother and Sister Charles Vancil.

After partaking of a basket dinner they returned to the church for the confirmation and for two ordinations. Brother Haden gave the charge, then D. A. Fuller who had held the office of priest, was ordained an elder, and Brother Ralph Wilt ordained a priest. Both of these men are stanch and well loved Saints of Four Corners group.

Then the six who had been baptized, and two children who had lately been baptized in Four Corners group were confirmed.

Brother Haden says that these baptisms make a total of forty-one in Southern Missouri District since last General Conference.

### Sawyer ville Branch, Illinois

Sawyer ville Branch feels that it has finished a good church school year. The school is growing, likewise the branch membership. During July thirteen between the ages of eight and thirty-one were baptized.

The young people's group is always eager to help where it is needed. The bimonthly social gatherings do much to stimulate interest.

Primary and intermediate groups are mostly from the homes of nonmembers.

Elder George F. Barraclough, of East Saint Louis, continues to preach the third Sunday of each month. He has missed very few Sundays since opening up the mission at Sawyer ville June 9,

1909. Members and friends all look forward to the visits of "Uncle George."

Saints there have been blessed temporally and spiritually. Many have been greatly blessed through administration.

They are beginning the new church school year with renewed zeal, and are striving for greater results in accomplishing the objectives of the church.

## Valley Center, Michigan

### Host to Annual Eastern Michigan Conference

Eastern Michigan district annual conference was held at Valley Center church recently with capacity attendance. Among guests besides members of the district were Saints from five of the seven Detroit churches. Elder William I. Grice, Crosswell, district president, was in charge, assisted by Elders Myron A. Carr, Jeddo, and W. H. Sheffer, McGregor, counselors.

Speakers during the conference were Elders Sheffer; Elder Kenneth Green, of Detroit, president of Detroit District; Elder Carr and Elder Grice. Mrs. C. C. Whitford, Port Huron, district chorister, was in charge of music, and special numbers were presented by the district choir; Miss Eleanor Maxwell, district pianist, who also accompanied throughout the meetings; Frederick Green, Detroit, boy soprano and son of Elder Green; Mrs. Harold E. C. Muir, Melvin, and Richard A. Whitford, Port Huron, assistant chorister.

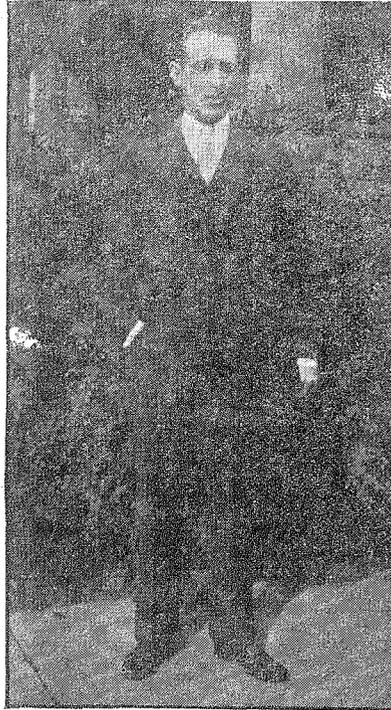
District officers were elected as follows: Elder William Grice, president; Elders Carr and Sheffer, counselors; Elder Herbert C. Swoffer, of Crosswell, secretary; Thomas Isles, Valley Center, treasurer; Mrs. C. C. Whitford, Port Huron, chorister; Miss Eleanor Maxwell, Applegate, pianist; Louis Bender, Port Huron, orchestra director; Elder Earl Diem, Carsonville, church school director; R. A. Whitford, publicity director; Mrs. Millie Mitchell, Applegate, historian; Elder Grice, Elder Carr, Elder Sheffner, Elder C. C. Whitford, Port Huron, Herman Fetting and John Fetting, of Cash, members of the reunion committee; R. A. Whitford and Elder A. E. Ledsworth, both of Port Huron, auditors.

The district membership has increased during the past year to 1,944, and it appears that a brighter record of achievement will be written in the future inasmuch as renewed activities in many lines have been the order here during the past year. Interest is steadily growing among the Saints.

The local branch, Elder H. E. C. Muir, of Melvin, pastor, provided eating and sleeping accommodations for the Saints attending and the attitude and demonstrations of hospitality and fellowship during the conference were commendable. Local deacons managed the seating and order very creditably.

In the Sunday morning meeting a gift of tongues and its interpretation was granted to the conference, and much good can be found in the renewal of faith and application of righteousness in living if the counsel of the gift be heeded.

## Dedicatory Service at Hammond, Indiana



ELDER ROY W. SMITH  
Pastor of Hammond Branch

Eleven years ago Hammond Branch was organized with a membership of thirty-four. One year later a church building was purchased, and ten years of effort culminated in the dedication of this church building September 16, 1934, with a membership of one hundred eighteen.

President F. M. Smith was the principle speaker of the day, occupying at the eleven o'clock hour and continuing his message at the dedicatory service at two-thirty in the afternoon. The congregation was gratified as well as edified and inspired by the message. At the close of the dedicatory service President Smith addressed the priesthood, after which he entrained for Independence. Apostle D. T. Williams was also in attendance, offering the prayer of dedication, and delivering the message of the evening, taking for his text the words of the Master, "All power is given unto me in heaven and in earth."

The church was made beautiful with a profusion of flowers, and the entire

setting was very appropriate. The choir rendered splendid service throughout the day, under the direction of the director, Mrs. Stella Saenger. The department of women were highly complimented on the serving of an excellent dinner and supper at the church.

The vesper service preceding the message of the evening was a veritable feast of music, consisting of anthems by the choir, solos by Sister Margaret Bullard, Mrs. Saenger, Miss Helen Curtis and a piano solo by Mr. Trinks, the accompanist of the choir.

The branch pastor, Elder R. W. Smith, feels justly proud of the progress the branch has made in the past years, both spiritually and financially, and holds out great hope for the progress of the future.

## Chicago, Illinois

### First Church, 4416 West Gladys Avenue

On August 19 this congregation was entertained by the Boys' Choir of the Stone Church, Independence, Missouri. This choir consisted of twenty-five boys and their director, J. Glenn Fairbanks. They made their trip by auto. There were four cars in charge of the following adults: J. Glenn Fairbanks, M. J. Cannon, A. D. Flanders, and William Davidson. The choir gave several numbers of sacred and secular music, accompanied by Drexel Mollison; soprano solo, "Largo," by Wayne Cannon, accompanied by Drexel Mollison; violin solo, "Serenade D'Amour," played by Warren Cannon, accompanied by Billy McPherson, and piano solo, "Polonaise Number 3 in A Major," played by Billy McPherson. The program was very fine, and this congregation congratulates Brother Fairbanks and his boys on the fine work they are doing for the church.

Brother Victor Hall was the morning speaker for the following Sunday.

September sacrament service was in charge of Pastor H. T. McCaig, assisted by Brother J. A. Jaques, A. O. Skinner, and C. A. Edstrom.

J. A. Jaques, J. W. Pettersson, and C. A. Edstrom were the speakers for the morning hour services throughout the month.

On September 23, this congregation was in attendance at the district institute held at Central Church. The institute was in charge of district officers and their theme was "What Lack We Yet?" During the musical program First Chicago choir sang "I Heard the Voice of Jesus Say," and "Of Jesus and His Love." A solo, "The Publican," was sung by Margaret Bullard; "Pilgrim's Journey" and "Stilling the Tempest," by the joint district choir.

Brother Carroll L. Olson, general church statistician, spoke before the church school, Sunday morning, September 30.

There will now be Sunday evening

services starting at seven-forty-five. They were fortunate in having as the first evening speaker, Brother E. Y. Hunker, missionary, who gave them an inspiring sermon.

On September 9, Evangelist F. G. Pitt was there, accompanied by his son, Alma Pitt.

September 26, the annual business meeting was held, and Brother H. T. McCaig was again selected as pastor for the coming year.

Now that vacation time is over, the choir is again active under the leadership of Sister Ruby Newman. Sister Newman has served as chorister almost continuously for the past ten years, and is also in charge of the music for the district.

### Stone Church Boys' Choir

This choir of boys, directed by J. Glenn Fairbanks, has been organized two years and a half. August 18, twenty-six of the boys with their leader and other adults set out in a caravan for Chicago and A Century of Progress. While in Chicago they sang on Sunday at First Church and Central Church, and also gave a concert at the exposition, August 22.

In this photograph the boys are seen standing before the Stone Church Organ. Drexel Mollison, the choir accompanist, is the tall young man at the left center back.

### Independence

The teachers' and leaders' institute opened last night at the Stone Church, with an inspirational service from seven-thirty to eight-twenty-five, Elder George Mesley, of Kansas City Stake, the speaker. Tonight Elder Ward A. Hougas will be the speaker at the inspirational service, and those scheduled to speak during the remainder of the week include Elder Leonard Lea on Wednesday, Mrs. Blanche Mesley on Thursday, and President F. M. McDowell on Friday.

Following the inspirational service each night of the institute this week a fifty-five-minute period is devoted to demonstration teaching.

Next week from Monday to Friday nights inclusive, Apostle F. Henry Edwards will discuss "*Latter Day Saint Concepts of Subject Matter*" during the first hour, and from eight-thirty to nine-twenty-five a curriculum survey will be led by department heads as follows: Beginners, Mrs. Tessie Smith; primary, Miss Ruby Williamson; junior, James Moses; intermediate, Frank Jennings; young people, Kenneth Morford, and adult, J. E. Kelsey.

Church school leaders and workers are loyally supporting the institute.

### Stone Church

The Stone Church was the scene of the funeral of Sister Elizabeth McDowell, and mother of President F. M. McDowell, Thursday afternoon, and in-

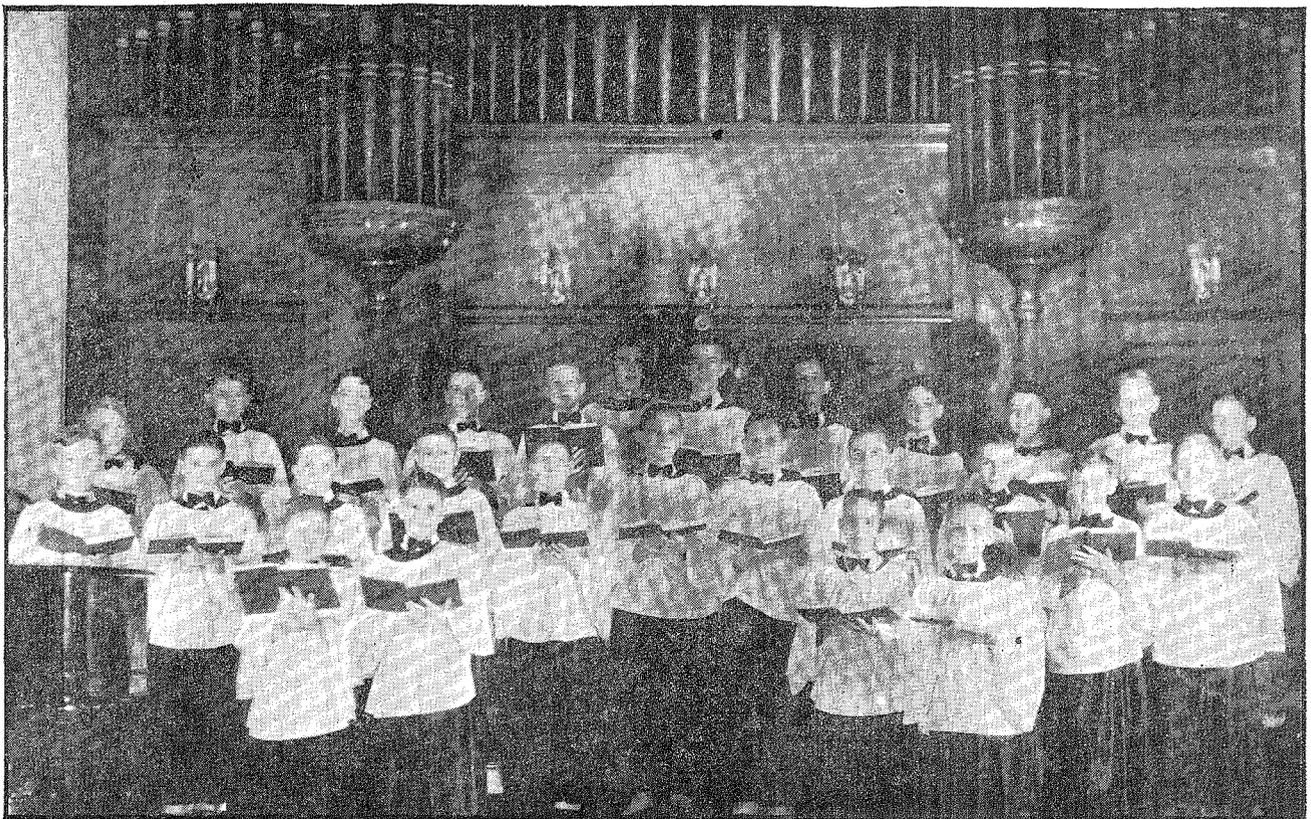
terment was in Mound Grove Cemetery. Sister McDowell passed away Tuesday at Lamoni, Iowa. She is lovingly remembered by her friends and neighbors in Independence, where she and Brother McDowell lived for a few years following his superannuation from the mission field. Bishop G. L. DeLapp preached the funeral sermon.

Bishop DeLapp was the speaker at the Stone Church Sunday morning, October 14, at eleven o'clock, reading Job 42. The Stone Church Choir led by Paul N. Craig and accompanied at the organ by Robert Miller, sang "*Send Out Thy Light*," by Gounod; and there was a contralto solo by Josephine Smith Ebeling.

Bishop M. H. Siegfried was the evening speaker Sunday, continuing his series of inspirational discourses. He based his sermon on readings from the *Doctrine and Covenants*, and gave emphasis to the Word of Wisdom. Music was furnished by soloists of the Stone Church Choir, Mrs. Nina G. Smith, Mrs. Blanche Gault, Mrs. Ruth Holman, and Mrs. Josephine Ebeling.

Monthly meetings of the priesthood and of the friendly visitors, postponed from Sunday October 7 by the harvest festival concert, were held Sunday afternoon.

This week and next the Stone Church is opening its doors to the teachers' and leaders' institute of the city of Independence.



Stone church boys' chorus

### Second Church

"The Intelligence of God" was the theme Sunday morning at eleven o'clock of Elder C. C. Koehler, and the choir sang "The Son of God Goes Forth to War."

Downstairs the attention of the juniors was centered on prayer. Finis Beebe talked on that subject, and there were two stories on prayer; one was an experience of Elder J. Charles May in the mission field, and it was told by Alice Willis. Music for this hour was supplied by young musicians of this district.

Elder J. W. A. Bailey, the evening speaker, discoursed on the topic "Angelic Ministrations," and a vocal duet by Geraldine Fields and Alice Willis added to the attractiveness of the service.

### Walnut Park Church

Pastor Frank McDonald was the speaker at eleven o'clock Sunday morning. His subject was "The Lost Sheep," used in reference to the members of the church in District 3 who are not rendering service to God and the church. He said that responsibility for these souls rests not only with the priesthood, but with every member of the congregation.

"This year," he said, "we are going out to seek, to find, and to save." The sermon was preceded by "Tenderly, Tenderly, Lead Thou Me On," sung as an anthem by the choir.

The program following the class work of the church school consisted of a violin solo by Erwin Moorman and a reading by Sister Edith Barwise.

The Walnut Park young people's council met at three o'clock Sunday afternoon, the meeting being the first for the new council which will serve during the coming church year. Officers elected were: President, Duane Fish; vice president, Vernon Sackman, and secretary-treasurer, Anna Barwise. It was decided to meet at two-thirty in the afternoon on the second Sunday of each month. Plans for the year will be presented by the executive committee at the November meeting.

A meeting of adult department workers was held at four-thirty in the afternoon, being conducted by Brother B. O. Grimes, adult superintendent. Problems peculiar to this department were discussed, and talks were made by the pastor, church school superintendent, and the young people's leader.

One hundred and forty-seven turned out for religio in the evening, and besides profiting by the class work, heard a splendid program, given by the girls' chorus, under the direction of Thelma Moorman. The chorus was assisted by two readers, Winifred Dillee reading "School Days," and Viola Willoughby, "The Owl and the Pussy Cat."

At seven-thirty Bishop G. L. DeLapp was the speaker, his sermon following an anthem, "Jesus, Lover of My Soul," by the choir.

### Liberty Street Church

Elmer Julian Lattelle, eight-year-old grandson of Sister Amanda James, and nephew of Joseph Frick, was baptized Sunday, October 7, in the Spring Branch font. The boy was confirmed a member of the church at the prayer service of Group 25 the following Wednesday evening at the home of C. A. Mills, Elders Jess Roberts and Harry Givens officiating.

Ronald Edward, infant son of Brother and Sister William Mills, was blessed September 30, preceding the promotion day exercises. Elders John R. Lentell and John Soderstadt officiated. At this same service those who were being promoted from one department to another were seated on the stage. Bernard Hurshman presented the diplomas. Cecil Walker, young people's leader, was the speaker. He had each group stand as he delivered its charge. This year Brother Walker has charge of the eleven o'clock junior service. Stella Jennings, Cecil Walker, and Wayne Zion are Liberty Street's representatives on the Independence Young People's Council.

The Las Favoritas Chorus, organized a year ago by Sister John R. Lentell, held its first birthday banquet Saturday evening. The husbands of the women of the chorus and also the members of the men's chorus were guests. Sister Lentell presided. An offering of yellow chrysanthemums with the name of the chorus in gold letters on a white ribbon, and accompanied by a poem of appreciation written by Lucien Amos, was presented by the men's chorus. A newspaper, edited by members of the ladies' chorus was read after the banquet, then the chorus sang favorite numbers and the men's chorus responded with numbers. Copies of harvest festival music of two years back were brought forth by Fred Friend, and members of the choir found pleasure in reviving the old tunes.

Apostle Edwards was the main speaker at the service held Sunday evening for the installation of officers. Pastor Lentell called the names of the departments and the officers of each department for the coming year stood. The choir sang "The Lord Be With Us," and Joseph Frick, tenor, sang a solo. Elder C. B. Woodstock offered the prayers.

At the eleven o'clock service Ben Kramer spoke to the juniors in the lower auditorium. Special music was furnished by the boys' choir.

### Enoch Hill Church

Enoch Hill Saints were well pleased with the work of the committee chosen by Elder J. E. Martin, to have charge of the harvest festival booth. Several of the older young people assisted with the work. Enoch Hill received second place among local congregations.

Elder C. E. Beal and family have moved into this district. Brother Beal has taken charge of the south group which was in charge of the late W. J. Brewer.

Brother Lloyd Martin was given a week-end furlough from the CCC camp at Salisbury, Missouri, and the Saints were happy to have him home.

The department of women held a covered dish luncheon in honor of Sister Claud Goldsmith who has moved into the Stone Church District. Elder and Sister H. L. Barto were present, and Brother Barto taught the *Doctrine and Covenants* Class. The rest of the day was spent in quilting. This was an all-day meeting for the women. Sister C. S. Warren, Sister Don Cox, and Sister Willis Young, would be reinstated.

A reception in honor of the new and the retiring pastors and officers was held in the basement of the church October 12, and a program planned by Sisters Chester Constance, Bessie Sellers, and Modeana Petre, was enjoyed. The women's department presented Brother and Sister E. A. Thomas, the retiring pastor and wife, a quilt embroidered with the names of all the families of Enoch Hill.

Brother Arthur Allen, father of Elder Amos E. Allen, passed away Sunday, October 14.

"The Love of the Savior" was the theme of the worship period of the church school October 14.

Elder H. L. Barto preached his first sermon as pastor of the new year at eleven o'clock Sunday morning. In the evening Elder E. A. Thomas was the speaker.

### Gudgell Park Church

The sacrament service October 7, was spiritually impressive and comforting. That evening Elder C. A. Kress started a series of Sunday evening gospel services which are to run until Christmas. The first sermon had "Faith" for its theme.

The religio held its first session at six-thirty, Brother Milton Martin in charge. Classes were organized and study courses discussed.

A chili and pie supper was enjoyed by the congregation October 12, and was given in honor of the volley ball teams by the women of the district. About seventy-five were present. The Saints hope for other gatherings like this throughout the winter months.

Elder J. E. Vanderwood was the speaker the morning of October 14, and in the evening Brother Kress continued his gospel services.

### East Independence Church

The Sunday school Sunday morning was in charge of Arthur Peer assisted by Thomas Thatcher. Robert Smith gave the Scripture reading, and Donald Pyper and Virgil Coffman sang "Some Day." Elder Clare Austin had charge of the closing exercises. All were glad to hear that Sister Austin is slowly improving. Sister Austin is suffering with typhoid fever.

Patriarch U. W. Greene was the eleven o'clock speaker, and the choir, under the direction of Mrs. Gladys Overby, sang special numbers. At the close of the sermon Lois Teeters and Gladys Overby sang a duet.

The choir also furnished the music for the evening service when the speaker was Priest Arthur Peer. The two sons of Mrs. Harold C. Edwards played a violin duet and a girl played a violin solo.

East Independence members were saddened when four local members were injured in an automobile accident. Thomas Junior Peer, son of Brother and Sister Arthur Peer, is in the Sanitarium with internal injuries. Paul E. Bailey is also there with a broken leg, and Sister Ella Bradt and her son, Hubert, are at their home with severe cuts and bruises.

On Friday night, October 5, all interested in dramatics met at the church and organized a dramatic club. Sister Clarice Hanson was elected president, Ethel Peer, vice president; Lillian Bailey, secretary, and Arthur Peer, treasurer.

## Pittsburg, Kansas

Elder Amos T. Higdon, district president, accompanied by his counselor, Dave Wilson, of Miami, Oklahoma, spent several days at Pittsburg, visiting among the Saints and holding a series of lectures on *"The Difference Between the Utah Mormons and the Reorganization."*

The Utah ministers who have recently come to Pittsburg, were quite eager to stage a debate, but Brother Higdon having met them on such occasions, decided to present talks on *"Authority," "Blood Atonement," "Baptism of the Dead,"* and *"Plurality of Wives."*

Each night the enthusiastic audience representing Kansas, Missouri, and Oklahoma, came driving a distance of ninety miles, greatly inspiring Brother Higdon in his investigations. His talks were enjoyed by the people who were more convinced than ever of the truthfulness of the Reorganized Church.

Sunday morning at eleven o'clock Brother Dave Wilson preached a splendid sermon on *"The Immediate Needs of the Church and the Individual."* Brother Wilson is one of the newer elders in the district; he presented an excellent talk on this his first appearance at Pittsburg.

Brother Higdon preached Sunday evening on *"What Shall I Do to Be Saved?"* Many nonmembers were greatly moved by the sincere plea of Brother Higdon to serve the Master now.

Pittsburg young people have recently chosen Sister Maurine Jones as their new leader, and are greatly blessed with the spirit of service. Never before have such interest and enthusiasm been displayed in church work. Plans for many winter activities are nearing completion and with the help of God they feel that they can be real Zion Builders.

They are eagerly looking forward to

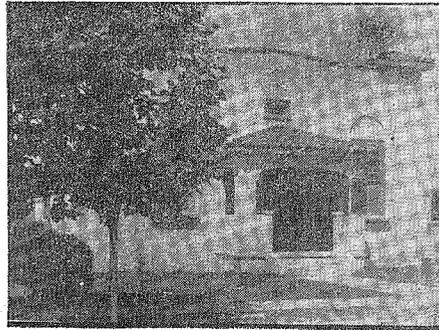
the next Spring River district young people's meeting, a camp fire prayer service at Forest Park, October 16.

## Los Angeles, California

### East Church

East Church Saints of Los Angeles, California, dedicated their church building with special services Sunday, October 7, Apostle E. J. Gleazer delivering the sermon at the 2 p. m. service.

The theme of Sunday's services was, *"Dedicating Our Living Temples,"* and a sacrament service was well attended.



EAST LOS ANGELES CHURCH

L. L. Sutherland, pastor of this congregation, is supported by a fine band of officers and helpers. More than a dozen active priesthood members are counted in the local membership.

A historical session on Sunday was also a part of the dedication services, and included the reading of the original petition, the story of the construction of the building, and the history of the branch.

In the evening beginning at seven o'clock a sacred cantata, *"Jairus' Daughter,"* was presented by the local choir and soloists, Joseph Farley directing. Then Apostle Gleazer was again the speaker.

East Los Angeles Saints are happy and hopeful in the gospel cause. They are going forward.

## Columbus, Ohio

### Rinehard and Twenty-second Streets

The leaders of Temple Builders, Orioles, and Blue Birds are planning good times for their respective groups this winter.

Brother and Sister C. H. Hamilton announce the marriage of their daughter, Arlene Cramer, to Donald Pendleton. The wedding took place April 27, 1934.

The women's department met September 13, in the social room of the church. Another member was added to the group, Sister Arlene Pendleton. A good paper on *"Prayer"* was read by Sister H. E. French. Sister Maude Reeves read an interesting paper on *"Music."*

Visitors for the month were Brother

## The Bulletin Board

### Propose Park of the Pines Orchestra

An orchestra for the Park of the Pines Reunion, Michigan, next year, has been proposed, and I have offered my services as director. About thirty-five Saints have signed up to take part, and we want all who can play any stringed instrument to join us. This movement, however, is not intended to rob the choir of singers or the band of its musicians. We have the promise of Hawaiian guitars, harp guitars, Spanish guitars, mandolins, violins, banjos, ukuleles, octos, etc. Would be glad to hear from anyone who plays the cello or bass or harp. The piano also will be used. Let me say to all players, pay strict attention to time. The time must be learned correctly. To those who are taking up the study of the Hawaiian guitar, let me say that this music has come to stay and it has unlimited possibilities. Beautiful shading of sacred, classical, and modern music can be brought out on this instrument. Remember, the careless player can never hope for success. Preserve the dignity of your instrument. Never play just chromatic bunk, play music; make your efforts a matter of prayer. Be careful in the selection of a teacher. Those of you who play by note will be able to secure the music where you are, or to transpose it from the piano music, but those who play the Hawaiian guitar by diagram, write to me at once, and I will send you the music as soon as possible. I write it in the original key from the piano music. The music will reach you through those who have promised to distribute same in your district. Write your name, address, and district plainly. We hope to bring some teachers with us next year, and our services will be free. I will expect you to let me know when you are ready for the next piece. Any who do not play the Hawaiian guitar but would like to, bring your instruments along if you are musical, and we will do all we can to give you a start. Here is a list of pieces we shall begin to prepare for our next reunion. Most of the selections are very simple and beautiful if they are well played. This music will be sent to you Saints free of charge, but we expect you to play it, keep it for your own personal use, and report your progress to me from time to time. See

and Sister W. J. Graham, of St. Albans, West Virginia; Brother and Sister T. R. Burke, of Circleville, Ohio; V. M. Goodrich, Independence, Missouri, and Elder C. W. Clark, pastor of First Church.

The speakers were Elders R. E. Madden, G. H. Kirkendall, A. H. Nieman, C. W. Clark, and W. B. Reeves, Patriarch J. E. Matthews, Bishop H. E. French and Priest Harry J. Hoffman. The choir sang some beautiful anthems. The new *Saints' Hymnal*, numbers 257, 322, 212; old *Hymnal*, 184, and Brother

Doty's "Park of the Pines." Songs, "Aloha Oe," "Let Me Call You Sweet-heart," in A; "Sweet Bunch of Daisies" in A; "Back in the Old Sunday School," and "Down Honolulu Way." Instrumental numbers, "One, Two, Three, Four," "Drowsy Waters," "Kawaihanu Waltz," "Kilima Waltz," "Waikiki Medley." Advanced work: "Serenade" by Franz Schubert, F and D Minor, played much in harmonics on Hawaiian guitar.—O. B. Hill, Rural Route 5, Ingersoll, Ontario.

**Sacrament Service for Florida Members**

Sacrament services will be held the first Sunday of each month at the home of Theodore Smith, 1410 Philadelphia Street, Orlando, Florida, beginning November 4, at 2:30 p. m. We shall be pleased to welcome all members and friends who are near enough to attend.—F. G. Pitt, 712 Maxwell Street, Orlando, Florida.

**Conference Notices**

Nauvoo district conference will meet with Rock Creek Branch November 3 and 4. The first service will be preaching Saturday, November 3, at 7:30 p. m. Sunday services will be church school at 9:30 a. m., followed by sacrament service; basket dinner at twelve o'clock; district business meeting for the election of officers and other business at 2 p. m.; preaching, 3:15 and 7:30 p. m. Apostle J. F. Garver will be present. Branch presidents, please report to the district president promptly.—W. H. Gunn, district secretary, 1325 Thirtieth Street, Fort Madison, Iowa.

The annual conference of Central Oklahoma District, including the three branches in Eastern Oklahoma District, will convene November 3 and 4, at the church in Tulsa, 1324 South Cheyenne. The first service will be Saturday at 8:45 a. m. Bishop G. L. DeLapp and Apostle R. S. Budd are to be in attendance. All members of the Melchisedec priesthood are asked to report to this conference.—Anna Rowland, district secretary.

**Conference Minutes**

**SOUTHERN CALIFORNIA.**—Conference of Southern California District convened at Huntington Beach, California, August 18, at 2 p. m. District President W. A. Teagarden in charge of the opening exercises. Invocation by Elder Frank J. Lacey, of Ontario. By action of the conference, the apostle in charge of the mission, E. J. Gleazer, the district presidency, and Elder Arthur Oakman, of Oakland, were put in charge of the session; Sister Amy T. Lewis, district secretary. After the reading and approving of last conference minutes, mimeographed reports of the pastors of the various branches, the district president, the report of the Melchisedec priesthood of the district and the district statistical report were distributed to the audience as well as the report of the district bishop, district treasurer, and superintendent of religious education. Brother Teagarden read his spiritual report as district president. Brother Kemple, of Ontario, made a verbal report as district historian. A verbal report was made of the work at Santa Barbara, there having been no written report from that branch. Brother Ray Wetherbee's report as pastor of San Diego Branch for the last three months, was read. The statistical report of the dis-

trict showed a total membership of 2,784; baptisms, 50; a net gain over the previous report of 63. Twenty members of the Melchisedec priesthood reported their labors during the previous six months. The district bishop's report showed total receipts during the last six months' period (the first six months of 1934) of \$4,793.44, of which \$3,790.83 was tithing. Next came the election of officers for the district, and they are as follows: District president, W. A. Teagarden, unanimously elected; counselors, Daniel B. Sorden and J. L. Milner; secretary, Sister Amy T. Lewis; superintendent of religious education, J. L. Milner. Sister Stella Hodges was sustained as director of music, and Brother Kemple as historian. Brother Arlie Austin was elected district auditor, and Sister Amy T. Lewis was reelected district recorder. Bishop David B. Carmichael was sustained as district bishop and treasurer. J. L. Milner resigned as counselor to the district bishop, and his resignation was accepted. Brother Carmichael advised that Hunter C. Ferguson was his choice to take the place of Brother Milner, and the choice was sustained subject to Brother Ferguson's ordination to the office of elder. L. W. Kibler was sustained as counselor to Bishop Carmichael. It was moved, seconded, and carried that the reunion committee consist of the district presidency, the district bishopric and the missionary in charge of the district. The time and place of the next reunion were left to the reunion committee. The conference acted on a recommendation submitted by the district president, that Lennox Mission be organized into a branch. The district treasurer's report and a tentative report of reunion finances were read by Bishop David B. Carmichael, and the conference accepted the reports subject to the accounts being audited by the district auditor. A report was read from the administration committee, consisting of Elders Dana Crum, Lawrence Brockway, and Louis Ostertag; they reported thirty-six administrations during the reunion. The conference approved the recommendation from San Bernardino Branch that Hunter C. Ferguson be ordained to the office of elder, also the verbal recommendation of Apostle E. J. Gleazer that Ray Wetherbee, of San Diego, be ordained to the office of elder. Then a recommendation from Long Beach Branch, that Leo Pendarvis be ordained to the office of priest, was approved. The conference business meeting adjourned to meet at the call of the district presidency. At 2 p. m. Sunday, August 26, an ordination and confirmation meeting was held on the reunion grounds. The following were ordained: Hunter C. Ferguson to the office of elder; Ray Wetherbee, elder; Leo Pendarvis, priest. Elders David B. Carmichael, W. A. Teagarden, E. J. Gleazer, N. T. Chapman and J. L. Milner officiated. Then the following candidates were con-

firmed: Bruce Bogue, Marjorie Williams, Eileen Newton, Guy Augustus Landrum, Lila Glover, Emma Louise Landrum, and Phyllis Dorr, these elders officiating, L. L. Sutherland, V. L. Lum, Jesse Johnson, Brother Pederson, N. T. Chapman, W. A. Teagarden, and J. L. Milner.

**Our Departed Ones**

**McDOWELL.**—Elizabeth E. Squire was born at Scott, Wisconsin, July 21, 1854. Her early life was spent in that locality where she was married to Willis A. McDowell, July 4, 1875. To this union four children were born, three boys and one girl. Many years of frontier life followed in this unimproved region. They builded their modest log house and cleared and tilled the soil. In 1893 the family moved to southern Wisconsin, locating near Delavan. Here they resided until 1915, when they took up their residence at Plano, Illinois. In the fall of 1929 she and her husband moved to Independence, Missouri, where they resided up to the time of the death of her companion, May 31, 1934. Sister McDowell had been in poor health for a number of years, but it was only in the last week of her life that her condition became serious. She passed away at Lamoni, Iowa, October 9, 1934. She is survived by four children, Oliver A. of Tulsa, Oklahoma; Floyd M., of Lamoni, Iowa; James A., of Saranac, Michigan, and Mrs. F. A. Ball, of Los Angeles; also by two brothers, eight grandchildren and two great-grandchildren. Sister McDowell, with her husband, united with the church at Wheatville, Wisconsin, January 9, 1878, elder F. M. Cooper officiating. From that time on for fifty-six years Sister McDowell permitted God and his church to have the right of way in her life. With unswerving loyalty and utter sacrificial devotion she provided year after year for the needs of her family, thus making it possible

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for her husband to carry on more than half a century of unbroken missionary activity. Always her concern was for the welfare of others. She was never too tired, no night was ever too cold, to prevent her going to the aid of a friend or neighbor in need. Her last whispers were expressions of concern for the welfare of her loved ones. Only when she was assured of their safety, only when they promised to seek rest, did she yield herself to the call of her exhausted mind and body, and sleep. The funeral was held at the Stone Church, Independence, October 11, 1934, Bishop G. L. DeLapp preaching the sermon.

**LEIGH.**—William M. Leigh, a son of Daniel and Ann Leigh, was born at Salt Lake City, Utah, December 24, 1852. In 1865, he moved to Malad, and on December 21, 1877, he married Janette Wolzey. To them six children were born. Five of them preceded their father in death. In 1894, he and his wife lost four children within two months' time through a diphtheria scourge. The oldest son, Daniel Leigh, died in 1931. The only surviving son, Warren Leigh, a professor in the University at Akron, Ohio, was present at his father's funeral. In 1922, he was compelled to part with his beloved wife. During his citizenship in that community he served the people two terms as county treasurer; acted as probate judge during the 1920-22 period; was deputy auditor and deputy assessor for years besides being justice of peace. His life was one of devotion to lofty ideals, strict standards of virtue, and discretion of demeanor. He united with no specific religious organization until March 7, 1920, when he was converted to the message of the reorganized Church. On that day he was baptized. He was called to occupy in the priesthood and was ordained a priest July 7, 1920; was called to serve as elder in 1923, and in 1927, the people elected him president of Malad, Idaho, Branch, where he served kindly, faithfully, until ill health made it necessary for him to retire. He died September 15, 1934. The funeral service was in charge of the local Odd Fellows Lodge, and music was furnished by a Glee Club from the Mormon Church. He had requested that he be buried from the Saints' little church, and the building was far from large enough to care for the crowd of friends who came together.

**SHIELDS.**—Wilfred Melville Shields, eldest son of John Stanley and Edith Shields, was born at New Liskeard, Ontario, August 2, 1913. In 1918, he, along with his parents, moved to Timmins, Ontario. Was baptized September 26, 1925, at New Liskeard by his grandfather, Patriarch John Shields. Wilfred was drowned in Fulham Creek, near Timmins, September 14, 1934, along with two others, when the canoe in which they were riding capsized. He was a bright, studious, athletic young man, and he received his public and high school education in Timmins, having received his senior matric when nineteen years of age. At time of his death he was employed in the Dominion Bank at Timmins. He leaves to mourn, his mother and father, two sisters, Mrs. Margaret Coxwell, Timmins, and Ethel, at home, and one brother, Percy, at home, besides other relatives and friends. The funeral from his home, September 17, in charge of Elder Albert Shepherdson, sermon by Elder J. M. A. Copner, was largely attended, and many flowers bore mute testimony to the high esteem in which he was held by his many associates. Interment was in Timmins Cemetery.

**ADAMS.**—William A. Adams was born January 8, 1868, at Victoria, Texas. In 1882, he moved to Pearsall, Texas, where in 1884, he married Maggie Adcock. Two daughters survive this union. His first wife died many years ago. In 1884, he and Mary Jacob Wolfe were married. Brother Adams died September 10, 1934, at Pearsall, Texas. Surviving are his widow, Mary Jacob Adams; five daughters, two sons, fourteen grandchildren, four great-grandchildren. He was baptized into the church in 1907, by D. S. Palmer. The funeral service was conducted by E. L. Henison and R. E. Jett, of San Antonio, assisted by the Reverend Carmichael, a Methodist minister, of Pearsall. Interment was at Pearsall.

**HOOVER.**—Jessie Florence Chaney, daughter of Eli and Parthenia Chaney, was born at Doverhill, Indiana, January 22, 1869, and departed this life September 11, 1934, at their home near Pleasant Hill, Missouri. She married Elder John Samuel Hoover, December 26, 1894, at Fairfield, Illinois. Is survived by her husband and five children. Two daughters preceded her in death. Her living children

are: Archie I., La Grand, Oregon; Cleo C., Council Bluffs, Iowa; Mrs. Irene Noland, Bethany community; Vera Riley and Heber, of the home. She was baptized July 27, 1903, by F. M. Slover, and was a faithful member until death. Funeral rites were at the undertaking parlor at Pleasant Hill. Interment was in Sloan's Cemetery east of Pleasant Hill. The sermon was by S. S. Smith.

**WEBER.**—Ada Grace Cravens was born January 25, 1899. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, July 24, 1907, and enrolled with Milwaukee Branch, November 5, 1920. She married Henry Weber who is now clerk of the town of Wauwatosa, Wisconsin. She was killed, September 28, 1934, when the automobile in which she was riding plunged down a twenty-five-foot embankment near Solon

Springs, Wisconsin. Her thirteen-months-old daughter, Catherine May, suffered a skull fracture, and her cousin, Miss Lydia Hastings, was killed. Sister Weber was active in branch work and loved by all the Saints. The funeral services were conducted by the Reverend Richard Evans, of Calvary Presbyterian Church, a very dear friend of Sister Ada and her husband. It was the largest funeral ever held in Ferick Funeral Home.

**WOOD.**—Delphine E. Wood was born in Wisconsin, January 22, 1851. She found the glorious gospel when nineteen years of age and lived a pure and upright life as a member of the church for over sixty-four years. She taught school fifteen years commencing at the age of seventeen. Married John Wood, November 3, 1886. To them were born two children, John T., of Eldorado Springs, Mis-

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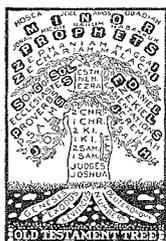
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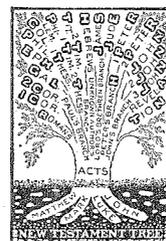
II ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath



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souri, and Grace Clutter, of Independence, Missouri. These survive her, also one daughter-in-law, one son-in-law, one brother, ten grandchildren, two great-grandchildren, and a host of other relatives and friends. She passed peacefully to rest August 26, 1934. Funeral services were conducted by Elder J. W. Noyes, of Nevada, Missouri, and interment was in Coal Hill Cemetery, Eldorado Springs, Missouri.

**WHITEHEAD.**—Archibald Whitehead was born at Egremont, Ontario, April 6, 1865, and died of apoplexy at Lansing, Michigan, September 11, 1934. His parents, Charles and Margaret Whitehead, came from Scotland to Canada as a newly-wed couple. There their children were born and reared. Archie, as he was commonly called, moved to Michigan in early life. He was baptized into the Reorganized Church, September 13, 1891, by Elder W. J. Smith. Was ordained a teacher in November, 1897; ordained an elder in June, 1901, by J. J. Cornish and W. E. Peak. In this office he was a faithful worker. For several years he had lived at Muskegon and been president of Muskegon Branch, and he was also a faithful worker in Southern Michigan and Northern Indiana District. He married Miss Lena Ruchmann, April 21, 1893, at Cadillac, where he was also baptized and ordained to the work of the ministry. Seven children were born to them: Ruth, Mrs. Fred Slocum, of Cadillac; Carlisle, of Pontiac; Ellis, of Louisville, Kentucky; Margaret, Mrs. Edward Miller, of Grand Rapids; Mildred, Mrs. Charles Snyder, of Charlotte; Milena, of the home, and Charles Henry, who preceded his father in death. Brother Whitehead is also survived by his wife. The funeral was conducted from the Saints' church at Muskegon, and interment was in a nearby cemetery. Elder A. C. Barmore preached the

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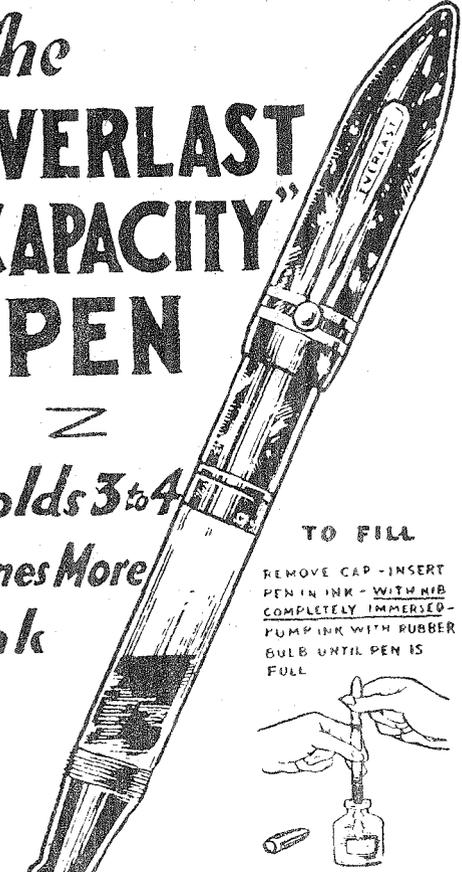
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# The SAINTS' HERALD

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*A view across the Missouri River, overlooking the old Wayne City landing, where in former times boats stopped to discharge goods destined for Independence. It is said that the old wagon trail to Independence followed near the route of the present excellent concrete slab shown in the picture, which leads to Cement City, where the extensive plant of the Missouri Portland Cement Company is now located.*

# THE SAINTS' HERALD

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HERALD PUBLISHING HOUSE  
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## Pigeonhole

### ■ The Cost of Words

By Mollie Richmond

Some people seem to think that words are little  
costless things,  
They never count the price of griefs, or happiness  
they bring;  
But in their selfish thoughtlessness, their egotistic  
way,  
Will always speak just what they think, no matter  
what they pay.

They fain would always speak in words, so stern  
and very plain,  
Regardless of the other's heart, or what themselves  
would gain;  
The price may be a loving heart,—may turn that  
love to hate,—  
They never count the cost at all, until it is too late.

They never speak a kindly word to weary pass-  
ers-by,  
Nor do they speak a word of cheer to dry the tear-  
ful eye;  
They do not seem to care at all for the other's woe,  
Nor count the cost of what they lose, until they get  
a blow.

They never give a word of praise, regardless of the  
need,  
Nor would they laud a fellow man, regardless of his  
deeds;  
They never count the cost of words, to them it's  
small I fear;  
But when they pay the price in friends, the cost is  
mighty dear.

### ■ A Drouth for Old Neptune

The comedy of panic reached a pinnacle last week when a storekeeper, trying to unload his last season's stock of canned goods on credulous customers, told them that last summer's drouth would cause a famine this coming winter.

The hoax worked, and buying was brisk. Housewives bought canned goods by the case. The wolf of hunger may howl at other doors, but they will rest secure by their well-stocked pantries. Incidentally, the merchant now has a plentiful stock of new canned goods, at moderate prices too.

The funniest thing happened when one thrifty soul, listening to all of the solemn talk about the effects of the drouth, rushed down to buy a case of canned salmon! Old Neptune, swirling through his briny deep, must have cackled.

### ■ A Scrap of Wisdom

If thou wilt withdraw thyself from speaking vainly, from gadding idly, as also from hearkening after novelties and rumors, thou shalt find leisure enough and suitable for meditation on good things.—Thomas A. Kempis.

I have not the slightest feeling of humility towards the public, or to anything in existence but the Eternal Being, the Principle of Beauty, and the Memory of Great Men.—John Keats.

History is a constant inflowing of God into human affairs.—Fichte.

# Editorial

## On the Raising of Funds

One of the main tasks of the church is the raising of funds for the purpose of paying the expenses involved in carrying on its work. The soliciting of funds is not a pleasant work. Those who have it to do would far rather devote their time and energy to the constructive work of the church, as they could if everybody would obey the financial law without being requested to do so; but this work has to be done if contributions are to be kept flowing into the church treasury and the work of the church kept going.

People sometimes forget that the law of the church provides a complete financial system which makes it possible to ascertain exactly how much revenue should be contributed by each person and approximately how much of a total the church should receive.

Many in the church have been led by motives of generosity and the best of intentions to formulate other plans for raising money. These plans are continually being submitted to the Bishopric, the Presidency and editors of our publications. Some of those who propose the plans may feel injured at what they consider the indifference with which their proposals are received.

The failure of the church to respond to these proposed plans is not by any means indifference. It is rather the determination to hold firmly to the financial plan which has been revealed to us for governing our money affairs.

The officers of the church are entirely in harmony in their agreement that there is room in the church for one great financial plan,—the one revealed to us in the *Doctrine and Covenants*,—the only plan by which we can hope to succeed in the work of building Zion.

The way to contribute money to the church is to pay tithing. The amount of tithing due can be ascertained by making out and filing one's inventory. After tithing is paid, there is room for any of the many kinds of offerings that are taken for one purpose and another, but tithing should come first. It is our obligation. Any offerings that come after the payment of tithing are voluntary gifts.

The officers of the church will endeavor within the next few weeks to enter upon a course of education which should be carefully studied by all members of the church. The first of this series is an introductory article by the Presiding Bishop, L. F. P.

Curry. In his article he gives a schedule of what we may expect in the way of publications on this question. We request our readers to give this article and those that follow it their most careful and respectful consideration.

Other plans of financing the church, if examined in view of the circumstances and facts, will be found to contain weaknesses which for one reason and another would permit inequities and injustices to creep into our financial system.

The financial system outlined for us in the *Doctrine and Covenants* is just and equitable. It will distribute the burden of maintaining the church and its functions upon the rich and poor in a manner that no one will be asked to give more than he can bear and no one will be asked to give less than he properly should. Justice and righteousness are exhibited in the divine plan. Some church members still have to be convinced that God's plan is better than any human plan that can be invented. No matter how good a new idea may be, the test of practice may reveal weaknesses. Therefore, the officers of the church feel justified in urging our people everywhere to conform with the divine plan.

## Blue Pencil Notes

THE YOUNG DEACON had carefully drilled himself for his first evening of ushering at the church; but the arrival of a particularly dignified and precise sister threw him into confusion and he heard himself saying to her: "Madam, may I sew you to a sheet?"

A RECENT visit to conferences and branches in Michigan was among the most happy experiences of my life. The very evident desire of the Saints everywhere to extend warm evidences of affectionate regard was refreshing and stimulating. It reminded me again that the ordained man can ill afford to forfeit one of his most priceless possessions, the love of the Saints. It were better to die rather than to make any betrayal of such trust. The presence at the Pontiac conference of such veteran missionaries and evangelists as Gomer T. Griffiths and Frederick A. Smith served also to remind one that an ordained man may through a sustained ministry extending over many years not only retain but increase the spiritual inheritance of respect

(Continued on next page.)

**OFFICIAL****Kansas City Stake Presidency**

Ill health and the pressure of business responsibilities have made it necessary for Elder Cyril E. Wight to resign as President of the Kansas City Stake. The Presidency have no other course but to accept this resignation, but do so with regret. Brother Wight retires from this responsibility with our appreciative thanks and good will. He will continue to serve the church as opportunity affords.

Elder C. George Mesley is hereby appointed to act as Stake President pro tempore, pending further consultation by the church authorities concerned and action by the stake conference. Brother Mesley will carry forward plans already approved by the Presidency and his predecessor, and the Saints in the stake are urged to give him their full support in the tasks which he now assumes.

THE FIRST PRESIDENCY,  
By FREDERICK M. SMITH.

(Continued from page 1343.)

and affection that is his from the church in response to a life of devotion. This was a sort of reunion, since in my first mission under conference appointment Brother Griffiths was my minister-in-charge, while my second mission was under Brother Fred A. Moreover at the conference of 1915, when President F. M. Smith was ill in the East with pneumonia, these two presided with me over the conference, this being the conference at which Brother Fred M. was selected to succeed his father who had passed to his reward in 1914.

Passing from the sublime to the ridiculous, we are reminded by a recent convention of nudists (held a bit too late in the season, so that some were slightly chilled and liberally sprinkled with goose pimples—no other kind could appear on a nudist) that decadence takes strange forms. They cry "back to nature," but in nature practically all forms of life clothe themselves after some adequate fashion; excepting such things as fish worms which hide in the earth, and hairless Mexican dogs which are the laughing stock of every self respecting dog north of Tia Juana. Even the Cuckoo bird is not so cuckoo as to leave off her feathers; and the wild goose is not so wild as a nudist.

Speaking of birds, at this season of the year in this climate the blackbirds begin to gang up for the flight South. They gather together in great flocks. Recently I was visiting at a home in Cameron where the house is sheltered by large over-

**A Veteran Church Worker**

T. Taylor of Leeds



*Brother T. Taylor, of Leeds, England, is seventy-two years of age, and still very active in the church work. He was formerly a full time missionary. He is happiest when his voice can be heard declaring the gospel.*

hanging shade trees. Promptly at six o'clock each evening hundreds of blackbirds came streaming in from the country to settle in those trees. Promptly at six in the morning they departed. They varied their schedule by only a few minutes from day to day. As they settled at night they put on a song festival that would rival our Harvest Festival Chorus for enthusiasm. John Sheehy never led a community song service more bubbling over with zeal—though I could not discover any song leader among the blackbirds. The note of the individual blackbird is harsh; but in chorus, with the soloist subdued, a medley of liquid notes is produced not unlike the sound of running waters. The birds obviously enjoyed this social event—and we might even consider their evening hymn devotional.

Wild rice grows in the swamp's edge

That the wild birds may have meat,—  
Ungarnered, unmilled, uncooked.

They come to God's board and eat,  
Then rise on their own power

And fly close to the white throne;  
His free grace and strength and speed,  
By this communion, their own.

ELBERT A. SMITH.

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OFFICIAL

# “ . . . And I Work.”

**B**EGINNING November 13, 1934, and continuing through January 13, 1935, the Presiding Bishopric is sponsoring a period of education in the financial law of the church.

The stake, district and branch organizations, through their constituted leaders, are invited to cooperate in this movement, preaching and teaching during this period, from pulpit and at fireside, the essential elements of the law so that everyone may more fully understand it and feel an urge to obey. To the various officials concerned details will be forwarded in due time.

As sources of instruction and inspiration to all alike, the columns of the *Saints' Herald*, during the period mentioned, will contain a series of articles from a number of church workers. The range and practical application of their contributions is shown by the program below, as nearly as possible in the order given:

November 20,	President Elbert A. Smith.	Thanksgiving.
November 27,	Bishop G. L. DeLapp.	A Progress Report for 1934.
December 4,	Elder Stephen Robinson.	Organizing Financial Work in the District.
	Bishop N. Ray Carmichael.	Who Carries the Load in Troubled Times?
December 11	President F. M. McDowell	The Financial Law and the Priesthood.
	Apostle Paul M. Hanson.	The Financial Law and Missionary Work.
December 18,	President F. M. Smith.	Christmas, a Time of Dedication.
December 25,	Bishop Henry L. Livingston	Teaching the Financial Law.
January 1,	Bishop John C. Dent,	Tithing as a Christian Habit.
January 8,	Bishop C. A. Skinner.	Filing the Inventory or Annual Financial Statement.

Special envelopes will be furnished to members through local solicitors for Thanksgiving and Christmas holidays, so that a specific response in the form of tithes and offerings may be made by everyone. In addition, an opportunity will be given to all members at the outset of the New Year to file an inventory or annual financial statement. Unless the teaching may find an outlet in appropriate action, this will be just another program.

In a joint effort of this character, we should experience anew what it means to work with the

Master. In one of his typical phrases, he said, “My Father worketh hitherto, and I work.” (John 5:17.) As he used the word, “hitherto” meant, “up to now.” Thus he described in a word, the activity of God up to that moment, an activity expressed in the functioning of Nature, and in the religious and cultural advances of mankind. Likewise, he depicted his current participation in the assumption of his earthly ministry, working in complete unity and harmony with his Father, in furtherance of the Father’s aims.

How beautifully the latter day message accords with Christ’s thought of work, when it points out that “all are called, according to the gifts of God unto them: and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all.” (*Doctrine and Covenants* 119: 8.)

This ties us together as a band of workers for a cause, under a Divine Leader who cried, “I must work the works of him that sent me.” (John 9: 4.) How seriously the Master lays upon us, his co-workers now, the responsibility to achieve a unity in our working together, similar to that existing between him and his Father.

Outside of the church, today, as has been the case in the past, the Father shows us in many manifest ways that he continues working to establish the cause of truth and righteousness. To the end that his call to us may find us more ready and willing to do our part, this period of education in the financial law is set aside. When the end has been reached, January 13, next, we pray that there will not be one who cannot say, as he thinks of the work of our Father and his Son, “and I work.”

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

War—a dirty, loathsome, servile murder-job;  
Men lousy, sleepless, ulcerous, afraid;  
Men stunned to brainlessness and gibberings;  
Men maimed and blind; men against machines;  
Flesh versus iron, concrete, flame, and wire;  
Men choking out their souls in poison gas;  
Men squelched into slime by tramping feet;  
Dead bodies used to build a trench again;  
Men disemboweled by guns five miles away,  
Cursing with their last breath the living God  
Because he made them in his image.

—Captain Gilbert Frankau in *The Horror of It*.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Leisure and Conversation

The tempo of life in France makes for true enjoyment. In America some inward unrest, some need of excitement seems always to be driving us on. When I was first married twenty minutes was the longest time I could happily spend in a chair on the boulevard. After that . . . I was seized by the fatal American need to "do something." Now I feel with satisfaction that I could spend unlimited time anywhere in Europe absorbing one single *café noir* and watching life go by. I have found the inner peace which enables me to enjoy an endless series of moments each for itself.

In France the gentle art of conversation still flourishes. It is not necessary to furnish your dinner guests with means of amusement for the evening. They possess these in themselves, and they honor your board for the sake of talk. To ask them to play cards or go to the theater would be superfluous, if not insulting. Since conversation is an art, its object is not to instruct but to delight. Americans do not readily grasp this idea. Our practical minds like to talk things out, not perceiving that an epigram often conveys more truth than a lecture. The French feel that conversation should never degenerate into a lesson or argument. It may be a battle of wits, but the weapons should be finely pointed rapiers, not clashing swords. You should pass lightly from point to point, striking sparks if you can, but never expound or hammer your ideas home. The French, as our slang phrase has it, "get you the first time."

Good manners are as important in France as good morals, and of far more general concern. My husband says, "That man is rude" in much the same tone with which a Puritan might have said, "He is wicked"; and the condemnation is just as final. We spend much of our time in casual encounters, and the French, therefore, argue that it is worth while to bring delicacy even to passing relationships. Graciousness is the lubricating oil which makes the social wheels go round and eases the wear and tear of human friction.

Seldom do the French fail to say the pleasant thing, to congratulate or sympathize as occasion demands. Little by little one comes to expect and to bestow these small caresses of the spirit until it is second nature to be gracious.—Charlotte T. Muret in *Harper's Magazine*.

A friend is one who understands,  
Without any ifs or maybes, but or ands.  
—Mary Carolyn Davies.

## The Spiritual Dole

In spite of our horror of the economic dole and our insistence that the only solution for unemployment is employment, we conduct our churches on the basis of the spiritual dole. Spiritual unemployment is far more widespread and far more chronic than economic unemployment. Of the constituency of the average church, the great majority engaged in no regular and systematic program of Christian activities through which they definitely labor upon the unfinished tasks of the Kingdom of God.

The small group in the average church who do "carry the load" are usually conscious of being overworked. "Shorter hours" or a definite limitation of their responsibilities would be welcomed, if they could be assured that the work would go forward were they to relax.

At the same time, there is a host of the spiritually unemployed whose supreme need is a definite religious responsibility for which they must acquire skill, and into which they must put effort. Such persons attend the church services to listen, and, perhaps, to worship. They seek to support their spiritual lives from a table which others have spread. If they attend regularly, they are counted "active members" even though they never do anything but absorb. . . .

There is no comparable enforcement of spiritual unemployment in the church. Yet the typical church program is organized and conducted on the assumption of a small working group and a large group of idlers who barely subsist on the spiritual dole. A reorganization of industry to put everyone to work is desperately needed. A reorganization of the church's basic method and program to engage every member of its constituency in a definite schedule of activities in Christian living and service is also needed. This is one of the implications of transforming the church into a school in Christian living. . . . The dole and widespread unemployment are as disastrous in the one realm as in the other.—An editorial "*The Spiritual Dole*" in *International Journal of Religious Education*.

## Zion's Christian Legion

Looking Forward to Martyrdom Week  
—June 22 to 29

One of the outstanding achievements of the Supreme Council of the Legion in its recent meeting at Lansing was the establishment of a period for meditation, consecration and sacrifices. It might well be denominated the "Passion Week of the Restoration," but instead it awaits an official name. However, for the convenience of the moment we are accepting "Martyrdom Week" as a fitting appellation. Out of eight suggested titles, this is the one that seems the most favored by a number who have been interviewed on the subject, President Smith among the many.

The meaning of this will be appreciated more fully when we explain that the time thus selected was the period covering the exile, imprisonment, and martyrdom of Joseph and Hyrum Smith. It was thought by the Council that no more appropriate time could be chosen for young Latter Day Saints to ponder the particular needs of their church and the distinctive doctrinal precepts which sets it apart from the rest of the religious world as an institution having a definite as well as a different mission to humanity. This period includes the intervening time between June 22 and 29.

It is the fond hope of the Council that this week will eventually be made something outstanding in the hearts and lives of all young persons in the church. That is a dream for the future to answer, but our hope right now is that every legionnaire will respond to the challenge of that vital week of history and make it in a special way a week of conformity to the high ideals for which our martyrs have died. That for which they died should be the things for which we live.

Can we not in a period like this, surrounded as it is with a halo of historic interest and permeated with the high idealism of a great cause, give ourselves to a few days of partial martyrdom by denying ourselves some of the usual pleasures of life and giving over the week to using our time, talents, and means to the building of a cause for which these heroes died? This is the challenge. What will be our answer?

Moreover, this period, which for our convenience will be made to cover the whole week will be climaxed with the General Convention of Zion's Christian Legion the last Saturday and Sunday of the month. We urgently request  
(Continued on page 1370.)

# The Holy Scriptures

By S. A. Burgess

Church Historian

THE EPITOME OF FAITH states, "We believe that in the Bible is contained the word of God, so far as it is translated correctly." This primarily refers to the common version or that of King James, for it was written over ninety years ago. It is broad enough, however, to include all versions. The written record includes the inspiration of divine truth and also includes the writings of man.

In recent years there have been many versions made by way of translation of a few or many of the old Hebrew and Greek manuscripts and versions extant. As time passes more of these come to light, though none of them date back to the time of Christ or nearer than the fourth century A. D., and are therefore rather remote copies and many of them fragmentary.

Very shortly after the organization of the church, in fact as early as June, 1830, Joseph Smith began the Inspired Version of the Holy Scriptures. He did not have any of the old manuscripts. He used the old family Bible purchased by him and Oliver Cowdery in 1829. He did not have the Urim and Thummim, for that had been returned with the *Book of Mormon* plates as soon as that translation was completed in 1829. He wrote by inspiration, the spirit of revelation. (*Saints' Herald* 37: 586; 42: 616)

The reason for his undertaking this work can doubtless be found in the *Book of Mormon*:

"For behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles: and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen, with the Gentiles which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them."—1 Nephi 3: 168-175. (Utah edition, 1 Nephi 13: 26-30.)

Then in June he received the words of the Lord unto Moses (*Doctrine and Covenants* 22: 24; Pre-

face to the Holy Scriptures, page 7; *Times and Seasons* Volume 4, page 7; *Pearl of Great Price*, page 8.) This promised not only that Moses should write concerning this earth but that the words of the Lord would be restored to the children of men. With this no doubt he had received a command to do this particular work.

He labored as opportunity permitted. Then in December, 1830, Sidney Rigdon, who had just been baptized in Ohio, came and from then on appears to have acted as a scribe. He so acted by command of the Lord. (*Doctrine and Covenants* 34: 5, Utah edition 35: 20.) But shortly afterward they were commanded to do no more until they removed to Ohio from New York. This move was made in January and they arrived in Ohio about the first of February. Then on February 9, 1831, they received the promised law to govern the church and this included the following:

"Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—*Doctrine and Covenants* 42: 15. (Utah edition 42: 56-58.)

This work had already been commanded or appointed but now it is added that these Scriptures will be preserved in safety, also that they should be published and preached to all nations.

## HOW THE WORK WAS DONE

Joseph Smith received the revelation which covered the first part of Genesis. The manuscript in our hands shows clearly that this work was started with the first of Genesis and the manuscript continued through each book of the Old Testament. Genesis was written in full in the manuscript. But after that Joseph Smith marked in the old family Bible where each change would appear, marked in the margin and also a caret where the words were to appear and struck out words which were to be omitted. Sidney Rigdon wrote down the name of each book of the Bible and of each chapter in it in which changes were made and the words to be inserted.

When they reached the Songs of Solomon there appears plainly written in the manuscript, "The

Songs of Solomon there are not inspired writing." It is rather interesting to note that some modern students fully agree with this view. When they reached the Apocrypha they inquired of the Lord and received the revelation published in *Doctrine and Covenants*, section 88.

"Verily, thus saith the Lord unto you, concerning the Apocrypha, There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefited; therefore, it is not needful that it should be translated. Amen."—*Doctrine and Covenants* 88.

Some have erroneously asserted that Joseph Smith simply corrected here and there, taking up first one place and then another. The manuscript shows that this is not correct. It is true that there are some chapters in which there appears simply the number of the chapter, then the word "correct" in the manuscript. There are also some of the minor prophets in which no changes were made, but in each case the book is named in the manuscript in its order and the word "correct" written under. In the book of Daniel there appears only one or two small changes, but each of these books are set forth in turn. This method of writing no doubt was to save work. It requires that both the old Bible and the manuscript be used to make a complete document for publication.

It is true that they did not proceed from the book of Genesis to the book of Revelation in regular order. They did proceed from Genesis to Malachi and also from Matthew to Revelation. But they had not been writing very long before they received a revelation commanding them to translate from the New Testament. That was on March 7, 1831, (*Doctrine and Covenants* 42: 11 Utah edition 45: 60, 61.) The manuscript shows that they did this and the date is inserted in the manuscript, showing that they started almost immediately to translate at the beginning of Matthew.

The first three gospels and the greater part of John are written in full, verbatim. After that the plan used in the Old Testament was followed, namely, that the marks were made in the margin and in the text where insertions were to be made. Words omitted were stricken out, and in the manuscript were named the title of each book and chapter in its order with a statement of the corrections to be made or words to be inserted. It is true that in some cases some were simply marked "correct" and no changes made.

These manuscripts being made, it appears that a second copy was also made, no doubt to be ready in case of publication, particularly of those parts that were written in full, so that one copy could be handed to the printer and the other copy still retained in their hands. The New Testament was finished before the Old Testament, so we find that Joseph Smith states on February 2, 1833, "The New Testament was completed." (*Times and Seasons*, Vol. 5, page 723.) Then on July 2, 1833, he states, "Having finished the translation of the Bible a few hours since." (*Times and Seasons*, Volume 6, page 803.) It will be noted that he states that the work was completed.

In a letter to W. W. Phelps, just a week before so completed, June 25, 1833, he states, "In regard to the printing of the new translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits." The reason for this is not difficult to see from the manner in which the work was done, but it was not at all essential that he should be living and do it himself, though he may have preferred to do so. He did not, however, for reasons clearly indicated.

The attack was made on the church in Missouri very shortly thereafter. They were expelled from Jackson County and eventually from Missouri. Many other matters pressed for earnest attention, the building of the temple at Kirtland and later the buildings at Nauvoo. But what he did or was unable to do cannot change the fact that the Scriptures were to be preserved in safety and to be published to the world and taught to all nations, as stated in the revelation referred to above. A number of references may be found to this work indicating a sincere desire to have it published. In May, 1833, provision was made for printing the Scriptures:

"And again, verily I say unto you, The second lot on the south shall be dedicated unto me, for the building of an house unto me, for the work of the printing of the translation of my Scriptures, and all things whatsoever I shall command you."—*Doctrine and Covenants* 91: 3. (Utah edition 94: 10.)

And again in February, 1834:

"And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to shinelah [print] my words, the fullness of my Scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare (Continued on page 1356.)

# Glimpses of European News

By John W. Rushton

Of the Quorum of Twelve

IN THE month of September the British Association for the Advancement of Science met at Aberdeen in Scotland under the presidency of Sir James Jeans. In the course of his address, the eminent physicist said: "We cannot ignore the tragic fact that, as our president of two years ago told us, science has given man control over nature before he has gained control over himself. These are hard facts which we cannot hope to alter, and which—we may as well admit—may wreck civilization."

This language would be meaningless or worse if determinism or behaviorism were true.

AMONG the discussions of interest at Aberdeen was one on "Race Welfare and Marriage." Colonel C. J. Bond, of Leicester, said: "Young citizens suffered today in health, efficiency and happiness because no sound biological foundation had been laid at school with regard to sex, marriage, parenthood, citizenship or vocation. Civilized man must be equipped with sound biological knowledge, including the laws of heredity and the claims of the next generation. Since the age of development of sex maturity is at present outside human control, facilities and opportunities for earlier marriage should be available if young citizens of good natural endowment and of good stock are to be enabled to hand on their good qualities to children, and by so doing promote both national and racial welfare."

ANOTHER interesting discussion on the question as to how far the increasing complexity of civilized life may be responsible for the increase of feeble-mindedness, gave Dr. Shepherd Dawson opportunity to suggest there are grave implications and to say: The present tempo of life is producing innumerable misfits—intellects that are unable to cope with modern strain. Unless mental capacity increases there must be a greater proportion of what will be reckoned feeble-mindedness. He saw hope in the present tendency in the modern world to acquire the arts of specialization in one direction and superficiality in all others.

A HUNDRED YEARS AGO this last spring six men belonging to the village of Tolpiddle of Dorsetshire in the south of England, were transported to Australia because they dared to start a Trades Union. George Loveless and his brave associates were pardoned later by Lord John Russell in 1836. This year, at

the Trades Union Congress at Weymouth, the president, Mr. Conley, of Leeds, said: "Increasing wages, shortening the working hours, the improvement of conditions of labor, important as they were, were less important than education."

It is of serious moment that the workers shall not only have the power to work locally and federally, but they shall be also educated to make good use of that power.

IN THE ANNUAL REPORT of the Chief Medical Officer of the British Ministry of Health, Sir George Newman gives "an appalling revelation." In England and Wales last year 3,446 mothers died in child-birth. A definite call through the newspapers is sounded to meet this shameful challenge to our science and legislation. The reasons advanced by medical men are not very satisfactory; but it is alleged that expectant mothers are not being properly nourished. This figure is higher than during the past twenty years.

ON SUNDAY, September 9, Dean Inge, of Saint Paul's Cathedral, London, preached his last sermon as Dean. He was appointed to the deanery by Mr. Asquith in 1911. He is one of the few clergymen whose "news value" is national and constant. Dean Inge is a Platonist and a truly great scholar. The *Church Times*, perhaps one of the Dean's greatest critics, says of him, "Dr. Inge for years has been the greatest intellectual asset of Anglican Modernists. He is attracted to Catholicism (not Roman), mainly because of his devotion to Saint Augustine, that good Platonist, himself, in a large measure, the pupil of Plotinus, who is the Dean's spiritual and intellectual father. He is esteemed as a philosopher rather than a theologian. His writings are well known and cover a wide range, but perhaps his tribute to his little daughter who died a dozen years ago is the best liked. "It is a lovely thing, perfect in its discretion, perfect in its expression. Here the grim Dean is the gentle Christian."

IN DECEMBER, Professor J. Garstang, of Liverpool, will lead an expedition to Jericho. This is being organized through the generosity of Sir Charles Marston. Professor Garstang hopes to discover new traces of a civilization which flourished about 4,000 years ago. "Traces of human settlements earlier than those systematically excavated in the city and necropolis of Jericho be-

tween 1929 and 1932 are known to exist at a deep level and may extend, it is stated, beyond the outer walls."

IN THE early part of this month the Modern Churchman's Conference was held in Birmingham. Several well-known modernists contributed papers to the gatherings, including Dean Inge, Bishop Barnes, of Birmingham, and Professor J. F. Bethune Baker. The Modernist appreciation of the Bible was the principal theme. Bishop Barnes spoke on "The Old Testament and Modern Man," during which he said: "At the present time anti-Semitism is, unfortunately, widespread. In Britain and America it has not gone to such absurd lengths as among the German speaking peoples of Central Europe. But if you hate the Jews you naturally disparage their greatest contribution to human civilization." . . . After considering a number of criticisms against the Old Testament the Bishop said, "Admit all these facts, and none the less you must allow that in the Old Testament there is to be found spiritual understanding of supreme quality. In truth, the religion of the Old Testament at its best was extraordinarily fine, far finer than that which has often passed as Christian."

SEPTEMBER 18 was a notable day at Geneva for the League of Nations welcomed Soviet Russia to a permanent seat by thirty-eight votes in favor to three against. Switzerland, Holland and Portugal were the nations voting against this move, and seven nations did not vote at all. The Chinese claim to be reelected for three years was rejected. The Chinese delegates were bitterly disappointed at this action. The *Spectator* commenting on the entrance of Russia, says: "Grounds for objecting to Russia's admission are easy to find for those who seek them, but it is manifest on any broad view that both the League and the world will be better off, to say nothing of Russia itself, if that great nation is associated in constant cooperation with the rest of Europe than if it is left isolated, suspected and suspicious."

FROM PARIS comes the news that the French Budget has been balanced. M. Germain-Martin, the Minister of Finance, emphasizes three points which should greatly simplify the task of Parliament:

1. An estimated surplus of £500,000 (two and a half millions of dollars) expenditures limited to about £600,000,000

(Continued on page 1357.)

The Children's Division

## Church-wide Children's "Friendship Circle"

A Project for the Children's Division

By Mildred Goodfellow, Associate Director

*To Leaders and Teachers:*

We talk about God's children who live in other lands; we sing "*Jesus Loves the Little Children of the World*"; we show pictures and learn Bible verses to help our children develop a friendly attitude toward other children. However, since they have little or no contact with them, it is difficult for them to really visualize the children far away.

But suppose they received a letter from a child far away—a letter actually written by that child! That would be different! And if a picture of the child accompanied the letter, the joy of the recipient would be complete!

Members of our church reside in many lands. We are all God's children and we should feel a friendly interest in each other.

After much thought, it has been decided to sponsor a "Friendship Circle" among the children of the church. This will be started by the children in the United States writing to children in Australia, England, Hawaii, Holland, Poland and Tahiti, mailing the letters so they will reach their several destinations by Christmas time. Names and addresses have been obtained, and in some places the children are happily looking forward to receiving letters from the children in the United States.

The first step to be taken in any project is "*purposing*"—deciding to do it. The purposing should be the children's or the plan will not grow into a true project.

A few pictures of grown people or children of different nations will arouse the children's interest. These may be obtained from the *National Geographic* and other magazines. It is suggested that the pictures of the missionaries be clipped from the *Stepping Stones* for April 9, 1933, and placed beside the picture of a child from the land where that missionary is working. The teacher may tell the story, "*How the Artist Forgot Four Colors*," (page 52, *Primary Quarterly*, First Year, Part Four, July, August, September, 1934) following which, the children will probably wish to sing "*Jesus Loves the Little Children of the World*," (page 50 of the quarterly described above) or "*Children of One Father*," (No. 94, *Worship and Conduct Songs*.)

From "Our Little Cousin" series (available at the

public library) the leader may obtain interesting information about people of other nations. This should include some facts about things those people have accomplished, and what we use, eat or wear that comes from that particular land. Be sure that these things are told in a way that will interest the children. Sometimes in the past a feeling of superiority has been the result of missionary projects. That must be avoided in this project.

If there is in your group a missionary who knows something of the church work in another land, it will be a splendid help if he will talk to the children a few minutes.

It is probable the suggestion to write to other children will be made by a child. If not, the leader may, by the skillful use of conversation, help the children to think of that idea.

Then will come the second step—*planning*. This will include deciding when the letter is to be written; whether each child will write a letter or whether there will be only one letter written, to which all the children will contribute, (probably this latter idea is preferable, except in those instances where individual names are furnished), and what pictures it will contain. Individual or group pictures of the children, kodak or postcard pictures of their homes, schools and churches, will make the letter more interesting. If the children have planted a garden or engaged in some other similar activity, or if they have had a happy time at a picnic, pictures of those occasions may be sent also.

It is suggested that if the children save *their* money to pay the postage, the project will mean more to them. However, in some instances an interested father or mother will be glad to contribute that to the group.

These letters must leave the United States by the middle of November, or a little later, so it is hoped that leaders and teachers will write at once to—

Mildred Goodfellow,  
1306 Lane St. Topeka, Kansas,

for information as to where to send the letters. Names and addresses will be sent you promptly. Please state whether your class or classes are primary or junior age, or both.

(To be continued next week.)

Graceland College



Extension Lectures

# Anthem Material

By Mabel Carlile

Head of the Department of Music

One of the first requisites for a live and enthusiastic choral group is plenty of good music to sing. One cannot expect a choir to enjoy rehearsals based on the same old anthems, year after year. Give them some new, beautiful, and singable material and see how the interest at rehearsals picks up. When your choir has once learned a good anthem sing it several times during the year and then give it a rest for a time. In two or three years this same anthem can again be taken up and enjoyed.

It is a mistake to always provide music that our choirs can sing at sight. They want to advance and grow in musical knowledge. Give them some things that need very close attention and effort, for we want them to get beyond the A B C stage as soon as possible. On the other hand we cannot succeed when our music is so difficult that it is discouraging. A judicious mixture of the easy and difficult is usually the wisest plan.

We are including a list of anthems that we hope you will find usable. In each group the anthems are arranged so that the easier ones appear first. These can be ordered from your own music house but it is always well to secure one copy first, and then decide for yourself if it is the type of thing you need. Almost any firm will be glad to send these anthems to you, on approval for a few days.

## MODERATELY EASY ANTHEMS

1. I Sought the Lord ..... by Frederick Stevenson  
No. 10, 100. .... Oliver Ditson Co.  
(Alto solo and mixed chorus)
2. Benediction ..... by Hamblin  
Chappell-Harms Co.  
(Anthem for tenor or soprano solo; duet for soprano and alto, and mixed chorus.)
3. God Is Love ..... by Ira Wilson  
No. 1953 .....Lorenz Co.  
(Duet, chorus and soprano obbligato.)
4. My Trust Is In Thy Word ..... by Alfred Wooler  
No. 12,970 ..... Oliver Ditson Co.  
(Hymn-Anthem for mixed voices, soprano and alto duet, and tenor solo.)
5. O Jesus, Thou Art Standing ..... Oley Speaks  
No. 35,070 ..... Theodore Presser Co.  
(Mixed voices and soprano solo.)

## MEDIUM AND MODERATELY DIFFICULT ANTHEMS

1. The Roseate Hues of Early Dawn ..... A. Stone  
No. 116 ..... White-Smith Music Co.  
(Melodious hymn anthem for mixed voices, with solos for soprano, contralto and baritone voices.)
2. Rock of Ages ..... Dudley Buck  
No. 462 ..... Oliver Ditson Co.  
(Soprano solo and mixed voices.)
3. Lead Kindly Light ..... Godard-Parks  
J. A. Parks Co.  
(Soprano solo and chorus.)
4. Give Unto the Lord ..... Cadman.  
No. 4060 ..... Harold Flammer Co.  
(Anthem of the large, majestic type for mixed voices and bass or contralto solo.)
5. They That Sow In Tears Shall Reap In Joy  
..... Harker-Deis  
No. 7476 ..... G. Schirmer.  
(Anthem of moderately difficult grade for tenor solo and chorus.)

While it is usually desirable to assign the solos to the voice indicated by the composer any high voice can sing a tenor or soprano solo, or any low voice a contralto, baritone, or bass solo. Sometimes in small choirs, we might go several years without finding a good tenor soloist, for instance. It would be a shame to discard a good anthem because of this lack, when a soprano can usually sing a tenor solo part. If you know of no music house where these anthems can be secured send us a stamped addressed envelope and we will suggest some in your locality.

Paul's letter to Philemon has done more for the liberation of slaves than any other piece of writing in the world, and yet in it there is not one word of moralizing on the evils of slavery. The letter simply preserves the record of Paul's act and attitude towards a run-away Christian slave. That act did its own preaching. The best preaching is always so done. It is didactic indirectly. This is what Dr. Van Dyke meant when he prayed, "Lord, let me never tag a moral to a story, nor tell a story without a meaning."—Henry E. Jackson, in *Great Pictures as Moral Teachers*.

# The Nomads

By May Elliott

## XVII.

### "In Jesu Nom"

THE NEW HOME was a large house which had once belonged to a man connected with the train service; but it was the only good building in the neighborhood. Louisa was delighted. She would have much opportunity for helping the poor.

She watched the people who passed with great interest. One group of ragged children were extremely pitiful. They were spectacular in manner, and scrawny and wizened. The boys all smoked cigarettes, even the smallest one who couldn't have been more than five years old. Louisa determined to get acquainted with them, so one morning she managed to be near the roadside raking up some dead leaves as they passed. "Hello, children. It's a fine morning, isn't it?"

The oldest boy started in surprise, bowed like a gentle knight straight out of the pages of a storybook, and said: "Good morning to you, ma'am!"

Louisa was intrigued. She stepped nearer the boy, then recoiled quickly. Wrapped around one arm, its mouth held open by his other hand, was a huge snake. It was so nearly the color of the child's grimy clothing that she had not noticed it before.

"Oh, aren't you afraid it will hurt you?" she gasped.

The boy laughed. "No ma'am, thankee ma'am. Reckon you ain't heard much about snakes. This 'un here's an old bull snake. He won't hurt nobody, will you, snakey? Say hello to the pretty lady, will yu'?"

"My—I—I don't really believe I could get used to snakes, that way," Louisa said rather shakily. She simply must find a way to help these people. "Where do you live?"

"We lives way over there by the river, lady. You can see it if you step a little furdur this way. There. See that house with smoke comin' out'n the chimney—'t'other side of that big tree? That's our'n. Right beside that big pile of junk."

"Oh—I—I see." She hadn't expected anyone would live in such a place as that. She had thought perhaps those places were just sheds where the railroad men kept some tools.

"Would you mind telling me what your name is? You see, I'm a stranger here. We just moved from Wildrose, where my husband was teaching in the high school."

"Teaching in the high school!" The children all giggled hysterically. "Just

wait'll the old man hears about how we been swappin' words wit' a p'fessor's wife! Won't his eyes pop out'n his head?"

"But you haven't told me your name." The boy bowed again. "Excuse me, ma'am. My name is Philander Johannes Rippetto, my sister's name is Octavia Hilaria Rippetto, this boy's name is Alexander Abraham Rippetto, this'n is Horatio Flavius Rippetto; we got a little brother and a baby sister what's to home. Their name is—"

"Never mind," laughed Louisa in bewilderment. "I'm sure I can't remember them all, anyway. I think—could your mother come to see me, sometime?"

THE CHILDREN STARED at her with open mouths. "Ye gods!" breathed the boy, "A p'fessor's wife askin' us to come and see her! Won't the old man jist croak? An' I allus did want to see inside of a fancy house an' see how fancy folks lived."

"We're not such wonderful folks," said Louisa. "Maybe you'd like to come in now for a little while. Only—I wonder if you'd mind killing that snake or something? I—I'm not used to them, you see—I couldn't stand to have you bring it in the house."

"Oh, I just couldn't kill poor old Tommyrot. But say—that big old can you've been puttin' trash in—it's most empty—if I put 'im in there he can't get away. There!"

Louisa led them into the big living room. She didn't know whether she could bear to have their extremely dirty clothes touching the furniture or not. But she must. She must find a way to help them.

The children tiptoed gingerly over the soft rug and peered curiously here and there. She watched them amusedly, uncertain just what she should say and do. Suddenly there rose a shriek of delight from the oldest boy and he let out a string of loud oaths which caused Louisa to stop her ears in horror.

"A writing machine!" he cried, pointing ecstatically at Dan's typewriter on the desk in the corner. "Oh, can I tap it—please! I never tapped one before—"

"What's going on here?" Dan appeared suddenly in the doorway, a displeased Dan, with his best school-teacher frown on his face.

"Why—why—I—I saw them, and they said they'd never seen a professor's house and so I—I asked them to come in—"

"Well, that's all right perhaps. But we can't have swearing and vile language in our home, you know."

"Oh, you mustn't insult them, Dan!" He just mustn't interfere with her plans to help them. He mustn't! "Just because they're not rich—"

"I'd be the last one in the world to insult any person because he was poor; but if he is also filthy-minded—"

"Never min', ma'am. Thank'ee kindly fer all yer goodness. We'll go, ma'am. We'll git Tommyrot an' hike. We'll tell the old woman erbout all yer kindness, but we won't come ter see ye. No sir. We ain't dumb. We knows when we've been insulted. Good-by, ma'am, an' thank'ee." The children retreated with a dignity that seemed painfully inconsistent with their appearance.

LOUISA FACED DAN angrily. "You've driven them away!" she panted, "I wanted to help them, and you've driven them away! You always queer any project I start! I hate you!"

Dan looked at her in amazement. She had never had such an outburst of temper in all their married life before. True, of late she had never said she loved him, but never before had she said she hated him.

"Louisa!" he cried, huskily, "I—was just thinking of our children. We can't afford to have such people for them to imitate. Really, dear, if I'd known your heart was set on helping them, I wouldn't have said anything—"

"You never troubled yourself to find out what I wanted."

"I—do you suppose—we might go down and call on them, Louisa? Perhaps we could do something to help them without bringing them into our home."

Louisa sighed. She wanted to see those children receive some help, but she had wanted the thrill of doing it herself. Dan had such a strong personality; he would take everything out of her hands and do things in his own way.

"All right," she said at last. "Mrs. Arnold told me of a girl I can get to stay with the children when I want to go anywhere. Her name is Madeline English and she doesn't live far from here. Let's get her this afternoon. Something certainly ought to be done at once for these poor people."

The home of Mr. and Mrs. English, a small weatherbeaten cottage set among tall trees, seemed smaller than it really was. Everything was neat and clean appearing, but when they stepped into the living room Louisa was shocked at the utter bareness of it. A battered old organ, a rocking chair, a broken kitchen chair, a few boxes. The floor was bare, but clean. There was no dust anywhere. The children's clothes, and the mother's

too, were clean, but faded and mended. Mrs. English was a small woman, with an intelligent face, a high forehead, and hair that curled naturally and made her seem younger than she could have been.

"There's the baby," she said, nervously, as a thin, pitiful wail reached their ears; "I guess I'll have to ask you to come into the bedroom. Madeline, you bring something for them to sit on."

She turned to Louisa again: "He's been sick for a long time, and he took cold last night, and I just don't know—the doctor said—well, I am terribly worried. I don't know whether I can let Madeline go this afternoon or not. You see, I just about need her to help with my own younger children. I can't leave this baby—"

If the living room had been bare this bedroom was doubly so. Nothing in it at all but a home-made bed and a box for a lamp-stand and medicines. The sick baby moaned weakly. His face was pale and emaciated. Louisa could not bear to look at him without wishing to do something to help him. She wanted to help the other children of this family, too. Their faces were all pinched and starved looking.

Dan said: "Louisa, why couldn't Madeline bring the younger children with her—or could you care for so many?" He turned and looked questioningly at the young girl of sixteen.

"I'd be—be delighted—if you don't mind. You wouldn't need pay me so much—"

"I'd like to know why I shouldn't. You'll be caring for our children just the same—it'll just be more work for you."

"It must be wonderful to have an education," Mr. English spoke disconsolately. "When you don't know much, you just can't get work these days, it seems. I've been out of a job now for three months."

Mrs. English surreptitiously wiped her eyes with a corner of her faded apron and turned to her husband.

"You shouldn't say that, Jack. Mr. Eldon will think we're beggars. We'll get on all right, I'm sure," she forced a brightness into her voice which Louisa felt was not real, "You see, Jack's mother left him a little home down in the Ozarks, in Missouri; Jack will get work very soon, I'm quite sure, and we're going to save up until we have enough to move on. We won't have to pay rent any more; there's plenty of fuel, and I think we'll get on fine."

"Does—does it happen to be near a place called Brushy Hollow?"

"Do you know that place?" Mr. English spoke with pleased surprise. "Our place is just a short distance from there. It sounds really wild and back-woodsy, but it's one of the most beautiful places in the world."

"We own a little farm somewhere around there ourselves," Louisa answered. "Isn't that a coincidence? We

may be down there with you some day," she added, rather jokingly.

Louisa was preparing a basket of food for the Rippeto family when Madeline came with the three small children from her home. They watched the food with an eagerness that was not lost to Louisa though their elder sister tried to divert their attention to other things.

"I'll tell you what to do this afternoon, Madeline. My children have been in the habit of having a lunch. I've been thinking it would be nice if you had a sort of tea-party for all the children. There's nothing fancy—just whole wheat bread and butter and honey—and yes, here are some radishes and onions, too, and a can of peanut butter, if you like that. We don't drink tea here, so you'll just have to pretend the milk is tea."

"Milk will be lovely, Mrs. Eldon—and thank you."

One of the smaller girls wagged her head with delight. "Milk is grand," she announced. "'Specially when you haven't had anything but hominy fried in suet for a whole month—"

"Why, Helen English! You know you shouldn't say such things." Her older sister rebuked her severely. "You—"

"But it's true, Madeline. Don't you remember? The doctor said baby might get well if he had some goat milk every day, but goat milk is forty-five cents a quart and we only had forty-five cents so we had to buy a bushel of corn and some suet—don't you remember?"

Louisa knew the older girl was extremely embarrassed, so she said nothing and pretended not to hear.

"We'll go now," she said, "Give all the children a good time if you can. Let them have all they want to eat; because such simple food as that can't hurt any of them."

"Just think, Dan," she said, as they turned their steps into the path that led to the row of shacks by the river, "That little English baby could have gotten well, the doctor said, if they could have secured goat milk to drink. But they only had enough to buy a bushel of corn and some suet. They've lived on that for a month! Oh, Dan, things aren't fair! The whole world isn't fair! It's a mess, Dan—"

"Darling, of course it is. The world's way is to grab and take a chance. If you're lucky or strong, you get something—maybe more than your share. If you're weak, or there's something wrong with your luck you get nothing. You've said I was mad about Zion, Louisa—and that's why. Zion is the only answer to the world's problems. It's the only thing that will give men everywhere a fair chance."

They were nearing the miserable little dwelling now and he had to cease his talking. He would talk more about it on the way home. Louisa was more than half sympathetic with the idea of Zion now. He was sure of it. He had felt it several times recently.

But he didn't talk of Zion on the way home. Their visit was so wierd and comical and withal so pitiful that they could talk of nothing else. The Rippeto family had not liked their food. The children said the brown bread was like corn shucks. They marvelled aloud as to why a "p'fessor" should choose to live on such food. They never used anything but white bread themselves. The bakery gave them left-over bread and cake and things.

Mr. Rippeto had drawn hopefully near when she had taken out the fruit jar and started to unwrap the paper around it, saying as she did so: "Here is something nice to drink." He had looked so crestfallen when he saw it was milk.

"Dan, I just know he thought we were bringing him some whiskey or something," Louisa laughed, "And he said, when you refused one of his cigarettes: 'I wouldn't be a p'fessor for anything in the world. Why, you don't have any freedom at all.' I just must tell your mother that when I write her! Dan, don't you wish you were gloriously free, like the honorable Mr. Rippeto?"

"Please don't laugh, Louisa. It's really tragic, you know."

"Sometimes, Dan, I think you don't understand me at all. I laugh sometimes to keep from crying."

But they were entering their own premises now and Mr. English was hastening across the lawn toward the group of playing children.

"The baby has left us," he said, tensely.

"Oh, papa—you mean—he's dead! Oh, no! Oh, poor mama. We must go right home." Madeline hurried the wailing children toward the street.

"I wonder," said Mr. English, hesitantly, "if you folks could come over a while, too. You've got a good education, Mrs. Eldon, and maybe she'd listen to reason from you. You see, her father belonged to a church that believe unless a baby is baptized it will suffer on seas of fire all through eternity. Our baby never was baptized. The little mother is just wild with grief. I tell her over and over that God wouldn't be that cruel. We simply couldn't afford to take the child and have him baptized—there is no church of that denomination here—and surely God wouldn't punish that poor little fellow for something neither he nor his parents could help. But she says I'm just as ignorant as she is, that I don't know."

"Oh, Dan!" cried Louisa, tearfully, "You come, too. We can bring the children. I—nobody ever depended on me for spiritual strength before. You come and talk to her, Dan."

A stern doctor met them at the door. "More people come to say how sorry they are, I suppose. What this little mother needs more than anything else is rest. If somebody'd take care of the children for a while—"

(Continued on page 1357.)

# Paulina Wili

By Inez Kinney

**I**N A WEE cottage which nestles near the heart of the great city of Los Angeles, dwells a dear old lady who has lived through ninety-one eventful years. She sits near the large window of her living room, as she has done for so many years, looking out with age-dimmed eyes on the grounds of her small home.

A trellis of grape vines leads up to the cottage and borders one side. Shading a large window is a beautiful quince tree—glorious with bloom in springtime. The kitchen window gives on a flower garden which is the result of years of painstaking care. Here are a medley of flowers, plants, and shrubs, the whole a faery ensemble of beauty and fragrance, a place to express peace, to whisper content, to lull and soothe with sweet magic—especially to one in the quiet, twilight hours of life who has long since left the stress and strife of temporal affairs and dwells in the dreams of yesterday, and in the visions of a blessed future. Though the eyes are dimmed by the years, and the beauty of flower and greenery is now vague; though the sense of hearing is failing so that the note of the nightingale is but a gossamer thread of melody, yet the fragrance of the flowers comes through the window to comfort and to cheer.

Now the once busy hands lie idly in the lap, the sewing things and the knitting needles put away for all time. Hundreds of exquisitely beautiful pieces of lace attest the skill and patience of those hands and will for long bring joy and satisfaction to loved ones and friends who are so fortunate as to share in this legacy.

The quaint little home is a true setting for the fine old pieces of furniture selected by her some sixty-five years ago. Here, sitting with her near the large window shaded by the quince tree, would be the ideal place to hear the life story of Paulina Wili. However, she will not again tell the story of her life and that of her family, for age has claimed her attention for other matters. The recorded facts are of interest and value, though lacking the personal note and the embellishments she would have provided.

**P**AULINA WILI was born in the village of Thurbenthal, Switzerland, October 12, 1842, the second daughter of John and Catherina Bosshard. Her mother, Catherina Egli, was born on the 13th of June, 1819, in the small town of Albikon, Switzerland. Her father, a watchmaker and fairly well to do, was able to give his two daughters, Catherina and Rosina, many advantages. The sisters were trained in the art of homemaking

and became excellent housewives. They received religious education at the home of the Lutheran minister near by and attended the village school regularly. In her teens, Catherina and the schoolmaster fell desperately in love with each other. However, the parents objected to a marriage, and at that time it seems that the children did not dream of opposing the wishes and wisdom of the parents in these matters, so Catherina and the schoolmaster did not wed, but it was admitted that this remained the one great love of her life. When she became an old lady and the years had brought their measure of understanding and content, she could be prevailed upon to tell the romantic story to her grandchildren.

When she was about twenty years of age she was married to a young man named John Bosshard and they established their home in Thurbenthal, Switzerland which was about twenty-five miles from Albikon. This must have been an interesting and romantic place, for it is recorded that they lived "opposite a castle owned by the family Von Landenberg." These were of the nobility of Austria, and under the church there were the family crypts. Every hundred years the doors were opened and the family went down to view the remains. They evidently stood up like mummies in niches in the walls. One time when the door was opened a skeleton was sitting on the steps. A young girl had been buried alive—and had been unable to make herself heard but had gotten out of the crypt in the wall in some way. This was one of the village tragedies. Not far from Thurbenthal, is a castle called Kybourg. It has many relics and a torture chamber which contained a Maid of Iron. This is built in the form of a woman and opens up with swords coming from the sides toward the center to hit the vital spots. People were enclosed in this form and the thing was pressed together. There are only two of these horrors in existence. The other is in Nuremburg, Germany, few know of this one. Living in the neighborhood of these castles with their mysterious legends must have impressed these young people though not as it would those of this new land of ours.

John Bosshard was born in the year 1800 and as a boy was trained in the profession of architecture and went into business with his brother. The two couples went to housekeeping in a double house in Thurbenthal. At that time much of the materials were prepared for use, and the workmen trained on the grounds of the builder, consequently there were always a number of these young men about the place. Usually

these apprentices came from respectable families and were dependable, but occasionally one would prove to be a bad character and cause trouble. On one occasion John was called away from home and left the house and business affairs in charge of Catherina. Some time during the day she chanced to look up from her work in the kitchen and saw one of these young men coming, slinking toward her with a dagger in his hand—raised as though to strike. Just then the front door opened and she heard her husband's voice. It was indeed welcome and timely, for the would-be murderer was frightened away, made good his escape and was not seen again. He had evidently intended to kill her, rob the house and make his escape while the master was away, but an accident in which John was slightly injured had resulted in an early return which proved to be "in the nick of time." Few will doubt the intervening hand of a merciful Providence in this case.

As the years slipped by and babies came, Catherina cut up many lovely sheets for the tiny clothes, for what could be nicer than the fine linen which had been provided for the bridal "hope chest." Twelve children were born to John and Catherina Bosshard, but only seven grew to maturity. They were Suzanne, Paulina, Herman, Jacob, Mina, Hermina and John. Expecting Paulina, these grew to be sturdy young people. She became anemic, which naturally caused much anxious concern in the family. John Bosshard had prospered in his business and was able to provide a good home and many advantages for his family. All were good singers and yodelers and had unusual dramatic ability. Catherina was a very refined and talented woman and had a remarkable influence over her children. Her sister Rosina, married and living near the village, had four children. Rosina, her namesake, was about the age and size of Paulina. Young Rosina died in the year 1857 and later her parents gave Paulina all the beautiful clothing which had been the wardrobe of Rosina.

**P**AULINA'S ILLNESS persisted in spite of the most devoted care, and an ocean voyage was recommended though that seemed entirely out of the question. About this time (1857), a group of Mormon missionaries came to Switzerland preaching the gospel as taught by Joseph Smith. Quite an interest was created in the new religion in the village, and many converts were made. Catherina and several of her children were among them and in a short time were baptized.

The new members were urged to go to

Utah, the new Zion—where there would be neither rich nor poor, but where “all things would be held in common.” This appealed to many, especially among the young people, and plans for such a move began to be seriously considered. Of the number of missionaries then in Switzerland, were two young men—Mr. John Hafen and Mr. Ignatz Wili. Suzette and Mr. Hafen, and Paulina and Mr. Wili, became keenly interested in each other and were eager to continue the association in the “Land of Promise.” Since an ocean voyage had been advised for Paulina, who continued in ill health, it was finally decided that Suzette, Paulina, Herman and a cousin, Katrili, should accompany the missionaries to America and Utah.

Suzette was then about twenty; Paulina, eighteen, and Herman a lad of about fifteen. There were no doubts nor fears for the future, for were they not bound for Zion in charge of the missionaries of the church? and were not two of them madly in love? The father of young Hafen was quite well to do and offered to finance the trip and look after the young people generally until the other members of the family could follow them.

Great was the excitement and hectic the activities of preparation among all. Before leaving, a horse and buggy was hired and Suzette and Paulina set out to bid good-by to the loved aunt and uncle who had so recently lost a child.

THE RECORD states that, “It must have been a gay, care-free company of young people who sailed from Liverpool in April of the year 1861. It took the sail boat, on which they embarked, thirty-five days to reach New York.” The party traveled by train from New York to Chicago, there changing to a primitive type of train in which they traveled to Fort Larmee, Wyoming. “The cars were like freight cars with benches along the sides. When tired, one might lie down on a bench. At Fort Larmee, Mr. Hafen bought and equipped five or six ox wagons and cared for the people who occupied them. The church fed and took care of many people and expected payment later.

Many thrilling experiences and adventures were encountered on that long trek across the plains. Hazardous and wearying at best, there were always the menaces of hostile Indians, disease, lack of food and water, and the certainty of many accidents more or less serious.

This must have been an amazing looking country to these young people of tiny Switzerland. Never having seen a vast plain, these young people must have been speechless and exclaiming, as they rode those clumsy ox carts, along the plain on which roamed great herds of buffalo and antelope. There were innumerable flocks of birds—large and small, known and unknown, besides a multitude of flowers, beautiful but strange.

One day the wagon in which Suzette was riding—jolting over some rough place in the trail, threw her to the ground and the wheels passed over her chest—crushing and bruising her dangerously. During the nights and days immediately following the accident, Suzette cried out in the agony of soul and body to the mother in Switzerland. It is a safe guess that Suzette wished herself back in the arms of that dear mother and in the security of the home she had left. Catherina Bosshard, in far away Switzerland, heard these cries, wrote down the occurrence and waited news of the disaster with what fortitude she could muster. On getting the news many weeks later, she was not surprised but sent a return letter telling of her remarkable experience and of the prayers in behalf of the suffering one.

DURING the long, tedious journey, Paulina suffered intensely with swollen limbs—probably an infection accompanying the anemic condition—and to relieve the distress, would often walk ahead of the wagon train. On one occasion she walked ahead and out of sight of the train, but a rider of the party, feeling uneasy, rode after her and was in time to save her from a band of marauding Indians. As she started to round a curve, circling a hillock, she saw the head of an Indian as he peeked at her from his hiding place around the bend. As she halted in her tracks through fear, the Indian rushed out to seize her but at the same moment the rider dashed up, pulled the paralyzed girl up on the horse and raced back to the wagon train. This was a painful lesson to Paulina and afterwards she kept very near the company.

“A few of the thirteen weeks that it took to go from New York to Santa Clara, were spent in Salt Lake City where Suzette and John Hafen were married and where the cousin, Katrili, was married to his brother.” It appears that the “silver lining” became fairly visible as soon as the party reached Utah, though that silver was soon to become a bit tarnished.

It was the policy of the church to group peoples of like nationalities together as much as possible and the Swiss were sent to Santa Clara, a small settlement about three miles from Saint George, in the southern part of Utah. Shortly after arriving in Utah, the Swiss party of about sixty people set out for Santa Clara where a fort was situated. It was of importance in those early days to “live in the shadow of a fort as a protection against the depredations of Indians. The village of Santa Clara, as the party learned on arrival, was made up of five or six families living in their covered wagon boxes. The first months were hard and bitter for these trusting pioneers. Babies were born in wagon boxes, and once a flood raged and washed away the wagons in which the people

were living temporarily. There were no matches and every morning the housewives would go out in hopes that some neighbor had been successful in striking stones together and making a fire. If such a welcome sight greeted the eyes, there was a general rush in the direction of the smoke. Just one coal was needed to start out the day's cooking.”

Here the Bosshard young people began homemaking in the Land of Promise; here they faced realities that were to try souls and bodies alike and here they were called upon to make choices that were to reach into eternity itself. Here they met the Hugs and Bastian Strassers—friends who were to mean much in this strange and stressful life.

“At first Paulina and Herman lived with some English people but later in 1862 Paulina was married to Mr. Ignatz Wili,” thus completing the romance begun across the sea. They were married in the Temple in Salt Lake City, as were Suzette and Katrili, and then went to live in Cedar City, remaining there thirteen weeks before returning to Santa Clara.

During this time Herman had secured employment as a cattle hand with Mr. John D. Lee at a small place called Harmony. John D. Lee was a member of the Mormon church and notorious for having had a leading part in the Mountain Meadow Massacre. A Mormon history of Utah records that in September, 1857, two companies—one from Arkansas and one from Missouri—came through this section of Utah on their way to California. They made camp near the Mormon settlement and trouble arose over the boasts of members of the companies that they had helped to drive the Mormons out of Missouri and Illinois, and had a part in killing Joseph Smith. The Mormon settlers resented these statements with such energy that the campers were worsted. Lee advised them to surrender, promising safety, but the settlers, nursing their grievances, got out of hand and fell upon the companies slaughtering the whole party except seventeen babes, some two or three months old, who were finally returned to relatives or friends in Arkansas. Lee was tried several times, was finally convicted, and on March 23, 1877, was shot at Mount Meadow, Utah. However heartless he showed himself to be to the campers at Mount Meadow, he was said to have been very kind to Herman, and the lonely homesick Swiss boy felt a warm appreciation which remained to the end of his life. Herman must have been told about the part Mr. Lee had taken in the Mount Meadow trouble for, years later he would tell his nieces and nephews of a time when he “drove the carriage of Mr. Lee and suddenly the horses reared back and he looked to the side of the rode where he saw the ground strewn with dead bodies. His own hair stood straight on end and when he told

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## THE HOLY SCRIPTURES

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my people for the time when I shall dwell with them, which is nigh at hand."—*Doctrine and Covenants* 101:10, (Utah edition, 104:58-63).

The continued interest is shown by the revelation of January 17, 1841, in which William Law is commanded to aid such publication:

"Let my servant William go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my Spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my general conference, saith the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread."—*Doctrine and Covenants* 107:28. (Utah edition 124:69.)

No doubt other revelations can be found indicating their desire to do this work. Joseph Smith did desire so to publish but was prevented by conditions surrounding him.

### THE PRINTING

The two completed manuscripts of the part written fully and the complete manuscript of both the Old and New Testaments, together with the old Bible used, were left in the hands of Emma Smith and retained by her. In 1886 a committee was appointed by the conference of the Reorganized Church to wait upon her and ask for these manuscripts for the purpose of immediate publication. This committee included W. W. Blair, I. L. Rogers, and William Marks. They secured the manuscript and turned it over immediately to Joseph Smith III, who with I. L. Rogers and Ebenezer Robinson acted as the committee on publication. They proceeded at once to have a suitable place made and the book printed, that is, as speedily as the circumstances permitted, because, as indicated, it was necessary that a complete manuscript be first made, using the original manuscripts and the old Bible, for those parts not wholly and completely transcribed. So the book was published to the world and ready for distribution by the close of 1867.

Now, it is possible that if Joseph Smith had had time he would have made some further correction of grammar and form to cause similar passages to fully correspond with each other, but he stated that the work was finished, and the changes made speak for themselves.

The committee on publication did not

attempt any modification whatever, but published just as they found it with no changes. (See preface to Inspired Version, page 3; also statement of Joseph Smith III, *Saints' Herald*, Vol. 48, page 534.) They were acting pursuant to the command of God that this record should be published and given to the world. (See also *Saints' Herald*, Volume 51, page 4.) The New Testament was also published with the *Book of Mormon*, fulfilling a prophecy to that effect.

When the *Book of Mormon* manuscript was turned over by George Schweich in 1903, he also turned over John Whitmer's manuscript history and several other items, including a third copy of parts of the Inspired Version, notably the revelation to Moses and the first few chapters of Genesis. This makes a third copy of at least parts of the manuscript which was written in full. It is possible that there may have been some other short extracts of parts of the original manuscript copied, but both of the complete original manuscripts were in the hands of Emma Smith and were by her turned over to the church, and these manuscripts are now in the archives of this church. The old Bible was received by Alexander H. Smith and turned over by him to his daughter, Vida E. Smith, now Yates, but she allows ready reference and use of it at any time that is desired.

The Utah church gives as their reason for not accepting this book that they do not believe it was finished by Joseph Smith, that he intended to go all through the Bible again and make further correction. The reasons for this assertion are not given unless it is the brief extract from the letter to W. W. Phelps referred to above. In that letter he said, "If the Lord permits," but the Lord did not permit. Conditions prevented. Joseph Smith junior said plainly that the work was finished July 2, 1833. It is easy to see why he should desire to give the matter his personal attention, as it required the use of both the old Bible and the manuscript, but the commandment to William Law in 1841 infers that the work was ready to be printed and only lacked means. But the work was really completed and it was not at all difficult for his son and others to take up the work and print it as left. Above all else was the promise that the Scriptures would be preserved in safety, would be published to the world, and that they should be preached to all nations.

A further reason, though not so alleged by them, may well be the fact that in no instance is any change made in the Bible to make any passage read more favorably for polygamy; many changes, however, are made which make the Old Testament read less favorably to that "abomination," as it is called in the *Book of Mormon*, the second chapter of Jacob.

The Old Testament was a record of the times and remains such. It is interesting to note that the Inspired Version is less favorable to polygamy than any of the other versions of which we are at present informed.

In conclusion we refer to the writings of an impartial student, Dr. Simms, in *The Bible from the Beginning*, published by MacMillan Company in September 1929. In this he publishes a full page of comparative texts from the Inspired Version and American Standard Bible, which are quite favorable to the Inspired Version. He classes it as one under the canon of Holy Scriptures and states as follows, on pages 145-147:

"Joseph Smith was the founder of the Mormon church, but after his death factions arose. Brigham Young led one faction into Utah and became its leader, adopting polygamy. This group accepts the Authorized Version as its official Bible, but accepts also the *Book of Mormon* as inspired.

"Certain factions, declining to join Brigham Young, formed what they called the 'Reorganized Church of Latter Day Saints,' with headquarters at Lamoni, Iowa, later moved to Independence, Missouri. They rejected polygamy from the beginning. Joseph Smith, the son of the founder of the original church, cast his lot with the 'reorganized' group. The family of the elder Smith, after his death, produced a MS. which it was claimed the elder Smith had received by revelation. This MS., published in 1867, contained the Bible, with changes which were mostly additions, and this is the chief Bible of the 'reorganized' church. However, it uses the King James Version also.

"This much, at least, may be said of many of the changed readings found in the Bible of the Reorganized Latter Day Saints: Its author had the courage deliberately to alter the text, and make it say clearly what many Bible students succeed in getting by theological legerdemain. This Bible contains the usual 39 books of the Old Testament, and the usual 27 of the New. No apocryphal books are admitted, but the *Book of Mormon* is accepted as inspired equally with other books of the Bible."

Later he makes another reference on pages 293, 294:

"One of the most puzzling Bibles in print is that published in 1867 by the Reorganized Latter Day Saints, at Lamoni, Iowa. The Utah Mormons do not use it. It has many additions to the usual text, Joseph Smith having claimed a special revelation for the changes he made. Had these additions favored the doctrinal position of his church the explanation would have been easy but they do not seem to serve any denominational or sectarian purpose."

Liberty means responsibility. That is why most men dread it.—Shaw.

## GLIMPSES OF EUROPEAN NEWS

(Continued from page 1349.)

(about three billions of dollars).

2. No new taxes but a drastic cutting down of expenditure.

3. Because it is so simple and the most straight-forward balance sheet the nation has had for years, it should pass without loss of time.

EVENTS in Germany. Sunday the 16th, Dr. Goebbels addressing the 30,000 Storm Troopers in Templehof Park, Berlin said: "As for those who voted 'No' in Herr Hitler's plebiscite, August 19, it is our task to win them with loving care to a true understanding of the *National Socialist state*." This in contrast to the speech by Herr Hitler at the Nazi Congress at Nuremberg when he said, "The revolution is complete; there will be no further revolution for a thousand years; there can be no resistance to the national unity."

ONE RECENT happening is illuminating in Germany: the declaration by Doctor Schacht that the annual sum of two hundred million marks for German propaganda abroad can no longer be continued. This fund was in the nature of secret service money but no one outside of the Ministry of Propaganda knows how it was spent.

PLANS are revealed for the creation of a "United German Church" which will absorb the Roman Catholics, by Reichsbishop Mueller. On September 19, he declared, "We want a church free from Rome. The goal for which we fight is one church for the people." He added that anybody who was unable to cooperate in the construction of this church "must keep out of the way or I shall cope with them."

In the meantime the struggle against the Reichsbishop by the opposition clergy in Bavaria and Wurtemberg goes on. Fifty-eight pastors in Stuttgart have ignored the orders of the Primate that his representatives shall occupy the offices of the High Evangelical Church Council. Eighty-two percent of the clergy of Wurtemberg have expressed loyalty to Bishop Wurm whom Doctor Mueller has deposed.

Herr Hitler, it is learned, proposes to take a hand in the church conflict. He will call a conference of the leading members of the Evangelical Church in Berlin within a few days.

THE PROCEEDINGS of the Senate Committee making enquiry into the doings of the American munitions industry are being watched with keen interests in this country. While the preposterous story of King George having used his influence to secure a Polish contract for a British firm was of course immediately denied; and, not everything presented can be accepted unchallenged,

it is admitted that the "cumulative effect is overwhelming." The London *Spectator* says of this scandal: "Whatever be the future of the armaments industry it cannot be left as it is. It is not merely that the firms concerned are dealing with the instruments of death; so long as war continues at all someone must make guns and munitions. It is not merely that bribery, improper influence, furtive government pressure, and every other undesirable form of string-pulling is invoked. The essential vice of the whole business is that, at a moment when reduction and limitation of armaments is the goal to which every government is professing to set before it, these firms, under the stimulus of private profit, are actually urging governments to increase their armaments, and thereby arouse the fears and suspicions of their neighbors and generate the spirit that leads inevitably to war. Thus they both foment and feed war."

"In face of the Washington disclosures," the editorial concludes; "inaction would be criminal. And since each country is concerned first with its own government we are entitled to look to the Prime Minister and his colleagues for definite proposals. The scandal is far greater than the difficulties in the way of remedying it."

MANCHESTER, September 21, 1934.

## THE NOMADS

(Continued from page 1353.)

"I'll be glad to do that," said Louisa. "Madeline, maybe you could get the children's clothing together—you may come and stay with us until your mother is better."

Mr. English leaned against the wall and sobbed. "You folks are too good to us," he said, "but maybe we can repay —"

"Don't think of that," Dan said, huskily, "We'll just be too glad to do anything we can."

Madeline opened the bedroom door, and Mrs. English could be seen rocking back and forth, her head moving hopelessly from side to side. She was moaning, and now and then words escaped her, low, broken-hearted words: "Oh, in *Jesu Nom, in Jesu nom!*"

"What is she saying?" whispered Louisa.

"In Jesus' name, is what she means. You see—she is Norwegian, and when she gets excited she always mixes the languages."

"I'll take the children with me," said Louisa, tremulously, "and my husband can stay with you. He knows more about religion than I do—I know he can comfort her."

But Mrs. English could not be so easily comforted. After the first wild grief had subsided, apathy seemed to settle upon her. Dan talked with her often; and he and Louisa kept the English chil-

dren all through the summer and part of the autumn.

Then one morning Mr. English came to their door very early. He was radiant with hope. He had a job; but that wasn't the best of his news. Mrs. English was sitting up, and feeling fine. She wanted to see Mr. and Mrs. Eldon. Could they come over? The children could come home now; he felt sure they could manage.

Mrs. English looked happy, in fact her happiness had such a quality of lightness and joy that Louisa could hardly believe she was the same sorrowful person she had been just yesterday. What miracle had wrought this change? She did not have to wait long for an explanation.

"Oh, Mr. Eldon," Mrs. English cried, "I've had the most wonderful experience! You've been so good and kind to us; I just have to tell you, it seems.

"You know how I've worried about the baby—and how you explained about the goodness of God, and what a kind Father he was? Well, I got to thinking about it, and last night I prayed. I prayed that if he really did have to suffer that I'd be able to feel right towards God—that I could understand why it was. And I woke up in the night—" she paused a moment, and continued in a low, reverent tone:

"And an angel stood by my bed. I could see it just as plainly as I see you. You can think I'm crazy if you want to, but I'm not. I *know* it was there. I thought I ought to be afraid, but his eyes looked so kind, I couldn't be. His voice was gentle, too. He said:

"Don't you know your baby is all right? Why, if you were as safe as that baby, you'd be all right, too." And I knew the little fellow was not suffering, that he was truly all right. I am so happy!"

There were tears on Dan's face. "Louisa," said, "Maybe you'd bring Mrs. English the *Book of Mormon*. She'll bring you a book," he went on, as Louisa nodded, "It doesn't take the place of the Bible, but it is an inspired book and it explains some things the Bible doesn't make very clear. If you read that book, Mrs. English, and do what it says, you'll be as safe as your baby."

(To be continued.)

## PAULINA WILI

(Continued from page 1355.)

Mr. Lee, the latter told him that such sights pursued him wherever he went. Whether Herman really saw something unusual or whether he had dwelt on the story so much that the scene of the tragedy appeared real—that rocks took on the semblance of those pitiful bodies "strewn on the ground" is not known. When the spirited horses "reared back" from those same rocks at the roadside, the excited imagination of the sensitive mind might "see those dead bodies."

(To be continued.)

## The Readers Say---

### The Work Is Onward in the Southland

We have just closed a three-week series of meetings at Cold Water Branch, near Milton, Florida. Interest continued to increase during the series, and there was good attendance of members and nonmembers; all seemed happy. I do not know when I have enjoyed the work as I did at Cold Water. God was good to his people and blessed us with his Holy Spirit. I baptized ten, September 30, and seven more Sunday, October 7; also blessed five children during the series of meetings.

There was beautiful weather for the meetings excepting one day. Then seventeen inches of water fell in one day, according to the paper, breaking all previous twenty-four hour records by almost seven inches.

The work is onward in the Southland. Good reports have come from different places. From many communities comes the call: "Come over and help us." We need more laborers in the field. If we had a number of young single men who would be willing to give a few years to the missionary work here, a great work could be done.

We believe that wonderful blessings await us, blessings that the heart of man has not perceived, if we will only move forward, make the needed adjustment, and occupy with an eye single to the glory of God. When will we catch the vision and go forward toward the great goal to "evangelize the world and zionize the church"? When will we realize the nothingness of man and the all-powerfulness of God and that he can use the weak to accomplish great things if we will wholly give ourselves into his hands and let his will be done? May he give all of us a greater vision of himself and our task, and the needed faith and courage to perform it!

JAY, FLORIDA.

J. G. HALB.

### When We Return to the Father

In *Doctrine and Covenants* 63:16, we find this statement: "Remember that that which cometh from above is *sacred*, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation." In connection with this, in Section 49:2, we read, "Wherefore I say unto you, that I have sent unto you mine everlasting covenant."

Sometimes when I see some people treat lightly the things of God, the things that He said were *sacred*, I am made to wonder if they are truly aware of that which they are doing. When the Master of men was put to death on the cross and while He was still alive, He looked down upon those who had thus been responsible for much of His suffering and said, "Father, forgive them, for they *know not* what they do." That happened in a day and time when the people did not have the opportunity to study of the good as we do today. They had been taught a religion that knew not of the Christ, or cared little. Today, when we have the knowledge of the past ages before us in the line of past and present religion, and when we should be enlightened because of the learning in our schools, I say that we should know right from wrong and it should not be necessary for it to be said of us in this day, "they know not what they do."

God said of a certain people that He would let them have their own way and have a king, then they would have no excuse in the day of judgment.

In Section 42:8 of the *Doctrine and Covenants*, this statement is made: "If thou lovest me, thou shalt serve me and keep *all* my commandments." One of these commandments

(which is sacred) is to keep ourselves *unspotted from the world*—to be in the world but not of it, nor to partake of her ways. If we were to lend our neighbor a new suit of clothes, clean and unspotted and in a few days he were to return it to us dirty, spotted with grease, wrinkled and torn, what would we think of that neighbor? Not much, would we?

God has given us a body and a spirit or lent it to us while we are here on earth "working out our soul's salvation," and if we return it to Him in the day of judgment "dirty" with tobacco and drink spotted with the "grease" of riches ill-used and "torn and wrinkled" with mixing with those in sin in places where we could not ask Christ to go with us nor ask His blessing on the things being done, what will God think of us?

He has given us in these last days "an everlasting covenant." We pledge ourselves to that "everlasting covenant" when we went down into the waters of baptism, by saying that we would keep *all* His commandments.

Read *Doctrine and Covenants* section 98, and the latter part of paragraph five (5), "When men are called unto mine *everlasting* gospel and covenants with an *everlasting* covenant, they are accounted as the *salt* of the earth, and the *savor* of men."

This "everlasting covenant" is sacred and should be held as such by every man, woman, and child who have taken upon them the name of Christ and who expect protection from God in times of trouble and need. We are told in Section 81:3: "I, the Lord, am bound when ye *do* what I say, but when ye *do not* what I say, ye have no promise."

Shall we continue to forget the promise and covenant of God until we are in need and then expect Him to hear and answer? Can we be the "savor of men" and do the things that some are doing who have made the "sacred covenant" with God? Let us beware how we treat lightly the things of God so that when we return our bodies to Him they shall be clean and spotless, free from sin, and pleasing in His sight.

DES MOINES, IOWA.

A. H. CHAPMAN.

### Is Grateful for Prayers

I want to thank my friends for their prayers in my behalf during my recent illness of two months' duration. Though my condition was serious and I was given no encouragement by the doctors, I was administered to by Brother P. Greenwood, our pastor, and Brother A. E. Stoff, district president, and later by Brother Greenwood and Brother E. Lancaster, of Tulsa. From each administration I received much comfort, and I thank the elders and Saints for their encouraging prayers and letters. May God bless and help each one of his people.

I know that this is Christ's church, and that God still is interested in his people. He is leading us as much as we will permit him to. I praise him for what he has done for me.

During my illness I was given many blessings and spiritual experiences which buoyed me up. They brought the spirit of peace and assurance to me and the realization that God is good and that this is his church and we are his people.

God has blessed me wonderfully. Several times he has lifted me up from the doors of death and has restored me to health and strength. I love the church, and my faith in it and its purposes is unchanged.

SKIATOOK, OKLAHOMA.

MRS. LULU B. WOSLUM.

## The Readers Say---

### Wants to Do Her Part

To me the testimonies in the *Herald* are wonderful. They are a source of strength and help. I read them before anything else, and feel that if I withhold telling the blessings I have known, I shall grow weak in the faith. This I want never to happen. When I occupy every time in prayer and testimony meetings I have more strength for succeeding meetings, but if I fail to do my part, the next time it is harder for me. It is very difficult for me to bear my testimony and of this I am ashamed, for it should be the easiest thing since I know of God's blessings and his promises if we obey him.

Rare spiritual experiences have been given me in the form of dreams, showing me a glimpse of the peace, purity and contentment of eternity, and also admonishing me to keep my life and my home free from Satan's influence.

I am more thankful for the latter-day gospel every day of my life. I was born of Latter Day Saint parents. My mother was Clara Bronson, daughter of Hiram and Mary Bronson, and my father, James Archibald, son of Russell and Ellen Archibald. Their parents before them were members of the church.

I pray for wisdom that I may be able to know and explain our gospel and its teachings to others who are thirsty and would drink of the fountain of life if they but knew.

In the thirty years since my baptism I have never felt the need of prayer and of the help of others as keenly as I do now. When I think of others who have done much to further the latter-day work, I feel weak and small. Pray for me that I may be worthy to teach my class of boys and girls. I want to so live that they will always be able to look to me for spiritual guidance. I never want to fail them.

I have found that in reading the books of the church if I ask God's help to understand them, I get much more light. Several times I started to read the *Book of Mormon* and each time could get no farther than the first chapter or two until I prayed for understanding. After this I could not read fast enough—it was all clear. I read each night after the others were in bed so that nothing would interrupt or confuse me.

I am grateful for all the books of the church and I need to read and study much more than I do. In my patriarchal blessing, given by Brother W. A. McDowell, I am admonished to study good books and store up knowledge that I may teach and guide our little ones. He also told me to minister to the sick with a cheerful spirit and assured me that in doing this faithfully, the brittle thread of life would be lengthened and I would be spared sickness. This has already proved true.

Four years ago when so many people were sick with what the doctors called septic sore throat, many were dying with it. My husband, daughter, and mother-in-law were critically ill with it. I waited on them day and night beside taking care of my husband's father who is an invalid, doing all of the work even the washings and ironing. No one came in to help us; everyone was afraid of the disease. It was a trying time, but the Lord blessed me with health and strength throughout the whole time. People marveled that I could work over them constantly and not take the disease when it was very contagious.

For this and many, many more blessings which have strengthened my faith, I am grateful. I think many times of the beautiful hymn:

"Take time to be holy, speak oft with thy Lord;  
Abide in him always and feed on his word;  
Make friends of God's children, help those who are weak,  
Forgetting in nothing his blessing to seek.

"Take time to be holy, the world rushes on;  
Spend much time in secret with Jesus alone;  
By looking to Jesus, like him thou shalt be;  
Thy friends in thy conduct his likeness shall see."

How wonderful if we would only apply those words to our every-day lives! There are many worldly things which draw us away. I like things that give me pleasure, oftentimes momentary pleasure; sometimes I do these things when I should be doing something to serve the Master.

Sometimes I wonder if I will be allowed a taste of the sweetness of reward. I feel very unworthy and that I have done many things which Jesus would not do, and few that he would have me do. I am sharp-tongued and impatient and continually have to fight these things. I have hurt people's feelings when I did not intend to and have done other small things that would not find favor with the Master. I do not want to hurt people with words, or actions, but there are times that I do. I need your prayers to overcome this.

OSKALOOSA, IOWA.

MARJORIE ARCHIBALD GLEN.

### Youth Will Redeem Zion

I was converted to this church when sixteen years of age and have been a worker with the young people ever since. Now I am almost fifty-three. Never have I had a doubt but that the youth of my day are the ones to redeem Zion. As of old it was the youth who left Egypt and reclaimed Canaan and established their inheritance in that which should have been Zion when Jesus came. I believe that Jesus will come again when the youth of today are the leaders in redeeming latter-day Zion.

OGDEN, UTAH.

MRS. JENNIE WINHOLTZ

### Finds Old Friends Through Church Papers

I have often wondered about Brothers Sawley and Manering. It was they who taught us here in the Wheatland vicinity, the beautiful gospel, and helped us to organize a branch. That was close to forty years ago and while the branch has been disorganized for several years and only a few members remain, those few are faithful so far as I know.

I was glad to see Brother Amos T. Higdon's picture in the *Herald*. He used to preach for us, too, when the branch was organized. I met him again last spring when he visited Brother and Sister Fred Joy at Chanute, Kansas.

I would like to know if Sister Maggie Taylor (nee Breckinrage) is still living. She used to live with my folks fifty years ago; was a girl in her teens then. I was still younger. We lost track of each other for years and then she read a letter of mine in the *Ensign* a number of years ago, and wrote to me. I was delighted to find her again and to learn that she was a Latter Day Saint. I often reflect that if I had not written to the church paper then, we should never have found each other.

Please pray for me that I may be faithful to Christ and his church.

WHEATLAND, MISSOURI.

NORA COSTELOW WINDERS.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Did Paul preach fourteen years prior to his ordination?*

Evidently not, for he held two different offices of the ministry before that number of years had elapsed. To ordain is to set apart or appoint, and the book shows that he was chosen and appointed soon after his conversion, at which time Ananias the prophet was sent to him with this message:

"The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One. . . . For thou shalt be his witness unto all men of what thou hast seen and heard."—Acts 22: 14, 15.

It was almost immediately after this that the Lord commissioned Paul by giving him a command as follows:

"Depart: for I will send thee far hence unto the Gentiles."—Acts 22: 21.

Apparently Paul had already been ordained when these words were uttered to him. This may in all probability have occurred at the time Paul remained with the disciples "a certain number of days" after his baptism (Acts 9: 18-20), though it does not specifically so state. Thousands of events of importance took place of which the record is silent, and even the ordination of his twelve apostles was not mentioned by Jesus or the disciples until sometime after it had occurred. Paul is named as one of those who held the office of teacher or prophet, in Acts 13: 1, at which time he was called to the higher office of apostle (also see 14: 14). This latter ordination was much less than fourteen years after his conversion, and the book states that it was accompanied by laying on of hands (13: 3).

*If one reports having heard two prophecies that conflict, which must we accept?*

Answer to this question depends upon several unknown factors. In the first place, the prophecies might be reported inaccurately, if not taken down at the time by one skilled in such work. Often reports become very unreliable when heard by gossip from one to another. But if in fact they conflict, both dealing with precisely the same topic and intended to apply in regard to the same aspect of the

subject, it is certain that at least one of them is false. Jeremiah, Zechariah, and other prophets were confronted with false prophets in their own days, and warned the people to beware of them.

The presiding officers, as the bishops and elders in charge, are designated by revelation (*Doctrine and Covenants* 46: 7) as qualified to discern the spiritual gifts, and if doubt exists on the part of members of their jurisdiction in which the manifestation was presented, they may ask counsel of such official. Also the elders in charge may ask God for power to discern manifestations, and should a spirit be false, they may proclaim that it is not of God (*Ibid* 50: 7). Paul also declares that prophecies may "fail" because "we know in part and prophesy in part," and Ezekiel (13: 2) warns against those who speak out of their own hearts.

*When did Christ receive the Melchisedec priesthood?*

Before the time of Melchisedec this priesthood, according to *Doctrine and Covenants* (104: 1), was called the holy priesthood "after the order of the Son of God." This proves that Christ held it before the days of Melchisedec, but Genesis contains this explanation:

"This same priesthood which was in the beginning, shall be in the end of the world also."—Genesis 6: 7, Inspired Version.

It was conferred upon Adam, and he was commanded to be baptized also "in the name" of Christ (6: 53), which means by his authority. As the priesthood was *after the order* of the Son of God, it proves that Christ must have had it at the time it was conferred upon Adam. Christ is declared to be God manifest in the flesh (1 Timothy 3: 16. Colossians 2: 8. John 14: 9. *Book of Mormon* 251: 28; 721: 72, 77), and his priesthood was without beginning of days or end of life (Hebrews 7: 3, Inspired Version. *Doctrine and Covenants* 83: 2). Priesthood is divine authority, and was resident in Christ as one of the Godhead before the world was made, which was created by him.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Harvest Home Services at Humber Bay

Humber Bay Branch of Toronto District held their annual harvest home on Sunday, September 30, with all-day services. Prayer meeting convened at 9:30 a. m.; Sunday school at 11 a. m., with preaching services at 3 p. m. and 7 p. m.

Elder Leslie Prentice, pastor of Toronto Branch, was the afternoon speaker and Bishop A. F. McLean addressed the congregation in the evening. The church was beautifully decorated with flowers and autumn leaves. An abundance of choice fruits and vegetables were displayed before the altar. A special ten-pound bread loaf occupying the center. For several years past, one of the leading bakeries in this vicinity has made this contribution.

On Monday evening, October 1, the women's department provided a short program and served refreshments after the sale of the harvest vegetables. The proceeds will be spent in repairs on the church building.

A corn roast was held on Wednesday evening, October 3, by the young people's department at the home of the president, James Dadson. Some thirty-five attended this gathering. Games and contests were provided and a good time was enjoyed by all. A hard-time party is being planned for Halloween. Last year, a masquerade party was held in the church and the judges experienced difficulty in choosing the prize winners.

The church building was closed on Sunday, October 7, to enable the congregation to attend the annual district conference held in Toronto, October 6 and 7.

### Fresno, California

2412 Clay Avenue, Fresno, California

Members have returned home from vacations and the ban has been lifted on infantile paralysis, so the church school has been resumed, and all services are well attended.

With Arthur Oakman in charge, the annual business and election of officers was held September 7. All officers of last year were sustained with the exception of the music director, because Sister Altha Richardson's health prevents her continuing in this office. Brother David Williams was elected to the office, and is well qualified to conduct the music. The other officers are: T. F. Enix, pastor with A. S. Votaw and

L. W. Roberts, counselors; Mrs. L. W. Roberts, director of religious education; Mrs. Mable Votaw, clerk; W. F. Crane, treasurer; Mrs. J. R. Buchanan, historian; Mrs. William Godfrey, librarian, and L. W. Roberts, publicity agent.

Sister Lillie Jennings, as children's supervisor; John Lightowler, adult supervisor, and Sister William Enix, Women's activity leader, were all sustained and Brother Allen Roberts was chosen as leader of young people.

They were favored on the twenty-first by a visit from Apostle E. J. Gleazer and Brother Arthur Oakman, of the seventies. Brother Gleazer delivered a wonderful sermon.

Elder Edwin Burdick, of Sacramento, the district bishop's agent, spoke Sunday morning September 23.

Elder J. F. Wiles has been featured on two consecutive evenings, delivering two splendid missionary sermons to well-filled houses. Some nonmembers are quite interested. May God bless him, "the self-supporting missionary."

### New Philadelphia, Ohio

The October sacrament service was in charge of Elder William L. Goudy, assisted by Elders John Carlisle, Charles Cramer, A. B. Klar, and Richard Watkins, priest.

Rally day, September 23, was observed with an interesting program. The church was decorated with fall flowers, and the morning program opened with a violin solo, "Fairer Lord Jesus," by Wayne Thomas; the choir contributed two anthems, "The Awakening Chorus," and "The Heavens Declare." Marian Angus beautifully interpreted the hymn, "Nearer My God to Thee," with a pantomime, assisted by the junior quartet, Vida Angus, Anna Watkins, Hal Rennels, and Wayne Thomas. Sister Veneta Warner, pianist, assisted with all musical numbers.

Pastor John Carlisle introduced the speaker, J. A. Neff, county auditor, who gave a brief but appreciative address. Climaxing the program came the play, "The Crowning of the Ruling Agent of Church School." The object of this play was to stress the need of order, good literature, and religious education to make a perfect church school. The play was arranged by Anna Cramer and Nettie Bigler.

The marriage of Donald F. McMillen and Marjorie F. Robinson, of Uhrichsville, Ohio, was solemnized at Wheeling,

West Virginia, July 24, by Elder Louis E. Serig.

Recent visitors to the branch included Elder and Sister E. G. Hammond, of Akron, Ohio, who were here September 9. Brother Hammond preached in his usual capable manner.

Apostle Paul M. Hanson visited here September 11, and preached to an appreciative audience. Following that service he met with the priesthood.

Thirty young people of the branch entertained on September 7, in honor of Elder and Mrs. William L. Goudy whose marriage took place in July. Richard Watkins presided over a well-arranged program, and Gomer Watkins presented the honor guests a gift.

Junior church services were conducted in the main auditorium September 23, Elder William L. Goudy presiding. "Friendship" provided the theme for his sermon. June Goudy told the story of "Damon and Pythias," and Vida Angus and Mary Cramer sang "All Along Life's Pathway."

Members of the branch who were privileged to attend Kirtland reunion reported a most spiritual and profitable time.

### Toronto, Canada

The fall season has brought renewed activities in the branch and arrangements for the winter program in the different departments.

At the annual election J. L. Prentice was again reelected pastor with W. J. Bavington and S. J. Bell as counselors. Mrs. Mary Wilson is again superintendent of the department of women and B. J. Hewitt heads the Sunday school for another term. S. J. Clark was elected president of the department known as religio, which convenes each Friday evening. They are arranging for a special missionary effort during the winter.

The following members were set apart for ordination by the branch and approved by the Toronto district conference: Gerald Parfitt and Frederick Le-feuvre to the office of elder; Ernest Newton, priest, and Andrew King and Bruce Broadfoot, deacons. These young men make a splendid addition to the local priesthood.

The department of women is busy with luncheons, rummage sales and serving meals for conventions. At their quarterly report meeting they gathered in over two hundred dollars. They re-

quire one thousand dollars by Christmas.

The young people will be holding the branch contest for the Ontario Oratorical Competition in Toronto sometime this month, and the Toronto district competition will be held at Hamilton November 4. It is hoped that the finals will be held shortly after that date, but time and place have not yet been settled.

Cottage meetings in the north end of the city have been going well all summer under the leadership of Philip Crump. They have a fine Sunday school in that section. Several baptisms have come from there and others are pending. Workers expect to have other missions busy again this winter.

Speakers of late were Apostle D. T. Williams and Elders W. I. Fligg and Douglas Cameron, of the missionary force, with Bishop A. F. McLean and Elders James Pycock, B. H. Hewitt, Charles A. McLean, W. J. Bavington, and S. J. Bell, of the local priesthood. They have a fifteen-minute sermonet each Sunday morning by the junior priesthood. This has proved very successful being interesting and instructive.

## Santa Ana, California

An impressive installation service was held Sunday evening, September 30, when newly-elected officers of Santa Ana Branch were called to the platform and solemnly ushered into their new work by the pastor, Louis J. Ostertag. Those elected to office were—Sister Louis Ostertag, director of the church school and branch clerk; Brother Warren Best, branch treasurer; Sister Stella Best, chorister; Brother Clarence Mills, church custodian, and Brother D. B. Carmichael, historian and branch publicity agent. Brother James Farley was sustained branch solicitor. Sister Charles Calkins, because of continued ill health, will be unable to continue her work as director in the children's department, but promises her help and good counsel.

The general attendance at the meetings is steadily improving, especially at the prayer meetings. At the sacrament service in September the Saints were addressed by the Holy Spirit through the pastor in admonition and encouragement. And after a fine reunion, the members of Santa Ana Branch feel strengthened and encouraged to do their part in building up the Lord's work. Two new members were added to the church in August when the pastor baptized Mrs. Cora Brooks Dumphy and Charles J. Dumphy.

Visiting with her parents at Orange, Sister Forrest White, daughter of Brother and Sister Charles Calkins, has been a frequent visitor at the church services. She returns shortly to her home in Lamoni, Iowa. Her husband,

accompanied her to California, but was able to stay only a short time.

Among branch good times that were especially enjoyable was the steak bake held at the home of Brother and Sister Clinton Brush, when twenty members of the choir spent a happy evening in recreation and singing. Apostle E. J. Gleazer was the special guest of the choir.

## Conference of Southern New England District

The annual conference of Southern New England District was held at the Onset Camp Grounds September 1 and 2. The session on Saturday evening was occupied by the business of the conference and election of officers. The statistical reports from branches gave the membership roll as totalling 1,154, a net gain of four since the conference last March.

One of the interesting items in the report of the district presidency was the one concerning the regional conference held in New London, July 15. This is a new idea in Southern New England District and the try-out of the one-day conference for only part of the district clearly proved its merits.

The election of officers resulted in choice of the following: District president, W. A. Sinclair; first counselor, E. R. Bradshaw; second counselor, B. W. Leland; secretary, F. S. Dobbins; treasurer, Bishop M. C. Fisher; chorister, Helen Coombs; historian, Laura P. Sears, and director of religious education, Harold Cash.

A resolution was adopted, thanking the retiring officers for their painstaking and faithful labors in the service of the district during their period in office.

The Sunday services began with church school hour. The sacrament service followed and was a quiet, beautiful one. Many testimonies were given and some were outstanding. The excellent theme talk by D. F. Joy on "*Be Ye Transformed by the Renewing of Your Minds*," struck a responsive chord in the hearts of those who took part in prayer and testimony. Brother W. A. Sinclair read a poem given to him under the inspiration of the Spirit shortly before the conference.

In the preaching services the Spirit of God rested upon the brothers who spoke, and they were blessed with liberty of thought and speech to a marked degree.

At the 11 a. m. service E. L. Traver, in a sermon full of beautiful thoughts well expressed, spoke of conditions that existed and emphasized the Saints' need of growth, of getting closer to God.

At the afternoon service, M. C. Fisher in his sermon spoke of the need for Zion.

In the evening Ray Bradshaw spoke on the Restoration of the Gospel, closing his sermon with a warning to the Saints to live up to their privileges and perform the work that lies before them.

The songs and music contributed by the sisters of the Calvert family helped to make the conference one that all will like to review in memory.

## Houston, Texas

Houston Saints assembled September 26, for the election of officers. Those chosen to serve are: Branch president, C. W. Tischer; secretary, W. J. Birkhead; treasurer, A. V. Arnold; presiding deacon, Donald McCormick; music director, Mrs. A. J. Banta; publicity agent, Mrs. F. L. Waters; church school director, R. V. Post; adult supervisor, Lon Mitchell; young people's supervisor, Eugene Wilder; children's supervisor, Aaron Kohlman.

The Boys Scouts still meet each Friday under the direction of Brother Dubos.

The recreation hall shows marked improvement in appearance, having been recently decorated. The new paper and newly-enameled woodwork and new drapes add much to the room.

The young married people's class has realized one of its projects in the publishing of *The Weekly Record*, a small paper containing all the activities of the branch besides other articles, news, ads, etc. The first edition of the *Record* came out October 8.

The Saints seem to be entering into the activities of the year with renewed zeal. Some are excellent leaders, others are good followers. Altogether they hope to make strides forward. The spirit to work is growing among them.

## Bristow, Oklahoma

The meetings at Bristow are still in progress. Two more were baptized last Sunday.

The Saints were honored a few Sundays ago by having District President A. E. Stoff with us. He delivered a wonderful message which was instructive to all.

The newly-organized Sunday school has good attendance. They have purchased quarterlies, ordered *Stepping Stones* and *Zion's Hope* for the children and added twelve new *Saints' Hymnals* to the number of songbooks. Mrs. C. A. Place, a Latter Day Saint, recently moved to Bristow from Sperry, is the pianist. She has organized a youth's choir, and they practice every Friday evening. She is accomplishing much good by arousing the interest of the children.

Eight Bristow Saints motored to Tulsa Sunday, September 30, where they attended church services. Elder Oliver A. McDowell delivered the message.

They were happy to have Elder and Sister Falice Cunningham and Brother and Sister W. J. Couser, of Tulsa, with them October 14. Elder Cunningham comes to Bristow every second and fourth Sunday of the month.

## Wabash, Indiana

Elder Archibald Whitehead came to Wabash in June and held meetings, telling the gospel story to Saints and friends. He counseled young and old and his sermons were an inspiration to many.

The first Sunday in July was a day not soon to be forgotten. Brother Whitehead, who has now gone to his reward, conducted a sacrament service, and as he arose on that day to give his testimony his face reflected the power of the Spirit and his kindly eyes beamed with the love of God. He spoke with the gift of tongues and prophecy, telling the Saints that the heavenly Father was well pleased with their meeting together, admonishing them that if they held fast and kept his commandments, they should not want.

Wabash Saints are grateful for the blessings of Brother Whitehead's help and counsel. They will miss him. They send sympathy to his family.

## Brush Creek, Illinois

The Brush Creek reunion began August 10. Although there were not so many campers this year, numbers expressed their opinion that this was the best reunion in every way that they had ever attended.

The La Da Sa Club met with Ruth Marshall, Gladys Burroughs, and Katie Burgess in August, with Nellie Henson, Bessie Burkett and Edna Miller in September, and with Manda Burgess, Etta Burgess, and Laura Bennett in October at the church park. Ice cream and cake were served at each meeting. They are planning a halloween social to be held at the church park Halloween night. The club served lunch at Harry Allen's sale and realized a nice sum to help the branch. The club met July 3 with Sisters Ethel Hoover, Gertie Hoover and Pearl Jones, and two plays were presented.

July 8, District President Earnest Robinson and his counselors, Charles Wesner and Lewis Deselms visited the branch and gave some interesting talks.

Three little girls were baptized in the afternoon, Betty June Henson, Bernell Jones, and Geraldine Burroughs.

Brush Creek young people invited the young people of the township to meet with them for a rally Sunday evening, July 8, and a large crowd attended.

A new concrete porch has been added to the local church, and the building has been painted. Workers are now trying to raise money to make other improvements. Part of the money for the work already done was raised by two ice cream socials in July.

The branch election was held September 21, the following officers being chosen: Pastor, Elder William Clements; counselors, Elder Halleck Milner and

Priest Ancil Burroughs; secretary-treasurer, Icle Burroughs; chorister, Kate Morris; pianist, Freda Jones. Mabel Phillips was chosen to have charge of the women's work, and Pearl Jones was chosen as club leader. Halleck Milner was elected as adult supervisor; Kate Morris, young people's supervisor, and Gladys Burroughs, junior supervisor, Mabel Phillips chose as her assistant in the women's work Grace Brashears.

Saints here were grieved to learn of the death of Sister Jessie Hoover, of Pleasant Hill, Missouri. She resided at Brush Creek for several years before moving to Missouri.

Several Saints have moved into the branch where they can attend church services with regularity.

## Work Moves On in Arkansas and Louisiana

After our district conference at Fisher, Arkansas, I went to Dunn, Louisiana, and held services in a brush arbor for about two weeks. Brother D. A. Byrd, who holds the office of Aaronic priest, and family live in that locality, and they have not hesitated to bear their testimony of the angel message. Brother Byrd has only been ordained since last March, but he has been actively engaged almost every Sunday since.

Our meetings were fairly well attended. Good liberty was enjoyed in presenting the word. At the close of the services we had the pleasure of leading three candidates into the kingdom.

Our next point was Mounds, Louisiana. Some of the members we had previously baptized had moved to this region. Therefore Brother Byrd drove with me to this locality for a few meetings. This town is only about ten miles from Vicksburg, Mississippi. While there we crossed the river and took in the sights. Saw where General Grant had his troops located in the bombardment of the city. We had a splendid meeting in the home of Brother Pitt and left an appointment for Brother Byrd.

At West Monroe, Louisiana, we have a small group of Saints. Most of them work in the paper mill. Here I had the thrilling experience of preaching in a barn. Brother Blazier and family saw the need of a Sunday school. They cleaned out the barn, placed seats in it, and electric lights, and were ready for the Lord's business. The organ was moved from the parlor to the barn, and Sister Bouton, graduate nurse of Independence Sanitarium, played the instrument.

We have several young men in this town of whom the church may well be proud, Bert Gross, T. C. Salter, J. D. Phillips, and others. If these men will only apply themselves in the study of the word, the church will have some staunch defenders in the near future.

My next point was at the old Eros

Branch, the only branch in Louisiana. The Saints have a nice building for a country church, and this was filled almost every night by interested listeners. Grandma Fuller (Aunt Bell) was there most every night, although eighty-five years old. Her sight is getting dim, but she loves the Lord's work.

After a week's meeting we baptized six more candidates into the kingdom, four boys, one girl, and Brother Bagwell, seventy-five years of age. Brother Alma Williams was ordained to the office of elder as previously arranged by the district conference. Brother Williams has been acting as president of the branch for sometime as an Aaronic priest.

Sunday morning, September 30, was devoted exclusively to the ordination service. The warming influence of the Holy Spirit permeated the service, giving many of the Saints a confirming testimony of the brother's call. Brother Williams is now the second elder in the State of Louisiana, but we have others in this branch who will yet be called to higher responsibilities if they are faithful. Brother J. E. Phillips has presided in the past, and is always ready to lend a helping hand in the Sunday school. Elder Sam Fuller is ready to do his bit. We are looking for big things to happen through the united efforts of these men.

During the past year the ladies' aid has performed a good work in screening the church building and adding other improvements.

I am now pleasantly located twenty miles north of Little Rock, preaching every night in the schoolhouse in the neighborhood where Brothers Bud Smith and W. J. Black live. We are having good crowds and some interest. Our slogan is "Onward to Zion."

A. M. BAKER.

## Flint, Michigan

Flint Branch has accomplished much, materially, during the summer months. The interior of the Baltimore Boulevard Church has been redecorated, and many necessary repairs made.

A new steam-heating system has been installed in the Newell Street Church which will more than adequately heat the building. The upper auditorium has been thoroughly cleaned and new lighting fixtures have been put in. These fixtures, beautiful in themselves, give more beauty and dignity to the auditorium as well as more efficient lighting. The windows of the upper auditorium are being rebuilt. A vestibule is being built at the entrance to the lower auditorium. New storage cupboards are being made. A room for storing equipment is being excavated under the front entrance. Cement has replaced the wooden flooring in the "kitchen," and the whole lower auditorium is being repaired and redecorated. The work for this building, repairing and cleaning, has

## Briefs

### Ten Baptized at Warba, Minnesota

"The Saints of Warba are rejoicing over the fact that on October 8, we baptized ten fine people into the church," writes Apostle J. F. Curtis. "Elder Samuel Case and family have been helping in Sunday school work here. I began services in the school-house at Warba and continued eleven days. The ten candidates baptized were from four new families who are neighbors of Brother and Sister Case. Several more are favorable."

### Membership of Southern New England District

The membership of Southern New England District, according to statistical reports made to the September conference, now totals 1,154. The conference was held at the Onset Camp Grounds. Elder W. A. Sinclair is president of this district.

### Missionary Services in Lamoni Stake

Elder J. Charles May closed one of the best series of meetings he has conducted in Lamoni Stake, at Hiteman, Iowa, October 7. The services began September 23, an average attendance was about one hundred and fifty. Interest was exceptionally good.

Two adults were baptized Sunday, October 7, by Elder C. B. Hartshorn, pastor, and another name is in for baptism and several others are considering the matter.

Brother Hartshorn is principal of the schools at Hiteman, and Brother Crown, recently a student at Grace-land, is also teaching there. They and their wives are a great help to the church work at Hiteman.

Elder E. Y. Hunker began a series of meetings October 7 at Chariton some thirty miles from Hiteman.

"We are happy to see the people so eager to hear the gospel," writes Brother J. Charles May whose next missionary meetings will be held in Far Wset Stake.

### Wishes Our Prayers

Lodie William Parr, Jacksonville, Oregon, wishes the Saints to pray for him in his sore affliction. He is almost helpless, but his faith in God is strong. If there are Saints living near Jacksonville, he would be glad to have them call on him, and he will appreciate letters though, because of his condition, he cannot answer, except as he finds a friend to write for him. Address him Box 182, care Mrs. Olive Thrasher, Jacksonville, Oregon.

been done for the most part by volunteers.

A lot fifty feet by one hundred-forty feet, adjoining the church lot on the west has been purchased from the Flint school board. This lot provides room for both playground and future building expansion.

Arthur H. DuRose has again been chosen pastor for Flint Branch with George E. Burt and Theodore I. Bush as associates. Mrs. A. H. DuRose directs the adult department. Zola McNamara supervises the young people. Stanley Shears is appointed head of the music department. These department leaders are beginning the year with enthusiasm and zeal.

The Saints are looking forward to a series of meetings, beginning October 14, which will be conducted by Elder John R. Grice.

### Oshoto, Wyoming

On September 30, Oshoto Branch held its annual business meeting and Horace L. Hartshorn was retained as branch president. Most of the officers were retained. F. V. Cole was elected church school leader with Joe De Barthe as assistant. Two new members were added to the branch roll, Sister Clara Walson and Joe De Barthe. Two mem were recommended for ordination by Brother Hartshorn. They were F. V. Cole, to the office of priest and Forrest Julius, teacher. The time of ordination will probably be the first of November when Elder L. O. Wildermuth is expected to hold a series of meetings.

Only two young people were present at this meeting due to the fact that several are attending schools away from home. Clifford Cole is attending Grace-land College; Lewis and Lucile Hartshorn and Verne Dillon are at Gillette, Wyoming; and Veryl and Donald Stubbart are at Moorcroft, Wyoming.

At the first business meeting of the new year of the women's Laurel Club, all officers of the previous year were retained. It was voted to start a church library with Sister Forrest Julius as librarian.

Sister Julius was baptized into the church October 4, by Brother Hartshorn and was confirmed at an inspirational sacrament service. October 7.

### Vinalhaven, Maine

Elder E. F. Robertson held a two-week series of services here the early part of September, and his subject was "Our Beliefs as Found Outlined in the Epitome of Faith and Doctrine." His sermons were enjoyed by all who attended. On the last Sunday of the series Pearl Philbrook was baptized.

On the following Tuesday Evangelist U. W. Greene came to stay one week, and his sermons were inspiring.

On Monday following his series there was another baptism, Mrs. Philip Dyer being the candidate.

September 29 and 30 Brother William Clark, of Castine, was at Vinalhaven and held meetings on the west side of town Saturday evening and several services on Sunday.

All have been encouraged by the visits of these ardent church workers, and feel that with such help the church will go steadily on.

A number hope that they may attend the young people's conference and convention at Stonington, November 2, 3, and 4, and are praying that it will be a great factor in advancing the young people of Western Maine District.

### Philadelphia, Pennsylvania

It was rally day in Philadelphia, October 7. The upper auditorium was crowded, and everyone was interested in the promotions. Sister Quedenfeld's class has grown so quickly that the older members did not realize these boys and girls were ready to enter the senior division. Philadelphia Saints are proud of their church school. Its organization and advancements are commendable.

To show that Philadelphia Branch is alive and busy, they wish to mention a few of the activities which are claiming the attention and time of the Saints.

Elder D. M. Wiesen, the director of the church school, has done some very hard work during the past years, getting the departments in order.

Sister Myrtle Weber is the director of the children's division. Under her supervision the sand table class is ably cared for by Elsie Langjahr. The six-thirty meetings in which Bible stories are told by the use of pictures, are under the direction of John Cumming. Junior church work, under the supervision of Dorothy Brenner, as well as the regular church school Sunday classes also are part of Sister Weber's responsibilities.

The young people's department, under the leadership of Norman Preusch, is composed of fourteen church school classes and the following organizations: the young people's council of which Violet James is president; the K. U. Club, a group of girls interested in home economics, supervised by Ruth Beckman; the Alpha Lambda Sigma, a social and teacher training group of girls; sponsored by Annie Thomas; the Girl Scouts captained by Viola Preusch; the Boy Scouts led by Norman Preusch; the basket ball team under the able coaching of Robert Campbell; the nucleus of an a cappella chorus, to be directed by Esther Weddle Schafer; a dramatic club coached and directed by Phoebe Fowler.

The young people also participate in the following activities—young people's prayer meetings, led by Louis Kuhn, vesper services, hikes, swims, and young people's day every spring and fall.

The adult department, supervised by Clara Thumm, has in it five church school classes of which one is a class for German Saints. Under the personal direction of Sister Thumm are the choir of thirty-two voices, the Clover Club, and the Temple Builders. Sister Fowler is sponsor of the Laurel Club.

### Minnesota District Conference

The semiannual conference of Minnesota District, held in Duluth, September 21 to 23, was not only a spiritual feast for those attending, but it marked some definite steps in constructive development looking forward to the final gathering.

The high point of this gathering was the dedication of Duluth church, made possible by the consecrated work of the Duluth members, particularly the women's department. In his dedicatory sermon President F. M. Smith warned the people against resting on their oars in the reflection of this goal being reached. He gave them a new goal in a challenge to live fully up to the ninth commandment.

Apostle J. F. Curtis gave much to the high spiritual standards of the conference. He was in charge of the two prayer meetings on Saturday and Sunday morning both of which were very

people's meeting on Saturday morning. The meeting was in charge of Allen Olson, of Minneapolis, assisted by Frank Tucker, jr., of Clitherall, and Cyril Mof-fett, of Duluth. After the audience had sung, "Soldiers of Christ, Arise," the young people marched in, led by Sister Adah Carlson singing, "God Is Marshal-ing His Army." Following the opening prayer, Sister Carlson received from a representative of each branch his report on the progress of the young people in filing their inventories, and she, in turn, gave to President Smith the combined report for the district. Approximately eighty percent of the young people reported having filed inventories, and he accepted this as a challenge to the adult members. His address to the young people in appreciation of their efforts, stirred them to keep up the good work.

The young people were very much a part of the conference. The Duluth group as hosts gave a play for the opening on Friday night and arranged entertainment for the entire group. The groups from each of the other branches, Minneapolis, Clitherall, and Bemidji, furnished entertainment at some time during the conference.

The work of feeding and housing the visitors to the conference was a real problem, but this was ably handled by the women under the leadership of Sister Mollie Feathers, retiring president of the women's department of Duluth, and by the reception committee under the lead-

## Briefs

### Minnesota District Youth File Inventories

Approximately eighty percent of the young people of Minnesota District have filed their inventories, according to a report given to President F. M. Smith at the district conference in September, by Sister Adah Carlson, young people's leader. A survey was made of the young people's response to the "Keep the law" slogan, the various branches reporting, at a special young people's meeting during the conference.

President Smith gave their fine response to the financial program as a challenge to the older members.

### Peace Rules

Peace rules the day, where reason rules the mind.—Collins.

### Requests Prayers

Mrs. C. F. Hill, of Omaha, Texas, desires the Saints to have special prayer for her October 28, that she may be healed of her afflictions.

### Then Criticize

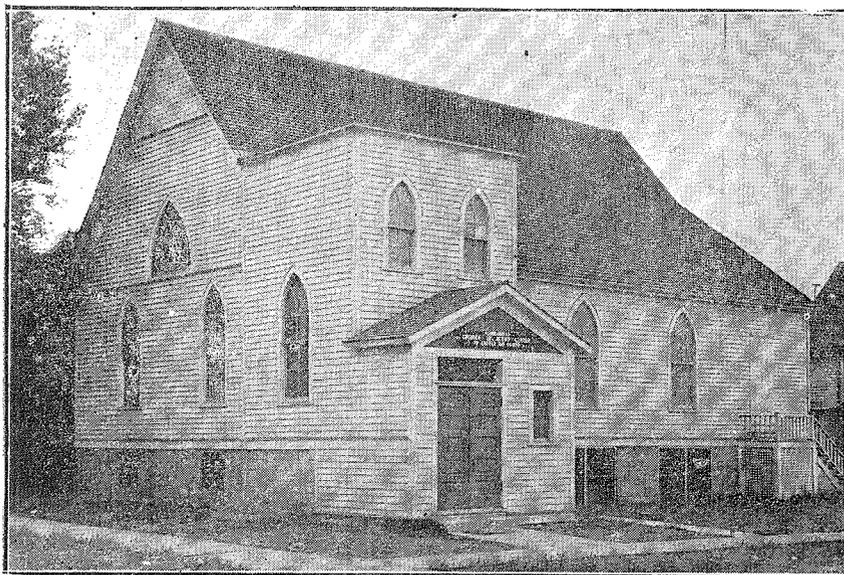
"Yes, my friend, it was a bad sermon and that clergyman isn't a clever man, and, no doubt, you could answer all his arguments; but, I pray you, desist from criticism and write yourself one sermon, or two, or for fifty-two Sundays in the year; and remember they must be delivered to folk like yourself. Then start away again to criticize the clergyman if you like and if you can."—H. R. L. Sheppard.

### Nine Baptized in Louisiana

During the past few weeks missionary A. M. Baker has baptized nine into the church in Louisiana. For two weeks he held services at Dunn, where three were led into the kingdom, then after visits to Mounds and West Monroe, he went to the old Eros Branch and baptized six, four boys, one girl, and a man seventy-five years of age.

### Aimlessness.

The curse of life is aimlessness. Bees have a businesslike directness in their quest for honey stuff. Butterflies and bats merely flutter and flit about aimlessly and get nowhere in particular, because that is where they are going.—Author Unknown.



Church Home of Duluth, Minnesota, Saints, located at Sixtieth Avenue, West, and Bristol Street.

active. When a conference group can meet early on Saturday morning with most of the group assembled on time for the first prayer meeting, they indicate an unusual desire to do their part in bringing about the redemption of Zion.

To many the outstanding service of the conference was the special young

ership of Arthur Bundy. On Sunday noon one table was especially set for the twenty members of the priesthood in attendance. This was highly appreciated, and was typical of the many things done to create the spirit of unity so much in evidence in the entire conference.

Clifford and Clayton Jewel, Marvin

White, and Cyril Moffett were baptized by Priests W. C. Stauty and Robert Zuelsdorf. They were confirmed at a special service by Elders Lester Whiting, Lloyd S. Anderson, E. J. Walters, and H. L. Bosshardt.

Another outstanding service was the serving of the sacrament. Many expressed surprise that the serving of the Lord's Supper could be made so impressive.

This was President Smith's first visit to Duluth and he found a well-organized conference expressing the desire of the people to do their part in building Zion. The leaders pledged the full cooperation of the district to him, and expressed the hope that they might live up to his expectations. The business meeting showed clearly the spirit of unity which was strong. All district officers were re-elected, Lester Whiting, of Clitherall, president; L. S. Wight, of Minneapolis, and E. J. Walters, of Carlton, counselors; W. C. Stauty, of Duluth, secretary; Mrs. L. S. Wight, of Minneapolis, director of religious education; Adah Carlson, of Matahwa, director of young people; Eva M. Tourville, of Duluth, director of music; and Wesley Elvin, of Minneapolis, treasurer, was sustained as bishop's agent. Plans were made looking to the establishing of a young people's institute in the summer of 1935.

While this conference meant much to everyone there were two to whom it meant the realization of hopes generated through years of struggle when the work was first started in Duluth. Elder and Sister Samuel Sloan, now of Two Harbors, were pioneers whose untiring efforts laid a good foundation. Today Sister Sloan cannot see, but she mingled with the Saints and could realize something of the development since starting the work in Duluth.

The success of this conference shows what can be done even under difficulties when the work is properly organized. Plans are already being made for the next conference in Minneapolis in the spring of 1935. The people of Minnesota believe Zion can be redeemed and intend to do their part.

## Independence

### Institute in Second Week

The first week of the teachers' and leaders' institute of Zion came to a close Friday night, with about one hundred and seventy men and women enrolled for credit. Many more have been attending the sessions, but have not enrolled for credit.

Demonstration classes were held each night, after an inspirational service. The beginner and primary departments are being handled as one, under Mrs. Tessie Smith and Miss Ruby Williamson. James Moses and Frank Jennings are in charge of the junior and intermediate groups, and the young people and adult departments are together under Kenneth Morford and J. E. Kelsey.

Elder George Mesley, of Kansas City Stake, was the speaker for the inspirational service Monday night. He was followed in order during the week by Ward A. Hougas, president of Far West Stake, Leonard Lea, managing editor of the *Saints' Herald*, and John Sheehy, pastor in Zion, who spoke Thursday and Friday nights.

One of the keynotes of the institute last week was that Zion cannot be fully redeemed until the members and priesthood of the church take the responsibility that is theirs and fulfill it. "We must live what we teach, what we represent; we must teach the love of God, the story of the church; teachers must make adequate preparation for their classes; moral character, sincerity, dependability are absolutely necessary in making a good teacher; you must have convictions in order to really teach; remember that we are teaching the pupil, not the lesson." These are some of the high points of the week.

This week the first period each night is being taken by Apostle F. Henry Edwards, who is presenting "*Latter Day Saint Concepts of Subject Matter*." In the second period, results of a curriculum survey are being presented to the different departments, under the same leaders as last week.

## Stone Church

With its part in the Harvest Home Festival concert now a matter of history the Stone Church Choir, led by Paul N. Craig, is taking on new life and organizing for its winter undertakings. Last Thursday night the singers elected a new president, J. Adelbert Withee, to take the place of Virgil Woodside who is away attending college. Mrs. Paul Nelson, formerly choir leader at Wichita, Kansas, was chosen vice president of the choir.

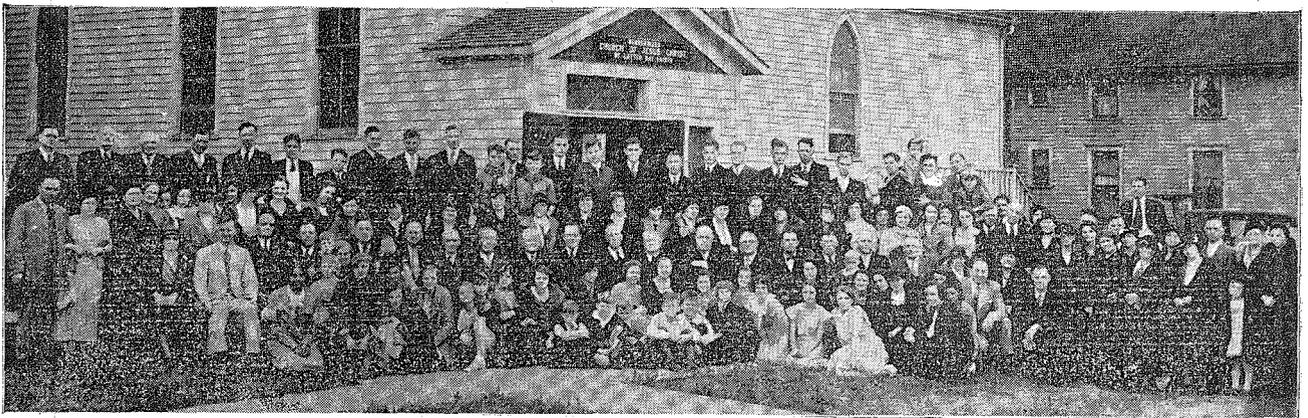
The eleven o'clock service Sunday morning was a court of honor for the Boy Scouts of Troop 223, of the Stone Church. Scout Commissioner Henry Stahl was in charge, assisted in the stand by S. A. Thiel and D. R. Carmichael, committeemen of the troop. Elder John Blackmore, also a committeeman, was the speaker, and his theme was "*Scouting*." During this hour awards to individual scouts, to patrols, and to the troop were made by Commissioner Stahl.

The Stone Church Choir gave the musical program at this service, and it was broadcast over KMBC. They sang "*Tenderly, Tenderly Lead Thou Me On*," and the anthem, "*O Lord Most Holy*," by Cesar Franck, Mrs. Nina G. Smith taking the soprano solo part. Gomer Cool playing the violin obbligato. Mrs. Hazel Withee, organist, played a pleasing solo number.

College Day was observed in the evening service when President G. N. Briggs, of Graceland College, was the speaker. He was introduced by Leonard Lea, president of the Graceland College Alumni Association. Pastor John F. Sheehy was in charge of the service, assisted by Doctor Charles F. Grabske.

President Briggs based his sermon on a paragraph from the first commencement delivered at Graceland thirty-six years ago, President Joseph Smith, the speaker, and a reading from an address given by Mark H. Forscutt.

Music for this program was supplied by the Cantina Chorus, conducted by Mrs. H. C. Burgess. Emma Tandburg played the organ.



Minnesota District Conference gathering at Duluth.

A pretty wedding was solemnized at the church Saturday night, October 20, when Miss Hazel Vanderwood, daughter of Elder and Mrs. J. E. Vanderwood, of Independence, became the bride of Harlan W. Close, son of Mr. and Mrs. Frank Close, of Centerville, Iowa. Pastor J. F. Sheehy officiated. Miss Jayne Lewis was bridesmaid, and Paul Close attended his brother as best man. Little Anna Lou Radmall was the ring bearer, and Norma Lee Radmall was flower girl. Both are cousins of the bride. Mrs. Close is a teacher in the DeKalb School near Independence, and Mr. Close is employed in Kansas City. They will make their home in Independence.

The Saints of Group 9 surprised Elder and Sister William L. Cowan at their home Saturday night, the occasion being their twenty-fourth wedding anniversary. About fifty were present and an impromptu program of speeches and songs was enjoyed, followed by the presentation of gifts and refreshments. Brother Cowan is the elder of Group 9.

### Second Church

Elder C. E. Blodgett, Sunday morning's speaker for Second Church Saints, took for his theme, "Can We Have Fellowship With God and the World at the Same Time?" The choir sang the anthem, "The Glory of God in Nature," Earl Audet directing.

"Dependability," was the theme of the junior service conducted at the same hour in the lower auditorium. Lawrence Martin, of Enoch Hill, was the speaker, and stories were told by Geraldine Fields and Rhoda Queen.

Bishop J. S. Kelley chose for his sermon topic in the evening, "The Man With the Withered Arm." A quartet sang, "The Old Rugged Cross."

### Walnut Park Church

Patriarch Ammon White was the speaker Sunday morning, his sermon following an anthem, "More Love to Thee, O Christ," by the choir, under the direction of Minnie Scott Dobson. The solo part of the anthem was taken by Melba Moorman, soprano. At this service Gerald Francis Wood, infant son of Brother and Sister Earl Wood, was blessed by Elders Welton Wood and Benjamin Bean. Elder Wood is the baby's grandfather. At the same hour the juniors in the lower auditorium heard a story by Ruth Bryant, and the talk was by Brother Odess Athey.

There was a nice attendance at religio at six o'clock in the evening, the program being given by a brass quartet composed of Joe Countryman, Henry Countryman, Fred Mollison and Guy Reynolds. In addition to the several sacred and secular numbers by the quartet, there was a cornet duet by Joe and Henry Countryman and a trombone solo by Fred Mollison. Leona Hartman, the new vice president, is in charge of the arrangement of programs and is providing entertaining and instructive features. The religio is planning publication of a

monthly newspaper, the name of which has not yet been selected, and much interest is evidenced in the enterprise. A full staff of about twenty members has been selected and are working industriously on the first issue which will appear soon.

The speaker at seven-thirty Sunday evening was Elder Thomas Newton.

### Enoch Hill Church

A number of workers from Enoch Hill are nightly attending the teachers and leaders institute held at the Stone Church.

A son, Edward Russel, was born to Mr. and Mrs. Russel Waterman, October 2. And a daughter, Carol Lee, has come to brighten the home of Mr. and Mrs. C. S. Wolf.

Sister Virginia Cadwell returned home from the Sanitarium a few days ago. She will be confined to her bed yet for some time while she recuperates from an operation.

Sister Amos Allen has announced the musicians for the coming year. Sister John Jones will have charge of the beginner and primary departments, assisted by Hortense Jones and Alice Constance, pianists. Sister May Worth, assisted by Brother William Worth, will have charge of the junior church school. Brother Richard Maloney, Helen McDonald and Jewel Allen will be pianists for the senior church school. Brother Maloney will also be pianist for the general congregation, Sister Ruby Griffin assisting.

Several changes have been made in the classes of the church school, and some new classes have been formed.

"Graceland," was the theme of the worship period Sunday morning, October 21. The Scripture reading was by David Allen. Richard Maloney played "Graceland Forever," and Alice Constance and Jeanne Thomas sang a college song. H. E. Winegar talked.

"In the Name of Jesus, Rise Up and Walk," was the theme of Brother Harold C. Burgess's discourse at the eleven o'clock hour. The choir sang "Someone Has Need of Kindness."

Elder O. W. Sarratt was the evening speaker, and David Allen and Donald Winegar played a cornet duet.

Elder C. S. Warren was the teacher for the *Doctrine and Covenants* Class Thursday afternoon.

### Spring Branch Church

The eight-fifteen prayer meeting Sunday morning was a young people's service, and Elder J. S. Andes was in charge. Opening remarks were by Elder A. J. Tankard. Young members were very active.

Elder J. W. A. Bailey, the Sunday morning speaker, took his text from the first chapter of second Peter. Sister Joe Higgins, soprano, sang a solo, accompanied by her daughter, Eloise.

Attendance at the Sunday evening

church school was good, and Pastor F. A. Cool's class gave the program.

At the sermon hour they held promotion exercises. A reading was given by Gloria McLees; a solo, "Jesus Loves Me," by Donald Lane; a duet, "What Fruit Have You Gathered for Jesus," by Patty Fischl and Shirley Goold; a reading, Otis Brown; solo, Virginia Teeters; the play, "The Gate Beautiful," and a solo, Evelyn Roberts. Sister Jessie Smith presented diplomas to primaries being promoted to the junior classes; Sister Dixon to the juniors going into the intermediate group. Following a trio number by Alma, Gladys, and Imogene Dixon, Pastor F. A. Cool gave a fine talk.

### Englewood Church

Sunday morning, October 14, Elder James A. Gillen was the speaker. He used as his topic, "The Yoke of Jesus Christ." At the seven-thirty hour, Pastor T. A. Beck preached. After this service a reception was given for Brother and Sister Beck.

Sunday morning, October 21, Elder Leonard Lea delivered the sermon, using for his text Psalm 61.

Englewood can well be proud of her young people, who had charge of the seven-thirty service, October 21. The hour was used in presenting a musical program, the culmination of several weeks of practice. The numbers in their order were: Prelude, Wilma Clow; Scripture reading, Inez Tousley; men's quartet, Elbert McConnell, Glen Closson, jr., Ralph Dunlap, and Delmar Goode; vocal solo, Alba Simms; trumpet solos, Elbert McConnell; novelty number, Glen Closson, jr.; bassoon solo, Wallace Fike; musical reading, Shirley Clow; vocal solo, Anita May; mixed quartet number, Anita May, Kathryn May, Glen Closson, jr., and Delmar Goode; the Y. P. A. chorus; and postlude, Wilma Clow.

The young people also maintained a booth at the carnival from which they profited nine dollars and fifty cents.

Friday night, October 12, the adult class of the church school held a party at the home of Brother and Sister Glen Closson. They elected as their class president Ferguson Dillon.

Englewood laments the death of Brother Hartman Ek, who passed away October 20, and wish to offer their condolence to the bereaved family.

### East Independence Church

Brother Delmar Goode and Sister D. S. McNamara met with the local dramatic club at the church Monday night, October 15.

On Sunday, early morning prayer meetings were started, and a good number were present and took part. Frank Minton and Arthur Peer were in charge.

Elder Harvey Minton was the speaker Sunday morning and he read Psalm 73. The choir sang a special number, being directed by Carlos Smith. Sister Jennie Butler sang a solo.

Elder J. E. Vanderwood was the evening speaker.

## Kansas City Stake

### Seventh Annual Leadership School

Kansas City Stake enjoyed its seventh annual leadership school the two weeks of September 10 to 21, at Central Church. This year's school was very successful, the average nightly attendance being well over two hundred. Classes were held for ten evenings and divided into two hours, allowing every student the opportunity of taking two classes. The first hour classes dealt chiefly with current quarterly material. Approximately one hundred qualified for credits.

During the first week the following classes were offered: first hour, adults and young people, "Church History," presented by Apostle F. Henry Edwards from the new volume, *Story of the Church*, by Inez Davis; seniors, "History of the Christian Church," taught by C. B. Woodstock; junior methods and worship organized and offered by Mrs. H. A. Higgins, and kindergarten, "Leading Childhood to God," presented by Miss Elizabeth Morgan, a teacher from the public schools of Kansas City. The second hour was devoted to "Our Bible," a discussion of biblical literature by John Blackmore, and "Winning Men," taught by Apostle F. Henry Edwards.

During the second week these classes were given: First hour, "Church History," continued by F. Henry Edwards; intermediates, "Seeing Life Whole," taught by Mrs. Olive Moses; juniors, "Jesus and His Teachings," by Miss Halie Gould, and primary, "Learning to Live as God's Children," by the author of this quarterly, Mildred Goodfellow. During the second hour the same courses of the first week were continued. The course, "Winning Men," was of vital interest as the total goal of the stake for the year deals with the missionary work of the church.

President F. M. McDowell scheduled and held personal interviews with all the members of the stake priesthood.

The expense of the school was cared for by special offerings.

Inestimable inspiration and increased knowledge were gained, and everyone went away refreshed.

### Central Church

Bishop C. A. Skinner occupied the pulpit at the morning service, October 14, and Charles Stillson sang a tenor solo. Mrs. Nell Atkinson Kelley, soprano, provided the special music at the worship period. At the evening service Mrs. Marguerite Johnson Blaine sang a soprano solo and Elder George Mesley gave the evening message.

Activities for the winter season are now under way. The Women's Club and the Business and Professional Girls' Clubs have begun their meetings, and the prayer meeting dinners have also been resumed.

### Quindaro Church

This congregation enjoyed its annual rally week activities from October 1 to 7. On Monday evening, October 1, the church workers and guests, consisting of forty persons, participated in a banquet and social hour which had been planned by Sister H. A. Higgins.

The service opened with the processional, "Onward, Christian Soldiers," and the hymn, "Blest Be the Tie That Binds"; prayer by C. D. Jellings. Pastor H. A. Higgins greeted the guests and workers, and a song-grace preceded the dinner. Elder Cyril E. Wight was one of the speakers of the evening and his theme was "Resource and Responsibility"; Elder Ward A. Hougas talked on "The Firing Line and the Base of Supplies," and Elder C. D. Jellings talked on "Consecrated Service." Music on the program was furnished by Miss Mona Gross, contralto soloist, Otis Swart, violinist, and hymns sung by the group. A. H. Hallier, assistant pastor, offered the benediction.

On Wednesday, October 3, the congregation experienced a wonderful prayer meeting, a large number attending.

Friday the O. B. K.'s, headed by Victor Hill, entertained the entire church with an evening of social worship consisting of a planned program of home talent and supervised games.

The climax of the rally week came October 7, Sunday, with a priesthood prayer meeting at 8:30 a. m., a capacity crowd at the church school and an outstanding sacrament service. Pastor H. A. Higgins delivered a splendid sermon in the evening.

### Bennington Church

Due to the fact that Elder Marion Sneed, now pastor at Bennington, was not fully acquainted with the group when he took office in July, the officers then in service were asked to remain in their respective offices until the beginning of the second quarter, October 1.

At a business meeting held on Sunday morning, September 30, some former officers were reelected and some new ones were elected. They are as follows: Bishop's agent and purchasing agent, S. D. Hastings; social worker, Mrs. E. H. Agin; dramatic director, Emma Helm; flower committee, Mrs. V. Moore and Marie Renninger; publicity agent, Kenneth Davis; reporter, Beulah Hare; librarian, E. H. Agin; secretary, John Mawhiney; recreation committee, Mrs. V. Moore, Brother Stafford and Victor Witte; head usher, O. G. Helm; chorister, Mary Agin; junior church supervisor, George Benninger; organist, Sister Margaret Clark; head women's department, Myrtle Winn, and men's department, Fred Witte, Rufus McMahan, and Harvey Agin.

Those who were promoted at the beginning of the second quarter were: Elmer Curtis, jr., Ray Mawhiney, Eugene Cummings, Don Weir, Willard Curtis,

Mary Frances Conwell, Dorothy Dries, Melba Sampson, Leo Binninger, Jack Schwartz, and Alice Garrett.

At the morning service on October 13, Edward Larsen outlined the proposed plan of supervision for the church school. There are to be three divisions: Children, young people, and adult. Each division will have a director. All activities are under the supervision of these directors and they, in turn will be responsible to the church school director, or Edward Larsen, all under the supervision of the pastor.

There were three classes at the six-thirty period Sunday evening, October 13: Junior, young people, and adult. There were four short reviews from various magazines given in the young people's class. They were: "Wanted: Ten Thousand Good Samaritans," an article from *Reader's Digest* reviewed by Aileen Schwartz. Also taken from *Reader's Digest* were, "Killer for the Saints," and "The Other Half of Helen Keller," reviewed by Victor Witte and Beulah Hare. "The Only Cure," taken from *Magazine Digest*, was reviewed by Fred Witte. The adult class devoted their time to the study of church history and the juniors had a recreation period.

At the regular Sunday evening service on October 13, Pastor Sneed was the speaker. Sister O. G. Helm sang a solo preceding the sermon. After the benediction by Brother E. H. Agin, the choir sang a response.

Teddy Agin, small son of Brother and Sister Agin who has been in the hospital for an operation of the leg, is now resting and improving at his home.

### North East Church

Assistant Pastor E. W. Lloyd and his wife observed their golden wedding anniversary Sunday, October 21, at the home of their daughter, Mrs. Fred Lueking, 4925 Troostwood Road. They invited their friends to meet with them from two to six o'clock.

Bernard Zuber passed away recently after almost a year of intense suffering from a broken back. The large display of beautiful flowers and the attendance at his funeral evidenced the love and sympathy of many friends.

Elder J. C. Lentell is having good attendance and interest in his Sunday night services. Elder R. D. Weaver gave inspiring messages September 24 and October 14.

### Malvern Hill Church

A renewal of interest in the activities of the adult department was evidenced at Malvern Hill, October 5, when the women met in the basement of the church under the leadership of Mrs. L. A. Miller, for a covered-dish luncheon.

During a short business session plans were made for a halloween party. Other activities were discussed, the making of some money to purchase equipment

needed by junior and primary departments.

The women were happy to welcome as their guest Mrs. Naomi Turner, who for many years was associated with Malvern Hill group, but has been making her home for the past two years at Lebanon, Missouri.

This group met again October 12, to arrange the kitchen in the basement so that it may be used as a nursery.

## Lamoni Stake

### Organize for Successful Year

Activities in Lamoni Stake during the past month have been varied in nature.

J. Charles May closed a three weeks' series of meetings at Hiteman Sunday night, October 14.

Brother May, besides being able to deliver his message with conviction, has a musical ability which is a great asset in the devotional part of the service. With his guitar and vocal talent, he is able to make his service varied and interesting. While at Hiteman he made many friends among the young and older people. He gave a full program before the high school assembly.

E. Y. Hunker conducted a series of meetings at Chariton, which began October 7, and lasted one week.

Lamoni Branch is well started on her religious activities for the school year. Due to the opening of the college in the fall, reorganization of classes in the church school is necessary. This adjustment has been made, and classes are now functioning under the new organization.

Graceland, with an increased attendance, promises to have a very successful year. Plans for homecoming, October 26, 27, and 28 are formulated and arrangements are being made for a large crowd of alumni and friends.

The young people of the branch have been giving their talents and services in assisting in the devotional periods at church and church school at Lamoni and the surrounding branches.

The women's department are sponsoring a number of afternoon and evening classes which are open to the public. Among the subjects being presented are: "Marriage and the Home," "Child Training," "The Purpose and History of Lamoni," and other classes studying the church books.

Pastor Blair Jensen has been engaged in visiting the other branches of the stake, Hiteman and Chariton being the objectives.

Bishop J. F. Wildermuth spent two days with Creston Branch, working in line with his office. He expects to contact every branch in the stake within a short period of time.

President F. M. McDowell is at present in Lamoni, his time being employed in working with the priesthood.

## Far West Stake

### Stewartsville Branch

Activities in the branch are progressing with renewed interest since the reunion. The annual election of officers held September 27, resulted as follows: Pastor, Elder Z. J. Lewis; clerk, E. J. Armstrong; financial clerk, R. E. Powell; director of music, Leonard G. Ehlers and pianists, Mrs. Anna Powell and Miss Vernelle Powell; director of church school, J. L. Hidy; secretary, Miss Bernice Worden; junior department superintendent, Mrs. Pearl Vernon. Sunday, September 30, Promotion Day was observed and the teachers were chosen for the new year.

Mrs. Frances Mauzey was retained for the third year as leader of the women's activities. Miss Emma Lewis was chosen assistant. Brother and Sister McCord are again in charge of the teaching the *Book of Mormon*.

Some redecorating is being done at the church.

The Wednesday night prayer service has materially increased in attendance.

The young people have been working on the harvest festival music, under the direction of L. G. Ehlers. Quite a number participated in the concert in Independence on October 7.

Miss Madge Head is attending the State convention of the Women's Christian Temperance Union at Cape Girardeau and visiting her brothers at Kennett, Missouri, and Saint Louis.

### Saint Joseph Branch

The quarterly amalgamated sacrament service of the Saint Joseph Branch was held at the First Church, October 7. Attendance was quite good in spite of the fact that many families attended the harvest festival in Independence on that day. A good service was enjoyed with Elders H. C. Timm, O. Salisbury, and R. D. Peterson in charge. Elder Salisbury gave the theme talk.

## Holden Stake

### Attending Teachers' Institute

A large group of teachers and leaders of different groups in Holden Stake are attending the teachers and leaders institute of Zion. Atherton, Blue Springs, Grandview, Lees Summit all have been represented at the institute every night.

Atherton leads this attendance, with thirteen enrolled for credit, but about twenty, attending. Including the branches in Independence, Atherton ranks fourth in enrollment at the institute. Lees Summit is next, with eight enrolled for credit.

### Rally at Warrensburg

Stake President Amos E. Allen and Elder Earl T. Higdon, director of religious education, conducted a series of rally services at Warrensburg last week.

Every night for five nights the services were carried on, with an average of about sixty people attending.

Monday night T. A. Beck, pastor of Englewood Branch in Independence, was the guest speaker, speaking on "If Ye Have Desires, Ye Are Called to the Work."

"The purpose of the rally series," said Brother Allen, "is to impress upon the people the value and necessity of maintaining constant and regular contact with the work of the church." He and Brother Higdon labored to develop a consciousness of the need of encouraging particularly the lukewarm, indifferent members of the church.

Preceding these services, which are to be conducted in several other groups soon, a priesthood institute was held and a vigorous campaign of visiting was made by the priesthood.

"The results of this campaign were evident," Brother Allen said, "in the attendance and expectant attitude of the people. They were attentive and appreciative all week."

### Business Meeting at Blue Springs

Brother J. T. Smith was sustained as pastor of Blue Springs group at the business session September 9, conducted by the stake presidency. Gerald G. Phillips was made superintendent of church school; R. J. Stark, secretary; Ed Oglevie, treasurer; Bernice Oglevie, director of music; Anna Shippy, pianist.

At the sacrament service Brother and Sister Edwin Chappelow's baby was blessed, under the hands of Elders C. A. Joice and R. J. Stark. She was given the name, Mary Elizabeth. That evening Bishop J. A. Koehler preached on "The Truth Shall Make You Free."

The choir has been giving special numbers every Sunday morning, and sometimes again at the Sunday night service. Sunday night, September 16, a form of religio was started. The young people, C. A. Joice the director, are in charge of it as their project.

Doctor Charles Grabske was the speaker September 23, speaking on "Be Ye Pure." In the evening Pastor J. T. Smith preached on "Fulfillment of Prophecy."

Blue Springs priesthood were glad to be hosts to priesthood members from Atherton, Bates City, Lees Summit, Grandview, and Strasburg Mission at the priesthood institute September 24 to 28. On the evening of the twenty-seventh the women had a part, when the wives, mothers, and sweethearts of the ordained men met at the home of Gerald G. Philips and were spoken to by President F. M. McDowell. Afterwards they went to the hall where the men met, and refreshments were served to sixty women and fifty-eight men.

Special music, September 30, was provided by Alma Campbell, Alice Campbell, C. A. Joice and Bessie Joice. C. A. Joice was the speaker, with "The

Church" as theme. The orchestra also provided special music, under the direction of Orlando Nace.

Unique Gathering at Atherton

Atherton young people had a unique gathering recently. They combined a prayer or fellowship meeting with a wiener roast, and all agreed that results were satisfactory.

On car cushions around a huge bonfire, the young people met with the pastor, J. A. Thomas, as leader of the fellowship service. One by one they offered a short prayer or testimony, and the meeting was fittingly closed by Brother Thomas. After a few games, the wieners and marshmallows were roasted.

A. M. Chase was the speaker at Atherton the morning of October 14. "We Cannot Redeem Zion Until We Can See It," was his subject. Sunday evening, October 14, Bishop J. A. Koehler preached on "Ye Must Worship in Spirit and in Truth."

Last Tuesday night the Atherton Choir resumed its activities under Sister Anna Lou Haus, director of music. Twenty-six young people and adults came together for the first rehearsal, and these will rehearse every Tuesday night; the orchestra practice is to be held on the same night, preceding the choir.

Vancleave, Mississippi

The Saints were happy to have Apostle M. A. McConley there from September 21 to 23. He gave splendid lectures on the Restoration. Brother McConley is stationed at Mobile, Alabama, and Vancleave Saints are expecting another visit in the near future.

They were also glad to have with them during this time as a visitor Elder Baldwin, of Pensacola, Florida.

Regular business meeting was held September 24, and the following officers were elected: President, Elder A. G. Miller; counselors, J. C. Yocum and Oscar Goff; treasurer, Howard E. Jennings; secretary, Mrs. John Barnes; publicity agent, Bessie Mae McMillian; auditors, Mrs. Carl Hawley, Verla Goff, and Oscar Goff; church school director, Howard E. Jennings; young people's supervisor, Verla Goff; librarian, Don Tanner; chorister, Howard E. Jennings, and organist, Mrs. Howard E. Jennings.

In the work of the church school the director, Howard E. Jennings is supported by a corps of faithful officers and teachers.

The women's department is headed by Mrs. Simon Rogers, and their aim is to raise money for improvements on the church. They expect to get sales for quilts soon.

The Oriole Girls are an active group in this branch. They held their first initiation ceremony September 29, an impressive program.

As a whole the branch has resolved to qualify for the upbuilding of Zion.

The Bulletin Board

All-day Meeting at Limerick, Ohio

An all-day meeting will be held at Limerick Branch, Southern Ohio District, Sunday, October 28. This is one of the oldest branches in the district, and we would like a good representation present. The day's services will commence at 9 a. m., and we urge that an effort be made by those who come, to be on time. A basket lunch will be served at noon.—A. E. Anderton, district president.

Correction

An error crept into the report of Portland district conference, printed in the Herald of October 9, page 1300. Those ordained to the office of elder at the conference were: Willard Becker, Longview, Washington; Walter Webberly, Vancouver, Washington; Harry Howell, Hood River, Oregon, and Charles H. Asher, Salem, Oregon.

Conference Notices

Utah district conference will be held at Salt Lake City, Utah, one day, November 11. The Utah district president, Ward L. Christy, and Apostle E. J. Gleazer will be in charge.—Ward L. Christy.

London district conference will convene October 27 and 28, in Stratford, Ontario. Business session will open at 2 p. m. Saturday. Prayer service, 9 a. m. Sunday; preaching services, 11 a. m., 2:30 p. m., and 7 p. m. Speakers will be Apostle D. T. Williams, Elders Percy Farrow and J. C. Dent. The district

oratorical work will be taken care of during conference period. Come and make the conference a success.—Clara Schlotzhauser, district secretary.

ZION'S CHRISTIAN LEGION

(Continued from page 1346.)

every member of the legion to give careful consideration to this matter as the question of making it a definite annual period for meditation, consecration, and sacrifice will be an issue before this General Convention. The place of meeting has not yet been determined. Ponder it well. Come prepared to act wisely.

The next Herald will carry a further statement of the activities of this historic Council.

Marriages

VOLZ-WOOD.—Miss Ruth M. Volz, daughter of Mr. and Mrs. William Volz, of Minden City, Michigan, was married to Emerson Wood, son of Mr. and Mrs. Robert Wood, of Harbor Beach, Michigan, July 8, at the Saints' church at Minden City, Elder Willard Parks, of Sandusky, officiating. About one hundred and fifty guests were present. A wedding luncheon was served at the home of the bride. Mr. and Mrs. Wood will live at Harbor Beach, where Mr. Wood is employed.

VOLZ-HODSON.—Miss Helen E. Volz, daughter of Mr. and Mrs. William Volz, of

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Sunday, 8-8:30 a. m., Questions and Answers, by C. E. Wight.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Minden City, Michigan, became the bride of Jack Hodson, son of Mr. and Mrs. Henry Hodson, of Detroit, September 12. The marriage took place at the home of the bride's parents, Elder Willard Parks, of Sandusky, officiating. A wedding dinner was served to the immediate relatives and a few friends. Mr. and Mrs. Hodson will live at Harbor Beach, Michigan, Mr. Hodson being a member of the federal coast guard stationed at that place.

**GREGORY-BLAKELY.**—A pretty wedding was solemnized at the home of Mr. and Mrs. Roy Gregory, August 23, when their daughter Hazel, was united in marriage to Kenneth L. Blakely, son of Elder and Mrs. J. M. Blakely, of Plano, Illinois. Elder J. M. Blakely, pastor of the church at Plano, and father of the bridegroom, officiated in the single ring ceremony in the presence of the immediate relatives; he was assisted by Elder Marion M. Blakely, brother of the bridegroom. The bride was attended by her sister, Miss Roberta Gregory as bridesmaid, and the best man was the brother of the bride, Kenneth Gregory. Late that afternoon the Newlyweds left for a short wedding trip through Decatur, Bloomington and Lincoln, Illinois. They will make their home at Plano.

**MACDOUGALL-DICKSON.**—The home of Mr. and Mrs. E. S. McGregor, of Regina, Saskatchewan, was the scene of a pretty wedding, September 22, when Sadie Mabel, youngest daughter of Mr. and Mrs. A. MacDougall, Langbank, became the bride of Loftus Howard Dickson, eldest son of Mr. and Mrs. J. R. Dickson, Weyburn, the Reverend W. E. MacNiven officiating. Mr. and Mrs. L. H. Dickson will make their home at 13 Linden Manor, Regina.

**Conference Minutes**

**KENTUCKY-TENNESSEE.**—District conference convened with Dickson Grove Branch, near Mansfield, Tennessee, September 8 and 9, District President C. B. Gallimore and his two counselors, D. R. Dortch and P. B. Bowlin, in charge. The first service was one of prayer at 10 a. m., Saturday; at 2 p. m., business session. By vote the district presidency presided over the conference and the district secretary, Mrs. Flossie Gallimore, was secretary of the conference. Brothers Porter, Gleave, and Johnnie Reynolds were chosen as the reception committee. Sister B. F. Ross assisted Sister Gallimore in taking the minutes. Minutes of the last conference were read and approved, and all reports including that of the bishop's agent, and statistical and ministerial reports were read and approved. Elder P. B. Bowlin asked to be released as one of the counselors of the district president. District officers were elected as follows: President, Elder C. B. Gallimore, who chose as counselors, Elders D. R. Dortch and B. F. Ross; secretary, Sister Flossie Gallimore; chorister, Elder D. R. Dortch; Elder C. L. Ross was chosen director of religious education. Sister Ruby Caldwell was chosen women's group leader. At 7:30 p. m., preaching was by Elder Fred Moser, junior. Sunday from 10 a. m. to 12 m., prayer and sacrament service was enjoyed with a wonderful outpouring of the Spirit. At 2:30 there were sermons by Elders O. S. Caldwell, C. B. Gillimore, and B. F. Ross; at 7:30 p. m., a sermon by D. R. Dortch. Paris Branch, 209 North Market Street, Paris, Tennessee, was chosen for the next conference, December 8 and 9.

**WHEELING.**—Conference of Wheeling District convened at 3 p. m., September 8, with Fairview Branch. In the absence of the secretary Sister Oma Montgomery was chosen as substitute. Apostle P. M. Hanson was chosen to preside and to be assisted by the district presidency. The usual reports relating to the work in the branches and district were received. The conference voted approval of the ordination of Robert E. Rodgers, of Wellsburg, to the office of elder. All district officers were reelected. In the evening Elder C. Ed. Miller, of Independence, gave one of his inimitable sermons. Sunday morning priesthood meeting gave opportunity to listen to Apostle P. M. Hanson, as he gave good counsel on a number of timely topics. W. A. Schoenian, district superintendent of church schools, was in charge of the Sunday session, assisted by John Treiber, of Wellsburg. The program rendered was very interesting and instructive. Sister Diora Lydick gave an excellent talk on marriage, and the paper on zionist homes by Sister Schoenian was a masterful presentation of the subject. The singing by Lela Dubois, Charles E. Dobbs, and

Oma Montgomery added spiritual zest to the occasion. Elder C. Ed. Miller made a fine talk on the work of women in the church. At 11 a. m. Apostle Hanson preached a sermon abounding in timely instruction. In the afternoon prayer meeting Robert E. Rodgers was ordained an elder by Apostle Hanson, assisted by O. J. Tary. The charge to Brother Rodgers before the ordination was given by Elder J. E. Bishop. Elder E. B. Hull, pastor of Pittsburgh Branch and president of Pittsburgh District, was a conference visitor and assisted in the afternoon meeting. The closing service was in charge of Elder L. A. Serig, and the sermon by C. Ed. Miller.

**Our Departed Ones**

**PRICE.**—Lillian Ann Price was born March 20, 1887, near Bags Creek in the Deer Lodge Valley, Montana. She died at her mother's home at Helena, Montana, June 21, 1934. Left to mourn are her husband, Henry Price, her mother, five brothers, two sisters, and many friends. The entire family lives in the State of Montana with the exception of one sister, of Dayton, Ohio.

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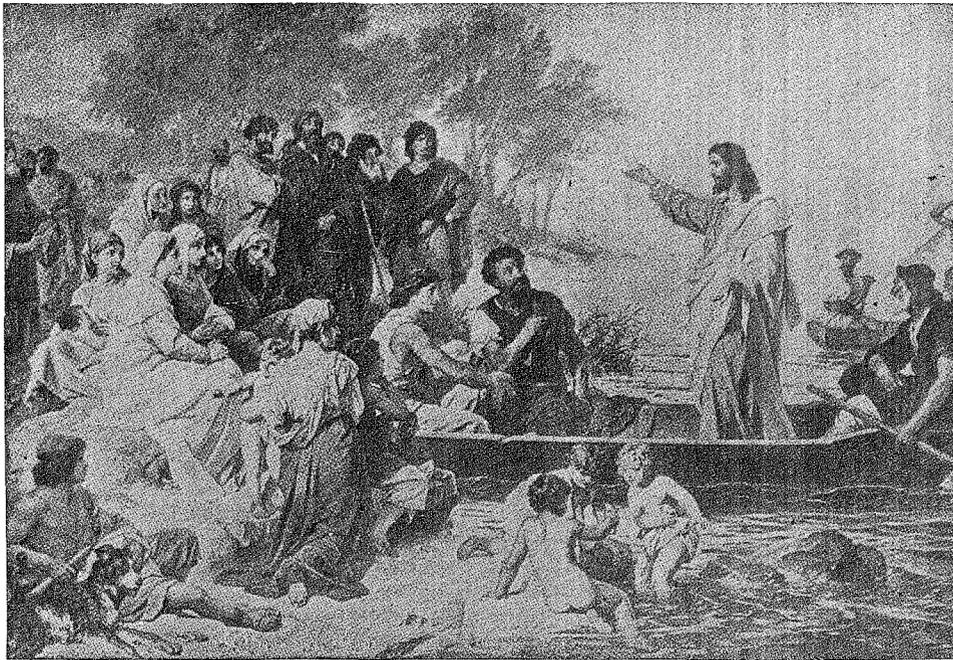
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# THE SAINTS' HERALD

October 30, 1934

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Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
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## Pigeonhole

### ■ Pigeon's Account of the Graceland Homecoming

Rode to Lamoni clinging desperately to the rattling left front fender of an old Ford, and arrived not too safely with feathers in marvelous disarray. Sight of the old tower of the Ad Building, home of my ancestors for generations, completely revived me.

Got in for part of the lantern slides at the afternoon assembly. Enjoyed it until they began to show pictures of my own time, and took Pigeonette and left, as I feared they might show some I wouldn't want her to see. She has enough on me now.

Sat in on the evening performance of "Streets of New York," a thundering fine old Boucicault (Pigeonette pronounced it bossy-cow!) mellerdrammer with a whiskered villain, an adorable villainess, two perfectly stainless heroes and a wanly beautiful heroine. Herewith express my admiration of Mr. Faunce for his fine direction of the play.

Crawled out late and stiff Saturday morning in time for the open house at Walker Hall and inspected the girls' rooms, which were dainty as handkerchief boxes and decorated in regular color schemes. One girl had so many toy dogs and elephants I would call her room the Animal Kingdom. Walker Hall is a students' paradise.

Home with Brother and Sister Mac to a fine rib-stretching dinner and was charmed to hear Charlene Allen tell her gay lisp story with its refrain, "I wath thö mad, I wath thö mad!"

Flew over north park Saturday afternoon in a whistling wind where the Graceland boys snatched a touchdown away from plodding Ellsworth College. A plucky team of good sports, if there ever was one! A big huzzah for Coach Gilbert.

Clung to the tablecloth at the Alumni banquet, deliriously happy to see and hear from so many old friends. Sent Pigeonette home to bed exhausted, and attended the R.13 meeting at home of genial Joe Anthony and wife, where the boys amused themselves trading swats with the leather paddle. These lads have tough hides.

Sunday morning prayer meeting in the old Chapel the finest thing of all, then went to hear Bishop Curry deliver an excellent address, and after dinner home tired but very happy.

### ■ Crime

An inhabitant of the U. S. is murdered every 45 minutes. Last year the United States homicide rate was 10.7 per 100,000 highest in the civilized world. England's is 0.5.

The nation's crime bill is estimated at \$13,000,000,000 a year.

Some 140,000 Americans are in prison, some 400,000 regularly engaged in criminal activities.

Despite these things, there is no crime wave. In fact the crime rate has been falling, and the rising hue and cry against crime can be accounted for by the fact that the two crimes most characteristic of the New Deal are the two which write the biggest headlines: bank robbery and kidnapping.—From *Readers Digest*, October 1934.

Fools make a mock at sin: but among the righteous there is favor.—Proverbs 14: 9.

# Editorial

## The Women's Work

We are very glad to present in this issue an article of importance to the women, especially to those interested in the organization and activities connected with church work. Sister Grace L. Krahl, who had been one of the very devoted workers in women's activities in Independence, has written two fine articles on "*Friendly Visiting*," a work that has been carried out in Independence with good results. These articles are inspirational in themselves and should encourage women elsewhere to work for similar ends wherever conditions warrant. This type of work has the approval of the officers of the church and women everywhere may regard it as an approved type of activity.

In the near future, we hope to be able to present articles on other phases of women's work. We have been promised contributions by a number of leading women whose efforts should do much to stimulate a period of rebirth of women's work in the church.

Certainly the church is conscious of its great debt to the devoted women who have done so much in both service and sacrifice to make its work possible. The future promises that the sphere and influence of women's activities will be greater rather than less.

There is no foundation in fact for the idea that there should be any competition or opposition between men and women in their church work. Church work is not the scene for such a clash. Rather it is the proper field of action for the finest cooperation that can be planned between them. Certain things the women can do that the men cannot. Certain things the men can do that the women cannot. Both must be respected and honored in what they do. The contribution of both is necessary if the church work is to go on.

Sister Krahl's two articles will offer valuable hints as to some of the things that can be done. Other articles will be presented giving other suggestions. There is plenty of room for all to work who desire to make a contribution to the church.

L. L.

---

**"The scratch that hurts most is the scratch for a living."**

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**He that can have patience can have what he will.**  
—Franklin.

## Blue Pencil Notes

DEACON GOODENTART says that as we grow older some of us get wise and bald, and some of us just get bald.

THE ENGINEER of the Union Pacific streamline train brought it into New York after a record run from Los Angeles. As he faced the newsreel cameras he collapsed. Probably this happened just before he had time to reach for the cigarette that according to all current advertisements is a savior at such a crisis, instantly restoring spent vitality. One good puff should have put him right. As it is, some promising publicity matter is ruined. It was a sad mistake to keep a man at the throttle more than fifty-six hours traveling at terrific speed. It is a criminal mistake to teach young people that they can go the pace without regard, and depend on cigarettes to pull them through.

IN YEARS gone by there lived near Lone Rock, Mo., a colored man who was a respected citizen and an honored member of the church. In fact he was a charter member of the Lone Rock branch. This man had been a slave; but he had a master who gave him a chance for freedom. The master gave him time between the hours of six o'clock at night and four o'clock in the morning. During those hours this man took time from sleep to work for wages until he had purchased his own freedom—it took him fourteen years. Then he spent three years earning the freedom of his wife. He moved to the vicinity of Lone Rock and became a successful farmer and a good citizen.

AND YET at a time when the grandfather of our missionary, L. G. Holloway, was doing his fall threshing, at the dinner hour, when the neighbors who were helping came to the table, one white farmer refused to sit at the table to eat with this free colored man. The host in turn refused to order the colored man from the table, but the colored man quietly withdrew rather than to cause contention. He waited until the other men had eaten, and then the women of the party, who had served the meal, insisted that he eat with them. After all, it was the colored man and not the white man who was a gentleman. It was the colored man who retained his own dignity and self-respect and the respect of the community rather than the white man who was so careful of his own dignity.

THE LITERARY DIGEST reports a very interesting scientific experiment. Scientists of the University of Czecho Slovakia at Prague transformed light rays from the moon and from the star Vega into sound waves and broadcasted them by radio. The report says: "The sound made by the moon's rays was said to resemble tolling of large bells; that of Vega the subdued but high-pitched shouting of a vast crowd."—*Literary Digest*, October 20, 1934.

THE BIBLE STUDENT is reminded by the foregoing of the statement in Job 38:7 that when God laid the foundations of the earth, "The morning stars sang together and all the sons of God shouted for joy." The stars still sing together. As their light pours out through space it declares the glory of God. The moon's rays transmitted into sound "resemble the tolling of great bells," the rays from the star Vega resemble "the subdued but high-pitched shouting of a vast crowd." Truly did David say that "the heavens declare the glory of God and the firmament showeth his handiwork."

WE ARE also reminded of the *Doctrine and Covenants* statement that "the Glory of God is Intelligence, or, in other words, light and truth." (*Doctrine and Covenants* 90:6.) and the other statements that God is in the light of the sun and the moon and the stars, which light fills the immensity of space and quickens our intelligence (*Doctrine and Covenants* 85:2, 3.) Light speaks to us through both eye and ear. It may be transformed into sound and be heard by the ear as well as seen by the eye. Those attuned to its message find therein a revelation of God.

ELBERT A. SMITH.

### Do You Remember David H. Smith?

As time passes and one by one those who remember young David (beauty-loving brother of the late Joseph Smith) pass to the great beyond with their lore of memories, we are reminded that much that is precious will soon be forever lost unless this hoard of memories is gathered together and left for the benefit of future generations. Ask your parents, your grandparents, the old people of your branch, if they remember David H. Smith. Perhaps he cut shelf paper for your grandmother—a row of birds winging their way across the pantry shelf—all by a few deft clips of the scissors. Or perhaps he drew a picture with pen or pencil in the front of your mother's Bible or *Book of Mormon*. Nothing is too trivial. Let us have them all until we can picture to our present generation the loved young minister as he was known to the early Reorganization.

### A Worker for the Church



F. O. DAVIES

*Brother Davies has been in the British Isles Mission for some years. A recent article described his experiences in Ireland, where he met with success in his work, in company with Brother T. Taylor, of Leeds.*

His mother said he was like Jack Frost, that "upon whatever he touched he left a flower." Let us hear the little things that truly portray the character of that sensitive lover of happiness and beauty, who found the great hatreds and petty meannesses of the world intolerable. Remember, nothing is trivial in a real biography. Collect these memories. Send them to Elbert A. Smith, The Auditorium, Independence, Missouri, or to Inez Smith Davis, 5811 Fourth Avenue, Detroit, Michigan. Letters or copies of letters written by him are particularly valuable; if you have such please send them in.

INEZ SMITH DAVIS.

### Good News From Burlington, Iowa

Under date of October 23 Brother Richard Baldwin wrote from Burlington, Iowa, stating that he was just starting on another week's meetings, continuing the meetings begun Sept. 30. His audience had increased from sixty-two to a hundred and fifty; and sixteen had been baptized. By these baptisms four families were united in the church, and another entire family of four came in. They are fine people and will be a great addition to the working force of the branch.

E. A. S.

# The Church Has a Program for Priesthood

This Program Provides—

Here is represented our most vital need. The general church has taken the lead, but a program on paper is of little value. What is your branch, your district, your stake doing about it?

Our Task Requires a Priesthood:

Spiritually Alert  
Divinely Endowed  
Efficiently Trained  
Diligently at Work

## I

THAT young men shall be sought out, trained for, and enlisted in the work of the church as potential material for the priesthood.

and divine import of his claim to be a personal and authoritative representative of God on earth among men.

## II

THAT calls to the priesthood shall at all times be carefully safeguarded by strict adherence to the laws and procedure of the church governing in such matters.

## VI

THAT individually and collectively the ministry of the church be led to enter upon an intensive and systematic program of spiritual discipline to the end that the barriers that separate them from God shall be removed the illumination and power of the endowment may become a reality, and priesthood, so-called, become *priesthood* in fact.

## III

THAT all ordination services shall be prepared for and conducted with a concern and reverence worthy of the affairs of God.

## VII

THAT individually and collectively the ministry of the church enter upon an intensive program of study and training to the end that their ministry might become increasingly more orderly, dignified and effectual.

## IV

THAT the standards for the selection and continued licensing of men of the priesthood, as provided in the law and interpreted by the church, shall be clearly set forth, continually taught, and rigidly adhered to.

## VIII

THAT administrative officers in stakes, districts and branches shall organize and provide sustained and consistent supervision of members of the priesthood under their direction so that every worthy and qualified man shall be found diligently at work in the affairs of the kingdom.

## V

THAT an intensive, church-wide effort, both individual and collective, be made to awaken within each member of the priesthood a soul-stirring comprehension of the serious, solemn

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## Zion Builders All Report

The Zion Builders All organization, of Berkeley, California, feel that they have been progressing. The beautiful candle-light formal initiation service, added nine more young people to their membership list.

A banquet was held for Z. B. A. members only. The theme was, "The Garden of God," and the decorations and entertainment were centered on the same idea. An installation service, installing all new officers, was held toward the end of the evening. Miss Bernice Bonham, was installed president.

Tuesday night classes are being held in preparation for the Fair, to be given in December. Classes in leather work, manual training, sewing, etc., are making many attractive things to sell. This Fair is to be given by the young people exclusively.

The young people have enjoyed many hikes and parties. They enjoy the warm friendship that exists between them, and like to play as well as work together.

Their early-morning prayer meetings have been inspiring to all who attend. The young people have been taking an active part in prayer and testimony and their services are progressing.—By May-day Presley, secretary.

## Dividing the Dollar

If business today tried as hard to give people money to spend as it does to make people want things they cannot pay for, we should be out of the woods. In American industry 72 percent of the cost of an article to the consumer arises from advertising, salesmanship, installment purchases, and the cost of continually changing models to stimulate demand. If 100 people stood in line, representing the population of America, and you were to distribute \$100 among them (representing all the wealth of America) as we distribute it today in our unplanned economy, you would give the first man \$59, the next man \$9, the next twenty-two men \$1.17 each, the next sixty-eight 25 cents each, and the last ten, 1 cent each.—Beverly L. Oaten in *The Pilgrim Highroad*, November, 1934.

Give a man this taste (for good books), and the means of gratifying it, and you can hardly fail of making a happy man. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages.—Sir John Herschel.

## Zion's Christian Legion

### The Legion in Canada

THE ORGANIZATION in Owen Sound District is going forward with rapidity. Alex Cadwell is the divisional commander and is doing an excellent piece of work as well as his divisional staff.

PERMISSION of the district conference of Toronto to organize under the Legion the young people in every branch where such an organization is desired was another forward move. Brother Eldon Oliver of Hamilton was elected divisional commander with a splendid staff of helpers which promises success for the future.

THE DISTRICT CONFERENCE of Chatham district made provision at its meeting on October 6 and 7, to get the young people together in convention to complete the organization of the district.

THE LONDON DISTRICT long since has been organized under the divisional directorship of Brother Percy Farrow. We are looking forward to the achievement of some big things in this splendid district. With 5,000 church members in Ontario we are looking forward to having much help when all these are enlisted in the Legion.

### The Legion in Michigan

THE LANSING ORGANIZATION has been outstanding in its achievements. With the splendid cooperation of their branch president, John Luce, the Legionaries took over the Sunday evening services, which has ever been a problem when it comes to attendance, and put on playlets which were distinctly L. D. S. in character. The attendance promptly increased until the church was packed. They, too, have the art of raising money, and last month forwarded to the bishop the sum of sixty-eight dollars.

THE WESTERN MICHIGAN ORGANIZATION are contributing generously and they sent in thirty-five dollars. With contribution such as these and more coming in from various parts of Canada, all are encouraged in seeing the Auditorium debt lifted.

EAST CHURCH, Detroit, is holding a rally and banquet, October 20 and 21. Plans are well in hand to make this an outstanding event.

SOUTHERN MICHIGAN AND NORTHERN INDIANA DISTRICT is holding a convention at Coldwater, Michigan, November 3 and 4.

ALL ARE looking forward to the big annual convention next June which comes at the end of Martyrdom week which is to be held in commemoration of Joseph and Hyrum Smith.

THE MICHIGAN CHOIR MOVEMENT is working with the Legion and where you find one, you find another. The eyes of the youth and the aged are looking forward and these Legionaries are determined to free the church of debt. Are we with them in such a worthy undertaking.

LOUISE EVANS.

## Whistling the Fourth Commandment

"An itinerant musician was stranded in a village one Sunday morning and as he was playing his cornet in the street, he was approached by a clergyman of the parish who said, 'Do you know the Fourth Commandment, my good man?'" "No," the man replied, "but if you whistle it over I'll do my best."

There are many people in the world just like the itinerant musician. They do not even know what any of the commandments are, and it is little wonder that they do not know but that the Fourth Commandment may be a song.

"Remember the Sabbath day to keep it holy," is the Fourth Commandment.

If everyone who does know what it is would just "whistle it over" by practicing it, maybe those who have not heard of it would catch the notes and "do their best" to play it.

Almost everyone in the world finds some time to read some kind of literature, books, etc., yet, it is surprising how many do not know the commandments. The books they read are not the books of the church but rather books that have no connection with the building up of the kingdom of God.

Zion must be established, but it cannot be established as long as there are so many people who do not even know the commandments.

As knowledge without justice ought to be called cunning rather than wisdom, so a mind prepared to meet danger, if excited by its own eagerness and not the public good, deserves the name of audacity rather than courage.—Plato.

## Fourteen to Eighty-four

By Ward A. Hougas

President of Far West Stake

**YEARS?** No. Globe trotters? Guess again. Just the story of the growth of a Wednesday night prayer service in what might be termed an average Latter Day Saint church—simply the story of the growth and development of this phase of activities in a congregation where the



HOWARD C. TIMM

habit of prayer meeting attendance had dwindled to the faithful few who in many cases were very few. At times, the attendance stood at fourteen; at times it stood at six, but when the high check of twenty was first reached it seemed certain that great achievements had been accomplished. Best of all is the fact that no spectacular methods were used and no high pressure tactics employed.

It was a subject of much discussion from time to time as the pastor and his two associates talked of the problem from every known angle only to come back to the starting point in a search for some method, mystical or otherwise, by which the magic wand might be wafted over First Saint Joseph Church in a manner which would start an entire membership back to prayer service.

The first major move in the solution of the task was the assignment of the responsibility of this service to the senior counselor, Elder Howard C. Timm. Then came a general consultation with the local priesthood, the active members of which just about made a good baker's dozen. Here was where the first signs of improvement began to appear. With these men pledged to the gigantic task before them, definite plans began to take shape. Each active member of the priesthood was given a list of

families and it immediately became his duty to contact each of these families by phone or otherwise sometime during the day, Wednesday, inviting them to the prayer service to be held at the church that night. This started things to rolling. People who had not attended prayer service for years began to respond and get on the job. Each Wednesday night new faces were seen among the congregation. New voices were heard in the testimony service and a new enthusiasm became manifested which had its effect. Attendance rose to thirty, then forty, and when the half hundred mark was struck there was much rejoicing in officialdom. However, the movement was started and was not to be stopped at fifty. It continued to climb until at the present time it is crowding the ninety mark with all indications that within a few weeks the average will be reaching out above the century point. Of course, not only has there been an increase numerically in the attendance at this service but there has also been an increase in every line of activity. Oftentimes now it is not the problem of coaxing someone to "occupy," it is a question of finding an opportunity to "occupy." People look forward to the Wednesday prayer service with even more anticipation than they do to the Sunday services. Late workers hurry home that they may be there when the meeting opens at seven-thirty. Social engagements are canceled and Wednesday night at First Church has truly become a church night.

Nor does this service minister to a particular group and age. One meeting would convince any on-looker that it is no more an old folks meeting than it is a young folks meeting but that together it is a meeting of the Saints of God.

Much time and attention is being given the service by those in charge that the theme, talks, music and all the various features that make a prayer service what it should be are well cared for. Under this able direction and leadership the Saints are responding to their desire for worship and are responding on a high intellectual plane. But the prayer service is not the only service that has improved. Attendance at other services has not been marked by any great numerical increase but the activities of the

(Continued on page 1388.)

The Children's Division

## Church-wide Children's "Friendship Circle"

## A Project for the Children's Division

By Mildred Goodfellow, Associate Director

The third step in the project is *executing* or carrying it out. The project will be more enjoyable and worth while if at least three sessions are used to complete it. At the first session you will probably get no further than deciding to take part in the project, although there may be time to plan some of the details. At the second session, the plans may be completed; pictures assembled, or the teacher may take kodak pictures of the children if the meeting is held in the daytime. By the time the third session is held, the leader or teacher will have received names and addresses, and some time will be spent enjoying pictures and learning interesting things about the land where their letters will be sent. In cases where the letters have to be mailed by the middle of November, it will be necessary to write them at this session. In other cases there will be time enough to hold a fourth session, at which the letters may be completed.

As to the contents of the letter, the children need only to think what they would enjoy reading in a letter, and then write it in a happy fashion. Where possible, the children should do the writing, but where the children are small, the teacher may do the actual writing, letting the children dictate it. Of course, they will wish to invite the children to answer their letters.

If there is sufficient time in the church school session on Sunday morning, the letters may be written then. If not, they may be written at a meeting or meetings of the junior stewardship club, or a special meeting arranged for during the week. If sessions can be arranged for during the week, the children may play games which the children play in the land where their letters are going, and refreshments may be served, consisting, if possible, of food which is raised in that land, or similar to food enjoyed by people in that land. Even though the games and food may be the same as some enjoyed by our children from time to time, it will add interest to know that they are also enjoyed by other people.

Do not let the matter drop with the mailing of the letters. The children may collect pictures and objects of interest, and may make posters and scrap-books that may be kept and appreciated for some time to come.

The fourth and last step—*judging*—cannot be completed, of course, until the children receive answers to their letters, but they may discuss whether they enjoyed writing the letters; whether they worked together in a Christian way, and give their ideas as to how the letters were received by the children far away.

## SUGGESTED MATERIALS

*Songs:*

- "Children of One Father," No. 95, Worship and Conduct songs.
- "Jesus Loves the Little Children of the World," page 50, Primary Quarterly, First Year, Part Four, July, August, September, 1934.

*Stories:*

- "How the Artist Forgot Four Colors," by Margaret T. Applegarth, page 52, Primary Quarterly, First Year, Part Four, July, August, September, 1934.
- Selections from books listed below.

*Books:*

- "Our Little Cousin" series of books, available at Public Library.
- "The Twins" series of books, also available at Public Library.

*Games:*

- "Children at Play in Many Lands," by Katharine Stanley Hall.

*Articles:*

- Australia. "A Circuit of the New Australia," Travel, May, 1929, page 32.
- England. "Down Devon Lanes," National Geographic, May, 1929.
- "Nooks and Bays of Storied England," National Geographic, February, 1932.
- Hawaii. "America's Playground in the Mid-Pacific," Travel, November, 1928, page 17.
- "We Saw the World," Good Housekeeping, August and September, 1934.
- Holland. "A Vacation in Holland," National Geographic, September, 1929.
- "Tulip Time in the Netherlands," National Geographic, September, 1933.
- Poland. "The Poland of the Present," National Geographic, March, 1933.
- "Poland, Land of the White Eagle," National Geographic, April, 1932.
- Tahiti. "On the Island of Happy Indolence," Travel, July, 1927, page 7.
- "Tahiti, Land of the Blest," Review of Reviews, April, 1929, page 146.

The above magazines are available at the Public Library.

The Women's Work

## Friendly Visiting

## Part One

By Grace L. Krahl

(Editor's Note: The author is well known to Herald readers as a writer of considerable talent. Perhaps it is not so well known that since the death of her husband, D. J. Krahl a missionary for the church, she has devoted the years of her residence in Independence to good works of all kinds in behalf of the church. . . . This article is the result of her experience. It is presented by permission of President Smith in the interest of the women's work, and with the approval of Sister Pauline James Arson, committee woman in charge pro tem. The second article on this subject will be presented soon.)

FRIENDLY visiting is recognized as one of the finest forms of Christian service in which women can engage. It makes possible a better and wider acquaintance; it is an outlet for the springs of sympathy and compassion, and affords a most practical opportunity for growth in ability and fitness for this kind of service. We believe a corps of friendly visitors would be an asset to any branch wherever wise direction is available. The type of friendly visiting meant is, of course, that which has for its purpose the promotion of good will, establishing new relations with fellow members, broadening experience, deepening sympathy and bridging the gaps that always exist wherever there is an aggregation of people—even of Saints.

Friendly visiting has possibilities for valuable helpfulness, at the same time it has liabilities of misjudgment and indiscretion. Therefore some preparation should be made and responsibility assumed if the most satisfactory results are to be obtained.

It is a little difficult to keep in mind the smaller membership of some branches and their preference, perhaps, for a different plan than that used in Independence where with large numbers we have adopted system, report on specially prepared blank forms, and provide a monthly meeting for forty friendly visitors and their assistants. However, it seems to me that anything we do, in whatever line of effort, is best done by a system. I am sure we could not have obtained the results we have gained at the center place but for an orderly way of setting about the task. So it would first appear that in branches located in large cities where members are scattered over a wide area it would be well to apportion the territory and its respective membership to the number of friendly visitors serving.

The best equipped person should be in charge of all the work, and should be the one consulted when problems arise where advice and counsel are needed.

She might be called the Official Friendly Visitor because she is appointed by the department and the approval of the branch officers. Her assistants, or understudies as it were, should be suggested by her and appointed in the same manner as herself. A report to the pastor once a month giving a *resumé* of the work done ought to be a help to him in knowing more fully the conditions of his branch.

From these suggestions on system, any adaptation that is desirable could be made or other ideas not mentioned here, but contributing to a plan, could be adopted.

In this article the subject proper will be treated in two parts: Part One discussing the spiritual aspects of friendly visiting and Part Two the temporal aspects.

## THE SPIRITUAL ASPECTS

First of all we may say that friendly visiting is the second great commandment of Jesus, in action. "Thou shalt love thy neighbor as thyself." Heart hunger, loneliness, dejection, unbelief, distrust and ill-will are states of mind that present as great an appeal for help as the entreaty of a hungry man for bread and meat, and may be appeased, mitigated or overcome by those who through love and sympathy have the tact to console and mend human lives.

There are also the sick and the afflicted, the aged, the shut-ins, the invalids and new members all of whom have a claim upon someone who can dispense cheer, comfort, hope and enlightenment. The friendly visitor is that one. She is that one because of regular visits to those homes and her intimate acquaintance with their members. She *knows* and *understands*. The occasional caller does have a place in uplifting these dependent ones but not like the one whom the sick and lonely *know* will come.

The thought that someone looks and waits for your coming who needs the influence of your personality, that intangible something to which Jesus referred, when the woman of faith touched the hem of his garment and he said, "I perceive that virtue hath gone out of me" should be an inspiration to give liberally to those who, in their various life situations must draw upon the spiritual bounty of someone else for comfort and encouragement. Jesus said: "Bear ye one another's burdens."

(Continued on page 1388.)

# Happy in Growth of Church Work

By Gomer T. Griffiths

It is said by many of the old residents that this town was named after old Nauvoo. Some of the members of the church moved here subsequent to the downfall of the church there.

Kirtland reunion kept up its good reputation for its spirituality from beginning to end. There were many people present from east, west, north, and south, from a long distance, and they all enjoyed themselves. The spirit of sociability predominated, and all seemed glad to be given the privilege to greet each other. It was surprising in view of the economic conditions existing in the world that so many attended the reunion. But I am certain from the conversations I heard that no one regretted the money and time spent to be present. The social meetings were of a high order, and will not soon be forgotten by those who were in attendance. The preaching was edifying and uplifting. The young people cooperated with the older ones in nearly all of the services. It was gratifying to hear so many young people testifying to the blessings that God had bestowed upon them, and to hear them express a desire to continue in God's service, and be of use in his church in days to come.

The different classes were well attended. Apostle Myron A. McConley and his bride were present and participated in the activities of the reunion. She taught a class each week-day morning on church school organization and administration and one in the afternoon on problems in the home. Brother McConley acquitted himself in a masterly way and the people were impressed with his preaching and teaching.

I have attended many reunions in Kirtland and I decided that this was one of the best in all respects. All that I came in contact with were cheerful and exceedingly glad that they had been privileged to visit historical Kirtland and the grand old temple of God.

Since reunion I have been traveling and preaching in answer to invitations from many branch and district presidents, and have never felt more blessed by the Lord in my efforts to encourage and to build up the Saints.

The two-day meeting held at Creola, Ohio, September 8 and 9, was a success in point of numbers that gathered there and the outpouring of the Spirit which the Saints enjoyed. I was glad to be present as I was instrumental in the hands of God in organizing that branch some forty-two or forty-three years ago. Brother A. B. Kirkendall and wife reside there. Both are influential among the people of that locality and for miles around in every direction.

Our hearts were made sad to learn of the demise of our Brother Fry who was well known in all that country, having

been a school teacher and mail carrier. He had been a faithful worker in the branch, and is missed especially by those of the Sunday school, for he had been a superintendent and teacher in the school for many years. He was a great support to Brother Kirkendall, president of the branch. Changes have, of course, taken place in the branch personnel in the last forty-three years; the older ones have nearly all passed over the great divide, and many of the younger people of those days are now grandmothers and grandfathers. Brethren Anderton, French, Gray, Matthews, John Grice, and many of the local ministry were present and took active part in the services.

I arrived in the part of the vineyard around Nauvoo two weeks since and have been dividing my labor among three branches, preaching every night and talking three or four times on Sundays. These three branches are located in a triangle form from eight to nine miles apart—one here at Nauvoo, another at McDermott, and another known as the Pleasant Valley Branch. The attendance at the meetings has been extraordinary.

Pleasant Valley Branch had its annual homecoming Sunday, September 23, and it was surprising to see the number of men and women present. They have a commodious building. I organized this branch over twenty-five years ago. The Saints have scattered from there all over this part of the country. Brother Francis May has been their pastor for the past fourteen months. He has been instrumental in building up the branch in a most remarkable way, and is held in high esteem by Saints and nonmembers.

There were three Baptist preachers present all day, at the social service as well as the preaching. The oldest of the three congratulated the writer, and said he was glad to have been present to hear the sermons, and he bade me Godspeed. One other said the Latter Day Saint doctrine was good, but he could not see the necessity of the *Book of Mormon*. A wonderful degree of the Spirit was manifested in the social service and it was evident that these preachers were touched by the divine Spirit. We were sure of one thing, that all of the Saints were blessed, judging by the number of testimonies borne and the spiritual hymns sung.

Brother May and his companion are of great assistance to the work in this place and she is dearly beloved by all. This brother is a capable minister, a student, and what I consider a good, humble preacher of the gospel. The people for miles around enjoy his preaching. What a wonderful blessing it would be to the church if we had men of his capabilities presiding over those small branches that are to be found here and

there almost dying out for the want of such leadership. Brother May is assisted by Priests William Luther Altman and Orville Altman, one teacher, Brother Charles Altman, and three deacons, William Crabtree, James E. Altman, and James F. Crabtree.

At McDermott, Ohio, where I have preached a number of times since coming down here, Brother Thomas Crabtree presides over the branch which is located about six miles from Pleasant Valley Branch. He is ably assisted by such capable ministers as Richard Shope, Edward Wiget, and George Carpenter. The attendance here was good and the prospects for the future are very bright. I organized this branch a few years subsequent to the Pleasant Valley organization. I have been amazed at the growth of the work in this part of the Lord's vineyard within the last ten or fifteen years.

The branch here at Nauvoo is presided over by Elder O. A. Rexroad. At present they are erecting a new church building. The basement is about ready for them to move into. It is wonderful how they have progressed in view of the conditions that obtain since the depression has come upon the people. There are about sixty-five members here, some of whom live across the Scioto River in Portsmouth, Ohio. Brother Rexroad is an able minister and is supported by Emory Williams, Walter Culp, Luther Crabtree, Donald Bealor, Charles Monroe, and J. A. Chaffin, of the local priesthood. If these brethren will continue to work together in love and in honor preferring one another, there will be a great ingathering of honest souls into this branch in the near future. A number here are investigating our doctrine and some of them, I am sure, will unite soon.

Since being at these three branches, I have blessed forty-six people, Sister Julia Davis, of Middletown, Ohio, acting as recorder during a visit with her parents near Pleasant Valley Branch.

So we are pleased to write that the work of the Lord is moving forward, and will continue to grow and develop in point of numbers, power, and prestige, if the officers, God's shepherds, will only be faithful in the performance of the work assigned them by their heavenly Master. It is with regret that I am under the necessity of writing to the effect that many, many of God's shepherds in the church are not caring for the sheep and the lambs who are under their care, as God would have them. I have discovered that what we need mostly in many of our branches is executive men. It is to be hoped that the day is not far distant when this need shall be supplied. It is gratifying to know that Brother McDowell and others of the

(Continued on page 1388.)

# Paulina Wili

By Inez Kinney

(Continued from last week.)

WHILE Herman was working there, Paulina lived at Cedar City, and knowing his youth and his love for his own people, she sensed his loneliness and sought to cheer him with a visit. A stranger was hauling some freight to the vicinity of the Lee ranch and Paulina got permission to ride with him. "All went well in spite of the fact that Indians roamed the prairies, until they came to the parting of their ways. Paulina had to walk a distance of three miles alone. It was getting dark but she went bravely on. Finally she got to some corals where she had to climb some fences and cross ditches. Tired and discouraged, she walked up to a little shed that had an open window. She heard a sound inside and called out "Who is it?" To her delight Herman came rushing out. The shed was his bunk house. Mr. Lee was very gracious to Paulina and she stayed three weeks, visiting with Herman, knitting stockings for the Lee's and helping where she could. She slept in the hay loft but that was of small moment to one who had endured the hardships of traveling across the plains in an ox cart. Later her husband came with a borrowed wagon and took her home." A few weeks afterwards they moved on to Santa Clara. The first year that Herman worked for John D. Lee, he received for his pay: one horse, one cow and one sheep, and the second year he got a "fine mare and another cow."

During these thrilling times among the young people in America, things were going badly in Switzerland. Father Bosshard had been in ill health for some time. An infection in one leg caused such distress that he was unable to continue hard work and his financial losses began to tax his resources. He was lonely for his children in America and wanted to see his family together again, so when the doctor advised a sea voyage he was glad to sell out to his brother, and plan with Catherina and the children at home for a trip across the sea to the New World. Reduced in finances, broken in health and spirits, he readily accepted the offer of the church to finance the trip to Utah. He then settled up his affairs, a few possessions were packed for shipping, foods were dried and made ready for the long ocean crossing, and the hopeful little group set forth.

AT LIVERPOOL they were constantly warned to beware of vicious characters who preyed on inexperienced travelers. It seemed that in one racket, a mirror was placed before the face of the unwary, so confusing him that he could be led in a wrong direction, then robbed and often murdered. Warned of

these conditions, the Bosshard family got on board safely and sailed in December, 1863. The satisfaction of finding themselves safely on board ship received a sad check when they saw the steerage quarters in which they were expected to voyage. Catherina Bosshard was a woman of high courage and gentility, brought up in an atmosphere of refinement. Her heart sank and a feeling of hopelessness surged through her as she and her husband led the children down the narrow stairway into the unwholesome steerage. Recognizing the evident refinement of Mother Bosshard, and the unsuitable surroundings of the steerage, the captain arranged for better accommodations. On this memorable trip, the family had some interesting experiences and some that were not pleasant. The account relates that Mother Bosshard took sacks of dried bread and dried fruits, otherwise the family would have gone hungry. Something warm was given them every three days. There were about 1,500 people on this vessel and here Catherina saw a patch work quilt for the first time and the family had their first experience with lice. Sometime during this voyage, Mother Bosshard had a dream or vision in which Mr. Wili, her son-in-law, appeared to her and she felt impressed that he had passed away. When she reached Utah, this was found to be true.

THE FAMILY arrived in America after having spent forty-two days on the water. Coming out of the quiet, well ordered town in Switzerland, these innocent, sweet minded people found the entire trip amazing and epochal. The Civil War was in progress in America and the journey was punctuated by the exciting and trying events incident to war. Bridges destroyed in warfare had to be rebuilt; tracks torn up had to be relaid before the anxious travelers could proceed, and there was a multitude of harrowing possibilities to keep the members of the little party tense and nervous.

Leaving the railroad train at Omaha, the family was soon deep in the business of making ready for the long journey by ox carts across the plains to Utah. A little city of tents had sprung up and all was hurry and preparation for the start. The Bosshard family, especially the young people and children, were greatly impressed by one incident. Wagons were packed and all was in readiness to start—the train leader was ready to give the signal to move—but in the last tent a young girl lay dying. One can all but visualize the scene, feel the tenseness, the pain and dread of the moment, see the yawning grave, sense the distress of

the loved ones of that dying girl, and the fear that the leader would grow impatient and give the word that would start the long train moving and leave her to die alone. Mercifully, the spirit departed and as she breathed her last, the frail body was wrapped in a buffalo skin and lowered into the waiting grave. The grave was hastily filled with earth, the captain gave the order to start, and the long train of covered wagons moved slowly away and out of sight. The name of the girl was so unusual that it was remembered throughout the years. It was Ziselli Crappser.

Not far from Omaha the train passed a small town that had recently been attacked by Indians. The men—thirty-five in number—had been killed and scalped and the bodies left where they had been cut down. The women and children had been taken captive to the mountains and the record does not state what was the final fate of these unfortunates. The bodies of the men were buried by the men of the wagon train. The charred remains of another village which they passed through, were made more gruesome by the bodies of fifteen Indians which hung from the seared trees of the place. All the inhabitants had been taken captive, but the soldiers had captured fifteen of the band of Indians and hung them as a warning to others.

AS THE WAGON TRAIN wound farther into the wilderness, water became scarce and very unwholesome. In the wagon behind which the Bosshard group rode, a family of eight died of dysentery—presumably from the effects of the impure water. Father, mother and six children found lonely graves by the trail, and there remained but one small boy who was taken care of by someone of the train.

The fear of Indians was ever present with those stubborn, forward moving trains. A keen watch was kept for signs, and ears were on the alert for the blood-freezing cry, "Indians!" One day, three Red Skins came riding up, then others—by ones and twos—until seventeen were riding along beside the wagon train. They continued to ride silently along until time to make camp and great alarm was felt by the people. However they proved to be friendly Indians who had elected to act as guards against another tribe which was on the warpath.

In time, the long, wearisome journey was ended and the Bosshard family was reunited in Santa Clara. After the wearying months of anxiety, dangers, and often actual suffering of the travelers, the joy of reunion can, in a measure, be realized. Quoting the record: "The little settlement had grown to

about two hundred people, who lived in fairly decent log houses. Crops were coming on, some cattle were raised and things seemed prosperous—even if a piece of money was seldom seen. People were kept in supplies by a means of exchanging commodities. With life still in the rough, sometimes many difficulties were encountered. If chickens were laying well, some eggs could be exchanged for some lard or flour. Many times there was nothing to exchange and whole families lived on greens, or, in fruit season, on a kind of peach sauce. But again, when a hog was slaughtered, there would be cooking and baking for days, and then a wild orgy of eating." Rooted deep in the land of their nativity, these home loving people sought to continue the habits and customs of life there, in this way keeping something of the loved little land with them. It could scarcely be otherwise, at least during the first generation. Eight Swiss families were closely bound together by the common nationality, by the dangers and hardships of the times, and by the bonds of their faith. "One man always had onions and his daughter was called, "Onion Man's daughter, Catherine." (Bolamas Katter.) A woman whose name was Mrs. Duke, was always called "The Dutchess." Many chuckles were gotten out of such little things. Everybody was poor and one dress or suit of clothes had to go a long way. Years afterwards, a man of this community, who later went to California and became very wealthy, often said that those were the happiest days of his life. In spite of hardships, the little band were as one family and lived in love and unity. "Through it all, a fine courage, dauntless spirit, and cheerful outlook sustained and made life tolerable, and even challenging." It is said of them, "Nothing could daunt their courage nor subdue their merry spirits." "Here Mother Bosshard proved her ability and leadership. Having musical and dramatic ability, and the zeal to put them to use, she planned many lively entertainments. She wrote amusing little plays in Swiss and German, and the members of her family and her friends gladly entered into the pastime. Soon these entertainments became very popular and were eagerly looked forward to by the members of the whole community. All the Bosshards could yodel as well as sing, and became most expert.

While the pioneers were courageously meeting the demands of this strenuous time and using their talents and ability for the benefit of the group, the hopes and faith in the church for which they had endured so much, were being slowly shattered. Belief in the restored gospel was sure and firm, but certain practices of the church, promises of the missionaries relating to an ideal society—and which seemed but a dream, as well as doctrines distasteful to these true hearted people, made for a consciousness

of loss, of dissatisfaction and a fixed discontent. Nothing had been said about polygamy by the missionaries in Switzerland, and to many the knowledge of this practice came as a shock. Payment for the expense of the journeys to Utah was demanded by the church officials, and when there was no money, goods, jewelry and even clothing were accepted. Paulina's lovely clothing and Herman's watch were taken. Paulina, loving beautiful things, had to see her fine Alpaca suit on the wife of a church official. So it was hardly surprising that the family began to formulate plans to leave the state and go where it could begin over again, free from the unhappy conditions.

FATHER BOSSHARD never regained his health in the new land as he had hoped, but grew more feeble with the months. He missed the comforts of home in Switzerland and was unable to adjust himself to the more rigorous conditions of pioneer life. He longed for fish, and his youngest daughter often told of an event which, for a time, satisfied his longing for them. One day he and his youngest daughter, Hermina, were sitting outside near an irrigation ditch. Suddenly they saw a large fish come swimming along down the ditch and he made a rush for it. Somehow he caught that fish, "feverishly cleaned, fried and ate it." There was more pathos than comedy in the little scene. He lived only a year after entering Utah (1864), and his loved ones tenderly laid him to rest with feelings of regret deepening their sadness that he had been denied the comforts of the dear Swiss home in his last troubled days. He had planned and erected many buildings in Switzerland—some of which stand today to attest his skill and ability. One such building is the High School in Thurbenthal. In 1906, Herman visited his native land, and while he was there the fiftieth anniversary of the building of the high school was celebrated. All the officials who had had a part in the enterprise were present but the builder, John Bossard. An interesting custom is mentioned in this connection: "When a house was completed, it used to be customary for the owner to put a big tree up in it and hang a handkerchief on for each workman and a silk one for the architect."

Paulina, a widow since the death of her husband in 1864, was glad to open her home to her mother, now in her widowhood, and Catherina Bossard and her younger children moved into the one-room log cabin which was to be her home for many months. The boys, Jacob and John, slept on one side of the room while Mina and Hermina with their mother, Catherina, little Paulina, who was only a wee baby when her father died, and the mother, Paulina, slept on the other side. The record notes: "There was only one room. The girls slept on one side of the room and the boys on

the other, but they felt quite happy and comfortable." Paulina had acquired a cow, which, while very valuable in those times of meager living, was "free with the neighbor's property. If she wanted to go into a yard, she lifted the gate off and walked through. One time she was seen walking down the street with a gate on her huge horns."

Stragglers from a tribe of friendly Piute Indians often visited the Santa Clara settlement, and though lazy and impudent, never harmed the whites who became accustomed to seeing them about. They would walk right into the house, beg for food, "occupy the whole space in front of the fireplace no matter how cold it was for the members of the family," and generally make themselves at home often to the complete exasperation of the white inmates. Paulina's exasperation reached the boiling point on one occasion when an Indian slipped a pair of scissors which were the pride of her heart, into a bag he carried. He walked out of the house, started down the street—Paulina after him. Catching him, she demanded the scissors, but he "no haveum." She called loudly for help and one of the men came up to learn the trouble. Young Lo still denied having them, but on a search of the bag, the prized scissors came to light and were restored to their doughty owner. However troublesome in small matters, the Indians were fairly respected and appreciated for they would warn the settlers to "herd in the stock whenever the Navajos were on the warpath."

When Herman was about twenty-two years of age, he was married to Jane Finley and they began their home life in Santa Clara. But Herman, with others, was not satisfied with conditions in Utah and decided to make a trip of investigation to California. He had no money to buy equipment for such a trip but kept a lookout for an opportunity to go. A man by the name of Hafen—apparently of the same mind—earned money by working for the Railroad Company, to equip a wagon outfit for California, and asked Herman to go with him.

ARRIVING in California, Herman found work and earned enough money to buy horses and a wagon of his own and started back to Utah—resolved to make preparations to leave there immediately. Before leaving California, he had a dream in which his wife stood beside his bed. It was so vivid that "he knew not whether it was a dream or reality." He hurried home only to find that his wife and new born babe had passed away. More than ever now, he wished to leave Santa Clara, but he knew the attitude of the church officials on the subject of members leaving Utah. Under the circumstances, he felt justified in giving the impression that he had attended conference and had been taking high church officials about. "In those

(Continued on page 1388.)

# The Nomads

By May Elliott

## XVIII.

### Another Journey

GRAY WINTER MONTHS gave way to the sunshine of spring. A robin now and then could be seen, adding its splash of color to a dull world. Through all things there breathed the stir of an awakening.

Louisa had always loved spring. With each soft zephyr, each opening flower, each new-born fragrance, she had felt new life flow through her own spirit. New joy, new hope, new inspiration.

But not this year. She felt more kinship with the mouldering oak leaves of the previous fall than with freshly springing life. Was this the way one felt when one began to grow old? A few gray hairs were showing here and there over her head, a few wrinkles appearing around her eyes. But the hopeless feeling in her heart was the thing she was most concerned about. For helping the poor had not given her the happiness she had yearned for.

To be sure, there had been some little joy in doing things for others. But there were so many of these needy ones; and they needed so many things, not just for a few days, but for many weeks and months at a time. If she had used their entire income these people would still have been inadequately fed and clothed. One individual was completely ineffective in a fight against a big thing like poverty.

As days passed, her restlessness grew greater. She felt that she must see her mother. Maybe she could become interested in growing flowers, or in some commercial activity. But could she forget the sufferings of others, these squalid homes, and all the other things that had come to burden her heart? She could try. She would learn her mother's secret.

"Dan," she said, one evening after the children were in bed asleep. "It just seems I'm not meant to succeed at anything. I—I don't know whether you know it or not, but I've been trying to find a little satisfaction in the work I've been doing for the poor.

"And you have done a lot of good, Louisa. You have been a real angel of mercy to many—"

She shook her head. "I'm not blind. I know I've been able to help some of them through various critical times—but what they need most is a chance to help themselves. We are so helpless alone. Poverty is such an overwhelming thing. And to think it is not just here in Bay Cliff, but everywhere in the world."

"Will you forgive me if I speak of Zion once more, Louisa? The world needs it so. If many good people combine, their efforts are much more effective in all these different attempts to make the world better."

"But Dan—a small organization like the Latter Day Saints—it seems to me they would be about as ineffective as an individual. It—"

"But you don't get the idea. What the world needs most is someone to lead; to point the way out of the darkness into the light. Zion could do that. Zion can be God's laboratory where he can speak forth and demonstrate His Way to all the erring and needy of earth. We can show them how things should be, and can be, done."

Louisa sighed. "I wonder if I may go back to Monroe for a little visit? I am so restless. I haven't seen mother since Danny John was born. I could go this coming week-end and the children wouldn't have to miss much school. I wouldn't need to stay long. I could meet quite a few people there. I think it would do me good."

"Will you do me a favor? I'd like you to talk with my father about the church; he can make things so much plainer than I can; he can—"

"All right, Dan. That is—I'll have a talk with him. But understand this, please, I haven't anything against the philosophy of your church. That's all right. But they don't live up to it. I don't care to cast my lot with hypocrites."

"Louisa! We're not all hypocrites. We—"

"One of them who pretended to think a lot of the church did something once that I considered very dishonest—meaner than anything I've ever done or could think of doing. I just can't believe—"

Dan pondered a moment. He'd have time to write his father; this was only Monday.

"Is that what has been bothering you? I knew it was something like that. Who was the offender, dear, and what did he or she do?"

Louisa shook her head. "I'm not talking about it Dan. It's been a great shock to me. I had so much confidence in this particular person." She looked at him narrowly. "The big egotist! He did not even consider the possibility of her meaning that he himself was the offender."

She smiled. "I'll go to church though. And if there's anything that I really feel I want to ask about, of course I'll go to your father."

MONROE was the same little town; it had not changed much as to outward appearance. The buildings looked familiar with the exception of one or two additional edifices on Main Street. But the faces were quite unfamiliar, most of them.

"They have grown beyond my recognition," she thought, "probably some of these were just little folks when I saw them last."

She did not even recognize her own younger brothers and sisters. Mildred and Hildred were sixteen years old and looked very sophisticated, and mature. They were beautiful creatures if you looked at them in a dim light; but in the daytime, Louisa thought them just like all the other cheap, bold young things she had met. Too much rouge, too much lipstick of a too flaming color. They said they had "swell times," though. Louisa wondered. Their good times seemed to consist mainly of periods of hysterical giggling; dancing and cards; flirtations.

"I'm just finding out about these men," giggled Hildred, skipping about the room. "You know, they are really simple-minded things. Once you get their attention, you can manage them easily."

SHE HAD an opportunity that afternoon to see Hildred in action. They went down town together, and every man they met, from the iceman, who used to be in Louisa's class in high school, to the young man with a white collar in the library, were all treated with the same limpid, insipid roll of Hildred's pretty eyes, and her inviting smile. Old men, youngmen, middle-aged men, married or single, it made no difference so long as they were men. She had overestimated her power over them, however. Some of them were frankly amused; some were irritated; some reacted as the girl desired them to.

"My dear," Louisa said as they were alone again, "You are taking a very risky method to find amusement. Do you realize—"

"Don't you preach to me, Louisa. I want to be nice to you. I want to love you, because you're my sister and I used to admire you so much—but I won't be preached at."

"I'm not going to preach at you, dear," replied Louisa, gently, "but when I can see the danger before you, the risk—"

"Do you really feel that way? I guess I know how to take care of myself. I've got to have a little fun. You know, we look just about alike, Millie and I. We put on the greatest stunts you ever saw. We've even exchanged partners for dif-

ferent evenings and they never knew it. I go with three young men by turns right now, and when I'm with any one of them, I make them think it's Millie who's the flirt. She tells her friends it was I who was out with some other boy. Oh, we can get by with lots of things—"

"But that's lying, Hildred. I should think—"

Hildred giggled. "What of it? What's a lie, if you are smart enough to get by with it? We have a lot of fun! What's life for, anyway?"

Louisa sighed. That was the question she had been asking herself for so long. "You ought to consider, though, Hildred. You'll have to settle down and be serious sometime. Your youth, pep, and charm will not last forever. Death is not far from any of us—"

"Don't!" shrieked Hildred, half in jest, half in earnest. "Who wants to think about all these morbid things? How do you know my youth and charm will pass so quickly? I'll fight to keep them. Modern women take care of themselves, and youth lasts a long time. I—"

"Hildred, do you know I said almost those same words to myself when I was your age? And yet—look here—there are gray hairs coming to me, you see, and youth goes whether we want it or not."

"Yes, I suppose it will. But why waste time thinking about it? I want a good time while it lasts, anyway. I—" she paused and looked intently upon her older sister. "Tell me, Louisa. When you think of youth passing and death coming, don't it just scare you to death?"

"No, it doesn't," she answered, thoughtfully, "You see, I've found there are so many things worse than death."

"Well, it scares me. I get all shaky when I'm by myself sometimes and get to thinking about it. It just scares me cold. I keep doing interesting things to keep my mind from brooding over those tragic things. Tra, la, la." She giggled.

Louisa sighed. She was disappointed in her visit home. Things were so confusing. When she and Dan turned on the radio they chose the better type of music that stimulated one to good thoughts, that quieted one's nerves. Here there was no attempt at choosing. Somebody tuned in on some station in the morning and they all worked, talked and laughed seemingly quiet oblivious to its noisy appeals. Everybody quarreled. Some of the quarreling was just bluster, but some was caused by real anger. Her brothers and sisters were good-looking, well-dressed and intelligent. They were good-hearted, too, and they meant to do right. They didn't seem to know right from wrong. They were like herself. They wanted their share of happiness from life, and they didn't know how to get it.

She was suddenly aware that she was again thankful for Dan, for his ability of character, for his prayers, for his

ability to teach the children something about religion. A homesick longing for him swept over her. Almost she could hear his voice: "Wickedness never was happiness." What the world needs, it came to her mind, is indeed a practical demonstration that one can be happy and good at the same time.

Yes, the world needed a Zion—there could be no doubt of it. But why should there be such inconsistencies in life? Here was Dan, religious, always honest with others; and still he had been dishonest with her. She couldn't forgive him. She couldn't bear to think of joining the church and letting him think he had gained a victory over her.

She wanted to talk with her mother alone, but there was no opportunity. She watched her interestedly. Her work went on without pause. Did work alone bring happiness? She asked bluntly:

"Mother, has work brought you the joy you wanted from life?"

Startled, the older woman lifted her eyes and let them rest for a moment on her daughter. She seemed considering what her answer should be. But Louisa already knew the answer. Those eyes. The hunger, the frightened craving she had seen in so many people's eyes. Her mother was just like all those others, trying to get away from something; to attain something else so elusive she had almost given up pursuit of it. She was hiding behind her feverish activity like a frightened child behind its mother's skirts.

Again Louisa was sorry she had come to Monroe. But it would not be long until she would be back with Dan. They would have supper with her mother; they would spend Sunday with Dan's father and mother. She dreaded supper.

Mrs. Miller had never formed the habit of asking blessing on the food, and little Dorothy Jane, firm as Dan himself in her stand for the right, solemnly told her mother she wouldn't eat another meal without asking God to bless it. Louisa had never asked the blessing herself. It seemed cowardly to place the task upon such a small child. But the child was more able to do it than she. When they had all seated themselves, she asked:

"Mother, shall we bow our heads and ask a blessing on this food? My children are accustomed to that; they don't feel right unless we do."

"Why—why—" stammered her mother, "of course."

"Dorothy Jane, will you please ask blessing?"

Two little heads, so like Dan's in their reverent attitude, bowed, and the child's voice came clear and sweet:

"Dear Father in heaven: Please bless our food and help us to be strong and healthy and do what's right. And please bless our daddy. Please help him to digest the food he'll have to eat until our mother can get back and cook things for him like you told us in the Word of Wisdom. Amen."

"Amen," echoed Danny John.

The twins coughed loudly and ran to the kitchen. The boys laughed outright.

"You're raising them according to old-fashioned standards, I see," remarked Mrs. Miller. "Well, it may be all right, but I don't know. It doesn't pay to be too peculiar."

That statement seemed almost like an unkind criticism of Dan. Louisa criticized him to herself, but she didn't allow anyone else the privilege.

"It depends on the viewpoint—what you consider peculiar. It may seem peculiar to some to hear a prayer offered; but it seems peculiar to me to see girls paint their faces and go hunting for a man with their roving, inviting eyes."

Mrs. Miller sighed. "Don't be angry, Louisa. I didn't mean to make you feel badly. My children have all seemed to disappoint me in one way or another."

"Thanks, mama," giggled the twins.

"I don't know why it is—I've tried to bring them up right."

"How disappointing my visit is," thought Louisa.

**B**UT another feeling crept over her as she entered the little church with Dan's father and mother the next morning. It was not a pretentious building, but it was clean and quiet. Someone had provided lovely bouquets of early spring blossoms. Everyone seemed to feel that the place was sacred—there was no loud talking; people even walked quietly when they crossed the bare floor. There were more young people present than there used to be.

But the distinctive thing about it was that beautifully calm feeling. A feeling that she had come home at last. She had had a small taste of it when she had knelt beside that trunk that time and prayed for strength. Surely God was recognizing this church.

The service was beautiful even though the members were comparatively few in number. Each participant had a paper with the program written upon it; there was no confusion, no lost motion. The whole service was on the theme of "forgiving." It almost seemed that the service had been arranged for her benefit. The songs, prayers, everything seemed to focus the attention upon the fact that we are answerable to God for our own actions only. A quartet sang:

"Not the parson, not the preacher, but it's me, oh, Lord,  
Standing in the need of prayer.  
Not my brother, not my sister, but it's me, oh, Lord,  
Standing in the need of prayer."

Dan's father preached an inspirational sermon. He said we should look to Christ and trust him, not think so much about our brother's failings. He said that often when one excused himself from paying his tithing, praying, being

(Continued on page 1390.)

# My Sweetest Memory

By John F. Martin

I have sailed the mighty ocean  
And I've climbed the highest hills;  
I have read a lot of stories found in  
books.

I have roamed through shady wood-  
lands  
And I've had a thousand thrills  
As I've listened to the songs of birds  
and brooks.

I have watched the hand of Nature  
Paint the earth in gorgeous hue  
In the springtime when the winter snows  
are done;

And I've marveled at the beauty  
Of the trees and flowers which grew  
In the places where my wandering  
feet have gone.

I have gazed in admiration  
At the glorious Northern Lights  
As in majesty they rolled across the  
sky;

I have seen the great Niagara.  
And a thousand other sights  
In my journeys as the years have  
drifted by.

I have slept in stately mansions  
And have dined with men of wealth;  
I have walked and talked with persons  
of renown.

I have felt the thrill of coming home  
To rest from busy cares  
In the evening as the western sun goes  
down.

I have heard the sweetest music  
Like a perfect symphony  
As I've watched the happy children at  
their play.

I have listened to the lullabies  
Of mothers to their babes  
As they tucked them into bed at close  
of day.

Oh, I've had a wealth of blessings  
As I've walked life's busy street,  
And I've found a host of friends along  
the way.

Though I've tasted of the bitter  
I have had my share of sweet  
As I've tried to carry on from day to  
day.

No, I wouldn't take a fortune  
For the joys of life I've had.  
Nor exchange them for the brightest  
earthly crown

For 'tis worth far more than riches  
To have walked with God and man  
And the love of little children to have  
known.

But the sweetest of the memories  
Which fill my heart with joy,  
As in retrospect I view the path I've  
trod,

Is the memory of that happy day  
When I was but a boy  
When first I heard the gentle Voice of  
God.

How it thrills me now to think of it,  
As I recall the scene  
In the little church that blessed Sabbath  
morn,

When I gave my heart to Jesus  
And forsook the ways of sin  
And through His precious love became  
reborn.

Like the rustle of an angel's wing  
I heard the voice that day  
And it thrilled my soul with gratitude  
and praise,

And I pledged in all sincerity  
From God I'd never stray  
And I promised I would serve Him all  
my days.

Many years have passed away since then  
When first my soul rejoiced,  
But the memory of that day is bright  
and clear.

And the soft and gentle whisper  
Of that same sweet, loving Voice,  
Like and echo, seems to fall upon my  
ear.

How it fills my soul with rapture  
As I bow at Jesus' feet;  
How it lifts me up and makes my heart  
rejoice.

There's no music can compare with it,  
No song that's half so sweet  
As the whisper of the blessed Savior's  
Voice.

I have heard the feathered song birds  
Sweetly singing in the trees;  
I have heard the cattle lowing in the  
lane;

I have listened to the gentle buzz  
Of busy honey bees  
And the cheerful song of sweet, re-  
freshing rain.

Oft I've heard a baby's cooing  
And it's thrilled me through,  
More than any prima donna's song could  
do.

For the prattle of an infant  
Always stirs me with resolve,  
To be humble, kind and gentle, pure  
and true.

I have heard the mountain waterfall,  
And heard the rushing wind;  
I have listened to the mighty thunder  
roar;

I have heard the song that sweet-  
hearts sing,  
When love is young and kind,  
As they promise to be true forever-  
more.

Oh, there's scarcely any earthly sound  
Or voice I haven't heard,  
Or, yet, may hear as through the world  
I roam.

But the sweetest of them all  
Was when I heard the voice of God  
In that chapel near my West Virginia  
home.

I have heard it many times since then,  
As on through life I've come,  
Though at times I've failed to heed its  
gentle call.

And, though I've faltered in the path  
Which leads to God and home,  
It has kept me safe from many a fa-  
tal fall.

How my heart goes out in gratitude  
To God for all his care,  
And for blessings I have had along Life's  
road.

And I pray that He will give me  
strength  
As I go here and there,  
To be faithful, and with patience bear  
my load.

And although the world may scorn my  
choice  
And Satan tempt me sore,  
And the road be rough my faltering feet  
must trod,  
I pray that I shall ne'er forget  
The pledge I gave my Lord  
On that day when first I heard the  
voice of God.

And when my work is finished  
And the burden I lay down,  
And I stand before the throne of God's  
dear Son;

May I then be counted worthy  
To receive the victor's crown  
And to hear the voice of Jesus say,  
"Well done."  
Kirtland, Ohio.

These are days that try the souls of  
pastors and all church leaders. But the  
one thing against which the stronger  
among them will guard their minds  
with incessant vigilance is a theology of  
the slump. Christ calls his church and  
her leaders to go forward, nor back-  
ward. The stuff out of which our sus-  
taining convictions will be made is not  
to be found amid the wreckage of the  
past, but in the light which the divine  
spirit will surely shed upon our forward  
path. In this matter, liberalism shone  
no better at Indianapolis than conserva-  
tism. Only those, whatever label  
they may wear, who earnestly wait upon  
God for his present word to this present  
world, are destined to be the builders of  
the future.—From *The Christian Cen-  
tury*, December 21, 1932.

## FOURTEEN TO EIGHTY-FOUR

(Continued from page 1379.)

other meetings are showing a very definite reaction to the enlivened spirituality of the Wednesday night service.

Attendance at the Monday night priesthood class is almost a positive factor. Church school attendance carries on on a very even keel and other group endeavors move forward with evidence of a definite positive support.

Young people's activities have never been better and all in all the percentage of active endeavor is several times that of the same congregation only a comparatively short time before. Spectacular meetings have been avoided. "The old ways are good ways," says Brother Timm as he moves out on a safe and sound basis in caring for his Wednesday night charge.

Many things are advocated in this modern age for the building up of the Wednesday night service, however, while many of them have the ability to build numbers oftentimes the fact is admitted that after the service is built, it has lost virtually all of its relation to, or virtue as, a spiritualizer.

The membership of First Saint Joseph Church has demonstrated two important things if nothing else:

First: Latter Day Saints are interested in a sound spiritual religion once it is really presented.

Second: Priesthood can influence Saints once it becomes united and sells itself to the task.

Fourteen to Eighty-four is a story today. Six months from today it may be a hundred and eighty-four. Who knows?

## CHURCHWIDE CHILDREN'S FRIENDSHIP CIRCLE

(Continued from page 1380.)

If leaders have not written for names and addresses, it is hoped they will do so at once, so the letters may reach the children across the sea in time to convey Christmas greetings from the children in the United States.

Write to Mildred Goodfellow, 1306 Lane Street, Topeka, Kansas, and names and addresses will be sent promptly.

## FRIENDLY VISITING

(Continued from page 1381.)

We scarcely recognize as yet how dependent we are upon one another. We have a little insight into this dependency just now in the prospect of a food shortage this winter on account of drought conditions. Those upon whom we have depended for certain foodstuffs will not be able to supply them as formerly, which brings us suddenly to the realization of our inter-dependency for our physical welfare.

How seriously do we consider our social and spiritual dependence upon one another? "Neglect not the assembling of yourselves together" is a command-

ment of a social nature; and to "visit the fatherless and the widows, the sick and afflicted" is identified with "pure religion before God" according to the Apostle James.

The priest and teacher of the branch are its visiting officers. Their duties are specifically defined and when performed bring the branch up to a fine spiritual condition. But the Friendly Visitor in contrast to the formal, official visit of the priesthood officers is an informal visitor and comes to know the family in very intimate ways which afford further opportunities for helpfulness.

Friendly visiting blesses the visitor as well as the visited. Many have testified of rich spiritual experiences when through sacrifice of time and their own interests they have gone to those who were slipping from their social and spiritual moorings or some stroke of misfortune has overwhelmed them.

The Friendly Visitor should be given to much prayer for she will need wisdom and also the leadings of the Holy Spirit to direct her to those who may need her in times of sudden distress or perplexity, that she otherwise might not know. Two pledges only have been exacted of the Friendly Visitors with whom I work: That they will not participate in gossip, nor the unfavorable criticism of any church officer. Friendly visiting should be constructive, upbuilding, integrating. Other than this it would fail of its purpose.

Because a few undertake the responsibility of seeing that this work is done is not sufficient reason that others should be relieved of performing this friendly service. It is a Christian duty that falls upon all of us and one that cannot be perfunctorily performed. The heart must overflow with love for Christ, which in other words, is love for one another.

Tact and good will are outstanding qualifications of the Friendly Visitor, and happy must be those who can become strength to the weak, hope to the despondent, joy to the sorrowing, power to the tempted.

(To be continued.)

## HAPPY IN GROWTH OF CHURCH WORK

(Continued from page 1382.)

high officials of the church are putting forth a special effort to get the priesthood to working together in unity and in love so that through their ministrations the church will prosper and flourish as never before.

I am feeling good in health and fine in spirit. I wish all success in our heavenly Father's glorious work. All who will labor with all diligence to win souls to Christ, will never regret the labor performed, although at a great sacrifice at times, as their reward is sure.

NAUVOO, OHIO.

The law of cause and effect cannot be repealed even by resolutions of Congress.

## PAULINA WILI

(Continued from page 1384.)

days it was not safe to leave the church and Utah, and a new wagon looked suspicious." The next year, 1870, the family decided definitely to leave and move to California. They knew the risks to be run in leaving Utah; also that Indians roamed the prairies; that there were other dangers to be faced, such as accidents, illness, lack of food and water, quicksand, poisonous water, etc., but they felt that the move was right and that God would protect, so the family went quietly about making the needed preparations.

Paulina exchanged her house and an acre of ground for a span of horses. Another wagon was secured and the business of equipping the two wagons went forward. Each (covered) wagon would hold three thousand pounds and thirty bushels of grain would be taken for the horses. Water would be carried in kegs and replenished as opportunity afforded. A young man by the name of Gottlieb Blickenstofer would go with the family and drive one team. He was a "hopeful lover of Mina's" and it is likely that he needed little urging to join the party. All these activities were bound to be noised abroad and it was announced from the pulpit of the local church "that it would be better for them if their throats were cut than to leave the church and Utah." But when finally approached on the subject, the family was compelled to promise the bishop that they would return in three years and that the girls should come back to Utah to be married. Even with this arrangement, a strict watch was kept for several days and nights.

The day came to start! One can picture the scene as the goods were securely packed in place and the members of the family, all tense with excitement for the start of this huge undertaking, were stowed in the two wagons. Friends came out to bid good-by and Godspeed. Gottlieb Blickenstofer, having the lightest load, was to lead. The word was given, the horses pushed into the collars, the creaking wheels turned slowly, and the Bosshard family was on its way—to a new life and a greater hope.

Towards evening of the first day they reached a river called the Muddy. This was not a large river and though there were no bridges, the crossing did not appear difficult, so Gottlieb drove confidently in. However, as horses and the wheels began to sink into the quicksand, the excited boy had to urge the horses quickly to their utmost effort to make the opposite bank. When the other wagon drew up, Gottlieb tried to persuade Herman to take another route, for he feared the more heavily loaded wagon could not be drawn through the quicksand. However, the Bosshard boys were strongly opposed to separating the wagons and the consequent division of

strength in case of an attack by Indians or of a breakdown, so started bravely across. Safe to say that there was no loitering nor stopping to rest on that trip across the Muddy, for the crossing was made safely. The pale faces of the people, the heaving sides, and quivering flesh of the horses as they reached the opposite shore, told the story of the strain on man and beast. The howls of the coyotes on that first night drove the dog home, and even the horses tried to cross the river and go back. The boys had to wade in "pull them out, and tether them." Three or four days out on the plains, a band of Indians was sighted who soon rode up to the wagons. The statement that they "proved to be peaceable," in no wise tells of the fearful suspense of the travelers until it was evident that this band of Americans was peaceable.

When the wagons reached the spot where the Virgin River lay on one hand and Virgin Hill on the other, it seemed a fair example of being caught between the devil and deep sea. It appears that if the river were crossed, the hill would be avoided, and if the hill were climbed, the river would be avoided twenty-four times. Since the river was known to be "treacherous with quicksand," the hill was chosen. Some idea of the steepness and topography may be formed when it is known that the wagons had to be entirely unloaded; that it was necessary to hitch all four horses to the end of a wagon tongue and then, at the greatest urging and encouragement, the horses had to leap from rock to rock up that terrible hill. On course the feat had to be repeated, the baggage—all those thousands of pounds—carried or dragged to the top. It was a stupendous undertaking for that small group and one to daunt the spirit of a less determined people. To quote again: "When they finally got to the top, they no doubt longed for the leeks and onions of Santa Clara. They felt that their efforts had been rewarded whenever they looked at the muddy, yellow waters of the Virgin River."

One night, some days later, seven friendly Indians came and helped gather wood and made suggestions for a good camp. "They all had supper and later the boys and Indians slept around the camp fire, but the women kept close to the wagons and slept in them. Early the next morning the Indians came running and told the boys that their best horse was in the quicksand. The boys ran to help, but it was the Indians who told them to throw a neckyoke around the horse's neck and let the other horses pull him out. No sooner had the horse been safely brought to shore than the neckyoke broke. Those Indians had truly proved a great blessing. They bid the travelers farewell and advised them not to go to California, that it was a bad place. "Water proved scarce in the desertlike section of Nevada, northeast of

Las Vegas, and the water in the kegs was almost gone. The continued pulling, into the collars had worn great sores on the shoulders of the horses, and all were beginning to feel, rather acutely the need for water. Members of the party stanchly controlled their thirst that the tongues of the horses might be moistened occasionally. One day proved particularly distressful, and as night came on, the situation began to look desperate. "Finally, when the horses were too exhausted to continue farther, Herman got out and walked ahead for about fifteen minutes. To his unspeakable joy, he soon saw the lights of Las Vegas flickering in the distance. They arrived on a Friday and allowed the horses to rest until Monday."

AT LAS VEGAS, the Bosshards made the acquaintance of a miner by the name of Wilson. Mr. Wilson owned a ranch at Las Vegas where he lived with two adopted Indian boys. It happened that at this time Mr. Wilson was hauling supplies to the coast and was waiting for a group of wagons "for company and for safety." The Swiss pioneers were delighted to accompany him for he knew the way, all the water holes, and of course—"safety in numbers" was even more significant then than now. Also he seemed a man that might be trusted and so it proved, for he remained a true friend to the family for thirty-five years and visited them many times in Los Angeles. The historian notes that "Uncle Wilson always carried a dummy with him as he felt it was safer to make it appear that there were two sitting in the seat instead of one. He was also accompanied by a black dog." It was especially fortunate that the Bosshard family could accompany Uncle Wilson on this trip for he prevented them from drinking the poison water at Coyote Hole. The journey from Las Vegas to San Bernadino appears to have been uneventful for those times. It had taken four weeks to drive from Santa Clara to San Bernadino. Here they remained for two or three months, then moved on to Los Angeles, settling on Olive, between Fourth and Fifth Streets—about where the fine Subway Terminal building is now located. Here again this remarkable family gathered up the broken threads and began with renewed hope to weave the beautiful patterns of life according to the vision and skill of each. Possibly through hereditary influence, the boys, Herman and Jacob, found occupations in the lumber business. Los Angeles was then a hustling little city and the lumber business a thriving one. Here in the beautiful little "City of the Angels," the mother and her children labored to create homes of culture and refinement and to live the gospel as they understood it. Paulina sold her team of horses, which must have been of good stock for they afterwards became "famous race horses." The entertainments

of music, singing, and yodeling were entered into and enjoyed again and with greater zest, for here there were no depressing features of religious and social life such as had been experienced in Utah. Long before hearing the restored gospel in Switzerland, Mother Bosshard had stated that "the true church is not now on earth, but will be some time." On hearing the gospel message, she gladly accepted it and felt that here was the true church. After living in Utah some time this declaration was wrung from a sore heart: "We have come to the wrong place."

Not long after the family had settled in Los Angeles, Elder Joseph Burton, accompanied by his wife, Emma, came to the city to preach the gospel according to the original teachings and as reaffirmed by the Reorganized Church. Mother Bosshard and her daughters attended these meetings, listened eagerly and very soon were baptized and became charter members of the Los Angeles branch of the Reorganized Church of Jesus Christ of Latter Day Saints. Others had moved to Los Angeles from Utah but not all joined the Reorganized Church. A wine merchant and his wife joined the Methodist church. The wine merchant kept a wine garden and reaped a rich harvest from the entertaining abilities of the Bosshard young people. Ever with an eye open for the main chance, the wine merchant would invite the young people to come to the "garden" on Sunday afternoon and then ask them to sing. His wife peddled vegetables and fruit during the week and would invite all her customers to come to the wine-garden and hear the Swiss singers and yodelers. Of course there would be a crowd of people who sat about, comfortably, under the trees and listened to the fine music while the coffers of the wine merchant filled in a most satisfying manner. He reaped the benefits and the Bosshards got the experience. However, the old fellow must have felt indebted, for, years later, it developed that his will provided for a \$500 bequest to Paulina.

About this time, a member of the Utah church by the name of August Purfurst came to Los Angeles and visited the Bosshard family. He was a man of refinement and education, speaking ten languages. Catherina Bosshard, always eager to spread the truth, convinced this man of the claims of the Reorganized Church and he traveled to Lamoni, Iowa, to be baptized—later returning to Los Angeles.

LIFE TOOK on a more pleasing and even tenor for this praiseworthy family, and as the members prospered, hearts welled in gratitude for the directing care which had not failed them. Paulina, living with her mother in the home on Olive Street, sold baked goods which were supplied by an excellent baker in the city. She also knitted and

the daughter, Paulina, crocheted fine lace for patrons. It is related that Paulina Bosshard Wili entertained her customers with tales of the covered wagon days. When Herman was married the second time, he took the house on Olive Street, Paulina lived in a small house on the rear of the lot, and Mother Bosshard went to live with her youngest daughter, Hermina. After the daughter of Paulina was married and the Olive Street property was sold, the little house was moved to the rear of the lot where the daughter, Mrs. Paulina Straszacker, lived. As the young people took companions, other good homes were created. The suit of Gottlieb Blickenstofer did not prosper, for Mina married a young man by the name of Louis Ebinger. Mina's daughters, Mrs. Mynnie Ebinger Burkhardt and Miss Estella Ebinger, both faithful workers in the church, are worthy examples of that early, sturdy training and sympathetic association. The devoted care given the mother (Mina) during her last long illness, from which she was released on June 7, 1932, speaks louder than mere words of that quality of character, and of their right to the title of "saint."

Hermina, youngest daughter of John and Catherina Bosshard, was a gifted singer and received private tutoring, but love proved stronger than the urge for a professional career, and she married young Mr. Adams and began her labors of love in a home in Los Angeles. Here Catherina Egli Bosshard died on December 10, 1897, being nearly seventy-nine years old. She suffered for a number of years but was ever cheerful and found great comfort in her faith to which she remained true to the last. None but the All Wise knows the measure of her influence for good during the short span allotted here.

Hermina's daughters—Sisters Viola Adams Bogue and Hermina Adam Badham, have been faithful and untiring workers in the Los Angeles Branch for many years. The author wishes to acknowledge the very valuable assistance of Sister Viola Bogue who through her efforts in collecting data has made this story possible.

Mrs. Christian Straszacker, daughter and only child of Paulina Wili, is also a faithful (charter) member of the Los Angeles Branch. She and her husband have ever shown the finest consideration and enduring love for the valiant mother and have given her devoted care—especially during the year and a half of illness from which she seems at present to be slightly improved.

Paulina, last surviving member of the original Bosshard family, sits and dreams—living again the thrilling adventures and episodes of that far away time. Some of the greatest joys of her waiting days are the visits of her relatives, and the singing and yodeling of the dear Swiss songs with which they often beguile the hours of this interval.

At her window, shaded by the quince tree, we greet and pay our sincere respects to—Paulina Wili.

## THE NOMADS

(Continued from page 1386.)

baptized, or performing other required duties because of some real or fancied lack of someone else in the church, he should look well into his own heart and see whether or not he really wanted to do the right thing. He read a little from the church papers.

"Would you refuse to listen to the beautiful music of the piano because some hypocrite somewhere else might also be listening to piano music? Would you, if you were a farmer, and had been convinced that leghorn chickens were the best suited for your purpose, refuse to raise them because someone else, who didn't take proper care of them, had a flock that wasn't bringing him any returns?"

"And yet, people will refuse to take the word of God because someone else has not let it bear fruit in his life. He has taken upon him the name of Christ, but he has not been a good representative of the gospel."

"I expect that is all true," thought Louisa, "but I feel so terribly, so unutterably alone. If I had just one friend, aside from Dan, one that I knew I could respect and trust, I might be able to move forward and obey. But all alone, I can't, I can't."

There was little time for troublesome thoughts of any kind in the next few weeks, however. Louisa persuaded Dan to have a physical examination—he looked so pale and tired all the time. The doctor ordered him to take a vacation from his indoor work—to get out into the country and the fresh air.

"We could go down to our little farm, Dan."

"Would you be willing to go and work hard in a rough country like that, for me?"

"Of course. It seems the best thing to do."

Necessary correspondence having been carried on to ask the present tenant to vacate, Louisa found herself in the midst of feverish preparations. She sang at her work. It seemed natural to be moving again. It did not seem long until they were on the truck, on top of the large load of furniture. The neighbors had many of them gathered to bid them good-by. Thin women with little babies in their arms. Little children standing solemnly staring at Dorothy Jane and Danny John. Some with tears in their eyes. Dan, more excited and happy than he had seemed for years, standing up on the truck and waving his hands this way and that, as the driver started slowly.

"Good-by, and God bless you!"

"Good-by, and the same to you!"

"Junior, good-by forever!"

"Where you goin', p'fessor?"

"To a farm in the Ozarks!"

"Good-by. Good-by."

"Let's sing, Daddy, that song about the King's business."

"I am a stranger here,  
Within a foreign land,  
My home is far away,  
Upon a Golden Strand."

And so the Nomads were on their way again, a weary stretch of road behind, and a long shimmering ribbon of highway before them.

(To be continued.)

## Renewal

Each day we live a little life,  
Arising new at morn.  
The present page is pure and white,  
And Nature is newborn.

For now the dawn's awakening brings  
Bright hours waited long,  
Our feet are shod with silver wings,  
Our hearts are filled with song.

Life's journey is a thing of joy,  
Adventure marks the way,  
For there's a rainbow round about,  
Since night has turned to day.

Forgotten yesterday's sad gloom  
The pains of life, its sum;  
"For old things now have passed away  
And all things new become."

—Dorothy Sproule in *Montreal Gazette*.

In our own country and our own race we have a heritage of tradition, a spiritual continuity of law and order, and a love of good and noble things, revealed in the lives and work of countless men and women, which we cannot abandon without enormous loss. It is indeed in our blood and hearts, and we could not cut it out and stay alive as a nation or a race. We must reach back to our past for those values while moving forward to the future, for we shall need those qualities, and not any different ones, to meet the next adventure as we have met life always with a certain cheerful confidence and a sturdy sense of humor, and courage that did not fail at a crisis. Youth has no use for the past, it says, but the past directs them to their destiny. This race of ours, so spread about the world, has in many ways the decision of the future. What we make of life will be largely what the world will make of life. Our faith today will make the history of tomorrow.—Sir Philip Gibbs in *If I Could Preach Just Once*.

## The Readers Say---

### Do We Believe the Prophecies Given Us?

God continues to extend his mercies to me and my household. Each day I desire to render my life in service to him. I find that when I try to comply with his way, he gives me his assistance; but when I try to do things my way, I am defeated. He tells us that his ways are as much higher than ours as the heavens are higher than the earth. So, in all things let us say: "Lord, show us the way you would have us do."

In reading of the progress of the various reunions this past season I have been encouraged and strengthened. Particularly did the account of the Great Northwest Reunion appeal to me when it told of God's kindnesses and warnings to the people. He is not pleased with our progress, Saints, and I hope and pray that we shall heed the admonitions he gives us.

In our Sunday school we have been studying the history of the Nephites and it is very apparent in reading of them that not one calamity was allowed to come upon them without the Lord warning them and pleading with them to repent of their sins. And so in the prophecies given to God's people this summer I notice there has been no promise of material prosperity, much to the contrary. We have been warned of many things to come.

This part of the South has been wonderfully blessed. Our fields have yielded abundantly, and our hearts go out in sympathy to those in the parts of the world which have been smitten with various calamities. Let us remember that all things work together for good to those who love God. Let us be obedient and follow his teachings.

Thinking of the Northwest reunion has reminded me of a prophecy given here some time ago by Brother J. A. Gillen, which warned us that if the people did not repent in the space of ten years, conditions would be such that we would not want to live. How many, I wonder, believe that prophecy?

BREWTON, ALABAMA, Route 4. OSCAR A. MANNING.

### Reunion a Blessing to Him

The reunion at Irvington this summer meant much to me. I had put forth an extra effort to reach God through fasting and prayer. My wife was not a member of the church. I was praying for her as well as for more spiritual power and vision for myself, particularly in my work in the church.

Apostle E. J. Gleazer spoke to me through the Spirit at one of our prayer services, and called me to the Melchisedec priesthood. My wife was blessed with an open vision which was a direct answer to my prayers for her. I had the honor and the pleasure of baptizing her and two other candidates into the church and into my own branch on the last Saturday afternoon of the reunion.

God was indeed good to me. He gave me more than I asked him for. I simply asked him to show my companion the truth concerning the church. Needless to say, it made me happy to have the honor of baptizing as my first candidate into the kingdom, my own wife.

The spirit of that reunion has been with me in my church school work and in my preaching. I have caught the vision and have been inspired to move forward. On August 8, at a business meeting of San Jose Branch, I was ordained to the office of elder under the hands of Brother Arthur Oakman. The San Jose Branch voted for me as their next branch president, which position I have been occupying since that date.

The Spirit of God is working among men today. It can be a part of all the Saints if they will dare to measure themselves by what God has given. He has not left us; we have wandered away from him. Let us not be named with the defeated; let us move forward under the power of the Holy Spirit of promise. Will to do, to dare, to be—for Christ.

SAN JOSE, CALIFORNIA.

MYRON REED SCHALL.

### God Is Good to the Aged

I want to bear testimony to God's goodness and mercy to us in our old age. His loving-kindness is very great and he is mindful of the needs of his people. I know from experience that he continues to speak to us in this age as he did in olden times.

He helped me to break the tobacco using habit, and to those who are trying to quit this habit I would say, Go to God in prayer and ask him in faith to help you. You will receive help. Don't give up. I prayed for more than two years before I was given strength to throw my tobacco away. On the morning that the small voice spoke to me I had about a pound of the weed, but after that I did not wish to use it.

In our home we believe in prayer, and we have prayer night and morning and thank God three times a day for health and strength sufficient to earn our bread.

We as God's people must be faithful, truthful, and honest. We must keep ourselves fit vessels for the Spirit of God. If we obey him, we shall be given strength and power to do his work.

HARRISONVILLE, MICHIGAN.

J. A. SLOAN.

### Opposites

Night and day are terms used to designate one condition from another—opposites. We are told in the twenty-second chapter of Revelation that a time will come when there will be no night, no darkness, and that there will be no need of the sun, for the light will come from the Lord. When that time comes the words day and night may be eliminated from our vocabulary, as they will be useless if not meaningless terms.

Everything in nature is paired off by opposites. All organisms in nature are made up by opposites. In electrical power or force there are the negative and the positive poles; in the animal kingdom, including mankind, there are the male and female; in vegetable kingdom, there must opposites for pollinization.

The Apostle Paul intimates that there must be opposites in religion. We read in First Corinthians 11: 19, as follows: "For there must be also heresies among you, that they which are approved may be made manifest among you."

Are we to profit by the heresies we see in others? Once upon a time I was teacher of a *Doctrine and Covenants* class, and because a certain man tried to inject heresies into the lessons it made me on the alert to meet or combat his cleverness.

Whether that man did it to be smart or for the purpose of bothering me I never knew. But every Sunday he was prepared to twist the lesson contrariwise to the truth, and evidently was trying to inject heresies into the study of the lessons. Well, it served the purpose of making me study the lessons carefully, and I received light so that I was prepared for almost every emergency. Was it for the purpose "that they which are approved may be made manifest among" us?

INDEPENDENCE, MISSOURI.

W. H. DEAM.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Where was the city of Enoch located on earth?*

The questioner does not state which city of that name is meant. Genesis 4: 17 (5: 27 in Inspired Version) states that Cain built a city and named it after Enoch, his son. It is uncertain where this city was located, but the earliest events of Genesis are usually thought to have been concerned with the regions of what later was known as Babylonia, and neighboring countries. Very ancient remains are found there, and the four rivers of Genesis 2 appear to identify this portion of the world, so far as now possible to do so. Probably the first city of Enoch was built in this region.

The Inspired Version also gives an account of a city built by Enoch, son of Jared, and the seventh generation from Adam. Enoch was born six hundred and twenty-two years after the creation of Adam, according to this record, but at what period of his life he built his city is not stated. However, his city, called Zion, continued three hundred and sixty-five years. It seems to have been built after the birth of Methuselah, which occurred when Enoch was sixty-five years of age. Its location was somewhere in the general region of Babylonia, presumably, but nothing definite is known on this point. The statement (7: 27) that Zion was taken into heaven doubtless refers to the people, and not necessarily to the buildings and constructions where they had lived.

*Are there any records to support Jude 14?*

Evidently Jude had access to some record of the statement he quotes from Enoch, or else some tradition of that kind must have been current in his day. It says:

"Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, . . ."

Writers of the second and first centuries before Christ cited the book of Enoch as among the inspired Scriptures, and it was held in great reverence also by New Testament Christians and by those of the next century. Such eminent early Christian

writers as Barnabas (Century 1), Athenagoras, Clement, Irenaeus, and Tertullian, all of the second century, held it to be inspired. Substantial evidence indicates that the book to which they referred is included in the various versions of the Book of Enoch which have come down to our own time. What portions are the most ancient and authentic is not easy to determine, however, as many additions were subsequently made in different ages.

Almost the exact words quoted by Jude are found in the Book of Enoch, as follows:

"And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly; and to convict all flesh of all the works of their ungodliness which they have ungodly committed,"— Chapter 1, verse 9.

*Did Joseph Smith have the parchment of Doctrine and Covenants 7?*

Section 7 in the preface states that it was translated from parchment written and hid up by John. I know of no proof that Joseph had it, however, but the translation was made through the Urim and Thummim. History states that a difference of opinion arose concerning John 21: 22 during the time when Joseph was translating the *Book of Mormon*, and they agreed to settle it by the Urim and Thummim. This revelation (Section 7) was the result.

*What "other records" are meant in Doctrine and Covenants 9:1 that Cowdery should "assist to translate"?*

Oliver Cowdery had been given permission to translate a part of the *Book of Mormon*, but he did not avail himself of this opportunity, it appears. Hence he was instructed to continue to write for Joseph Smith until the work was done, and then "other records" were to be translated with his assistance. This may refer to the translating of the Old and New Testaments, which was later done with his assistance as scribe. Whether or not he actually helped in any other way is not stated, so far as I recall.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Tucson, Arizona

Tucson Branch is enjoying a degree of peace and fellowship, and goodwill among the members is on the increase. Obstacles that have hindered the development of the work and have been disturbing factors among priesthood and members hitherto, have been cleared up, or by common consent, laid aside as being unworthy the attention of Saints who have a goal to attain. The spiritual outlook of the branch is encouraging. They stand upon the threshold of a new day.

This improved condition is due largely to the untiring efforts of Pastor Amos Berve and the wealth of experience and spiritual devotion he brought to the task when appointed to Tucson Branch last June.

Brother and Sister Berve have greatly endeared themselves to the Saints, and their home is a place where all may go for advice and counsel and come away comforted, strengthened, encouraged, and with the knowledge that they have found sympathetic hearts that understand their problems and whose advice they can safely follow.

The church school conducted a "preparation" class prior to Children's Day and arranged a program that should leave a lasting impression upon those entering the church. Two boys from Saint families were baptized that day by Elder W. A. Brooner, and a little girl of a non-member family desired baptism but could not get her mother's consent.

During the month of August the Saints' Sunday school and study classes were disbanded on account of a quarantine ban due to four cases of infantile paralysis in town. The Berves took advantage of this period of inactivity to attend the Southern California reunion and visit his brother and other relatives in and around Long Beach. The preaching services were maintained, during their absence, by local priesthood.

Sunday, September 16, Brother Berve baptized Mrs. Alma Aitken, a woman who has been investigating the work for some time. Her little daughter, Hazel Haggard, was a most interested attendant of the Children's Day preparation class, and will become a member when the opportunity presents itself. She is spending the winter with an uncle in the Dakotas.

Acting on the pastor's suggestion they changed to the envelope and pledge card system for collecting branch expenses the first of August. September 30, they held a special business meeting at which

time we received a report from the branch treasurer. The result was so gratifying the plan was endorsed for another three months when they hope to perfect the arrangement and put all departments upon the budget plan.

In July the department of women was organized by the pastor with Sister Annie Lamb as president. The meetings are held each Thursday at 7:30 p. m., and the sisters are making a good accounting of the time spent together.

The young people were organized with Brother Charles Landon as leader, and Sister Girsell Wilson, assistant. The young people selected "*Timbers for the Temple*" for their name and in their initiatory program beautifully portrayed their conception of what a real timber for the temple should be. Unfortunately Brother Landon's work in Tucson ended soon after, and he moved his family back to Colton, California, his former home. His leaving and the placing of the quarantine ban kept them from entering into active work. With the ban lifted and school started, Sister Wilson hopes to perfect the organization and enter into constructive work.

They extend to all visiting Saints or those contemplating wintering in Tucson a hearty welcome to worship with them. Sunday services are held in the Transportation Brotherhood Hall, fourth floor, Consolidated National Bank Building. Weekly gatherings in private homes. The pastor resides at 534 East Second Street. Both dailies carry the Saints' weekly service announcement.

### Shidler, Oklahoma

Elder J. E. Lancaster closed a series of seven services at Shidler the evening of October 7. His discourses were plain and refreshing both to nonmembers and Saints. A number of nonmember friends came to hear him and to assist with the singing.

Brother Lancaster also preached the funeral sermon of a young mother who was not a member of the church.

There was increasing attendance, and attention was good throughout the meetings. At times a very perceptible portion of the Spirit was experienced.

Shidler Saints welcome Brother Lancaster whenever circumstances permit him to come.

Workers put a new coat of paint on both the exterior and interior of their little church and had a neat sign painted and hung where it can easily be read

from the street, "Reorganized Church of Jesus Christ of Latter Day Saints." Also a nonmember gave a new gas heater which will be the source of much pleasure during the cold weather.

The women meet each Thursday and work as they did all through the extremely hot weather. They declared that they felt better working than when doing nothing except trying to keep comfortable.

Since the election of officers and teachers, all seems to be taking active part with greater zeal than before.

### Columbus, Ohio

#### First Church

First Branch celebrated the nineteenth anniversary of the dedication of the church building September 15 and 16. A musical program was given Saturday evening and the following numbers were rendered: a vocal solo by Sister Hazel Gribben, piano solo by Ivola Buell; vocal solo, by Missionary J. R. Grice; piano duet, Ivola Buell and Elsie Gabriel; vocal solo, Sister Carrie Chesser; vocal duet, Merrill Weate and Don Gabriel; selections by the orchestra; piano duet by Esther Gates and Winifred Carter, and a piano solo, Elsie Gabriel.

The services opened Sunday with an early prayer meeting, a fine spiritual gathering from which much good was derived. Elders J. R. Grice and Charles Ferguson presided. Unusually large attendance marked the church school session. At this time Howard Shelton, of Springfield, Ohio, was baptized and confirmed in the primary department.

Before the church service two babies were blessed. David Curtis Clark, infant son of Pastor and Sister C. W. Clark, was blessed by Bishop H. E. French and Patriarch J. E. Matthews. Yvonne Claire, infant daughter of Mr. and Mrs. Winston Cummins (nee Helen Grice) was blessed by Elders J. R. Grice and L. C. Lewis. Brother Grice was the speaker. At noon pot luck dinner was served to all.

At two-forty-five Floyd Rockwell, of Dayton, preached, assisted by V. M. Goodrich. Brother Goodrich opened up Columbus territory for the Saints. William Davis, of Kirtland, sang "*I Would See Jesus*." William Smith was ordained to the office of deacon.

At seven-thirty S. E. Dixon, of Lancaster, Ohio, was the speaker.

Mr. and Mrs. W. Roberts, of New

Haven, Connecticut, Mission, have moved to Columbus, and Saints of this congregation welcome them.

The Wednesday evening prayer service under the direction of John Gabriel has been well attended and very spiritual.

The Willing Workers Class held its monthly meetings in September at the home of Homer and Mary Owens. Sister Edna Zieschang is teaching the *Book of Mormon*.

A group of young married people have organized a class called Zion Builders under the direction of Charles Ferguson. The *Doctrine and Covenants* is to be studied.

Harvey Grice has returned home from Michigan to attend the Ohio State University.

V. M. Goodrich, of Saint Joseph, Missouri, was in charge of the sacrament service, October 7, and spoke again in the evening on "*The Gospel Story*."

## Saskatoon, Saskatchewan

Sunday, September 30, was rally day for Saskatoon Branch. Some of the Saints from Delisle, Vanscoy, and Floral motored in for the day. Church school was held as usual for the opening hour. Special promotion exercises were arranged by Sister Ethel Peidt, children's supervisor. The junior girls presented, "*The Bible Friendship Circle*," following with the hymn, "*Jesus Is the Children's Friend*." Then each group to be promoted stood while one verse of a hymn was played. Mrs. Erie Boland sang, "*Open the Gates of the Temple*." Junior songbooks were presented to the Sunday school, purchased through the efforts of a group of little girls who sold flowers. Henry Peidt pronounced the prayers of dedication and benediction upon those who were promoted. The choir sang, "*The Harvesters*." Elder O. W. Okerlind presided over the eleven o'clock sacrament service.

Lunch was served in the basement at noon under the convenorship of Sister Boland, assisted by Sisters Saul, Cassidy, Baker, and Evelyn Bruce.

At one o'clock the congregation was called together to listen to an excellent program arranged by Sister Nelson. Brother C. E. Diggle, as chairman, in his opening remarks, stressed the need of growth and renewed activity. Sister Diggle, senior told of the origin of the Sunday school, and Brother Okerlind's message was one of admonition and encouragement. A quartet number, "*We're Pressing on the Upward Way*," by Mabel Cruce, Lily Anderson, Paul Schmidt and Marvin Diggle, was much enjoyed; four little girls sang, "*Bring Them In*," and Sister Pearl Denton gave a short reading.

The annual business meeting followed at which Brother Henry Peidt and his counselors, Brothers Beckman and Dig-

gle, were sustained in office, as also was Sister Grace Beckman, who has been secretary of the branch for a number of years. Sister Daisy Nelson was elected supervisor of religious education. Sister Boland was organized as chorister, Sister Steves as organist, and Sister Diggle, publicity agent.

Elder Okerlind was the speaker at the three-thirty service, choosing for his subject, "*The Material Versus the Spiritual*." A trio, Mrs. Fred Hobbs, Mrs. Boland, and Mrs. Paul Schmidt, sang "*Far Above Life's Lowering Shadows*," and the choir contributed "*Christians, Wake*."

In the evening Elder Okerlind discoursed on "*The Gospel as a Witness*." The choir sang a number and the day's activities were closed with the singing of "*If I have Wounded Any Soul Today*," by Sister Boland.

On Monday evening about forty members, old and young, met in honor of Sister Pearl Denton who was planning to leave the city. Games and contests were enjoyed, then a volume of poems was presented the guest of honor. Sister Boland sang a group of solos and Sister Denton and Brother Andrew Taylor contributed readings after which refreshments were served.

On Tuesday evening a number motored to Vanscoy to attend service at the home of Brother and Sister Mogenson. Elder Okerlind was the speaker and Sister Boland, Averil and Marvin Diggle sang two trio numbers.

Sister Nels Peterson who has been seriously ill for several weeks, is greatly missed from branch activities.

## Willapa, Washington

Saints of Willapa Branch greatly enjoyed the visit of Elder H. I. Velt during the last week in August and the first few days of September. Two very good sermons were delivered by Elder Velt at the morning and evening services Sunday, August 26. On Monday evening talks were given by Sisters Anita Wolfenbarger, Jean Shamley, Nina Wolfenbarger, and Brothers Russell Eyer and Oliver Ralston on different phases and their impressions of the activities at the Silver Lake Reunion. Those of the branch who did not get to attend reunion this year are looking forward to the opportunity of going next year.

After a priesthood meeting on Tuesday evening, Elder Velt delivered a spiritual sermon on the trials which people will have to face in the future. After many members had fasted for the evening meal, the prayer meeting Wednesday evening was blessed to the extent that there was one hundred percent participation in the prayer and testimony service.

Thursday evening came the young people's club, and a social gathering was enjoyed at the river bank where games were played and songs sung around a

big bonfire. The young people's club, known as the Branch Boosters' Club, is now sponsoring an attendance contest, and a large number were present at their social meeting.

On Friday evening, following a meeting of the priesthood, Elder Velt spoke of the missionary duty of every member of the church, of how great is the task before them, and how each could conform to the laws of the church in both individual and collective cooperation in the branch.

Although Brother Velt had planned on leaving on Saturday, to go to his home in Longview, he was persuaded to stay for the sacrament service Sunday morning.

It was largely through the work of Elders Marcus Cook and Elder Velt that the people of Willapa have had the wonderful privilege of learning of Christ's church and its work since the Restoration of this gospel.

## Hialeah, Florida

Saints of Miami Branch at Hialeah want to let the church and especially all members contemplating coming to this part of Florida for the winter, know that they are alert and active in the work.

Some changes have taken place in the branch since it last found space in *Herald* columns. They have secured a hall, and after doing some repair work, they moved in to hold meetings. They have taken a year's lease on the hall.

Local workers are looking happily forward to a visit from Apostle Myron A. McConley sometime in the near future. He is in charge of this mission, and wrote to the pastor some time ago saying that he expected to call at Hialeah on his way to the Isle of Pines Mission to the south.

This little band of Saints has been augmented by Saints from other parts of the State, and all are faithful workers. The first to come were Brother and Sister Hilldreth and family, from Detroit, followed a little later by Brother and Sister Cain, of Indianapolis. Both families are making their residence here. In the last few weeks the family of Brother and Sister John Roylance, of Hartford, Connecticut and Sister Roylance's mother, Sister Mary Wilcox, of New Bedford, Massachusetts, arrived. The latest comer was the pastor's youngest sister, Sister Willey, from Iowa. Her help at the piano, in the absence of the regular pianist, has been appreciated.

This branch is one of the bright spots of church activity. It is located near the end of the Florida peninsula, is five hundred miles from a neighbor branch and three hundred miles from the nearest known member except those in the immediate vicinity. There are about thirty-five members here, one elder, two priests, one teacher, and two deacons.

However, one priest and both deacons are unable to attend.

Owing to the scattered condition of the membership they hold only Sunday morning services at present. Nevertheless, the young people have a meeting, and some missionary work is under contemplation.

Members of the church coming this way for the winter or for shorter visits will find a hearty welcome at the home of the pastor and family, Elder Lawrence Willey, 133 North East Fifth Street, Hialeah, Florida.

## Wellsburg, West Virginia

Wellsburg Branch held its annual business meeting, September 30, and the following officers were elected; Pastor, Robert Rodgers; superintendent of the church school, John Trieber; secretary, Sister Virginia McVay. These will be aided by a splendid corps of assisting officers.

Brother Willard Allen, a faithful servant of the Lord, after holding the office of pastor for twenty years, or since the organization of the branch, felt it necessary to resign because of ill health. The Saints were sorry to lose him from this office, but have welcomed Brother Robert Rodgers as their new leader.

The Sunday school has been prospering.

Young people of the branch are very active, and the women are doing a good work.

Wellsburg Branch has had eighteen baptisms this year, and they pray that God will bless each of his Saints and the branches everywhere.

## Mapleton, Kansas

During the past season church activities have been conducted with increasing interest under the leadership of Pastor Lee Quick and his assistant, Wayne Jennings. Thirteen new members have been added to the roll. They now have two hundred and thirty-eight members.

The junior church school, supervised by Sister Lola McCollam, is functioning well.

Under the leadership of Sister Nina Needham, the young people have organized and have named their organization the Y. Z. B. (Youthful Zion Builders). They hold regular meetings each Tuesday night, having study, business, and recreation. September 25, they enjoyed a wiener roast at the home of Orion Dennis. Tuesday evening, October 2, they had with them O. W. Sarratt, of Independence, who gave an inspiring talk.

The young people are taking an active interest in the early morning prayer meetings held each first Sunday of the month, Brother Arthur Dennis in charge.

The women's department is meeting

each Wednesday afternoon, and they are quilting a quilt to be sold at the bazaar this fall. They have sponsored two food sales this month.

A reception was given Thursday, September 27, in honor of Mr. and Mrs. Bob Brillhart, nonmembers, for their untiring efforts in the Fort Scott *Tribune* campaign, a few months ago, winning for the Reorganized Church the first prize in the church contest. The prize was one hundred and fifty dollars. A program was given, and as the concluding number a clever song was sung while Verna and Hazel Dennis unrolled a friendship quilt on which were embroidered seventy-six names. This was given by the women of the church, and a dainty boudoir cushion was given by Sister Lee Quick.

October 6, about fifty Saints and neighbors gathered at the home of Sister A. L. Needham, and gave her a surprise on her fifty-seventh birthday. Mrs. Newt Myrick was an honor guest, the occasion being her eighty-fourth birthday.

## Mission Branch, Illinois

The annual business meeting of Mission Branch occurred October 2, and Elder F. E. Turner was chosen pastor, to be assisted by W. Anderson, priest. Vernon Hougas will be the superintendent of religious education, assisted by the following department heads: Adult, Eva Godwin; young people, W. L. Anderson; children, Lois Hartshorn. A number of other faithful helpers were elected to assisting offices.

This branch lies nestled in the heart of a farming community, and the membership have felt the pangs of the drought and chinch bugs, yet their loyalty is manifest by the annual branch report.

The women's department deserves much credit for its untiring efforts. Through bake sales, afternoon teas, and suppers they have contributed financially and socially to the support of the church. Although the weather was inclement, the chicken supper, recently sponsored by the women's department, was well attended.

The women made a quilt for the Harvest Home Festival. It was a handsome specimen of needlework. They plan to have a study period at their regular meetings during the coming year.

Midweek prayer services have been resumed, and God has blessed them greatly.

Friends of Brother Albert Hayer were saddened to hear of his sudden death, October 6. Sympathy is extended the family. Elder David E. Dowker, of Detroit, Michigan, conducted the funeral services.

The priesthood have plans for the coming year which should lead to advancement. The Saints are pressing forward in harmonious cooperation. They invite those who have lost contact with the church to meet with them once more.

## Omaha, Nebraska

The young people, under the direction of Glen Clarke, were fortunate in securing the tutorship of Apostle F. Henry Edwards throughout their young people's institute from October 4 to 7. The subject of study was the history of the church.

It is gratifying to know that the youth of the church are desirous of giving service to the church. It is doubly significant when they realize that efficient service cannot be given until a foundation is built to secure the stand they have taken. A knowledge of the standard books and of church history is fundamental. Specialization follows with greater security if it is built on this foundation.

These truths were woven into the skeleton of church history presented at the institute. Time prohibited more than an outline of the study.

Saturday evening was devoted to the banquet, and the theme was "School Days." This event brought Apostle J. F. Garver and Brother Orrin in from their fields of labor.

Sunday evening was devoted to a round table. The present plans for Omaha include the young people's institute as an annual affair.

## London, Ontario

Quite a large attendance was had at the sacrament service the first of the month. The meeting was in charge of Pastor J. E. MacGregor. A good spirit prevailed.

The women's department is busy quilting and preparing for their big bazaar in November.

Large attendance greeted rally day. The weather was ideal, and the church font was beautifully decorated. Five members of the church school were baptized at the morning session and confirmed at a special service in the evening. Short talks were given by Pastor J. E. MacGregor and Elder Frank Gray, church school director. The choir and orchestra rendered valuable aid at this service.

The church was crowded to capacity last month to witness the marriage of Sister Claire E. Timbrell, daughter of Brother and Sister Thomas G. Timbrell, to Mr. Stirling F. Young, son of Mrs. George A. Young. Bishop J. C. Dent officiated. A buffet supper was served at the home of the bride's parents.

After a serious spell of illness during the past month, Brother Billie Bicknell is again out. Blessings, administration and prayers rendered an operation unnecessary.

Several local members motored to Pontiac to attend the Detroit district conference. They enjoyed the gathering and were pleased to meet some of the officers of the general church.

## Briefs

**Lima, Ohio, Branch** has seven new members, all young people, baptized by Pastor C. E. Cottrell. They are B. F. Fix, Hiram Cottrell and wife, Clara, Mabel Cottrell, Clara Belle Hadsell, and Ronald and Donald Hadsell, twins. They were baptized October 7.

Elder C. E. Cottrell was reelected branch pastor October 1. In the past he has served faithfully, untiringly, in this office. He will be assisted by J. F. Ream.

**Elder J. R. Allen** is winning a fine response to the gospel word in Texas. In July of this year he held a two-week meeting near Rosebud, baptizing six. Excellent attendance was granted him, sometimes as many as six hundred being present. The group at Rosebud has taken on new life under Brother Allen's leadership. Recently, too, he held meetings at New Baden, baptizing three.

**Glenn Myers**, a priest, has been elected president of the branch at Kalamazoo, Michigan, Maple at Westnedge Street. He was nominated in a letter written by Apostle D. T. Williams, and was elected at the annual business meeting October 14. Muriel Robinson was elected assistant pastor and church school director. Robert West, twelve years old, was chosen assistant church school director. Brother Myers is ambitious for the cause of Christ, and the Saints are ready to give him their support, and grow spiritually and numerically.

**Apostle D. T. Williams** visited Kalamazoo, Michigan, Saints in September. He was accompanied by Sister Williams. A fine gathering was had, Saints being present from Battle Creek and Grand Rapids.

**Spring River District** young people two hundred strong, met for a camp fire prayer meeting at Forest Park, October 16, and their theme was "A Reasonable Exchange." Special prayers were had for District President Amos T. Higdon, a friend of all young people, who was ill at his home in Independence. The service was followed by games and a hamburger fry. These young men and women will meet again at the Springfield conference in November.

**Elder C. A. Beil**, of Clinton, Iowa, has for the past three years held cottage services in the vicinity of Deer Grove and Tampico, Illinois. Many are interested. The next meeting will be held November 11, at the home of L. E. Burgess, Deer Grove, sacrament at 11 a. m., and preaching in the afternoon and evening.

## Skiatook, Oklahoma

The work of the church looks brighter at Skiatook than it has for a long time. Emmett Lancaster came from Tulsa a few times to the local all-day meetings and basket dinners.

T. P. Greenwood who has charge of the work at Skiatook has made several visits to nonmembers homes and has enjoyed the privilege of fireside gospel talks which generated considerable interest.

District President A. E. Stoft came in September and preached a week of sermons to the interest of Saints and their friends.

Brother Greenwood baptized five, John Marrs, (son-in-law of Brother Fisher), Mrs. Lillie McMellin, Mrs. Obbie Carter, Miss Marie Poore, and little Evelyn Poore. All are worthy members. Several others are interested, and more baptisms are expected soon.

Elders Lee Quick and A. E. Stoft began meetings here October 14, and Saints and their friends are giving a fine response.

On the last Sunday of September they had an impressive promotion day service during the church school hour, supervised by Sister Pearl Greenwood, superintendent of the children's division.

The Saints were saddened by the loss of an aged sister, "Grandma" Byrnes, mother of Sister Ola Simms, who passed from this life October 4. T. P. Greenwood preached the funeral sermon.

## Clarksburg, West Virginia

Homecoming and rally day at Clarksburg proved most successful. The Saints of West Virginia gathered October 7, for a very spiritual and happy day. The spirit of good will and love prevailed throughout the services, encouraging the Saints.

During Sunday school Brother Forester, pastor, and Brother Phillips, assistant pastor, were kept busy providing chairs and enlarging the borders of the classes to take care of new arrivals.

At 11 a. m., Frank L. Shinn, of Pittsburgh, Pennsylvania, preached. This was followed by a rush on the part of local Saints, to invite the visitors to go home with them to dinner.

Sacrament service convened at two o'clock, Pastor A. O. Forester in charge. Elder J. C. McConnaughy, of Barberton, Ohio, spoke briefly before the emblems were passed.

A short history of Clarksburg Branch was read by H. G. Johnson, then letters were read from distant members, Brother and Sister Baldwin, Thomas Newton, Guy H. Hammond, Brother and Sister A. C. Silvers, Clyde Baker, and others.

At 7:45 p. m. Brother McConnaughy preached a fine sermon, concluding a day's services.

## Baker, North Dakota

Elder P. T. Anderson, of Council Bluffs, finished a three-week meeting at Baker, North Dakota, October 7. He was given a large attendance, and many are deeply interested in the work.

At the beginning of the meetings few attended, but as the word traveled abroad, the attendance grew. On the last evening more chairs were needed to accommodate everyone.

On the last Saturday and Sunday Warren McElwaine and Frank Spaulding were here from Lansford and Minot.

On Saturday two sisters were baptized in a greenhouse Brother Floyd C. Lively has just finished building. Many were present, and the Spirit of God was there.

Brother and Sister Joe Darling, from Thorne, North Dakota, were with them on Sunday.

Two babies were blessed in the afternoon.

The people and Saints of Baker contributed to the church welfare very liberally, and workers are sure that when Brother Anderson returns for a second series of meetings, more will come into the church. May the good work go on to complete and triumphant success.

## Four Corner Mission, Missouri

Four Corner Mission met in business session September 9, and again elected D. A. Fuller to serve as pastor, assisted by Walter Bullard and J. N. Sherwin. Clark Hursh was selected as solicitor in this mission. Ralph Wilt was elected to head the church school, and given a corps of willing and able officers. Clark Hursh is superintendent of the religio.

A birthday dinner was served Sunday, September 23, honoring four members whose birth dates came during that month. This also served as a farewell dinner for Ralph Wilt who left the next day for Texas. He will be missed in this little group.

Sister Mary Bullard is now acting as church school superintendent. She has a long way to come and has been very punctual.

Teachers have been selected for both Sunday school and religio classes, and are a consecrated group.

The pastor and one of his assistants, J. N. Sherwin, motored to Ava Branch, October 7, and Brother Fuller was in charge of services there in the morning. Several visitors were present from Mansfield, Missouri. A wonderful outpouring of God's Spirit was experienced.

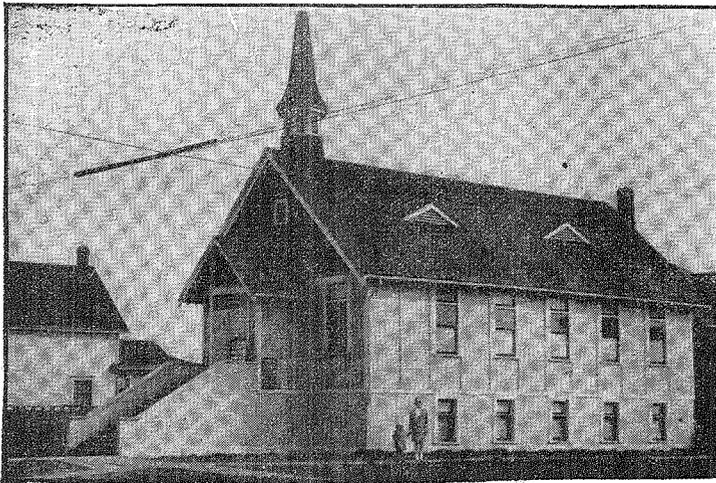
After services were over, they ate lunch and came back to town stopping to serve sacrament to Sister Elizabeth Burris, a shutin. Again the Spirit was given them.

Then the brothers returned to Four Corner Mission for religio, and the local Saints were served the sacrament after the religio meeting.

## Vancouver, British Columbia

Slocan and Dundas Street. — The priesthood of this branch are busy, and their activities were presented in some fine reports to the annual business meeting, September 17. They have been preaching, visiting, and conducting missionary services in the homes of Sister McConnell, Central Park, Brother Lambert in charge, and Brother John Truttman, Lulu Island, in charge of Edwin Spargo; also a Sunday school at the home of Brother Lambert. The missions are responsible for some baptisms. Baptisms of the branch have totaled seven.

Reports from the treasurer and solicitor, at the business meeting, indicated that the Saints have made good contributions to general and local church funds. The Christmas offering won favorable comment from the bishop's agent.



Vancouver, British Columbia, Church, Slocan and Dundas Street, dedicated by President F. M. Smith and Bishop J. A. Becker five years ago.

The branch was asked to approve the names of Edwin Spargo, called to the office of elder, and Charles Stanbridge, deacon. Both received the endorsement of the congregation.

Brother Spargo was ordained later at the district conference held at Seattle, Apostle E. J. Gleazer, and Elders Samuel Pope and George E. Miller officiating. The ordination of Brother Stanbridge will take place at Vancouver.

Officers chosen for the year ahead are: Branch president, Elder George E. Miller; counselors, Elders James E. Johnston, and Edwin Spargo; secretary, Sister Emily McMullin; treasurer, Deacon Chase Taylor. Brother Taylor is also the church school director, and his department supervisors are: adult, Brother Gerrie; young people, Norman Morrison; children, Sister Bell. These leaders were given a faithful corps of assisting officers. The junior church has a good organization at Vancouver.

Sister Gerrie will again lead the

women's department which launched into the year's activities with a thanksgiving supper, October 8. A good number participated, and a concert given by the pupils of Mrs. Riches, a Vancouver music teacher, followed the meal. Among her artists was the Saints' own little soloist, four-year-old Audrey Miller.

On the sick list recently has been Brother Charles Hutton who had the misfortune to be injured at work, and spent a few days in the hospital. Brother Freeman Snider, of Chillawach, is also an inmate of Saint Paul Hospital, having undergone an operation. He is improving.

A special program is being prepared for the children in the form of lantern lectures. This will include church history, Bible, and *Book of Mormon* pictures. There will also be missionary stories.

## Buchanan, Michigan

Apostle D. T. Williams was at Buchanan September 18, and delivered an uplifting sermon. Following this the Zion's Christian Legion was organized with these officers: Company commander, Glenn Cease; secretary, Iona Cease; treasurer, Stephen Martin; director of solicitation, George Seymore; director of socialization, Lee Coonfare; director of publicity, Glenn Cease.

Having effected an efficient organization, these workers intend to complete the basement of the church and to assist the general church with tithes and offerings. They are very enthusiastic.

October 1, Buchanan had its yearly election of branch officers, and organized under the church school program. Elder A. C. Barmore presided. Officers chosen were: Pastor, Elder Lee Coonfare; assistant pastor, George Seymour; treasurer, Stephen Martin; secretary, Grace Bates; church school director,

## Briefs

Graceland's Homecoming, October 26, 27, and 28, was the largest event of its kind that the college has ever known. Favored by ideal weather, hundreds of visitors drove to Lamoni and to the college on the hill.

The program began with a 3 p. m. chapel service on Friday, and from that hour on the old Graceland spirit and fellowship dominated the gathering. The Coliseum was crowded for the homecoming play Friday night, "Streets of New York," directed by Mr. Roscoe Faunce, and this was followed by the student-alumni mixer. Perhaps the numerical climax was reached Saturday evening at the annual alumni dinner when 314 guests sat down to dine and to enjoy the program with Leonard Lea, president of the Alumni Association, as toastmaster. The spiritual climax was attained Sunday morning at the student-alumni fellowship, in charge of Elder Roy Chevillie. Bishop L. F. P. Curry's fine homecoming address at the Coliseum was the closing event, and shortly after noon cars began to wind down the hill, and homecomers cast a last look, for this year, at Graceland's high, red tower gleaming in the autumn sunlight.

Independence, Missouri, members are to enjoy an all-winter missionary series. The opening two weeks' effort began Sunday night, October 28, at Englewood Church, Elder J. W. A. Bailey the speaker. From Englewood the series will be carried to Spring Branch Church for the succeeding two weeks, and thence, in turn, to the other churches in the center place.

President Elbert A. Smith preached to five hundred Saints on conference Sunday morning for Detroit District, October 14. He delivered his sermon in the Elks' temple situated on property owned by Stephen Mack back in 1818. Mr. Mack was a brother of Lucy Mack Smith, mother of Joseph the Martyr, and one of the founders of the settlement of Pontiac. The first branch of the church was established there six years later by Hyrum Smith and Lyman Wight.

The spirit of unity prevailed at the conference, and the Saints were made happy by the presence and help of President Smith, Apostle D. T. Williams, Presiding Patriarch F. A. Smith, Patriarch Gomer T. Griffiths, and Elders Hubert Case and John R. Grice. From Ontario came Elder and Sister Frank Grey, of London, and Elder James Morrison, of Owen Sound. Elder Kenneth H. Green was again chosen to preside as district president.

Patriarch Gomer T. Griffiths preached every evening during the week following the Detroit district conference, at Pontiac. He then went to Brown City, Michigan, to conduct services.

Stephen Martin; young people's supervisor, George Seymour; children's supervisor, Maxine Myers; women's leader, Verna Riley, and publicity agent, Glenn Cease.

District President A. C. Barmore started a series of meetings at Buchanan September 23, presenting excellent themes and thoughts. Everyone was benefited by his labors. October 7, he was in charge of the sacrament service which was blessed with an unusual portion of God's Spirit. During this hour Sister Most gave a spiritual exhortation to the young people. Elder Mark Gross the local pastor for the last three years, was given a rising vote of thanks for his splendid help. Brother Gross declined to be nominated again because he intends to leave this city.

### A Long-time Pastor and His Wife

Elder James McLean was elected president of Proton Branch, Ontario, in 1887, and has continued in that office ever since. He is lovingly known to the Saints as "Uncle Jim," and now a group of fine, loyal young people is springing up about him. Their presence and help speak well for the branch over which Brother McLean has presided faithfully and well.

He was baptized by James A. McIntosh in February, 1886, and ordained an elder in June, 1887, by R. C. Evans. He married Sister Adeline Taylor, of Grand Valley, in November, 1890, and they are the parents of five daughters and four sons.

### Fanning, Kansas

Elder Charles Fry, of Topeka, held meetings at Fanning the last week in September and the first in October. Although none was baptized, the Saints were greatly strengthened by his sermons, and they hope to have Brother Fry return for other services.

They have been enjoying good attendance at the sacrament meetings. The service in September was an especially good one. Most of the young people took part, expressing their desire to do more for the church.

An Oriole circle has been organized with seven members. The girls are trying to make money in order that they may attend the Stewartsville reunion next summer. Several Saints from here had that opportunity this year, and more hope to go next.

Sister Samuel Twombly has returned home after spending the summer with her daughter, Sister Harry Ratcliffe and family at Fargo, North Dakota. She is a strong member in the branch at Fanning, and the Saints are glad to have her there.

The women's department has been working on a comfort and a few clothes for the family of Brother Don Marsh who had the misfortune to lose their home by fire this summer.

The branch is planning to have a recreation night each month, and in this way draw more Saints together.

### New Haven, Connecticut

The Saints of this mission are few but faithful, and meetings have quietly continued sometimes in the face of conditions that were not encouraging.

God has made known to his people by his Holy Spirit that there are in this city those who are hungry for the truth and waiting to be fed. In faith the Saints are ready to move out and minister to their needs.

The Saints have secured a meeting

place for services on Sunday morning in one of the halls in the Swedish Fraternal Building, 19 Elm Street, between Orange and State Streets, in the heart of the city. Their service is from 10 a. m. to twelve o'clock. The Wednesday evening prayer services will be held in the homes until conditions make a change necessary.

The mission officers and members will be glad to have all Saints passing through New Haven, stop and worship with them. The pastor's telephone is listed in the telephone directory under the church name.

Their first meeting in the hall was the sacrament service October 7, and the Holy Spirit was abundantly given. This meeting was Pentecostal.

The Saints are pleased to have meeting with them Brother and Sister Fred Harper and son, formerly of Buffalo, now located at New Britain, about thirty miles from New Haven.



ELDER AND SISTER JAMES MCLEAN

## Loyal Daughters Society of Goodland, Kansas

This autograph quilt made by the Loyal Daughters Society of Goodland, Kansas, bears nine hundred and thirty names, and was one of the money raising enterprises of the club early this year.

Sixteen women took a block and began a name contest February 14. The charge for having one's name embroidered on the quilt was five cents, and autographs alone brought a sum of \$46.50 into the society's treasury. Mrs. Pauline Roberts, of Ruleton, won the first prize for securing names, bringing in one hundred and seventy-six, and received another beautiful quilt as an award. Several blocks amounted to five dollars or over in names, and the women are grateful to all who assisted in this work. The contest closed April 24 after much friendly rivalry.

The latest effort of the Loyal Daughters Society to raise money was the operating of a lunch counter at the North West Kansas Fair, and with but few exceptions all assisted in their turn. They worked hard, learned many things about such an undertaking, and when all expenses were paid, including the buying of their building, the paying of special taxes, and other items, they had a profit of sixty dollars.

This club of industrious women has other ideas which are intended not only to help the branch with expenses but to augment interest in the work of the church.

## Longview-Kelso Mission, Washington

The Saints here are carrying on and showing some results in spite of being handicapped by a poor meeting place.

On Sunday, October 14, six more were baptized, three by Elder Velt and three by Milton Becker, who was ordained a priest at the last district conference held in Portland, Oregon. They were confirmed by Elders Velt, Livingston, and Willard Becker.

Willard Becker was ordained an elder at the district conference at Portland.

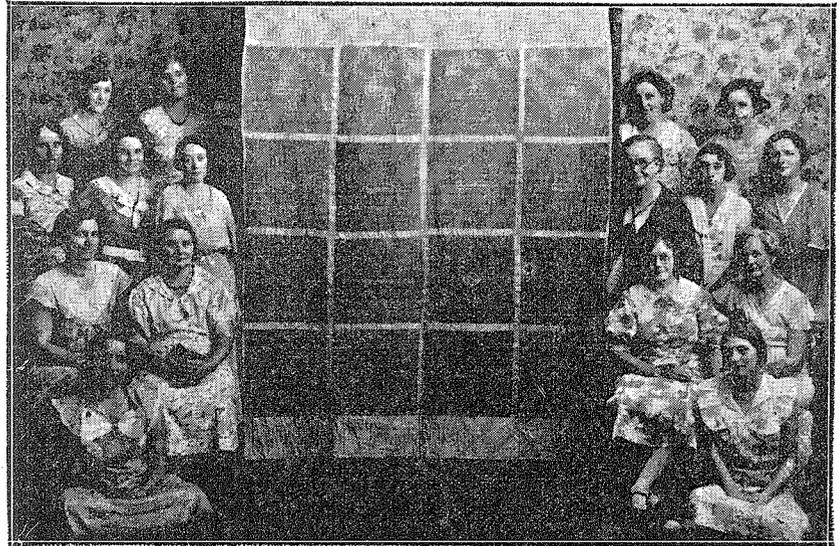
Elder Livingston was down from the Portland District Sunday to take charge of the election of officers at this mission for the following year. Elder Willard Becker was elected pastor; Milton Becker, director of church school and financial agent; Mollie Becker, secretary of church school; Sister Swanson, head of the music department; Sister Whiting, head of the women's department, and Brother Rasmussen, head of the young people.

The Saints were sorry to see Brother and Sister H. I. Velt leave to take up their duties in Spokane, Washington. They will always have a warm spot in

our hearts as they did a wonderful work at this place, Sister Velt helping out greatly in the music department.

Members are taking a renewed interest in the work.

The women's department met September 20, to commence their activities for the season. After setting up a quilt, they planned their annual supper for November 22. While some of the sisters



LOYAL DAUGHTERS SOCIETY AND THEIR QUILT

*Beginning at the upper left corner the women are first or top row: Inez Been, Pauline Roberts; second row, Laurene Carl, Alice Ingram, and Lois Richardson; third, Gertie Ingram, Ethel Nass; below, Florence Taylor. Right side, top, left to right: Frances Taylor, Mabel Amos; second row, Elizabeth Sutton, Ethel Harding, Anna Graybill; third row, Alpha Young, Cora Sanders; below, Marie Charles.*

## Saint Thomas, Ontario

Saint Thomas Branch appreciates the services of the officers of London District and the priesthood of London Branch. Those favoring them during the past summer were Elders Winegarten, MacGregor, Dent, Duesling, and Brother Arlo Hodgson, all of London; Elder Tomlinson and Elder Atkinson, of Saint Marys; Elder Weeks, of Delhi; Elder Gordon Brown, of Saginaw, Michigan, and Brother Ray Best, of Corinth.

In July the ministerial conference was held with Apostle D. T. Williams and Elder Percy Farrow as speakers. During the session Apostle Williams organized the Zion's Christian Legion for London District.

As the fall and winter months settle down the branch is enjoying a busy time in the various departments. An alert group of young people is found there. They have the spirit to build and to do.

As a result of the efforts of the Amity Club, the front of the church has been given a fine appearance with brass rod and red velvet drapes. And new lights have been installed.

The religio has made a new start after its summer holidays, and with the piano donated to the lower auditorium, is planning better features during the winter.

Led by Sister Cosan, the choir is giving good service. They sing every Sunday evening.

quilted a committee convened by the president of the department, Sister Burger, prepared a get-together supper in the basement, and twenty-two were served. Although the women did not meet every week during the summer, they assembled at intervals to plan ways of making their monthly sacrifice offerings. They had a successful food sale in August. On August 8, they enjoyed a picnic at Pinafore Park.

The work of the Sunday school is progressing, attendance averaging seventy-two for the past year. Special services were held on Children's Day when four were baptized. A good program was presented under the direction of Sisters E. Ford, Stephens, and Lipsitt, and an address of appreciation was read to the superintendent, Brother N. Kelley. Sister Kelley was presented a bouquet of flowers. J. C. Dent was the speaker for the day.

Sister M. A. Dick, Oxly, Missouri, desires the prayers of the Saints that she may be restored to health.

Four Corner Mission, Missouri, recently enjoyed a brief visit from District President W. E. Haden. They hope he will soon find time to return for a longer visit. Brother Haden's fatherly counsel is greatly appreciated there.

# The Bulletin Board

## Attention Legion Directors of Solicitation!

Everyone should have a copy of the Zion's Christian Legion pamphlet which is just off the press. This publication contains information which every legionnaire should possess—the history of the organization, its objectives and the duties of its officers. The price is ten cents a copy; lots of ten, seventy-five cents. Officers of companies will do well to order in larger quantities, and an effort should be made to have one in the hands of every local member regardless of membership in the legion. The undersigned will promptly fill all orders.

Tithing cards are free, having been donated by a devoted legionnaire. Hundreds of these are in use. However, as no provisions has yet been made for the expenses of those carrying on this work, we are under the necessity of asking those writing for cards to enclose ten cents to defray the cost of postage, etc.—S. Gordon Brown, general director of solicitation, 215 Seymour, North Lansing, Michigan.

## Legion Institute at Coldwater, Michigan

A Zion's Christian Legion rally and institute of Southern Michigan and Northern Indiana District will be held at Coldwater, Michigan, November 3 and 4. The institute will open Saturday at 2:30 p. m., and continue through Sunday afternoon. All interested in the legion movement are invited to attend whether they are members of the legion or not. Speakers and general legion officers who will be present include Apostle D. T. Williams, Bishop Elmer C. Evans, Louise Evans, Elders S. Gordon Brown and Alan Pohley. It is particularly important that all local legion officers be present; a program has been arranged to assist you in your work. Discussions on legion work and vital church problems together with good music are features of the program.—Alva J. Dexter, divisional director, district commander of Zion's Christian Legion.

## Anniversary Service

Anniversary services will be held at the Saints' church at Bothwell, Ontario, Sunday, November 4, at 11 a. m., 3 and 7:30 p. m. Speakers will be Bishop J. C. Dent, London; Elder George Njiem, Chatham; Elder Robert Brown, Merlin. Special music by the choir, assisted by Wabash Quartette. A chicken supper will be served in the basement of the church Monday, November 5, at 6 p. m., followed by a program in which Elder George Njiem will present a stereopticon lecture on the twenty-third Psalm. He will be assisted by a number of artists. Price: Adults, \$ .35; children, \$ .20.—J. C. Dent, chairman; W. R. Leverton, pastor.

## Homecoming Notices

The annual banquet and homecoming of Port Huron, Michigan, Branch, will be conducted at the church on Varney Avenue, Friday, Saturday and Sunday, November 2, 3, and 4. The banquet will be served to members of the priesthood and their companions of Sarnia, Saint Clair and Port Huron branches. At 10:30 a. m., Saturday, the homecoming program will begin and continue until Sunday evening. The program will consist of lectures, sermons, sacrament service, devotionals and discussions. The sacrament will be served at 9 a. m. Sunday. Good music, food, and sleeps will be provided. Come, former members, come friends of the branch, and worship again at the "block church on Varney." You will want to hear Apostles F. Henry Edwards and D. T. Williams, and District President William Grice.—William Patterson, pastor.

Bay City, Michigan, Branch, will hold a homecoming at the church, Catherine and Thomas Streets, Bay City, November 10 and 11. The opening feature will be a banquet Saturday at 8 p. m. Services will be held all day Sunday, beginning with prayer service in the morning followed by several sermons by special speakers. All who can, should bring baskets for the Sunday dinner, and the women of the branch will serve something warm to go with the basket lunches.—Alene Wood, clerk of Bay City Branch.

## Conference Notices

Central Illinois district conference will be held at Beardstown, November 17 and 18. The program will be as follows: Saturday, 10:30 a. m., prayer meeting; 2 p. m., business meeting and election of officers; 7:30 p. m., program by the young people of the district. Sunday, 8:30 a. m., prayer hour; 10 a. m., church school class work; 11:15 a. m., sermon by J. F. Garver; 12:30, lunch served; 2:30 p. m., sermon by L. G. Holloway; 7:30, sermon by J. F. Garver. All are requested to attend.—Arthur Henson, district president.

Southeastern Illinois district conference will be held at Centralia, December 15 and 16, for the purpose of electing district officers and transacting business of the district. Apostle J. F. Garver and district Missionary L. G. Holloway are expected to be present to assist and instruct. Blanks will be sent to each branch president, to be distributed to those expected to make reports. Please fill these blanks out at once and mail to the district secretary, Myrtie Choate, 611 Smith Street, Benton, Illinois. All are invited to attend the conference. Come with the spirit of devotion, and the Lord will bless you.—Ernest Roberson, district president; Myrtie Choate, secretary.

## New Addresses

Harold I. Veit, East 1827 First Avenue, Spokane, Washington.

## Our Departed Ones

DeFRANCE.—Rebecca W. Mitchell was born June 24, 1845, at Britten, Pennsylvania; died at the home of her son, M. R. DeFrance, at Calumet, Oklahoma, September 11, 1934. She was united in marriage to James A. DeFrance in 1863, and to them seven children were born six of whom are living. She was baptized into the church, September 7, 1924, by Elder M. Crownover, and identified herself with Calumet Branch. Was true and faithful till death. She was laid to rest September 12, 1934, beside her husband who preceded her in death February 22, 1917. The funeral sermon was preached by Elder Elmer Richards, Elder A. G. Owings in charge. Interment was in Red Rock Cemetery.

LILJA.—Gust Lilja was born in Gottenberg, Sweden, and came to America in October, 1907. On August 22, 1908, he was united in marriage to Hulda Johnson. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, February 26, 1924. About a year later he was called to the office of a deacon and was ordained March 22, 1925. The early part of his church life was spent in Belvidere, Illinois. He was of a very generous spirit and a staunch defender of the faith. He opened his home to branch meetings and missionary work of the gospel. He later removed to Rockford, helping in the church work. Was industrious and sincere. He departed this life July 11, 1934. Brother Lilja will be remembered by the Saints of Northeastern Illinois District.

HUFFAKER.—Sarah Huffaker died at Wheaton, Minnesota, as the result of an automobile accident, August 20, 1934. She was born at Ottumwa, Iowa, June 4, 1852, and spent most of her life in Iowa. Was married to Miles Huffaker in July, 1871, at Glenwood, Iowa, by whom she was the mother of five children, three of whom are living: Herbert H. Huffaker, of Omaha, Nebraska; Mrs. Olive Heide, of Chicago, Illinois, and Mrs. Albert Moore, of Winnipeg, Canada. There also survive one sister and two brothers, Emma Bryan, of Aberdeen, South Dakota; Archibald Hunt, of Tabor, Iowa, and Noah Hunt, of Glenwood. Her husband died in 1912. She was baptized into the Reorganized Church in early life, May 10, 1868, at Salt Lake City, Utah, by J. W. Gillen. Leaves also thirteen grandchildren, and fourteen great-grandchildren. Funeral services were in the Methodist Episcopal Church at Silver City, Iowa, conducted by Elder J. F. Mintun, assisted by the Methodist minister, August 22.

SPRAGUE.—Jayne Thomas, only daughter of Mr. and Mrs. Grant Thomas, was born at Bullock, South Dakota, February 19, 1911, and died at Rockford, Illinois, July 11, 1934. The early years of her life were spent in Wisconsin. When she was eight years old she became a member of the church at Lancaster, Wisconsin. Seven years ago she moved to Rockford with her parents and brother. June 6, 1932, she married Roland D. Sprague, and to them one child was born, Joyce Elaine. Besides her husband and child, Mrs. Sprague is survived by her parents, and one brother, Stanley Thomas; a number of other relatives, and a large circle of friends. Her faith in God was unflinching and was beautifully expressed by her during her illness. She believed that to live is to give. Blessed with a beautiful voice, she sang songs to glorify God. She was a friend of the friendless, a defender for those who needed defense.

HARDY.—Nellie W. Hardy, wife of George E. Hardy, was born October 25, 1868, and died at her home at Surry, Maine, September 13, 1934, leaving her husband, a son, Ralph Hardy, of Washington, D. C., and two daughters, Hazel and Helen Hardy, of Surry, Maine, together with other relatives and many friends, to cherish her memory. Funeral services were held at the home, September 15, in charge of Elder E. F. Robertson, assisted by Bishop E. L. Traver.

WEEKS.—Mary Catherine Wells was born July 27, 1895, near Fillmore, Missouri, and after a long and painful illness departed this life September 27, 1934. She married John W. Weeks, December 31, 1914, and to them two children were born, John W. Jr., and Mary Agnes, both of the home at Independence, Missouri. Mary was baptized into the church in 1914, by Elder W. G. Bronson, and was a faithful member until her death. She loved her church and always was willing to serve whenever the call came. She will be sadly missed in her home. Surviving are her husband, her son, her daughter; her mother,

Mrs. D. F. Downs; one brother, S. H. Wells, other relatives, and many friends. She had been an intense sufferer, and eleven months ago she submitted to a serious operation and had been sustained by her fortitude and the blessings of administration until she took a relapse two weeks before her departure. Her mother cared tenderly for her during her suffering, and indeed all that loving hands could do for her, was done. The funeral was held at Stahl's Funeral Home in Independence, September 29, Richard Bullard in charge.

**EBERT.**—Ernst Hermon Ebert died at his home, Alexander, Kansas, September 8, 1934. He was born at Hesse, Germany, November 15, 1849, and when seven years of age came with his parents to the United States, living for a time in Saint Louis, where about 1875, he united with the Reorganized Church. Married Clara Martha Geeson in 1875; was ordained a priest in 1899. Took up a homestead in Kansas in 1879, in Ness County, near Bazine, where most of his remaining years were spent, though he retired from active work at the age of seventy-two and moved to Alexander. He is survived by his wife, five sons, and two daughters. Services were conducted by Charles Fry, assisted by A. J. Reed.

**HANRAHAN.**—Dora Fern Boyle, youngest daughter of James F., and Emma C. Boyle, was born September 13, 1892, at Hubbell, Nebraska; passed away at her home at Monmouth, Illinois, August 10, 1934. Her young life was spent in and around New Boston, Illinois. She received her education at New Boston High School. When thirteen years old she united with the church and continued a faithful member. Married Louis J. Hanrahan at Rock Island, September 26, 1915. An adopted son, Daniel Eugene, preceded her in death, August 7, 1918. Her mother died August 10, 1923, her sister, Allie A. Sanford, died December 13, 1927, and her father, March 30, 1934. Her hands were always doing kind things for someone. She was patient and cheerful. Left to mourn beside her husband are one sister, Mrs. Loren Knapp, of Monmouth; one brother, Harley F. Boyle; two aunts, other relatives and many friends. Funeral services were held at Turnbull Funeral Home at Monmouth, Illinois, and another service was held at Eliza Union chapel. Sermons were by Elder J. W. Bean, assisted by W. V. Holmes, and interment was in Eliza Creek Cemetery.

**CHASE.**—Asaph E. Chase was born November 29, 1852, in Harrison County, Iowa; died June 4, 1934, near Cuba, New York. In early manhood he married Agnes C. Clark, and to them five children were born. Two of these with his wife preceded him in death. Those surviving are: Earl Chase, of Montana; Mrs. James Carson, Pisgah, Iowa, and Roy M. Chase, of Cuba, New York. Of his father's family there survive one sister, Mrs. W. S. Gamet, of Logan, Iowa, and a brother, A. M. Chase, of Independence, Missouri.

**HURST.**—Billy Hurst was born August 22, 1923, at Independence, Missouri. Died at the Independence Sanitarium, August 12, 1934. He leaves to mourn, his mother, Mrs. Vera Fabyunkey; three half brothers, Frank, Stewart and Vernon Fabyunkey; one half-sister, Carmelela Fabyunkey; his grandmother, Mrs. Tina Green, and other relatives, friends, and playmates.

**BURROWS.**—Katy Burrows, granddaughter of the late W. S. Taylor, passed away at her home at Parsons, Kansas, October 8, 1934. She leaves her husband and three small children, her father and mother, two brothers, one sister, and a host of friends. She was a good woman and everyone loved her. She united with the church at Scammon, Kansas, September 2, 1917, and dearly loved her home and church. She was born August 9, 1899. The funeral sermon was preached by Lee Quick in the Christian Church at Sherwine, Kansas, and interment was in the old cemetery where rest many of her relatives.

**GOODENOUGH.**—Mary E. Goodenough was born at Conquest, Canga County, New York, December 19, 1840. She died at the home of her son, George, at Bradley, Michigan, June 15, 1934. In 1851, she moved with her father and mother to Michigan, and in 1859, she was married to Chauncy E. Goodenough. To this union nine children were born, and three preceded their mother in death. She leaves to mourn, two daughters and four sons: Mrs. Esther Bootman, of Saint Joseph, Missouri; Mrs. Grace Finch, Kalamazoo, Michigan; E. J.

Goodenough, Comstock, Michigan; J. C. Goodenough, Martin, Michigan; George H. Goodenough, Bradley, Michigan, and Glenn E. Goodenough, Marcellus, Michigan; twenty-eight grandchildren, thirty-six great-grandchildren, and fifteen great-great-grandchildren. She was baptized into the church in the spring of 1884, by Charles M. Bootman. For more than fifty years she was a faithful member, loved and respected by many. The funeral was held from the Romig Funeral Home, Marcellus, Michigan, Brother Young offering prayer, and the sermon being given by Elder Philemon Pement, of Battle Creek. Interment was at Rose Hill, Nicholsville, Michigan.

**MCLEAN.**—Charles McLean was born February 25, 1868, at Hungerford, Hastings County, Ontario. He moved to Proton with his parents when he was about six years of age. Was baptized by R. C. Evans, September 18, 1887, at Proton; confirmed by R. C. Evans and James McLean. Married Elizabeth Jane Dezall, April 17, 1895, and moved to Oyen, Alberta, in 1918. He acted as pastor of the Oyen Branch. Died in the General Hospital at Calgary, September 14, 1934. The funeral was held from his home at Oyen, September 16, the sermon by William Atkinson, pastor of Calgary Branch. Interment was in the Latter Day Saint Cemetery at Oyen. Left to mourn are his wife, E. Jane, and daughters: Mrs. E. A. Snell, Honeywood, Ontario; Mrs. Estella Shaw, Oyen, Alberta; Mrs. Ralph Waters, Endiang; Mrs. Clayton Kenny and Mrs. C. O. Diaper, Calgary, and Ardele and Blanche, at home; sons: Jack, Elbert and Blake, Oyen. He leaves also his brothers: Elder James McLean, Proton; Sam McLean, Proton, and Bishop Archie McLean, of Toronto, and sisters: Mrs. Susana Leopard, of Markdale, and Mrs. Frank Blair, of Buffalo.

**HANDS.**—Bertha F. Mills, daughter of Charles and Harriett Mills, was born July 28, 1872, at Pittsfield, Illinois. When she was twelve years old, her parents moved to Independence, Missouri, where she finished her education at Woodland College. June 5, 1895, she married William O. Hands. To this union six children were born: Arthur, Raymond,

Floris, Florine, and Glenn, all living, and Clarence who died in infancy. Sister Hands' parents and grandparents, her brothers and sisters, her children and their life companions and her grandchildren, five generations in all, are members of the church. She prepared for an active, helpful church life by learning to play the organ and piano and attending educational classes for teachers. She kept a leading place in Sunday school work until stricken with the disease which brought about her death, September 25, at the home in Kansas City, Missouri. The gospel for which she did so much was her support through twelve or more years of suffering. She was of a quiet and lovable disposition, and as she grew weaker, her sweet patience drew all the care a loving companion and children could bestow.

**HAMILTON.**—Phoebe Viola Hamilton was born November 3, 1862, in Decatur County, Iowa, the daughter of James and Margaret Robertson. In her childhood she moved with her parents to Milo, Iowa, where she grew to womanhood. There she met and married C. E. Hamilton, October 14, 1884, and to this union were born four sons and four daughters. One daughter, Mrs. Consuelo Surback, passed away February 2, 1929. Sister Hamilton was baptized into the church in November, 1904, at Milo. She died at Smithville, Missouri, September 10, 1934, leaving her husband, C. E. Hamilton; seven children: Raymond C. Hamilton, of Chicago; Robert B., Niwot, Colorado; Fred J., and James G., of the home; Mrs. May Turnbull, Independence, Missouri; Mrs. Margaret Crum, Long Beach, California, and Dorothy Hamilton, of the home, and seventeen grandchildren to mourn. Funeral services were in charge of Elder Higdon, sermon by Elder John F. Sheehy. Interment was in Mound Grove Cemetery. October 14, would have terminated fifty years of married life, and a family reunion had been planned for that date.

**BASS.**—Sarah E. Harper, youngest child of Robert and Susanna Harper, was born at Hurbert, Alabama, March 16, 1875. There she grew to womanhood, and was baptized October 22, 1893. Her death occurred October 10,

# THE INDEPENDENCE TRIBUNE

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## The Independence Tribune

Ward A. Hougas, Manager

Independence, Mo.

1934, at Saint Margaret's Hospital in Montgomery, Alabama. She was loved by many for her saintly life. Missionaries always found her home open for them. Her life was spent in service to others. About thirteen years she lived at River Falls, Alabama, the next six years near Huxford, and the remaining years at Tuskegee, Alabama. She is survived by her husband, R. V. Bass, of Tuskegee; six children: Mrs. C. B. Vickery, Huxford; Edward V., Bay Harbor, Florida; Mrs. D. W. Roquemore, Greenville, South Carolina; Robert H., Bay Harbor; W. Virgil, and Bernard D., of Tuskegee. Minnie S., the youngest, died in 1917. October 11, the funeral service for Mrs. Bass was held at the home in Tuskegee in the early morning just before they left for Huxford, where she was laid to rest in the Saints' cemetery at the church. Lyle Flynn preached the funeral sermon. There also survive her, eight grandchildren; two sisters, Mrs. J. M. Foshee and Mrs. John Barrow; four brothers, William Harper, N. R. Harper, Henry Harper, and James Harper, and many other relatives and friends.

ODELL.—Chester Keith Odell, son of William and Anna Odell, was born November 12, 1920, and died September 18, 1934, at Detroit, Michigan. Keith was baptized into the church June 9, 1929, and his understanding of the gospel was far beyond his years. On September 9, the last Sunday he was in attendance, he offered an eloquent prayer in the church school. He was an ideal lad, from an ideal Latter Day Saint home, and will be greatly missed in home and church circles. He leaves to mourn, his parents, William and Anna Odell, his sister, Mary Sylvia Odell, his two brothers, Leslie James and Richard Darold; his grandfather, Leslie J. Odell, and many relatives and friends. The funeral was from the East Side Church in Detroit, September 20, and was in charge of Pastor Wilbert Richards; sermon by James W. Davis. Interment was in Evergreen Cemetery, Detroit.

HOLTMAN.—Garrett Holtman was born June 7, 1856, at Gibbsville, Wisconsin, Sheboygan County. He died October 1, 1934, at the home of his niece, Mrs. Henry Rens, at Baldwin, Wisconsin. He was a member of the church, having been baptized by C. A. Kress some thirteen years ago. Besides one sister, Mrs. John Kilien, of Firth, Nebraska, he leaves several other relatives and friends. Funeral services were conducted at the home of his niece by the Reverend Jansen, of the Christian Reformed Church. Interment was beside his brother, John Holtman, at Baldwin.

CHAMBERS.—Jean Machin was born at Monkton, Ontario, in 1880; passed away at midnight Monday, June 11, 1934, in Saint Joseph's Hospital, Toronto, Ontario. She married Frederick Chambers at Wiarton, Ontario, in 1903. Was baptized by Elder Benson Belrose, at Owen Sound. Moved to Toronto in 1922, where she has been active in the work of the women's department, her loss being keenly felt. Left to mourn are her husband, two daughters, two sons, and several grandchildren. Services were conducted by Bishop A. F. McLean from the church at Bathurst Street and Saint Clair Avenue.

TYRRELL.—Levi Henry Tyrrell, son of James H. and the late Elizabeth Tyrrell, was born at Ridgetown, Ontario, November 28, 1883. Was baptized into the Reorganized Church, August 6, 1896. Married Miss Fern Sager, May 26, 1919. His death occurred August 28, 1934. Sorrowing relatives, friends, and business associates gathered at the Campbell Funeral Home for the funeral service in charge of Elder R. H. Jones and Elder George A. Njeim. Interment was in Maple Leaf Cemetery. Pall bearers were Duncan Keats, Frank and Fred Porter, Roy Thompson, Fred Bates, and James Doherty.

HIBBS.—Isaac Hibbs was born January 16, 1848, at Covington, Indiana. Died at Fulton, Iowa, September 2, 1934. His wife preceded him in death many years ago. He was a member of Fulton Branch, having been baptized September 19, 1909, and continuing faithful until death. He leaves to mourn, one daughter, Ella Said; two grandchildren, four great-grandchildren, and many friends. The funeral sermon was preached at the Buckner Chapel at Maquoketa, Iowa, by Elder John Heide, of Fulton. Interment was in Pence Cemetery near Baldwin beside his wife.

SCOUTEN: Walter Scouten, son of Bowen and Lillian Scouten, was born May 4, 1892, at Snover, Michigan. June 30, 1916, he married Miss Ruth Phillips, and to this happy union

one daughter, Minnie Lou, was born. These share the loss of a loving companion and father. Walter was a faithful member of the church, and being a priest, he served as faithfully in the work of his office. Less than sixteen hours before his death he served the sacrament at the conference in Elk Mills, Maryland, and bore a faithful testimony to the truth. He passed peacefully to rest Monday, September 3, 1934. Those surviving him are his wife and daughter, his father and mother; three brothers, Earl, of Saginaw, Michigan, and Fletcher and William of Snover, Michigan; three sisters, Mary, of Snover, and Margery and Ruth, of Detroit. Services were held at the Snover Undertaking Parlors in Palmyra, New Jersey. The sermon was by Elder D. J. Williams, assisted by Elder Edward Lewis. Interment was in Lakeview Cemetery near Camden, New Jersey.

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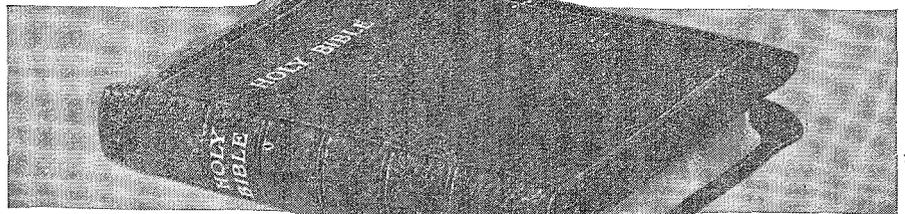
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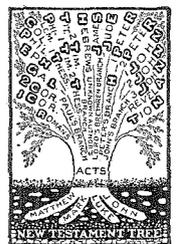
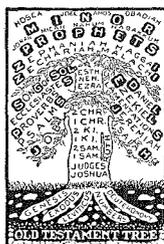
ix ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath

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MERCER.—John W. Mercer was born in Saint Louis, Missouri, September 10, 1858. Died in Saint Louis, July 25, 1934, leaving to mourn, his wife, always a stalwart and worthy sister in the church; three daughters, and one son. He held membership in the church covering a period of many years. The funeral was held from Schumachers Mortuary, T. J. Elliott officiating.

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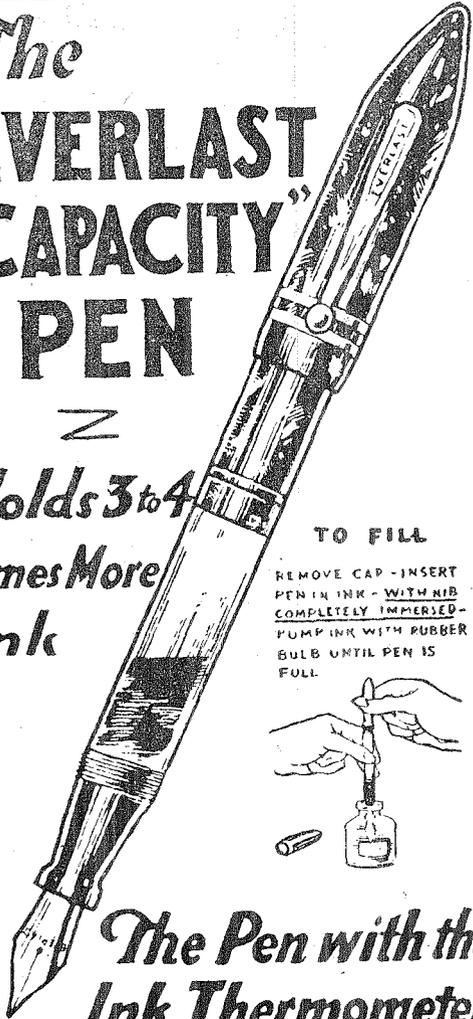
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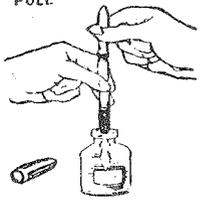
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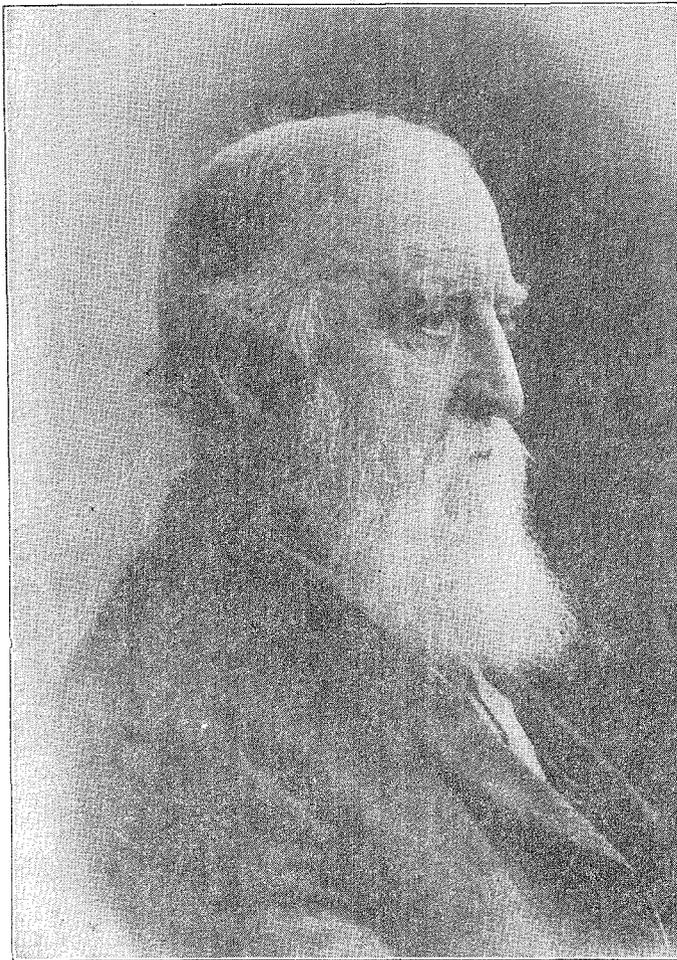
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# *The* SAINTS' HERALD

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*Beginning in this issue—*

## The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter,  
Mary Audentia Smith Anderson

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Volume 81

November 6, 1934

Number 45

# THE SAINTS' HERALD

November 6, 1934

Volume 81

Number 45

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Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
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## Pigeonhole

### ■ This Beautiful World

The little congregation was singing, "In the sweet by and by, we'll inherit this beautiful world." They were meeting in a hall. Below them in the street there was the roar of passing motor cars and the noise of a crowd gathering in front of a drinking place. Nearby the tall stacks of a great industrial plant pierced the sky. That section of their world was not very pretty. Who could want to inherit it?

Yet a few miles away lay the open country, beautiful with trees and hills, blanketed with grass, and altogether lovely. A few miles in the other direction was one of the country's finest residence districts, a great art museum, and many other beautiful things to see.

God creates beauty. Man can choose to make either ugliness or beauty, according to his desires. It takes work to make beautiful things. Some day we shall inherit a beautiful world because we have taken the trouble and have stood the expense of making it so.

### ■ Faith

Though life has been to me a cruel debtor,  
And shattered all the dreams I dared to build.  
Though it has bound me tightly with its fetters,  
And left my hopes and joys all unfulfilled;  
And though my heart strings, too, have all been broken,  
And I am but a humble, useless clod,  
Yet, life has given me one glorious token,  
My faith in God.

—Frances Spaulding.

### ■ Beautiful Hands

They knelt before the Master's throne,  
supplicants of His praise,  
And in their eager humbleness, to  
Him, their hands did raise.  
"I've always kept my hands so fair, in  
honor to Thy name;  
I could not mar Thy handiwork, by  
giving them a stain;  
I spurned all lowly duties, too, lest  
they'd be rough and red,  
And mar their perfect loveliness,"  
with pride one of them said.

The other turned away with tears,  
and drooped her head in shame,  
And gazed upon her toil-worn hands,  
so roughened and so stained.  
"I never had much time to spend on  
them," she softly said,  
"For cooking, washing, mending, too,  
or soothing fevered heads;  
And wiping tears from baby eyes, or  
visiting the poor;  
I had no time to spend on them, but  
wish I had spent more."

The Master gazed with tenderness  
upon the hands so red,  
And gently kissed each toil-worn  
palm. "They're beautiful," He said.

—Mollie Richmond.

# Editorial

## Beginning the Memoirs of Joseph Smith

The beginning of the publication of the *Memoirs* of the late President Joseph Smith today, Tuesday, November 6, on the same day of the week and on the hundred and second anniversary of his birth, is a literary event of first importance for the church.

President Smith led the church from 1860 to 1914. In that time he traveled extensively, preached often, met large numbers of people, and had many experiences. His capacious memory retained a rich store and, assisted by letters and diaries, he dictated his *Memoirs* in his later years. This great task was accomplished by the assistance of his son, Israel A. Smith, and the manuscript has been edited by his daughter, Mary Audentia Smith Anderson.

Perhaps the stature and importance of President Smith as a church officer and a speaker obscured the fact that he was also a gifted writer. It is as a writer that younger generations who never met him will remember him. He was, in fact, one of the best writers in the church. He wrote beautifully, simply, and understandingly of persons, places, and events. It is a good record. It contains much that is inspiring as well as informative. Reading it should bring spiritual light to us today.

We are happy to present the *Memoirs*. It is planned to publish them on complete pages so they may be taken out and bound separately for preservation. We suggest now that readers preserve the copies, for they will be valuable. There will be a few extra copies, but those who desire a complete set of the installments should subscribe immediately, because the supply may be exhausted soon.

L. L.

## Publicity Agents, Attention!

All publicity agents who are to transact business during the year 1935 should register in the near future.

All old registrations will be canceled. Old cards will not be valid.

No discounts will be allowed unless agents have registered for the new year.

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## Blue Pencil Notes

RECENTLY I heard this rather unique definition of bigamy: "A double portion of too much." Evidently the author of the definition had acute indigestion from his first serving.

IT IS ESTIMATED that twenty thousand people gathered at the funeral of Pretty Boy Floyd. The drawing power of a dead bandit seems about equal to that of a dead king. These people did not come to pay respect—they were just morbidly curious. Probably few if any living preachers, educators, or statesmen could draw as many people in that section of the country to hear any sort of helpful message. The hope of the country is not in the morbidly curious twenty thousand who milled about the grave of a dead bandit and trampled down fences like wild cattle to get closer; the hope is in those serious minded and conscientious citizens who in fewer numbers do come out to hear a worth while message or to honor a worth while citizen.

THE WIFE of Pretty Boy Floyd writes: "Everything seems futile when I think what a man he might have been." She adds that he said of his own son: "He should be baptized. I would like him to be a great preacher or lawyer." Down in his own heart the criminal sensed the beauty of the path of righteousness and truth and is anxious that his own son should walk in it. He knows the tragedy of his own life.

SCORE ONE for Huey Long. When he chaperoned five train loads of college young people on an all night run to an adjoining state to attend a football game he gave strict orders: "No liquor—not even the smell of it." And he ordered state troopers to patrol the trains and expel any person found drinking. Huey Long is no Ghandi—probably he will never twang a golden harp—but he does know the effect of liquor upon youth. "No liquor—not even the smell of it." Some of our own people in business, troubled by the thought that they must sell beer to hold trade, might ponder that slogan: "No liquor—not even the smell of it."

DURING the early days of the Civil War Lincoln had great trouble with General McCellan, in command of the Union forces. McCellan was a much

greater man than Lincoln—he admitted it, so there was no occasion for argument, since Lincoln was not inclined to argue such points. When McCellan the great would not come to the president for consultation Lincoln went to McCellan's headquarters. But the lofty general kept him waiting a long time and then sent word by a servant that he had retired for the night and must not be disturbed. Lincoln's friends were enraged, but Lincoln merely said, "I will hold McCellan's horse for him if he will win the war."

**L**INCOLN was too big and wise and too much of a Christian to engage in a personal quarrel over a personal affront and thus endanger his greater cause. Latter Day Saints, especially men of the ministry, though perhaps not so great or so wise as Lincoln, at least should be as good Christians.

ELBERT A. SMITH.

Time was when art rendered religion an incalculable service. From the Edict of Milan to the Reformation, the church was the patron of art. In the days when the truths of religion were preached in Latin to people who could scarcely have understood them even in their own tongue, the sacred story was told in the universal language of the painter and the sculptor. For the masses the painter's brush has taught the Christian story more convincingly than the pen of the theologian. Works of art were the people's Bible. But the Puritanism of the Reformation divorced art from religion, and as in Greece art killed religion, so in Christian Europe religion killed art. The protest of Puritanism against art was made in the heart of conflict, and was therefore one-sided and prejudiced. Religious people today have regained a truer perspective and a saner judgment. They see that the abuse of a thing is no sufficient reason for its disuse altogether. They see that to present truth in the form of beauty is not a hindrance, but a help, to truth. They see that the Bible has been denied the imagination as an aid, and its value has been lessened in consequence. They see that the function of art is to render visible the Divine, and it is, therefore, not a foe, but a friend of religion.—Henry E. Jackson, in *Great Pictures as Moral Teachers*.

There is nothing impossible to him who will try.  
—Alexander.

He that studieth revenge keepeth his own wounds green.—Bacon.

## R. T. Cooper Passes



R. T. COOPER

The passing of R. T. Cooper at the Independence Sanitarium after a short illness came as a sad surprise to his many friends. While Brother Cooper was sixty-four years of age, his vigor and strength made him look much younger, and his death was unexpected.

Brother Cooper was an active member of the Standing High Council, and carried a heavy burden of work. Until near the end he had been a successful teacher of classes and a leader of church orchestras. For many years he had served the church in various capacities, always faithfully and without wavering. At the time of his death he was occupied as an attorney in Independence. His loss is deeply felt by his comrades and friends, as well as the family and the members of the church.

## Support the Herald Publicity Agents

Our branch publicity agents will appreciate the consideration accorded them if members of those branches will order supplies from our office through those agents.

This method of ordering will accomplish two good purposes: it will stimulate sales and encourage local agents in their activity, and it will insure that orders are correctly made out and sent, thus helping satisfactory service.

A man who dares waste an hour of time has not discovered the value of time.—Darwin.

# My Father's Last Years

(A Memory of President Joseph Smith)

By Israel A. Smith

IN 1913 the suggestion was made that I come to Independence and look after father's secretarial work, to give special attention to his labors in dictating his *Memoirs*. For some years I had served in the editorial rooms at the Herald Office in Lamoni, had been admitted to the Iowa bar during that term, was looking forward eagerly



ISRAEL A. SMITH

to a career as an attorney, and the proposal was agreeable to me, because I believed I could be of service in a larger way and that upon father's passing I would be established in the arena of my choosing—Independence and Missouri.

On rather short notice I removed with my wife and small son to Independence where I immediately took up the work of looking after father's correspondence and general dictation, including the work on his *Memoirs*.

My labor in his behalf was interrupted somewhat during the first five weeks after my arrival: Not having been admitted to the Iowa bar a sufficient time to be admitted in Missouri on simple application, it was necessary for me to make application to the Supreme Court of this State for permission to take the bar examination. At father's request and insistence I undertook to prepare myself on exactly four weeks' notice for this to me tremendous task, though I had recently been through a similar ordeal in Iowa. He stated that he had reasons for my being admitted just as soon as I could make it. I am happy of course to record that I made the test satisfactorily and was duly admitted to the practice of my chosen profession in the State of my adoption.

After this interruption, I usually reported to father's house at nine or ten o'clock in the morning and remained with him until he tired, usually at noon or middle afternoon, when I left him and worked on transcribing my notes and writing such letters as he had given to me. I was not a stenogra-

pher, but in former years had had a smattering of Pitmanic shorthand, and as soon as the decision had been made for me to come to Independence for this special work, I began brushing up on word signs and phrase outlines, and while I never became proficient in the matter of speed, with care on my part and patience on the part of father, we got along pretty well, I think. Anyway, at the end of one year, when I really considered changing my employment and launching into the law, he rather pleaded with me to stay with him, and the incident stands out in my memory and ever will be one of the bright memories of my father.

He stated to me that my work had been eminently satisfactory, and that we had made greater progress with his *Memoirs* in the one year than he had in some three or more years prior to my coming. "And besides," he said, "you know blood is thicker than water, and our association is dear to me and I want to continue it." After that appeal, how could my decision be other than to remain loyal to my sire and stay with him to the very end? I did so.

Thinking now more particularly of the *Memoirs*: When I took up the threads of his work, I found that while he had very cleverly classified his life into periods, he had treated them without any attention to time sequence. I took it upon myself to delve deep into all that I could find in the *Saints' Herald* by way of editorial note as to his movements and activities, letters written by him and to him found in the columns of that periodical, taking them up by years, in connection with the brief notes which he had entered in literally scores of yearly diaries. He often expressed regret that he had not made more copious notes in the latter. In fact there were frequent and sometimes long periods in which he made no entries in these year books.

I remember he said that he never had entertained any idea that his movements in after years would be of sufficient importance, or that he would have occasion to attempt to write the story of his life. Father never, so far as I recall, ever stated anything to me or have I ever seen anything written by him which ever reflected anything but modesty and humility.

TAKING UP these things by years, I would read to him what was recorded in his diaries, then news comments in the *Herald*, his own editorials,

among them notably his "Pleasant Chats" in the editorial column, then letters written by himself and others, the latter generally personal letters written to him from his colleagues and church workers and addressed to "Brother Joseph."

After reading all these, with occasional interruptions to discuss the matters reflected, he would ask to be allowed to digest the same for a day or two when he would announce that he was ready for the year 1876 or whatever it was. He would then begin and continue through the year, generally covering all matters of importance, evidencing his most remarkable memory—most notable for a man then in his eighties.

Speaking of his memory I well remember in father's last illness when in his delirium we heard him reciting at great lengths passages from some work unknown to those at his bedside. However, when we called in my sister, Mrs. Audentia Anderson, she recognized them as long quotations from Holland's *Bitter Sweet*.

Back of that some months I well remember him, sitting in the dark night of his blindness (for he was totally blind during the last four years of his life) and reciting in its entirety a long poem called *The Tale of the Dismal Swamp*.

He was specially fond of poetry and often had surcease from pain and physical misery by repeating the poems he learned when but a boy.

And so, with the *Memoirs*, we toiled on and on through many years; but when we reached 1910, and he had told the story of that well-remembered Jubilee Conference, he said, "Here I am going to stop. My official activities practically ceased with that conference. It is a good place to leave it, as my life since then has been uneventful."

He always sat in the large leather chair given to him by the Beebes of Council Bluffs. I sat beside him. He dictated slowly and carefully, always remembering that I was not a fast scribe, and after each frequent pause, I would say, "All right," and he would proceed.

**M**ANY THINGS come to my mind as I write and I might expand this story very much beyond what I think the editors would allow, but I am trying to cover only the high lights of the experience.

Trips away from the house were quite frequent in good weather and when he was free from pain. On these occasions Sister Ada, as we older children called her (and she was a wonderful woman), would get him ready. I would help him with his great coat on cooler days. We would start out to see somebody of his choosing—Bishop Kelley oftener than

anybody else; for there was wonderful bond between these two men, a perfect understanding always. Father would go to Brother Kelley with most matters affecting his own affairs. Quite often it would be a visit to some old time friend on his death bed, Patriarch E. C. Briggs, I recall, being one of these. It was pathetic to see this man who could not see his host, but doubtless had his picture well emblazoned on the tablets of his memory and heart, talking and visiting and knowing that both were on the threshold of eternity.

I was almost always his escort, though he often was taken for walks with that grand old soldier of God, Thomas W. Chatburn. He would hold my arm with his left hand, and supported himself on the other side with his walking stick or cane.

Occasionally we went to see Sister Rushton who would generally tempt father in to taking a cup of her wonderful English tea. I am not a judge of tea but I myself can testify that it was very good.

And so it went from time to time, old friends were in his heart, and he would want to see them and talk with them.

One incident more I will relate and then finish: As a boy and man I had always revered my father as a man of nobility and—above all, a man of great spirituality. If the time should ever come that I ever could question his inspiration, it were time to relinquish all hope of man's spiritual triumph. And so it was that I often wondered just what would happen and how it would occur should something by way of message or revelation be given and reach others of the church officials through the medium of my pencil and typewriter.

The experience finally came about during the conference of 1914 when after a season of prayer and general fasting, father asked me to get my notebook. I have this notebook and it bears mute testimony to the following facts: Seating myself beside him and without any explanation to me he began with the very first words of the document now a part of the *Doctrine and Covenants* and very slowly and with calm assurance he built up the message word following word very cautiously, never changing, never repeating, and once only transposing two words, from the beginning to the end.

I soon had a transcript of this message in the hands of my brother, Frederick M. Smith, and the rest is church history.

One remarkable thing came to my attention upon this occasion: Sister Ada told me that day that father had asked her, early in the morning, to call by telephone the relatives of Brother Richard C. Kelley and of Brother Edwin A. Blakeslee and find out what the middle name of each was. Asked his reason for wanting such (Continued on page 1426.)

## Around the Church With Our Priesthood

### Portland

Priesthood meetings are held each month in Portland Branch. The average attendance is twenty-two out of twenty-four active members of the priesthood.

Priesthood classes are conducted by the district presidency in several branches and missions, with a general meeting of the district priesthood held every three months—A sustained effort is being made to discover and train young men, a number having been ordained within the last two years.

### Rock Island

Three regional groups of branches have been organized for monthly meetings of the priesthood. Additional groups are contemplated.

Says the district president: "The church program for priesthood is an excellent one. It cannot help but bring results—I am advertising the *Priesthood Journal* wherever I go, urging that it should be in the hands of every member of the priesthood."

### Northeast Illinois

Says the district president: "At the present time a very definite move is under way to urge every man to work in his office or to graciously surrender his license—I am giving every man the opportunity to decide the matter for himself—Something must stir the souls of these men. Something must reach them and make them conscious of God. Until then progress must be slow."

Branch presidents have been urged to organize priesthood classes in their respective branches. The district has organized two groups of priesthood classes which meet each month. These meetings have been very profitable.

### Spring River District

The district presidency has visited each branch and held priesthood meetings. In these meetings they have taught the financial law, the *Priesthood Manual* and the *Priesthood Journal*—Several branches conduct priesthood classes.

Says the district president: "Some of the brethren claim that they do not have time for visiting and other priesthood work. To this I have replied, 'Other brethren who have just as much to do are finding time to do it.'"

### Western Maine

Writes the district president: "Your letter was a very fine thing for me. I called the priesthood together, took them into my confidence, read the letter to them, and asked for suggestions as to my answer to it. The immediate result was the organizing of priesthood classes in several branches, the sale of six *Priesthood Manuals*, and securing of eight subscriptions for *Priesthood Journal*—My greatest plans for the future, both for the ordained and unordained men, is to continue to hold their confidence and respect, as I believe I now have it. Having this respect I can stir them to activity by personal contact and confidential conversation."

### Seattle and British Columbia

"We have contacted every member of the priesthood throughout the district," writes the district

president, "and several inactive members have become active—We are continually enlisting our young men in the service of the church, giving them responsibility in various ways, inviting them to our priesthood meetings and conducting special classes for them—We have priesthood classes in most of the branches—We have eight missions going in the district. These are conducted by various members of the priesthood."

### Michigan

The apostle in charge of the field writes: "We are instituting a program of visitation—We are asking first of all the district president to visit the home of each of the branch presidents—to talk with the family of the pastor and then with the pastor himself—We are then asking the pastor to visit the members of his priesthood and their families as he would like the priesthood to visit the members—We are urging the branch president to give young men of the ministry an opportunity to qualify as preachers on Sunday mornings or Wednesday nights. The use of several of the young men in making short talks is urged."

### New York District

A complete canvass of the district to ascertain the status and needs of the priesthood is under way—In the Buffalo Branch arrangements have been made for a training class of priesthood once a week and a meeting for the discussion of branch affairs once a month—Members of the priesthood are expected to make three membership calls and one nonmember call each month. The names of those upon whom they are to call are handed to them by means of a special filing card and a final report of the visit is expected—A series of three meetings for priesthood and young men of the branch has been held for the purpose of reconsecration. These have proved very beneficial.

### Northeast Nebraska

Writes the district president: "Our program for the year includes a district priesthood meeting once each quarter, a meeting of the district presidency, bishops and branch presidents once each quarter, a priesthood meeting in each branch in charge of the branch president to be held weekly if possible, a complete check-up of the entire district membership by the priesthood, this to include the location of members and their standing. There will be an organized effort by the priesthood in each branch."

### Pacific Coast

District conferences open with a priesthood banquet and the work of the ministry is made prominent throughout all the services of such conferences. Ordination services are carried on in such a way as to impress the ministry with the responsibility of priesthood. Priesthood classes are being organized with the *Priesthood Journal* as a text. In some branches definite assignments have been made for each member of the priesthood with reports requested upon the completion of each assignment.

(Continued on page 1425.)

# Concerning My Father's Memoirs

By Mary Audentia Smith Anderson



AUDENTIA ANDERSON

IT WOULD BE DIFFICULT indeed to adequately express the pleasure I took in the task of editing and arranging for publication my father's *Memoirs*. The manuscript was in my hands from October, 1927, to April, 1933, when the labor of love was finished and the results turned over to my brothers, Frederick M. and Israel A. Smith. From first to last, in spite of the arduous labor involved, I was conscious of uplift and spiritual rapport which seemed at times to indicate my father's very presence with me. To live over with him the incidents of his childhood, youth, young and mature manhood, and advancing age, to trace the various influences through which the incomparable beauty and consistency of his life and character were moulded and preserved, was a privilege for which I have, and do, lift my heart in sincere gratitude.

While it would be too much to claim that my father's memory was infallible, it is true that it was a remarkable one. Once I asked him if his unusual ability to remember faces, voices and names as inherited or acquired, and he answered, after a moment's pondering,

"Well, both, perhaps. In my youth I definitely set myself to try to strengthen and develop my memory. In helping my mother in the hotel work, I used to try to remember the names and faces of our guests, even the most transient ones. If ever I had a good look at a man's face and heard his name distinctly, I tried to remember both, even if I had only put up his horse for him. Once I had this tested; after a lapse of thirty years, I immediately recognized a man and spoke his name, and he had been a hotel guest for just overnight."

IN WORKING with these manuscripts, I early noted that certain incidents connected with individuals were more clearly impressed upon his memory than the time of their occurrence. Father himself says his memory was never very tenacious where figures were concerned, but that not often did he forget incidents once clearly impressed upon his consciousness. People who read these memoirs and who know personally about some particular incident therein described, may possibly discover some slight

discrepancy as to the time such event occurred. Wherever possible I have tried to check and recheck dates and names, if there appeared to be either inaccuracy or ambiguity. In doing this, I found material aid in having access to his diaries, which covered the years from 1859 well up to the closing year of his life. These diaries were of inestimable value, particularly as concerning his trips from home. It seems odd that they show long lapses of non-recording when he was at home and busy with the routine affairs of home, editorial desk, and local or neighboring pulpits. Without doubt such periods held many an experience of interest, a visit from celebrated individuals, outstanding moments of spiritual uplift or happiness, or hours which were darkened with sorrow, suffering or disappointment. But they could not all be given us, and it is something to have his impressions of men and affairs abroad presented to us in fair detail, as leisure and inclination warranted their being placed on record.

THE MEMOIRS were dictated during the closing years of his life, as health and opportunity permitted. They were taken in shorthand by secretaries who later transcribed them to typewritten sheets, in which form they came into my hands. Extending over a period of five or six years and oftentimes taken up after long respites from the task, there were many excusable repetitions. Sometimes there were almost whimsical particularity in the description of some event which had come to mind, whilst at other times even quite important happenings seemed to receive scant attention. I was nonplussed at discovering absolutely no attempt to describe the events of the last few weeks prior to the assassination of his father, that event, his own paralyzing grief, the shock to his mother and others of the family, and the effects of the tragedy on church and community. I could only assume that this omission on his part was not intentional, but possibly grew out of a feeling that those events had already been many times recorded and repeated in the church publications. Feeling that his *Memoirs* would be quite incomplete without some description of that event which changed the whole current of his life, I hunted through our church literature until I found a recital from his own pen, which I incorporated in the proper chronological place.

(Continued on page 1425.)

# The Memoirs of President Joseph Smith

## (1832-1914)

Edited by his daughter, Mary Audentia Smith Anderson



JOSEPH SMITH

### Dedication

To my mother, Emma Hale, whom my father, Joseph Smith, married on January 18, 1827, and who was his only wife, I dedicate these memories.

To her care I was committed after the death of my father, together with my brothers, Frederick Granger Williams, Alexander Hale, and David Hyrum, and my adopted sister, Julia Murdock, who shared her motherly solicitude and untiring energy.

I acknowledge with gratitude to my heavenly Father that to the precept and example of my father's humble wife I owe the love for right and the hatred for wrong which have characterized my life. She early impressed upon my mind the conviction that under Divine Providence only truth and right would live and that error and wrong must perish.

Upon those teachings I have tried to build the foundation and rear the structure of my life's services to God, ever bearing in mind the nobility of that character to which she pointed, by precept and example, as the best and the highest that through effort could be attained by man.

JOSEPH SMITH.

May 22, 1911.

### Introduction

Not having any definite recollection of the place where I may have lived in a pre-existent world nor any definite conception of my surroundings at the time of residence there or of those with whom I may have been there associated, it is not likely that I shall attempt to write in these "Memoirs" anything that does not appertain to this world.

The advocates of the doctrine of pre-existence of man frequently suggest that those transitory glimpses of things apparently seen at some far-off time in the past but which could not have happened in the experiences of the flesh upon earth are almost conclusive evidences that individuals have lived prior to the advent into this life. Such flashes of unrelated memory have come to me as to others, but they have not yet proved of sufficient importance to warrant me in setting down here any of the misty things so classed as recollections of another far-off world.

Notwithstanding what may have been said about spirits having a great desire for embodiment in the flesh and seeking opportunities to accept such tabernacles upon the earth, I have no hesitancy in stating that if I had an existence in a pre-earth period and if I were there consulted as to the time when, place where, and company with whom my earth-life should begin, I have not the faintest recollection of such existence or consultation. I do not care to deny the doctrine, but simply state at the beginning that the memories here set down have reference only to my present sojourn in the flesh.

Whatever may have been the conditions in a pre-existent state and whoever may have been my associates there, superior or otherwise, or whatever may have been their degree of intelligence, is not determined, so far as anything convincing to my judgment is concerned; nor is there, to my knowledge, a sufficient amount of authentic revelation of those matters upon which to base such a conviction. However, I have no hesitancy in saying that whatever and whoever they were I have no reason to find any particular fault with the place or the persons to which I was allotted upon entrance into this world.

My ancestors in the flesh, on the sides of both my parents, were stalwart men and women of sturdy pioneer stock. They were not deficient in powers of brain or body, so far as their struggle for a successful existence was concerned, and I feel I owe to them a greater debt than I can ever repay for the heritage they left of faithful devotion to the spirit of freedom, of integrity and nobility of purpose and character, and of intelligent acceptance of the burdens and responsibilities of this life. For generations back, so far as I have been able to trace them and discover, these characteristics have shone out as qualities of the families involved.

It may be true that my father was not a schooled man when he began his public

career, and it is unnecessary to claim that my mother was early a learned woman; but it is safe to assert that excellent common sense and the faculty of acquiring knowledge were possessed by both in more than an ordinary degree.

From one side I inherited an eager desire for information, and if I have not acquired it, the fault cannot be traced to my immediate progenitors. With this desire I also inherited a spirit of independence of thought and action, and a strong opposition to undue influence exerted by those who, I had reason to believe, had only selfish ends in view.

From my mother I inherited an intense hatred of oppression—of any kind, but more especially the kind displayed by the strong against the weak—and a hatred of arrogance, haughtiness, and that peculiar quality which some people exhibit when they appear to say, "Stand aside; I am holier than thou." With this attribute inherited from my mother, I also received a strong and active repugnance to untruthfulness in either man or woman. To me my mother was ever the embodiment of truthfulness, for she hated intensely any lie, whether spoken or acted, and refused steadfastly to submit to any proposition which was opposite to the truth.

The man who, at the expiration of more than three-quarters of a century of life, undertakes to recall the things of his past has a difficult task before him, for it must follow that what he sees through the mists of memory gathered about earlier experiences to a greater or lesser extent will be colored by reflections and knowledges which years have brought into being, and will be set down in the light of that enlarged vision and comprehension. If perchance this light be faulty he may err in the conclusions he has reached as to the meaning of things long ago said or done, by which his life has been more or less affected.

It is with this acknowledgement then, and without desire to deal with the mysterious or to make claim to a life greatly differing from the ordinary, that the following pages of memories are written.

### Chapter I—Early Trails

#### Ohio

I was born in the early morning of November 6, 1832, in the little town of Kirtland, Geauga (now Lake) County, Ohio. My mother, with her small family, was living in an upper room in the northwest corner of a store occupied by Newell K. Whitney. The comforts were meager and makeshift, but the life which my parents had been compelled to live,

constantly harassed by vexations persecutions and moving about from place to place on what was then the frontier of the westward march of civilization, had inured them to hardships and strengthened their powers of resistance against apparently overwhelming difficulties, and had taught them the value of a constant and consistent reliance upon the all-wise goodness and never-failing power of God.

My earliest recollections of men, things, and events, therefore, begin at Kirtland. I do not remember the erection of the dwelling house which was built for us nor our removal into it from the store building where I was born, but I do remember some people and incidents of a slightly later period. Among the individuals are Samuel Brannan, Ebenezer Robinson, and Vienna Jacques, the latter an eccentric woman probably even then a young "old maid." Brannan and Robinson were young men and were either inmates of Father's house or frequent visitors therein.

I remember I was promised a little wagon, to be built by a wagon-maker living not far from our house, up on the hillside. The name of Alexander Badham is connected in some way with the memory. I remember that I became impatient for the possession of the wagon and one day slipped away from the house and went to the shop. Peering into it through a crack in the upright siding I saw the wagon, nicely painted red and awaiting the finishing touches before it was to be delivered. I must have received the wagon, but, strange to say, I have no recollections of ever having used it.

The house we then occupied stood on the west side of the street which runs from the Temple down to the Chagrin River and was not very far from the ford across this little stream. Memory has a picture of my going down to the creek with a number of other boys who engaged in fishing for the small edible fish the stream afforded. Seeing their success I, too, wanted to fish. My mother, to gratify me, procured a little pole and attached a thread thereto, with a bent pin for a hook, and away I marched to the creek. I threw my hook without bait into the water and the little fishes gathered to it as it fell. By some strange chance one became fastened to it and was drawn to the shore. In great excitement I dropped the pole and gathering the fish in my hands rushed to the house with it, shouting, "I've got one! I've got one!"

Whether or not the fish was cooked for my delectation or whatever became of it, I have not the remotest remembrance. It was of the variety known as horned chub, about six inches long, round and attractive. I have seen such fishes in the same stream in later years, as well as elsewhere.

Of the stirring events which may have taken place at Kirtland I have not a very extended memory. I do remember visit-

ing what was known as the church farm, occupied at that time by a brother named Harvey Strong. Whether or not I visited there with my father more than once I cannot say. Upon one visit a goose was caught, a string tied about its feet, and the fowl suspended from a beam in the barn. The farmer took it by the head and cut its throat with his knife, holding the creature while it bled. I suppose it was taken to the house to furnish a dinner for the family and possibly others, but of this, memory saith nothing further.

### Missouri

My memories of the journey from Kirtland to Missouri in the spring of 1838 are confused. I can remember that across the center of the covered wagon in which we rode there was a division made by fastening up blankets, and that Father and someone else occupied the back part of the wagon by turns. I remember we reached a river, which I now suppose was the Wabash in Indiana, and that the roads running through the low lands were of the kind known as corduroy. Some who had been riding in the wagons walked over these roads, and I also did so, for a ways, stepping carefully over the rigid poles holding to the hand of my mother.

My adopted sister, Julia, was one of the companions of this journey, and my brother, Frederick, born in June, 1836, was another. Who was the driver or who had charge otherwise I do not remember.

While I can remember some things which happened at Far West the fall I was six years old, the incidents of the journey thither and of settlement there seem very obscure. I seem to see a two-story frame building standing broadside to an open space like a square, and some excitement going on outside. I remember Father starting away from the house and our white dog, Major, jumping from an upper window to a platform below to follow him off.

I remember this dog particularly from the fact that upon one occasion (after he had been fighting and had had his ears chewed until they were sore), the baby was set down by him as he lay upon the floor. The baby pulled his ears, which hurt him so that he growled fiercely. Father punished him severely for this, boxing his ears soundly. This treatment resulted in his never afterwards lying quietly when a child was placed near him. He would spring to his feet immediately and go away, evidently never forgetting the punishment he had received for growling at the baby.

I suppose the excitement to which I have referred was attendant upon some of the operations of the mob against the Saints and the Saints' preparations for resistance or flight, just which I cannot say.

I remember vividly the morning my father came to visit his family after the

arrest that took place in the fall of 1838. When he was brought to the house by an armed guard I ran out of the gate to greet him, but was roughly pushed away from his side by a sword in the hand of the guard and not allowed to go near him. My mother, also, was not permitted to approach him and had to receive his farewell by word of lip only. The guard did not permit him to pass into the house nor her to pass out, either because he feared an attempt would be made to rescue his prisoner or because of some brutal instinct in his own breast. Who shall say?

I remember that later I visited the jail at Liberty when my father and others whose names have passed into history were confined in that period of imprisonment which followed Doniphan's refusal to execute the order of Generals Lucas and Clark to "march the prisoners to the public square and there shoot them to death!" There were present in that prison several men, among them Uncle Hyrum Smith, Caleb Baldwin, Lyman Wight, Alexander MacRae, Sidney Rigdon, and a singer whom memory seems to indicate was Erastus Snow. He sang two ditties or ballads characteristic of the times, which made an impression upon me. One was called "*The Massacre at the River Raisin*," and referred to the butchering of Americans by Indians in Michigan in 1813, during the war upon the northwest borders. The other was a parody called "*Mobbers of Missouri*," sung to the tune of "*Hunters of Kentucky*." I am of the opinion the man was only a visitor in the jail at the time. He was quite a singer and I very fond of music, so I well remember this circumstance of his singing to entertain those in the jail, the time I was left by my mother to spend the night there with my father.

There is a memory of accompanying my mother on another visit to the jail, and it was upon the occasion of one or the other of these visits that my father, with another, laid hands upon my head and blessed me, as his eldest son, to the blessings which had come down to him through the blessings of his progenitors. It could not be expected that I, a child of but six years, should remember the phraseology used by Father upon that occasion but the circumstance itself was indelibly fastened upon my memory. While I was not entitled to any claim of being extraordinarily bright and intelligent as a child, yet I was by no means extremely dull. What I saw I usually understood, and what I heard, if it made an impression upon me at all, I remembered fairly well, together with the circumstances attending. Dates my memory has never held tenaciously, however, except some which have been singled out by circumstances which made them more or less remarkable to me.

Who accompanied my mother in the carriage ride to the jail I do not fully recollect, but seem to remember that one of them was an officer. What office he

may have held I do not know, but presume it was sheriff or deputy sheriff. At all events, my mother carried a permit to visit her husband in the jail.

My memory of thus visiting the jail in which Father and others were confined is confirmed by the statements of history wherein it appears that my father and his companions were placed in Liberty jail December 1, 1838; that on the 8th of that month the wives of Joseph Smith and Sidney Rigdon visited the jail and remained overnight; and that on the 20th of December Joseph Smith's wife again visited him. In a list of the visitors to the jail in the month of January following, the names of Mrs. Emma Smith and one John Daley appear as having been there on the 21st of the month. On two of these occasions I was with my mother, according to my memory. The history states that on one occasion Emma Smith remained in the jail two days and that the wives of Caleb Baldwin and Reynolds Cahoon were with her at that time.

There comes to mind a circumstance which occurred about this time which was attended by some degree of mystery. It was my habit to take a nap in the afternoons upon a bed or couch in the bedroom. The house had two rooms, one the living or "keeping" room and the other a bedroom. Into this latter the door leading from the keeping room opened inwardly, opposite a window in the end of the building. My mother was washing in the larger room and I, lying upon the bed in the chamber, was awakened by someone coming through the door and across the room past me. It was a man apparently from thirty-five to forty-five years of age, sparely built, wearing dark clothing somewhat shabby, and having on his head a rather tall-crowned hat, napless, as was the custom of the time. He passed to the window and turned to come back toward the door, saying as he did so, "We will all have to go to the land of Voree."

Reaching the door he turned again and came back toward the window. As he turned at the window the second time to again pass by the bed he repeated what he had said before, "We will all have to go to the land of Voree."

Whatever construction may be put upon these words by those who might wish to localize them in support of the claim made by James J. Strang who established himself years later near Burlington, Wisconsin, at a place called Voree (where he died in 1856), I have never held it as anything more than a statement meant to cover the entire region of country north of Missouri.

When the man returned to the door the second time he passed out, as I supposed, into the room where my mother was. I called to her and asked her who the man was. She wanted to know to what man I referred. I told her about the man I had seen in the room and repeated what he had said. She had not seen him, nor did either of us see him

after, though we went at once to the door to look for him. He was fairly tall, being a little over medium height, and had a clean-shaven face. I relate the circumstance because it impressed me at the time and because it is a mystery that has never since been solved.

Another little incident clings to memory. Times were hard and we had little to eat except that which was raised directly from the soil or gathered from the hunt. One day all we had to eat for dinner was corn bread made from meal with only the addition of salt and water, and seasoned as we ate with New Orleans molasses. There was with us that day a man of whom I remember little more than his appearance but whom I have sometimes thought was Lyman Wight. The conversation which took place between my mother and this man, evidently an elder in the church, was cheerful in spite of the circumstances, and I remember his gay remark, "Why, with a chunk of corn bread like that in my hand I could go out of doors and stand at the corner of the house in the northwest wind and eat myself into a sweat!" However, we all did eat of it, and I cannot now recollect that we were any the worse for such meager fare, although I still can remember the taste of the New Orleans molasses.

There is another memory of an evening after dark, when there came to the house a youth, hardly more than a boy, who had been hurt in some way. He was taken upstairs very quietly and a charge given that if any inquiry were made about such a person nothing should be said to indicate he was in the house. He had been wounded in one of the skirmishes which occurred between the Saints and their oppressors, and was to be kept in safety until his wound healed; it was feared if the mobbers followed and discovered him they would demand that he be turned over to them.

I did not know at the time who this young man was, but some years afterwards I heard something about my Uncle Arthur Milliken (husband of Grandmother Smith's youngest daughter, Lucy,) having been in one of those fights. I questioned him about it and he told me the story of his being wounded and escaping to our house. He was a drummer, beating a snare drum, and in one of the encounters, possibly the one at Shoal Creek, a bullet had passed through both his legs above the knees, one in front and the other back of the thigh bone.

There is a faint memory, too, of hearing about the wounding of David Patten. I remember going with someone to the house where he lay. While not permitted to enter the house, I looked in at the door and saw him lying on his bed, and heard some talk about his wound, as if it were in the body, and of its being cleansed with a silk handkerchief, either by drawing through the wound or being used in some other manner.

One day while playing in front of the house in Far West I saw a strange cavalcade approaching. I waited until it came pretty near and then ran into the yard for safety. Soon the whole procession stopped in front of the house. It really was one of the most singular teams I have ever seen hitched together. It was what is known as a "spike" or three-horse team, only in this case there were not three horses. The animal in the lead, regularly harnessed, was a flea-bitten gray mare, hitched to the tongue of the wagon by a singletree. The animal upon the off side of the tongue was an ox called a stag, harnessed with an ordinary harness only the collar was turned with the big end up and the bridle was without a bit. The animal on the near side was a small brown mule, also harnessed with a regular harness but bearing in addition a saddle, astride of which was a Negro fully six feet tall and broad in proportion. He wore a tattered hat on his kinky head, was without coat or vest, but had on shirt and pants of the conventional pattern common to the locality, made, evidently, of homespun stuff and very well worn.

The Negro was singing as he rode, the whites of his eyes and his white teeth shining prominently in the light. The team was hitched to an old-fashioned Pennsylvania-made wagon, the box of which, called a stick box, was high in front and high at the back but swept down curvingly toward the center. It was loaded with watermelons which the Negro driver was bringing to town to sell. When he stopped his team in front of the house and descended from his mule I could see from his good-natured face and rollicking manner that he would not hurt me, so I went out and curiously examined his outfit. He was very jolly as he tried to sell his wares and it was not long until his wagon was surrounded and the melons disappearing in ready sales, the prices being cheap.

I have never forgotten the looks of that team. I saw it at intervals during the season, coming into town with melons and other produce for sale. I have seen other quaint teams and old-fashioned wagons but never anything so picturesque as that one. It was in striking contrast to one I saw in 1876 in Jack's Valley, a few miles east of Carson City, Nevada, freighting mining machinery to Silver City, eighty miles up the valley. The outfit consisted of a huge wagon, the hind wheels of which were so large that, standing on the ground beside them, I was barely able to reach the tops with my fingers. Two ordinary two-horse wagons were used as trailers—that is, the tongues had been shortened and fastened by a clevis each to the hind axle of the wagon before it.

The team which drew this outfit of wagons was composed of eighteen mules, large and small, driven by a man riding the near wheeler. He had a long line stretched over the heads of the interven-

ing teams with which to guide and govern the lead team. The team next in front of the wheelers was a pair of small mules. They were called a swing team—that is, their heads were free and they formed a kind of fulcrum to prevent the whole group from sweeping around corners too quickly. It was quite amusing and instructive to watch this team swinging the corners as they went through the little town of Mottsville, near the home of Brother Slayton with whom I was sojourning. I think the driver told me that he had twenty tons of freight on the three wagons. I know that at the time this seemed to me a tremendous load. That was in the good old times when freighting by team was the custom of the country.

The pictures of these strange teams in contrast remain with me still.

### Illinois

Of the exodus from Missouri before reaching the Mississippi at Quincy I have one recollection which is definite and clear. That is of our arrival at a log farmhouse at the side of the road, along in the afternoon. As the team stopped it was assailed by a pack of dogs, but the farmer, coming to the door, told us not to fear for they would not hurt anyone. In answer to our inquiry as to whether he could keep us overnight he said, "Certainly," and bade us enter.

Mother and my children went in, leaving someone, whom I seem to remember as Jonathan Holman, to care for the team. This team was composed of two large black horses, one called Charlie and the other Jim. Jim must have perished somewhere on the road or soon after our arrival at Nauvoo, but Charlie survived and was used by Father as a riding horse.

The farmhouse was what was called a double log house—that is, it had two large rooms built separately but connected by a large open space closed up on one side and roofed over like the house. In this space were stored grain, produce, different kinds of harness, saddles, implements, and other things pertaining to farm life in Missouri.

The farmer was a sturdy man and gave us a hearty welcome. The weather was cold, but there was a great fire in one end of the living room and we were soon very comfortable. We had supper and afterwards beds were made, some on the bedstead and some on the floor, which we were permitted to occupy. We slept cozily in the warmth of that big fire as it gradually waned to a bed of coals.

We had an early start next morning, but of other incidents connected with the long journey of crossing the State I have little memory until we reached the river. The weather had become extremely cold and the river was frozen over, so that we crossed upon the ice. Charlie, the more intelligent animal of the team, was hitched to the tongue of the wagon and the driver, walking behind him, held the

end of the tongue in his hand, guiding the horse across. This was considered the safest way to make the crossing for it was feared the ice might not be strong enough to bear the weight of the double team and the loaded wagon.

Carrying in her arms my brothers, Frederick and Alexander (the latter born the preceding June), with my sister, Julia, and myself holding onto her dress at either side, my mother walked across the frozen river and reached the Illinois shore in safety. This, then, was the manner of our passing out of the jurisdiction of a hostile State into the friendlier shelter of the State of Illinois, early in 1839.

From the history called "Recollections of the Pioneers of Lee County (Illinois)" is taken the following extract concerning that hazardous journey of my mother from Far West to Quincy:

"After making such arrangements for the safety of herself and children as she could, Mrs. Smith left the home from which she had been driven and turned her steps toward Illinois. The winter shut in early and when the fleeing pilgrims reached the Mississippi River it was frozen over, and Mrs. Smith, weary, sad, and heart-broken, crossed the mighty river to Quincy, Illinois, on foot, carrying her two youngest children, with the oldest boy and little girl clinging to her dress.

"She found a hospitable welcome at the home of a family by the name of Cleveland, where she remained during the long winter, sad, but trusting, and in faithful expectancy waiting for her husband's relief and delivery from bonds. When at last he was free, she welcomed him with a wife's rapture, and was ready to begin again the life of devotion to his happiness as she had ever been."

### Quincy

My first recollection concerned with events after we crossed the Mississippi River begins at the home of the man, George Cleveland, some three or four miles out from Quincy—in a northeasterly direction I believe, though of that I cannot be certain. My mother and her children and a part or all of the family of Elder Sidney Rigdon made up a part of the household there.

Elder Rigdon had two sons, Sidney and John Wickliffe, and a daughter by the name of Lucy. Whether he and the boys were there or not I cannot now call to recollection from any incident connecting them with events at the time; but a circumstance in which Lucy and my adopted sister figured leaves the clear impression that Mrs. Rigdon and the daughter were there. One day Julia came in and began teasing for something which Mother did not think proper to grant just then; I think it was for something to eat. Mother told her to wait; but the child, too impatient to do so,

threw herself down upon her back on the floor and with a very good imitation of weeping began pounding her heels and bumping her head on the floor, accompanying the tattoo with a series of screams.

Mother stepped quickly to her, caught the young miss by the shoulder and straightened her to her feet with the sharp command, "Stop that! If you want anything, ask for it, but don't try any of that nonsense if you can't have it right away. You just can't come Lucy Rigdon on me!"

The childish tactics my sister attempted at that time were indeed almost a daily occurrence with Mrs. Rigdon's Lucy, who ruled her mother through inspiring a fear that she would injure herself by bumping her head on the floor in that fashion. Mother's Julia, however, never tried the experiment on Mother again; it did not work.

Mr. Cleveland's farm was an excellent play place for us boys. Leading out from the pasture was a railroad cut and part of the grade of one of the projected but abandoned roads through the State—remains of the railway excitement that had raged to some extent in 1837. There were no rails, ties, or other material occupying the grade and it was smooth and level, making an excellent play ground. A fence ran across, with a pair of bars in the center over the roadbed, from which point of vantage we could see quite a long way over the grade toward the city. It was quite a bit of fun to steal away from the house into the pasture, go down to the bars, and passing them race along the level grade toward the town until we could see into it. We did not dare to go into the settlement, for while it was not forbidden we seemed instinctively to fear we would not be permitted to return if the people there should see us.

One of the homes nearest to the Cleveland residence was a small one on the top of a gently rising hill. It was occupied by Dimick Huntington, his wife, and children—Allen, Lot, and Fannie. Mrs. Huntington was a tall, spare woman, bright-eyed, shrewd, and withal good-natured. I think Fannie was the oldest of the children and Allen next in age. He must have been two or three years older than I, for he was allowed to take his father's rifle and go out into the pasture and brush to look for rabbits. Mr. Cleveland had a son about my age and with the Huntington children we used to form quite a little band of players, ranging the farm at will.

(To be continued.)

With resourceful leadership, a church can capitalize its handicaps! This is a day when many congregations report, "Our finances are in a mess, but our spirit is better than in more prosperous times."—John R. Scotford in "*Less Money — More Participation*," *Church Management*.

## In Remembrance

By Belle Robinson James

The association of my father's family—the John A. Robinson's—with "Brother Joseph" was one of our most prized friendships. I remember him when I was a small child, coming to Peoria, Illinois. He was tall and slender with black hair, a moustache and goatee, and piercing black eyes. The next time I saw him, in Lamoni in 1886, he seemed to have grown somewhat gray and a little stouter. From then on I saw him frequently as he was often a guest in my father's home in Independence, and later in the home of myself and husband.

A year or so before my marriage I was reporting an Iowa reunion, and Brother Joseph and Uncle Alec were showing me around the camp grounds, introducing me to their Iowa friends, when we noticed a stout man of middle age trying to get through a stiled gate. "Look, Belle," said Uncle Joseph, "that's what Orville is going to look like when he is forty." At my startled "Mercy, no!" they both broke into peals of laughter. Later when Orville and I had our first home in Independence, on Lexington Street, Brother Joseph would often drop in unannounced for lunch or dinner. He would ask if there was anything on hand for lunch, and while I was hustling around to get it, he would go into the front room, probably get a book of fiction out of the library, sit down in a large leather arm-chair before the grate and read a little; and then when I would peep in the room to see if he was comfortable, he would be fast asleep, with a handkerchief over his head. At the table he would regale us with the funniest stories and jokes, often about his own pranks of boyhood. One incident he related concerned his first marriage ceremony. He had studied it with great care, and got along well until the end when in solemn tones he declared, "And what God hath joined asunder, let no man put together." He loved to sing and would join heartily with others in singing, the clear tones of his high voice ringing out in fine quality and expression. At the 1891 conference at Kirtland, many guests were quartered at the Kelley Hotel there, and every evening after supper and before church time, the crowd would get together and sing with all the joy of faith and good fellowship. And clearest and truest in pitch and tone would be Uncle Joseph's, who sang his favorite songs with great zest. I recall that we rarely missed singing "*His Loving-Kindness*" and "*Father, When in Love to Thee,*" and he would always stress the last line, "Hear and answer when we cry."

My stenographic work at the conference, beginning in 1890, brought me into contact with Brother Joseph and the other church leaders more than would have been possible in any other way. And some of the most cherished moments of those conferences would be when all the conference work was done, the officers sustained and all routine finished, he would stand before the assembly and generally at the request of the elders, talk to them as a kind father or elder brother would do before they left on their arduous tasks for the year.

A few gems from some of Brother Joseph's conference speeches:

1901—"The personal conduct in dress and in speech and pulpit, the actions of the representatives of our faith, are taken cognizance of by those to whom we preach; and carelessness of statement, carelessness of speech, uncleanliness of person, carelessness of conversation, all go to make up the minister and the effect that he has upon the people to whom he addresses himself; and it behooves every man that represents the church to strive to make his representation the fairest, the most honorable, and the cleanest that he possibly can under any and all circumstances." . . . "It is far better to draw men than to drive them." . . . "I now state to you, brethren, under the influence of, to me, the Spirit of God, that should I be overtaken by death before some of the things which are anticipated shall be wrought, you have my successor in your midst. I do not say that he should be chosen; if at the time that this emergency should occur he is found to be worthy let him be chosen; if unworthy let him be rejected and another chosen from the body as the revelation provides. And should he be found unworthy and another of my sons found worthy, let the line descend, as I believe that it ought to, etc." . . . "We have nothing to be afraid of except our own failure to keep nigh unto the Master, and so far as it is practicable to do it, near to each other. We cannot work unless we work for good, and every man in the field ought to know within himself the assurance that when he hears the name of a brother mentioned, wherever that brother may be as a laborer, 'My heart trusts in that man.'" . . . "I have noticed in my history in watching others and in watching myself, that the strongest men among us are the humblest ones." . . . "You can accomplish great results by steadfast purpose and persistently hanging on. The spirit of continuity is the spirit which will accomplish this work ultimately."

. . . "I have learned more than one lesson from my defeats. When I thought I was strong, I found I was weak." . . . "I advise you not to be harsh. The day is coming when there must be a better unity of effort and a more kindly spirit exhibited in our preaching. Our success will be better if we show them the better side without compromising the teachings we are holding."

1905—"I notice, with considerable regret, as your Presiding Officer, the too frequent recurrence of the disposition to resent. It seems to me that we have not yet learned the full extent and meaning of what Christ said—'Resist not evil.'" . . . "Nothing should be carried out of the assembly room in the spirit of evil memory or of disparagement. Words spoken hastily in debate or under strong influence of provocation, or anything of that kind, ought to be passed over." . . . "I used to say . . . that I was always afraid of the man who jumped into the middle of the street and yelled, 'I am an honest man.' I always thought I would watch that fellow. The honesty of ourselves, as soldiers together, is to be measured by our continued onward course and our consistent behavior while pursuing that course. You can easily see that. And the silent pursuer of his course will sooner or later attract more attention to himself and receive better credit than one who continually insists that he does what he does because of his honest convictions. His honest convictions are always conceded." . . . "The man that sings and is joyous over his work is the man that gets through without unnecessarily being tired. But the man who drags himself into his work and continually pushes himself that way is always tired. That will not do for us. We are to be cheerful. And when I am not cheerful I will try to keep out of the way of those who are likely to get cloudy because I am." . . . "But be careful that you do not allow mistrust, suspicion, unjust aspersion, to either grow up in your heart or spring out from your lips." . . . "And while we are authorized to take notice of divergence from right ways, we are not authorized to listen to the whisperings of unjust suspicion and to repeat those whisperings where the influence of the man who is in the field, or any responsible position, is injured in his work. We cannot do that. Those who are sensitive feel this. Honorable men feel it. Useful men feel it. And notwithstanding they may put on a bold front, keeping a stout heart, it must sooner or later tell upon the individuality, and he will get weary—weariness in spirit." . . . "The day of our assembling this month was the seventy-fifth anniversary of the organization of the church—three-fourths of a century, longer than Israel wandered at one time. But now we have our faces fairly set toward the promised

land. Let us not forfeit our right, but continue until it shall be accomplished."

1906—"The inspiration of the gospel of the Son of God, and the inspiration of his Spirit quickens, re-vivifies, and puts a man nearer to the influences of life, nearer to his Maker and the Savior than in any other period or periods of his existence. And every man standing before God and receiving of this inspiration, whether it is in the stand or wherever it may come, or upon what occasion, his increased vitality and vigor of life spiritually is before God, and his identity, his individuality, will never, never be taken from him unless he willingly opens the gate to the incoming of other spirits. And if he does that, he does it for his ruin." . . . "Like you, I acknowledge no authority that is infallible, except the authority of God and Jesus Christ, the Revelator. And when I have reasons to believe that they speak, I bow to the mandate. I have never given you a thought or an expression that I have not endorsed from my soul as a communication from God, to me, for the people. I never expect to do it. I have no ambition that drives me to such a course as that. No dollar of the church's money has ever found its way into my hands that has not been able to be traced out. I have carried the interests of the church wherever I have been. I never permitted the flag to be lowered in my presence, or by me. I do not intend to do it now, if God gives me power and strength."

1907—"The question has suggested itself to me in the course of the conference. . . . Am I personally, in what is called a receptive condition? . . . I may frankly state to you, that I know of no reason why I am not. I am just as willing as I ever was in the world for God to speak to me, or the Spirit to have influence upon my mind to bring things to it in any form that it has ever appeared to any as I have ever been. . . . Am I in fault if revelation on mooted questions is not received? To say that I am is more than I am willing to do; and to say that I am not, but that for some fault of men the church does not receive revelations from the Lord is in my judgment saying practically that He did not know his business and is not about it. I don't know how that will strike you but it is suggested to me, that he does know whether he wants anything to come to the body or not; he does know the condition of the body. I believe that by his spiritual intelligences he knows the conditions of every field, and if it were necessary he should reveal anything in regard to it, I confess for one that I believe that he will do it. And until he does do it, I do not know what we are going to do other than to exercise our own wisdom, and the intuition that God gives us. . . . In the absence of revelation (Continued on page 1426.)

# The Ancestral Background of Joseph Smith (1832-1914)

By Mary Audentia Smith Anderson

Believing that a brief article setting forth the ancestral background of the late President Joseph Smith would enhance this issue of the *Herald* which ushers in the beginning of his *Memoirs*, the following is submitted. To those who have access to the book *Ancestry and Posterity of Joseph Smith and Emma Hale*, published by the church in 1929, the histories of these Colonial "fathers" of Joseph Smith may be traced in further detail.

Whatever of importance may be attached to the theory of inherited tendencies and traits of character, it may be called into operation here, and account in some measure to the students of psychology for the admirable qualities and disposition which were his by nature and cultivation.

1. Orlando Bagley, born in England about 1620, came to Massachusetts about 1642, settling in Boston and, later, Amesbury. He was a Puritan, a Constable, and man of influence.

2. John Baker, born in Norwich, co. Norfolk, Eng., came in 1637, settling at Ipswich and Topsfield, Mass. He owned considerable property; was listed as a grocer on the ship's roll.

3. Thomas Barnes, born in England about 1623, came to New Haven in 1639, and participated in the development of that settlement.

4. Thomas Beach, son of Rev. John Beach, of Devonshire, Eng., was a freeman at New Haven in 1646, and later became a founder of Milford.

5. David Bennett was a freeholder of Rowley, Mass., in 1677, and one of its earliest physicians. He was a soldier in King Philip's War.

6. Robert Bodfish was a freeman at Lynn, Mass. in 1635, removing later to Sandwich and Barnstable. He was from England.

7. Edward Bosworth was from Coventry, Eng., and died on board the *Elizabeth and Dorcas*, just before that immigrant ship landed at Boston in the spring of 1634.

8. William Bradley came from the West Riding of Yorkshire, Eng. in 1637, settling at New Haven in 1644. He was a large landholder, and Deputy to the General Court.

9. Allen Breed was married in 1622 at Pullohill, Co. Bedford, Eng., and became an early and influential settler at Lynn, Mass.

10. Samuel Brocklebank came with his widowed mother, Jane, to Rowley, Mass., in 1638. He held many public offices, was Deacon of the church, and as Captain of militia was killed when ambushed by Indians at Sudbury, in 1676. They were from England.

11. William Buckland came from England in 1634, first to Hingham, and later to Rehoboth, Mass. He was a man of property and renown.

12. William Bunnell was descended from an old Normandy family which came in an early day to England. He came from Cheshire, in 1638, and settled in New Haven, Conn.

13. Henry Champion was from Norfolk, Eng., coming to Saybrook, Conn., as early as 1647. He was a descendant from a Huguenot family, a man of affluence, and the ancestor of many notable military leaders.

14. John Chedsey, supposedly from England, was a signer of the Colony Constitution at New Haven, in 1644; he was then 23 years of age.

15. John Chipman came from near Dorchester, Eng., in 1637, at the age of 16. He was a very influential member of the Plymouth Colony, an Elder, Selectman, Deputy to General Court, and on the Council of War.

16. Henry Cobb was born in Kent, Eng., near London, and

came to Plymouth, Mass. in 1629. He owned considerable property in the vicinity of Barnstable, where he was Ruling Elder for many years, and also held various offices of public trust.

17. Anthony Colby was from Beccles, Suffolk, Eng., a Puritan who came to Boston in 1630. He was a settler of Salisbury and Amesbury, and a pioneer by instinct and disposition, ever pushing out into new localities.

18. William Crocker was a Deacon, Constable, Deputy, and generally prominent man in the colony at Barnstable, Mass., having come from co. Devon, Eng., as early as 1634.

19. Zaccheus Curtis came at the age of 16, from Downton, Wiltshire, Eng., in 1635. He lived in Salem, Reading, Gloucester, and Boxford, consecutively.

20. Nicholas Denslow, born in 1577, was in Dorchester, Mass, as early as 1630, but settled at Windsor, Conn., as one of its first proprietors. It is said he was the oldest man in the fight with the Indians at Mystic River.

21. Balthazar DeWolf was a settler at Hartford, Conn., as early as 1656, but removed to Wethersfield and then to Lyme, where he was a prominent settler, and a member of the Train Band, the military organization of the place.

22. John Dutton was in Plymouth in 1630, and was a native of co. Chester, Eng.

23. William Duty, married at Rowley, Mass., in 1684, was a soldier in King Philip's War.

24. Thomas French was from north Scotland, but had lived for a time in Assington, co. Suffolk, Eng., before coming with his children to Massachusetts, about 1630, where they settled at Ipswich.

25. John Frost, born probably in Cornwall, Eng., was early in Boston and in Cambridge by 1635; from there he went to Southhold, L. I.

26. Edward Fuller, born at Redenhall, co. Norfolk, Eng., came with wife and small son on the *Mayflower*, 1620. He and his wife both died in the prevailing sickness of that first winter.

27. George Gates came in 1651, at the age of 17, from Chesham, co. Bucks, Eng. He settled at Hartford where he held various offices. Later he became an original proprietor of Haddam. He was Captain of militia, Deputy for over 30 years, Town Clerk, and in many ways served his community as an honored citizen.

28. Zaccheus Gould came from Bovington, co. Hertford, Eng., to Massachusetts in 1638, living first at Weymouth, then Lynn where he owned a mill, and then to Topsfield, where he became the largest landowner in the vicinity. He erected the first iron works in New England, and among his descendants are men who have won recognition as inventors and foundrymen. He was a friend to the Quakers, despised oppression, was zealous in maintaining his rights, and liberal in religious views.

29. John Heald (Hale) came from Berwick-upon-Tweed, co. Northumberland, Eng., and was a first settler at Concord in 1635.

30. Andrew Hidden came from England, and settled at Rowley, Mass. where he was married in 1654. He was a soldier in King Philip's War.

31. John Hodge was granted land in Killingworth, Conn., where he was married in 1665. He later removed to Windsor.

32. Samuel Hotchkiss is supposed to have come from co. Essex, Eng., and was in New Haven, Conn., as early as 1641. He was Representative to General Court, and assigned an honorable seat in the meeting-house.

33. John Howland, a young man of 28, came in the *Mayflower*, in 1620. He became a man of power and influence, serving the new plantation in many capacities,—in the military branch, on committees and filling offices of public trust, including that of Assistant Governor.

34. Thomas Huckins, from England, was a member of the Ancient and Honorable Artillery Company of Massachusetts in 1637, being its Ensign in 1638. He was later of Barnstable, and for many years a Selectman, Collector of Excises, Auditor of Colony accounts, Deputy, and Commissary General in Indian Wars. It is said of him that "as a business man he perhaps had no superior in the Colony, certainly not in the town."

35. William Hunt was born in Halifax, Yorkshire, Eng., in 1605, and in 1635 came to Concord, Mass., where he took a prominent part in civic affairs.

36. John Huntley was in Boston, Mass., as early as 1647. Later he lived in Roxbury, and then in Lyme, Conn., where he helped frame the laws and otherwise establish the new community.

37. James Hurst, was in Plymouth as early as 1632, some claiming he came from Leyden, in 1629. He was Deacon of the church, a member of the military company, and a tanner by trade, building the first tannery in the Colony.

38. Robert Lee was living in Plymouth in 1636, supposed to have come from London.

39. George Lewis, a clothier by trade, is supposed to have been an attendant at Rev. John Lothrop's Separatist church in London in 1632, coming to Massachusetts soon after. He was first in Plymouth, then in Scituate, later, with Rev. Lothrop and others, "forming a church" at Barnstable, in 1639. His children were well educated. "He was an honest good man, and got his living by his labor; a sincere Christian, living in peace and avoiding suits-at-law. He did not hold that the chief end of man was to gather riches, but rather to do good, and to train his children in righteous ways to grow to be honest, industrious, useful and respected citizens."

40. Thomas Look was in Lynn, Mass., before 1646. He was connected in some way with the iron works at Rowley, once identified with Boxford, near Topsfield, the ancestral home of the Smith family.

41. Joseph Loomis, born at Braintree, co. Essex, Eng., was from the old Lomas family which counts a martyr among its forebears. The said John Lomas was burned at Canterbury in 1556, "for heresy." Joseph Loomis came to America in 1638, settling at Windsor, Conn. He was a woolen-draper, which included then the making and selling of clothes. He became the ancestor of many illustrious men of this country, some of whom in his honor converted into a school his old homestead in Windsor. Here gratuitous education is given to worthy boys over 12 years of age. Col. John Mason Loomis, of Chicago, gave this Institute an endowment of \$1,200,000.

42. Thomas Lord was born at Towcester, co. Northampton, Eng., and came from London in 1635, with wife and children. Next year, in company with Rev. Thomas Hooker and others, he crossed the wilderness to found the city of Hartford.

43. John Lothrop was of Etton, Yorkshire, Eng., and graduated from Queen's College, Cambridge, in 1605, obtaining a Master's degree there in 1609. His religious views did not long permit him to serve under the Church of England, and he became an independent minister. After eight years of secret religious worship in London, he and his followers were suddenly seized and thrown in prison, where he spent two years amidst very foul and loathsome conditions. In 1634 he was allowed to leave the country, and came to America where he was given a pastorate at Barnstable, Mass., leaving there a long and very exemplary record as a religious leader.

44. John Mack, a Scotch Covenanter, was from Inverness, and came to New England in 1669, settling first at Boston, then at Salisbury, in Massachusetts, and finally at Lyme, Conn.

45. Peter Mallory signed the Planters' Covenant at New Haven in 1644. It is supposed he was from the south of England. He became a large landowner, but preferred deeding property to his many children while he lived to leaving large estate behind him. His signature indicates a degree of education above the average at that period.

46. William Maltby was from Retford, Nottinghamshire, Eng., and came to Connecticut, where he signed the New Plantation Covenant at Branford in 1667. He came with the rank of "Gentleman," and was referred to in early town records as Master, Judge, Esquire, and even called "ye Worshipful Mr. William Maltby." He was an officer in the military organization, Constable, Commissioner, Deputy, Justice of the Peace, and Probate Judge.

47. Vincent Meigs, from Bradford-Peverell, Dorsetshire, Eng. came with his sons in 1634, living in Weymouth and Rehoboth, Mass., and Hartford, New Haven and Guilford, Conn. He died in what is now Madison, being the first to be interred in that settlement, once called Hammonassett and East Guilford. Among his descendants are numbered many prominent men who carry the family name.

48. Joseph Merriam was from Hadlowe, co. Kent, Eng. He was a "clothier," which then involved the business of making cloth as well as clothing, and selling them. He was a man of considerable property, but did not live long after coming to America in 1638, for he died in Concord in January, 1641.

49. Thomas Nash, a gunsmith and blacksmith, was a useful man in the new world. He had been with the Pilgrim Colony in Leyden, Holland, and wrote from there in 1625 to his brethren in Plymouth to announce the death of the beloved pastor, John Robinson. He came to Boston in 1637, and the following year to New Haven, signing there the famous "fundamental agreement." He was well advanced in years when he came, was Deputy in 1640, and in 1646 "spared from Trayning" on account of his age.

50. James Olmsted was a Puritan from Braintree, Eng., and came to Boston in 1632. He was the first Constable of Cambridge, Surveyor, and among the earliest emigrants to Hartford, Conn., in 1635.

51. William Paine was a freeman of New Haven, Conn., in 1640, where he was made Constable in 1669. (In the early Colonial days the office of Constable was one of great honor, dignity and responsibility, not to be compared to the modern conception of the title.)

52. John Palmer was in Boston at the age of 17, being made freeman there in 1640. He removed to Rowley. Was Corporal in King Philip's War, a carpenter, and large landholder.

53. William Palmer was a native of Nottinghamshire, Eng., and came to America on the *Fortune* in 1621, the ship hailed with such delight by the Pilgrims. His wife, Frances, followed in 1623 on the *Anne*, termed the "bride ship," whose arrival brought about so many happy reunions and completed romances.

54. Richard Platt was from Hertfordshire, Eng., and came in 1638 at the age of 35. He settled at New Haven, but later removed to Milford with its first settlers. He took a prominent part in local affairs, was Deacon, a large landowner, and a man of superior intellectual perceptions and decided religious tendencies. He provided a Bible for each of his 17 grandchildren.

55. Thomas Powell was in New Haven as early as 1638, one of the first settlers and a signer of the original agreement.

56. William Preston was from Chesham, co. Bucks, where he was church warden and attorney. He came in 1635, becoming a settler at New Haven in time to sign the first Compact. He was a man of superior education and attainments.

57. Roger Prichard was born in the British Isles, perhaps Wales. He came early to this country, being at Wethersfield in 1640. Later he was allotted land at Springfield, Mass., where he was freeman in 1648. Before his death in 1670 he had removed to New Haven, Conn.

58. Joseph Redding was a member of the church in Boston, 1631. Later he lived in Cambridge, then Ipswich, where he died in 1674. His will, written in 1673, is still preserved, though a portion has been destroyed by mice.

59. Henry Rowley was in Plymouth, Mass., as early as 1632, coming, it is supposed, with Mr. Timothy Hatherly from England. He was a freeman at Scituate, and later at Barnstable, with the church "gathered" there in 1639. He was Constable, Surveyor, and Deputy to General Court.

60. Robert Royce was a settler of Stratford, Conn., as early as 1650, going to New London seven years later. He was a shoemaker by trade, a Constable, Representative to General Court, "Townsmen," and quite generally a servant of his community in various honorable capacities.

61. Edward Sherman, scion of a long line of Shermans in co. Suffolk, Eng., was born in Dedham, but lived in Colchester, co. Essex, prior to his coming to America in 1634. He lived in Wethersfield, and in New Haven, where he died in 1641, "an oulde man." He is the progenitor of many prominent Americans.

62. Robert Smith, the first American ancestor of Joseph Smith by the family name, came to Massachusetts in 1638, from England. He lived at Ipswich and Rowley, in that portion which later became Boxford. Later he removed to Topsfield, nearby, where five generations in the Joseph Smith line lived. He was a tailor. In the court records of the locality his son and his grandson are given the title of "gentlemen," an appellation accorded in England to younger sons of titled families. He was well-to-do, as wealth was counted in those days.

63. Humphrey Spinning was in New Haven as early as 1639, and was a man of considerable enterprise, owning lands in various settlements.

64. William Stickney, born in Frampton parish, Kirkton, co. Lincoln, Eng., came to America in 1637, living first at Boston, and from there dismissed in 1639 "to ye gathering of a Church at Rowley, if the Lord so please." An evidence of his good birth and education is the fact that he brought with him from England a quarto copy of King James' translation of the Bible, a first edition, printed in 1611. This is still in a state of good preservation, and has descended from father to son in the same line as has the old homestead. He was on important committees, was Clerk, Trials Juryman, Selectman, and Lieutenant in the militia. He owned considerable land and his will is still preserved in the Probate Office at Salem.

65. Thomas Talmage was from co. Southampton, Eng., a descendant of the ancient family of Tollmache. He came in Winthrop's fleet in 1630, and settled first at Boston, and then at Lynn, but owned land also in several early settlements, including that of Southampton, L. I.

66. John Thompson was of East Haven, Conn., where his estate was inventoried in 1655.

67. John Tilly, the 16th signer of the *Mayflower* Compact, died in the "first sickness" that devastated that brave little colony at Plymouth. He had fought the Indians, under the command of Miles Standish, in the "first encounter," 8 December 1620, three days before the Pilgrims made their final landing. His spirit of adventure "has fallen upon one, at least, of his descendants: General A. W. Greeley, the Arctic explorer, watched over by the God of his Pilgrim forefathers, was saved by the naval relief expedition to do good to the country which is his on a claim of more than two centuries."

68. Richard Towner was granted land at Guilford, Conn., in 1686. He was also resident and landowner at Branford and Haddam, and was a man of recognized worth and dignity. By trade he was a ship carpenter, and one of the prosperous husbandmen of the community.

69. William Tuttle came from Gravesend, Eng., in 1635. He was from the Devonshire family of Tuttlés. He settled first at Charlestown, then became a proprietor in Boston, and finally, in 1639, removed to New Haven, Conn., helping to frame and sign the Colony Constitution there. He was a

very prominent man and possessed much wealth. His homestead became the site of the first college building of Yale College. He became the ancestor of many leading men of our country, including such educators as Jonathan Edwards, Timothy Dwight, Theodore Woolsey, Bishop Tuttle, Aaron Burr and others.

70. John Vinton, traditionally of a Huguenot family fled from France to escape persecution, was in Lynn, Mass., as early as 1648. He was connected with the iron works there, the leading industry at the time. Many prominent men of the ministry have descended from him.

71. Andrew Ward, of co. Suffolk, Eng., was a pioneer of influence and position in New England's early days. In 1634 he was freeman at Watertown, Mass., and next year was appointed on a Governing Commission to oversee the fortunes of the new Colony of Connecticut. He was a first settler at Wethersfield, and a Judge in the first legislative body of the State, in 1636. He was a member of the "Upper House" when war was declared against the Pequots in 1637, a member and Magistrate of the General Court many years, and a Deputy. He was a great organizer, and helped found the towns of New Haven, Stamford, Milford and Fairfield, holding offices of public trust and service in all these places. He has left a long line of worthy descendants.

72. Benjamin Wilmot, born in England, settled early in New Haven, where a son is recorded in 1641.

This, then, is the roll of pioneer ancestors back of the man whose memory is being honored in the pages of the *Herald*. Truly they were, as he calls them, sturdy men, and bequeathed to him a legacy of integrity and achievement which he not only prized but tried to emulate. In closing, no more apt sentence could be chosen than the following, ascribed to Bishop Warburton in the English House of Lords:

"High birth is a thing I never knew anyone to disparage except those who had it not; and I never knew anyone make any boast of it who had anything else to be proud of."

## "Divine Discontent"

Yearning? Ah, yes,  
That restlessness divine is heritage of man,  
Think you to search, e'en though the earth you span  
Canst satiate that yearning?  
The far stars, the mysterious moon  
Beckon a call from the depth of midnight darkness,  
Make hearts to yearn, to rise and fall, responsive;  
In consonance with God's plan.

Yearn on, 'tis good.  
The balmy air, soft 'round our senses, God proclaimed  
Should bid us climb to heights yet unattained.  
Soft drifting clouds, the caressing breeze,  
The bright sunset's afterglow,  
Or when our golden mornings burst,  
To the soul attuned, these make it thirst  
To reach a knowledge yet unrestrained.

Oh, restless heart!  
Pine on. Pursue the peace for which you pray:  
Fulfill one urge, then for a higher goal be on thy way.  
God of the Universe, 'tis thy design  
That souls of thy creation feel thy call  
'Twas said by saint of old, Thou, Lord of all,  
Hast made man for thyself, and he  
Must restless be until he rests in Thee.

—Sadie Condit Keil.

The Women's Work

## Friendly Visiting

## Part Two

By Grace L. Krahl

## THE TEMPORAL ASPECTS

"Much food is in the tillage of the poor but there is that is destroyed for want of judgment."—Proverbs 13: 23.

"I say unto you, that ye must visit the poor and the needy, and administer to their relief, *that they may be kept* until all things may be done according to my law."—*Doctrine and Covenants* 44: 3.

"In your temporal things you shall be equal."—*Doctrine and Covenants* 70: 3.

In the above passages three distinct economic conditions are named: The wasteful poor or those without managing ability; the unfortunate or worthy poor, and the time when all shall be equal and there will be no poor.

Also three avenues of service are indicated: To teach the improvident the ways of frugality and conservation; to extend relief to those in adverse circumstances, and to urge the observance of the law that will eliminate poverty, or rather prevent poverty.

Friendly visiting and relief work can hardly be separated and yet there is not a great deal that the Friendly Visitor can do. Housing conditions, monetary income and securing professional medical aid are matters entirely out of her hands obviously, as she has no public funds upon which she can draw and she would not be the proper administrator of them if she had them as that is provided for otherwise. But there are some services that a Friendly Visitor can perform that are within her province, timely and helpful.

We must recognize that when we speak of the "poor" which includes most of us (with necessary apologies), they should not all be classed alike, for there is strata of life and character among them as among the more fortunate.

Upon entering some homes the Friendly Visitor can quickly observe the conditions of want and poverty and the lack of effort to make the best of what is at hand. In other homes poorly equipped, yet neat and clean, the Friendly Visitor can only with ingenuity find out the extent of their want.

It is marvelous what noble characters we sometimes find among those who are poor in this world's goods.

I know a home consisting of father, mother and several children who for years had sickness without cessation, and very inadequate means. Yet that mother moves about her scantily furnished home

with that native refinement and sweetness that makes one wonder that such a nature should not have a few, at least, of such surroundings that would harmonize with the beauty of her soul. But no word of complaint or woe greets a visitor or friend. She offers you the best she has to make you comfortable and in her conversation expresses concern for those whom she has heard are sick or in trouble.

When I was walking down the street the other day with a maiden lady, now well along in years, who lives alone and earns her livelihood by sewing, she told me of her home in the old country—and of the romance of her youth which came to an end because of duty, but which lingers in her heart throughout the years.

We shall often find more sturdiness of character among some of the poor who have had to battle with adversity all their lives than among those who have never known what it is to be denied the good things of life.

It would be an inspiration to anyone who would take the trouble to read "*For Conscience Sake*" in *The Days of Auld Lang Syne*, by etaoín shrdlu cmf in the same book, "*Drumsheugh's Love Story*." The nobler characters in self sacrifice of worldly good and comforts would be hard to find in life or literature.

Misfortune need not necessarily rob us of character. The truly great will be found the same in adversity as in prosperity. We will usually find them in the church trusting in Him who said, "In six troubles I will be with thee and in the seventh I will not forsake thee."

Of the three lines of service referred to above, two suggest teaching endeavors and one the part of mediator between the needy and those who can supply their wants.

A Friendly Visitor would not undertake to correct improvident tillage of one's land but where imprudence and wastefulness is evident in the home she could after gaining the friendship and confidence of the family suggest better ways of doing things that would lead to thrift and economy.

A Friendly Visitor can always find an opportunity in her contacts with families to say a word in favor of the observance of the financial law of the church upon which the continuance and prosperity of the church depends. (Continued on page 1426.)

# The Nomads

By May Elliott

## XIX.

### "Am I My Brother's Keeper?"

THE HOUSE in the Ozarks was a drab affair, unpainted, small, but with something homey and inviting about it, too. Perhaps they had been wandering for so many years that the thought of owning this place made it seem more like home. The children skipped about over the fields picking wild flowers, or playing in the cool clear waters of the stream that flowed from the pasture spring. Along one side of the place a little white dusty road wound about a hill and was presently lost to sight in a beautiful stretch of green forest.

The other three sides of the little farm were bounded by a wilderness of small oaks which had grown up since the lumbermen had taken the large ones away. Now and then a giant old tree could be seen also, more artistically beautiful because of its gnarled limbs that made it of no value out in the world of money. Stretches of moss in the more shaded areas and a profusion of flowers of many colors in sunny spots added the final touch of wild glory to the scene.

"This is prettier than the park back in Bay Cliff, Daddy," Danny John exclaimed when he first saw it.

"Well, silly," Dorothy Jane had cried, disgustedly, "This is God's park. And God can always do things better than people."

Louisa loved it. The primitive loneliness of it struck a responsive something in her heart. She loved the early mornings, the fresh grayness of the world before the sun rose over the mountain, the little floating clouds of white mist in the low places, the riotous songs of birds that nested in nearby trees, the faint sweet smell of wood smoke from the chimney mingling with fresh cool air.

"I shall be contented here, at least," she thought, "I shall not bother to get acquainted with the neighbors. I'll just stay away from people. Maybe I'll be able to keep calm, even if I can't be happy."

But that resolution was easier to make than to keep. Dan found that there was a small mission carried on by the Latter Day Saints in a little log building near a store and post office called West Branch. It was six miles away; but they had a car. Dan said they'd have to have a trailer, too. They'd have to market their produce, wouldn't they? But Louisa knew there was another more potent reason for the purchase of the trailer. Dan wanted to take a load of people to church with him.

HE HAD MADE FRIENDS of nearly all the men in the surrounding country. It seemed to Louisa that he did nothing but talk religion in all his spare moments. His health had improved wonderfully; he seemed marvelously happy and content now, most of the time. The only times he showed a trace of the old gloom was when he was with her alone. Then sometimes his gaze would rest upon her so sadly and wistfully that her heart would almost cease beating. Funny what a small thing like that black box could do to your life. For she could not but feel that this sadness was due to his past sad experience, whatever it was; that his mind often dwelt upon that lost and fair Elaine.

She went to the little Mission Sunday school. It would have seemed queer if she had not gone. When a man took all the neighbors to church and left his wife at home, there would have to be explanations. How could she excuse herself? But she felt more lonely sometimes in a crowd of people that at home alone, with Dan in the fields and the children playing.

Dan was made superintendent of the church school; later, at the fall conference of the district, he was called to the priesthood. She said nothing, but her heart was more troubled than before. If there were inspiration in the church, would a person be called to the priesthood who was essentially dishonest—even though the victim of his dishonesty were his wife? Then it seemed she could hear old Father Eldon's voice:

"The failings of others will never save you."

The church was the true church of God. Should she join it, help Dan in his work? She couldn't! If she remained a nonmember, she could find plenty of excuses for holding herself aloof from Dan; he attributed her chilliness on different occasions to her unbelief. If she became a member, she would have to simulate a joy in his companionship she could not feel. How could one work happily, pleasantly, and without rancor, in daily company with one whom you were supposed to love, but whom you could not respect?

"If I only had just one friend; a sort of emotional refuge to fly to when things become unbearable," she thought. "But I've prayed for such a friend for so long."

SHE LOVED some of the members of the church in the West Branch Mission.

The most of them had little of wealth in terms of money; they hadn't

had much chance to become educated in schools of higher learning. But many of them used splendid English; they read good magazines and books, could talk intelligently upon many subjects; they knew the books of the church. They were spiritual, too; and sometimes when some of these good people were offering prayer in the fellowship meetings, Louisa would think of that statement in the *Book of Mormon*: "Verily, I say unto you, he that hath eternal life is rich."

Why could she not choose her friend from among these? She had buried her thoughts in her own heart for so long that it seemed she could not break the spell of silence, and confide in anyone. Aside from this, how could she know they were not just a little untrustworthy, too? Dan seemed honest; he was honest with others. He seemed spiritual. Other people thought he was wonderfully up-right and a splendid Christian. If she couldn't trust Dan, whom could she trust?

"It's no use," she said to herself one day, "I'll never have the sort of friend I want. I might just as well face it. I'll remain outside the church, live my life as best I can, help a little with the church when I can without appearing to take too much interest in it, and help the neighbors when they need help and it is possible for me to assist them. Then someday will come welcome death—yes welcome, for there is a God and he will understand. I don't believe he will be very harsh with me for not being baptized."

She found plenty to do that winter. There was considerable sickness and her old course in nursing became of great use in the little community. Old Grandma McClaren went with Louisa most of the time when she helped with the sick. She was past seventy, but sprightly and young in spirit as a girl. She was intelligent, too.

ONCE when Dan and Louisa failed to get their daily paper, Louisa went over to McClarens' to borrow theirs. Grandma had used hers on the pantry shelves, but said, hospitably:

"Now you set right down in that chair an' I'll tell you all the news." And to Louisa's surprise the old lady gave her a complete and exhausting account of the entire paper, with many illuminating comments added.

"You have a remarkable brain," Louisa said, admiringly. "I couldn't give a synopsis of the news like that—that is, unless I had prepared it beforehand."

"I always did have a good memory. I

think I could 'ave done well at school if I'd had a chance. Not that I was so disappointed about not getting to go to school, but I did want to learn to paint pictures. It seemed kind o' funny. When I was a girl, a rich family lived not far from us. They only lived in that big house in summers. The mother and father wanted the daughter of the family to be an artist. She wanted to play the violin. Her parents found how wild I was about painting and encouraged her to be my friend. Otherwise they would have snubbed me. They thought maybe she'd catch a little of my enthusiasm.

"But she never did have a knack for seeing colors and gettin' them just right. Come, I'll show you what I mean."

Louisa had never been in this home before. Grandma had accompanied her on so many errands of mercy they hadn't thought of visiting each other much.

"We ain't got many store things," the old lady apologized briefly as she led the way through the living room, "but I try to keep things neat an' clean."

"Neat and clean?" thought Louisa, "Yes, and more—they are beautiful." A rocking chair, an old arm-chair and a home-made table and bench constituted the furniture. But there was a lovely braided rug that covered most of the floor—the work had been done carefully and the colors were harmonious and pleasing. The table was covered with an exquisitely embroidered spread. Books, magazines, a lamp with a home-made shade, and the armchair with a comfortable cushion, also of evident home manufacture, completed a cozy and inviting corner. The bench was skilfully padded and draped with a gayly-flowered sateen, and held its share of cushions. If she had not seen the tiny bit of bare wood at the bottom of it she would never have suspected its origin. The curtains were of unbleached muslin tastefully embroidered and edged with home-made lace.

"I see you're lookin' at my curtains," Grandma laughed, "I think they look right pretty, don't you? They didn't cost much. I got a chance to buy a bolt of muslin real cheap last year and I sure did enjoy makin' it up. I made two bedspreads, some pillow slips and other things and these curtains. I made this lace from sock tops. Yes, I did," she continued, noting her guest's incredulous look, "come, I'll show you how I do it. Here's some I'm knitting into lace for a pillow-slip. See. I take the tops of old socks that has the feet gone to pot so pa can't wear 'em any more, an' I start ravelin' and I keep knittin' or crocheting as I go along. When I get through I either bleach it white or I dye it. I made this blue for the curtains, but I dyed some pink for pillow-slips to go with my bedspread with the pink embroidery."

"I think you're wonderful," marveled Louisa.

"Oh, no, I ain't. But I've felt some-

times I could ha' been if I'd had a chance." She sighed, then smiled. "It ain't no use to get into a heap o' worrimment about things like that. I'll get that picture I was goin' to show you."

Louisa busied herself while the woman was gone from the room indulging in silent admiration of the things those resourceful old hands had made. There was the lovely old-fashioned "heart" on the wall, with pins and needles in the soft padding. A little wall pocket for scissors, thimble, spools of thread, buttons and other things needed in sewing, hung near by. Pictures from magazines and calendars had been pasted on heavy cardboard and hung about the walls. A magazine pocket with a miniature shelf on top proved also to be home-made. It was also of stiff cardboard skilfully put together and covered with pretty pictures from magazines which somehow harmonized beautifully. By the west window a wandering Jew, with its vigorous dark-green foliage, grew between two scarlet geraniums.

"Here they are," Grandma cried as she bustled back into the room. "Here's a picture of a red-bird that Matildy made. Here's one I made. She showed me something about colorin' and drawin' an' so on. But of course, mine ain't got the trainin' back of it hers has got. Somehow, though, I like mine best."

"So do I," murmured Louisa. "The one your friend made could well be put in a book about birds—you could go and look at it and tell exactly what the bird looked like. But this one of yours makes you remember his song."

"That's just it," cried the old lady, excitedly, "My bird is just a dab o' scarlet among green leaves. You see, the leaves are all tilted this way, so you know the twig he's standin' on is bendin' and swingin' in the breeze. This little feller has got a nest hidden somewhere with a little mate on some tiny eggs, an' his throat is just about burstin' with the joy he's tryin' to sing about."

"It makes you lonesome, and sort of hungry for spring," said Louisa, in a low voice. "It's a shame you couldn't have gone ahead with things like that—"

"Oh, I wanted to. I used to cry about it. I used to think I'd like to make pictures that people 'ud want to hang in the big galleries in the cities that Matildy used to talk about; an' folks 'ud come an' look and see the beautiful things God had made, an' see that God was somehow in the things he'd made by his love an' power, an' it 'ud make them feel—oh, I guess I hoped it 'ud make them feel like they'd want to righten all the wrong things in their lives and do good things." She wiped her eyes. "Look at this silly old woman wailin' over a dead dream, would you? An' here I ought to be on the road right now. I got a lot of cans of fruit and some sweet potatoes and things and toted 'em out to the spring wagon just a little afore you come.

"You see, they's a family that moved a few months ago into a little house about three miles away, 'tother side of Cress Creek. They been keepin' to themselves an awful lot. They gethered a powerful lot o' nuts an' they picked 'em out an' sold 'em to buy stuff with. But nuts ain't bringin' a very good price this year, and it takes a sight o' a long time to get a pound of 'em picked out, so I just had an idee they wasn't havin' much to eat. Especially since pa met one of the folks from over there, and this man said the family's store o' nuts was about gone. So I just thought—well, my land, there's just pa an' me to eat, an' we'll never in the world eat up that six or seven hundred quarts of fruit in the cellar. Oh, yes, I think I'll take some of that sausage I fried down, too, and a bit o' hominy. Maybe they'd like a gallon o' sorghum."

"You surely are good, grandma. You never saw these people, did you?"

GRANDMA MCCLAREN snorted, "No, I ain't never seen 'em. But they're part o' God's creation, I reckon. An' folks over there all say they've worked powerful hard, an' that they don't swear nor do anything like that. An' they pray, too. I guess I can't afford not to do what I'm doin', young lady. I'd be no Christian if I didn't. Ain't nobody decent goin' to starve around me—not as long as this old head and these hands can keep goin'. But why can't you come with me?"

Louisa considered. "I think I can. But I'll have to run home and tell Dan."

"All right, I'll come by pretty soon and get you."

"I'd take something along myself for that family," she told Dan, "but before Grandma gets through piling stuff in that spring wagon there won't be room for anything else."

"You might take a little bag of that popcorn," he answered, "The children would probably like that. And invite them out to Sunday school—be sure. Tell them there's always room for one more in the old trailer."

Louisa enjoyed the ride. Although it was winter, and the woods were bare of leaves, it was quite warm. Now and then a squirrel or rabbit ran from the roadside into the rustling dead leaves beyond. Grandma McClaren's wholesome philosophy made the trip seem very short, and they soon were getting out of the vehicle beside an ancient log cabin.

"Why, Mrs. English!" exclaimed Louisa, astonished, as she saw who it was that opened the door. "I didn't know—"

Mrs. English laughed, then sighed. "You didn't know we were here? We didn't aim for you to find out—not until we had something in the house really good to eat—you see," she turned to Grandma McClaren, "They were so good to us up in Bay Cliff that I was afraid if they found us out, they'd be wantin' to give us things. And we really are get-

ting on pretty well. It's soon going to be spring—"

"But I do hope you'll let me leave the stuff I brought," said Mrs. McClaren, "because it's such a problem every summer to know where I'm goin' to put all the new fruit—pa an' me just never seem able to empty the cans ourselves."

"She gave me some of her sweet potatoes not long ago," put in Louisa, "and you can be sure I didn't refuse them. Ours were gone—"

"That was neighborliness. If we accepted all that stuff you brought, we'd be taking charity."

Mr. English appeared at the door. "Come in and sit down," he said, "and kindly excuse these walnut hulls. And don't feel badly because we don't want to take the things. You see, we don't want the children to grow up feeling that the world owes them a living. If we take things we can't pay for—"

"Well, if that's worryin' you, my boy," said Grandma, spiritedly, "you can come an' cut a rick o' wood for pa. His joints are kind o' stiff an' he really shouldn't do that kind o' work. Of course, if you work it out, I'll let you say what you want—'twouldn't be right to make you pay for this stuff when maybe you wouldn't like it."

"Don't worry about that," smiled Mrs. English. "We can like most anything. And we'll be glad to get it, if we can pay for it in some way, as you suggest. If we could do something to earn a little corn, to make some hominy with—a person won't starve if he has hominy."

"Hominy's all well and good in its place," pronounced Grandma emphatically, "but I'd sure hate to live for very long on nothing else but that."

Mrs. McClaren stopped the horse when they were about half-way home.

"Have you got time to go with me and see that poor old blind woman? I ain't seen her for quite a spell, and Mrs. Marlow says her daughter and husband have come to live with her since she got her blind pension. She says the daughter don't know anything—can't read nor write nor even work much."

"I—I guess so."

Louisa had visited this tiny hut before when the old blind lady was penniless and sick.

"This is Mrs. Eldon, a professor's wife," Mrs. McClaren said to the untidy young woman who bade them enter. "You know—he taught people how to read and all—her husband did."

"Oh," the young woman answered, abashed, "I—I allus did have a hankerin' to larn to read an' write, but I ain't never had no chanct."

Louisa told herself fiercely that she couldn't help the unfortunate situation in which other people were placed. That she couldn't help it if so many people were hungry—starving for both physical and mental food. But something within her heart told her that she was indeed partly responsible; and the conscious-

ness of the truth of the accusing voice hung over her darkly, and added its weight to the burden that already oppressed her.

(To be continued.)

## AROUND THE CHURCH WITH OUR PRIESTHOOD

(Continued from page 1411.)

### Holden Stake

Two regional priesthood institutes have recently been held with splendid attendance and interest. Each of these institutes lasted a week with two hours of class work each night. Instruction was centered in the special training of priesthood for a visiting program. Each member of the priesthood was expected to enlist in the program outlined by the stake presidency, which included the conducting of special rally services in a number of the branches, to be followed later by special missionary series. Having himself enlisted, each member of the priesthood was assigned to visit the homes of the members to secure the enlistment of each family in the program of the stake.

### Kansas City Stake

Following a survey of the priesthood of the stake, conducted by the First Presidency, a series of training courses has been organized. These courses are giving special attention to the interests of the younger men of the priesthood. The young men meet at the church for two hours' instruction once each week. The instruction given for the most part concerns itself with practical aspects of the ministry. Attendance and interest at these classes is outstanding—The stake presidency in cooperation with the stake high council is making a consistent effort to reach each indifferent and inactive man of the priesthood, giving each an opportunity to choose between a qualified and active service or the surrendering of his priesthood credentials.

### Far West Stake

A second annual roll call of the priesthood of the stake is in process. Each man of the priesthood of the stake will be interviewed personally by a member of the First Presidency, the stake president and the stake bishop. These three interviews for each man will leave him with little uncertainty as to what the program of the church and stake is and just what his responsibility as an ordained man is to that program. This and other stake surveys supplement a special personal efficiency report on each man of the ministry which is filed with the First Presidency.

### Lamoni Stake

A special survey of the priesthood of Lamoni and near-by branches has been conducted by a member of the First Presidency and the stake officers. Personal interviews have been held with

nearly one hundred men of the local ministry. Personal efficiency reports on the work of each man have been filed with the First Presidency.

### Independence

Priesthood surveys are in progress with personal interviews with each man, being conducted by a member of the First Presidency and branch officers. Personal efficiency reports are being filed with the First Presidency. A new quorum activity following a definite program is apparent. A two-weeks' priesthood institute is planned for early in the new year. The next several weeks will witness an almost continuous missionary effort in various congregations of Zion.

F. M. MCDOWELL.

## CONCERNING MY FATHER'S MEMOIRS

(Continued from page 1412.)

Some critics may assume that at times too much emphasis has been placed upon comparative trivial circumstances. It may be a just criticism; but in studying these "memories," I early concluded that those events which came up prominently in his mind as he passed his three-score years and ten—and then some—and to which such a clear-thinking man ascribed sufficient importance as to incorporate in his *Memoirs*, must have had some definite influence in shaping his life, conduct and character, although, perhaps, an influence more easily discernible to students of psychology than to the casual reader. Oppression, even the bullying of a small boy by a larger one, aroused his childish indignation, and doubtless helped to form in him that well-known disposition for fair play at all times, for justice that ever championed the cause of the weaker brother, and for that charity which led him to forgive and condone mistakes that were not malicious in nature. Persecution, such as was accorded his mother after the death of her husband and which wrested from her much of her rightful property and reduced her to poverty, no doubt helped to shape a life course of unswerving integrity, and implant in his breast a philosophy of social conduct which enabled him, in the closing hours of his life to say,

"Well, I'm not afraid to go. I have never owned a dishonest dollar in my life. And I have never knowingly wronged a man, woman or child."

Such, then, with their mixture of faults and excellencies, are these "memories," which filled the mind of a good man after a long and eventful life, a life which had known plenty of hardships and sacrifices, but also a life crowned with much spiritual exaltation. They have been, and still are, very precious to me, and preparing them for publication has been a labor made light by love and appreciation. It was a task which could not have been adequately performed had

it not been for the considerate and devoted cooperation of my beloved companion, Benjamin M. Anderson, to whom I hereby acknowledge this debt of affectionate gratitude. I am happy that the Saints and others will have the opportunity to read and enjoy them, and to profit, as I have, from the many moral and spiritual lessons therein contained.

To all who read, then, I command them, praying that the good Spirit that prompted their dictation and marked their preparation for publication may attend, in full and beneficent power their reception by the public.

### IN REMEMBRANCE

(Continued from page 1418.)

are we to wait? or shall we instruct each other on the law and faith of the church? I presume that every man will say yes to that proposition. I say yes to it. I say further that it is dangerous for us to wait to be commanded in everything; for a revelation long since placed upon record says that if we do we are accounted as slothful servants; that God expects man to bring to pass much righteousness of themselves, for the power is in them."

"A philosopher said once, that we could not prevent the crows flying over our heads, but we could prevent them from building nests in our hair. We may not always be able to force or keep our thoughts altogether in subjection; but we can prevent them from making us do or say what is reprehensible. He that overcometh himself, you know, is greater than he that taketh a city."

### FRIENDLY VISITING

(Continued from page 1422.)

If a Friendly Visitor gives conscientious attention to visiting, which of itself is quite some task, she should not be expected, if her time and strength are limited, to do actual relief work, too. But her function in this regard would be to report the conditions of need she finds to the department of women, or if beyond their resources, to the deacon or bishop. But if of a temporary or emergency nature she can call upon the women.

This suggests at once an organized relief division of the women's department.

First, briefly, one to be in charge who might be called the relief manager. She would know when word is received from a Friendly Visitor that help was needed at a certain place, just what was needed and who, by previous arrangement and agreement, she could call upon to go with the supplies.

A bureau of bed linens could be kept on hand for lending purposes in cases of temporary illness or accident, or even prolonged illness when ordinary supplies are insufficient. When the emergency is over the linens should be laundered by

the borrower and returned ready for the next call.

Bedding, such as quilts, comforters, blankets, etc., could be made or supplied by the department and kept for cases of need.

Clothing could be made over to the size the material will best allow, for the children who may not be properly clad for winter.

Fruit juices, fresh or canned could be carried or set aside for the sick.

Flowers may be the contribution of some who want to help in relief work.

Others could give magazines and other literature for convalescents and shut-ins. Some could go and read aloud to the sick who would desire it.

The sick of our church, or any church, who come to hospitals and are strangers in the city should be remembered and visited in their trying time.

All of these activities are probably familiar to every one associated with the department of women but perhaps not carried on in an organized way, which is chiefly the feature I bring to you. The saying that "What is everybody's business is nobody's business" perhaps is so old that it has lost its keenness of application.

Assignment of tasks and a report required at certain times I have found is the most satisfactory method of carrying on work where many people are involved. Church work among the priesthood is done in this manner from year to year. While some do not favor the idea of reports I find that having to make a report stimulates activity (not that this should be the main motive of one's service) develops good planning and promptness.

Reports of various lines of work lend interest to the meeting in which they are read.

They relieve the one in charge of anxiety as to whether this or that work is being carried on successfully. From reports, often new ideas will evolve or suggestions of ways of improvement occur.

Friendly visiting in both its spiritual and temporal aspects should lend its influence toward attaining the great goal before us—the zionic home. Happily the zionic home is not dependent upon geographical location. It can exist wherever the ideals of Zion are the dominant factors in the lives of Saints.

May Friendly Visiting promote further good will and help to bear another's burdens.

The question about prayer is not whether I stand, or kneel, or sit when I pray—that is not the supreme importance about prayer—but how do I stand after I have prayed? How do I walk when my prayer is finished? Not so much what do I say or how do I say it when I pray, but whether or not I unsay it in my conduct after the prayer is over.—J. Stuart Holden in *"The Patience of Christ," Church Management.*

### MY FATHER'S LAST YEARS

(Continued from page 1410.)

information, he stated that it was one of his means of testing the validity of the message, because in each instance the middle name was presented to him and he wanted to verify the same. It may be noted, however, that the middle names were not written out in the document itself. Just a spiritual straw to point the way!

Well, the time was short, but we made progress, and when the final stroke came, he said, "My work is finished." I was called to his side and he dictated his "message to the church."

Although we had long expected his passing, his illness and death was a tragedy to us all and had its very dramatic moments, though he welcomed death.

Once he said he did not grieve over being blind, because so many of his brethren were in so much worse condition than he; but "it is a little tough on a man not to be able to look into the faces of his loved ones."

And thus the glorious sunset of a good life, a fond good-by to life and a welcome to the peace he wanted. At one and the same moment—a last good-by to earth, an eager hail to eternity.

Nothing is more negative in its effect upon growth and development than the unfortunate cultivation of sickly sweet sentimentalism—sentimentalism regarding parent and child relations, the facts of life and growth, one's attitudes toward living. The story of the woman who wept with pity at the spectacle of the homeless waif fighting to survive the fury of the mechanical storm in the theatre, while yet unmindful of her own coachman freezing outside as he waited for her on a frigid winter night, serves to illustrate the kind of sentiment we have been discussing. We adults are often prone to interfere with the free development of personality in our children, in the deluded notion that we are helping them. Children are individuals. They need wise, sympathetic guidance. But we, who in an effort to be good parents, and understanding, often feel it our duty, even our privilege, to wrap the cloak of our own individuality too closely about our loved ones. We deliberately set about to influence all their conscious thinking; we shield them constantly from the rigors of a "harsh," "cruel" world; we protect them always against other individuals, against themselves, against life in general. We do not know we are doing them a grave injustice, that we are making it practically impossible for them to develop a positive, constructive personality of their own, or to make necessary personality and adjustments and achieve well balanced individualities.—Mildred Baker, in *"Let's Talk About Personality," The Improvement Era.*

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Anniversary Services at Grand Valley, Ontario

The anniversary services of the opening of Grand Valley Church were held Sunday, October 21. Notwithstanding the continual rain Saturday night and the cloudy sky Sunday morning, the prospect of a good spiritual and social time to be had at Grand Valley brought Saints from Toronto, Hamilton, Harrison, Arthur, Guelph, Fergus, Elora, Proton, Hanover, Holstein, Niagara Falls, New York, Ravenna, Redickville, Cedar Valley, and Owen Sound. Brothers Furness and Morrison brought a choir from the last-named place, to assist in the service of music and song.

The prayer service in the morning was in charge of Brothers Taylor, Fligg, Hannah, and Shields. Bishop McLean, of Toronto spoke at eleven o'clock, his theme being "The Higher Life," and at 2:30 p. m. Elder James Pycok was the speaker on "What Would Jesus Do?" The many friends of his missionary days were glad to see and hear him again. For years he has been very seldom in these parts. In the evening Elder W. I. Fligg, missionary to Owen Sound District, discoursed from the text, "Ye Must Be Born Again."

In the evening although the majority of visiting Saints had departed for their homes, the building was filled to capacity. Elder J. H. Taylor, the pastor for over forty years, and resident Saints are held in such esteem by pastors and members of other churches at Grand Valley, that both the United and Presbyterian churches closed their doors for this service, and their ministers assisted therein.

At the close, Pastor Taylor expressed the gratitude of the branch for all who had come and assisted in the day's services, and referred to the fact that Brother John Shields brought the restored gospel to this community forty-seven years ago.

As a priest, Brother Shields made his opening at the home of Brother Taylor, then residing with his parents on the farm which is still his home. His father, Jacob Taylor, and two sisters, Hannah and Jane, were subjects the first time Brother Shields performed the ordinance of baptism. Two of those, Jacob and Jane (Mrs. James Hillis) were present at the 1934 anniversary service.

The Garafraxa Branch was organized in the autumn of 1888, by Apostle John H. Lake, at the Taylor home. James L. Mortimer was called and ordained an

elder and John H. Taylor, priest. Brother Mortimer occupied as branch president a couple of years and then took up missionary work. Brother Taylor, then an elder, took up the work of branch president and has ever since carried it on.

A neat church edifice was erected on the Taylor farm, three and one-half miles from Grand Valley, in 1889, and was occupied by the Saints until they built the present edifice at Grand Valley in 1924. The architectural design was the last work of the late J. T. Thompson and the building work was by Brother William Stade, of Hanover, a brother of F. B. Stade.

This is where the Clarks (Ada, wife of the late Joseph Smith, being of this family), the Thompsons, the Taylors, the Hillises, and several others who wrought well in the kingdom, heard, believed, and were baptized in early days.

### Omaha Woman Leads Her Department to Distinguished Usefulness



SISTER LILLIAN M. TABOR,

Women's supervisor of Omaha Branch, Nebraska

Sister Lillian M. Tabor has been active in Omaha Branch for the past eleven years, and she now heads a group of loyal, tireless women workers who in the past two years have brought into the coffers of the branch over \$550. Sister Irene Paden is her assistant super-

visor. Three years ago the full responsibility of supervisorship was given Sister Tabor, and she has proved most capable. Upon her rests the responsibility of planning for the year the socials, suppers, sales and all money-making projects.

Someone has wisely said, "As you love, you attract," and Sister Tabor, a cheerful, quiet, unassuming, faithful worker, is beloved of Omaha Saints. Though her husband is not a member of the church, he is a genial host and the Tabors entertain at their home or at their summer cottage. Mr. Tabor likes to see the young people enjoy themselves and is remodeling his basement with sound proof material, rendering it suitable for social events.

### Duluth, Minnesota

The annual business meeting of Duluth Branch convened September 10, Pastor E. J. Walters in charge. Officers chosen for the ensuing year are: Pastor, Elder E. J. Walters; counselors, Elders A. C. Bundy and P. G. Schnuckle; church school director, R. C. Zuelsdorf; women's leader, Mrs. Sybil Bundy. These will be assisted by other capable officers.

The willingness of the young people to share responsibility in branch activities is most gratifying. Young and old are facing the new church school year with courage, faith, and a desire to move forward in building the kingdom of God.

The Minnesota district conference convened in Duluth, September 21 to 23, and Saints were in attendance from Minneapolis, Bemidji, Clitherall, Two Harbors, Barnum; Alberta, Canada, Idaho, and other points. President F. M. Smith and Apostle J. F. Curtis were the principal speakers. A fine spirit prevailed throughout the conference. The church building was dedicated Sunday afternoon by President Smith, who read Matthew 15, using the two parables as a basis for his challenge to Duluth Saints.

Local members have worked faithfully to discharge the church debt, and now that it has been accomplished they rejoice in their privilege to assist in liquidating the general church debt. The women's department has organized and is making plans to that end.

October 13, this department with the assistance of the young people, sponsored a doughnut sale. A sum of about twelve dollars was realized. Their annual fall supper was given November 1.

## Briefs

**Mission Branch, Illinois**, had four priesthood members who attended Kirtland reunion, F. E. Turner, W. L. Anderson, Elmer Anderson, and Vernon Hougas. They returned home spiritually stronger and able to inspire the membership with a keener desire to serve God.

**Byrneville, Indiana**, members are much encouraged since Elder Jasper O. Dutton's visit there in early October. While he conducted a series of meetings, the Saints had a "bee" and painted the church. The building had not been repainted since it was erected eight years ago. Other improvements on the building were made, and now it is in good shape.

Pastor J. R. Byrn, priest, baptized a young man, Harry F. Tritter, October 7, completing another family circle.

**San Bernardino Branch, California**, held its third annual harvest festival October 12, 13, and 14, inviting Saints of all neighboring branches to attend. A tent annex, erected on the church grounds, accommodated the exhibit and bazaar of harvest crops. The festival program included a missionary play, on Friday evening a four-act biblical drama on Saturday, and on Sunday a sermon in the morning by W. A. Teagarden, district president and pastor of San Bernardino, and a musical program in the afternoon directed by Sister Stella Hodges, district chorister.

**Elder William I. Fligg** continued with missionary meetings after Harvest Home Day at Proton Branch, Ontario, September 16. The weather, interest, and crowd were all he could ask for, and as a climax to the efforts of all, he baptized three adults and three children.

**Patriarch John Shields**, one of the old-time missionaries in Canada, recently visited London, Ontario, much to the delight of the Saints.

**Elder P. T. Anderson** held a very helpful series of meetings at Dunn Center, North Dakota, ending Sunday, October 21. The Saints were much encouraged by his help.

**Elder L. G. Holloway**, missionary to Central and Southeastern Illinois districts, conducted a week of services at Benton, Illinois, early in October, and was granted splendid interest and attendance.

**Peace and friendship** with all mankind is our wisest policy, and I wish we may be permitted to pursue it.—Thomas Jefferson.

## Lincoln, Nebraska

Twenty-sixth and H. Streets—Although Lincoln Branch has suffered some losses in membership which have been rather severely felt, it is carrying on, and, thanks to the occasional visits from outside members of the priesthood, has been able to provide welcome variety in the nature of its services. Among the losses referred to are the removals of several families which were of definite assistance in branch work. High Priest Ralph A. Harder and his good wife left soon after General Conference, and their splendid contribution to branch labors has been transferred to the Des Moines group. Next they had to part with High Priest E. J. Lenox and family, who are now worshiping with Burlington Branch. Then Elder W. E. Poague and family moved to Saint Joseph, Missouri. The departure of these members has thrown an extra burden of labor upon the few remaining members of the priesthood, only one of whom is of the Melchisedec order. Besides the loss in pulpit and church school, the members have missed them socially and in the work of the women's department.

Patriarch F. A. Smith was a welcome visitor later in the summer, occupying the pulpit to the edification of all, and in private and official capacity bringing a blessing to the members.

The branch "twin dynamos," Brother and Sister Francis Schrunk together with the latter's mother, Sister Hunt, and a young brother, Richard Stake, took a vacation trip this summer which none will ever forget, and which has echoed and re-echoed in accrued good to the stay-at-homes. Their travels included visits to Nauvoo, Carthage, and Kirtland, all of which historic places will have a new and significant place in their memories and their labors with the young people at Lincoln. Already plans are well laid for a great representation of local young folks at the next young people's institute. Sister Schrunk's class gave a program and "county fair" Friday night, which netted them twenty dollars towards this worthy object.

A wedding occurred at the church the evening of Thursday, October 11. Miss Leone Marie Behrens, daughter of Mr. and Mrs. Henry W. Behrens, of near Pleasant Dale, Nebraska, became the bride of Henry Wallace Smith, son of Sister Effie Smith, Pastor B. M. Anderson officiating. The bride was attended by her sister, Miss Dorothy Behrens, and the bridegroom's brother, Therin Smith, acted as best man.

A luncheon at the home of Sister Eva Coffman one Wednesday, was well attended, and netted the women's department an acceptable sum. The afternoon was spent in quilting. Another recent activity of this group of women was a tea held in the home of Sister Reichenbach. Sister Katie Hale presided at the tea table, which was beautiful with flow-

ers, candles, attractive food, and accessories. The daughters and nieces of Sister Reichenbach and their friends assisted the hostess, some of them furnishing a program of musical numbers.

A fine impetus was given the work of the church school when Superintendent C. B. Woodstock spent a Sunday with the branch. He visited each of the classes, and through suggestions, demonstrations and addresses gave the workers a larger vision and definite assistance. To have clearly in mind a particular goal and then intelligently move towards its accomplishment is the foundation of success in teaching religious truths.

The Monday night study class at the home of B. M. Anderson has resumed its sessions, and is well attended. The small but alert group of teachers and officers are getting many helpful side-lights from the study and discussion of Betts' *How to Teach Religion*.

## Carson, Iowa

An outstanding rally day was enjoyed at Carson Branch, October 21. The sacredness of the services was apparent to all, and the Spirit of the Lord was present from the opening of the day's activities, a piano solo by Dorothy Elswick, till the closing benediction.

After the study hour the congregation listened to an inspirational lecture given by Sister Ann Morgan, of Lamoni, now teaching music in the Henderson, Iowa, school. Her hearers visited for a short time, in spirit and imagination, the summer camp as she ably told of the two weeks of activities there each year.

Then Brother T. A. Hougas spoke on a subject dear to the hearts of young and old, "*Graceland College*." Sister Edna Hotze and Sister Morgan spoke briefly on "*What Graceland Has Meant to Me*." The morning service closed with the baptism of three candidates, Derrel Fenn, and Maynard and Shirley Peterson. Before they entered the water, Amos Graybill gave a beautiful talk on the significance of the baptismal ordinance.

The afternoon service opened with a vocal solo by a visiting friend, Lawrence Edwards, followed by the confirmation of the three children baptized in the morning. T. A. Hougas, Amos Graybill, and P. Larson officiating. Four afflicted members were administered to, then Brother Hans Peterson, father of two of the children baptized, was ordained a priest. This was a service which brought all close to the Master.

Later in the afternoon a business meeting opened, Brother Amos Graybill in charge. He and Brother Larson are district officials for Southwestern Iowa, and their kindly influence and brotherly advice endear them to the hearts of the people in the branches they visit. Brother Hougas was selected to act as pastor for the year with I. E. Fenn and Hans Peterson as assistants.

## Springfield, Missouri

Fall activities for the young people in Springfield began with the Spring River district young people's convention, September 7, 8, and 9. The convention opened with a banquet on Friday night observing school days. The theme for the convention was "The Challenge of Stewardship." John F. Sheehy of Independence conducted classes Saturday and Sunday, assisted by District President Amos T. Higdon. The young people have continued their work the past two months with much enthusiasm and inspiration gained during the convention. There is a very good interest in the *Book of Mormon* Class taught by Herman O. Plumb. Twelve members of the class are taking the course for institute credit. There have been a number of socials, most of them being out of doors around camp fires, where they have enjoyed the beautiful fall weather in the Ozarks.

The officers for the new year elected in September and installed the first of October are as follows: C. E. Wilson, re-elected pastor; Janet L. Bootman, branch secretary; J. M. Palmer, treasurer; Mrs. C. E. Wilson, music supervisor; Lella Palmer, publicity agent; Herman O. Plumb, church school director; James F. Kemp, adult supervisor; Lella Palmer, young people's supervisor, and Janet L. Bootman, children division supervisor.

The branch is sorry to lose those of its members who have moved away. Gladys Palmer has been transferred to Lexington, Kentucky, where she will continue her work as secretary at the Federal Narcotics Farm. Mr. and Mrs. Edgar Miller and son Roger, have moved away. Josephine Stark was married October 21, to Louis R. Egan. Mr. and Mrs. Egan plan to make their home in Kansas City. However, the branch welcomes Mr. and Mrs. D. E. Burgoon who have moved here from Quindaro congregation, Kansas City.

Elder E. A. Curtis delivered an inspirational sermon to the Saints, October 7. J. Charles May stopped in the city October 19, showed slides, and lectured on the South Sea Islands. Other visiting speakers have been Elders O. E. Ensley and S. W. Simmons.

Church school officers' and teachers' meeting was held October 23, and plans for the season's work were made. Four classes were formed in the young people's division; junior church services were discussed and planned; and, as an inducement for each member of the church school to be present on time, there is to be a special feature at the beginning of the service at nine-thirty each Sunday morning.

A fellowship meeting was held in the church basement, October 25, and basket dinner was served at 7 p. m.

Those of the local priesthood who have been doing missionary work in the terri-

ories around the city are Elders F. M. Bishop, J. B. Ansley, A. W. Duemler, and Priest Glen Yeoman. Elder Henry Sparling who has been ill for several months is improving, and the Saints are happy to have him back with them again.

Springfield people are quite busy making preparations for the Spring River district semiannual conference, to be held November 23, 24, and 25.

## Elder Arthur Allen Passes On



ELDER ARTHUR ALLEN

Elder Arthur Allen died at his home in Kansas City, Missouri, October 14. He was born in London, England, March 25, 1861, and had made Kansas City his home since his twenty-second year. He was an architect by profession and assisted in erecting some of the principal buildings of the church. For thirty years also he was a missionary for the church, visiting many parts of the United States. Kindly, studious, diligent, faithful, he leaves many friends. Brother Allen's obituary appears in this issue of the *Herald*.

Think of the patience of Jesus toward his slow learning disciples. So unready to act upon his direction, so dull in the uptake (as he would say in Scotland), so disappointingly unresponsive and forgetful as they were. How hard it must have been to bear with their so evident self-satisfaction and unstable emotions, to have to teach them the same lessons again and again without much evidence they were taking them in. Is there anything so beautiful, is there anything so heartening as the simple announcement that having loved his own that were in the world he loved them unto the end? This probably means that his love was of an incredibly patient order—the patience of Christ.—J. Stuart Holden in *Church Management*.

## Briefs

**Philadelphia Branch, Pennsylvania**, enjoyed an outstanding day October 14, when the eleven o'clock speaker, John Zimmermann, jr., gave an inspiring sermon followed by a talk on the Independence Sanitarium by its superintendent, Sister Gertrude Copeland. Elder John F. Sheehy, pastor in Zion, was the evening speaker. Sister Sheehy was also present, having accompanied her husband East.

That day started the red and blue contest in the local church school initiated to instill new interest in this department. Points are given for attendance, promptness and bringing visitors, and the reds, captained by Margery Turner, were ahead for the first day. Adolph Edwards is captain of the blue team.

**Benton Branch, Illinois**, was host to the district in a rally day gathering October 14, and Missionary L. G. Holloway, the eleven o'clock speaker, gave a most spiritual and encouraging sermon. Charles Wesner, of Centralia, Illinois, spoke in the afternoon on the financial law of the church. Elder Holloway was also the evening speaker.

Ernest Roberson is the branch president and Gene Ward is church school director. With the support of faithful workers, they are directing the branch forward.

**Painesville Mission, Ohio**, held its first meeting in the home of Thomas H. Freeman, April 11, 1926, and since that time forty-nine have been baptized. They now have four priesthood members: Thomas H. Freeman, elder; Andrew McAdams, teacher; Roy Plont, teacher, and Walter M. Davis, deacon. Thomas H. Freeman, pastor, appointed as counselors to assist in the mission Roy Plont and Walter M. Davis.

Brother Freeman was ordained to the office of elder a short time ago, Elders James E. Bishop and John L. Cooper officiating.

The Temple workers, under the leadership of Sister Ruth Norris, promised one hundred dollars to the building fund during the year, and turned in fifty dollars in four months.

**Southern Wisconsin priesthood** dined at the home of Elder H. W. Woodstock, district president, at Madison, at noon on conference Sunday, October 14. Sixteen men were present, and included the president of each branch in the district. Elder Roscoe Davey, missionary, talked to them.

**Sister Addie Cunningham Draves**, Route 1, Box 115, Platteville, Colorado, seeks the prayers of the church during November, to the end that her health will improve. She bears an earnest testimony to God's goodness and mercy.

## Independence

### Stone Church

Pastor John F. Sheehy addressed an earnest sermon to the Saints Sunday night, discussing the *Book of Mormon*. Music was supplied by the Stone Church Choir and by a quartet of ladies, Mrs. Marcine Murphy, Amy Blankenship, Mrs. Dorothy Fry, and Melba Blankenship, accompanied by Mrs. Alice Smeeton.

Sacrament service Sunday morning was enjoyed by a very large congregation of Saints. Apostle J. F. Curtis made the principal talk.

At noon Sunday, November 4, the wedding of Miss Birdene Raschke, daughter of Mrs. L. B. Glass, and Clyde Johnson was solemnized at the home of Evangelist Ammon White. Brother White officiated in ceremony. Miss Wilma Raschke, sister of the bride, was bridesmaid, and Charles Johnson attended his brother, the bridegroom. Mr. and Mrs. Johnson will make their home at Lexington, Missouri, where Mr. Johnson is a teacher.

Mrs. Emma Nelson and Charles C. Reynolds, of Guilford, Missouri, motored to Independence Wednesday afternoon, October 31, and were married in the radio studio of the Stone Church by Evangelist U. W. Greene.

Miss Mary Marcine Turner, daughter of Mr. and Mrs. Roy F. Turner, of Independence, became the bride of William M. Russell, son of Mr. and Mrs. William Russell, of Independence, October 19, at Harrisonville, Missouri, the service being read by the Reverend James H. Wagner.

People of the Stone Church congregation were grieved at the sudden passing of Elder R. T. Cooper, October 29, at the Independence Sanitarium. For many years Brother Cooper's ardent and earnest efforts for the church had won him a place of respect and love in the hearts of all. He held high and responsible offices in the church, and his funeral, October 31, was largely attended. President Elbert A. Smith preached the sermon, and interment was in Mound Grove Cemetery. The pallbearers were of the church high council of which Brother Cooper had been a member since 1925. Brother Cooper was a well known Independence lawyer. He was sixty-four years old.

The death of Edwin Winn, twenty-eight years old, at his home at Hamilton, Ontario, Canada, October 25, was a shock to numerous relatives living in Independence. Brother Winn formerly lived here.

### Second Church

October 28, was Graceland Day for this congregation, and the morning service of the church school opened with a piano prelude by Norman Inman; call to worship by Richard Dillee. Then Corlyn Sarratt, a former Graceland student, gave a short talk on that college, and

there was a vocal solo by Mrs. Gomer Stowell.

"*Education with the Spirit of God,*" was the eleven o'clock sermon theme of Priest James Moses, also a former Graceland. Music was by the choir.

Downstairs juniors listened to a sermonet, "*Occupants in Zion,*" by Gordon Cable, a story, "*The Gift,*" by Juanita Page, and another story, "*King David,*" by Berniece Wisemore.

Bishop A. B. Phillips was the evening speaker, and his theme was "*Jesus' Place in the History of Man.*" "*Break Thou the Bread of Life,*" a solo, was sung by Mrs. Katherine Inman.

Worship service of the church school last Sunday morning was very impressive with special music and a prayer for the Sunday school by Fred Burrus.

At the sacrament service in charge of Pastor A. K. Dillee, the Saints witnessed the blessing of a baby by F. L. Freeman and Sam Inman. The oblation talk was by B. C. Sarratt, and communion talk by A. B. Phillips. There was a special prayer by Will Grubb.

A class on *Doctrine and Covenants* taught by Evangelist A. Carmichael began Sunday evening at six o'clock, and will continue for ten weeks.

"*What Is Our Excuse for Not Following the Master?*" was the theme of Evangelist U. W. Greene's evening discourse. The choir sang two anthems, "*I Heard the Voice of Jesus Say,*" and "*Savior, Breathe an Evening Blessing.*"

### Walnut Park Church

Sacrament service Sunday, November 4, was in charge of Pastor Frank McDonald, assisted by Elders Benjamin Bean and George F. Bullard. Elder Bullard spoke of the importance of the oblation and offered the prayer consecrating the offering to the purpose of alleviating suffering among the needy of the church. Prior to the serving of the emblems to a large congregation, two babies were blessed by Elders W. T. Gard and Paul R. Davis. They were Jeanette Marie Sadler, daughter of Mr. and Mrs. Frank Sadler, and Carol Roselle Hedeem, daughter of Mr. and Mrs. A. B. Hedeem. Following the administering of the sacrament, the pastor spoke briefly and encouragingly to the Saints under the spirit of inspiration.

A large number was in attendance at the religio Sunday evening, a special attraction being the first session of a class in comparative religions taught by Elder J. W. A. Bailey. One hundred and seven were enrolled in this class the first evening. The first issue of the newspaper sponsored by the religio was distributed at this session.

The speaker at the seven-thirty hour Sunday evening was Elder Robert Jones.

At a recent meeting of the intermediate council of the church school the following officers were elected: President, Robert Hartman; first vice president, Nadine Leighter; second vice presi-

dent, William Tignor; and secretary-treasurer, Daisy Willoughby. Rosemary Chapman and Josephine Byrd had previously been elected to represent the department on the local council of young people. On Friday evening, November 2, a reception was held in the basement of the church, welcoming into the intermediate department those who recently were promoted from the junior department. Fifty-five attended and the evening was spent in playing games, after which refreshments were served.

The speakers on Sunday, October 28, were Bishop J. A. Koehler in the morning, and Pastor McDonald in the evening.

Elder and Sister John A. Taylor announce the birth on Friday, October 26, of a son whom they have named John Arthur.

A two-week series of gospel meetings at the Walnut Park Church will begin Sunday evening, November 11. The speaker each evening except Saturday will be Elder John F. Sheehy.

### Liberty Street Church

Donald, infant son of Mr. and Mrs. J. F. Adams, was blessed at the eleven o'clock service, October 21, by Patriarch U. W. Greene. Brother Greene was the speaker of the hour, and he was given the attention of one of the largest Sunday morning audiences Liberty Street has had for some time. Since this was College Day, an offering was taken to go to the Graceland Scholarship Fund.

Attendance at all services that day was well above normal. At the evening service an illustrated lecture on the life of Christ was presented by Elder Harvey Minton.

The dramatics class of the religio is working on a play, "*Scotch Grace,*" to be presented the Sunday before Thanksgiving. Miss Rilla Leeka is the teacher of this class formed three weeks ago. The membership is rapidly increasing. Other religio classes are, story-telling, taught by Mrs. John R. Lentell; public speaking, and a class for children. These classes are held for regulation length periods and the members receive religious education credit. The religio is under the supervision of the department of recreation and expression of which Bernard Hurshman is president.

Mason Stobaugh, one of the assistant superintendents of the church school, was in charge Sunday morning, October 28. Superintendent Harry Blake attended the Graceland homecoming. At 11 a. m. Elder J. F. Roberts was the speaker, and special music was given by the choir. The juniors downstairs listened to a story by Mary Arterburn and a sermonet by Cecil Walker.

President Elbert A. Smith was the evening speaker, and his sermon was based on Paul's teachings. A male quartet, Fred Friend, Joseph Frick, Hubert Mills, and Mason Stobaugh, sang "*Steal Away to Pray.*" The religio program preceding

the evening service was given by young people from Mount Washington Church and Northeast High School.

A musical concert was given last Sunday night, all the musical organizations of this district participating. Las Favoritas Chorus, directed by Mrs. John R. Lentell, sang "Sweet Sabbath Eve." The girls' choir, led by Mayble Tignor, sang, "I Heard the Voice of Jesus Say." Fred Friend, chorister, in charge of the program, directed the other groups. The singing of "Onward Christian Soldiers," by the boys' choir, gave the effect of soldiers marching. The men's chorus, recently organized, sang "My Jesus, I Love Thee." The church choir sang "Fairest Lord Jesus" as a prelude, followed by "Come Ye Thankful People, Come." As a postlude the group hummed "Blest Be Thou, O God of Israel." Harold Buseth, Joseph Frick, and Sister B. F. Hurshman were accompanists. Flowers, furnished by Thomas B. Cairns, added to the attractiveness of the program. Pastor Lentell talked briefly on the advancement of music and the development of the different musical groups of this local.

### Enoch Hill Church

Sunday evening, October 28, a boys' choir was organized for this district, Richard Maloney to be the director.

Speakers on this day were Elder Sam Smith in the morning, and Elder Gomer Wells in the evening.

At six o'clock a credit class on "How to Teach Religion," was organized under the direction of Sister Chester Constance. A class on expression will also be taught by Nellie Mae Kramer.

The department of women continues active. The workers recently met at the home of Sister Mary Thomas. They were served a chili dinner, and spent the day quilting.

A number of Enoch Hill relatives, friends, and former students attended Graceland homecoming, October 26 to 28.

An initiation party was given the intermediates just entering the young people's department at the H. E. Winegar home, a few days ago.

Enoch Hill now has an active troop of Girl Scouts, led by Mrs. Bessie Sellers. Nine of these girls were invested tenderfoot scouts Monday evening, October 29, at a court of awards held for them by Troop 37, of the Stone Church.

Brother and Sister Carlos Greene, former missionaries to Germany, have returned to the United States and are making their home on Enoch Hill. Local Saints gladly welcome them.

At the morning worship period of the church school last Sunday Mrs. Verla Waters gave a reading, Pearl Christensen and Mrs. Ruby Griffin sang a duet selection, and Mrs. Amos E. Allen talked on "Heritage."

Elder J. A. Gillen was the speaker at the evening hour.

### Spring Branch Church

The spirit of accomplishment is moving among the members of this district.

Classes of the young people's division are planning a series of plays for the near future.

The speakers Sunday, October 28, were Pastor F. A. Cool in the morning, and Elder J. E. Vanderwood in the evening. Brother Cool adapted his sermon to the thought of College Day, speaking on education. Brother Vanderwood's discourse was based on words of Jesus. Music by local musicians added attractiveness to the services.

### East Independence Church

Attendance at the 8:30 a. m. Sunday prayer service is growing, and the meetings are most profitable.

Speakers Sunday, October 28, were Pastor Frank Minton, in the morning and in the evening Evangelist U. W. Greene.

Early that evening Sister Gladys Overby organized a junior choir.

Musicians of this district willingly add their help to each service, and often their efforts are augmented by the contributions of visiting members.

Among the organizations which are forging ahead here are the dramatic club, the women's group, and the church school.

### Englewood Church

The speaker Sunday morning, October 28, was Brother Vernon Lundeen, who used as his subject, "To Obey Is Better Than to Sacrifice."

The gospel services that are being held now, were started with great enthusiasm Sunday night, October 28. The church was packed to capacity, and the congregation responded zealously to the leadership of George Anway, who had charge of the singing. Elder J. W. A. Bailey is the speaker. He has been preaching some very inspiring sermons.

At the church school hour, Sunday, November 4, a story telling project was held. Competitors were: Betty Jean Taylor, Cedric Hougas, and Richard Howery. Betty Jean Taylor merited first place, and will have the privilege of going to Second Church and tell the same story she told Sunday morning.

Pastor T. A. Beck was in charge of the sacrament service. D. S. McNamara gave the talk on the oblation, and J. W. A. Bailey delivered the pre-communion address.

Sister Ada Richter is now the women's leader at Englewood. This department met at the home of Sister Marie Budd all day last Wednesday.

There have been two weddings at Englewood. Charles Stowell, and Bernice Cunningham with a few members of their immediate families, motored to Bates City, Saturday, October 27, and were married by Elder Perry Hiles at his home.

Beatrice Niles, niece of Sister D. S. McNamara, and Charles Colovin, both of Mackinaw City, Michigan, were married by D. S. McNamara at his home, Saturday evening at eight o'clock. They were attended by Beatrice's grandmother and grandfather Mr. and Mrs. James McKenzie, who celebrated their golden wedding in August.

Mrs. Mae Niles, her son, Ralph, and daughter, Catherine, all of Mackinaw City, Michigan, will spend the winter in Independence.

### Sugar Creek Church

Of late Pastor W. B. Paul has furnished this congregation some fine speakers including J. Arthur Davis, Vernon Lundeen, A. M. Chase, W. A. Smith, J. W. A. Bailey, R. V. Hopkins, U. W. Greene, I. G. Clutter, and H. V. Minton.

On College Day, October 21, Brother Paul spoke concerning Graceland and her merits.

The fall season has brought renewed social activities. The young people's class held a steak fry recently at the home of Mr. and Mrs. John Lehman.

The last Friday evening of each month is devoted to social activities at which all are invited to contribute to a volunteer program. October 26, a halloween party was held, more than a hundred being present.

Prayer services on Wednesday evening are well attended and the good Spirit is enjoyed. On the third Sunday morning of each month they hold prayer service at eight-thirty. Attendance is increasing and interest is good.

### El Reno, Oklahoma

Mary Elwell and Gladys V. Johnson had the young people gather at the latter's home the evening of October 12, and a young people's group was organized in charge of these officers: President, Mary Elwell; secretary-treasurer, Naomi White, and reporter, Gladys Johnson. It was decided that they should meet once a month for social gathering, and they voted for an outdoor gathering for November. Following the business meeting Elder Laurence Webb gave a talk and the group was dismissed by prayer. Then games were played and refreshments served.

A good crowd of Saints and friends enjoyed a wiener roast October 15.

Brother and Sister Dickinson and family are leaving to make their home at Rich Hill, Missouri, and El Reno Saints met at the home of Sister Gladys V. Johnson for a surprise farewell party. For entertainment an old-fashioned spelling bee caused much merriment. Then the guests of honor, Brother and Sister Dickinson, were given the privilege of selecting their favorite songs: "The Old, Old Path," "The Rock of Refuge," "I'll Go Where You Want Me to Go," and "Never Alone."

Talks were made by Brother Laurence Webb, Brother Piatt and Sister Dickinson. Brother and Sister Dickinson were presented a copy of the Inspired Version of the Bible. Local Saints regret greatly the loss of this family.

## Kansas City Stake

### Mount Washington Church

Mount Washington congregation dispensed with Sunday evening services during July and August, attending the Campus services, at Independence. At the first evening service in September the O. B. K.'s presented the play, "*These Things Shall Be*," to an audience of ninety people. Boy Scout Troop No. 204, of Mount Washington, visited the church with their scoutmaster the evening of the twenty-third.

The orchestra, under Leon Snow, gave a half hour program on the evening of September 30. The choir with Miss Berniece Griffiths as director, has also been rendering valuable assistance.

A beautiful baptismal service, arranged by Mrs. Signa Mitchell and her assistants, took place October 1, in the lower auditorium when Pastor W. F. Bolinger baptized these children: Roger Langdon, Jr., Betty Phillips and Neal Zimmerman. The confirmations took place at the sacrament service.

Doctor Charles Grabske gave a fine Graceland College Day address the morning of October 21, and in the evening the O. B. K.'s presented the pageant, "*Other Things*," to a large and appreciative audience.

Among the recent speakers were President F. M. McDowell, Elders S. Sandy, T. A. Beck, Charles Jellings, H. A. Gould, George Winegar, E. P. Darnell, W. F. Bolinger, and C. A. Skinner. The messages of these men contained much stimulating thought as to the members' responsibility to the church. The Aaronic priesthood, under the direction of Lyle Davis, will have charge of the morning services during November.

### Grandview Church

Pastor C. G. Mesley conducted an interesting and educational series of Sunday night lectures during July, August, and September on the history and beliefs of the leading churches of the world, beginning with the Roman Catholic and closing with the Reorganized Church of Jesus Christ of Latter Day Saints. His object was to better prepare the membership to meet those of the different faiths. Showing the good points in the various creeds, he also compared their beliefs to our own.

The Gleaners Class of young married people, Blanche Mesley, teacher, recently elected these officers: President, S. P. Gress; vice president, Fern Heinzman, and secretary - treasurer, Berniece

Schmidt. October 19, the class took a trip to the home of Mr. and Mrs. Fred G. Brose, former members of the class.

Word was received of the death of Sister Marinda M. Carlson, October 12, in Roxeter, Ontario, Canada, with burial there. She was one of the former Armstrong members and was a resident of Kansas City, Kansas, about thirty-five years.

The Laurel Club sponsored a supper and White King Soap demonstration, October 17, and cleared twenty-seven dollars to apply on the building fund.

### Gladstone Church

The fall activities of this group have started under the direction of the following officers: Seth S. Sandy, pastor; L. C. Connelly, associate; William Barham, church school director; Mrs. V. V. Smith, junior church director; Mrs. Bertha Carswell, primary and beginner; Earl J. Cox, chorister; Mrs. R. H. Carver, assistant, and Mildred C. Connelly, pianist.

Each Sunday morning promptly at nine-thirty, a fifteen-minute song service is conducted, and this has helped to increase attendance. Each Wednesday evening before the prayer meeting a study period by Pastor Sandy is held. The class is following an outline prepared by the department of religious education.

The choir numbering approximately twenty is practising for its Thanksgiving program. The social activities in the recent past have been a progressive dinner sponsored by the women's department, and a wiener roast at Swope Park for choir members.

### Quindaro Church

Elder E. N. Palmer has recently started weekly cottage prayer services which are a continuation of the wonderful meetings he conducted last winter. Many splendid experiences are witnessed on these occasions. A comparatively large group has been attending with practically one hundred percent participation.

The women's department is featuring a series of doughnut sales to raise funds to refurbish the church kitchen and to assist in meeting the financial obligations of the congregation.

On Sunday morning, October 28, at the eleven o'clock hour, Elder E. N. Palmer delivered a splendid sermon entitled, "*Godliness*."

Brother John Gross conducted the monthly teachers' meeting on October 28, stressing the necessity of a more thorough preparation of teachers through study and prayer.

The O. B. K.'s are actively engaged in general church activities. Recently they enjoyed a wiener roast at the Water and Light Park, and thirty-one attended the splendid stake young people's meeting at Northeast Church.

Brother Albert Hallier, associate pastor, has been successfully directing the

general church activities in the absence of the pastor, H. A. Higgins, who has been on a much needed vacation.

### Bennington Heights Church

The worship period on Sunday, October 21, was devoted to the Graceland College Day program. Bill Fay, a Graceland alumnus, was in charge. Directly behind the pulpit on the wall was the banner, "*Expand Graceland Service*," and a number of Graceland pennants were hung on the side walls. Crepe paper decorations were of Graceland colors and Graceland songs were sung throughout the program. Elder C. B. Woodstock was the speaker at the eleven o'clock hour.

The O. B. K.'s are in charge of the evening service the third Sunday of each month. Their speaker, October 21, was Patriarch Ammon White. "*Now the Day Is Over*," was sung by a quartet, Victor Witte, Aileene Schwartz, Mary Agin, and Fred Witte.

Members of Bennington had the pleasure of greeting a few old friends recently. Mr. and Mrs. Joe Wright, of Cameron, Missouri, have returned to Kansas City, to live. Mr. Wright was a former member of Bennington, and Mrs. Wright was Ada Rice, of Cameron. August Witte, now living at Hartburg, was also a visitor.

### Central Church

All Central congregation sincerely regrets the resignation of its former pastor, C. E. Wight, which action was enforced by his ill health and business duties. For five years and nine months, he had given unreservedly of his time and efforts to the stake, as stake president, and to Central as an excellent leader, and the members have appreciated the spiritual strength he has brought them. They wish him a speedy regaining of his strength, so that he may carry on his activities.

On October 21, the Plus Ultra Class had its annual homecoming, and many old friends and members returned to renew acquaintances. The class was in charge of the services of the day and they were very enjoyable.

C. G. Mesley, pastor *pro tempore*, took charge of the November sacrament service. The church was decorated beautifully, due to the efforts of Fred Furness, and this made a lovely setting for the meeting. Attendance was large, and everyone went away resolved to keep his covenant more closely.

Other people may have made us what we are today, but we ourselves determine what we shall become tomorrow. We can, to a surprising extent, break free from the past. We can, to a heartening degree, create our own force.—James Gordon Gilkey, in "*Conquering Our Inheritance*."

## Ridgetown, Ontario, Harvest Home

Ridgetown Saints held their harvest home services Sunday, September 16. Thomas Newman was in charge of the Sunday school in the morning, and Elder Crouchman was the evening speaker. On Monday evening a concert and sale were held. Brother Clarence is church decorator, and he is to be complimented on his work at the harvest home.

Those attending the Thursday evening sessions at the church have formed themselves into the groups, the purples



*Ridgetown Church Interior at Harvest Home Services*

and the golds, for a competitive membership drive. The defeated side is to pay the forfeit named by the winners.

Sister Mabel Shaw, director of dramatics, is rehearsing a play to be presented early in December. Much enthusiasm is shown by players and executives.

## Kirtland, Ohio

Visitors at the Temple during the past few weeks have included Elder C. B. Hartshorn and wife and friends, from Hiteman, Iowa.

Sister Emma Hulmes, of Kirtland, has served for many years as teacher of the young people's class in the Sunday school and is superintendent of the home department. Her sweet personality will be remembered by scores of people in the church who once attended her class. She is now quite ill and is unable to attend services. Sister Hulmes is worthy the prayers of all.

The number of local men holding the Melchisedec priesthood was increased Sunday evening, September 16, by the ordination of Earl R. Curry. The charge was delivered by Elder George Neville. Brother Curry was ordained by District President James E. Bishop, assisted by Elders John L. Cooper and George Neville.

September 20, the annual branch business meeting was held at the Temple. Officers were elected as follows: Presi-

## The Bulletin Board

### Homecoming Notice

The annual homecoming dinner of First Chicago Branch will be held at the church, 4416 Gladys Avenue, Chicago, Friday evening, November 9, at six-thirty. All members and former members of First Chicago are urged to attend.—H. T. McCaig, pastor.

### Song Fest Notice

Azalia Branch announces a song fest November 28. President Kenneth Green

Officers will be elected for another year. Will all the priesthood send in their reports and all other special matters not later than November 12? There will be some special work done at this conference by Apostle and Sister M. A. McConley.—W. H. Drake, district secretary, McKenzie, Alabama.

Spring River district conference will be held at the Springfield, Missouri, church, corner of Dale and Kellett, November 23 to 25. There will be a program Friday evening given under the direction of the young people. On Saturday and Sunday the regular services will be held. The branch treasurers will please send their contributions for the district budget to Elder N. W. Gray, 2800 Main Street, Parsons, Kansas; and the secretaries will send their reports to Mrs. Maggie Wilson, 1942 North Lyon, Springfield, Missouri. Apostle F. Henry Edwards will be with us.—Amos T. Higdon, district president.

### Our Departed Ones

**EVANS.**—Gomer Louis Evans was born in Saint Louis, Missouri, November 26, 1886, and died in Saint Louis, September 9, 1934. Of his immediate family there are left to mourn, his faithful wife, one daughter, three sons, one sister and three brothers. Numerous other relatives and a host of friends cherish his memory. He occupied for years a leading place in industrial citizenship, being vice president of the Wagner Electric Company of Saint Louis; he was a courageous man of able mind, and true to his convictions. In his departure the church suffers the loss of a worthy friend and brother. Interment was at Lake Charles Cemetery. A special memorial service was held at the Saints' church in Saint Louis, September 16, 1934, T. J. Elliott in charge.

**MILLER.**—Kate Helen Miller was born at Detroit, Michigan, February 10, 1864, and passed away July 25, 1934, at the home of her daughter, Mrs. Ina Vida Mecca, at Oakland, California. Of her ten children but three survive her: Mrs. Mecca, Frank A., and Henry Joseph Linebaugh, of San Rafael, California. After months of suffering, Mrs. Miller quietly passed to rest in full belief of the power of Jesus to redeem. She united with the church at Santa Rosa, California, about thirty-five years ago. Funeral services were held at the Miller cathedral chapel by J. B. Carmichael.

**PARKS.**—Benjamin Franklin Parks was born May 17, 1875, at Camden, Ray County, Missouri. Died June 19, 1934, in San Francisco, California. Baptized by Elder William Newton in 1883, at the age of eight years. He moved with his parents to California in 1887. There married Mabel Elizabeth Leaver, January 11, 1914. Left to mourn are his wife, Mabel; his mother, Lavina J.; five sisters, three brothers, and a host of other relatives and friends. He was faithful and loyal to the church and loved to tell the gospel story. Funeral services were held at Gantner, Felder, and Kenny, by Elder J. B. Carmichael, of Berkeley, assisted by Elder H. Savage. Interment was in Olivet Memorial Park, San Mateo County, California.

**TOWNSEND.**—Loretta Sherman, daughter of Frank and Alminie Severance Sherman, was born April 16, 1885, near Lansing, Michigan. She departed this life September 24, 1934. Married Dennis Townsend at Ionia, Michigan, July 15, 1901, and to them were born seven children: Mrs. Florence Lewis, of Hastings, Michigan; Carthur Townsend, Buchanan; Mrs. Gladys Hurley, Buchanan; Robert, Albert, Ruth, and Thelma at home. Besides the husband and children, she is survived by one brother and two sisters: Hiram C. Sherman, Syracuse, New York; Mrs. Sylvia Canfield, Spencerville, Indiana, and Mrs. Lura Brooks, of Syracuse, New York, and a host of other relatives and friends. The funeral was held from the Swem Funeral Home, Buchanan, Michigan, September 26, Elder A. C. Barmore in charge. Interment was in Oak Ridge Cemetery, Buchanan.

and Brother A. B. Smith, of Detroit, are expected to be present. Sister Verna Schaar, of Lake Orion, will take care of the music. Lunch will be served. All neighborhood branches are welcome.—Lewata Helmick, branch secretary.

### Correction

Mrs. Lee Cunningham offers a correction of railroad names in her letter which appeared in the *Herald* of October 2, page 1263. Snow, Oklahoma, is not far from the Frisco Railroad rather than the Katy, as the letter mentioned. It is located on a star route. J. H. Hager and Sam Nobles live there, and would like some minister to stop and hold services in that community.

### Conference Notices

Alabama District will meet in conference with Pleasant Hill Saints November 17 and 18. We desire a good representation from each branch and group.

dent of the branch, Elder Earnest A. Webbe; secretary, John T. Curry; treasurer, William H. Davidson; church school superintendent, Sister AuVergne Proper; supervisor of adult division, Sister Alberta Biggs; young people's division, William F. Webbe; children's division, Sister Beatrice Gale.

The infant daughter of Sister Helen Williams and companion, was blessed at the Temple recently.

**JONES.**—Margaret M. Jones was born August 30, 1862, at Brigham City, Utah. Married David M. Jones in November, 1883. She was the mother of eight children one of whom preceded her in death. The remaining seven were in attendance at her funeral. She was baptized into the Reorganized Church of Jesus Christ, May 4, 1879, being a devout and faithful member during the remainder of her life. She died September 26, 1934. In her last illness she was cared for by her daughter, Mrs. J. W. Buckendorf at Idaho Falls, and was brought home to Malad, Idaho, for burial. The funeral sermon was preached by Ward L. Christy, September 30, at Malad, at the Saints' church.

**INGRAM.**—Mary Ingram, one of the pioneer home builders of Sherman County, Kansas, passed away September 3, at her home in Ruleton community. Funeral services were conducted Tuesday afternoon at two o'clock from the Christian church, Elder J. R. Sutton conducting the services. Interment was in Goodland Cemetery. She was born April 27, 1857, in Mercer County, Missouri, and married Silas Ingram at Princeton, Missouri, in 1872. They moved to Sherman County, Kansas, in 1886, and took a homestead twelve miles north of Ruleton, where they endured the hardships of pioneer life, and reared a family of twelve children. Seven of these are living: Bert, Harve, Arthur, William, Luther, Mrs. Florence Cisler, and Mrs. J. B. Light. There are also thirty-eight grandchildren. Mr. Ingram passed away June 6, 1931.

**KIEL.**—Sophia Smart was born at Bothwell, Ontario, in 1862. Moved to Plano, Illinois, when a young girl. While the headquarters of the church were there she spent some time in the home of President Joseph Smith. She was baptized in 1881. Married Mr. Kiel and was the mother of a son, Albert Kiel, of Aurora, Illinois, and a daughter, Mrs. Daisy Ott, of Battle Creek, Michigan. Sophia was one of a family of four girls and five boys. One sister, Mrs. William Welch, survives her; five brothers: Fred, of Merlin, Ontario; John, of British Columbia; William and James, of Harwich, Ontario, and Walter, of Michigan; other relatives, and many friends. She died at Aurora September 4, 1934, at the home of her son. Funeral services were held at the Healey Funeral Parlors at Aurora. Elder J. M. Blakely officiated.

**HASTINGS.**—Lydia Hastings was born June 25, 1904, and was baptized into the church, June 29, 1912. Enrolled with Milwaukee Branch, Wisconsin, in May, 1934, being transferred from Duluth, Minnesota. She was killed September 28, 1934, when the car in which she was riding with her cousin, Mrs. Ada G. Weber, and thirteen-months-old Catherine Weber, left the road and plunged over a twenty-five-foot embankment near Solon Springs, Wisconsin. Miss Hastings was a nurse at the county general hospital, and she and Mrs. Weber were on their way to Two Harbors, Minnesota, to visit relatives. Both she and her cousin were graduates of the county general hospital school of nursing. Her funeral was conducted at Two Harbors, October 2, 1934.

**BURCHARD.**—Materia Addie Burchard died September 10, 1934, at the home of her son-in-law, Moroni N. Stewart, after a prolonged illness. She was born December 15, 1861, near Council Bluffs, Iowa, near which place she spent almost her entire life. She married William Burchard, December 25, 1878, and was the mother of two sons, Roy and Howard, and two daughters, Mrs. Sylvia Deeds and Mrs. Hazel Stewart, all of Council Bluffs. Besides the above she leaves one sister, Mrs. Elnary Thompson, and two brothers, Scott and Philip Boren, all living near Crescent, Iowa; thirteen grandchildren, and six great-grandchildren. She was baptized in the fall of 1890, by Joseph Smith. Her faith in the church was unshaken. Funeral services were conducted by Elder J. F. Mintun, assisted by Elder Ray Whiting. Interment was in Crescent Cemetery.

**ELKINS.**—Orin Elkins was born September 5, 1853, at Hampton, New Hampshire, the son of Jonathan and Eliza Lamphrey Elkins. He died at his home at Glenwood, Iowa, after an illness of several months, September 29, 1934. Married Miss Harriett E. Garner, January 30, 1890, by whom he was the father of two children, one son who died in infancy, and one daughter, Mrs. Eva Miller, of Council Bluffs. His first wife died September 13, 1913. He married Emma Ault, October 5, 1921, who survives him. Leaves three grandchildren, Orin, Maxine, and L. Marie Miller at

home in Council Bluffs, Iowa. He was baptized a member of the Reorganized Church in 1899. For nearly sixty years he made his home in Iowa. Forty-three of these years he spent at Glenwood. Funeral services were held at Glenwood and at Magnolia by Elders W. R. Adams and J. F. Mintun. Interment was beside his first wife in Magnolia Cemetery.

**BUTLER.**—Nathan S. Butler was born at Mermore, Ohio, August 1, 1854. Died August 8, 1934, at the home of his daughter, Mrs. George Spensley, of Dubuque, Iowa, where he had made his home since July. He lived at Inman, Nebraska, for thirty years and for thirteen years lived at Independence, Missouri. He was a member of the Independent Order of Oddfellows lodge, and the Modern Woodman of America at Inman. He married

Ella L. Watson at Steel Creek, Nebraska. Was baptized into the Reorganized Church, March 19, 1896. Left to mourn are his wife; his daughters: Mrs. A. E. Walesby, Mrs. R. B. Mossman, Mrs. L. L. Brewer, of Independence, Missouri, and Mrs. George Spensley, of Dubuque; his sons; J. H. Butler, Neligh, Nebraska, and Andrew N. Butler, of Inman, Nebraska; his sisters: Mrs. Della Bauman, of Brentwood Heights, California; Mrs. Emma Bud, Schiocco, Wisconsin; Mrs. O. H. Day, Green Bay, Wisconsin, and eighteen grandchildren. The funeral sermon was preached by Elder John Heide, at Handenshield Funeral Home, Dubuque, and interment was in the cemetery at Dubuque.

**MARTIN.**—Thaddeus Selbiska was born January 8, 1850, near Knoxville, Illinois. Baptized January 25, 1910, at Eufaula, Oklahoma,

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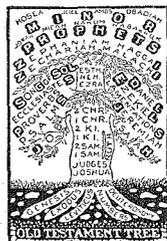
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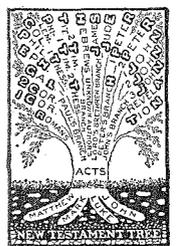
11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath



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by J. E. Yates. Departed this life September 2, 1934, at Independence, Missouri. Leaves to mourn, his wife, Mrs. Anna Martin, and an only daughter, Marie, of Eufaula. The service was from Stahl's Funeral Home, and interment was in Mound Grove Cemetery, Independence. The sermon was by J. W. A. Bailey, S. S. Smith in charge of the funeral.

**ALLEN.**—Arthur Allen passed away October 14, at his home in Kansas City, Missouri, after a long period of declining health and suffering. He was born March 25, 1861, in London, England, and moved with his parents to Ontario, Canada, when he was twelve years old. When eighteen years old he was baptized into the church, and a few years later moved to Kansas City and worked as an architect. Later he was ordained an elder. He was a studious, active, and intelligent man, faithful to his duty. He did considerable building for the church, working on the Sanitarium, the Herald Office, and other edifices. For thirty years he was a missionary, traveling in many parts of the United States. He was a loving father and a kind good companion. The funeral was held at the C. D. Carson chapel at Independence, Missouri, and interment was in Mound Grove Cemetery. Ammon White conducted the services.

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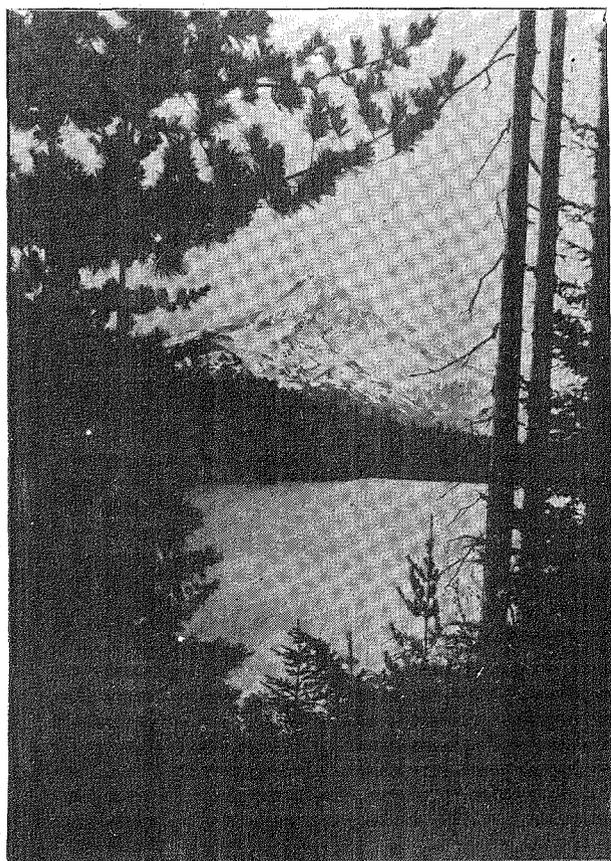
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*Mount Hood, Oregon.*

## Who Was the Prophet?

By Elbert A. Smith

## Zionic Optimism

By L. S. Wight

WORSHIP PROGRAMS  
FOR DECEMBER

# THE SAINTS' HERALD

November 13, 1934

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## Pigeonhole

### ■ His Bad Boy

This story concerns a little boy who became a problem in the Sunday school of a large branch. He whispered, he shot paper wads, and he wouldn't pay attention to his teacher. Not only that, but he kept the rest of the class from listening to her.

Appeals to the parents on the part of the teacher were in vain. She could get no help, cooperation, or satisfaction. One day she told her troubles to the pastor. He listened to the story and he knit his brows. In that tangled web he captured a thought.

"I have a plan," he said. "I think it will work." So he made a pastoral visit one evening to the father of the little boy. After discussing many things and enjoying a pleasant evening, the pastor said to his host: "I have a problem that I want to discuss with you. I don't know what to do about it and I think perhaps you could advise me." Then he told this father about the mischievous conduct of the little boy.

Now this father was very much like some other parents. He had always considered his children practically perfect. In his eyes they could never be very wrong. He defended them upon every occasion and he suspected nothing when the pastor described the rebellious conduct of the little boy. Then the pastor said: "What would you do if you were in my position and had to manage such a little boy?"

The father of the boy did not hesitate. The solution seemed perfectly clear in his mind. He said: "I would take that little boy out and give him such a tanning as he never had before in his life."

"I'm glad to hear you say that," remarked the pastor. "It shows that you are very practical and sensible in matters like this."

And then clearing his throat the pastor continued: "Do you know whose boy this is?"

"Why no," said the father.

The pastor looked him squarely in the eye and said without flinching: "That is *your* boy. I hope you will do your duty by him."

We are not told whether the father fainted or simply lost his temper, but we hope that he learned a lesson.

### ■ Love Letters

A. B. Phillips, the scholarly gentleman who conducts the *Question Time*, has a special basket in our office where we put questions that come in for him. Lately he has taken to calling them, (humorously only, we assure you) "love letters."

The first day he came in and asked, "Any love letters for me?" the Pigeon raised an inquiring and very suspicious eyebrow.

Brother Phillips flushed slightly, but he hesitated only an instant.

"I mean *brotherly-love* letters," he amended.

'Tis with our judgments as our watches, none  
Go just alike, yet each believes his own.

—Pope, "Essay on Criticism."

I dare do all that may become a man;  
Who dares do more, is none.

—Macbeth.

# Editorial

## Reason for Hope

One very hopeful sign for the church comes to our attention in the number of fine young men and women who are stepping forward to volunteer their services to the church. Their quality is attested by the positions of responsibility they hold and by the recognition they receive. While continuing their secular occupations, many of them give their spare time to the church as a donation to the cause they believe in and desire to serve. They come with the honors of both academic and commercial success.

Another hopeful and commendable feature is the spirit of gratitude and good fellowship in which these young recruits to the ranks are received by older workers. There is very little jealousy or misunderstanding. Youth has dropped its earlier militant spirit; and age has left off its distrust and suspicion. The weighty burdens of church responsibility, borne so long by older men and women, rest heavily on their shoulders, and they welcome the new workers with a sense of glad relief, knowing that the tasks they must lay down will be handled well by the generation that is taking them up.

We are now fully emerged into an age in which training is indispensable. Slowly the church has come to realize that education is an *assistant* to not a *competitor* of the spiritual qualifications that we have always required in our leaders and workers. It is realized that the young men and women, now gaining the wisdom which only experience can teach, are quite as consecrated and clean as the older generations.

The work of the church is not a contest for control. It is a cooperative effort between all ages for the creation of a way of intellectual and spiritual life equally precious to all ages. The spectacle of young and old, working shoulder to shoulder and driving toward a common goal, is a source of inspiration and courage.

We welcome these strong new comrades in the gospel work and pledge to them the support and cooperation they have a right to expect. We are glad for their presence and their strength, and we issue an invitation to others to prepare themselves to assist in the work that is before us.

L. L.

Next to excellence is the appreciation of it.—Thackeray.

## Who Was the Prophet?

William Allen White, one time intimate of former President Theodore Roosevelt, paid a warm tribute to his former friend during the recent observance of Roosevelt's birthday. Among other things Mr. White said of Theodore Roosevelt: "He was a *prophet*, a sower who went forth to sow the seeds of aspiration for justice in the hearts of the American people. He, *first* of our statesmen, saw clearly that our problems were no longer problems of production, but problems affecting the *distribution* of wealth and income."—*Kansas City Star*, October 28, 1934.

If Roosevelt was the *first* of the statesmen to see that vital fact and announce it, and if thereby he became worthy of the prophet's mede, what shall be said of Joseph Smith who more than a half century earlier saw the same vision and proclaimed it to the world? Again and again the revelations of the early thirties dealt with the problem of the equitable distribution of wealth. The prophet saw that the age-old problem of producing sufficient for human needs was soon to be definitely solved and that the greater problem of equitable distribution must be assailed: this was to be done through the voluntary consecration of surpluses. Today governments are forced to compel the confiscation of the surplus under various forms of taxation and an arbitrary redistribution among the destitute through the "dole" or forms of governmental employment almost equivalent to the "dole." The Lord's way was the better way; and his vision antedated the vision of the wisest of our statesmen.

"The surplus must be consecrated." That was the message that the world did not heed. Today the problem of surplus and its uses is the foremost world problem. The endeavor is to reduce surplus by restricting production—when in fact the effort should be to increase production and promote wider distribution and consumption of the good things of earth. Under the prophetic plan "the poor shall be exalted, in that the rich are made low." (*Doctrine and Covenants* 101:3.) It was to be a voluntary humbling of the rich under religious impulsion that their brethren might be lifted up and all come to a just and ample standard of living.

The world did not take warmly to the prophetic proclamation—as is the rule. But today the prob-

lem dealt with in the early revelations mentioned is the problem that causes the economic structure of the world to tremble. It has already overthrown empires. The Russian revolution was fought to secure economic justice—the rich were debased violently that the poor might be exalted. Misguided and violent and bloody and dictatorial though it was, the rise of the Soviet power was aimed to correct the evils that the prophet saw a hundred years ago. In another way, Mussolini rose to power over a monarchy that stepped aside to dwell in his shadow; through state control of industry he seeks to at least throw to the poor an adequate return for their labor that they may continue to be efficient and loyal subjects. The same trouble is fundamentally at the root of the German upheavals; Communists, socialists, Nazis fight over the bone of contention and each seeks to force the adoption of its own panacea. In Great Britain income taxes take from the rich and give doles to the poor, thus, as a British subject has said, "Insuring against revolution." In America the pot boils with a thousand fermenting ideas, from N. R. A. to Sinclair's EPIC. Theodore Roosevelt was first to see this coming some few years ago, we are told, and was a prophet. Joseph Smith saw it a hundred years ago. But who heeded his message?

We might paraphrase Ecclesiastes 9:14, 15 to read: "There was a great city and many men in it, and there came a great king against it and besieged it and built great bulwarks round about it: now there was found in it a poor wise man, and he by his wisdom and inspiration might have delivered the city; yet no man remembered that same poor wise man . . . the poor man's wisdom is despised and his words are not heard."

ELBERT A. SMITH.

### A Correction

The reader will probably have noticed on page 1422 of last week's *Herald* in the article on "Friendly Visiting" by Sister Grace L. Krahl that that villian of the composing room, Etaoin Shrdlu, has made a ridiculous mistake in one of the middle lines in the second column. Etaoin is not the author of "The Days of Auld Lang Syne" even though he may claim to be. The real author is Ian Maclaren as almost anybody who is familiar with these works will know. We hereby extend apologies to Sister Krahl and Ian Maclaren, and administer a severe rebuke to Mr. Shrdlu. Two lines below should read "two nobler characters" instead of "the nobler characters."



MRS. J. F. CURTIS

### Mrs. J. F. Curtis Passes

Mrs. Margaret Curtis, wife of Apostle J. F. Curtis, died Wednesday morning at home in Independence. Sister Curtis had suffered a stroke earlier in the year. Only a few days before her death she was reported to be better and the end came as a surprise. The Editors of the *Herald* take this opportunity of expressing their sympathy for Brother Curtis and the family.

### George E. Harrington Passes

Elder George E. Harrington passed away at the home of his son, Dr. G. Leonard Harrington, Friday night, November 9. Retired from active service as a missionary, Brother Harrington continued to respond to invitations to speak and to work for the church until very near the end, when physical disability prevented his doing more. Many years a missionary, one time president of Independence District (before its organization as a stake), and always a zealous worker, he made many friends, who crowded the Stone Church Sunday afternoon to be present at the funeral service. The sermon was by his friend and fellow worker, Dr. Joseph Luff.

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church

## What We Say Is Important

"Every idle word that men shall speak, they shall give account thereof. . . ."

Those are the words of Jesus. He also said on the same occasion, "Out of the abundance of the heart the mouth speaketh."

Often when we feel deeply, when we are stirred, when we are thrilled, words do not come easily. We are like the little girl whose daddy had just been brought home from the hospital after a long and critical illness. "Oh, Mummie," she joyfully cried, "I'm too happy to talk—I want to sing!"

How much happier the world would be if there were more singing and less talking!

Many of us talk too much. We forget that sometimes, somewhere, we are to be faced with all our idle words. We speculate aloud concerning our neighbor's affairs. We chit-chat. We gossip. We tell jokes that were better left untold. With a few careless words we insinuate something that we do not know to be true about an acquaintance.

What we say is important, more important than we ordinarily realize. For by our words, Jesus tells us, we are to be justified or condemned. Before we speak, we should make sure that we know what we are about to say, and we should be certain that it is the part of wisdom to say it. The tongue can be a harmful instrument if it is not governed and guarded. Our mouths are not like the neighbor's blatant radio that runs all day without regard for what come from it.

Paul wrote to the Thessalonians: "We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your own hands." He has strong words for those who are "not only idle, but tattlers also and busy bodies, speaking things which they ought not."

Rather than indulge in speaking idly, let us,

"Take time to be holy,  
Speak oft with thy Lord;  
Abide in him always  
And feed on his word;  
Make friends of God's children,  
Help those who are weak,  
Forgetting in nothing  
His blessing to seek."

The struggle of understanding against prejudice is the struggle of civilization against barbarism.—Professor John Dewey.

## Hazel Guinee



Hazel Guinee is an active young worker in Joplin, Missouri, Branch. She teaches a primary class in the church school. She plays the violin in the church school orchestra and is an officer in the N. N. C. Young People's Class.

This picture of her appeared in the *Joplin Globe* of October 7, with the officers of her high school literary society. She is a junior in high school and an officer of the Olympiad Literary Society. Hazel is the daughter of Brother and Sister Donald Guinee, of Joplin.

## A Slogan for True Church Workers

Someone has said, "We are never at our best unless we are working for results too great to be attained in a single year." Another has said that the greatest indictment that can be brought against the churches is that their work is done in a half-hearted fashion. The last words of Doctor Phillips, a pioneer in work with young people, may be taken therefore as a slogan by every true church worker:

"See the invisible,  
Do the impossible,  
Be the super-human!  
The utmost  
For the Highest."

—Beulah Grant in "Organizing With Vision," *Young People's Leader*.

## Gossip

Sometimes people say that the mixed classes for young people promote more romance than study. Well, what of it? There isn't any better place to meet your friends than the church. Finding friends is one of the principal occupations of life, especially while we are young. The church is a good place to find them.

How about your Christmas entertainment? Has your committee gone to sleep? Begin early if you want a good quality program.

And we have fine program coming for a New Year's watch party. They used it with good success last year in Berkeley, California. Everybody goes to them now that can get an invitation. Have a watch party in your church this year. It isn't too early to call your gang together and talk it over.

The White Masque Dramatic Club of Independence has been doing some fine work with short plays, staging demonstrations, and lectures on the drama. They meet once a month. The president, Miss Margaret Sturges, tells us that inquiries have come from other cities as to the details of the White Masque organization. She is glad to answer questions. Only, *please furnish stamped and addressed envelopes.*

Independence also has a little theatre movement of its own—the Village Players. It's non-denominational, but gives its plays in the north auditorium (dining hall) of the Stone Church. This season's program includes two full-evening plays and two evenings of one-act plays. Last year the Village Players gave to the Stone Church a good amount of stage equipment. All tickets were sold out. They hope for a good season this year too.

I stand for and teach the tithing system for the reason that it links up lives with God. It standardizes and stabilizes the finances of the kingdom. It is understandable and workable. It works no hardships. It solves our spiritual and financial problems and dignifies the church. There is no record nor suggestion that it was ever abrogated, and Jesus left it where he found it.—George F. Bradford, "Tithing and Spiritual Development," in *Christian Standard*.

To preserve a friend, three things are necessary: to honor him when present, praise him when absent, and assist him in his necessities.—An Italian Proverb.

# Organizations

## The Michigan Musical Movement

By Louise Evans

"Let the young men and the maidens cultivate the gift of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph." — *Doctrine and Covenants* 119:6.

Because of the many inquiries regarding this musical movement, it was thought best to write an article, trying to set forth its organization and objectives.

A need for such an organization grew out of the conviction that there is an enormous waste of talent among our people. Few recognized their own potentialities and thus failed to cultivate their talents; others who did and took training, but to use their own words, "could see nothing ahead of them." These grew disheartened and frequently their services were lost to us; then there are always those having deep convictions that their talents are God-given for the use of his church, yet were dissatisfied with the opportunities for self-expression. The scarcity of musical directors was an obstacle to the advancement of music. There were also the talented people who lacked the spirit of cooperation and made leaders with vision, victims of jealousy and petty criticism, until we, too, lost them. We look with disdain upon the waste of material things, but quite often apparently oblivious to the loss of talent. Thus we thoughtlessly permitted a pathetic waste of human capabilities, depriving the church of a needed culture. We recognized this waste and the need of searching out latent talent, of bringing together of the trained and untrained material and the spiritualizing of all these forces and getting to work in a common objective. Thus out of this conviction grew the Michigan Musical Movement.

### GOALS OR OBJECTIVES

Our primary aim is a chorus of 600 voices. Happily, however, present growth indicates that our numerical goal will have to be enlarged; an orchestra of 60 trained musicians and the development of minor groups to act as feeders to the main orchestra; A band, (with uniforms of church colors); a children's chorus of 200 or more voices, these also to act as feeders to the adult chorus; the encouraging of better hymn singing among all; we also wish to establish a fund from which talented Saints can be

helped to secure training, who otherwise would be deprived of it because of unfortunate financial conditions. It is planned when the time is opportune to hold annual musical festivals, at which time thorough class work help can be given covering almost every musical need. This to be augmented by concerts by the combined choirs and orchestras and the contribution of soloists, etc. Last but most important is the spiritualizing of all these forces. The world is full of splendid choirs. Ours will be distinctive only as we are able to lift it to new spiritual heights.

### THOSE ELIGIBLE

Youth and age are uniting in this big effort for betterment. No age limit has been set. The only requirements are that you can either sing or play a hymn well; a willingness to learn the assigned music; this to be supplemented by a good attitude—an essential attribute. Those that are willing to comply with the above are needed and urged to help us and themselves.

### INTERMEDIATE GOALS

A 200 voice choir; a children's chorus; an orchestra and band for the annual Zion's Christian Legion convention next June. The same ensemble for the Detroit district conference, October, 1935.

A 200 voice choir for the 1936 General Conference. Have we the needed courage and persistency to carry out such a program? It is just a matter of cooperation.

### MUSIC USED

All music used by the choirs are numbers used by the choruses in Zion, thus creating greater unity of purpose. Following is the 1935 series:

"Send Out Thy Light," Gounod.

"Turn Ye Even to Me," Harker.

"Repent Ye," Scott-Deis.

It would be well to also learn the 1934 anthems as published in a recent *Herald*. We suggest that each singer purchase his own copy and have it become choir property, thus an excellent library will soon be built up. Watch for *Herald* notices regarding music for the children and for the orchestra.

### ITS DEVELOPMENT

It is having a healthy growth. One year old and the same music is being used all over Michigan and parts of Ontario. This has been made possible by the enthusiasm of not only directors of music but by the splendid backing of the officers of the various districts. The Park of the Pines chorus has attained a high degree of musicianship; the chorus of one hundred at the last Legion con-

vention was a surprise to many. At this early date if all were assembled we undoubtedly would have over 300 singers ready for ensemble work.

### OFFICERS OF THE M. M. M.

Louise Evans, director, 240 Travis Street, Grand Rapids, Michigan; Harry Runkle, assistant director, 818 Haley Street, Midland, Michigan; Franklyn Weddle, orchestra and band director, Board of Education, Flint, Michigan; Verna Schaar, director of juniors, Orion, Michigan; B. Doty, manager and publicity agent, 219 West Ninth Street, Traverse City, Michigan. Write to any of the above for the particular work you are interested in.

## Mormon City Is Smith Monument Author Reveals

Founder is Mob Victim Before Realizing Vision of Religious City

By Gilbert I. Garrison, Author of "Prophet's Wife"

Salt Lake City is the lengthened shadow of a man who never saw the Rocky Mountains. That man was Joseph Smith, the Mormon "Prophet" and founder of that religious sect.

"The "Prophet" died in 1844, murdered by assassins in a little jail in Carthage, Illinois. Less than two years later the Mormons followed an uncharted trail across the plains to found Salt Lake City. They braved Indian danger, scoffed at privations and reached the great mountain valley, leaving their dead buried by the hundreds along their path. In their hearts they carried a sainted memory of the dead "Prophet."

### Polygamy

Into the west they bore a pernicious doctrine—polygamy. The origin of that doctrine is the basis for dispute between two branches of the Mormon church today. One branch with headquarters at Salt Lake City attempts to prove it was introduced and practiced by Joseph Smith. The other, calling themselves the Reorganized Church of the Latter Day Saints, with headquarters at Independence, Missouri, claim that plural marriage was the vicious doctrine of later church leaders. In this branch one finds the descendants of the "Prophet." I know personally two grandchildren of Smith. Both resent the accusation that their grandparent sanctioned the doctrine. I believe that they are correct.—*University Tour News*, May, 1934.

## Zionic Optimism

By L. S. Wight



L. S. WIGHT

SOME YEARS after the world war I had the privilege of visiting one of our branches near where there had been an army cantonment. Among the men I met was one who had never been able to earn much in wages but he had been a regular attendant at the Sunday school always trying to put his penny in

counting to God on a percentage basis, and then when his bubble did burst he was not able to contribute even his customary penny.

It has often been said that the optimist sees only the doughnut while the pessimist sees only the hole. It is obvious that neither one can be correct in his interpretation of what he sees. The optimist must recognize that this tasty morsel would not be a doughnut unless there is a hole surrounded with something good to eat. The pessimist must also be willing to admit that there could be no hole without something to form the edges for it. Unless the conclusion of each is tempered with reason he sees only that part which he wants to see. He may not recognize the fact that the very thing which makes what he sees, is the opposite condition which he fails to see at all.

That there is a place in zionic philosophy for the optimist should be obvious to all of us who are interested in working toward the building of Zion. Faith, hope and charity are three of God's greatest gifts to mankind, and hope is the basis for optimism. Many times in divine instruction accompanying the restoration, are we commanded to have hope. For example, this sentence quoted from the fourth paragraph of section 16, *Doctrine and Covenants*, "And if you have not faith, hope and charity, you can do nothing." But no where in that divine instruction can we find any justification for such hope being expressed without reservations or without being tempered with proper precautionary measures. There is no excuse for us to see only the doughnut without noticing the hole which does exist. In other words our optimism should not be an unbridled one. It should be tempered with wisdom and when it is so expressed it becomes *zionic optimism*.

There is a need for an emphatic, constant expression of zionic optimism today. Unfortunately world conditions of the last few years have been too much for many people in all walks of life. They have given up hope and it is impossible for such people to do anything effectively. They are only proving the above quoted sentence from divine law. Granted there is a need for the right kind of optimism, is there any reason for it? A search of the Scriptures, especially the record of Christ's teachings, reveal an endless amount of such expression from the Great Teacher himself. The conditions under which he was trying to generate hope in the breasts of his

the collection plate. At the time war work was started he was able to get a job on this cantonment with the accompanying high wages. This was a new experience for him and he believed that Utopia had come. For the first time in his life he had plenty. This, he concluded, was the place where the Saints should gather because of the prevailing high wages. Here they could do the things they had always hoped for. He went so far as to urge officials to influence church members to take advantage of this big opportunity to establish Zion.

Apparently he did not realize that this condition could only be transitory. He failed to put it to the test with a close comparison of the divine plan of social economy. His conclusions therefore were based on a false premise. He let his optimism get the best of his judgment. When I met him, he was, in common with many others, constantly concerned about earning enough to keep going. His bubble had burst. If he had been able to get the general church officers to yield to his pleas he would have brought about a "gathering" that would have ended in disaster to all participants.

One of the interesting sidelights of this experience was that during the time this man was earning high wages he continued to put his penny in the collection plate each week. Yes, sir! he kept up his church contributions! He had gotten into a habit and during his days of plenty he let the habit still guide him. He failed to recognize the basis for ac-

followers were as bad or worse than conditions which we are facing today. He was psychologist enough to know that the first requisite to human accomplishment is the determination in the mind to reach any designated goal. Hence today the wise expression of the right kind of optimism will be the dynamic necessary to keep us doing those things necessary to accomplish our purposes.

One of the best stories to illustrate this point that I have ever heard is this. In the early days it happened that an old man, and an old couple moved from a certain town in Ohio to a new place in southern Missouri. The old man who was a disgruntled human being made the trip first. As he crossed the ferry over the Mississippi river he asked the ferryman for information about the people in this new town to which he was going. Before answering, the ferryman asked the old man what kind of neighbors he had left back in Ohio. It did not take the old man long to tell what bad people they were, how hard they were to get along with and that he was glad to get away from them. He hoped that in this new country he would find some decent people. The ferryman could not encourage him. He said he happened to know many people in this new town and they were about the worst lot of human beings he had ever seen. They were hard to get along with, could not be neighborly, etc., and in fact there was nothing to indicate that the old man would improve his condition by making this move.

When the old couple rode his ferry boat some time later on the way to the same town, they told the ferryman how they had hated to leave this town back in Ohio. They had lived there all their lives, raised their family, which was now scattered, and they were planning to spend the rest of their days with one of their children in the new town. It was hard to leave the folks back home who were such wonderful people in every way. Their neighbors were good ones and would do anything within their power for others. They were curious to know if the ferryman could advise them about the people in this new town. Of course he could. Hadn't he advised the old man who was so sour on the world? Then he told them that he knew many people who had traveled to this very town and as far as he could see there were no finer people in the world. He was sure that this old couple would find just as good neighbors as they had left back in Ohio. Neighbors who would do anything for them and help them to make life in their last days just as happy as it had been in their old home community.

Apparently there was some discrepancy in this advice of the ferryman, but was there? Certainly not. All he did was to find out what each one thought of his previous neighbors. He knew that

each would find the reflection of his own state of mind in any new neighbors. Therefore he told the grouchy that he would find nothing but grouchy neighbors and he told the optimists that they would find a wonderful set of neighbors. It is axiomatic that water will find its own level. It is just as true that we will find what we are looking for all the way through life, and if we look for a zionic condition with the determination to find it, we will do so. There will be obstacles to overcome during the search, and today too many of us see nothing but the obstacles. They can be overcome in some way if we will exercise the right kind of hope, and if we back up that hope with the work necessary to overcome them.

Mankind has constantly sought for economic security. Seeking salvation either in the world to come or in the one which we occupy now is the dominating idea of most people. Conditions of despair resulting from the depression period have intensified this search on the part of all peoples in the entire world. This situation has made Zion hunters more determined than ever to find or develop that zionic condition which offers the divine kind of economic security. God has given us a workable plan on which this condition may be brought about but as a group we have failed to heed the many admonitions which would have made success possible. In the stress of need, many schemes have been presented to hurry the thing along but always those who present any plan which differs from the divine pattern, permit themselves to look at the doughnut of apparent opportunity without recognizing the dangers which constitute the "hole in the doughnut." It is especially significant at this time that those responsible for the functioning of the temporal law are urging us to "keep the law" instead of going to the left or to the right with any special schemes designed to hurry the program of putting the church on a sound basis.

Outside of the church the political world has offered many schemes with more vote getting bait than economic soundness. Before letting our enthusiasm for any of these schemes get the best of judgment we should put the test of the divine plan to them. There is no argument about the purpose of these plans being the same as the purpose of Zion. But the methods of accomplishing the purpose vary so widely and in so many ways from the divine plan of operation that they cannot command the respect of the true Zion building mind. As a church we believe that our democratic government was divinely inspired, especially the constitutional basis on which it operates, therefore it would hardly seem that zionic thinking (Continued on page 1452.)

# Glimpses of European News

By John W. Rushton

Of the Quorum of Twelve

GENERAL NEWS OF EUROPE the last month has been very confused and tragic. The assassination of King Alexander of Yugoslavia at Marseilles on Tuesday, October 9, filled the world with horror. The crime is traceable to lack of coherence between the Serbs, Slovenes and Croats which compose "the trine kingdom." The king's decree of 1929 abolishing the historic ethnological divisions and seeking to force a ruthless centralization which meant a Serb dominance, has never been popular. The successor to the throne is King Peter a boy of eleven years, which means the country will have a regency for some years.

At the same time as King Alexander met his death, M. Barthou, the French foreign minister, also was killed by what is believed to have been an accidental shot.

Then, another blow has fallen upon France in the death of Raymond Poincare, the former president and premier, who died October 15 in his seventy-fourth year. So, is removed a great statesman, financier, barrister and writer from France. Perhaps his greatest feat was the doubling of the value of the franc with reference to the pound, when France's finances seemed on the verge of collapse after the war. Poincare made it one of the world's soundest currencies.

THE CONFLICT IN SPAIN is another matter which has grave possibilities. This seems to have been the outcome of several kinds of discontent; the misery of the miners of Asturia, the separatists of Catalonia, Communists and Syndicalists all aiming at different but parallel objectives. It is evident that democratic government in Spain which dates from April, 1931, has seriously broken down. What the outcome will be none can tell. The need seems to be to instill into the citizens a more stable concept of their responsibilities or the republic may "founder in Fascism or have a speedy suicide in Sovietism."

REICHS BISHOP MUELLER WAS INSTALLED AS PRIMATE OF THE GERMAN EVANGELICAL CHURCH Sunday, September 23. The Berlin cathedral was hung with flags bearing the swastika imposed upon the cross. Storm troops in uniform stood on either side of the altar. The Nazi salute was given, the Reichsbishop exchanging it with the bishops present, all of whom with one exception placed in office by himself. Bishops Meiser of Bavaria, Wurm of Wurtemberg and Marahrens of Hanover were absent.

Out of between 16,000 and 17,000 protestant pastors between 6,000 and 7,000 have come out openly against the Reichsbishop by joining the Pastor's Emergency League. From thousands of pulpits a fiery protest against "the allies of heresy who are laying waste the House of God" was made. The Confessional Movement they represent is ready to "render unto Caesar the things that are Caesar's"; but is determined to "render unto God the things that are God's."

FROM ITALY comes the news of the decree of Tuesday, September 18, which militarizes the whole nation, from children of eight years. This tendency towards isolationism, which with the reign of force in Germany, militarism in Italy, repudiation of pledges by Japan and Poland is a menace to the world, the salvation of which can only be through cooperation.

THE AUSTRALIAN ELECTION gave the victory to Mr. Lyons and the United Australian Party showing that the country stands by the policy of "honest finance and balanced budgets."

THE ANNUAL REPORT OF SIR GEORGE NEWMAN, THE CHIEF MEDICAL OFFICER OF THE MINISTRY OF HEALTH IN GREAT BRITAIN shows that there is no general increase of mortality among the unemployed or their dependents. Malnutrition is neither widespread nor increasing. Employment pay, the feeding of children, better sanitary conditions together with a wider dissemination of the laws of health are stated to have contributed to this desired end.

THE MODERN JUGGERNAUT. The heavy toll of the automobile in Great Britain is causing alarm and the Minister of Transport, Mr. Hore Belisha, is earnestly seeking to counteract this. From March 11 to October 6 (thirty weeks) 4,228 deaths, and 146,610 injured are recorded.

THE TELEPHONE SYSTEM of Great Britain, as is well known is under Government control. Recently there has been a nation-wide advertising campaign to popularize this modern instrument of communication. Rates have been reduced and now after 7 p. m. calls to any part of the kingdom can be had at the rate of one shilling (25c) for three minutes.

THE RADIO (wireless as it is called here), is increasing in popularity also. Each instrument must be licensed, the rate being ten shillings per year

(two and a half dollars). The post office takes one shilling for operating expense.

THE MOTOR SHOW was opened at the Olympia, London, October 11, by the Duke of Kent (Prince George). It is less than forty years since these mechanical vehicles were permitted to run on the roads preceded by a man walking with a red flag. There are more than two thousand firms represented. Millions of capital, hundreds of thousands of employes are engaged in the production of millions of cars and accessories. Motor taxation in one form and another brings to the British Government 75 millions of pounds (375 millions of dollars).

THE ANNUAL REPORT OF THE MAGISTRATES ASSOCIATION issued October 11 approved the report of the Departmental Committee on Sterilization: Voluntary sterilization should be legalized, but doubt was expressed whether this would meet effectively all the cases with which the Courts are concerned.

THE INCREASE IN DIVORCE as shown by the Civil Judicial Statistics of October 11 compared with 1932 matrimonial petitions increased by 331, making a total of 4,969. Decrees nisi granted for the dissolution of marriage totalled 3,988. Largely as consequence of these increases the total number of proceedings in the Probate, Divorce and Admiralty division reached 5,415, the highest ever recorded.

THE ROMAN CATHOLIC ATTITUDE CONCERNING MIXED MARRIAGES as stated by Father Owen Dudley, Superior of the Catholic Missionary Society in reply to Canon Oliver of the Anglican church: "The Catholic church has the sole right to lay down her own tradition, because the mixed marriage is a Catholic marriage, and no protestant need marry a Catholic. But, if they do, they must accept the following terms of the Catholic church: 'The Catholic party must endeavor to lead the non-Catholic party to the true faith by prayer and example. The non-Catholic party must not interfere with the religion of the Catholic. Both parties promise to bring up the children in the Catholic religion.'

GREAT BRITAIN'S SLUM CLEARANCE SCHEME: For the next forty years the country is committed to an annual expenditure of 4,300,000 pounds (21 and a half million dollars) for the tearing down of slum property and rehousing the tenants at rentals they can afford to

pay. It is estimated that 2,000,000 rather than the 350,000 new dwellings which is the government's plan, for five years, will be needed.

**R**USSIA HAS A PERMANENT SEAT IN THE LEAGUE OF NATIONS. With a population of 165 millions, a Communist state with autocracy, secret police, semilegalized murder, famine and religious persecution still characteristic; it is better to have Russia inside the League. The League, with America, Germany and Japan still aloof, is incomplete and limited in effectiveness.

**T**HE NEED OF PROVIDING FOR LEISURE: The London *Spectator* offers the following wise counsel: "It will, no doubt, be well to provide facilities for reading, gardening, seeing plays, hearing music, for arts and crafts, games and social work. But if we are really intent on providing means for satisfactory use of leisure we cannot ignore the actual bent of men and women, and the tastes which they are unmistakably developing—and of these the taste for constant movement from place to place seems to be universal." So, it is urged that such parks, old mansions and places where pictures and historic treasures are housed should be opened and made accessible to the traveling public. Cathedrals and old churches, the many towns and villages with their customs and festivals should cultivate distinctive qualities and provide objectives and resting places for body and mind for the pilgrims of pleasure.

**T**HE LAUNCHING OF THE NEW CUNARDER on Wednesday, September 26, by Queen Mary marks a new move in British Merchantile shipping. The two oldest shipping companies which were rivals are now working in cooperation. It is expected that three of these giant ships will be built. The "534" was christened the *Queen Mary* will be 80,000 tons gross, her engines about 180,000 horse power, and her speed 30 knots per hour. The cost will be four and a half million pounds (22 and a half million dollars). The verdict of the country is that "she is the inevitable ship."

**T**HE COLLIERY EXPLOSION AT GRESFORD, near Wrexham in North Wales filled the country with horror. Two hundred and seventy-one lives were blotted out, many families bereft of fathers and husbands and sons. The response to the various appeals for assistance for the sufferers is magnificent. In spite of all that has been done to ensure safety in this industry, it is still the most dangerous peace-time occupation. One thousand lives are lost every year and 150,000 injured.

**T**HE ART OF PUBLIC WORSHIP: Doctor Percy Daermer gives a fine exposition of public worship in the London

*Spectator* for September 28. He says: "We recognize humbly now that public worship is a complex and difficult art for which we need the best that wise and creative men can provide." "It is based upon philosophy as well as theology, it embraces ethics and depends for its proper exercise upon an understanding of psychology." "It is difficult to think of an art which is not involved in that of public worship. Poetry, prose, expressive and solemn movement ('Shaping'), and music." He includes also, printing and bookbinding and costuming, painting, sculpture, textiles, metal work and work in wood and glass.

**W**HAT DOES THE CHURCH STAND FOR? A series of articles is to be presented through the London *Spectator* dealing with this question. The editor speaking in advance says: "This is the indispensable church for which we are waiting, the church which tells with authority about God because it consists of men and women who have seen and felt and know him. For that church with some impatience and anger, many are waiting today."

**G**ENERAL SMUTS ON THE OUTLOOK OF THE WORLD. The address delivered by General Smuts on his installation as Lord Rector of Saint Andrews University, Scotland, was a very striking deliverance from one who has made a name of world fame as a soldier, statesman and philosopher. Singularly, he is in company with expresident Herbert Hoover of the United States in making "*The Future of Liberty*," his main theme.

He will not yield to pessimism and believes that "Freedom is the most ineradicable craving of human nature; without it peace, contentment and happiness, even manhood itself, are not possible." While he sees ground for anxiety, he does not agree that we are on the "verge of war"; but, "the greatest menace of our time is the disappearance of the sturdy, independent-minded, freedom-loving individual and his replacement by a servile mass-mentality."

"Dictatorship can only be tolerated as a temporary expedient, and can never be a permanent substitute for free self government." The watchword he gives to the young men and women of today is: "More and more the will to freedom should be our real motive power." "Inner freedom and harmony of the soul; social freedom and equality before the law as the foundation of the State; internal freedom in the rule of peace and justice."

October 20, 1934.

Women of America! You can *give* and *serve* and *pray*. You can give self-denyingly. You can serve lovingly. You can pray conqueringly.—Herrick Johnson.

## The Puzzle of Life

By H. E. Depew

Life is like a jig-saw puzzle  
Which we mortals all must solve;  
Whether good shall come, or evil,  
Is quite left to our resolve.  
All the various colored pieces  
Represent our life's display;  
'Tis for us to weave the pattern,  
In whatever way we may.

Some folks start in with the border,  
Marking out the edges well—  
Cutting deep, and true, the limits  
Which our histories will tell.  
Such as these work to the center,  
Placing well each tiny part—  
Building upward to a climax;  
Life, to them, has just one heart.

Then again, we have the workman  
Who assort his pieces all—  
Studies out the num'rous shadings,  
Lest he slip, or sometime fall.  
Now this man's life has many parts,  
That when built make up the whole;  
His good life will have no climax—  
Yet its parts will cheer the soul.

Lastly, now we have the mortal  
Who starts in without a plan;  
Just begins to use the pieces  
Where and as he finds he can.  
His life shows no well-thought order,  
Neither climax, nor good parts;  
Though he finally ends his picture  
All one sees is wand'ring starts.

Choose you well the way to master  
All the varied bits of life,  
Make your picture one of beauty  
'Mid the worldly storm and strife.  
If the different interests please you,  
Or one climax is your goal—  
Build up well, in grandeur lasting,  
All the parts that make your soul.

## Be Still

Be still, my heart!  
Amid the Babel sounds that greet thine ears,  
Amid the rush and riot of the day,  
Let God's own silence of the eternal years  
Keep thee unmoved, undaunted on thy way,  
My heart, be still!

Be still, my heart!  
Amid the devious ways that thou must tread,  
Amid the sorrow and the pain of life!  
Look up, for so to faithful souls is read  
The message of His peace in every strife,  
My heart, be still!

—A. M'Fayden.

# The Nomads

By May Elliott

XX.

## A Wanderer's Vision of Home

IT WAS a warm Saturday in February. Tomorrow Dorothy Jane would be baptized. The English family were going to enter the church, too. Others would perhaps join before they left the pool, for many were favorably impressed with the gospel. Louisa felt numbly sorrowful that she could not unite with the church, too. Dan would do the baptizing. Dan, the hypocrite, lifting his hand to heaven: "Having been commissioned—" she couldn't do it. That old feeling of revulsion would come the minute he touched her. She couldn't go through with it. She could not go through the years beside him, pretending all was well, when internally she would be continually troubled. She might hear that—even that—if she but had a real friend somewhere.

But there was no one. Her mother? No, her mother was too busy running away from something herself. There was no one.

Dully she pushed herself through the usual Saturday routine. She ate no supper—she was not aware of any hunger except that which gnawed continually at her heart.

"I'm tired, Dan. I believe I'll go to bed," she said when the supper dishes were finished.

She had not been lying there long until she found herself wandering through a disagreeable darkness. She thought to herself: "I've had dreams before. I need not fear." But she knew there was something different about this. This was no ordinary terror of a dream-filled night. This was the kind of darkness Lehi felt in his vision—a dark and dreary waste. Lehi had prayed. She found herself praying also; then there came a little light, faint and far-away, but gradually becoming brighter, drawing nearer.

"Louisa."

She had always thought her name unlovely but from these lips it was like soft music.

"Come with me, my daughter. There is something you must see."

She followed him swiftly until they came to the top of a high hill; there he paused and bade her look below. At first she could see nothing; it was so dark in that valley. Now the mists cleared a little and a great crowd of people were seen pressing onward toward some indefinite goal. She could see some of them quite distinctly now. They were pale and worn, these men and women;

some clasped sickly children in their arms while others, ragged and hungry, crowded around their parents crying for bread. Her eyes were particularly drawn toward one little woman who stumbled forward, a child held close to her heart. Then suddenly her arms were empty and she was flinging them about wildly, beating the air with her hands, and crying piteously: "Oh, in *Jesu Nom!* In *Jesu nom!*"

"These are my brethren, the poor of earth," said the gentle voice at her side. "But look. Here are others you must see."

THESE OTHERS seemed to have some of the comforts of life; yet there was something lacking in their lives. Often they would pause in their journey and gaze wistfully about as if trying to find something they had lost. One old lady seemed absorbed in her contemplation of a bit of paper.

"Can you see the picture on the paper?"

"No," answered Louisa, tremulously. "Her tears have almost blotted it out." She was speaking, too, and Louisa listened:

"Oh, if I could only paint—not just colors and shapes, but inner meanings, hidden from the view of others—meanings God has put there and given me vision to see. But there is no money for learning such things; we are too poor."

"Why, it is Grandma McClaren," cried Louisa, astonished.

"And she is only one of many. Many, oh, so many, have come to the world qualified and ready in spirit to perform a great work for humanity—but they were crushed, disappointed, overwhelmed, because of the lack of this earthly thing called money. In yonder crowd of poor there are potential great men and women of every sphere of art and science whose voices will never be heard outside their own small village; whose hands will never perform the work for which their Creator designed them. Behold, their hunger and their need! But their needs are no greater than the needs of those who now approach the valley. Look again."

A vast throng of young people, gay and joyous in appearance, filled the little valley. Some were dancing, some singing; young girls with lips and faces brilliant with blood-red paint; young men and women smoking cigarettes; playing games; laughing boisterously, heeding nothing but the enjoyment of the moment. Now and again some one of them would wander away from the

crowd and his face, as he looked questioningly about, took on such a sad and wistful aspect that Louisa was profoundly moved.

"Oh," she cried, "they are trying to find happiness and they don't know what happiness is—they confuse happiness with noise, sensual gratification, hilarity. Oh, they are innocent, they are good, but there is no one to tell them, no one to warn them of questionable things, no one to lead them in ways of true happiness!"

"I am glad you are sorry for them, my child. But be of good cheer. For by and by these, too, shall find Bread."

PRESSING CLOSELY in the great course upon the heels of these young, came a crowd of those who are lowest in the scale of society; degraded and drunken criminals, the wicked of many types, rich and poor. Imbeciles. Men, women, and children. There was something familiar about one little boy. He shuffled forward aimlessly and around one arm was coiled a great snake. She heard him speak: "I am Philander Johannes Rippetto." Something so hopelessly forlorn there was about him, about them all, that she burst into tears. Again she heard the quiet voice: "These, too, are my brethren."

Then there were others: Well-dressed people, men and women with children in their arms. Now and then she could hear a prayer from some of the parents: "Help us to bring them up to be strong and healthy; to be loyal and true to the highest things in life." But there was such confusion all about them; many hands, wraithlike hands, reached out toward them; many voices, saying, "Lo here, lo there. Buy our product and your child will be healthy." "No, his product is not good: buy ours." "When you get sick try our method of healing." "He's a quack doctor, mothers, don't listen to him." "Liar. You're the quack, the charlatan. Here is truth." "No, it is over here." "Vaccinate your baby and immunize him from these dread diseases." "Don't vaccinate him; it puts poison into his little body which may cost his health, even his life. Buy our health food, instead." "Nonsense, give us your dollar, let us immunize him. Let us vaccinate him. It is an entirely harmless process; and you need worry no more about these few dread diseases, anyway."

"Here lady, is something to help you hold your husband's love." "No, buy ours, this is best. This paste will keep your teeth white—it is no ordinary preparation. Your smile will keep him

charmed." "No, our powder is the stuff to use on teeth." "Is your husband afraid to tell you about your disagreeable breath? Try our mouth wash." "No that's no good, try ours." "Polish your finger nails." "Use our shampoo." "Here's the best cold cream." "If your husband loves you, he'll buy you one of our fur coats. Bargain now, soon will rise in price." "If you love her, keep the vases filled with flowers." "Watch your husband." "Watch your wife."

She watched them wonderingly: Some groping about with puzzled faces as if to discover just which voices to heed; some despairing, trying to lead their children, but realizing that they were blind leaders of the blind. Some men and women walked side by side, but there were no children. The men were afraid. Afraid of this pitiless competition, of the possibility of poverty, of their inability to give their children a proper chance. Her eyes followed one woman into a comfortably appointed house. It was quiet, too quiet. The man had his work. It was a hard job; it took all his best energies to get successfully through the day. The woman was a modern woman. She had all the modern woman's short-cuts for accomplishing her work quickly. She was not tired. There was nothing left for her but the emptiness of social life, dancing, cards, movies. She demanded of life—of her husband—some kind of worth-while work, children, a destiny.

"Like Mrs. Benson," thought Louisa. "For all the world like Mrs. Benson, with her dyed hair and her scarlet cheeks and lips, and the dress of flame." She reached a trembling hand to her eyes and brushed away the tears. For she wanted to see all of this. It was sad, it was terrible, but she felt that she must see it.

The crowd thinned now. There were but a comparatively small number coming past the hill through the little valley. But they traveled in luxurious fashion, in great automobiles loaded heavily with something; loaded so heavily that the machines seemed almost crushed with the weight; the people themselves were bowed as though their burden was most grievous. Yet the peculiar thing about it all was that each occupant of a car seemed most anxious to trade a small bag for a larger one, seemed bent upon increasing the weight of his load.

"Queer how they reach out for more when they already have too much," mused Louisa.

"These are my brethren, the rich and powerful of earth. See. They are unhappy too—they are not satisfied—that is why they reach for more. They have too much of earthly food—what they need is the Bread of Life and the Living Water. But look again."

A multitude of people of different races. Their arms stretched out as if in

appeal; they passed on soon with a look of hopeless despair.

"These who now approach are Lamanites," spoke the voice. "Hearken to the words of a song some of them are chanting:"

"Wakanda, hear us, hear us!

Wakanda, oh behold us!  
Bird and beast and bear, oh, Wakanda,  
Have their den and lair, oh, Wakanda,  
Home and rest, but where is ours?  
Wandering through the weary hours?  
Home and friends of home, while thy  
children roam,  
Like the weary winds, homeless, crying!"

She watched them as they passed through the valley, and saw them cower at last in dreary places, in poverty, in sickness, in hunger.

But what was that perfume? Faint, elusive, yet now and then almost cloyingly fragrant. Oh, yes. She remembered now. That was the odor of a little white flower that she had seen in Pa-peete. And surely that was the roar of breakers on a reef; surely that wind blew from some vast ocean. And palm trees were springing up in the little valley as if by magic. It grew dark outside, but she could see clearly, through the windows of a brightly lighted church, the faces of many people.

"Why it is Tikehau," she cried, "and there is Lucy coming toward the front of the church." She caught her breath sharply. "And there is Robert. I know he died—but he is there now—I see him." She watched Lucy's face. Back there, so long ago, when she had known Lucy in life, she had not been conscious of any struggle in the young girl's heart. Now she saw clearly. The conflicting emotions. What should she choose? Her church, or the man she loved? An earthly love or a heavenly? But she heard Lucy's voice:

"Father, there is no mistake. I wish to be cast out."

She watched tearfully as the girl floated down the aisle, her arms outstretched to Robert. "Ropati, Ropati," she heard the tense whisper. She watched them both, as they drifted out into the darkness. She saw the stricken face of Lucy's father, the sympathizing glances of his friends. "Brethren, we can only wait and pray for Zion."

"Zion!" cried Louisa, with no effort to restrain her tears, "That is what they need, all these people, all the world. But I have no money—I have nothing to help Zion with. I don't see—"

"Look again, my child."

The valley had faded completely from sight, and in its place she saw a wide stretch of beautiful country; in the center a city the spires of which glistened gloriously in the sun as if with some unearthly splendor. She saw people moving happily about, unworried, contented, pursuing some project of work, or of learning. Building things. Growing

things from the soil. Learning, always learning. The land was rich in schools for young and old. There was an inspiring feeling of growth, of development, everywhere. She saw a group of happy Tahitian women fashioning beautiful things with their clever fingers. There was a place for people of all nations, all types. Joyful, healthy children romped about on neatly kept lawns; older ones tramped gladly toward schoolhouses; the scene contrasted strongly with the scenes in the sorrowful valley.

Sorrow was a stranger here; fear was unknown. God's children had come home at last, and were laboring joyfully so that the beautiful gates could be opened to all those weary ones who were saying: "Let us go up to Zion and learn of her ways."

"Child," said the kind voice at last, "Look upon my face and behold your friend. Will my friendship not satisfy? If by your labor you can add one bright jewel to the millions of those glittering in that temple spire, if you could add one brick only to the city wall, if you could speed one soul to Zion with songs of joy on his lips, would you withhold your effort?"

The brightness faded gradually, and as it passed she heard the words of a softly chanted hymn:

"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, oh Son of Man!  
In haunts of wretchedness and need,  
On shadowed thresholds, dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.  
The cup of water giv'n for thee  
Still holds the freshness of thy grace;  
Yet long these multitudes to see  
The sweet compassion of thy face.  
O Master, from the mountain side,  
Make haste to heal these hearts of pain.  
Among these restless throngs abide,  
Oh, tread the city's streets again."

Louisa was alone, awake, in the bed, in the darkness. There would be no sleep for her that night. She could scarcely wait for the morrow, when she would make a beginning to do her new Friend's will. He had been her Friend always, she knew that now. But now she had seen his face and heard his voice.

The black box? What did it matter? What did it matter whether or not Dan had once been somewhat hypocritical? He wasn't a hypocrite now. And even if he were, even if every member of the church was a hypocrite, she would still want to do *her* part. Nothing mattered in all the world but the work of God.

The baptisms were to take place at Sister Richard's home. A spring, as large as a man's wrist, gushed from the hillside and though most of the water

(Continued on page 1452.)

# Worship Suggestions for December

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "ESTABLISH HIS KINGDOM."

DECEMBER 2

Theme: "The Lord Is Nigh."

Instrumental Prelude: "Come O Thou King of Kings," S. H., 179.

Call to Worship: Doctrine and Covenants 39: 1 and 85: 16.

"Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto mine own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

". . . call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; . . ."

Hymn Response: "Israel, God Is Calling," S. H., 189; O. S. H., 284. (First three verses only.)

(S) Prayer:

Scripture Reading: John 6: 37-44.

Meditation:

What keeps us from God?  
How can we be made conscious of our sins?  
How can we know what the love of God means?  
How can we commune with him?  
How can we adjust ourselves to his will?

(S) Hymn: "Draw Thou My Soul," S. H., 316.

(S) Benediction.

DECEMBER 9

Theme: "Make Ready for His Coming!"

Instrumental Prelude: "Watchman, tell us . . ." S. H., 134; O. S. H., 316.

Call to Worship: Luke 3: 4, 5.

". . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. For behold, and lo, he shall come, . . . to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel."

(S) Hymn Response: "Come Thou Almighty King," S. H., 28; O. S. H., 54.

Scripture Reading: Isaiah 60: 1-3.

Talk:

Many people in the days when Jesus was here in the flesh, had a knowledge of the word of prophecy. They expected a Messiah to come. The greater number of these people, however, did not have a spirit of truth with them. Their minds were in darkness, even though the light had risen upon them. A chief requisite for seeing Christ is purity of mind. The practices of peoples of earlier days obscured their vision. They failed to make ready for his coming even though he was with them. "Seeing, they saw not."

We are not companions of the Lord Jesus because he has been prophesied of, or because we have a knowledge of that prophecy. We can receive him only on condition of righteousness.

(S) Hymn: "Joy to the World," S. H., 170; O. S. H., 141.

(S) Prayer.

DECEMBER 16

Theme: "Go Ye Out to Meet Him."

Instrumental Prelude: "Hail the Blest Morn," S. H., 142; O. S. H., 200.

Call to Worship: Isaiah 11: 1-5.

Response: "We believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men." Mosiah 2: 4.

(S) Hymn: "Redeemer of Israel," S. H., 190; O. S. H., 158.

Short Talk: We have been wandering as strangers in sin. We have cried in the desert, whence we have wandered, for God. The spiritual enemies of the kingdom have rejoiced at our sorrows, but Israel will be free only as we fear not and be just. In this justice we may go forth to meet Christ, who is the redeemer of all those who would be just. Let us pray for our own souls.

Period of Prayer.

Commission: Doctrine and Covenants 43: 5. "Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come."

(S) Hymn: "Rise us, O men of God!" S. H., 210.

(S) Benediction.

DECEMBER 23

Theme: "Draw Nigh to the Son."

Instrumental Prelude: A Medley of Christmas hymns.

Statement of Event: 3 Nephi 1: 12ff, and Isaiah 7: 14. "And, the voice of the Lord came saying, Lift up your head and be of good cheer . . . on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.

"Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and to do the will, both of the Father, and of the Son of the Father, because of me, and of the Son, because of my flesh.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel."

(S) Response: "To us a child of hope is born," S. H., 140; O. S. H., 121.

Response: By hidden choir—chorus of "Come and worship," S. H., 135; O. S. H., 330.

Scripture Reading: Matthew 3: 1, 2, 7-9a.

Meditation: Today many of us say that we wish to worship Jesus on his birthday, but instead we pay our devotions to our friends and to our own desires, forgetting him almost entirely. Are we more honorable than was Herod? (Allow a moment for meditation.)

Scripture Reading: Matthew 3: 9-11.

Meditation: There were these others who, forgetting themselves and those things that had been dear to them, set out to follow a star. They had an abiding faith, courage to venture forth into the unknown, and endurance. They found the Christ Child. Do you possess those qualifications? Are you finding him?

Hymn: "As with gladness men of old," verse 1, S. H., 143.

Meditation: They worshiped him. Today it is nearing his birthday. Will we, seeking forgiveness for our failures of

the past, worship him and do all that we can to bring about the establishing of his kingdom here on earth?

(Curtain parts showing manger scene.)

Hymn: S. H., 143, verse 2.

Meditation: Even as they brought birthday gifts to him so long ago, so today we bring him our gifts. I wonder—Are they truly representative of our love for him? Offering is taken and laid at the foot of the manger.)

Hymn: S. H., 143, verse 3.

Offering Prayer.

(S) Hymn: S. H., 143, verse 4.

(S) Creed: Repeated by all. (Revised from Mosiah 2.) We believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and earth. We believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men. We believe that man doth not comprehend all things which the Lord can comprehend. We believe that we must repent of our sins and forsake them, and humble ourselves before God; and ask in sincerity of heart that he will forgive us.

(S) Prayer and Benediction: "And now I would command you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost which beareth record of them, may be, and abide in you forever. Amen." Ether 5: 41.

DECEMBER 30.

Theme: "Establish His Kingdom."

Instrumental Prelude: "Hark, the voice of Jesus calling," S. H., 344.

Call to Worship: 3 Nephi 5: 11, 12; 4: 51, 52. "Behold, I am Jesus Christ, of whom the prophets testified should come into the world: And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning." "Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved."

(S) Hymn Response: "Lord God of Hosts," S. H., 172.

Scripture Reading: Doctrine and Covenants 65.

Lord's Prayer:

(S) Hymn: "We would see Jesus," S. H., 155, verses 1, 2, 3, 4.

Talk: Jesus came here once in person. The world since that time has been a different place. Forces have been set in motion so that he may be able to come again. What he sought to do then, was to build his kingdom. This task is yet incompleting.

Christ will be justified in coming again to his own when there will be sufficient of them prepared to meet him and who will need his personal ministry. "Seek ye first the kingdom," therefore, is, for Christ's own sake, a necessary condition to his personal return. Can we view with any degree of satisfaction our present achievements? What is demanded of us in this coming kingdom?

Hymn: "We would see Jesus," S. H., 155, verse 5.

Commission: Doctrine and Covenants 10:3 and Matthew 6: 38. "Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich." "Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."

(S) Benediction: "This God is the God we adore," S. H., 100; O. S. H., 216.

## The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, DECEMBER 2.

Sacrament Service

SECOND SUNDAY, DECEMBER 9.

Theme: "He Shall Send a Savior."

Prelude: "Joy to the World! The Lord Will Come," S. H., 170.

Call to Worship: "... Great and marvelous are the works of the Lord. . . . No man knoweth of his ways, save it be revealed unto him; . . ." (Book of Mormon, page 176, verses 9 and 11.)

Hymn: "Sing of His Mighty Love," S. H., 123; Z. P., 110. Prayer.

Scripture: Isaiah 32: 1, Matthew 1: 21b.

Hymn: "Joy to the World! The Lord Will Come," S. H., 170.

Sermon Talk: Text: Amos 3:7. Explain this verse. Tell something about the condition of Israel just before the birth of Christ; how they looked forward to the coming of the Messiah; how the prophets for hundreds of years had foretold his coming. Mention some of the prophecies. Tell of a few people God sent a message to. (Gideon, Judges, chapter 6; Zacharias, Luke, chapter 1; Mary, Luke, chapter 1, and others.) You may wish to also quote Malachi 3:6, and tell the children that God has not changed, but still reveals his will to men, telling briefly about God revealing his will to Joseph Smith and others. Story: "The Gift," page 8, Departments' Journal, December, 1927. (If desired, only the first part of the story, telling about the prophecies about Christ and the way the people looked forward to his coming, may be told today, and the rest used next Sunday.) "What the prophets said about the coming Savior," by junior boys. (He would be born in Bethlehem, Micah 5: 2; descended from Abraham, Genesis 22: 18; of the tribe of Judah, Genesis 49: 10; his name, Immanuel, Isaiah 7: 14b.)

Special musical number by a junior boy or girl.

Story: "What Book of Mormon prophets said about the coming Savior." (The sign which would be given at the time of his coming, page 591, verses 56-58; the new star, page 591, verse 59.) "When the Sign Came." (Page 601, verses 17 et seq.)

Closing Hymn: "To Us a Child of Hope Is Born," S. H., 140. Benediction.

THIRD SUNDAY, DECEMBER 16.

Theme: "I Bring You Good Tidings of Great Joy."

Prelude: "Silent Night! Holy Night!" S. H., 147.

Call to Worship: "Behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2: 10.)

Hymn: "While Humble Shepherds Watched Their Flocks," S. H., 139.

Prayer.

Scripture: The Christmas Story, Luke 2: 8-14. (Memorized.)

Hymn: "Silent Night! Holy Night!" S. H., 147.

Sermon Talk: Explain what the "good tidings of great joy" meant to the shepherds; also what they mean to us. Help the children to understand the true meaning of Christmas. Mention some of the ways in which we may keep Jesus' birthday. If the book, "Christmas Stories and Legends," by Phebe A. Curtiss, is available, tell how one girl learned how to keep Christmas. ("Her Birthday Dream," page 13.)

A Christmas Story. Suggestions:

"The Gift," page 8, Departments' Journal, December, 1927. "Under the Stars One Night," or "Jan's Christmas Candle," in book, "Everywhere, Everywhere Christmas Tonight," by Annie Sills Brooks.

"Why the Chimes Rang," or "In the Great Walled Country," in book, "Why the Chimes Rang and Other Stories," by Raymond MacDonald Alden.

"Came to Our House," Stepping Stones, December 24, 1933.

Picture Appreciation: Use a picture of Bethlehem, if available, or "Angel and Shepherds." (No. 6119-M, size 15 x 20 inches, sepia, 12c. David C. Cook Publishing Company, Elgin, Illinois.) After the picture story is told, "O Little Town of Bethlehem," S. H., 144, may be played softly on the piano, or

Hymn Appreciation: "O Little Town of Bethlehem," S. H., 144. (For the story of this hymn, see page 37, A Junior Hymnal, compiled by J. E. Sturgis and W. S. Martin.)

Hymn: "O Little Town of Bethlehem," S. H., 144.

Story: "The Gift Most Rare," Stepping Stones, December 2, 1928.

Closing Hymn: "Hark! The Herald Angels Sing," S. H., 136. Benediction.

#### FOURTH SUNDAY, DECEMBER 23.

Theme: "Joy to the World; The Lord Is Come."

Prelude: "Silent Night! Holy Night!" S. H., 147.

Call to Worship: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." (Luke 2: 10, 11.)

Hymn: "Oh, Come All Ye Faithful," S. H., 145.

Prayer.

Hymn: "Joy to the World," S. H., 170. (Sing "The Lord Is Come.")

The Christmas Story: On a background of black or dark blue velvet, hang the most beautiful nativity picture available. Have the best story teller in your group tell the Christmas story, (Either Matthew 2: 1-12 or Luke 2: 8-20) and then give a short description of the picture. Ask the children to think about God's wonderful gift to us, while the pianist plays very softly "Silent Night! Holy Night!" Then a prayer of thankfulness may be offered by the leader, a child or the group in unison.

Christmas Play. The remainder of the service may be used to present a Christmas play or dramatization. Suggestions:

"The Road to Bethlehem," page 28, Departments' Journal, December, 1928.

"The Birthday of the Prince," page 22, Departments' Journal, December, 1928.

"The Angel's Answer," or "Christmas Windows," each 10c a copy. Women's Missionary Society, 1228 Spruce Street, Philadelphia, Pennsylvania.

"The Story Beautiful," by Valeria R. Lehman, 12c a copy. David C. Cook Publishing Company, Elgin, Illinois. Closing Hymn: "It Came Upon the Midnight Clear," S. H., 137.

Benediction.

#### FIFTH SUNDAY, DECEMBER 30.

Theme: "Resolutions for the New Year."

Prelude: "Savior, Like a Shepherd Lead Us," S. H., 263.

Call to Worship: "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isaiah 55: 6.)

Hymn: "Savior, Like a Shepherd Lead Us," S. H., 263.

Prayer.

Scripture: "Choose you this day whom ye will serve." (Joshua 24: 15.)

"Those that seek me early shall find me." (Proverbs 8: 17.)

"If thou lovest me, thou shalt serve me and keep all my commandments." (Doctrine and Covenants 42: 8.)

Hymn: "I Will Sing a Song," Z. P., 162, or "Jesus My Shepherd," Z. P., 117, S. H., 272.

Sermon Talk: Text: 2 Corinthians 6: 2. For helpful material, see the following sermonettes: "The Race of Life," Stepping Stones, May 22, 1932; "Preparing for Service to God," Stepping Stones, July 17, 1932; also article "A New Year Bank Account," Departments' Journal, January, 1928, page 13. The New Year has been compared to a new book, with a clean page for each day. We should make

an effort to keep those pages clean and pure. Some people laugh at New Year resolutions because so many of them are broken. The reason for this is that people make many resolutions which they have no idea of keeping. This is a good time to take an inventory (like people in business do) and decide what we should do to make our lives better the coming year. Then make a resolution to put forth our best efforts to accomplish it, remembering always to ask the help of our heavenly Father. (See also, Philippians 3: 13, 14.)

Story: "Seeking God Early," Stepping Stones, September 23, 1934, or "The Man He Wanted to Be," page 141, "Stories for the Junior Hour," by Ada Rose Demerest. Special musical number by a junior boy or girl, or junior choir.

Some New Year's Resolutions: Let the boys and girls select resolutions and read them. Suggestions:

"I will be cheerful." (Doctrine and Covenants 119: 6.)

"I will be patient." (Doctrine and Covenants 23: 4.)

"I will be prayerful." (Book of Mormon, page 112, verse 103.)

"I will be generous." (Matthew 10: 8b, Book of Mormon, page 223, verse 43.)

"I will be courteous." (1 Peter 3: 8.)

"I will keep my body strong and clean." (Doctrine and Covenants 85: 38, 1 Corinthians 3: 16.)

"I will be truthful." (Zechariah 8: 16.)

"I will be kind." (Ephesians 4: 32.)

"I will be obedient." (Ephesians 6: 1.)

"I will be friendly." (Hebrews 13: 2.)

"I will be honest." (Romans 12: 17.)

"I will be reverent." (Psalm 46: 1, 2, Habakkuk 2: 20.)

"I will control my tongue." (Psalm 19: 14.)

"I will study my lessons." (2 Timothy 2: 15.)

Closing Hymn: "Never Be Afraid to Speak for Jesus," Z. P., 170, or "There's an Old, Old Path," Z. P., 207; S. H., 260. Benediction.

## The Measures of Man

By Mollie Richmond

What is your worth in the eyes of the world,  
How are you measured—what flags you unfurl  
Are you upholding the standards of right,  
Facing with courage the stress and the strife;  
And lending a hand to another in need,  
Regardless of station, regardless of creed,  
And giving of self whenever you can?  
These are the units that measure a man.

What is your worth in the eyes of the world,  
Under what standards are your flags unfurled?  
Do you lift burdens from worn weary hearts,  
Making their troubles, of your own, a part?  
Are you tender and thoughtful, meek and mild;  
Tender and loving to each little child?  
Lifting the storm clouds with untiring hands—  
These are the units that measure a man.

'Tis not your wealth, nor your rank, nor your station,  
Or the heroic deeds you do for your nation;  
'Tis not what you gain, but it is, what you spend  
In helping another—the help that you lend:  
'Tis your great kindness, your mercy to all—  
The making life brighter when darkness appalls:  
Just giving your best whenever you can—  
These are the units that measure a man.

## THE NOMADS

(Continued from page 1448.)

flowed away into Cress Creek, there was a pool, sparkling and clear, and deep enough for baptismal purposes, and it was always full to the brim.

Ten were baptized. Dan paused a moment, then asked: "Are there any others?"

Louisa stepped forward and walked slowly down into the water. Dan's face grew pale and his hands trembled when they touched hers. It seemed a long time before he gained control of himself and lifted his hand toward heaven:

"Louisa, having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

She felt the waters close over her and felt herself lifted up again; she was held tightly in Dan's strong arms and he was crying like a child. The people were singing a song that Dan loved and had taught them:

"I am a stranger here,  
Within a foreign land, . . .  
My home is brighter far  
Than Sharon's rosy plain,  
Eternal life and joy  
Throughout its vast domain.  
My Savior bids me tell  
How mortals there may dwell—  
And that's my business for my King."

Louisa's heart swelled with a great desire to do something for the church and her Friend. There was nothing too hard for her to attempt; there was nothing so small that she felt above performing it. She was happy now, for the first time in her life. She had work. Work brought her happiness, but it was only when she had found a great cause to work for that full happiness came.

Another spring arrived. One day there came a letter from church headquarters. They had been told that Dan and Louisa understood the Tahitian language. Would they consider taking a mission to the Society Islands? Louisa flung her arms around her husband's neck.

"Oh, Dan! Just think—to be able to go back—to help them prepare their hearts for Zion—it's—"

"Do you realize how wonderfully you've changed, darling? I can hardly believe it sometimes."

"I only regret, Dan, that my youth was wasted. I had so much energy then—and I spent it on things that don't seem vital now. I envy you. You've worked for the church all your life."

A swift pain tore at his heart. "All his life? What did she know of the fierce, burning desires of his own youth, of the things he would have done, had her soft arms not held him back? I could have soared, then," he thought sadly. "Now I can only plod. But I will not tell her, for that would hurt her, and I wouldn't hurt a hair of her head."

She had left him for a moment, an odd,

tense look on her face. She was back with a box in her hand. A black box. She could face issues squarely now. The gospel gave one strength.

"What's that?" asked Dan curiously.

"Why—why—" she stammered. Surely he knew what it was. "It's that black box you gave me before we went to the Islands the other time."

Dan grinned. "Oh, that thing! Have you got that yet? Yes, I recall it now. Old Hunt said you were a little dishonest just like all other women, that your curiosity would get the better of you, that you would open the box. But you haven't, I see. I knew you wouldn't. There is something fundamentally straightforward about you—"

"But whose name is this, on the front of it?"

"Why, I don't know. I never noticed any name. He said it was his wife's box, so maybe it's her name. Here, let's open it. I wonder if the old fellow left anything in it. A little money would come in handy he laughed.

Like one in a trance she watched Dan as he worked with the tiny lock. It opened at last. It was empty.

The black box was *empty!* Empty as her whole life had been—her dreams, her desires, her efforts, her hopes, her fears. Everything had been unreal until her baptism. "The gospel is the only real thing on earth," she breathed, as she tucked the black box back into the trunk, "I shall keep this as a remembrance—and when I become discouraged I shall look at it and think of the emptiness, the loneliness, the years of hunger. Then I shall smile and work again—for Zion."

The car bearing them to the station wound about the dusty country road. The woods were beautiful with wild spring beauties, golden buttercups, purple violets, and white flowering dogwood.

"They're all dressed up for church, Danny John. The woods, I mean. Just see—" But Danny John was all grief and tears.

"I want my dog. I just can't leave him, I can't! I want Pluto. I want my dog!"

"Listen, Danny. Look," cried Dorothy Jane, "we're going to have lots more interesting things to do than just playing with a dog. See the flowers in that field! And what do you bet there isn't an even prettier spot just around that curve? There. What did I tell you? What did I tell you, Danny? It's like that poem in the story of the flax mother read us about, don't you remember?"

"Snip, snap, snare,

Baisse allure.

The song is never done. The best part of all is yet to come."

So the Nomads were on their way again. But this time their journey was most joyful. For they were going to work for Zion. Others were working,

too, and by and by all of God's wandering children would find rest and home—at last.

The End.

## ZIONIC OPTIMISM

(Continued from page 1444.)

could condone or agree to suggested schemes designed to upset or overturn the entire system on which our country has been built. All systems have their weaknesses, and all groups have their weak members. Because some designing men do take advantage of opportunity to exploit other people does not necessarily mean that the system is wrong. When church members go wrong, as some do, we do not think of overturning the church system which we believe to be of divine origin, but we do take steps to remove or punish the individuals at fault. That is rational thinking. It is the reasonable attitude. It is optimism tempered with wisdom or in other words it is zionic optimism.

Zionic optimism will lead us on to continue doing the work necessary to build Zion. There are enough obstacles in the way now without permitting more to be put in our path. Unless we are careful, we will permit false prophets, who promote their ideas of giving all people all their wants under the guise of humanitarian measures, to get a control of government to the extent that it will be harder for us to have the freedom as a group necessary to build Zion.

God has told us to look forward with a determined hope. He has instructed us to keep up our morale and continue to make the fight necessary to progress. In other words he has commanded us to develop zionic optimism. The most pitiable result of the depression is the loss of morale on the part of so many men who could *if they only would* keep up a fight that would eventually get some results. In my human weakness I have been tempted many times to give up. Perhaps all of us have. It is a hard fight under present conditions but that is the very reason that God gave us *faith* as the first principle, the very cornerstone of human progress. We should use it. We should put it to work, every day as well as on Sunday. But at the same time this faith or hope should be tempered with the wisdom which recognizes that every doughnut has a hole, and that there are danger spots in our path which must be watched. One of the greatest of these danger spots under present disordered conditions is the frequency with which false prophets are asserting themselves. They appear in the name of religion, politics or economics. May we be divinely alert to recognize all things in their proper place and may we have just enough zionic optimism to proceed in a careful, determined, divinely planned way.

## The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter  
Mary Audentia Smith Anderson

Chapter 1 continued—

### Discipline

Mother made no objection to our visiting the Huntington children until she learned by some means that Allen was in the habit of taking his father's gun out with him when we were over there. Being fearful some accident might happen by which some of us might lose our lives or be crippled, she bade us stay away from the Huntington house, explaining as she did so that she did not think Allen with his rifle a safe companion for little children.

The game was fascinating, however, and I soon wandered over to the Huntington home again. Returning rather late, I was questioned by Mother, and had to admit that I had been out with the boys among the hazel brush, hunting for rabbits, and that Allen had carried the rifle. Thereupon, with the aid of a ready hazel switch, she promptly administered punishment.

But the end was not yet. The next morning she said to Frederick and me—her command being upon me especially, since I was the older—"Joseph, I will not say you must not go to Mrs. Huntington's today, but I will say that if you do go I shall punish you when you return. It is a dangerous thing to play with Allen when he carries the rifle, and I am not going to be responsible for any harm that may come. So just remember what I tell you."

Again, either forgetful or neglectful of the mandate, I ventured into the forbidden region and spent a portion of the day with the Huntington boys in the hazel brush after rabbits, staying late enough in the afternoon to see the little animals at play on the hillside and to hear the crack of the rifle.

When I returned home Mother had company at supper and nothing was said to me about my visit to the Huntingtons; hence I went to bed thinking it had escaped my mother's notice and that I was safe from punishment. However, after the guests departed, I discovered my error, for Mother found me and I received the punishment she had promised, applied vigorously enough to make me feel sorry I had undressed as I went to bed!

When morning came Mother repeated her charge, saying, "I will not say you shall not go to play with the Huntington boys while their mother allows Allen to take his father's gun with him to play; but if you do go, I will punish you; and

I shall punish you harder and harder until you stop."

Once more the allure of the pastime seemed stronger than my mother's counsel and her efforts to deter me, and again I went to the Huntington's and spent the day with the boys and their rifle. When I returned my mother punished me with such decidedly increased severity that I—well, comment is needless! I did not go again, for I found that my mother was indeed a woman of her word.

Whether or not George Cleveland and his wife were members of the church at the time we sojourned with them and before Father and Uncle Hyrum reached us there I do not know. It is certain they received the refugees from Missouri with kindly welcome and, so far as Mother and her children were concerned, gave them excellent care. I remember him as a middle-sized man, with a kind face and soft, even voice. I do not remember hearing him speak harshly or exhibit any temper or impatience. His wife was a fine-looking woman, approaching middle age, and well qualified for the cares and labors of a farmer's wife.

The winter passed away and Mother heard from Father at intervals more or less extended, until April 22, 1839, when he and Uncle Hyrum reached Quincy and their waiting families after an escape from the unlawful custody of men who conducted them about from one county to another on an unsigned mittimus.

### Commerce

I recall but few incidents of the journey from Quincy to Commerce in Hancock County, some fifty miles up the river. I do remember that we stopped on the way at what I now believe was the Morley settlement near Lima. The record shows that Father and his family left Quincy, May 9, arrived at Commerce the following day, and moved into a log house which is yet standing. This was known as the Hugh White residence and it was from Mr. White that Father purchased it and the farm.

It could not have been long after this that Grandfather Joseph Smith and Grandmother Lucy Smith reached the place and were for a time located nearby. In fact, I remember two places where Grandfather and Grandmother lived. One was a small log house on the west side of the frame attachment to the block house built originally for purposes of safety as well as dwelling—for Indians were still occupying the districts east and west of the Mississippi. The other was but a few rods away, across the main street, and was a double house with a half story above. My memory of dates is so imperfect that I cannot now say just when they occupied these homes. I do remember that he died while they were living in the double log house on the east side of Main Street, on the northwest corner of the block in which the Nauvoo House

stands and across Water Street, south, from the Nauvoo Mansion.

With him at the time of his passing were Grandmother and their daughters Sophronia and Lucy, the latter of whom in the summer preceding had become the wife of Arthur Milliken. An incident connected with the event fixes the memory of these in my mind. I was in the habit of running in and out of their place as I did my own home, and was there when the folks were absorbed in grief over his passing. Aunt Lucy found fault with me because I was tearless, and upbraided me, saying I was too hard-hearted to cry. I resented this and denied the accusation. When she asked me if I didn't feel bad about Grandfather's dying I said, "Yes, I do feel bad, for I will miss my grandfather; but you have said he is better off, his sufferings ended, and that he is in heaven where he will have no more pain and trouble. So why should I cry about that? I can't; and I don't see how anyone can!"

It was my first acquaintance with death that I can remember. It was a good many years after that when Grandmother died, and then also, a man grown, I could shed no tears.

Another instance fixes in memory the residence of Grandfather. It occurred one Sunday when the folks were at meeting on the hillside. The house was entered and two dollars, a pair of spectacles, and a Bible were stolen. A young man by the name of Allred, some seventeen or eighteen years old, and a boy some younger were convicted of this theft and Allred paid the penalty by breaking stone upon the road, a ball and chain attached to one of his legs. The burden of our Sunday school teacher's admonishments to his class for some time thereafter was in regard to the wickedness of stealing, holding up as a warning the fate of this young man. I knew Allred quite well and believe that he behaved himself afterwards. He removed in the fall or winter of 1846-7 when "the exodus" took place.

We were comfortably located in our log house. I recall there was a spring nearby from which we obtained our drinking water. It issued out from under the hillside on the bank of the river, not far from a large oak tree which stood for many years after the city was evacuated by the Saints.

The Hugh White farm was a veritable plantation. There were the usual adjuncts of a log smoke house and a log stable, besides the double log house referred to in which Grandfather Smith had lived. Between our house and the water there was on the bank of the river a small log building consisting of one room with a cellar underneath. It had evidently been occupied by someone dependent for work upon the family that had lived in the main building. Not far from the latter and yet within the bounds of the farm there was quite an area of land which was shallow in soil,

and covered a loose limestone formation. Though a veritable swamp this land remained for some years as pasturage for our cows.

When Father came to Quincy from his imprisonment in Missouri he brought with him a fine saddle horse—a dark chestnut sorrel stallion, named Medley, which he had obtained from the men who guarded them at the time of their escape. From circumstances which I remember in connection therewith I have reason to believe it had been purchased at a good figure. Whether or not Uncle Hyrum had also secured a horse I cannot now say, but I remember that after the passage of some time, two men came to the house to see Father, one of whom was named John Brassfield. I understood at the time that these men had come for the purpose of collecting the amount of the bribe for which they had allowed the prisoners to escape. I cannot fix this date in memory other than to say it was after the erection of what was called the Red Brick Store, located in the west end of the block on which our house stood.

I remember hearing at the time that the amount of money to be paid these men was eight hundred dollars, and that the horse Father had used was to be replaced by another. I remember the cream-colored or "clay-bank" horse which Father purchased from one Amos Davis for the purpose of turning over to those men from Missouri. They were closeted with Father and one or two others for the afternoon and part of the evening, and departed the next day.

This house into which we moved on reaching Commerce was located about three-quarters of a mile down the river from Commerce Landing, a point where a number of houses, warehouses, and stores had been built. Standing close upon the bank of the river, which at this point ran almost due east, our little house occupied a very handsome site, and was the central habitation of a farm of one hundred and thirty-five acres, purchased, as I have stated, from the "river man" named Hugh White.

The times were busy ones. The winter had not proved, for all its afflictions, too severe for the many Saints who came into the place to secure locations and to build shelters for their families. A period of great activity ensued, and history shows that among the buildings erected at the settlement called Commerce there were three frame houses, one of stone, and two of blocks. This town was located at a point on the river known as Upper Landing, for the reason that at low water in the river the landings further down became impracticable for use.

A little way below Commerce began what was known as the Des Moines Rapids, or "lower rapids." They extended down the river for a distance of twelve miles and ended at Keokuk on the Iowa side. Halfway down from this upper landing stood the residence of Doctor Isaac Galland, a two-story house in ex-

cellent condition. A little over a quarter of a mile farther down was the group of houses on the Hugh White farm, among them the one which had become our home. About the same distance still farther down, and east of our home, was the farm of Davidson Hibbard.

I do not remember the names of many of these settlers nor very much of the details of the influx of the Saints, the laying out of the city, and the bustle and confusion attendant thereupon. There existed among the people a community of interest of such a character that with the excellent natural resources of the place, timber in plenty, and friendly help at hand, there was little real suffering. Outside of those afflictions which resulted from the privations to which they had been subjected during the persecutions in Missouri and those they had encountered in their flight from that State in the inclement weather of winter and early spring, those who reached Hancock County were fairly comfortable and happy.

Spring soon brought its ever-recurring hope and promise and, being by nature industrious and by necessity compelled to seek support from the soil, a great deal was done by the settlers that first summer toward making themselves self-sustaining.

In the fall an organization of branch, or stake, or central place of gathering was effected. William Marks was made President and members of a High Council were appointed. Father made arrangements to visit Washington, the capital of the United States, for he, Sidney Rigdon, Elias Higbee, and others were commissioned by a conference of the people to present to Congress the matter of the expulsion of the Saints from Missouri, lay before that body their claims for indemnity, and ask for redress of wrong and remuneration for losses sustained by individuals in the persecutions they had suffered under the exterminating order of Governor Lilburn W. Boggs.

### Malaria

It was during Father's absence on this matter of business that the severest trial of the season was put upon my mother. The breaking up of the ground, the exhalations from the swamp, the insufficient supply of good water, and the privations usual to pioneering resulted in an epidemic of malarial fever which took the forms of chills, chill-fever, and ague. Many were ill. I remember that Mother filled her house with the sick who were brought to her from near and far, giving them shelter, treatment, and nursing care. When the house over-flowed she stretched out in the yard east of the house the tent which had served us as a shelter on our journey to Nauvoo.

There were days during this time when our house was thus made into a hospital that there was no one to carry water to the fever-burned patients but myself—then about seven years old. I used to

trudge up and down the hill between the house and the spring, carrying a small bucket and making the trip frequently in order that the water might be cool for those who drank of it.

There was among the patients a young fellow by the name of John Huntington, son of Father Huntington who married the widow of Edward Partridge—the Bishop who had died of a broken heart through the persecutions in Missouri. The Huntington family had raised that summer, among other things, some long-necked gourds, sometimes called calabashes. From one of these John had fashioned a drinking cup with a handle, but of course did not bring it with him when he was conveyed, ill, to Mother's "hospital." In the paroxysms of his chills he would lie with his head and body covered, shivering from head to foot. As I brought water to his bedside and offered it to him he snarled out, "Why don't you put the handle in?"

Not understanding, I thought he was out of his head, and since he was such a big, strong fellow, I was a little afraid of him. I called to Mother, busy preparing food and other attentions for the sick. She came and asked what he wanted. When he said he wanted a drink she answered, "Well, Joseph is here with the water; why don't you drink?" At this he again mumbled something about putting the handle in.

Mother took hold of the bed cover and turned it down so she could see his face, and said, "Why, John! What is the matter with you?" He looked a bit sheepish and said, "Oh, I just forgot. I thought I was at home," and then told us about the gourd-dipper. He had bored a hole through the end of the handle in such a way that when they brought him water they would just lift the edge of his cover slightly and push the handle of the gourd in to him. This he would place in his mouth and drink, without having to be uncovered in his chills. It was plausible contrivance and the explanation proved he was in his right mind. We thought his ingenious expedient a good one; the gourd was secured and often used thereafter.

This same John Huntington went west at the general migration of those who followed Brigham Young, but after a time he became disgusted with what he saw and heard there. He returned to northern New York where he had been raised and from whence his family had come first to Missouri and then to Illinois. I met him in Nauvoo on this return journey to the east. He was dressed in rather rough clothing, having tramped with an occasional lift nearly the entire distance from Utah. He had nothing but the clothes he wore, a cup made from a cocoanut shell which hung to the strap with which he was belted, and a common butcher knife. He had one dollar in money, I believe, in addition to the above-named possessions.

(To be continued.)

## The Readers Say---

### A Confirming Incident

Let me relate an incident which occurred three years ago, while we were visiting my people in the city of Council Bluffs, Iowa. I am the only member of the church in my family, and as we were waiting for the evening services my people and some friends were asking questions regarding my church. They were trying to trip me, but by the help of the Spirit, the answers came to me freely. Then came the time for us to go to church.

Elder Ray Whiting was preaching a series of sermons. Each Sunday night he announced the topic of his discussion for the next Sunday night. On this particular evening as soon as he arose, he said, "I am going to change my theme tonight, and preach about the church." He then commenced his sermon just where we had left off our discussion at home. He preached with power under the influence of the Spirit. Wonderful peace came to me. Later my brother-in-law remarked, "It was strange that Brother Whiting preached on the very thing we were discussing before we went to church."

Often as I read the good articles in the *Herald* and the lines of some of our hymns, I feel the influence of the Spirit and I think of the song, "*My God, How Wonderful Thou Art.*"

If we are meek and humble, God will bless us. I am trying as never before to keep his laws. I want to be a loyal, faithful worker in God's church. He cannot bless us if we do not keep his commandments, and I trust that he will let me make up for the years that I have been careless and unconcerned. He brought me back into the fold to see my duty to the church and my fellow men. I pray that my heart will always be right in God's sight. It is my wish to be kind and thoughtful of those about me.

BRUNELDA, MONTANA.

MARGARET LEACH.

### Thankful for the Gospel

Just how could I live without our *Saints' Herald*? How could I live without our weekly prayer meetings, our sacrament services, our church school and the associations of the Saints? Maybe what I have to say will not be much, but I would like to tell the whole world how thankful I am to God for sending Brother Marcus H. Cook and Elder H. I. Velt and Sister Velt here to show us the gospel.

For eight years I had been Sunday school superintendent of a Methodist Sunday school. I did my best, but felt there was something lacking, and when Brother Velt came and showed his slides and gave lectures and sermons, I knew there was something real in this work. That was in 1931. We were a mission until a year ago, October 29, when we were organized into a branch of forty-five members.

Of our family of eight, I and all six children are members, and we pray daily that our daddy will soon be one of us.

A year ago there were four who went to Silver Lake reunion from here and this year there were ten. We hope to keep on doubling our number each year for they derive so much good from going.

We have an active priesthood here. Although much is being done, the harvest is great and the laborers all too few. We are in need of a church building, as we have been forced to move eight times since becoming a mission in 1931.

When we see prophecies being fulfilled and the conditions

of the world in such a state as they now are, how thankful we are that we have a living God whom we can trust to care for us if we do our part!

Above all, I think we should pay our tithes, even though they may be small. Part of the tithing paid into the coffers of the church is used to support the missionary work. Some of the hard-earned tithes helped to bring the word to us here in Willapa.

Again I say, thank God for sending Brother Cook, the good old brother who says "A winner never quits and a quitter never wins." He is still active in the work though past seventy years of age.

May God pour his blessing on those who edit and publish the *Herald* for it is the source of great strength to a great many of us.

MRS. IRENE RALSTON.

WILLAPA, WASHINGTON, Box 131.

### Preaches the Word in West Virginia

I have been preaching here in the home of a sister, and several have attended the services. Some are becoming interested. We have only four members living at this place, and they are eager to have their neighbors hear the restored gospel. I plan to continue here while interest lasts; then I will go to Mount Hope, twelve miles away, where seven members are to be found. I baptized them several years ago. I also baptized the members who live here except one.

We have no one here who holds the priesthood, but Elder Wayne Wilson lives near Charleston, West Virginia, about seventy-five miles away. He comes every other Sunday and holds services. He is a great help to the members.

I had the privilege of being associated with Brother Wilson in a service here last Sunday, and he is truly a man of God. His soul is filled with love for his work, and he is willing to make any sacrifice for the cause. May God bless him and his efforts here.

J. C. MCCONNAUGHY.

BECKLEY, WEST VIRGINIA.

### Counts Her Blessings

My blessings have been many in times of sickness and in the routine of every-day life.

Several years ago it was made very plain to me in a dream that if this little branch carried on, the responsibility rested upon me. I made a promise to my heavenly Father, that I would do the best I could and that I would always seek his aid. At that time it seemed as if the general church had forgotten us; we had no contact with it through missionaries or priesthood.

God has been good to us, and though there were many trials and discouragements, I knew that this was His work and I recognized my responsibility. On a recent Sunday at Myrtle Point, I received a wonderful blessing of the Spirit through our district president. I had been released from the office of director of religious education the evening before, and felt as though I had received an honorable discharge.

Though I still have duties to perform and work to do, they have been lightened as my health is not very good. I thank God for his goodness to me.

BANDON, OREGON.

RUBY MURIE.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Who are meant in the Bible by the term "lost sheep of the house of Israel"?*

In Genesis 32:28 the patriarch Jacob is called Israel. This term afterward was applied to the twelve tribes that descended from him and grew into a nation, but when Solomon's son, Rehoboam, oppressed them, ten of the tribes revolted and established a separate kingdom called the kingdom of Israel, as distinguished from the kingdom of Judah which remained under the rulership of Rehoboam. After the return from captivity in Babylon, however, the name Israel was again given to all of the tribes which united into one Jewish kingdom, and also applied to portions of Israel that were still scattered abroad.

Jesus referred to those of Israel who had strayed from the ways of God as "lost sheep," hence the lost sheep of the house of Israel were those who were wandering in the wilderness of sin and spiritual darkness. Not only was Jesus sent specifically to Israel, who were in the ways of error, but he said of his own personal ministry:

"I am not sent but unto the lost sheep of the house of Israel."—Matthew 15: 24.

During the time of his ministry on earth Jesus preached and addressed his message to the Israelites—the Jews, and when he commissioned and sent out his apostles, he directed them to do likewise, saying:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matthew 10: 5, 6.

After the crucifixion of Jesus, when the Jews had rejected his mission, Paul said to the Israelites:

"It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, . . . lo, we turn to the Gentiles. For so hath the Lord commanded us."—Acts 13: 46, 47.

*Explain Doctrine and Covenants 3: 16.*

This paragraph contains an explanation of what is required of those who compose the Lord's church. It is an abbreviated or synoptical statement which condenses into a few words the essential principle of Christian doctrine. It states:

"Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declar-eth more or less than this, the same is not of me, but is against me; therefore he is not of my church."

The Scriptures elsewhere explain what it means to repent and come unto Christ: it is to reform and turn from sin, and to obey in faith the commands of the Lord. To require less than this is to show contempt for the divine teachings, and to require more than this is to set up commands not authorized of God. Those who do this are not faithfully representing him, and therefore they are not of his church in the true sense or meaning of that term, though they may outwardly call themselves by his name.

*Does Doctrine and Covenants 116: 1, and 4, concerning ordinations, conflict?*

Paragraph 1 says priests are to be ordained of every race who receive the law and become heirs according to the promise. Paragraph 2 warns the church to "be ye very careful," for many who were ordained did not perform their duties and were under condemnation. Paragraph 4 warns against haste in ordaining men of the Negro race, as all are not acceptable, though some are chosen instruments to minister to their own race. So far as I can discern, there is no conflict in this section, but rather there is well ordered harmony in the purport of the instructions there given. For years men have been ordained of various races, and doubtless the intent has been to comply with all of these provisions.

*Did Jesus visit the people here before, or after his ascension?*

The *Book of Mormon* (631: 74) states that Jesus ministered to the Nephites and Lamanites on this continent "soon after the ascension" into heaven.

A. B. PHILLIPS.

"A long face usually gets a short welcome from a busy man."

Faith is reason grown courageous.—Principal Jacks.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Puyallup, Washington

Under the leadership of the newly-elected branch president, Elder Pearl Reed, and his assistant, Elder Clarence Wheeler, this branch is attempting to revive activities that suffered during the berry and cannery season, important industries in Puyallup Valley. The season was unusually long this summer, beginning a month sooner than normal.

Brother Reed fills the vacancy made in the branch presidency when Elder Lester W. Bronson, who held the office for several years, moved with his family to southern Missouri.

Sister Ruby Wheeler has been elected to act as church school director, succeeding her father. She will have more time to devote to the interests of this work, and a year of accomplishment is looked forward to.

The young people have for their new leader, Everett Miller, who recently moved to Puyallup from Tacoma Branch. He will also have charge of the work of deacon and will act as branch secretary.

The activities of the adult department will continue under the leadership of Charles Hufferd. Sister Leah Hufferd will have charge of music, and Claude Wheeler has been sustained as bishop's agent.

The women's department, under the direction of Sister Laura Reed, held a special meeting to map out a course of work for the coming year, and it is expected that this department will take on new life and accomplishment.

During the Western Washington Fair, held in September each year, Sister Reed with the help of a few of the sisters, operated a hamburger stand across the street from the fairgrounds, and realized some profit from the venture.

Elder Clifford Wilcox and family, from Seattle, visited Puyallup October 28, and as is often the case when an elder visits another branch, Brother Wilcox was pressed into service as the morning speaker.

A short time ago the men folks swooped down upon the store building in which this branch has been meeting since their church building was torn down to make way for a service station, and under the supervision of Brother Lyle soon transformed what at best was far short of a satisfactory place of worship into a comfortable and attractive chapel where the members may now proudly invite their friends to worship with them and are not ashamed to ask God to meet with them.

### Los Angeles, California

#### East Los Angeles Church

Dedication services were held at East Los Angeles October 7. The branch was organized March 4, 1920, with forty-seven charter members, and has increased to two hundred twenty-eight members.

For weeks past the Saints had been making preparations for the dedication. They wished to make both the interior and exterior of their building as attractive as possible. New carpets and drapes were added to the main auditorium and floor coverings and window decorations in the annex. Shrubs helped to beautify the grounds. Also the Saints endeavored to prepare themselves in a spiritual way, that they might be acceptable to God. The Wednesday evening prayer service preceding the dedication was devoted to that cause.

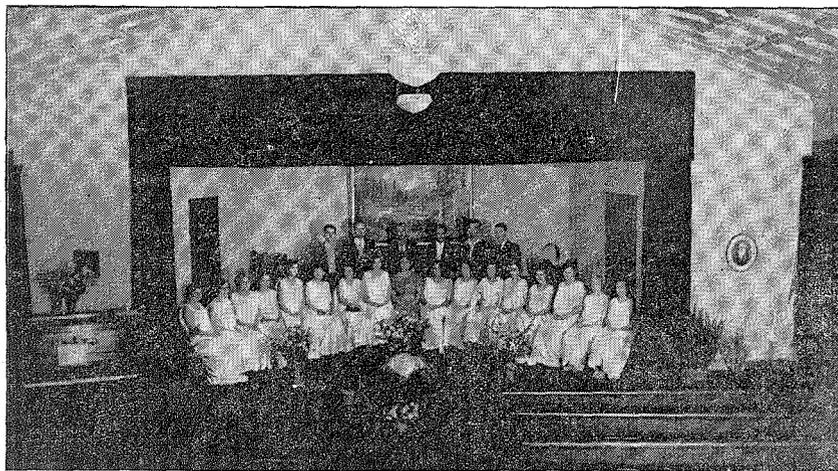
The dedication program began Saturday evening with a historical session.

teen. Apostle E. J. Gleazer gave the exhortation. "Dedicating Our Living Temples" was the theme, and the Spirit was present to a marked degree.

At nine-forty-five the church school opened with a fitting program. Before the class period Brother Holmes offered a prayer of dedication. This service quietly merged into the sacrament meeting. During the period of meditation a mixed quartet, Sisters Senne Clayton, Millie Johnson, and Brothers Rex Clayton and James Farley, sang "Redeemer of Israel," then Brother Sutherland offered prayer. Apostle Gleazer gave the admonition, and during the serving of the emblems the mixed quartet sang "Here at Thy Table, Lord, We Meet," and the male quartet sang "Nearer My God to Thee."

At noon luncheon was served to a large number.

The dedicatory services opened at 2 p. m. with a selection from the orchestra after which the congregation sang "Re-



East Los Angeles Choir which assisted in the branch dedication services October 7.

Opening remarks were made by Pastor L. L. Sutherland. The original petition was read by Sister Hannah Farley after which Sister Anna Jasper told of the construction of the building. V. L. Lum, pastor at the time of organization, related the history. Sister Senne Clayton read the statistical report. Music was furnished by the choir, orchestra, and male quartet.

The young people met in prayer service, in charge of Glen Holmes and Rex Clayton, Sunday morning at eight-fif-

teen, and W. A. Teagarden, district president offered prayer: Wallace Farley sang "Open the Gates of the Temple." Apostle Gleazer delivered the dedicatory sermon, and the choir sang "I Do Not Ask." The pastor presented the property to Bishop Carmichael who, in turn, gave the key to the deacon, Earl Clayton.

At 7 p. m. the choir gave the cantata, "Jairus' Daughter," Joseph Farley directing.

Apostle Gleazer preached at eight

o'clock on the text: "When thou art converted, strengthen the brethren." Sister Sarah Bender sang "Thanks Be to God," and there was a duet by Velma Stuart and Bessie Farley. The closing was very effective and peaceful as the male quartet sang "Abide With Me," and the lights were turned low as the last strains were sung.

## Seattle and British Columbia District

The past year has been outstanding in Seattle and British Columbia District. The members seem to be more willing to cooperate in the work of the Master, and are exercising brotherly love. The Lord has seen fit to bless his people in remarkable ways.

A strong factor in bringing about unity has been the visits of a number of general church officers to this district, President F. M. Smith, President Elbert A. Smith, and Apostles F. Henry Edwards, M. A. McConley, and E. J. Gleazer. From them the Saints gained new courage and understanding. It is to be remembered that since Elder A. C. Martin was taken from district service, there has been no missionary under conference appointment. Yet Seattle Branch gained by the district's loss, and has chosen Brother Martin as director of religious education. He is doing a good work in that department.

Elder M. H. Cook helps in the district, preaching to and encouraging the members.

Seattle and British Columbia members have missed Brother and Sister M. A. McConley since they left the district. Brother McConley was assigned to mission work in the southern States.

This district now has seven missions. Eighty-two sermons were preached in the mission at Vancouver during the last year. Five Bible classes reached out for nonmembers as well as Saints.

Much credit is due Apostle Gleazer in the missionary work of this district. He wants to see the priesthood busy in that work and so continually instructs them.

### Spiritual District Conference

A spiritual feast was experienced during the district conference held October 12 to 14. Almost all of the branches were represented. This was the first time the conference had been held outside of the reunion in many years, and the workers think it was highly successful.

Activities opened with a banquet for the priesthood and their wives. "Our Co-ministry," the theme, was effectively carried out, District President Monte E. Lasater, toastmaster. A meal of roast turkey and all accompanying dishes pleased the guests, Sister Root in charge of preparing and serving the food. The speakers after the meal were the pastors of each branch, then the oldest and

youngest in the priesthood. H. F. Holman, a charter member of both districts and of Seattle Branch, spoke. The youngest at the banquet was Dwight Davis who promises a good service for the church. Sister Clark Coleman spoke on "The Relation of the Minister's Wife to the Priesthood." Brother Gleazer spoke on "Consider it a Little Thing."

Saturday morning the day started with a prayer meeting in charge of Elder Alma Johnson, and was wonderfully well attended. Brother Gleazer was the speaker at eleven o'clock and also in the afternoon.

The business meeting was held Saturday at 7 p. m., and the following officers were chosen: District president, Monte E. Lasater; counselors, Dwight Davis and George E. Miller; director of religious education, Dwight Davis; secretary, Florence Earl; treasurer, Frank Holmes, and director of music, Austin Earl.

Sunday also opened with a prayer service, Apostle Gleazer and the district president in charge. At 10 a. m. they held an institute, and instructors were: Monte E. Lasater, speaking on "Our Pastoral Ministry"; Dwight Davis, "Our Educational Ministry"; L. R. White, bishop's agent, "Our Financial Ministry," and Brother Gleazer, "Our Missionary Ministry."

An ordination service was held at 2 p. m., Edwin Spargo, of Vancouver being ordained to the office of elder. The other six brothers called will be ordained in their respective branches. Those whose names were approved for ordination by the conference were: Edwin Spargo, Vancouver, elder; Charles Stanbridge, Vancouver, deacon; Oliver Ralsten, Willapa, priest; Henry Hall, Willapa, priest; Russell Eyer, teacher; George E. Johnson, teacher; Floyd Brose, deacon.

The conference ended with a sermon by Apostle Gleazer. The Saints now go forward into a new season of labor. It is their aim to open more missions and baptize more people.

## Bisbee, Arizona

Bisbee enjoyed a spiritual feast in the visit of Elder Arthur Oakman, October 13 and 14. Election of branch officers was held, and he took charge of the meeting. Those chosen are: Branch President, T. R. Davis; clerk, Haywood Cunningham; treasurer, R. F. Ratterree; musical director, Elora Puckett, and church school director, Haywood Cunningham.

Later in the evening Brother Oakman gave an informal talk which was most timely.

Sunday a special communion service was held, Brother Oakman in charge, assisted by the branch presidents of Bisbee, Douglas, and Tucson. The gift of prophecy was manifested to a marked degree. Brother U. S. Ratterree was

called to the office of deacon by Brother Oakman.

The preaching was of high order, and the Saints sensed the spirit of all the services.

Wednesday and Thursday part of the Bisbee members motored to Douglas to hear Brother Oakman. Friday, Saturday and Sunday Sister Simpson, Brother Corley, pastor of Douglas Branch, his daughter, and Louise Davis and T. R. Davis, of Bisbee, motored to Phoenix to attend services for the week-end. All were greatly helped and came home determined to do their best to assist in the work.

Bisbee and Douglas branches have agreed to meet once a month to study the *Priesthood Journal*. Brother Puckett baptized his youngest son the twenty-first in the Douglas font.

The visit of Brother Oakman has put new life into this branch.

## Midland District, England

The Saints of this district gathered at Birmingham for their annual conference September 29 and 30. Four general church appointees were there, Apostle J. W. Rushton, Bishop A. T. Trapp, Elder F. O. Davies, and Pastor Peter S. Whaley, also Saints from Southern District, and from Wales. These assembled in good time for the commencement of the business session Saturday evening which included the election of officers. The officers for the year are: District president, Elder Joseph Holmes; counselors, Elder W. Bailey and Elder P. S. Whalley; director of religious education, Elder W. Bailey; secretary, Sister E. Norton; treasurer, G. W. Rallings; auditors, A. Shaw and E. Wragg; director of music, Sister G. Allen.

The recommendations for the ordination of A. Trenam, of Sutton-in-Ashfield, to the office of elder, and W. R. Arrow-smith, of Birmingham, deacon, were approved by the conference.

All visitors to the conference were accommodated by Birmingham members for the night.

The opening session of Sunday was a prayer service characterized by a splendid spirit, Elders F. O. Davies and J. F. Schofield in charge.

Apostle Rushton was the morning speaker, and musical items were given by the Birmingham Choir.

All meals were served in the school room by Birmingham workers.

Sunday afternoon four lectures were given. Sister G. Allen spoke on "Amphion," Sister A. Holmes on "Helps to Public Speaking," Elder F. O. Davies on "Missionary Experiences in Ireland," and Apostle J. W. Rushton on "Helps to Ministerial Success." This service was a departure from the usual conference procedure, and it proved successful, the classes being well attended especially by

the young people. At 4 p. m. Brother Rushton met the priesthood.

Before the opening of the evening service Elder F. O. Davies met the young people with a view to organizing a young people's convention in the district, and all were enthusiastic at the idea.

Apostle Rushton preached another inspiring sermon in the evening, and this service was the concluding conference event.

## North East Manchester Branch, England, Has Harvest Festival

An outstanding day of thanksgiving and service was enjoyed at James Street Church, September 30, when members and friends of the congregation expressed their gratitude for the season's blessings in a gorgeous display of choice fruits, vegetables, and flowers.

At the 10:45 a. m. service congregation and choir mingled their voices in such appropriate hymns as "Praise Ye the Lord," and "Heaven and Earth and Sea and Air." The choir sang the call to worship, "Lord, Thou Art Good; All Nature Shows." The young people's choir gave a special number, "We Plough the Fields." The morning Scripture lesson was chosen from the Book of Psalms.

The first speaker was Brother Anderson, and this was his maiden effort. Sister Hayward sang a solo, "Gather the Golden Grain." Then Brother Curtis Bancroft spoke, and the service closed with a hymn by the congregation and the benediction.

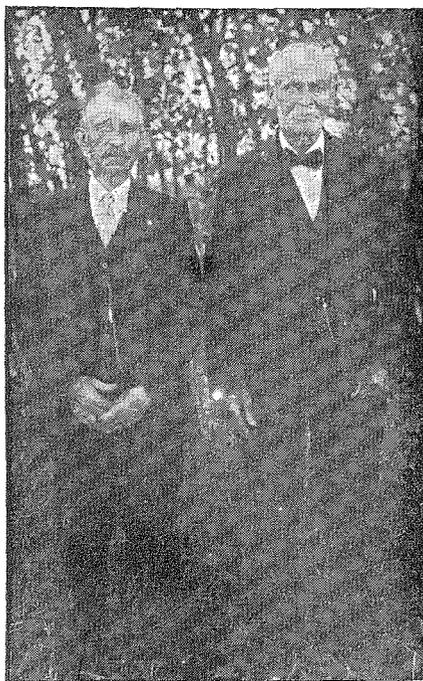
The afternoon service in charge of Harold Barrington, supervisor of religious education, was also characterized by the spirit of praise. The call to worship was *Doctrine and Covenants* 32: 2, then after the formal opening of congregational hymn, prayer, and the chanting of the Lord's Prayer, the pupils of the school gave an impressive musical number. Sister May Holden read from the Bible Genesis 8:15-22, and John Schofield sang, "We'll Talk It Over Again." The consecration of the offering was by George Wilson, and the children sang "Forth to the Harvest Fields," Miss May Holden directing. Charles Leggott was the first speaker then John Holden sang "Gathering the Harvest Home." J. Schofield, jr., talked on the text, "Six years shalt thou work the land, and the seventh year thou shalt let it rest."

At the evening service, in charge of Pastor G. W. Leggott, the speakers were Thomas Brien, jr., and Cyril Chorlton whose address summarized the day's services and messages. The choir again contributed music, singing the call to worship, "God Is Love, the Earth Proclaims It," and "Now Thank We All Our God." There were solos by Sister May Holden and Sister Edith Noble.

On Monday evening, October 8, the

banquet and social were enjoyed and the sale of the fruit and other products realized the sum of £8:10:0. This whole amount was turned over to the Lord Mayor of Manchester's fund for the victims of the Gresham Colliery disaster in North Wales. This calamity to the community near Wrexham which occurred a few days ago, cost over two hundred and seventy lives. The Saints joined in sympathy and help for the bereaved families.

## Two Church Veterans



J. H. STRATTON AND J. J. CORNISH

Brother J. H. Stratton, of Kansas City, has been visiting Elder J. J. Cornish at Senlac, Saskatchewan, this fall. He is the first person Elder Cornish baptized, his first convert. Brother Stratton was nineteen years old when he was baptized into the church, and Elder Cornish was a minister twenty-one years of age. Elder Cornish was eighty-two years old October 17, and Brother Stratton will be eighty soon.

## Revival at Melbourne, Australia

The capital city of Victoria, Melbourne, is about to celebrate its centenary, and on this auspicious occasion the third son of the King of England, the Duke of Gloucester, will be the representative of the king and the principal guest.

The opportunity has been given the Saints while there are so many visitors coming to the city, to stage a revival of the work. The week preceding their annual conference will be filled by the young people's convention. This will be

in session for an entire week when the centenary celebrations are in full swing.

Apostle G. G. Lewis will come from New South Wales during the conference period.

For some time past Melbourne Saints have had the pleasure of instructive visits from Elder A. J. Corbett, also from New South Wales. His sermons and lectures are edifying.

Sister Myra Craig, eldest daughter of the late Patriarch John T. Gresty, passed away July 15, after many years of suffering. The hand of the reaper has been busy in this part of the vineyard. Since the September conference, six members have been called home.

The pastor of Melbourne Branch is a young man, Elder E. A. Davies, the eldest son of Elder E. H. Davies, missionary and pastor in Western Australia. He is endeavoring to push the local work under great difficulties, having confidence in the One whose work it is.

## Davidson, Oklahoma

Davidson Saints assembled September 26 for election of officers and chose the following: Branch president, Z. Z. Renfro; secretary-treasurer, Mrs. Hood; music director, Mrs. Troy Parker; church school director, Mrs. Garland Ridings. On September 30, an impressive installation of officers was held.

Four new members were added to the church when the pastor baptized Oscar Sumners, of Lubbock, Texas; Mr. Payne, Eldon Qualls, and Jimmie Renfro.

Social activities have included a wiener roast given at Rock Crossing, and a handkerchief shower given Mrs. Ben Simmons.

Miss Ruth Carrow, daughter of Mr. and Mrs. Ray Carrow, of Wichita Falls, Texas, and Clyde Johnson were united in marriage October 20, at the home of Z. Z. Renfro.

Davidson Saints were sorry to learn of the accident which injured Ben Simmons. He is in King's Hospital at Vernon, Texas.

## Grand Rapids, Michigan

Grand Rapids homecoming, September 29 and 30, opened with a sermon by the district president, A. C. Barmore. The young people met at eight o'clock on Sunday morning for a prayer service, Brothers Floyd La Lone and Murrill Champion in charge. Two inspiring sermons were preached by A. C. Barmore during the celebration, and on Sunday afternoon a friendship meeting was held during which letters were read from former members. Messages came from all parts of the United States.

President Elbert A. Smith visited this congregation, September 10 and 11, and preached two wonderful sermons.

October 14 Apostle D. T. Williams was

## Briefs

Pasco, Washington, members have had a busy year, and now are settling into an active, helpful winter program. Though few in number, they are endeavoring to do their bit for Christ. Recent events include the election of officers, a social the second Friday of each month, and sacrament each first Sunday of the month. God has blessed their efforts with his Spirit and with real fellowship.

Elder C. E. Wight's Question and Answers radio program every Sunday morning from seven-thirty to eight o'clock over KMBC is arousing considerable interest. Since the programs began several weeks ago, Brother Wight has covered in a general way the growth of the Bible, and now he expects to analyze the various teachings of Christ and others with a view to attaining the fundamentals of religious life. While it is his plan to answer letters and questions from the radio listeners, he is attempting a certain continuity in the broadcast. All listeners are invited and urged to send in questions. These will be answered as soon as the program's continuity permits.

Northwestern Iowa district priesthood enjoyed an all-day meeting at Woodbine, Sunday, October 14, District President Gerald A. Gunsolley and Apostle John F. Garver directing. Nearly every member of the priesthood attended the gathering, and services in most of the other branches were dismissed for the day. There was a meeting for the priesthood in the church basement at 9:45 a. m., while other members attended church school on the floor above. Apostle Garver preached to the entire group at 11 a. m. and at 2 p. m.

Apostle R. S. Budd visited Davidson, Oklahoma, in September and preached a series of inspiring sermons to the Saints of that branch. Since his visit attendance has steadily increased at all services and especially at the Wednesday evening prayer meetings.

Missionary Howard Harpham conducted a series of meetings at Dow City, Iowa, in September, and returned October 14, for a baptismal service when five were added to the church. The service was held in the evening, and made beautiful by flower and foliage decorations and by appropriate music. Visitors were present from DeLoit, Dunlap, Missouri Valley and Council Bluffs.

The confirmation service was held the following Sunday at 11 a. m., and the new members recorded are Mrs. Iven Clothier, Mr. and Mrs. Harry Argotsinger, Merrill Chambers, and Robert Binnall.

here and preached the Sunday evening sermon.

In the midst of local rejoicing and progress, the Saints were grief stricken by the death of Elder Alexander La Lone by a train accident. Apostle Williams preached the funeral sermon, assisted by E. C. Evans.

Zion's Christian Legion of the branch is growing in numbers, and the members are progressing intellectually and spiritually. Grand Rapids has a nice group of young people who are showing real interest in the *Book of Mormon* under the leadership of Sister Sylvia McKenzie, teacher. She has spent much time studying not only the book itself, but also the works of various archaeologists and explorers of the South American continent. Plans are being made for other studies for winter months.

Social activities are not being neglected. The summer was crowded with swimming parties, roasts, and entertainments of various kinds. The winter months will bring such activities as sleigh rides, skating parties, and indoor frolics.

One young people's prayer meeting is held each month. This group also met at the church a short time ago and cleaned the interior of the church building.

## Douglas, Arizona

On Sunday, October 14, several families of Douglas Saints motored to Bisbee, where they partook of the sacrament and enjoyed the services of the day and evening and a picnic lunch at noon.

Elders Arthur Oakman, pastor of San Francisco Branch, and Amos Berve, pastor of Tucson, Arizona, Branch, were present.

During the morning service, which was of a highly spiritual nature, several were spoken to by the Spirit, Elder Oakman exercising the gift of prophecy. U. S. Ratterree was called to the office of deacon, and it is expected he will be ordained to this office at an early date.

On the following Wednesday and Thursday evenings Elder Oakman occupied at Douglas Branch, speaking to a good number of Saints and their friends. Pastor T. R. Davis, of Bisbee, and a few others were also present, motoring down from Bisbee for the occasion.

Under the superintendency of J. W. Taylor, attendance at Sunday school has improved. With the return of Sister Lillian Simpson from her vacation in Chicago and on the coast, the young people have again taken up their orchestra work which is proving a splendid help to the services.

On October 30, the Sunday school held a halloween party for the entertainment of the young people.

In spite of the depression and the unemployment of some local Saints, they have paid for a new roof put on a little over a year ago, furnished new screens

for windows and doors, purchased a number of the *Hymnals* for the betterment of the services, and are glad to state that the branch is now out of debt. Further improvements are contemplated in the near future.

On Sunday, October 21, Harold O. Puckett, the eight-year-old son of Perry O. Puckett, of Bisbee, was baptized at a special baptismal service held at 3 p. m., and confirmed at the same service.

## Houghton Lake, Michigan

This little branch was encouraged by the association of District President Hubert Case and wife who arrived October 18, in time to participate in the meeting of the women's department that afternoon. Both spoke to the workers, giving instruction and help.

Preaching services were held at the church Thursday, Friday and Saturday evenings, and Sunday brought an all-day meeting well attended by home Saints as well as by some members from Gladwin and West Branch.

A priesthood meeting at 8 a. m. opened the day's activities, followed by a two-hour prayer meeting. At the preaching hour Brother and Sister Case favored the congregation with a duet in the Tahitian language. Basket dinner was served cafeteria style at noon.

Two preaching services came in the afternoon, also a round-table talk. In the evening another fine sermon was heard.

In midafternoon Brother and Sister Case left to attend an ordination service at Midland. The workers hope and pray that everyone who sat under the sound of Brother Case's voice will heed the instruction and counsel he gave.

## Warren, Ohio

This little branch is growing numerically and spiritually. On October 7, Priest Elmer Fishel baptized six into the kingdom, and that evening about fourteen local members and the candidates went to Sharon, Pennsylvania, where Elder David Jones confirmed those who had just been baptized.

The branch and church school held election of officers September 30. C. C. Marvin was chosen president and treasurer; Sister Ecker, branch clerk, chorister, and pianist, Sister Mabel Baldwin to assist in the last two positions. Harvey Ecker is bishop's agent, also director of church school. Assisting him is a group of willing and diligent helpers.

Recently the Saints have been fortunate in having ministerial help on Sunday. Elder Leon Burdick was there October 14, preaching a good sermon, Elder Earl Curry came October 21. Elder David Jones, of Sharon, Pennsylvania assisted Brother Burdick, and Brother

Black, of Kirtland, assisted Brother Curry. Always the Saints of this branch are glad when one of God's servants stops to preach.

October 27, Elder David Jones, of Sharon preached a sermon for the children on "The Restoration of the Church."

## San Jose, California

San Jose Branch began the new church year in dead earnest. On the second Sunday of the month, October 14, the pastor scheduled an all-day meeting which consisted of church school at 9:45 a. m., preaching service by the pastor at 11 a. m., and a basket lunch in the church at twelve-thirty. After an excellent lunch and an hour of sociality, a beautiful vesper service was presided over by the pastor's wife. This service was well received and was a real worship program. This completed a full day of desirable worship and spiritual uplifting, after which the pastor with his wife drove to Berkeley and preached at the evening service.

San Jose Branch unanimously elected Myron Reed Schall to be their pastor throughout the coming church year. Brother Roy Harris, the retiring pastor, was the first one on his feet to voice the nomination, and it was cleared from the table of business without hesitancy.

Brother Schall was called to the Melchisedec priesthood during the Irvington reunion of Northern California by Apostle E. J. Gleazer. It was at this reunion that Brother Schall, then a priest, baptized his wife, Elizabeth. The Saints of San Jose Branch know that in Sister Schall the pastor has an intelligent, willing, and qualified helper—a true and efficient counselor. Sister Schall is the children's supervisor and director of the junior church service.

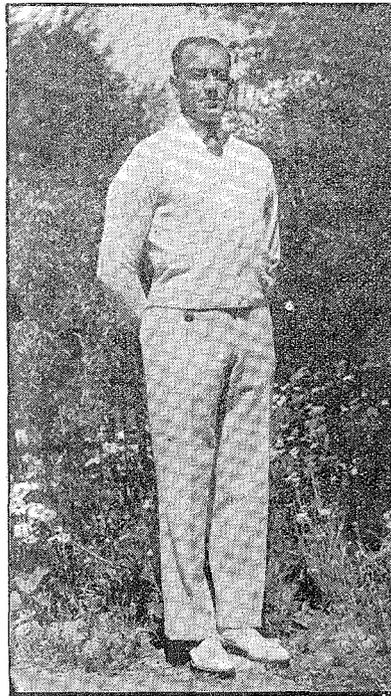
Some of the projects in which the branch is vitally interested are their Christmas Offering, the regular monthly payment of their district fund, their building fund, and a drive for the new *Saints' Hymnals*. For their Christmas Offering, they have a beautiful Christmas package all tied up in bright red cellophane and wide silvery ribbon. It is prepared as one would prepare a gift package for a beloved friend, but it is really a box through the top of which is a coin slot and it is appropriately addressed to "Jesus." It has on it the usual admonition of "Do not open until Christmas," and accompanying it is a poster sign which reads, "Christmas Offering"—"What you deposit here is a constant expression of your love for the addressee."—"Have you left aught for Jesus?" The poster also has Christmas ideas of camels and wise men, the Christ Child's picture, and stars artistically arranged upon it.

They also have a poster upon which is suitable data concerning the district fund. A small bank accompanies the

poster, and the Saints have thus far collected in pennies, dimes, and other silver offerings more than enough to meet the monthly payments.

The branch started a building fund at the reunion by selling a small chart of "Keep Fit" physical exercises for all, ordered and written by Brother Schall. They also sold recipes of good things to eat, samples of which were freely given. And then there were fancy needlework pieces, and penny peep shows. Throughout the reunion over thirty dollars was raised in this manner. San Jose hopes soon to have a needed addition to their church for a children's church school, the attendance of which is most of the time larger than the adult attendance.

The branch will shortly have the new *Saints' Hymnals* in their church. The list of volunteer names is nearly completed, and all are anxiously waiting to



MYRON REED SCHALL

*Elder Myron Reed Schall, pastor of San Jose Branch. Brother Schall is also a counselor to the president of Northern California District. Stanford University is his alma mater and in that institution he is an assistant director of physical education.*

welcome the new songs and books. They have revived choir practice, and have in the person of Sister Lena Willis, a capable, qualified, and willing choir director.

Pastor Schall lives at Palo Alto, the home of Stanford University. He, with his family of six, including his mother, drives each Sunday to San Jose, a distance of twenty miles. Wednesday evenings call for a repetition of this trip by Brother and Sister Schall in order that the prayer service might be presided over by the pastor.

## Briefs

**Sister Elizabeth Enfinger**, 705 Evergreen Street, Brewton, Alabama, desires to be remembered with fasting and prayer, that she may be healed of a tumor in her throat. This has caused her severe suffering for two years.

**Brother and Sister Harry Steede**, 710 East Lake Avenue, Ladysmith, Wisconsin, open their home each Sunday to a little Sunday school. There are thirteen Latter Day Saints living in that community, and sometimes they have six or eight nonmembers present. They are striving to overcome all obstacles and carry the church forward.

Sister Steede asks missionaries traveling around Huntingburg, Indiana, to visit Mr. and Mrs. Gus A. Ahrens to see if missionary work can be done in that neighborhood. Sister Ahrens is a Saint isolated for several years.

**Little Daughters of Service Class**, Pittsburg, Kansas, found God by observing his wonderful works in nature in an unusual worship service early Sunday morning, October 14. Following the service, breakfast was served to twelve members. Maurine Jones is leader of this intermediate group.

**Elder O. W. Okerlind**, missionary, has been holding services at the home of James Mogenson, near Vanscoy, Saskatchewan. Nearly one hundred were present to hear him October 9, and after the preaching, a social program honored the sixty-sixth birthday anniversary of J. Mogenson. Friends were present from Saskatoon, Vanscoy, and Delisle.

**Calumet Branch, Oklahoma**, has adopted the plan of the general church, beginning the church year with the month of October. They now hold their annual business meetings in each department in September.

Beginning with the new church year, the women's auxiliary took on new life. The president and her assistants introduced a contest which is increasing interest, attendance, enthusiasm and work.

**Cloyne, Ontario**, members have been greatly helped by a visit from Elder James Pycock and Priest A. E. Northey. An impressive baptismal service was held October 28 at 11 a. m., when Pete Lloyd, Hilda Lloyd, Jack Lloyd, and Mr. and Mrs. Montie Spicer were inducted into the kingdom. The candidates were confirmed at two o'clock, and Imda Lloyd and Rena Spicer were blessed by Brother Pycock. Mrs. Pete Lloyd was administered to by Brother Pycock.

Saints of this community desire the prayers of the church that Sister Lloyd may be healed.

## Independence

Gospel services are being conducted at Walnut Park Church, Pearl and Alton Streets, November 11 to 25, Elder John F. Sheehy, the speaker. Everyone is invited to attend. Services begin at seven-thirty.

### Stone Church

An impressive ordination service was held at the eleven o'clock hour Sunday morning when three men of the local congregation, were set apart by the ordination of the laying on of hands, to offices in which they have been called to serve the church. Elder J. E. Kelsey was ordained a high priest by President Elbert A. Smith and Apostle F. Henry Edwards. A. B. Taylor was ordained an elder by Apostle Edwards and Pastor J. F. Sheehy, and Guinn Bronson, a priest, by Pastor Sheehy and Elder H. G. Barto.

Preceding this ordinance President Elbert A. Smith spoke on priesthood authority, responsibility, and duty, and read from Isaiah 55: 4 and *Doctrine and Covenants* 1: 8. The Scripture reading for the service was read by Pastor Sheehy from Saint Matthew, John, and the letter to the Ephesians.

Stone Church Choir and the congregation participated in the music of the service. The choir sang the anthem, "The Comforter," by Custance, and such hymns as "Praise the Savior, All Ye Nations," "Lord, Speak to Me, That I May Speak," "O Master, Let Me Walk With Thee," and "God Is Marshaling His Army," enhanced the service.

Armistice Day was remembered at the evening services with music by the Chamber of Commerce Glee Club, led by Paul N. Craig, and accompanied by Robert Miller. They sang "Prayer of Thanksgiving," "Lead, Kindly Light," a modern arrangement by Dudley Buck, "My Creed," and "Praise Ye the Lord." Mrs. Hazel Withee contributed two organ numbers, and Elder Leonard Lea gave an address, "The Voice of Peace." Then members of the White Masque Players gave the one-act play, "The Window," Mrs. Jo Zelma Taylor directing.

A marriage of interest to the people of Independence, and especially those of the Stone Church congregation, was solemnized at the Stone Church the evening of November 6, when Miss Opal Williams, daughter of Mr. and Mrs. Edward H. Williams, of Independence, became the bride of Walter Earl Page. Pastor John F. Sheehy officiated, assisted by President F. M. McDowell and Elder T. A. Beck. The bride was attended by her sister, Miss Leona Williams, maid of honor, and by Mrs. Paul Carpenter and Mrs. Morris Roedell, bridesmaids. Paul Page acted as best man for his brother, and groomsmen were Almer Sheehy and Earl Higdon. A reception followed at the home of Mr. and Mrs. R. O. Flanders. Mr. and Mrs. Page are making their

home in Independence. Mr. Page is a teacher at William Chrisman High School, and is the director of religious education for the Saints' congregations in the city. The bride for the past five years has been a cashier at the Jackson County Light, Heat and Power Company.

Saints of this congregation have been called upon to mourn recently over the passing of beloved members and workers. Sister Margaret Sarah Curtis, wife of Apostle J. F. Curtis, passed away at her home, November 7, after a long illness. Her funeral was held from the Stone Church Friday afternoon. Sister Curtis was sixty-five years old, and she leaves her husband, three daughters, two sons, two sisters, one brother, and other friends.

The funeral of Elder George E. Harrington, seventy-five years of age, was held at the Stone Church Sunday at three-thirty in the afternoon. Brother Harrington died at midnight Friday at the home of his son, Doctor G. Leonard Harrington, in Independence, after a serious illness of several weeks' duration. He was born in London, England, in 1859, and had lived in Independence fifty years. For many years he served as minister and missionary of the church. He leaves three sons, one daughter, three sisters, three brothers, eight grandchildren, three great-grandchildren, and a host of friends in many parts of the church.

The funeral of Sister Mary Isabelle Hale, sixty-seven, wife of Jacob Hale, of Independence, was also held at the Stone Church Sunday, beginning at 1 p. m. She had been in poor health some time, and died November 8. Her husband, one brother, and other relatives and friends survive her.

### Second Church

The girls' chorus, directed by Mrs. Leslie Sellers, sang a number at the church school worship hour in charge of Roy Settles, and the piano prelude was by Geraldine Fields.

Elder Will Grubb was the eleven o'clock speaker, and a quartet sang "An Erring Child." The choir also furnished a number.

Downstairs Roy Settles spoke to the junior church congregation, and a story contest was held between Billy Campbell and Edgar Moore. Edgar won first place. Nadine Inman sang two songs.

Sunday afternoon at two-thirty a baptismal service was held in the basement. The two candidates were Mary Potter and Mrs. Jewell Waterfield. They were confirmed by Elders A. W. Whiting and C. E. Blodgett.

The *Doctrine and Covenants* Class, taught by Brother Albert Carmichael, is well attended.

Elder C. I. Carpenter was the Sunday evening speaker, and his text was "There is a God." Special music was furnished by a ladies' trio.

### Enoch Hill Church

The Wednesday evening prayer service last week of Group 32 was held at the home of Brother and Sister Claud Beal. After the service, the group welcomed Brother and Sister Beal and family into their midst. Brother C. S. Warren spoke for the group; Sister Jones represented the music department; Sister Esther Kramer, the neighborhood, and Frederick Young played two piano numbers representing the young people.

On Thursday at the women's meeting Brother Carlos Greene and his wife related their many experiences in Germany. Brother and Sister Greene are easily adapting themselves to the English language. Doctor Paul Grabske talked at one o'clock on "Educating the Public Concerning Dental Care." The third treat of the day was the *Doctrine and Covenants* Class taught by Elder C. J. Hunt. Brother Hunt was present when section 119 was presented to the General Conference, and his experiences greatly enhanced the lesson. The rest of the day was given by the women to quilting.

The church school worship service Sunday morning was in keeping with Armistice Day, and each number was well rendered.

Pastor H. L. Barto was the morning speaker, and his theme was "Peace." Emmett La France, accompanied by Mary Katherine Yale, from the Methodist Church, sang "Going Home," and the local choir sang "Home at the End of the Road."

Leota Blankenship was baptized Sunday afternoon by Elder E. E. Thomas.

Elder C. J. Hunt was the evening speaker, and music was by the ladies' quartet.

### Spring Branch Church

Sacrament service the first Sunday of November was in charge of Pastor F. A. Cool, assisted by M. C. Jacobsen, J. A. Andes, J. E. Smith, and Robert Fish. The oblation talk was given by Bishop's Agent Robert Fish, and the sacrament address was by the pastor.

Elder Carroll L. Olson was the evening speaker, and his theme was "Faith."

A number of the stories entered for the junior project were given last Sunday morning at the church school sessions. They will be judged to decide who will represent this congregation in the project at Second Church the last Sunday in the month.

Pastor F. A. Cool gave an Armistice Day talk at the church school session, Sunday.

"The Fields Are White, Ready to Harvest," was the theme of the sermon Sunday morning by Elder M. C. Jacobsen, and the basis of his discourse was *Doctrine and Covenants* 32. The choir sang "Hark! the Voice of Jesus Calling."

An item of interest during the past two Sundays was the attendance in the primary department. November 4, every

officer, teacher, and pupil was present, and November 11, there was just one pupil absent.

The young people's department sponsored a halloween party at the former home of Sister Howe on East Walnut.

Young people's classes are busy on plays which are to be given in the near future.

The young married people's class, taught by M. C. Jacobsen, meets every two weeks, and is making an effort to interest the young people who are not attending the church school, to come out and join them. They, too, are working toward a project, a class room.

The women's department has taken up the study of the Old Testament by Hurlbut, and Sister Thomas Nord is their teacher. A number have enrolled and an interesting class is held at two o'clock each Thursday afternoon.

Sister W. A. McClain who has been bedfast the last few years, suffered another stroke, and is in a serious condition.

Elder E. A. Thomas was the speaker Sunday and the theme was "*The Holy Ghost*." A group of girls rendered a beautiful song.

Brother and Sister Harry Wards are the parents of a baby girl born Saturday morning.

### Englewood Church

The series of meetings that have been held during the past two weeks by Elder J. W. A. Bailey, have been unusually well attended, with the largest crowds on Sunday nights. Brother Bailey ended the meetings by using "*Zion*" as his theme at both services Sunday. Special music for these meetings was furnished by the young people, the choir, and voices from Central Church of Kansas City. George Anway directed the singing during the entire series, and will continue as choir director, assisted by Anita May.

At the Wednesday night service, Donna Lee Wyatt, infant daughter of Brother and Sister Walter E. Wyatt was blessed by Elders Arthur Welch, and R. W. Howery. Apostle Edwards gave a talk about the ordinance of blessing babies.

The women's department held their weekly meeting at the home of Sister Bob Bopra. Sister W. J. Burton, and Sister D. J. Krahl were present during the afternoon, and both gave short talks. Sister W. J. Burton complimented Englewood because of the marked attendance of the younger women.

### East Independence Church

The women held a meeting last Wednesday at the home of Sister Floanna Butler. A large number were present, and an interesting time was enjoyed.

Arthur Peer was in charge of the Sunday morning prayer meeting. At the

Sunday school Ralph Crabb read the call to worship.

Elder Samuel Smith, the Sunday morning speaker, used as his theme, "*Ye Cannot Serve Two Masters*." At this service a quartet, Lynden and Charlotte Wagener and Joseph and Catherine Friend, sang "*My Jesus, I Love Thee*."

Good attendance marked the night church school.

Elder H. E. Winegar, the evening speaker, talked on "*True Greatness*." His text was, "*For he shall be great in the sight of the Lord*." A male quartet, Lynden Wagener, Michael, Alma, and Joseph Friend, sang "*Wandering Child, Come Home*."

Sister Clare Austin, who has been confined to bed two months with typhoid fever, has suffered a relapse, and her friends have been saddened by her suffering.

## Bremerton, Washington

Bremerton Branch was well represented at the Northwestern reunion at Silver Lake in August. Twenty-three went from a membership of thirty-eight, and all derived lasting benefit from the lessons learned there.

The branch business meeting was held September 10, and those chosen to serve during the coming year are: Pastor A. W. Lundeen, church school director; George Johnson, clerk; Cora Jones, president of the women's department and adult supervisor; Mary Bouse, young people's leader; Floyd Bouse, junior church school superintendent, and chorister, Eva Lundeen.

The dedication of Bremerton church occurred October 21, and also two men were ordained to the priesthood. The day's program started with the ordination of George Johnson as teacher and Floyd Bouse as deacon. Then a prayer service was abundantly blessed with God's Spirit. Following this meeting Pastor A. W. Lundeen gave an interesting talk, "*The History of the Church*."

At the morning service Apostle E. J. Gleazer preached on "*Building, Not an End, But a Means to an End*." A potluck dinner and social hour were enjoyed in the church basement at noon, also in the evening.

The dedication service began at 2:30 p. m. and was most impressive. Apostle Gleazer talked on "*Church Ethics*." His evening sermon was "*The Church and its Ordinances*."

Twenty-six visitors came from Seattle and Bellingham. This number included District President Monte Lasater, Brother White, bishop's agent; Dwight Davis, district director of religious education; Alma Johnson, pastor of Seattle Branch, and A. C. Martin. Bremerton members appreciated the presence of so many in the face of one of the severest storms that has ever visited the North West.

## Far West Stake

### Two Young Men Called at O. T. Z. Rally

Almost every branch in the stake was represented at the O. T. Z. rally, held at Guilford Saturday night and Sunday, October 27 and 28. The quarterly rallies have become so much a part of the young people's lives that each rally finds new interest, and many look forward from one rally to the next with anticipation.

The rally opened Saturday evening with a stake-wide program including four short talks, a number of vocal selections and some hymn stories. The talks centered around various phases of "*Stewardship*" which was the theme carried through the rally. Leonard Froyd, of Bedison Branch, spoke on "*The Stewardship of My Time*." He was followed by Miss Alma Black, of First Saint Joseph, whose subject was "*The Stewardship of My Talents*." Mrs. Alberta Snapp, of King City, spoke on "*The Stewardship of My Energy*," and Emery J. Benjamin, of Third Saint Joseph, concluded the talks on "*The Stewardship of My Possessions*." The closing hymn was "*Take My Life and Let it Be Consecrated, Lord, to Thee*," and Miss Leola Torrance, of Guilford, told the story of its writing.

A good crowd enjoyed the evening program, and were hospitably entertained Saturday night in the homes of Guilford Saints and their friends.

Sunday was a full day, beginning at nine-thirty with a lecture by Bishop Henry L. Livingston who talked on "*Stewardship for Youth*." A short musical interlude was directed by Leonard G. Ehlers, supervisor, and then Stake President Ward A. Hougas delivered a sermon on the subject "*The Shadow of the Cross*."

At noon Guilford, Bedison and Ross Grove branches served a bountiful basket dinner to about three hundred hungry people. The ladies deserve much praise for the way they handled this important feature.

A council meeting was held at one o'clock at which time Garland C. Snapp was elected president for the coming year. He succeeds Kenneth Piepergerdes who performed the duties of this office very well the last year. Brother Elbert A. Schmidt, of Ross Grove, was elected vice president, and Helen R. Beadnall was sustained as secretary. Plans were discussed for the future, and the next rally was set for the last of January in Saint Joseph.

The afternoon service was an open forum in which Bishop Livingston took up the financial law more in detail and the making of statements. Questions were answered and opportunity was given those who desired to file their statements or make payments on their tithes.

A church school workers' conference was held by Sister Eunice Livingston,

stake director of religious education, in the afternoon. All church school teachers and officers were invited.

The closing event was the consecration service held at four o'clock. An adult prayer service was held at this same hour in the basement, Evangelist Milo Burnett in charge. Elder Ward A. Hougas was in charge and was assisted by Garland C. Snapp, incoming president and Kenneth Piepergerdes, outgoing president. Both are priests. Brother Leonard G. Ehlers directed the singing. An active and inspiring service was enjoyed by a large number of young people who have come to look to these services for strength and spiritual power to carry on in the months between rallies. The Spirit was manifest in power, and the young people were encouraged and instructed. Two young men were called to offices in the priesthood. Garland C. Snapp was called to the office of elder, and Elbert A. Schmidt to the office of priest. Brother Snapp was called to the office of priest at the convention in June, 1933, and was ordained at Cameron in the closing service of the October rally there last year. Both young men are twenty-four and have been active workers in their local groups. Brother Snapp labors in the King City Mission, and Brother Schmidt is church school director at Ross Grove Branch.

#### Increased Missionary Activity Marks Cameron Branch

If an increase in spirituality is indicated by an increase in missionary activity, then Cameron Branch in indeed "pressing on the upward way." Since the close of the reunion at Stewartville, many features have been added to the branch program which have heightened the interest and attendance as well as the responsibility of the newly-elected officers.

The branch election was held on September 12, and resulted as follows: S. H. Simmons was reelected president; Sister Ray Miller, church school director; Sister Elsie Butler, secretary; Ernest Sherman, treasurer, and Paul T. Fiddick, music director. Elders David W. Gamet and J. J. Boswell were selected by the pastor as his counselors.

In accordance with the general church school plan, Sunday evening study classes have been organized. These classes are held during the hour previous to the regular Sunday evening service, and have aroused a widespread interest among the members of the branch.

The branch has been favored with some fine speakers in the past few months. Elder John E. Hovenga and Stake President Ward A. Hougas spoke during September and Elders Everett E. Gamet and John F. Sheehy were speakers in October. There has also been fine response among the members of the priesthood in conducting these services.

Because of these Sunday evening classes, the O. T. Z.'s have changed their

time of meeting from every Monday evening to bimonthly meetings, which are of a more social nature than formerly. The young people expect to have some very interesting meetings this winter, and to do constructive work also.

Priesthood classes have been organized and are held after the regular Wednesday evening prayer meetings. These classes are taught by Elder David W. Gamet. As a part of the effort being made to reach all members of the branch, cottage prayer meetings have been organized.

The C. S. S. group have canned almost four hundred quarts of foodstuffs which consist of apples, green beans, veal, and mustard greens. The ladies deserve commendation for the labor and service they have so willingly performed. Much of this was on display in Far West Stake booth at the Harvest Festival Exhibit. Fifteen members of the choir drove to Independence Sunday, October 7, where they sang in the Harvest Home Chorus.

On the evening of October 15, the O. T. Z.'s held an election of officers, after which the young people enjoyed a taffy pull. This organization sponsored a masquerade party for the entire branch, on the Monday evening preceding halloween.

There has been a marked increase in attendance at the Sunday evening services since reunion, the attendance having increased about one-third to one-half. These services are largely missionary in spirit and purpose, and the people are responding wonderfully.

#### Nineteenth Anniversary Celebrated

Sunday, October 14, was observed by the Saints of Guilford Branch as the annual homecoming. This was the nineteenth anniversary of the dedication of the church. All living past pastors of the branch were present.

Evangelist Milo Burnett, of Saint Joseph, was the guest speaker at the eleven o'clock hour. Several of the guests gave short talks at the guest hour in the afternoon, the remainder of the time being taken by Brother Burnett. A basket dinner was served at noon.

The ideal autumn day brought about two hundred Saints and friends to worship in the home branch. Council Bluffs and Des Moines, Iowa, and Kansas City, Saint Joseph, Stewartville, Saint Louis, Stanberry, Mound City, Ravenwood, Conception Junction, Bedison, Skidmore and Barnard were all represented besides the local Saints of Guilford.

Mrs. Bertha Woodcock, of Drumright, Oklahoma, is in need of the Saints' prayers. She is in a serious condition with inward cancer and kidney and heart trouble. She is the mother of a large family who need her care, but is willing that the Lord's will should be done. Elders who could call on her would give her courage.

## Holden Stake

### Missionary Services Start

Missionary services in Holden Stake have started at Holden and at Warrensburg. Elder E. Y. Hunker, of the quorum of seventy, is conducting the two-week missionary series at Holden; the Warrensburg series was conducted last week by Elder J. A. Thomas, of the stake presidency.

At the same time, a rally series was just completed at Blue Springs, under Elder Earl F. Hoisington, pastor of Lees Summit group. Elder Earl Higdon, director of religious education for the stake, finished a rally series at Bates City, and Elder Vernon Lundeen completed the series at Lees Summit. This week a rally series is in progress at Atherton, being conducted by Elder Earl T. Higdon.

This month will be busy in Holden Stake, with rally and missionary services at Atherton, Holden, and missionary services at Blue Springs, Bates City, and Lees Summit. The special services fast are being completed in the various groups in Holden Stake, leading to the stake conference in December.

### Rally at Atherton

This week at Atherton Elder Earl T. Higdon, stake director of religious education, is conducting the rally services. Every night the chorus of about twenty-five persons assists in the services by singing special music.

Last Friday night the young people, of Atherton, sponsored a pie and box supper for the whole group, proceeds from which were used to procure three pulpit chairs for the church.

Atherton Saints, young people and adult, met together at the home of Brother and Sister Harley Bogue, October 30, for a halloween party. Nearly everyone came masked and in costume, Sister Cornelius Edgerton taking first place as "Aunt Jemima." Gingerbread and cider were served to about a hundred persons.

### Holden Rally Finished

This is the second week of the missionary series of services being conducted at Holden. Elder E. Y. Hunker is the speaker, and is greeted with a large attendance every night.

Members of Holden group enjoyed the series of rally meetings during the week, October 14 to 19. These services were conducted by J. A. Thomas of the stake presidency and pastor of Atherton group.

The rally series brought an average attendance of about ninety every night except Sunday when one hundred and sixty-five persons attended. A twenty-voice choir assisted in the services with special music every night. The attendance kept up all week, including two wet, unfavorable nights.

The week of services was rounded out

by a visit from Bishop J. A. Koehler on Sunday which included two stirring sermons on his favorite theme, "Kingdom Building." Earl Higdon, counselor to Bishop Koehler and stake director of religious education, accompanied him.

October 21, Elder Amos E. Allen, stake president and pastor, gave the sermon at the morning hour. Assistant pastor Robert Dillon, was not able, because of illness, to be with them that Sunday.

The children's division of the church school, under the supervision of Sister Lyla Klecker, had a halloween party Tuesday evening. The junior and young people's classes combined forces for a "jollification" Friday evening.

The young people had charge of the Sunday evening service, October 28. One Sunday evening a month is given over to them. The program this time consisted of a talk on building zion homes, by Brother Frelin Hampton, and special music.

#### Union Service at Lees Summit

Sunday night, October 28, members of five other churches in Lees Summit met in the Saints' church in honor of the new pastor, Elder Earl F. Hoisington. The preceding Sunday night the Saints went to the Methodist Church to honor the new minister there.

The five ministers of the churches represented were with Brother Hoisington in the stand, and assisted in the service. Elder Hoisington delivered the sermon. A ladies' quartet from Enoch Hill church, Independence, assisted in the service with some special numbers.

At these union services there were one hundred and sixty-five people, showing an active interest in the services.

#### Holden Stake at Graceland

Holden Stake was well represented at Graceland College's Homecoming, October 26 to 28. Fifteen former Gracelanders from this stake participated in the activities, and visited the three present students from Holden Stake—Fern Banker, Ruth Haas, and Robert Ferguson.

Elder Earl Higdon, stake director of religious education, was there, together with his new assistant, Robert Thistlethwaite, who also is president of the young people in the stake.

Other visitors from Holden Stake were Mary Beebe, Loretta and Hazel Ballard, and Elmer Moody, of Holden; Genevieve and Leonard Smith, Blue Springs; Louise Haas and Merton Loveland, Lees Summit; Mr. and Mrs. M. R. Swift and Morton Swift, Strasburg Mission; and Nina Amundson and Clifford J. Long, of Atherton. They all say they had a good time at Graceland, renewing many friendships made at the college.

#### Business Meeting at Warrensburg

The annual business meeting was held the first part of October by Stake President Amos E. Allen and Earl T. Higdon, of the stake bishopric. Elder S. M. Andes was chosen pastor with Ralph Mur-

dock and Walter A. Johnson as his assistants. Other officers elected were: Sister H. E. Weeks, branch clerk; H. E. Weeks, branch treasurer; Charles Johnson, bishop's agent; Ammon Andes, church school director; Sister Benjamin Wheeler, adult supervisor; Lillian C. Johnson, young people's supervisor; Gladys B. Andes, primary supervisor; Jonnie Raville, director of music; women's leader, Sister Armstrong.

At the recent rally services conducted by Stake President Amos E. Allen and Elder Earl T. Higdon the meetings were greatly helped by the splendid support of Jonnie Raville, who has charge of the music, and by Mrs. Ralph Baker who assisted as director of the singing and as soloist.

Pastor S. M. Andes is using the young men of the priesthood as speakers for the services occasionally. Sunday evening recently was occupied by Maxwell Constance and Walter A. Johnson in two sermonets.

Gladys Andes, primary supervisor, is experimenting in a junior church project, to see whether it will be practicable in a small church group. The first session was very much enjoyed by the juniors. Ammon Andes talked to the children.

A series of missionary sermons was held during the week beginning November 4. Elder J. A. Thomas of the stake presidency was speaker. The series included sermons on "Why the Church?" "Why This Church?" "A Well-furnished House," "Principles of Salvation," "Lifeblood of Christianity," "Man and His Brother."

### New Westminster, British Columbia

Tenth Street and London.—Twenty-five from this branch were able to attend the Silver Lake reunion, Washington, for the full time. Much credit is due the young people's group who made all arrangements for transportation both ways and lived together as one large family on the grounds at a very reasonable charge. All returned feeling spiritually refreshed and eager to help in the good work.

A truckload of Saints journeyed twenty-five miles to the home of Elder and Sister Duncan Calder and held their mid-week prayer meeting followed by a corn roast. All were blessed in this effort to meet with two isolated members.

The annual branch business meeting was held September 19, and reports received from different departments were very gratifying. The following officers were chosen to head the branch's group of workers: Pastor, H. Morrison; counselors, W. C. Reed and Cliff Wood; church school director, M. Coburn; secretary of the branch, F. Thirkettle; treasurer, H. Butterfield; chorister, F. Thirkettle; solicitor, H. Morrison. Branch trustees are S. Pope, F. Gerow, and H. Morrison.

## The Bulletin Board

### Marriages

ELLIOTT-WATSON.—Miss Margaret Elliott, daughter of Mr. and Mrs. E. W. Elliott, of Salem, Iowa, became the bride of Arlo Watson, son of Mr. and Mrs. Sylvanus Watson, of Stockport, Iowa, October 31, at the Saints' church at Ottumwa. Priest Alfred Goodwin officiated in the single ring ceremony in the presence of the bride's father and mother. Mr. and Mrs. Watson will make their home at Salem.

### Conference Minutes

NEW YORK AND PHILADELPHIA.—The fall conference was held at Elk Mills, Maryland, September 1 and 2, and proved outstanding in point of activity and attendance. The task of caring for the one hundred and fifty visitors in a village of but several hundred population taxed the resourcefulness of Elk Mills Saints, but they met the situation well. The opening service was one of prayer and testimony for the young people under the direction of Elder David M. Wiesen, district director of religious education. Business session convened at 7:30 p. m., September 1, with Apostle Paul M. Hanson, District President David J. Williams, and Elder Thomas Carr presiding. The minutes of the last conference, held at Philadelphia in March, were read and accepted. Reports were read from D. J. Williams, district president; David M. Wiesen, district director of religious education; Samuel Worrell, district treasurer, and a summary of priesthood activities in the district was also presented. It was recommended by Baltimore Branch with the concurrence of district officers and the apostle in charge, that Arthur Edwards, now a teacher, be ordained to the office of priest; that John Trust, now a deacon, be ordained a priest; that Joseph Edwards and Thurman Durst be ordained to the office of teacher, and that Edward Goetz and Bundy White be ordained deacons. The conference endorsed this recommendation and the ordinations were provided for at a later meeting. Apostle Hanson commented upon the appointment made by President Smith, of David J. Williams to act as district president during the interim following the departure from the district of Henry L. Livingston until the convening of the present district conference, and upon Brother Hanson's motion the appointment was sustained, and Brother Williams was empowered to choose his two counselors. Elder Thomas Carr was announced as one counselor, and decision as to the other was deferred. Brooklyn, New York, will be the place of the next district conference, the time to be left to the district presidency. Following this, a communication was read from John F. Sheehy, of Independence, regarding the condition of drought in the Middle West and enlisting the aid of branches and districts in the interest of the Harvest Home Festival. Members were asked to contribute farm products such as potatoes and vegetables which could be canned. A request for the reading of the report of the last reunion committee which recommended that a reunion be not held in 1934, because, among other things, there was an indebtedness of \$540.10, resulted in a resolution that they try to remove this objection to the holding of a reunion in 1935, and a second resolution that the matter of raising the amount be referred to the district presidency who are to work it out with the financial officers of the district. Business over, the congregation went to the lawn at the rear of the building for a social reception in honor of Brother and Sister D. J. Williams, and a wiener roast. Words of welcome were given by representatives of each branch to these new workers in the district. Breakfast was served in the basement of the church on Sunday morning, and at eight-thirty a baptismal service was held in a beautiful setting about a mile and a half from the church. The candidates were Thelma Pennock, William Warnole, and Robert Carr, children who have reached the age when they begin to recognize the hand of God. The church school afforded opportunity of listening to words of counsel concerning this branch of the work, Elder David M. Wiesen speaking. At 11 a. m., Apostle Hanson took as his theme the opportunities for missionary endeavor and his words of instruction were attended by power and enlightenment. Before the close of the service the ordinance of the blessing of children was enjoyed. Dinner was followed at 1:15 p. m. by a presentation to the priesthood by Apostle Hanson of the

ethics and decorum which should be observed in the conduct of services and an appeal to make use of the *Priesthood Manual* and *Priesthood Journal*. At two-thirty, sacrament service included a short prayer and testimony meeting, and brought spiritual strength to many. During the service the candidates baptized were confirmed. Elder David M. Wiesen at 4 p. m. discussed church school problems with those interested in this work. Lunch was served at five-thirty and at seven an ordination service installed the brothers previously mentioned in their respective offices.

**CENTRAL MICHIGAN.**—The annual conference of Central Michigan District convened at Beaverton, October 6 and 7. Saints assembled at 10 a. m., and after prayer service a short business session was held, effecting an organization; the district presidency was chosen to preside. Following the routine opening Elder Case gave a short talk then came the reading of reports. Richard Stewart gave a verbal report of Mikado Branch. The afternoon session convened at two o'clock. Early in the meeting Elder Blakeslee Smith, of Detroit, gave an inspiring talk. Then followed more reports. The report of the district president was read and accepted. He recommended the disorganization of Loomis Branch, and this was ratified by the body. The district president then asked the consent of the conference to move the church building to Clare, Michigan, and this was given. The following names were recommended for ordination to the priesthood: Sam Ash, jr., Midland, Michigan, to the office of priest; Hawley Kauver, Saginaw, priest; Howard Zimmer, Saginaw, deacon. These were approved and the ordination of the men provided for. Motion to hold a reunion in 1935 unanimously prevailed; it will be at Edenville, Michigan. Motion carried that the district president and bishop's agent be two standing members of reunion committee and that three others be appointed by this conference to be associated with them. Ray Rosevear, of Beaverton; Sam Ash, jr., Midland, and Marshall McGuire, of Mikado, were chosen. The conference acted to invite all other districts in the State to attend this reunion. Elder Kenneth Greene, of Detroit, fittingly responded, accepting the invitation in behalf of Detroit District. Motion prevailed that meals be served free of charge. Motion also prevailed that the reunion committee appoint subcommittees and care for all details of the reunion. The conference took action leaving the food on exhibition for the harvest home festival at Beaverton, in the hands of the district presidency, to be used according to their discretion. A motion carried that the branch secretaries be provided with report blanks drawn up by the district president and district secretary, to be filled in and presented at conference. Then the election of officers was taken up. A telegram from the First Presidency and Twelve recommended Elder Hubert Case as district president for the coming year, and he was elected. Sister Winnie M. Hulbert, secretary, was sustained. Other officers are: Church school—adult division, Marshall McGuire; young people, Ray Rosevear, and children, Sam Ash; department of women, Sister Mabel D. Jordan, of Houghton Lake; musical director, Merle Lambkin. The young people's leader will be the Christian Legion of the district. At the Sunday 3 p. m. meeting Elder Case made a statement regarding elders' quorum work, that this work cannot be handled locally at present. The name of Claude Ludy, of Alma, Michigan, was recommended for ordination to the office of priest, and this was approved. Otto Bartlett gave the financial report of the reunion which was approved. The conference then extended a vote of thanks to Beaverton Saints for their hospitality, and adjourned till the call of the district president.

**SOUTHERN WISCONSIN.**—Conference was held at Madison, October 13 and 14. The first session was held at 2:30 p. m., Saturday. The various reports were read after which H. W. Woodstock, Roscoe Davey, Harry Wasson, and E. J. Lenox talked on the conference theme, "Pioneering." At 7 p. m., a class was conducted by Brother Davey on "Building the Kingdom of God," and at eight o'clock the business meeting was held in charge of the district presidency. The first item of business was election of officers: District president, H. W. Woodstock, who chose as his associates, Harry Wasson and George Noble; clerk, Leda Colbert; financial agent, Charles Hoague; director of religious education, Harry Wasson; music director, Herbert Dutton. A resolution was presented with regard to the amalgamation of the Janesville and Beloit branches, and the resolution was

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**28** ¶ And the rest the priests, the Le'v'it the singers, the Ne'th'i they that had separat

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adopted. Sunday at 8:45 a. m., prayer service was held in charge of the district presidency. Many came from long distances to be there for the morning service. Church school at 9:45 was in charge of district and local director. Robert Brigham taught adults; Harry Wasson, young people; Leda Colbert supervised the children taught by local teachers. At 11 a. m., Elder Roscoe Davey spoke on "Giants and Grasshoppers." Dinner was served by Madison women in the basement of the church at 12:45. Brother Woodstock invited the priesthood to his home where Brother Davey talked to them. Sixteen men were present. The president of each branch was represented there. Returning to the church, they held another service and the three children of Mr. and Mrs. H. Stevens were blessed. Then came a service on "Hymnology," directed by Herbert Dutton. At 3 p. m., Elder Davey preached a sermon on "Looking Backward into Tomorrow." Then unfinished business was taken up and the conference adjourned subject to the call of the district presidency. District musicians helped throughout the services with special numbers. Each branch was well represented, and though the Saints were disappointed by Apostle J. F. Garver's absence, they felt this to be a very good conference in business, in classes, and in sermons.

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## Pigeonhole

### ■ The Unfinished Task

By C. J. Lant

When I was a boy, going to school there was a lesson in one of our readers about "The Hoe and the Dinner Horn." It told of a young fellow who was hoeing in the corn, and when the dinner horn was blown, he immediately dropped the hoe and started for the house; his father or companion, working in the next row seeing that it was but a few more hills to the end of the row called to the boy to "hoe out his row" and then there would still be time to get to the house for dinner.

Many times this thought has passed through my mind in the years that have passed, and just a few days ago, while passing through what had been a garden and small corn field this past summer; I found a hoe lying at the base of a corn hill, about midway in one of the rows. It looked very much as if someone had dropped the hoe in the middle of the row.

My first thought was to pass the hoe by and leave it in the field, but scarcely had I taken two steps when the story passed through my mind and I retraced my steps and picked up the hoe and continued my walk to the house. As I leaned the hoe against the garage, I thought of the church and some of the unfinished work, of how many hoes are rusting idle, where someone has left them lying in the unfinished row, and of what would happen if all of us were to have a change of heart and want to see the work go ahead to a fulfillment of the most cherished dreams of many who have been forced to drop their tools and leave the field before their work was finished.

How much different would the outlook upon life be for many within the church, if we all could follow through to the end of our row, and work unitedly for the good of the whole, instead of at cross purposes. In reality our aims and intentions are identical, though our manners of expression are not always the same, and we are therefore misunderstood.

### ■ Friendly Tips

*Emotionalism*

The emotions are often profoundly affected when one has a spiritual experience. To yield to emotion occasionally is excusable; to control it reasonably is an indication of strength. However, it is not good to rise with a lump in the throat and a handkerchief in the hand every time one speaks. Tears, at times, are an indication of sincerity. But for a speaker to rise habitually with tears in his eyes and a quaver in his voice often spoils the meeting for others and certainly leaves the wrong kind of impression on "the stranger within the gates." Manliness and womanliness require us to be dignified in bearing our testimonies and witnessing to the benefits of the gospel in our lives.

*(Friendly Tips will carry suggestions for the improvement of our church work and services. If you have a Friendly Tip you would like to offer, write it briefly and send it to the Editors.)*

# Editorial

## Remember Thanksgiving Day

With a Church-wide Thank Offering

THE late Bishop E. L. Kelley was always rather careful to speak about "the law *pertaining to temporalities*" rather than "the temporal law." He drew the distinction that is set forth in the Book of *Doctrine and Covenants*. What we often refer to as the financial law or temporal law is a *spiritual* law governing in temporal matters—in harmony with the statement just referred to that God never at any time gave a temporal law but all his laws are spiritual. We think about the work of the church as being spiritual, but it does have its temporal aspects and it constantly touches and uses material things. Nor can it be carried on successfully without a sound financial basis.

The spiritual work of the church for some time past has been hampered and hindered because of the financial situation in which the church finds herself. There is no use to attempt to dodge facts in this regard. We cannot now push the major spiritual projects of the church as we wish to do, because of the financial situation. We would fain rebuild the missionary force and go out to preach the gospel in all the world. It cannot be done because the money is not at hand, or if at hand too much of it must be used for some other purpose. We cannot rebuild the missionary force and renew our missionary endeavor as we would until the church debt is paid or at least reduced to the point where it no longer sucks up our revenue in a manner to hamper our missionary endeavor. We fain would develop stewardships and settle people on the land in Zion, but we cannot well do so until the church debt is either paid or greatly reduced. The Presiding Bishopric is entirely right in the emphasis that it places upon the payment of the church debt as the *first* thing that must be done to clear the path of the church for a forward movement.

Some weeks ago (during October) when I was going into the field to attend certain district conferences, I called at the bishop's office to ask what good news they had to send abroad. Bishop DeLapp replied that I might tell the Saints the church was keeping within its income; I might tell the Saints that there had been a fair increase in monthly receipts, month by month, during the present year, as compared with corresponding months of the past

years; that I could report further that there had been a substantial reduction in the general church debt. All of this no doubt will be set forth in detail soon in the pages of the *Herald* for the edification of the Saints and will be considered in the light of the fact that at the beginning of the present year the Bishops reported that the general church debt had been reduced some \$246,000 during the two preceding years and the annual interest payment had been reduced about \$13,000. This progressive whittling down of the debt during the hard years of the depression is encouraging and is a sustained evidence to the church of the determination of general church officers to remove this major material obstacle that lies in the path of our progress.

During the early years of the depression it seemed necessary from time to time to put on special drives to meet emergencies. However, more and more the general church officers swung to the settled conclusion that our way out of the difficulty should be by the regular channels of the church law through the collection of tithes and offerings and consecrations. The spirit of sacrifice on the part of missionary families and families of general church officers has helped make it possible for the bishop to make the showing just referred to, this in connection with the spirit of willing sacrifice manifest throughout the church in many families. In spite of the hardships and unemployment and privations the Saints have continued to contribute to the support of the church, making it possible to meet current obligations in the way of running expenses and reduce the sum total of general church indebtedness. This should continue until the great day comes when we are free and can rebuild our missionary force and send our men out, with the addition to their ranks of many young men, divinely called to that work, to go out and preach the gospel in all the world; and when we can more vigorously prosecute our zionic program.

Though the dependence is upon the regular collection of tithes and offerings, there is no good reason why at stated intervals on special occasions the Saints all over the world may not unite in an offering to the Lord. Thanksgiving stands out preeminently in our thought as a time when they might thus unite.

Though times have been hard and many of our families have suffered loss, though they have endured sorrows and anxieties, most of them if they think carefully will find many reasons why they should be thankful. In the nations where our greatest following is found, the Saints have been preserved during the past year from the ravages of war and revolution; stable governments have stood between them and the terrors of anarchy and revolution. For this, we may be thankful during these troublous times "of distress of nations with perplexity."

Though many of our people have been without employment and often on the verge of destitution, mostly they have lived in lands where there has been an active endeavor to save the people from actual suffering, and in most instances food, clothing, and shelter have been forth-coming. Despite the fact that for reasons not known to us Providence permitted drouth and severe heat to ravage the crops of many of our people, still there is found among them a spirit of courage, faith, and fortitude to meet the situation; and throughout the church there is a great deal of ground for thanksgiving in the matter of "temporalities," and even more ground for thanksgiving for more obviously spiritual blessings and for a spiritual awakening.

It is fitting and proper that we should join the National custom in the United States of observing the annual day of Thanksgiving. This giving of thanks need not be limited to prayer, songs of praise, and sermons. This year it is proposed that we all join to give a thank offering, which may be given and received in harmony with the methods set forth by the bishops. Our Saints in lands other than the United States, though they may not have this annual custom of a Thanksgiving Day, are invited to join us on that day in rendering a thank offering, and the sum total of these offerings of thanksgiving should greatly help at this time in the endeavor to liberate the hands of the church that she may go forward in her great spiritual enterprises.

Each generation in the church has faced a tremendous task. In 1830 the task was to organize and build the church, without existing model or pattern on earth to imitate. In 1860 the task was to reorganize and rescue the church from bondage, false doctrines, and disgrace. In 1934 the task is to redeem the church from debt, rebuild the missionary force, and redeem Zion. Let us attack our problem with the same zeal and devotion that characterized the generations before us.

ELBERT A. SMITH.

## A Church Worker Honored



EVAN J. EHLERS

Evan J. Ehlers of St. Joseph, Missouri, who carries a great deal of responsibility in church music in that city and also makes an important contribution as director of music for Far West Stake, has recently been honored by his election as president of the St. Joseph Traffic Club, of which he is a charter member. Brother Ehlers is traffic manager of the Quaker Oats Company in St. Joseph. Sister Ehlers is as well known in St. Joseph for her musical ability as her husband, and both of them move actively in the best musical and cultural circles there. Young, active, and businesslike in their work, Brother and Sister Ehlers are performing a real service for the church.

## New Church History Study Outline

Ready for January 1

*A Teacher's and Student's Guide to The Story of the Church*, by F. Henry Edwards. Price 35c, Herald Publishing House.

This new quarterly study, containing a year's lesson outlines for the systematic study of the forthcoming one-volume history, *The Story of the Church*, by Inez Smith Davis has been enlarged and expanded over the originally intended size to contain ninety-six pages. Because of this the advance in price is necessary. This outline will be a great aid to the study of the history, especially for the teachers. Students will also find it an indispensable aid to thorough study.

HERALD PUBLISHING HOUSE  
Independence, Missouri

www.LatterDayTruth.org

# Youth's Forum

Ideas, Discussion and News for the  
Young People of the Church . . .

## Youth Must Find Its Own Career

### Create Occupations

Our contention that the factory and the machine age have betrayed the people they were supposed to serve, especially the young people who have been left up a blind alley with no means of exit, finds support in current conditions and among contemporary philosophers.

Youth must find its own way out, discover new occupations, and fulfill its destiny in undreamed-of ways. A now famous author and college professor, Walter B. Pitkin, visiting Kansas City, has the following to offer those who are interested in the subject:

"One of the greatest mistakes young people make today is in ever looking for a job. . . . If quality of opportunity is changing, it is evident that persons must look in another direction. A technical manner of approach in the quest of a job is necessary and it's one that we are all strangers to.

"What we must do in retaining ourselves and in looking for new opportunities, is to make assiduous study of the general trends in this country. Along the courses of those trends lies our ever-opening opportunities.

"One trend is back to the country. Already one survey has revealed that 56 million persons live on the highways of our countries. That shift in population offers new opportunities. . . .

"Another trend is that which finds a tremendous urge on the part of most persons to make themselves and their families secure. . . .

"A third trend is the desire for more accurate knowledge. Call it a demand for culture or adult education, if you will. People want reliable information, and there is a departure from the traditional college culture courses to the vocational ones."—Professor Walter B. Pitkin, author of *New Careers for Youth*, as reported in the *Kansas City Times* for November 14, 1934.

## Friendly Correspondence Wanted

One of our church young people is isolated from church privileges and contacts with church people. She would be glad to hear from other young people of the church, and to engage in friendly correspondence. Young people who are interested may write to Miss Nona Jones, Route 3, Ogden, Iowa. She is nineteen, a high school student, and interested in music.

## East Meets West



Albert Boynton and Ralph Merrill, students at Graceland College, emphatically disavow the contention that East never meets West without dire consequences. There is no "never the twain shall meet" for them. Boynton, a freshman, is from California, while Merrill, a sophomore this year, hails from Maine. The boys share room 202 at Marietta Hall, historic boy's quarters at Graceland, and are hugely enjoying their relationship.

This is just one of the many interesting examples of the cosmopolitan character of Graceland. The first few weeks are grand fun for all students. Mamilu Taylor, freshman girl from Alabama, drawls, "And you-all nevah even heard o' grits!" to the ignorance of that food displayed on the part of her new acquaintances from the North, East and West.

Some are from hustling metropolises, others from "one house and a store" villages. It is interesting and profitable to engage in the process of assimilation in the congenial atmosphere of Graceland.

—DELLA MAE BREAKIE.

## Holden Stake Young People's Paper

The Holden Stake young people are publishing a paper of their own called the *Clarion*, a genial newsy affair of eight friendly pages, mimeographed. Too modest for an editorial masthead, but we notice the signatures of such old friends as Clifford Long, Robert Thistlethwaite, Elizabeth Bowers and Nina Amundson, and others.

## Gossip

An exchange tells of a boy who made \$500 this last year by raising chickens, and so helped pay a considerable portion of his college expenses. Some college people would like to be able to make that much after they are graduated. Raising chickens for a market that *does* exist is much better than sitting around pining for a job that *doesn't*. It's an idea for you young folk who are wondering how you are going to get to Graceland next year. Another story comes to us of a man who lifted himself off the relief rolls raising watermelons on waste land.

Most people who work at jobs as employees get only their living expenses, sometimes less. The employer takes the profit from his labor. More young people need the courage, energy, and enterprise to start in business for themselves.

On a corner across the street from the campus of a famous university a poor Greek immigrant has a little hole-in-the-wall place where he sells candy, newspapers, and nick-nacks to the students and to commuters from downtown. He owns a good car, owns a home, and sends his children to college. Many a young man with his doctor's degree and no job and no prospect of a home envies him. It's not the amount of education, but what you can do with it that is so important.

## "The Peacemaker"

"Upon his will he binds a radiant chain,  
For Freedom's sake he is no longer free,

It is his task, the slave of Liberty,  
With his own blood to wipe away a stain.

That pain may cease, he yields his flesh  
to pain.

To banish war, he must a warrior be.

He dwells in Night, eternal Dawn to see,

And gladly dies, abundant life to gain.

"What matters Death, if Freedom be not  
dead?

No flags are fair, if Freedom's flag  
be furled.

Who fights for Freedom, goes with joy-  
ful tread

To meet the fires of Hell against him  
hurled,

And had for Captain Him whose thorn-  
wreathed head

Smiles from the Cross upon a con-  
quered world."

—Joyce Kilmer.

# Organization and Activity Notes

## ZION'S CHRISTIAN LEGION

### The Duties of Directors of Socialization

By Allen C. Pohly

In the beginning of our discussion let us arrive at an understanding of the meaning of the word socialization. The word socialize means "to render social" and the term department of socialization would very naturally mean a department whose duty it is "to render social" that which comes under its control, which in this case is human beings who are members of Zion's Legion.

"To render social," therefore, is the keynote of our task and this Webster says is "relating to the natural understanding and intercourse of individuals whose lives are distinctively shaped with reference to one another, hence, disposed to friendliness or the society of one's kind, companionable, sociable."

The lives of Latter Day Saints are distinctively shaped with reference to one another for we have or should have common aims, thoughts and ideals, and unless we have a natural understanding of each other, a friendliness, and companionship among our people we will never come near the ideal of our church in building a society called Zion that will give to and expect from each that which they are able to give and worthy to receive. To definitely assist in bringing about this condition is the task of the directors of socialization.

How? That is the question! How are we to mold into one group men and women of different characters and temperaments? How are we to create a natural understanding, friendliness and companionship between the man with the "hair trigger" temper and the one with "easily hurt feelings," between the "inferiority complex," and the "superiority complex" people? I know of no surer way of blending an individual into the group than by guiding him to activity in the group. Participation is the greatest interest-builder there is and few people can participate in the activities of the church group with proper supervision without having many rough surfaces polished and abnormal complexes modified.

The means to these ends must to a great extent be fitted to local conditions but could include athletics, consisting of playground ball, tennis, golf, and swimming in summer and a gymnasium program for the winter months. Drama may also be used very effectively for there is no question that participation in dramatics liberates a great amount of buried talent, for it gives poise and confidence to its participants. The Legion

has established a department to encourage the writing of plays bearing upon our own church history and doctrines and from this field we may produce some very good plays. Outside this, many good sacred and secular plays may be found with no royalties or very small ones. We may also use the purely social games where the entire group joins in simple tasks that break down the barriers of reserve and make us better acquainted with each other.

The department of socialization also has a very definite task from a financial standpoint. Our goal financially is to make a substantial reduction in the indebtedness of the church and to do this in a very businesslike manner the convention voted that the entire monthly dues be used in reaching our goal. This leaves the administrative offices without working funds, therefore, for this year at least and also for the future unless changed by the convention it will be the duty of each local socialization director to plan one program each year, the proceeds of which will go to the general administrative offices for necessary expenses and one program each year the proceeds of which will go to the district administrative offices for necessary district expenses. Other than these two programs the locals may follow their own plans, worked out to fit the needs of their particular branches, keeping in mind the fact that our specific duty is "to render social" those in our charge.—2122 Aitken Avenue, Flint, Michigan.

## Out of the Depths

Out of the depths have I cried unto Thee:

"Lord, hear my cry!"

The answer comes in the smile of a friend

Passing nigh.

Out of the depths have I cried unto

Thee:

"Lord, still my woe!"

The answer comes in the voice of a friend,

Comforting, low.

Out of the depths have I cried unto

Thee:

"Lord, heal my pain!"

The answer comes in the tears of a friend,

Sympathy's rain.

Out of the depths have I cried unto

Thee:

"Lord, make me strong!"

The hand of a friend is laid on mine,

Clasping it long.

Out of the depths have I cried unto

Thee:

"Clear Thou my doubt!"

The answer comes in the faith of friends,  
Encamping about.

—Rollo De Caen.

## Christmas Program Materials

There is available in mimeographed form from the department of religious education, the following Christmas plays. These are produced by our own people and have been successfully tried out.

*Christmas at the Inn.* A play in one act, by Elva T. Sturges. A beautiful drama occurring on the first Christmas night at the inn in Bethlehem. 5 men, 2 women, shepherds and wise men. Adapted to adult use. Time one hour. Five copies for \$1.00.

*The Sign Foretold,* by Herbert D. Floyd. A Book of Mormon Story of the Prophecy of Samuel, the Lamanite and the Sign of Christ's Birth. A beautiful, impressive Latter Day Saint message. Scenes and costumes not difficult. Requires five men, three women, with extras. One scene, two acts. Adapted to adult use. Time forty-five minutes. Five copies for \$1.00.

*The Red Man's Quest.* A Christmas Playlet in one act by Atherton, Missouri, Temple Builders. The story of Christ's birth as told in the Bible and Book of Mormon. Scene in an Indiana village. Characters: 16 men, 2 women, a boy and a baby. Parts may all be taken by juniors. Time forty-five minutes. Five copies for \$1.00.

*The Story That Neve Grows Old,* by Vesta Stephenson Crown. A Christmas playlet in one act. A home scene where the story is told with choral effects and tableaux. Requires 2 women, 7 men, 4 children and choir. May all be taken by Juniors. Time forty minutes. Five copies for 50c.

There is also available a limited supply of Christmas plays and other materials previously printed in the Department Journal and Vision. A list will be sent on request.

We also have some catalogues of fine carefully selected plays from the lists of leading publishers which we shall be glad to have sent free on request. New materials from the latest productions have been added.—The Department of Religious Education.

## Long Life

Not so much the years you have lived

As how you have lived the years—

And whether you've dealt in laughter,

Or whether you've dealt in tears,

Or a short life and a merry one,

Or a long, long life, not gay;

For a babe may have lived a century

And an old man not a day.

—From *Capper's Weekly*.

# Women and Modern Social Demands

By Ida Mae Hill

A FEW HUNDRED years ago if one had mentioned women's responsibility in the social life the world would not have known what was meant; but now, thanks to broad-minded men and women of the world, we find the situation wherein women share the responsibility of life. With the passing of the years since woman first became recognized as an individual in the educational world, there have been many adjustments to meet her changing needs.

The work of women in the colonial days consisted mainly in the transformation of the raw materials of food and clothing and other life necessities into usable form of her own household. The beginning of social service in women's work was found in colonial neighborliness. It cannot be denied that the colonial kitchen, with its great fireplace, and the spinning wheel, made a very natural setting for the practical education of the girl; and that the highest ideals of home and family life would be nurtured in the lives of all members of the well-ordered household. Her training in hospitality and community service came to the girl in colonial times through her home experience. As the daughter grew to womanhood she was initiated into the neighborly services in which her mother had gained skill by experience. If conditions had gone on the same the girl of today would not need to be different from the colonial girl, but we find conditions changed. There are so many homes where social responsibility is not taught and so many boys and girls who have no homes that it becomes the responsibility of men and women today to live for these unfortunate ones.

Then, too, the place of the family in industry has changed. One by one the tasks of the members of the colonial family have been taken from the home to the factory until women do not have all their time taken up in household duties. Is it to be marveled at that with the reduction of woman's responsibilities and services as required by the home she has risen in her strength and demanded an enlarged sphere for her powers? The removal of these industries from the home has caused the extension of woman's vision. Where in colonial days her family needs were supplied largely by the efforts of the combined labors of the members of the household, today they are met by the united efforts of an untold army of workers. Woman's share in the business of home-making has become, in a large part, the wise saving and spending of the family income. In many cases she has a part in the earning of that income. As a result of her increased interest in

economics, woman is widening her horizon in relation to social conditions. Pure food and clean markets for her own family will result in improved conditions for other individuals.

But let us stop long enough to ask, What are the social demands upon women today? They can briefly be summed up as the demands of the home, the school, the community, the state, the church, and the business world. Women are expecting to answer these demands.

Womankind cannot be expected to achieve immediately her highest ambitions and ideals; but to the woman of the twentieth century has come the unlimited opportunity to scale the heights which stretch before her. With the widening of her vision there will be developed many qualities in her character which have lain dormant because of disuse, and those outstanding characteristics which are hers by inheritance and make her "different" will be turned to the best account under this new conception of women's sphere.

THE EMANCIPATION OF WOMAN has brought with it certain opportunities for going down as well as for going up. Woman's emancipation has not meant to all women, woman's elevation. It has meant to some an opportunity for self-assertion and selfishness not consistent with the welfare of society and particularly with the stability of the family. It has meant to others an opportunity for true service.

Woman's grasp of the home and its relation to the community, her sense of its importance as a social force, and her consciousness of her share in the extension of the best in home influence should serve as a spur to the conscientious exercise of her new-gained power.

The place of the home and the maintenance of the efficiency of the members of the household cannot be overstressed; and for the woman in the home as partner with her husband in the business of home-making in its greatest significance there exists the grave task of making every member of the family the greatest possible asset to the nation and the world.

The world war has drawn to an unusual extent upon the health, intellectual and spiritual qualities in the lives of men, women, and children, and that with the long period of reconstruction which is following, the demand for wise judgment and skilled ability will be met only in proportion to the capital of each which is given to the individual. It rests

with mothers and fathers to see that their children are given health, intelligence and spirituality.

ONE GREAT RESPONSIBILITY of the woman rests in the intelligent expenditure of her own time and energy. Loyalty to home and family no longer means complete submersion in the affairs of the home. The modern home-maker realizes an intellectual as well as a physical loyalty. Woman must meet her new field of service with the highest degree of intelligence which it is within her power to command; and she is fortunate in having as a basis for that intelligence an inheritance of human interest and a desire to serve.

Suffrage was not given to women because she is as wise, as strong, as skillful as a man, nor because she is a human being, but because she is different, because the world needs her peculiar and special abilities. Because these differences are fundamental world needs, it is necessary for her to bring them to the services of the world. Woman has thrust upon her a new, and glorious responsibility and opportunity. The end of her vote is to serve the community in ways in which she is the creator and specialist, and toward this service the women of the world are pressing.

Every mother or teacher who has a part in the teaching of children has the right and the duty to say what influences shall surround these same children when they are outside the home and school.

The largest factor in the urge of the woman's soul, that she take her place in the common life of the community, of the state, and of the nation, was not a demand for a right but a hunger for human service. There has come into our community life new ideals and new services rendered by men and women together, services which neither men nor women could have done alone, such as juvenile courts, public play grounds, improved public sanitation, and many others.

Only a comparatively few women can labor directly in international work, but let us not fail to realize how that every woman of right feeling who develop the "international mind" will be playing a part in the creation of the new world that is to come. To arise to these duties woman must understand many new things, she must see the whole world as if it were a child. She must feel out for it with a vast motherhood to which she is to bring comfort and peace. She must always remember that humanity is above all things.

Every woman must be interested in and working for the school. Her child is under the influence of the school six of his waking hours every day, and if the woman has no child of her own to make her in-

terested in the school, then she must always remember that other people's children are a part of the future and that if she does not have a family to care for it becomes her duty more than ever to have an interest in every child. Not only this but every citizen becomes responsible for the school as an expression of the state's life.

The trained woman who is in the home or is engaged in some other occupation than that of teaching has a responsibility to public education as great as that of the teacher. The trained woman outside the school, with her leisure, her knowledge of life, her ability to sense situations should be drawn into a closer relation to the school. Her suggestions are needed, and above all her help in winning the support of the public for progressive measures. Especially is there a place for trained women on Boards of Education. Unexpected fields of school service which are women's very own may be developed into new positions of opportunity. The necessity of public education must be established in the minds of the people. Trained women are needed to teach the public the necessity of supporting the schools ungrudgingly.

And so every woman must today be given educational opportunities that prepare her for the functions of parent, teacher, and citizen.

What has been her lot in the past history of our country? Working side by side with the religious founders of New England, the planters of the south and the homemakers of the west, all circumstances have worked to give her one by one, the opportunities which her time afforded; to do, to learn, and to be a helpful part of her generation.

WHAT is woman's place in the church? If woman is interested in the community she cannot help being vitally interested in the church as an expression of community life. We know no place where woman can work more efficiently than in church work. Here is her chance to gain the love and confidence of children in the Sunday school, and of the young people in their organizations. In the social activities of the church women are especially needed.

We must remember also the many women who have already responded by sacrificing the best joys of home so their husbands could go as missionaries to the world. If the wife stays behind while the husband goes to foreign fields the home is incomplete, while if she goes with him she must smother one of the strongest instincts in woman, that of wanting a home. Yet we find many girls who are willing and anxious to (Continued on page 1483.)

# The Norwegian Mission

By Knut Olsen

(Translated by V. D. Ruch)

Being one of the members of the church in Norway who has had acquaintance with this Latter Day work from the time that the first missionary arrived here in 1900 until the present, I have had a desire to write to our American church paper and express my appreciation of the work of the servants of God in this country, and at the same time bear my personal testimony.

My thoughts often go back to the fall of 1900 when it was my happy privilege to meet and become personally acquainted with the first two men whom God had called and sent to this country to open the door of His kingdom by preaching the gospel of that kingdom which God in His mercy has sent to earth again in these last days. I feel today to cry out with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11: 33.) When we consider deeply the work of God with humanity from the morn of creation until the present we see how He, who is all wise, has chosen men to represent Him in the different ages of the world. We see His hand at work trying to bring everything back to its original condition including the salvation of all mankind.

I was raised in a quiet, Christian home by a mother who was really a Christian and who lived her religion according to the light and understanding which she had. I, personally, was a member of the Y. M. C. A. for many years, having joined when I was fifteen years old.

In the fall of 1900, Elder N. C. Enge, who was a cousin of my mother and who had been a Baptist before he emigrated to America, came to our home. He was the first missionary of the Reorganized Church to visit Norway. We lived in Arendal at that time where he was also acquainted. He stayed at our home and held his first six meetings in this country. Thus I had the opportunity of hearing the Latter Day message from the very first here. Although I had grown up believing in God and trying to do his will, the message of Brother Enge touched my heart and brought a longing to my young soul for more light and truth.

It was also a joy to me to soon become acquainted with another of God's servants, namely: Mads P. Hansen, whose home was in Massachusetts, U. S. A. He had accompanied Brother Enge from America to England where they separated, Brother Hansen going to Denmark to visit relatives. After a few

weeks he came to Norway to assist Brother Enge in missionary work. On the trip from Denmark to Norway he became ill. He stayed a few days at our home but kept getting worse and finally had to go to the Arendal hospital where he died two days later. While at our home on Sunday morning he read to us from the Bible and prayed a prayer which my mother could never forget. She had never heard anyone pray so fervently as he did. It was also a wonderful experience for me. It was my privilege, together with Brother Enge, to sit up with him one night. I was happy that I could serve that man of God. He was buried in Barbu Cemetery in Arendal. The funeral was not very large—just Brother Enge, my father and I, together with three men whom Brother Enge had hired to assist us as pallbearers.

Soon after, we moved to Roresand, near Grimstad, where Brother Enge held meetings regularly in our home. The house was often filled with interested listeners. There was excitement and tension at the meetings, some being for, and some against the new doctrine. I could hardly wait until evening came so another meeting could be held. There was much opposition. On February 9, 1910 my father and mother, the first fruits of the reorganization in this country were baptized by Brother Enge.

Brother Peter Muceus came to Norway on his first mission in the fall of 1901, bringing his bride, Emma, with him. He located in Porsgrunn and began his missionary work there on the market place. How long after his arrival it was before I met him, I am unable to say, but I remember the feelings I had the evening I came home from town and met him for the first time. I understood that in him we had a young man who was a true servant of God who knew what he had to represent. It was a pleasure to us to have him in our home, converse with him, hear him preach each evening, and become better acquainted with him.

In August, 1902, I had the privilege of meeting a living apostle, Peter Andersen, who was called of God in this age of the world. In the meantime, Brother Enge's family had come from America and he with them had located in Kristiansand, where Apostle Andersen landed when he came from America. He and Brother Enge came to Grimstad at once, and the first church work that Brother Andersen did in Norway was to preach and organize a branch in Grimstad, August 6, 1902. It was with strange feelings in my heart that I went to the

home of Brother Kronberg where the meeting was to be held that day. My young soul was filled with thoughts of having the privilege of greeting and hearing a living apostle preach. Before reaching the house I met Brethren Andersen and Enge on the street, and I shall never forget that first meeting with him. That day the first branch of the true church of Christ was organized with seven members by Apostle Andersen. I was not yet a member of the church. Why, I don't know, because I was convinced of its truthfulness long before anyone else. O, how wonderful it was to hear how differently he presented the truths of the gospel than those I had been used to hearing! I felt, as the Inspired Version states of Jesus, "He taught them as one who had authority from God." There was a drawing power that accompanied his preaching, yes, in Peter Andersen's personality and entire behavior there was "that something" which witnessed to people that he was a true apostle of Jesus Christ.

From that day the power of God began to work in my life as never before, and finally on September 11, 1902, I was baptized by Brother Enge. My baptism was a happy and solemn experience for me. The wind had blown hard all day, but when Brother Enge and I began to go out into the water the wind stopped blowing and the water became still. When we came up out of the water the wind began blowing hard again. That was a testimony to me which I shall never forget. I received a letter from Brother Enge a few years ago, not so very long before he died, in which he mentioned that experience and asked me if I had forgotten it. He said that he had testified about it several times in America. On September 15, I received the laying on of hands by Apostle Andersen and the Holy Spirit filled my being. My eyes of understanding are being opened more and more under the inspiration of that same spirit. This Latter Day work becomes more beautiful and glorious to me as the years go by, and I have not been able to find anything that will compare with it.

Peter Andersen and Peter Muceus had many experiences in their work here. I hope that I will not offend anyone when I speak of Brother Andersen as "our beloved brother." He was really that to those of us who came in close contact with him and learned to know him intimately. O, what a wonderful experience it was to sit under the sound of his voice when he preached, or to converse with him privately and feel the depth of wisdom which flowed from him! His humility was great and he felt himself at home among the common people. He used the Inspired Version when it gave more light on the passages under consideration. I have many prec-

ious memories of him, and can say as Brother Muceus said of him in *Sandhetens Banner*, "He lives though he is dead." Truly, he was a great man! He has received that testimony from nonmembers as well as members.

I had the privilege to know and be associated with Brother Muceus, who was one of the pioneers in gospel work in the country many years. As stated, he came on his first mission in 1901 and remained here for fifteen years. His five boys were born in this country. He labored in Porsgrunn, Kragerø, Grimstad, Egersund, Oslo, Bøn, and other places, doing a good work and bringing many souls into the church. He started the work at Bøn in 1904, and soon a branch was organized there. He was fully consecrated to the church and labored for the good of the spiritual welfare of the Saints. He came on his second mission in 1922, stayed two years and then in 1925 came on his third mission. He returned to America in 1927 and has not returned since. I would like to see him here again in missionary work. He has held many meetings—meetings which I remember with joy—in my home in Grimstad and later here in Oslo.

In 1907, I married and established my home in Oslo. There were two or three sisters living here, but I was the only brother in the church. Many times it has been my happy experience to meet the missionaries when they came from America and to be of some help to them. In these years I have become acquainted with no less than sixteen representatives sent out by the church in America to Scandinavia. Twelve of these were missionaries, three apostles, and one member of the First Presidency. Among those beside the ones already mentioned are H. N. Hansen, T. O. Strand, O. W. Okerlind, Oscar Johnson, C. A. Swensen, P. T. Andersen, E. Y. Hunker, V. D. Ruch, P. M. Hanson, J. W. Rushton, and President F. M. McDowell. I have found them all to be men of God and consider myself fortunate to have known them. I was associated often with H. N. Hansen and T. O. Strand and these memories are sweet to me.

I think it was in August, 1920 that I met P. T. Andersen for the first time when he was on his way to Denmark. Since then he has been in Norway several times and we have had many good meetings together. About a month later Oscar Johnson and family stopped here on their way to Sweden and stayed at our home.

From 1916 to 1922 no missionary work was done in Norway. During that time, some of the Saints united with other churches and some others died. My wife and I kept as near to God as possible and rejoiced in the light of (*Continued on page 1483.*)

The Memoirs  
of  
President Joseph Smith  
(1832-1914)

Edited by his daughter  
Mary Audentia Smith Anderson

Chapter 1 continued—

He went to Watertown, New York, met some of his family, and remained there during the rest of his life. He was a man of ingenuity; had invented a system of stencils which, with other notions, he used to sell. Together with some teaching of penmanship these sales afforded him such income as he needed. I corresponded with him for quite a number of years. He married at Watertown but I never heard anything about his family after his death.

Mother had ten or twelve patients that fall, for whom she cared principally by the labor of her own hands, although we children including our sister Julia, who was quite small for her age, tried to help her as best we could. She managed to keep well herself, and to live through the strenuous trial. In the language of the Scripture, "not one was lost," nor did she or her children suffer—a gratifying result chiefly attributable to her wise care and excellent administration of affairs.

Whether at that time or later I cannot say, but there came from the East—New York, I think—an allopathic doctor by the name of John M. Bernhisel. He was old enough to be gray and partially bald, a bachelor, an excellent and skillful physician, and very successful in treating the malarial diseases which were then quite prevalent. The flat lying between the main street and the river a few blocks north of us was quite swampy, and there were other places similar. The people who settled in such localities or along the river were subject to swamp-fever, chill-fever, or fever-and-ague. While proving serious in some cases, the affliction could usually be overcome by proper care and an obedience to the directions of a physician in regard to diet. Often, however, it lingered quite a long while before completely eradicated.

I have a distinct recollection of having chill-fever. I also remember the remedies I took for it, among them some pills called Sappington's Pills. They were evidently made of wood-fibers covered with a coating which was bitter to the taste. A treatment curious enough to provoke a smile now was in use at that time. These "cleansing" pills were given, and a short time before the next chill was due the patient was required to take a remedy called Dover's Powders. This was followed by drinking a strong concoction of what was called "store tea." Looking back at it now it seems

that, when faith failed, people resorted to many strange remedies—things which would now be considered futile if not absolutely dangerous to the life of the patient.

Two instances in my experience with this disease come to mind. One occurred after Father's death. I was slowly recovering from an attack of the fever and wanted something or other. There was no one about the house but Mother, so I called her. When she failed to answer, I seemed to get frantic, and got right out of bed. I was not strong enough to stand, however. My head whirled and I fell to the floor, calling out loudly as I did so.

Mother hurried to me, helped me back into bed, and told me I should not be so foolish, explaining that she had her work to do in addition to waiting on me, and that if she couldn't come at once I should be patient and remember that she would do what she could for me just as soon as she could. The lesson was a good one and I took it to heart.

In two or three days I seemed to be well enough to go out into the yard. It was a fine, sunny day in the fall. A new fence had been built across the lot, extending down towards the stable and dividing the garden from the dooryard. It was an ordinary post-and-board fence, with a board nailed on the top, flat-wise. I mounted this fence and undertook to walk this flat board. As might be expected I fell, struck a pile of rails that were stacked against the fence, and rolled to the ground. Getting to my feet I started to the house, but before I could reach it I began shaking from head to foot with a severe attack of ague. Some time elapsed after that before I again reached a state of convalescence.

At another and considerably later time, I had an attack which hung on persistently, in spite of all the remedies administered to relieve me. A couple of men "from off the river" came along, one of whom gave the name of Joseph Smith, a clerk on the steamer *Tempest*. They asked for a horse and buggy to convey them up to the hill portion of the city. Though we were keeping a hotel we did not run a livery, but we did have a mare called Cleopatra. She had been used by some of the young men during the trouble of '46, and had lately been ill. We had no buggy of our own, but there was one in the barn which belonged to a transient traveler.

At the earnest importunities of these men, who said they just wished to go up to the hill and back, and relying on their promise that they would drive the convalescent mare carefully and return her at noon, I obeyed Mother's direction, harnessed Cleopatra, and hitched her to the buggy. The young men drove away, but when noon arrived, they did not! In the afternoon I saw the mare hitched in front of a grocery-saloon kept by an Englishman named Hanna. It was located on the west side of Main Street, on

the second block north of the Mansion House.

Not feeling well myself, I sent Wesley Knight, an assistant we had about the hotel and stable, to see about the animal. Presently he returned with the report that the men would be down in a few minutes. For some reason I felt mistrustful, so took a stroll up toward the saloon. Just before I reached it those two men, accompanied by another, came out, jumped into the buggy, put whip to the mare, and raced down the hill. As they passed me I shook my fist at them and shouted that they could just send the horse back, for it wouldn't be safe or healthy for them to bring her back! I was furiously angry! Just closing my fifteenth year and being a rather lusty fellow for my age, I fancy they were inclined to view my threat with respect, for they did indeed send the animal back by someone else and never even returned to pay for her use.

I got this benefit out of the incident, however: my anger and indignation were so great I found myself entirely relieved of my attack of ague! The reader may think these statements very curious, but nevertheless they are true; a jar received in a fall from a fence brought on one siege of chill-fever, and getting extremely angry had the surprising effect of curing me of another!

These are all quite trivial incidents, but they have in a sense left an impression upon my life. The gradual disappearance of wild soil, the cultivation of gardens and fields, and clearing the swamps of brush finally resulted in establishing on a firmer basis the health of the inhabitants of Nauvoo.

#### Bits of Memory

Bits of memory about some of our neighbors in those early days come to view. Hugh White, from whom Father purchased the farm, had married a daughter of Davidson Hibbard who lived but a little farther down the river. At the time we moved in, however, his family was broken up through the desertion of his wife. She became the wife of someone else, lived in the South a while, and then came back to Nauvoo after abandoning her second husband. She may have contracted other alliances, one of which I think was with Porter Rockwell, but she finally married a man by the name of Tilton, with whom she was living at the time of her death. She was quite a beautiful woman; lived for a time in the house built by Orson Hyde and later farther down Main Street in a frame building remodeled by a brother from Saint Louis, by the name of Shaw. Her given name was Emmeline, and when she died after her successive ventures in the matrimonial market—lonely, unfortunate, and unhappy—she left an adopted daughter who became quite an estimable citizen of the place.

Davidson Hibbard was a very kindly man whose family consisted of his wife, a son William, and the three daughters,

Elvira, Emmeline, and Lovina. Elvira became the wife of Doctor Weld, a physician of the old or allopathic school and the first one I remember as being a practitioner in the place. Afterwards Elvira left Doctor Weld and became the wife of Amos Davis. Again she changed her partner and married Putnam Yates. Deserting him she took up her fortunes with a fourth man by the name of Peter (or Pierre) Helm, with whom she lived until her death.

Mr. Hibbard's youngest daughter married Milton M. Morrill, a relative of the Honorable Morrill of Maine—of tariff memory, if my recollections are correct. She was a woman of good character, maintained an excellent reputation, and was one of the leading ladies of Nauvoo. She may be living now, in the city or its vicinity, with sons and daughters. Her husband, when she married him, was a young lawyer from the East, who pitched his legal fortunes at Nauvoo and became one of the leading lawyers and politicians of the County, on the Democratic side of the political fence. He was sent to the Legislature once, but finally became too fond of his cups, wasted his wife's patrimony as well as his own earnings, and died a drunkard.

Besides his widow he left two sons, Ernest and Milton, and a daughter—a very pretty young woman. The oldest son, I believe, escaped the snares of intoxication under which his father had gone down. I have lost track of the younger one, but recall an occasion when, visiting a place of resort with Mr. Morrill on a matter of business connected with a suit before me as Justice of the Peace, I saw the boy sitting at a table playing cards with a companion, glasses of whiskey standing about on the table. As we passed Mr. Morrill said, "Why, Milton, what are you doing here? I thought you were at work."

The lad looked up, shame-faced, but answered nothing. As we passed out, Mr. Morrill expressed regret at finding his son in such a place and in such employment. I suggested, "What could you expect, Mr. Morrill, from the example you have set the boy?" And with a sigh he answered, "Yes, Joseph; I know it."

Mr. Morrill became identified with a good many events and occurrences connected with our family after my mother's second marriage, as will appear later on. In passing I may say that the example set in the community by Mr. Morrill was one of the things that made me a temperance lecturer. He was a man of brilliant intellect, an excellent lawyer, and a good pleader at the bar and before a jury, although he became a bit unscrupulous about the methods he employed in his practice before the courts. I will not say that those methods were dishonest in the strict sense of the term, but rather that they were in a measure "tricks of the trade" which to me seemed unjustifiable. Intoxicating liquors often turn otherwise excellent men into questionable paths.

Farmer Hibbard was among the first acquaintances we made upon moving to the Hugh White farm. Soon after we came Mother purchased a cow from him and it became largely my task to look after it. I well remember the appearance of this cow and her disposition, which was very erratic. She was very hard to milk and, becoming tired with my efforts to do so, would break away from me and run back home to Mr. Hibbard's place. Once I chased her back twice before I succeeded in getting her milked, after which we tied her up at milking time. We retained her for many years, notwithstanding the frequent trouble she gave us in various ways.

The acquaintance early formed with Mr. Hibbard and his family continued pleasantly through the years. He was often called Deaf Hibbard, because of the apparent difficulty of his hearing. The illness which finally ended his life lasted for several months and those in attendance upon him became somewhat worn and weary. I was requested to visit him and wait upon him, as he had inquired at times for me and said he would like to see me.

One day I sat by his side outdoors, as he lay on a mattress in the shade of the house to escape the heat indoors. He seemed to be asleep and I read as I watched with him. Suddenly he turned and said, "Come here, Joseph."

I went over close to him and he asked, in a low voice, "Is there anyone near?" I said, "No, Mr. Hibbard," speaking in the loud tone I had been in the habit of using when addressing him.

Very soberly he said, "Joseph, I can hear you very well. When there is no one year you needn't speak so loud to me. When somebody is about, then speak loud."

I sat by his side for an hour in easy conversation carried on in ordinary tones. He told me much of his life, assured me of his regard and interest in me, and said he hoped I would live to be a good and useful man. I did not ask him for an explanation concerning his supposed deafness, for I thought I understood it. His wife was an arrant scold, and he had evidently quite early concluded it was better to go through life with the reputation of being a deaf man than to be worried by her scolding. I had been present on occasions when she was storming, and had noticed the quiet demeanor of the man, as if he did not hear her. I concluded he had been shamming for a good many years. I never betrayed his confidence, either by failing to address him loudly when others were present or forgetting to address him quietly when we were alone.

His son William grew up a wild, rollicking young man, full of frolic and fun, but given to drink. Many a time I saw him going home from town, racing his horse to keep ahead of the marshal. Several times I remember he was arrested and fined, until his father's pa-

tience and kindness were severely tried. During the gold excitement in California in '49 and '50 he left Nauvoo for the gold mines. He succeeded in getting through to California, but there, unfortunately and evidently in a drunken frolic, he stole a horse. Under the regulations of the mining country at that time such an act was considered a grave crime and punishable by death.

The usual vigilante court was summoned, he was tried, found guilty, and sentenced to die. The court gave him his choice between hanging or being shot. He chose the latter, sold his head to a rising young doctor for a quart of whiskey, which he promptly drank and in the stupor that followed paid the penalty adjudged against him.

He left a wife and son in Nauvoo. The wife married secondly, Isaac Saunders. The son, William by name, grew up in the community, kept away from the dram-shop, studied law, and achieved the reputation of a good citizen. He married the daughter of Bryant Whitfield, for a long time constable in Nauvoo, and died in middle life, having maintained his integrity and honor as a man to the last.

## Chapter II—School Days

### Miss Durfee

The first teacher with whom I recollect studying was Miss Julia Durfee, daughter of a church member by the name of Jabez Durfee. She and her sister Servilla were employed by my mother, the former as a seamstress and the latter as a maid-of-all-work. Not having enough work in the sewing line to occupy all of Miss Durfee's time and attention Mother thought it prudent to have her assist in our education, and my sister Julia and I were placed under her care for this purpose. Thus our earliest instruction was received in the home.

There was no public school in Nauvoo at the time nor until after the city was incorporated. Even then I think several more years elapsed before the public school system of the state became so far perfected that there were established schools of that sort. At all events, it was Miss Durfee who, for a stipend, taught us in our home the fundamentals of what education we were afterwards able to acquire.

### Miss Wheeler

The arrangement with Miss Durfee evidently did not continue long, for what reason I do not know, and my next recollection of lessons takes in a school held in the little log building on the riverbank, under the big walnut tree. This school was taught by a Miss (or Mrs.) Wheeler, who afterwards, I believe, became a Mrs. Olney. So many Saints had moved in during the fall of 1839 and the summer of 1840 that it became impracticable to continue the plan of teaching children in their homes.

(To be continued.)

# Book of Mormon Notes

## The Gadianton Robbers

By J. A. Robinson

In the light of the corruption in present-day politics and the strangle hold gangdom seems to have upon the United States, it is interesting to review briefly a similar condition of affairs existing intermittently from 51 B. C. to 385 A. D. The reader may draw his own comparisons, as I shall, perhaps, confine myself to a mere recitation of the rise of this body of gangsters which in *Book of Mormon* times were called the Gadianton robbers.

It is clearly stated by Alma (17: 52-62) that such organizations existed among the Jaredites—the first inhabitants of *Book of Mormon* record to inhabit America—causing their final destruction. This was corroborated by Moroni writing some 500 years later (Ether 6: 16).

Their author and founder is Satan (Helaman 2: 151-156) who put the secret desires for murder and gain into the Gadianton heart, who beguiled our first parents, and who is the author of all sin.

A record of their oaths in Jaredite times, which had been handed down from Cain and kept up by the power of the devil, was engraven on the Twenty-four Gold Plates, but Moroni was commanded not to put them in his record. (Ether 3: 89, 90, 94.) Moroni gave us a warning, however, (98-102) which we quote in full and which will serve as an excuse—if apology is necessary—for choosing this theme for this article. He says, "Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

"For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries:

"And it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents;

"Yea even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

"Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good con-

tinually, that they may come unto the fountain of all righteousness and be saved."

In Nephite times, 51 B. C., (Helaman 1: 1-14) the movement had its inception in a political contest over the governorship or judgment seat. There were three candidates, Pahoran, Paanchi and Pacumeni. When the returns were in Pahoran was elected. Pacumeni, like a good party man, "got on the band wagon," and threw his support to Pahoran. But Paanchi could not take defeat gracefully; he became sore—"exceeding wroth," the record tells us—and organized a secret insurrection.

Kishkumen, the gunman of that day, was sent by the party to assassinate Pahoran. He accomplished his dastardly deed while Pahoran sat on the judgment seat.

Though pursued by the servants of Pahoran he escaped, but because of the underworld oaths, combinations, and secrecy, a band was organized which enabled him to mingle with the people unmolested. Some members of this "mob" were captured and put to death, but the organization continued to grow and enlarge its field of endeavor.

This Kishkumen was killed in 49 B. C., in an attempt on the life of Helaman who had succeeded Pahoran as Chief Judge. Helaman attempted to clean up the gang but they fled into the wilderness where they consolidated under the leadership of Gadianton, who became their governor and after whom the gang was named. (Helaman 1: 39-49.)

About seven years later, or 42 B. C., they had taken up their activities in the more settled parts of the land, unknown to the government officials. (Helaman 2: 21.) By 24 B. C. the gang had extended its activities even among the Lamanites and had a firm hold on the Nephites. (138-144.) And here we give the robber law, (145-148).

"But . . . the Nephites . . . did unite with those bands of robbers, and did enter into their covenants, and their oaths, that they would protect and preserve one another, in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

"And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant;

"And thus they might murder, and plunder, and steal, and commit whore-

doms, and all manner of wickedness, contrary to the laws of their country and also the laws of their God;

"And whosoever of those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen."

In the following year—23 B. C.—the Lamanites drove out the band from among them, but "they did obtain the sole management of the government [of the Nephites] in-so-much that they did trample under their feet, and smite; and rend, and turn their backs upon the poor, and the meek, and the humble followers of God." (Helaman 2: 164-168.)

Nephi, the son of Helaman, had an encounter with them in 22 B. C. and denounced them, with the result that they made attempts to destroy him, but in this they were unsuccessful. (Helaman 3: 3, 4.)

A gang murder is recorded about the year 21 B. C. (Helaman 3: 65, 66.) Jealous aspirations for political power was the motive. In 19 B. C. internecine war existed for about two years. This was followed by a famine, after which a reformed people "swept away the band of Gadianton from amongst them, inso-much that they have become extinct, and they have concealed their secret plans in the earth." (Helaman 4: 13.) This was about 16 B. C.

Five years later—11 B. C.—some dissenters reorganized the gang but made their headquarters in the wilderness. (Helaman 4: 30-32.) As a consequence for the next thirteen years, or from 11 B. C. to 2 A. D., iniquity increased and in the latter year we find many Nephites and Lamanites joining the robber band. (3 Nephi 1: 33-37.) Though the work of evangelization was carried forward with vigor—"much preaching and prophesying"—(47) the gang continued to grow and became very numerous and very bold, slaying many people, raiding and laying waste many cities (48) "that it became expedient that all the people, both of the Nephites, and the Lamanites, should take up arms against them." This covered a period of perhaps twelve years, or from 2 to 14 A. D.

Then followed a war for the next five years during which in 16 A. D. a most remarkable document (3 Nephi 2: 2-12) was received by Lachoneus, the Chief Judge, from Giddianhi, the robber chieftain, demanding the lands and possessions of the Nephites in exchange for their lives. It was an ancient prototype of the present-day extortion note. The

(Continued on page 1484.)

## Refrigeration Health Measures

By A. W. Teel, M. D.

Church Physician

The past summer's extreme hot weather and its drouth have brought to my mind the necessity of the icebox which should be in every family. Good health is difficult to obtain or preserve without proper refrigeration. When I write upon the subject of dietetics, I expect to have a good deal to say about good food, and good food is practically impossible in these modern times without proper refrigeration.

Before mechanical refrigeration became popular, many people were much afraid of it on account of the chemicals used, but thanks to modern ingenuity, such danger has been eliminated. Mechanical refrigeration is much more practical and dependable than the old-fashioned icebox. When this kind of a refrigerator was preferred, numerous types came on the market which are very efficient. So far as possible, all foodstuff should be kept at an even temperature, at about 50 degrees Fahrenheit.

Mechanical refrigeration seems to me to have the greatest advantage on account of its continuous and easily regulated temperature. One of the sources of poisons in the pantry is due to improper refrigeration. Those who do not use a mechanical refrigerator should be careful about its location in the house. It should not be placed too close to the kitchen stove, in a sunny corner or near poorly fitted doors as this will cause added expense and prevent the maintenance of even temperature. Milk being popularly used as a food for infants and children, even though it is pasteurized, may be changed to a dangerous food by being allowed to stand in a warm place even for a short time. This neglect is the cause of the many forms of digestive disturbances that frequently result in very serious and protracted illnesses. I have known of neglect of this kind to result in the death of many individuals. Thanks to modern science we now have means of keeping wholesome, perishable foods. In selecting a mechanical refrigerator one should be very careful to select one that is free from mechanical defects. There are many on the market that are made to sell and not to use.

The great truths of religion are not primarily intellectual. Christianity did not originate in logical propositions, and it cannot be kept alive by insistence on rigid acceptance of ancient creedal statements. The vital truths of Christianity are all truths of experience.

## The Children's Division

### Church-wide Children's "Friendship Circle"

A Project for the Children's Division

By Mildred Goodfellow, Associate Director

*"I want you to know how enthusiastically the children with whom I talked grasped at the idea of the 'Friendship Circle.'"*

*"Examining this week's Herald, I noticed your article. The suggestions are fine and will be the means of cementing the bond of love between the countries in which our church has members."*

*"I am children's supervisor of our church school and in reading over your article on the 'Friendship Circle' I was much interested, so will you please send me some addresses to write to."*

The above quotations from letters received from leaders and teachers indicate the interest shown in the "Friendship Circle" project. Names and addresses have been sent to leaders and teachers in the States of Missouri, Texas, Illinois, California, Ohio, Wisconsin, Iowa, Nebraska, Kansas, Washington and Kentucky.

Missionaries and leaders in other countries are very much interested in the project. One director of religious education sent letters to all the church schools in his district, requesting names and addresses of teachers in the children's division. Their response was splendid. In some countries the boys and girls know about the project and are looking forward to receiving letters. We do not want a single child to be disappointed.

A number of names and addresses still remain to be sent out. It is not too late to take part in the project. Even though it may not be possible to send some of the letters in time to reach their destination by Christmas, we are sure the children in other lands will be happy to receive the letters any time.

It is hoped that leaders and teachers will tell their boys and girls about the project. There is no question but what the children will be interested in it and anxious to take part.

Workers in other lands have done and are doing their part. In the interests of the children of the church, leaders are earnestly requested to help make the project a success.

Mildred Goodfellow,

1306 Lane Street, Topeka, Kans.

The objection of educated men to Christianity is not due to their education, but to their failure to understand the true nature of real Christianity.—Thomas Wilson.

## WOMEN AND MODERN SOCIAL DEMANDS

(Continued from page 1476.)

marry missionaries, willing with the thought in mind that they will sacrifice and help to inspire the husband to nobler service.

Finally we come to the woman in business, while we think it an abnormal condition for mothers to be engaged as wage-earners outside the home, yet we find so many unmarried women and widows who are dependent upon their own earnings that even if the mother did not work, our problem would still be large.

Miss Laura Drake Gill, in *A Creed of Work for Women*, sets forth some things we believe to be essential. She says that every woman needs a skilled occupation developed to the degree of possible self-support. "She needs it for an assurance against reverses. She needs it for a comprehending sympathy with the world's workers." But we have said that mothers should not work outside the home. If this is true then every girl should remain unmarried until she has learned to be self-supporting. This throws us into the problem of late marriage, and so we see it is a large problem.

Every woman should know how to spend. She must know how to select food which will yield the best returns in energy and tissue building. She must know how to dress so that she will be able to conserve the heat yielded by her food intake; so that she will convey to her associates a conviction of her strong womanly qualities and so she will have the right influence upon the production of textile fabrics and the welfare of garment workers.

The present conditions have thrown open the door of opportunity to women to enter many fields of service as wage-earner wherein she may exert her influence for the improvement of conditions, both economic and social.

It seems to have been woman's part in civilization to devote her time and strength to the alleviation of suffering. This has been true because of her faculty of discerning suffering and wishing to reduce it. In earlier times woman's resources were largely her ability to persuade her husband of the importance of a particular "charity," but as time went on the old idea of almsgiving gave way to a more systematic method of relief and various kinds of relief associations have resulted. Women have shown great initiative in promoting constructive methods of reducing misery and dependence.

We see the many, many opportunities open to women. But we are sorry to note that there is at least one result of the women's movement that is not commendable. The modern "feminist" idea has taken woman out of the home to compete with man in all fields of

work. Some women have thought that they will succeed in proportion as they suppress maternity. Hericourt says that the wife is most often the member of the family responsible for the restriction of the birth-rate. It was no more than justice for women to claim the same legal rights with men, but presently a doctrine was developed which was transformed into an active campaign, the underlying idea of which was that woman should compete with man in all the fields heretofore reserved for masculine activity, and that this new state of affairs would happily result in the disappearance of feminine purity. Since the child was the only obstacle in the way, there was nothing to do but suppress maternity. Many girls, in all classes of life, have declared, with an absence of shame, that they would marry willingly enough, but that they were not going to have any children.

In order that the family shall fulfill its social function, without which no society is possible, the home must exist and the home cannot exist without the presence of the woman and her children.

Like all other reformers, the advocates of women's freedom have gone too far, some even advocating that women should choose a single life, but we trust that in a short time women as a whole will see the folly of this phase of the movement.

Life is making so many calls upon women. It is becoming much more complex in the ever-increasing avenues of service opening to her, but her intensive preparation for the work she intends to do is manifested on all sides and as always in her history woman is accepting her lot and answering the call. It is true that she will make mistakes, she may stumble by the way, but her eyes are directed to the duty ahead and she will not falter. How much the future holds of service for each woman only time can tell.

In order to meet the needs of the time, the life of woman must be, and is being, revolutionized. She must know how to live so that she may keep in touch with the world's progress in order that she may exert her influence toward that progress, and so that she may continue to grow socially, intellectually, and spiritually. The same single heartedness of purpose and devotion to an ideal that have characterized her life will furnish the motive power in this new life, among these greater cares and responsibilities.

It has been said that the social gospel of the new education for woman is, "Let us build on, hopeful of the future, for social justice, for social intelligence, for social facilities, for a democracy realized in happy, busy, beneficent, effective human beings, that are the real wealth of nations."

Woman's freedom will result in a purer ideal of citizenship. It will bring

a finer civilization where men and women, as God intended, shall work together for the betterment of humanity.

## THE NORWEGIAN MISSION

(Continued from page 1478.)

truth. I attended the meetings of other churches once in a while but found nothing to compare with the gospel I had accepted.

I remember the joy that filled my bosom when one day during the summer of 1922 I received a letter from Brother Muceus which stated that he and two other missionaries and their families were coming to Norway to start missionary work again. One day in August, 1922, I stood on the pier in Oslo when the steamer from America arrived. How glad I was to recognize Brother Muceus standing on deck, and by his side, Brother Hunker. I was delighted to welcome them and to talk especially with Brother Muceus again. Brother Hunker couldn't speak Norwegian at that time. I took them to my home, and I remember that the first official act they performed was to bless a bottle of oil and administer to my wife who was sick. Brethren Muceus and Hunker stood and held the bottle of oil between them and Hunker blessed it, using the English language. That was Brother Hunker's first church work here.

Later in the fall, in November, 1922, Brother Ruch and his family came from America and it was my good pleasure to make their acquaintance. They located in Porsgrunn where they lived the first few years of their mission here. Brother Muceus also made his headquarters at Porsgrunn, while Brother Hunker located with his family at Bøn.

At Whitsundtide, 1924, a two-day meeting was held at Bøn. This has since proved to be an annual affair, the meetings being held in turn at various places. The Saints of Norway, as well as members from Sweden and Denmark have attended these annual meetings receiving much spiritual benefit.

In 1924, Apostle Hanson visited this mission for the first time. He has been here several times since, the last time in 1930 when he was accompanied by President McDowell on a short visit. The work of Brother Hanson was much appreciated. Especially were we happy to welcome Brother McDowell, as this was the first time that a member of the First Presidency had visited the mission. We have often wished that a Patriarch would visit Scandinavia. None has ever been here.

Brother Hunker has been on two missions here, about four years altogether. The first time he had his family with him and they were here about two years and nine months. The last time he came alone, remaining about fifteen months and dividing his work between

Norway, Sweden and Denmark. We had many good meetings under his leadership and he was an instrument in God's hands to bring a few souls into the Kingdom.

Brother Ruch and family are here with us now on their second mission. The first time they were here from 1922 to 1927 (nearly five years). They returned to America for a short time and then came back to us just before Christmas in 1928. They are still here and we are pleased that they are to remain here for another conference period. Besides living in Porsgrunn, they have resided at Bøn several years where they did a good work, baptizing several, developing a large Sunday School, Women's Department, and a Young Girl's Society. In 1931 they moved to Grefsen, a suburb of Oslo, and since then have done a good work in Oslo. Many years ago Brother Muceus and Brother Andersen did considerable missionary work in Oslo, but since then practically nothing has been done until Brother Ruch opened up the work here. He has been assisted some by P. T. Andersen, and we have enjoyed some of the best meetings that it has ever been our privilege to attend. Brother Andersen has the gift of prophecy, and through him God spoke to us several times and many of the promises given have been fulfilled. Brother Ruch has worked hard in this large city trying to get the work established firmly. He has held many meetings in private homes, in public halls and a series of open-air meetings each summer. Several have been baptized, four brethren have been called and ordained to the priesthood in this city, and in September, 1932, a branch was organized here. Sister Ruch is a valuable asset to the work. Her work among the women as well as along musical lines has been a wonderful help to the cause. Brother and Sister Ruch have experienced many disappointments in their work, and at times the way seemed dark, but I am convinced that they will yet see greater results from the consecrated efforts they are putting forth.

Apostle Rushton visited this mission in 1932 and spent several weeks with us. While here he organized branches at Porsgrunn and in Oslo. His work and interest in this mission was very much appreciated and we recognize in him a servant of God. We are expecting him to visit us again in the near future.

Brother Ruch is the lone missionary here at present and has the oversight of the work in all three of the Scandinavian countries. The field is too large for one missionary. We hope the time will come when several missionaries may be appointed to this field.

Brotherly greetings to the Saints in all the world.

Fredensborgveien 15,  
OSLO, NORWAY.

## THE GADIANTON ROBBERS

(Continued from page 1481.)

Nephites did not meet the demand but gathered in the center of their lands. (19-24.)

The robbers found themselves short of subsistence by the year 18 A. D. They had occupied the outlying districts and some abandoned cities, but there was no game to be found and no provisions to be had, so in the sixth month of 19 A. D. they attacked the Nephite stronghold. This proved to be a terrible battle in which these ancient gangsters were defeated and their "big shot," Giddianhi, was slain. (60)

They would not risk another battle in the open, but under a new chieftain by the name of Zemnaridah, they laid siege to the Nephite concentration camp. The final battles resulted in victory for the Nephites. Zemnaridah was taken captive about the year 22 A. D. and hanged to a tree, and all prisoners who would not keep the peace and swear to do no more murder were executed. (75, 76.) The prisoners taken captive were given opportunity for repentance by the preaching of the word of God to them while in prison. Those who repented and covenanted to do no more murder were set free, but those who refused were condemned and punished according to law.

In 26 A. D. all the people returned to their lands, "every man with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them." (3 Nephi 3:1.) "And they granted unto those robbers who had entered into a covenant to keep the peace of the land, who were desirous to remain Lamanites, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land." (4)

Though the robbers had been defeated and peace established once more, wickedness began to increase so that, by the year 30 A. D. corruption was again rampant in government circles and one faction was for establishing a kingdom. (3 Nephi 3: 19, 20, 32-35.) Because of political vice and dereliction the government broke down entirely and became of a tribal nature. (37-46.) This condition existed until 34 A. D., when the great cataclysm occurred which destroyed the wicked, burying cities, burning others, and changing the whole topography of the country. (3 Nephi 4: 6-25.)

Christ then appeared and established a zionic condition, and it is 260 A. D. before we hear again of the robbers as a band. About this year "It came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton." (4 Nephi 1: 50.) For the next ninety years they appear to have been allies of the Lamanites in their wars with the Nephites, and in 350 A. D. a treaty was executed granting the robbers and Lamanites a division of the Nephite inheritances. (Mormon 1: 60.)

It was only thirty-five years later—385 A. D.—that the last battles of the Nephites were fought in the vicinity of the Hill Cumorah, and the Nephites as a people were utterly destroyed. (Mormon 3: 6-17.)

Thus we come to the end of our terrible tale, but we would not conclude without again calling attention to the warning of Moroni, "When ye shall see these things come among you that ye shall awake to a sense of your awful situation."

## What God Requires

The key to spiritual insight and power is found in the practice of alternation: forgetting self in carrying human burdens, and putting these burdens down and appropriating the values of silent worship and corporate fellowship. He who is concerned chiefly with his own comfort and safety need not expect to be flooded with spiritual energy. Long ago it was pointed out that the only way to find life is to fling it away. It is imperative that we rise above the pressures of individualism with its appeal to self-interest and blot out personal appetites and selfish ambitions with an overwhelming compassion.

Fear of failure is an obstacle in the pathway of religious vitality. Therefore it is imperative that we remember that God does not require "success" of us, any more than he required it of Jesus. Moreover God does not hold us responsible for the "success" of the cause into which we throw ourselves with abandon. When Jesus was hanging on the cross no cause seemed more irretrievably lost than the one to which he had given himself without restraint. In the garden of Gethsemane Jesus had wrestled with this crucial problem: which is more important, life or a way of life? Never did more hang upon a single decision. If he had decided that he must not "waste" his life or jeopardize the "success" of his cause, and had therefore "adjusted" his own ideals to the practices of his contemporaries, his name would not even have been preserved in the records of history. He became pre-eminent because he risked everything upon his faith in a chosen way of life.

It is evident that God requires three things of us: the selection of the noblest objectives, the choice of effective methods which are consistent with these ends, and supreme loyalty to these goals and these procedures. Success is not demanded of us. The outcome is in the hands of the Eternal. It is our business to pursue these ends with these methods alike in "failure" and in "success." Thus it is apparent that one condition of spiritual radiance is the throwing of self with utter abandon into the crusade for justice and fellowship, even to the extent of being willing to go down in "defeat" personally and corporately.—By Kirby Page in *The Christian Century*.

## Last Statement to Conference

*This is the last recorded statement of the late President Joseph Smith to the General Conference. From the General Conference Minutes, April 15, 1914.*

It would have been manifestly improper for me to have spoken to the adoption or rejection of this document, for no one knows better than I, who stands in the presence of God today, I shall have to answer for the genuine character of that which was presented, and shall be judged as one who stands upon the honesty of purpose and the integrity of duty to be performed. Called, as has been acknowledged by the church, by divine authority, under which the church originated, and under which it has always existed, and that call and the investiture of the right to act having been received from the people of the church in solemn assembly and acquiesced in for fifty-three years, I have a right to believe that as I stand to answer before God for my honesty and uprightness of intent and purpose and for the integrity of duty which I may have performed under this calling, knowing full well that I stand nearer to the answering of my duty before God than perhaps any other man in this assembly (with perhaps two or three exceptions); hence I may say with confidence that I feel very grateful indeed to God and very grateful to the people composing the church and its representatives here for the kindness of their treatment to me in the discharge of this duty of answering to the call of the people imploring divine direction and in transmitting what I received through the Spirit which directs the work unto those who represent the body at large.

The difficulties rise up before me, and it is necessary, and it always has been for me to take a careful survey of the whole field, so far as my ability enables me to do, and when that is done, to transmit faithfully, the intent and purpose and the will of the Master, who has so far carried the work, in his wisdom, and has not as yet permitted it to meet with defeat or disaster. Hence, I would, if I could, put within the mind,—and I may add, the soul—of everyone present today, what I have felt of the difficulty of the situation under which I was called to act, and of that which I have felt in discharging that duty. For the wisdom of it, I do not answer; for the reason of it, any portion of it, I do not answer; I know not, beyond what is given, what may have been in the divine mind, and should anyone of you ask me about this or that in any of the revelations which I have been permitted to give to the church, I must answer, inevitably, unless the revelation itself contains a reason, or the reasons for them, I am not able to answer. I am but an humble instrument in the hands of God, as are all of you; I claim no higher tribute, no higher characteristic or qualifications of honesty, of intent or purpose, than each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is transmitted by the voice of inspiration to me, when action on my part is required. I dare not listen to the cries of disaster, of loss or damage. I dare not lift up my heart in triumph at apparent conquest over enemies that oppose the church. I can only, as the rest of you, do that duty that lies nearest to me, and which I am expected to perform, and leave the result in the hands of God; and brethren, before him, if he does not know his duty, and has not had the ability to perform it, I am sure, so far as I am concerned, he has chosen weak instrumentality. Whether or not, individuals called thus, choose to serve the church or refuse, it lies with them; if they refuse to receive the word of God, that which must ensue, lies with us; if we do, and we are blessed as we have been hitherto in many instances by following the divine mind, we surely are justified in a large degree for still making appeal to him, and trusting to that which he may give us.

I have, for the last year, studied earnestly what might result, providing that the inflow of means to sustain our work should cease, and that sooner or later the Bishopric would

not be able, out of that which was in the treasury, to meet the demands of those who are abroad in the fields, or of those officers who are necessarily gathered to the centers of business for the transaction of the affairs of the church. What would be the result? For a goodly number of years, the church existed, the ministrations of the preaching of the gospel continued, and we had no systematized form of administration of the affairs of the Bishopric, but individuals went out, taking, as it were, their lives and their human fortunes in their hands, and trusting to the charity of those among whom they labored for the sustenance that stands in the giving of daily bread to them or those dependent upon them.

I have concluded that should some of those things occur, which some have seemed to foresee, it could but be the interest or the duty of the church in the magnificent faith of those who might remain faithful unto Christ to again take up the peripatetic work of the church, and so far as it is possible for them to continue the preaching of the gospel until the fortunes of the church shall again be resuscitated by divine assistance, and those who were able to help us again send their tributes of support into the work of the church, to those who had charge of the treasury.

It seems to me that we ought not to faint, that we ought not to fail, that we ought not to quail; and when I learn that our elders have sat in discussion before those who have attacked the faith, I have lifted my heart and hands in prayer to God, asking that they might be sustained, and from the day when Brother William Kelley and myself in the discharge of our duty, our ministerial duty, passed on into Canada and Brother Blair in the discharge of his duty provided for a discussion at Quincy, Michigan, and we three old elders in the work, left a boy, scarcely turned in his majority to meet a polished minister of the Christian Church, and we went out and left him to the battle, and we carried away with us (I answer for one)—we carried away with us no fear of disaster, no fear of defeat. We believed that as the young man with his sling and pebble from the brook, met the champion of the Philistine host and defended Israel against that attack, so would the Master's arm thus lead, and he would maintain the faith. And so it has been since that year, 1878, if my memory serves me right, that we have been thus trusting to God and to Christ in the defense of his work. Shall we fail now? In the name of God, No! in the name of Christ, Nay! in the name of the Holy Spirit, which has stood by us from the first to the last, I say, Nay! And I hope brethren, here assembled, I hope I say *Nay* with you, and you say *Nay* with me to this question!

I thank you, my brother; I thank you as men, I thank you as officers, and I thank you delegates sent here by the voice of your conferences, your districts and your branches for the faith you have still reposed in me; and if I have failed by reason of advancing years in taking cognizance, proper cognizance of what my duty was unto the people, I pray you, if it would be feared that disaster should result from my being continued in the trust and put in this care, that you will relieve me and put a younger and stronger man or men in the position that I have held so long before you. And I shall feel no regret; I shall feel no sense of injury, or personal difficulty or want of confidence in anyone who may believe that such should occur. I am ready to lay down the weapons of my warfare, either to be taken to my final rest or to continue in sessions with you unshorn of any of this responsibility, but trusting for you to choose whom you may call on or may be pointed out by divine wisdom.

Again I thank you, one and all, for the confidence you have expressed in the vote which you have taken this day.

## The Readers Say---

### Prays to Overcome Weaknesses

I love to read the testimonies of my brothers and sisters as they appear in the *Herald* each week. They do my soul good not because, like me, they have trials and temptations, but because there is a God in heaven to whom we may go when these things come upon us. I feel that if we would lay aside the material things of life and trust in the Lord, we would receive much greater blessings.

I joined the church when a child but never had the privilege of attending Latter Day Saint services. For a time I drifted with the world, but I have a dear companion now who belongs to the church, and our home has been blessed with children. Still we live in isolation. It is the desire of my heart to rear our children in the Lord.

The Lord has been wonderful to us, blessing, helping, guiding. He has warned me to pray for members of my family when they were in danger. He has given me his good gifts. And yet at times I have been doubtful, I have not kept his laws, and I have struggled with the Evil One. Will the Saints who read this pray that I may overcome my weakness and be strong? Pray also that I may be healed. The doctor says that I have cancer, and I also have throat trouble.

The gospel means more to me every day. I am glad that I live in this day when it has been restored for the last time. I want to serve the Master with all my might, mind and strength.

NORTH LITTLE ROCK, ARKANSAS.

A SISTER.

### The Power of Example

As a soldier boy sat in his tent and wrote a letter to his mother in a far-away place, he looked out and up at the big bright moon. And he said, "Mother, I wonder if at this moment you, too, are beholding that wonder and beauty?"

This morning as I have read and admired with the writers of the *Herald*, I have tried to imagine that I could see the thousands who were also drinking at the same fountain as they read from page to page. As we read from week to week the accounts of divine contacts with the human and the uplifting effects, we are thrilled with gratitude. In such associations we have learned to admire and love many whom we have never personally met. And to Paul this was evidence of having passed from death unto life. He said, "We know we have passed from death unto life because we love the brethren."

In my forty-two years of experience in this church I have made the acquaintance of many, many noble people, people whose lives are to me an influence to press on to the final goal.

As I turn to my records of fourteen administrations since early March of this year I am reminded of the results; the joy they have given could not be purchased with gold or with men's wisdom.

I should like, too, that the men of the ministry who have labored with us should be assured that they *still live* in our memory. Their godly lives will never die. If space permitted, I should like to name them one by one and make extended comment. I would commence with that well-known centenarian, J. C. Crabb, who on August 29, 1892, baptized me into new life. A few weeks ago Brother Elbert A. Smith referred to some of the elders who in the past have, by their splendid examples, put before him an ideal well worthy of

emulation, men like the late W. A. McDowell, J. R. Lambert, and Brother C. J. Hunt. I believe also that there live thousands of trustworthy men and women who will be chosen to light the world to Zion.

On September 15, I preached the funeral sermon of a Baptist brother, Mr. Shive, of Pleasant Hill, Illinois. I was somewhat surprised at the invitation, but was told that the entire family concurred in it, having drawn their conclusions from Brother Shive's own sayings of the past. He was a well loved citizen, a retired business man. The expressions of family and friends indicated that my message did not fall upon heedless ears.

July 15, I preached the funeral sermon of Sister Lucinda Franklin at our church. Brother Richard Baldwin and others will remember her.

Once I was called to administer to a brother, a good man. But he had been very, very busy and he had accumulated a nice little fortune. In his illness, he called his entire family to come into the room and kneel with us in prayer, to exercise all their faith so that the Lord might lengthen his days. He said, "Oh, if I only can get out of this, I will find time to go to church and to Sunday school." Too late he found that he had neglected the spiritual side of life. Notwithstanding all our pleadings, the brother passed on.

It is wonderful to turn to the closing of life's drama of those who have given their all to God's great cause. A few I mention, our beloved President Joseph Smith, who said, "Come, Lord Jesus, come quickly. Amen"; John H. Lake to Brother Ebeling and others: "Don't ask the Lord to keep me here. I have finished my work and am ready to go"; M. T. Short, "The moment of this mortal ending is the triumphal arch and the eternal gateway into the fair fields of immortality."

NEBO, ILLINOIS.

W. A. GUTHRIE.

### Blessings Come Through Family Worship

I have often gained help and strength from the "Reader's Say" department of the *Herald*, and have sometimes regretted that I also cannot tell of some miraculous healing of some member of my own family. But we have enjoyed fairly good health, in fact, have not required the services of a doctor in our home since we decided to try to live more fully by the teachings in the Word of Wisdom. And after all, this is a testimony, is it not? If we but do our best to obey, God is quick to bestow the promised blessing.

I think the greatest blessings have come to our little family through family worship. I am thankful that I grew up in a Latter Day Saint home, where both my mother and father stressed family prayer. We children were also taught to pray. The Latter Day Saint teachings instilled into my heart by my father and mother have been a strength and a stay to me through all the years of my life. My husband and I are trying to help our children understand the beautiful ideals and principles of the gospel. We have prayer both morning and night, and I know that we have received great help and strength from these periods of worship. I have been in many reunions, where we had spiritual prayer meetings, and have heard people say; "Oh, if this reunion could last forever!"

My testimony is that you can have that same blessed spirit in your home. Some of my happiest and most spiritual experiences have come to me in our home with only my husband and three boys present, as we earnestly sought communion with our heavenly Father. We also read the *Herald*,

## The Readers Say---

the three books of the church and other worth-while literature. This gospel is true, and it is worth every effort we can give to it.

I also wish to testify that I have been shown in an unmistakable manner that we are not justified in lifting our voices against those whom God has called and placed in official positions in this church, to bring forth and establish Zion in these last days. We can make our influence count in the way we wish in the General Conference and other legislative assemblies of the church—we are entitled to a voice and a vote there, either directly or indirectly. At all other times it is our duty before God to uphold these men whom God has called, in loyalty and respect.

The Apostle Paul says (Hebrews 13:17): "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

In this age of disrespect for all laws, of disillusionment and fear, it is sometimes difficult not to fall into critical, negative mental habits and to let this spirit of darkness effect also our attitude toward the church. But just try to cultivate a spirit of cheerfulness, hopefulness, and trust, and see how much greater will be your enjoyment of life, and how much greater measure of God's Spirit will come to you. If we harbor thoughts of gloom, suspicion, or other ugly things, we drive away the good spirit and invite the evil one. We cannot afford to do that.

Zion will be established fully, and Jesus will come to his faithful Saints. I desire to purify my mind and my life so that I may be worthy to be gathered there at that glorious time.

DAVIS CITY, IOWA.

MAY ELLIOTT.

### Let Us Be Clean!

"Life is just one long battle against dirt!" I told myself impatiently one day as I scrubbed away; "I feel like a hired woman in my own home!" I was tired, and I am afraid that I was a little sorry for myself—a poor state of mind—I knew that this work would have to be done all over again very soon.

Then as my hands flew, my thoughts flew also. Why, of course, that is life, cleaning up the dirt, not only physically, but mentally and spiritually. Polishing up the tarnished places, scrubbing out the dull corners, brightening the dark spots, that is life. And so I finished my work in a different frame of mind.

Then, after a bath, I walked through my house and was happy to see the reflection of a bowl of flowers against a polished surface, and to step across clean rugs on a shining floor. I knew in my heart that the effort it takes to keep clean was worth while.

We are told in the Scriptures, "Cleanliness is next to Godliness." As members of the Church of Jesus Christ, we should keep our bodies and our homes fit dwelling places for his Spirit. How can we dare to claim to be his children and remain dirty? I believe it is just as disgusting to see a man in soiled clothing with neglected hair and teeth, and in need of a shave, walking down the street, declaring to anyone who may inquire that he is a member of the church of Christ, as it would be to see a drunkard staggering along proclaiming the same thing. Either would bring shame to his cause. (And this does not apply to men only.)

Now don't nod your heads and say, "Um-hum, this hits Brother (or Sister) So-and-So, I hope he reads it!" Let's all check up on ourselves. Let's make the membership of His church a shining light outside, as well as in! We were all born with equal rights with soap and water. Come on, let's use them.

GERTRUDE BARDIN.

SALINAS, CALIFORNIA, 404 California Street.

### Jesus With Us

I enjoy reading our church paper. It is the source of much strength to me.

I want to do all the good I can while I am permitted to live and work for my Master. I hope to be worthy to inherit a place in his celestial kingdom. Pray for me and my companion that we may be faithful.

I have tried to put my thoughts in verse, and send my little poem along, hoping that it will help all who read it.

Many hearts with care are burdened  
In this world of sin and grief;  
But our blessed Lord and Master  
Sends his word and sure relief.  
He has promised to be with us  
All the perilous journey through:  
"I will not leave you comfortless,  
I will come to you."

With the Master's hand sustaining  
We can conquer. We can win.  
And we need not fear the tempest  
When His Spirit reigns within.  
There is comfort in the promise  
That he gives to me and you:  
"I will not leave you comfortless,  
I will come to you."

HAGERMAN, IDAHO.

MRS. JOHN MELODY.

### Attention to Those in the Borders of Zion

In an article in the *Herald* not long ago Apostle D. T. Williams presented the need of converting the borders of Zion. The Spirit rested on me while reading that article; his suggestion appealed to me as a very wise idea, and I pray that many will spend more of their spare time teaching around about the borders, not only bringing souls to Christ, but instructing people concerning their duties as Saints of God. I believe Brother Williams was led by the Spirit to write as he did.

If any members of the church should be in Albuquerque, New Mexico, and can spare the time to go to the Methodist Sanitarium, please inquire for Sister Sarah Maude Smith, Room 38. She is gaining very slowly.

I have chances nearly every day to explain Zion, and about almost all who hear are elated. Some have come back after two or three years, and wanted to hear more. If any Saints should come this way, please be sure to stop for a few moments at least.

I have not heard a sermon for eight years, but have had a few short visits with Saints going through.

HERMAN D. SMITH.

STUART, FLORIDA, Box 962.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Were hands laid on people for the reception of the Holy Ghost before Christ came?*

While several instances are given in the Inspired Version of those who received the Holy Ghost in Old Testament times, it does not state that hands were laid on them for this purpose, so far as I recall. However, in Genesis 5: 44, 45 of that version it is stated that the gospel was preached and the Holy Ghost was given, and that "thus all things were confirmed unto Adam by an holy ordinance." What is meant by this phrase is not explained, but of course it might include the ordinance of laying on of hands, which was practiced for the setting apart of men called to divine service or to positions appointed of God, as many texts show.

*Was the prophet Elijah the same person that was known as Elias?*

In the Old Testament the Hebrew form of the name is *Elijah*, but the same name in the Greek form is *Elias*, and is thus used in the New Testament. But there are several persons of that name mentioned in the Scriptures. In two places it is given as *Eliah*, though the Hebrew original is the same as for *Elijah* (see Hebrew). One of that name is mentioned in 1 Chronicles 8: 27 as a son of Jeroham, and in Ezra 10: 26 one of that name is given as a son of Elam. Most of the New Testament references to *Elias* clearly concern the prophet *Elijah* "the Tishbite," but his ancestry is unknown. Another *Elijah*, the son of Harim, is also mentioned in Ezra 10: 21. In *Doctrine and Covenants* 26: 3 *Elias* and *Elijah* appear to mean different persons, though this may be but an adaptation of names to scriptural texts.

*Did Jesus know he was the Messiah prior to his baptism?*

It would appear from the reading of various texts that he was aware of his great mission as the Messiah while yet in his childhood. When twelve years of age he entered the temple and discussed with the learned Jewish masters of the law. He appeared

surprised that his parents did not realize his mission, saying:

"How is it that ye sought me? Knew ye not that I must be about my Father's business?"—Luke 2: 49.

There is abundant reason for this surprise, if we remember that Zacharias the prophet had referred to his mission soon after his own son John was born; that an angel had informed Mary herself of the mission of Jesus (Luke 1: 30-35); that Elizabeth, the mother of John, also bore record of it (Luke 1: 40-45); that the shepherds of the plain were informed of the same great truth (Luke 2: 9-14); that the shepherds published "abroad" the glorious news (Luke 2: 17); that the prophet Simeon was told by the Holy Ghost of the grand truth, and published it in the temple when Jesus was brought there by his parents (Luke 2: 26-32); that Anna the prophetess predicted his mission (Luke 2: 36-38); that Joseph, Mary's husband, was informed by an angel of his mission (Matthew 1: 20, 21); and that the three wise men also bore testimony to the grand event.

It seems unreasonable to suppose Jesus could have been wholly ignorant of such a multitude of witnesses to his mission. He could hardly avoid hearing about some of these events, for they had evidently been widely discussed among the more devout people of that period.

*Why did Jesus call himself the "Son of Man"?*

The significance of this term is revealed as highly important, because it was used by the prophets to refer to the coming Messiah. Daniel the prophet employs it in the remarkable words:

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, . . . and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away."—Daniel 7: 13, 14.

It is even more highly definite in the Book of Enoch, and shows his divine origin. In the Gospels it is used eighty-one times.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Sherwood Mission, Oregon

Six years ago last spring a Sunday school was organized at Sherwood, a small town some sixteen miles southwest of Portland. They started with twelve members most of them women and children.

The first two years brought trying times. They had no regular pianist, no trained leaders or teachers. The meetings were held in a large lodge hall and the little group seemed very small indeed in the big empty building.

Many years before, through the efforts of Elder G. M. Shippy and a couple of faithful sisters, a few were baptized and an attempt at conducting a Sunday school lasted for a time; then when the superintendent, a consecrated young woman, left the community, the work collapsed. But it was not dead in the hearts of those faithful ones who lacked only in leadership ability. Their love for and intense interest in the work have been demonstrated many times during those six years by their faithful attendance, willing cooperation and support. They have given their best in whatever capacity they have been asked to work. For instance, an eleven-year-old girl took the beginner class and taught it for several years. She is now an attractive and capable young woman and still a willing worker. Another young woman, not then a member of the church, was secretary-treasurer and dramatic director for all programs. Both she and her little daughter now belong to the church.

An Oriole group was organized and successfully carried on until the girls outgrew the Oriole age. About half of them were not members of the church. They had delightful times, parties, hikes, and camping at the ocean. They gave a three-act play and took prominent part in other programs.

During the first three years they had little help from Portland, but when Elder D. B. Sorden became branch president, they prevailed upon him to send Clark Livingston and others to preach each Sunday, and he himself came and preached on Thursday evenings for a time.

Elder Savage, C. E. Jones, S. A. Dobson, Eli Bronson, and H. I. Velt have each contributed to the spiritual development and growth of this mission.

Elder Clark Livingston is now the pastor of the mission, and all who know him understand why local numbers are

increasing more rapidly since he came into their midst.

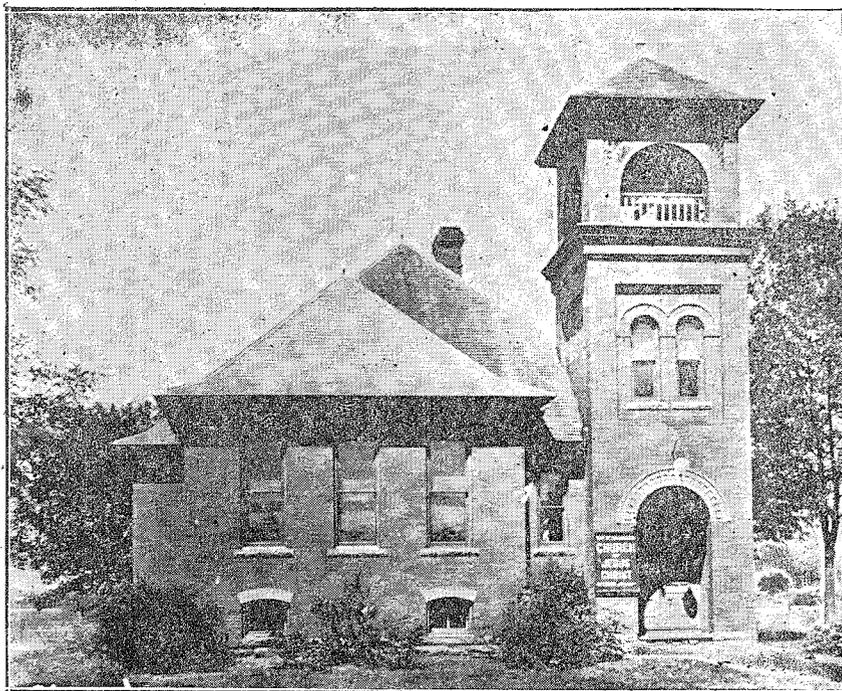
The Saints are meeting in a building which was formerly a printing shop, and regular attendance is between forty-five and fifty at morning service, and when music department conducts the evening worship service nearly one hundred are present.

### Nauvoo, Illinois

The annual business meeting of Nauvoo Branch was held October 8, at which time the following officers were elected: Pastor, J. C. Page; director of religious education, A. L. Sanford; clerk, L. H. Lewis; treasurer, Wilfred Wood; director of music, Mildred Sanford; leader of women's department, Mrs. Ed Grotts; adult leader, L. H. Lewis; leader of young people, Arnold Ourth; supervisor of children's depart-

have always taken special interest in beautifying the lawn and shrubbery, caring for the heating and ventilating of the church and supplying beautiful bouquets of flowers. Brother and Sister Lewis and daughter, Roberta, have spent two weeks giving the church a thorough cleaning, and with the help of J. W. Layton, made a number of improvements about the building. The woodwork on the outside is being painted by C. E. Fusselman, the expense being met by the women's department. The women have been earning money during the summer months by serving meals to the tourists from Utah on their way to and from the Century of Progress.

The Saints are proud of their little chapel, which is a well built structure of red brick. This building was formerly the first ward schoolhouse, and was purchased soon after the consolidation of the schools when the Saints first began to return to Nauvoo some sixteen years ago. Three families formed the nucleus



*Saints' Church at Nauvoo, Illinois.*

ment, Mrs. A. L. Sanford. The Saints were happy to have with them district president F. T. Mussell.

L. H. Lewis has been made general overseer of the church building and grounds. The Lewises live close by, and

around which the branch has continued to grow until now there is a membership of sixty-one. Although many have come and gone since then, these three families, the Laytons, Fusselmans and Lees, still remain. Saints from all parts

of the world have worshiped in the little chapel during their visits to historic Nauvoo.

President Elbert A. Smith and wife and Sister Daniels were visitors at a recent Wednesday evening service. They stopped on their way to the Burlington homecoming, to spend a few days with the Lee family. Brother Smith recalled the times he had visited Nauvoo in the past when there was not a Latter Day Saint in the place and how lonely it was, but now there are familiar faces to greet him, and he enjoys coming back.

The beautiful, mild October weather brought more visitors to the Mansion House this year than ever before. The total number registering for the past season being five thousand six hundred. This is probably not one-half of the visitors to the historic buildings as many do not register. Brother and Sister Page have many interesting experiences meeting these visitors, some of whom

F. Garver was present to give encouragement to the Saints.

The election of officers took place on Sunday afternoon and F. T. Mussell was sustained as district president, and chose as his counselors A. L. Sanford and E. R. Williams. Arnold Ourth was sustained as district church school superintendent, and Jack Sanford was elected district chorister. Following the business session, the young people of Nauvoo presented one of President Elbert Smith's dramatizations, the scene in Liberty jail, Harold Smith taking the part of Joseph; Mildred Sanford, Emma; Arnold Ourth, Hyrum, Lee Lewis, General Doniphan; Joseph Henderson, the Negro servant, and Roderick Lewis the prison guard; the play was sponsored by Roberta Lewis. Brother Garver then gave a splendid talk in which he compared the difficulties confronting the Saints of this day with those of the Saints of early times.

ers were Sisters A. H. Nieman and Lepha McMillin, R. E. Madden, C. H. Hamilton, and J. E. Matthews. There were solos by Lucinda Madden and Hazel Gribben.

A hard-time social was given October 29, for the benefit of the recreation committee.

Georgiana Bruah was married to Charles Wise the evening of October 29, at the home of her parents, Brother and Sister John Bruah, Patriarch J. E. Matthews officiating.

A masquerade party was given the primary department in the social room of the church October 30.

Sermons for the month have been inspiring, the following topics being used: "The Gospel," "Doing Our Best," "Food for the Heavenly Way," "The Right Way," "More Than Duty," "Looking Ahead," and "Christ's Mission."

## Birmingham, England

Harvest festival services were held at Birmingham, September 16, a beautiful display of choice fruits, vegetables and flowers gladdening the hearts of all and reminding them of the love and bounty of the Creator.

Seasonable music was provided by the choir. Gifts of fruit and flowers were sent to the sick and needy of the branch. The bulk of the produce was gladly received by the Women's Hospital, Sparkhill.

The morning service brought the baptism of Maureen Bailey, her grandfather, High Priest T. Anderton, leading her into the water. Maureen is just eight years old, and this ordinance on a bright and holy day proved truly sublime. A duet was rendered by Sisters N. and E. Schofield, "O Happy Day That Fixed My Choice." Pastor P. S. Whalley confirmed.

The infant daughter of Brother and Sister J. Shipley was blessed in the evening, Pastor Whalley officiating. She was given the name Mary.

District President J. Holmes preached to a full congregation.

September 30, district conference convened in charge of Apostle J. W. Rushton, and a profitable and happy day was spent by a big crowd. Some visitors traveled from London, others from Wales. This was a feast of good things, and Brother Rushton spoke with his usual charm and deep feeling.

The infant son of Mr. and Mrs. Neal was presented to the Lord by the pastor, October 14, and blessings from heaven were invoked upon him. Ronald John was the name given.

That evening Walter Frances Arrow-smith was ordained into the Aaronic priesthood as a deacon. There are now three generations of this family holding the priesthood, grandfather, father, and son. The young man was ordained under the hands of his father and grandfa-



SECOND COLUMBUS CHOIR

*The robed choir of Second Church, Columbus, Ohio, is doing fine work under the direction of Hazel Gribben, chorister. From left to right they are: Back row: Hazel Gribben, chorister and Vera Hunter, organist; second row: Marie Chesseman, Margaret Dragoo, Ada Bierly, and Lucinda Madden; front row: Gladys Feller, Stella Thrash, Ethel Kirkendall, Dorothy Hinkle, and Florence Graham.*

come from idle curiosity while others seem hungering and thirsting for what the gospel has to offer.

With the exception of a few members from Montrose, only the Saints from Nauvoo Branch were able to reach Rock Creek to meet with the Saints there for the district conference as a heavy rain had made the roads almost impassable. It was found, however, that numbers are not necessary for the success of a conference. The kindling influence of the Spirit was felt at the opening service on Sunday morning, and continued throughout the day. District President, F. T. Mussell, was in charge and Apostle John

## Columbus, Ohio

### Second Church, Rinehard and Twenty-second Streets

The women's department met October 11 with potluck dinner at noon. The departments of First and Third churches were invited to meet with them, and a poem of welcome to the visiting women was written by Ethel Kirkendall and read by Anna French.

The women's department entertained their husbands October 23, with a dinner in the social room of the church. Vera M. Hunter was toastmistress, and speak-

ther. Previous to the ordinance the choir sang "Nearer My God, to Thee." Pastor Whalley spoke words of counsel to the candidate and the congregation. This was a holy occasion.

## Wichita, Kansas

Water Street at Osie.—Election of officers resulted in the choice of Melvin Russell as director of religious education. Mrs. Delmar Root will supervise the adult division; Miss Margaret Williams, the young people, and Mrs. Fern Parsons, the primary department. Mrs. Booth is chorister. Very appropriate services commemorated the installation of these new officers.

The young people's class on Sunday evening is studying "Church Organization," under the direction of Pastor Tickemyer.

Wichita Branch has sponsored the organization of a Boy Scout troop. Committee men are, Brother Ballman, Brother Parsons, Brother Robison, Brother Wilson, and Brother Kennedy. The scoutmaster appointed is Bob Boltjes, assistant, Herbert Jones. Sixteen boys were present at the organization meeting.

A special service marked College Day, October 21, and the principal speaker was Doctor Bentz, formerly a Graceland student. "The Value of Education" was his subject.

The young people enjoyed a hay-rack ride and wiener roast October 26.

Doctor Mills, of Friends University, lectured Sunday night, October 28, to an appreciative audience. His subject was "The Temptations of Jesus."

The Saints of this branch sponsored a halloween masquerade party in the church basement, October 30.

## Dayton, Ohio

Under the following leaders, Dayton Branch is planning its program for the coming year: Floyd T. Rockwell, pastor; B. J. Reeves, church school director; Albert Griffin, treasurer; Theodore Boeckman, branch clerk; George Stephens, bishop's agent; Olive Ulrich, director of congregational singing and choir; Effie Hunter, director of women's chorus.

The C. S. M. Club had a wiener roast on the twelfth. Twenty-five young people spent an enjoyable evening playing games and singing songs after which they roasted wieners and marshmallows. Theodore Boeckman is the new president of the club.

Brother and Sister Hettrick, of Bradner, spent several days at Dayton visiting their daughter, Sister Olive Ulrich. Brother Hettrick was the speaker the evening of October 21.

Brother and Sister Ralph Krisher are the parents of a baby girl born on the nineteenth.

Five people were led into the waters of baptism by Priest B. J. Reeves October 20, and almost the entire branch gathered at the water's edge to witness the baptisms. Brother and Sister Hardy, Brother and Sister Ward, and Sister Copeland were the candidates. On Sunday morning they were confirmed by Elders F. T. Rockwell, E. Ulrich, George Stephens, and Brother Hettrick.

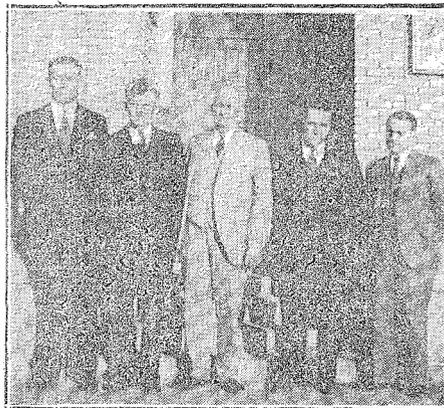
The sympathy of the branch is extended to John Stultz at the death of his mother, also to the Rieske family in the loss of Elder Rieske's sister's husband.

Elder E. Ulrich was the morning speaker October 28, and Elder F. Rieske occupied in the evening.

During the past few weeks the choir and chorus rendered beautiful numbers, and solos by Sisters Myrtle Boeckman and Effie Hunter were appreciated.

## Ordination Service at Eastern Colorado Reunion

One of the outstanding features of the Eastern Colorado district reunion, held at Colorado Springs during the month of August, was the service at which five young men were ordained to various offices of the priesthood.



FOUR OF THE MEN ORDAINED.

*From left to right they are: Ray Ebeling, Harold De Coster, Pastor J. E. Ebeling, Ira Willard Cummings, and Floyd Engstrom. Von Carricker, the fifth young man ordained, was out of town when this picture was taken.*

This ceremony the last Sunday morning of the reunion, was a spiritual experience not soon to be forgotten by those present.

Apostle R. S. Budd was in charge, and gave the opening address.

The first ordination was that of Floyd Engstrom to the office of elder, by Apostle R. S. Budd and Elder Glaude Smith. Brother Engstrom served faithfully in the office of teacher for a number of years. He was admonished to gather for use, through study, prayer, and

## Briefs

**Bremerton Branch, Washington**, has a record of which the Saints may well be proud, according to a report submitted by Apostle E. J. Gleazer who took part in the dedication services of Bremerton church October 21. Brother Gleazer states: "Pastor A. W. Lundeen and his little group have accomplished wonders. In seven years they have paid over \$3,000 in tithes and have built a church which represents a money investment of \$2,000. This has all been paid. In addition they have raised their operating expenses. Their membership is less than forty!"

Elder A. C. Martin, who was responsible for some of the early missionary work at Bremerton, was present and assisted at the dedication services.

**North Platte Branch, Nebraska**, enjoyed a visit not long ago from Apostle Roy S. Budd. This group of Saints is moving forward, and they are glad to have traveling elders visit them. The young people are coming to the fore under their supervisor, Sister Clarcy Conley. Sunday's services are held at 1123 West Sixth Street—church school at 10 a. m., preaching at 11, and at 2:30 p. m. there are classes.

**London District's twenty-sixth annual conference** convened October 27 and 28, at Stratford, Ontario, and one of the chief items of business was the election of officers. Elder James Winegarden will again serve the district as president with John MacGregor and Clarence Duesling, both of London, as counselors. R. H. Atkinson, of Saint Marys, is supervisor of church school. These officers have the assistance of a consecrated group of helpers and members.

The Saints were blessed with an exhortation by Apostle D. T. Williams at their Sunday morning prayer meeting. Other speakers that day were Bishop A. McLean, of Toronto, in the morning, Apostle Williams in the afternoon, and in the evening Evangelist John Shields.

**Louisville Branch, Kentucky**, has opened the West Side Mission, at 804 Dixie Highway, or South Eighteenth Street, and is doing its utmost to maintain and strengthen the little group. Priest J. W. Jackson, H. E. Hazzard and O. D. Waters have given special effort to the mission. Louisville Branch furnishes speakers to assist in this work.

From October 22 to November 4, Elder J. O. Dutton held a series of meetings in the mission, and was shown great interest. People who know of Saints or friends living in the west part of Louisville, please write to any of the three men above mentioned, at 102 Saunders Court, Louisville.

## Briefs

**Elder J. G. Halb** has been enjoying excellent success in missionary meetings in the South. At Coldwater Branch, not far from Milton, Florida, he held services for three weeks and baptized seventeen, most of whom were people in the early twenties. At Santa Rosa Branch, in an adjoining neighborhood, he reinvigorated the group and baptized twelve people.

Niagara Falls, Ontario, Branch held a most successful two-day meeting October 13 and 14, and Saints gathered from Toronto, Lowbanks, Wellard, Fort Erie, Ridgeway, Fenwick, and Niagara Falls, New York. Fellowship, good music and splendid lessons and discourses marked the two days. Sermons were by Bishop A. F. McLean and District President James A. Pycock.

**Sister Salome Cairns**, Route 4, Ava, Missouri, fell and bruised her hip badly November 7, and desires prayers that she may be healed. She was baptized when fifteen years old, and now is ninety-two.

**Evangelist and Sister Richard Baldwin** conducted four weeks of missionary meetings at Burlington, Iowa, a short time ago, and of the growth in interest and attendance Brother Baldwin writes: "On the third Sunday we baptized sixteen, and when the church was crowded on that night, they again asked us to stay another week. So we kept right on and baptized three more on the last Sunday. We were afraid that the crowd might grow weary and dwindle during the fourth week, but it was larger than ever, and on our closing night we could not count the people! We had to close the meetings then, for we had promised to start at Nevada before cold weather sets in."

Sister Baldwin talked on religious education topics each night. On Monday night after the close, the young people of the branch had a rally and banquet, Evangelist and Sister Baldwin being honor guests. About seventy young men and women were present, and their enthusiasm was fine to see.

**Sister Hazel Pearl Burwell**, wife of Pastor H. W. Burwell, of Louisville Branch, Kentucky, died at her home October 31. She was active as an officer in the Parent-Teacher Association of the city and was an ardent church worker, being a teacher in the church school. She had been ill since April. The funeral was held at the church, corner of Ashland Avenue and Taylor Boulevard, November 3, Jasper O. Dutton preaching the sermon.

meditation, an abundance of spiritual food and then by precept and by example, he will be able to take this food to those in God's kingdom who are seriously in need of it.

Immediately after followed the ordination of Ray Ebeling to the office of priest, by Elders J. E. Ebeling and J. D. Curtis. Ray is the son of J. E. Ebeling, and it was touching to see the father, who has grown old in the service of God, ordaining his strong young son to this office.

Ira Willard Cummings was then ordained to the office of priest, by Elders Z. Z. Renfroe and I. N. DeLong. Brother Cummings has been serving in the office of deacon for a number of years. He was told that God would bless him as he occupies his office.

Then followed the ordination to the office of priest, of Von Carricker by Elders I. N. DeLong, and Z. Z. Renfroe. Brother Von Carricker, whose home is at Borger, Texas, has been serving in that branch for a number of years in the office of teacher.

The service was closed with the ordination of Harold DeCoster to the office of teacher, by Elders J. E. Ebeling and J. D. Curtis. He has been serving in the office of deacon. Brother DeCoster, who was ill for a number of years, was told that God had healed his body that he might serve in his kingdom.

Brother DeCoster was ill with tuberculosis for a number of years, but recently when examined by a physician of the company by which he is employed, was told that no one in the company's employment, had better lungs than he.

What a beautiful thing it is, to see these young men dedicate their lives to that which is right and which brings a more abundant life, against that which is evil and which leads one to sorrow and destruction!

Not to these young men alone, who are ordained, comes the opportunity to serve, but to all who have taken Christ's name upon them and promised to serve him.

## Alpena, Michigan

The Saints here, although few in number, wish to pledge loyal support to the Master's work. Several events of late have increased interest and encouraged the faithful few, and better and busier days are being planned for the coming year.

On October 14, a fine one-day meeting was held. Visiting Saints from Mikado, Lachine, Gaylord, and other points in the district brought encouragement and inspiration to the branch.

Elder H. A. Doty, of Traverse City, delivered two excellent illustrated lectures on the Holy Land, October 18 and 19. These pictures were interesting and educational, the more so because they were taken by Brother Doty himself during his four years' stay in the Holy Land.

Alpena Branch was well represented

at the Northern Michigan district conference held at Lachine, October 20 and 21. Meetings there were of an exceptionally high order, and inspired all who attended to keener desires to work harder at their jobs during the coming year.

The Zion's Christian Legion has been organized in this branch, and promises to be a big help in giving the young people "something to do for the Master each day." Members think its motto a good one for both young and old: "Work as though you would live forever; and *live* as though you would die today."

Workers are rejoicing in the improvements they have made recently on the church building, and are making plans for further "touching up." They will be glad if in the near future they can report improvement in attendance and in more zealous and enthusiastic service for the Master.

## Dow City, Iowa

Officers and teachers for the new year have been retained with few exceptions, and the members are moving forward under the pastorate of Elvin Baughman with D. A. Holcomb and Frank Fry as counselors.

Beauty and dignity are added to the local services by the beautiful floral offerings furnished by Sister Christine Butterworth. This reminds the workers of the variety of ways of ministering in the service of God. The statement, "All are called," is being fulfilled.

The young people are active and willing to serve in different phases of work preparatory to establishing the kingdom. In an impressive service four were promoted into the young people's division. Each was presented a certificate by the superintendent; pins were given to Ione and Leone Miller, twins, who have had a perfect attendance record for more than two years. They are non-members.

The children greatly enjoyed a party October 27, in the basement of the church, and games and decorations followed the Halloween theme. The young people had a party October 30, and those recently promoted were initiated.

The priesthood hold a meeting once a month and also have been doing some visiting.

Brother Baughman is to be commended for his faithfulness in rendering service in the many phases of work connected with his office. The family resides in Buck Grove, a distance of about six miles, but unflinchingly he is found at his post of duty. The response given him by the members cannot but help to promote the cause of Zion.

Our slogan must be, "Define and Organize."—G. L. DeLapp in a sermon at the Stone Church.

## Mallard, Iowa

A Graceland Day program was enjoyed October 21, and the numbers were the contributions of each member.

Mrs. Emily Abbott has for the past two weeks been with her son, Roy, of Mason City, who is ill.

Mallard Branch held its annual business meeting September 30, and the following officers were selected: President, B. F. Fish; Sunday school supervisor, Mrs. F. Hahn; secretary and publicity agent, Betty Hahn; treasurer, William Fish. The church school divisions are going forward under their efficient heads.

The women's department recently held their meeting at Laurens, their first meeting with their new member, Mrs. Casedy, formerly of Clinton, Iowa.

Mr. and Mrs. E. L. Edwards, of Pomeroy, are the parents of a daughter who arrived October 7.

## Myrtle Point, Oregon

Myrtle Point Mission was most fortunate in having Elder Harold I. Velt conduct a series of lantern lectures on the lost civilization of ancient America. These lectures for the most part were well attended and the Saints benefited by them as well as by the association of this God-fearing man. He inspired them with faith and a strong desire to serve the Lord.

Near the close of the meetings five requested baptism, Edna McNeil, Lulu Nichols, Effie Summers, Florence Zumwalt, and her small daughter, Katherine. At the confirmation service the Spirit touched every member present and some of those who have not yet professed the latter-day faith. Through Brother Velt the people were divinely admonished to prepare themselves for the greater blessings to come to them in sacrament the following Sunday morning. Those officiating in the confirmation were Elders H. I. Velt, W. H. Dancer, and A. A. Baker. After this service another candidate asked for baptism.

The evening following the confirmation, seven children were blessed: The infant daughter of Sister Elnora Sparks; the four small daughters of Sister Edna McNeil, and the two sons of Sister Florence Zumwalt.

The next Sunday was a busy day. Elder J. L. Verhei, district president, Elder Mark Yoeman, bishop's solicitor, and Brother Floyd Soneson, young people's advisor, all of Portland, were at Myrtle Point, as well as every Saint from Bandon Mission. Each came fasting and praying that the Lord would be in this meeting, and that they might be receptive to his Spirit.

This was the most outstanding meeting ever witnessed at Myrtle Point. The Lord spoke in admonition and prophecy through Brothers Verhei and Yoeman. Jasper Giberson, of Bandon, Oregon, was

called to the office of priest, and the Saints were admonished to be faithful and diligent in service.

As soon as the morning service was over, a number went to the river where Brother Velt baptized Florence Allen.

At the afternoon meeting Brother Giberson was ordained a priest, and Sister Allen was confirmed. Following this Brother Verhei held a priesthood and officers' meeting.

Myrtle Point members enjoyed the association of the ministers from Portland, and were deeply grateful to Brother Velt who left that same evening. He has been transferred to another district. Everyone misses him, but wishes him happiness and success in his new field of labor.

The church school is growing. They have set their goal at thirty new members during the next six months.

The women's department organized October 19 with a number of enthusiastic workers lead by Mrs. Winnie Craine; Mrs. Florence Allen is secretary-treasurer.

The Saints are proud of their shipment of new *Hymnals*.

## San Francisco, California

### San Francisco, Church

Though regular meetings are being held and many are doing their best for the cause of Christ, not much numerical progress is evident. The preaching is done mostly by branch officers and local elders. Elder Arthur Oakman, branch president, is very active, and often addresses the Saints, encouraging them in the work and urging them to do their duty in the cause they love.

On a recent Sunday three afflicted ones were administered to and a goodly portion of the Spirit was present. This experience assured the Saints that God is still with them, blessing and helping. It increased their desire to serve him better.

The Sunday school is quite well attended and the lessons are instructive. Young and old are interested in the religious session every Sunday evening preceding the sermon.

### Park Presidio Church

Meetings are regularly held on Sunday at 405 Arguello Avenue, and there is prayer meeting at the home of Brother and Sister A. L. Holling on Wednesday. They live at 427 Thirty-eighth Avenue.

This group is doing well under the presidency of Elder Edward Nelson. They are energetic in their work, and enjoy much of the Holy Spirit. Though few in number they are "holding the fort."

San Francisco Saints are in harmony with reports from other branches and districts which so often of late have said: "The best meeting we ever held."

## Briefs

**Azalia, Michigan,** Saints enjoyed an all-day meeting September 23, at their church. Elder and Sister James Davis, of Detroit, were present and helped greatly with sermons and talks relative to missionary experiences.

The young people entertained the congregation at a Halloween party October 30, at the home of Jesse Masten, of Monroe. The group was happy to have present District President Kenneth Green, Sister Green, and others, of Detroit.

**Fort Wayne, Indiana,** members also were saddened by the death of Elder Archibald Whitehead. He came to that branch for two weeks in July, and his sermons were deeply enjoyed. The Spirit of God blessed him, and the sunrise prayer meetings in charge of him will long be remembered.

**Lennox Branch, California,** was organized September 23, 1934. Apostle E. J. Gleazer was there and his 11 a. m. theme was "Organization." Over one hundred Saints were present, some coming from Los Angeles and Long Beach. The organization service was held at two in the afternoon, Apostle Gleazer presiding. W. J. Nuckles is branch president; Sister Mildred J. Menzies, branch secretary; Perry Woods, treasurer; Sister Nellie Woods, director of religious education, and Perry Woods, bishop's solicitor and young people's supervisor. Lennox Branch was officially accepted by District President W. A. Teagarden, and short talks were given by these members of the Melchisedec priesthood: W. A. Teagarden, T. L. Milner, D. B. Sorden, L. L. Sutherland, D. B. Carmichael, Arthur Oakman, and E. J. Gleazer. W. J. Nuckles gave a short sketch of the history of Lennox Mission, and D. B. Sorden read the names of fifty-nine members.

**Elder F. Rieske and Theodore Boeckman,** of Dayton Branch, are holding a series of missionary meetings at Quincy, Ohio. They are also trying to get an opening at Camden, Ohio.

**Centralia Mission, Oklahoma,** enjoyed a week's visit not long ago from District President Amos T. Higdon and Elder Dave Wilson, of Miami. The ministers took turns preaching, and aroused much interest among Saints and their friends. Members from Miami Branch came over two nights and contributed special music. The meeting closed with an all-day service October 7.

This mission is going forward hopefully and prayerfully. O. A. Duncan, of Nowata, will be their speaker the first Sunday night of each month during the winter. Henry Dunn is pastor of the group.

## Dunn Center, North Dakota

Sister Seraphine Anderson passed away October 13, at the Dickenson Hospital, and was buried at Dunn Center, October 16. Elder P. T. Anderson preached the funeral sermon, paying high tribute to this sister.

Brother Anderson preached at Dunn Center from Tuesday evening until Sunday evening. On the closing night he spoke to a full house.

The election of officers resulted in the choice of Lester Anderson as branch president, to be assisted by Chester Moffit, church school director; Sister Elsie Tucker, branch secretary; Chester Moffit, treasurer; Frank Anderson, branch solicitor, and other capable officers.

Sister Sadie Moffit has a new daughter, Ann Louise, born October 18.

There was a picnic at the home of L. Dinehart late in July, celebrating the birthday of Sister Hazel Dinehart. Church school was held in the afternoon.

August 26, the Dunn Center group drove thirty-five miles to the home of Sister Brolow near Taylor, North Dakota, and had picnic dinner and church school and preaching in the afternoon.

## Ontario, California

Two have been added to this branch by baptism. One is a small boy, Jimmie Swain, of Ontario, who was baptized by J. Lorne Swain. The other Mr. Erwin, of Pomona, a man eighty-six years old, decided that at last he had found the truth, and was baptized by Elders F. J. Lacey. Both were confirmed by Elders F. J. Lacey and George H. Givens. At the sacrament service on Sunday, Brother Erwin bore a strong testimony to the satisfaction he enjoys through obedience to the gospel.

Sister Sarah Swain, an aged member, was injured in an automobile accident not long ago, and never regained consciousness. During the last six months of her life she was confined to a wheel chair and could not speak. Several times she was blessed through administration.

The improved appearance of their church building brought about by the application of white and green paint, has heartened the local Saints. Now they are looking forward to redecorating the interior of the building, rendering it a clean and acceptable place for the indwelling of God's Spirit. They were able to paint the edifice through the donations of the Tamalia Girls' Club of ten dollars and twelve dollars by George H. Givens.

The junior class, in charge of Sister H. Peterson, gave a pie supper and sold pot holders and raised almost seven dollars which they gave to the branch to help in its projects.

The baby girl of Mr. and Mrs. Clyde C.

Roberts, Kay Marilyn, was blessed in the arms of F. J. Lacey, her grandfather, and George H. Givens, October 21.

Officers for the church school year are: Superintendent, W. H. Kampe; secretary, Frank Swain; chorister, La Verne Marvel, and organist, Mary Swain. Mrs. Eloise Duffy was appointed head of the women's department.

A dramatic class has been organized with Mrs. Fern Roberts as director and Miss Mary Swain to assist her.

## A Faithful Colored Member



SAMUEL GASSAWAY

Brother Gassaway whose home is Fort Towson, Oklahoma, is an earnest believer in the gospel and member of the church, eager at all times to assist the cause of Christ. Previous to his baptism in 1920, he was blessed with an unusual spiritual experience in which as he was reading the Bible, a personage delivered the *Book of Mormon* to him with the admonition for him to read it without doubt. Brother Gassaway was born at Minden, Louisiana, March 2, 1873.

## North East Manchester Branch, England, Honors Mothers

Gospel Hall.—This congregation, under the leadership of Pastor G. W. Leggott and his associate ministers, is making a good response to the lead given by the Presidency to stimulate the worship by observance of special days.

"Motherhood," was the theme Sunday, October 14. The day was well advertised and services were harmoniously arranged, the sisters being the chief ministrants.

The morning service began with the call to worship given by the vested choir singing "Look for the Beautiful." Apos-

tle John W. Rushton offered prayer. The Scripture lesson was given by Sister Alice Schofield whose presence on the platform was a testimony to God's goodness. Not long ago this sister was very ill, but through the constant prayers of Saints and friends and the administration of elders supplementing medical services, she is now a witness of the reality of the healing power of God.

Following two solos by Sister Curtis Leggott and Sister Minnie Brien, a paper was read by Sister Arthur Mayne, also one by Mrs. Fred Tapping.

The first speaker of the afternoon service was Sister Lily Baguley whose paper was an especial appeal to the young to honor their parents. Sister Eleanor Noble gave a second paper. The Scripture reading at this service was by Sister Charles Leggott, 1 Samuel 1: 19-28. Soloists were Sister James Barrington and Sister Arthur Ghent.

The two speakers in the evening were Sister J. W. Rushton and Sister Joseph Holmes, wife of the president of Midland District. Soloists were Sister Maud Nelson, daughter of the late W. H. Greenwood, and Sister Susie Hayward. The choir also added to the attractiveness of this service. Pastor G. W. Leggott presided, assisted by George Wilson and James Schofield.

The days services came to a close with a prayer service for some time a regular event in this branch.

## Willapa, Washington

Three young men were ordained in an impressive service in charge of Monte L. Lasater, president of Seattle and British Columbia district, at Willapa, October 28. Brother Lasater was accompanied to Willapa by L. R. White, of Mount Vernon, and Dwight D. Davis, of Seattle.

The three young men ordained were Oliver Ralston and Henry Hall, to the office of priest, and Russell Eyer, teacher. Brothers Lasater, White and Davis conducted this impressive service.

During the ten o'clock service Dwight Davis presented an enlightening sermon on religious education, and the plans of that department for the future.

Following this and in the eleven o'clock period Elder L. R. White gave a helpful talk on the financial work in the church.

The Saints enjoyed a dinner at noon, prepared by the women of Willapa Branch. During this hour visiting officers inspected lots and land in this vicinity in an attempt to locate a suitable place on which to build a church home.

At two o'clock branch election was held, the following officers being chosen or sustained: Branch president, Elder J. P. Wolfenbarger; secretary, Sister Eunice Ralston; treasurer, Albert Ellsworth; auditor, Sister Leta Ralston; director of religious education, Sister Irene

Ralston; chorister, Russell Eyer. Oliver Ralston was sustained solicitor and publicity agent.

One of the outstanding features of the election was the unanimous vote in the electing and sustaining of officers.

### Beloit-Janesville Branch, Wisconsin

236 Saint Lawrence Avenue, Beloit.—Because of the small membership in both Beloit and Janesville branches, located about twelve miles apart, it was decided by the recent district conference, to unite these branches for the coming year. The services are to be held at Beloit, as Janesville has no church building.

At the annual business meeting, October 28, the following officers were elected to be in charge: Branch president, Harry A. Wasson, to be assisted by Wilber Johnson and Ezra Dutton. Alma May Brookover is director of religious education, and Sister F. A. Dobbins is head of the department of women. A corps of efficient officers assist these supervisors. Teachers have also been chosen for Sunday school classes.

Page Allen, infant son of Mr. and Mrs. Doc Barton, was blessed by Elders Harry A. Wasson and Henry Woodstock, October 28.

The November sacrament service was in charge of Harry A. Wasson, Ezra Dutton, Cleo Heide, and Wilbur Johnson assisting.

The new officers are taking up their duties with an earnest desire to make the branch go forward during this year.

### Borger, Texas

On October 7, Borger group was visited by Elder B. A. Howard, of Erick, Oklahoma, who was recently appointed in charge of this territory. A business meeting and election of officers for the Sunday School was held, Brother Earl Phillips being elected superintendent and Brother Ralph Wilt teacher of the adult class.

After the sacrament service Miss Mayme Gettys, of Ava, Missouri, and Brother A. V. Carriker, of Borger, were united in marriage by Brother Howard. The bride was attended by Miss Lou Ella Johnson. B. Howard of Erick, Oklahoma, served the bridegroom as best man. A large number of Saints relatives and friends attended the services.

In the afternoon Mary Dowers, from Perryton, Texas, was baptized, and confirmation services held for her and four other candidates who had previously been baptized by Brother A. V. Carriker.

Brother Howard was again with the group here November 4. The Saints were delighted to meet Brother and

Sister O. W. Sumner and family who had driven one hundred and eighty miles from Lubbock, Texas, to be at the services. Other members from Perryton, Spearman, and Pampa, Texas were present.

Midweek prayer meetings are held at the homes of the Saints, alternating between Pampa and Borger.

The priesthood are now conducting a series of cottage missionary meetings. They are being assisted by Elder John Monroe, of San Diego, California, who with his family is visiting with Saints at Borger on their way home from Missouri.

### Spokane District Conference

Spokane district conference opened Friday night, October 26, with a banquet for the priesthood and their companions. Apostle E. J. Gleazer was in charge. Speeches were given by Elder Alma Andrews, Elder H. I. Velt, Sister Gladys Fout and Teacher J. J. Phay, of Independence, Missouri. Music was furnished by Sister Grace Nichols and Sister Velt.

Saturday morning the Saints assembled in prayer service at nine-fifteen o'clock. Apostle E. J. Gleazer spoke at the eleven o'clock hour.

At the business session held at 2 p. m. Saturday, Elder Stanley J. Fout was sustained as district president, as were Elders James H. Sage, Alvin W. Buckley, and L. P. Summers, counselors. Other district officers sustained and elected were; clerk, Ethel Johnston; treasurer, Elder Vernon L. Gunter; bishop's agent, Elder L. P. Summers, director of religious education, Gladys M. Fout; director of music, Velva Kinne, auditing committee member, W. W. Wood.

Elder H. I. Velt occupied the evening hour, giving one of his powerful missionary sermons.

Sunday's activities started at eight-fifteen with a prayer service well attended and a wonderful outpouring of the Spirit of the Master. Those who missed this service missed the best service of the conference. Apostle E. J. Gleazer spoke to the Saints at the eleven o'clock hour.

At two-thirty Sunday afternoon the members again gathered for an ordination service, presided over by Apostle E. J. Gleazer, Elder Stanley J. Fout and Elder H. I. Velt. Three men were ordained at this service, D. A. Coleman, to the office of elder, and Glenn W. Fordham and William J. B. Buckingham, to the office of priest.

The oldest and the youngest members of the priesthood were in attendance at the conference, Elder George Leach, eighty-six years and Priest Reed Holmes, seventeen years, high school graduate.

Elder H. I. Velt delivered the closing sermon of the conference Sunday night.

### Parkersburg, West Virginia

Parkersburg Branch entertained the district conference September 8 and 9, and Frank Shinn, of Pittsburgh, Pennsylvania, preached in the afternoon. That night Wayne Wilson preached. The priesthood met at eight-thirty Sunday morning, and sacrament meeting convened at ten o'clock, Otis Forester in charge. Business was cared for in the afternoon, and dinner was served at the church.

Harry Smith and family visited Indian Creek Branch October 14, Brother Smith preaching morning and night. They also attended part of the rally day services at Nelsonville, Ohio, October 21.

Parkersburg held its rally day October 28. W. A. Schoenian, of Moundsville, preached on friendship in the morning and O. J. Tary, of Wheeling, preached in the afternoon on "Seeing Jesus." Both sermons were much appreciated by those in attendance. Sister W. A. Schoenian and Sister Lelia DuBoise sang at the two services. George Criswell and family of Wheeling, also were in attendance. Brother Criswell joined the church in Parkersburg and was a valuable member during the short time of his residence there.

New branch officers took charge November 4. They are: Branch president, Harry Smith; clerk and treasurer, May Griffin; church school superintendent, C. O. Williams; women's department superintendent, Laura Wilson, and others.

Church work at Parkersburg is slowly going forward. The Saints need more priesthood members. About forty families of Saints live there and only one elder and a deacon are active. They have a church that will seat about two hundred people and a fine chance to build if they can secure good speakers and other workers. They are hoping some will move there. Branch President Harry Smith lives at 2506 Oak Street, Parkersburg.

### San Bernardino, California

This branch was active in all departments during the summer months though attendance decreased to some extent. A large percentage of the local membership attended the Southern California reunion.

Dorothy Elkins and Harold Wixom were married August 29, at 8 p. m., the ceremony being performed by Pastor W. A. Teagarden. They left immediately following the ceremony for their new home at Manhattan, Kansas, where Brother Wixom is attending the Kansas State Agricultural College. Brother and Sister Wixom were quite active in church work, and are greatly missed.

Apostle E. J. Gleazer visited San Bernardino the evening of September 30,

and again on October 4, when Fred M. Savage was ordained a deacon.

Their third annual Harvest Home Festival was held October 12, 13, and 14, and many from other branches were in attendance, also nonmember friends. A tent annex, erected next to the church, housed all exhibits of canned fruit and staple foods in addition to the bazaar under the supervision of the women's department and a candy booth in charge of the Oriole girls.

The program on Friday evening was presented by the church school children. Their play, "Why This Church?" was written by Sister Leola Nice for the benefit of neighbors whom the Saints are inviting to find a religious home among them. Following the play, a social time was enjoyed. Saturday evening and again on Sunday evening the play, "Follow Thou Me" was given by the D. O. U. Class, under the direction of Sister Irene Stearns, dramatic instructor of the class. Sunday morning at nine-thirty a special prayer service was held, and at 11 a. m. Brother Teagarden spoke on "Harvest." At 2:30 p. m. a special musical program was arranged by Sister Stella Hodges, district chorister.

The festival was a great success, and the local storehouse was replenished with food and clothing to be used to aid the needy during winter months.

## Seattle, Washington

I Avenue, North West, and North Thirty-sixth Street.—The month of October was very busy and of great value to Seattle members. Officers for the year 1934-35 have assumed their responsibilities. A marked improvement of the work in the branch is noted, also an increase in attendance in nearly every department.

The program outlined for the year by executive officers will give more of the members an opportunity to participate in the work of the branch in a more definite way than ever before. Those engaged in the service of the Master are more consecrated to their tasks. With this growing interest in serving the Master, Seattle Branch expects a prosperous year seasoned with activities and accomplishments.

The district conference held there October 12 to 14, proved stimulating and inspiring. Much good instruction was received. The gathering opened with a banquet on the first evening for the ministry and their wives. There were prayer meetings in the early mornings and class study and discussion later in the morning and at 2:30 p. m., conducted by Apostle E. J. Gleazer.

October 14, in the morning, a two-hour service was held in which the officers of the district had the opportunity to present their program for the year to the members. In the afternoon the young people held their meeting to con-

sider the program for the year and to select their leaders. Later in the afternoon an ordination service took place. Apostle Gleazer gave the closing address in the evening. "Our Co-ministry" was the theme of the conference.

A reception for Apostle Gleazer and family was held in the church basement the evening of October 16. Though they had made their home in Seattle for some time, the Saints had not had the opportunity to welcome them to the branch in a gathering. Local members were happy indeed to welcome them, and appreciate their assistance in the services.

The young people had a masquerade party the evening of October 26, in the basement of the church.

## Kansas City Stake

Former Pastor C. E. Wight was surprised the evening of November 12, at the church, to find that the supposed stake high council meeting was in reality a stake reception in his and Mrs. Wight's honor. A host of friends were present to express their appreciation of his excellent services. The church was beautifully decorated. The pews had been removed and were replaced with floor lamps and huge baskets of chrysanthemums. The program was filled with entertaining talks, complimentary to Brother Wight's faithful and commendable leadership in all his works. Nor was Sister Wight omitted in the praise, for she has been a steadfast helper and worker. Talks were made by President Elbert A. Smith, Elders George Mesley and H. A. Higgins, and Bishop C. A. Skinner who presented the token from the stake congregations. Music was furnished by a ladies' quartet, a vocal solo by Lester Flowers, and a violin solo by Otis Swartz. Elder S. S. Sandy was master of ceremonies. The women served delicious refreshments, and the pleasant evening ended with the congregation singing "Blest Be the Tie That Binds."

## Central Church

The O. B. K's were happy to have as their guest speaker the evening of November 4, Elder John Blackmore whose sermon was excellent. Participating O. B. K. members were Jeannette Dunn, Esther Lungwitz, and Doctor E. P. Nelson. Central young people are eager to be active in church work.

Graceland College Day was observed Sunday morning, November 11. The Graceland Male Quartet made a special trip to sing at this service, and the members enjoyed their numbers, also a vocal solo by Eugene Oliver. Elder John Gardner and Roy Thutchley gave short talks, and several present students who were home for the week end spoke informally of Graceland. The music was directed by Mrs. Cyril Wight, and prayer

was offered by Elder Harvey Sandy, both Graceland alumni.

At the evening service Central members were strengthened by the message of Elder George Mesley. The music was presented by the girl's quartet which has begun winter activities. The quartet is composed of Mary Margaret Bowser, Byrna Sandy, Ruth Arthur, and Hazel Arthur.

## Quindaro Church

Pastor H. A. Higgins has returned from his fall vacation to continue his God revealing tasks. His presence was greatly missed and the entire congregation welcomed him home.

On October 30, the T. A. D.'s headed by Victor Hill, sponsored a Halloween party in the basement of the church. The entire branch attended and enjoyed a full evening of entertainment, directed by Joe Davis, assisted by Beulah Davis and Charles Graham.

On Sunday morning, November 4, Elder H. A. Higgins conducted a priesthood prayer meeting that manifested outstanding attributes of God's power to a united group of divinely called servants. This service was climaxed by a most beautiful sacrament service in the presence of God's Holy Spirit.

Quindaro feels fortunate and spiritually stronger in the return of Brother and Sister Charles Scrivener who have been staunch supporters of the church for many years. For the past sixteen months, while residing in northern Michigan, they have been giving some outstanding service to the Church.

On Sunday morning, November 11, at the eleven o'clock hour the Stake Bishop, C. A. Skinner, gave an outstanding sermon on "Our Partnership with God."

## Philadelphia, Pennsylvania

An almost typical Graceland prayer meeting was enjoyed Thursday evening, October 18. All Gracelanders present took part as well as parents of Gracelanders, prospective Gracelanders and parents who hope to send their children to Graceland.

The College Day program was in charge of former Graceland students. Gerhard Quedenfeld talked on the subject, "Why I Want to Go to Graceland," at the morning service. The alumni quartet composed of Esther Schafer, Marcene Feldmuth, Asa Fowler and Louie Kuhn, sang two numbers. Norman Preusch read the story of the G-Getter by Peter B. Kyne more familiar to Gracelanders as "The Story of the Blue Vase." Asa Fowler gave a talk after which the college collections was taken up. The choir and Gracelanders sang the first verse of "O Come, Ye Sons of Graceland," and the congregation joined in the last two verses.

The evening service was just as interesting, but quite different. A talk by

Grace Wambach presented her views on why she is going to go to Graceland. The alumni trio sang two numbers. Talks were given by Mary Butler, Harley Butler, and Viola Preusch. Excerpts from a letter from Roy Benson who is now attending Graceland were read by Norman Preusch. The program was climaxed with an enthusiastic rendition of "Graceland Forever."

After this service the Philadelphia chapter of Graceland Alumni was organized with Louie Kuhn as president and Asa Fowler as secretary-treasurer.

The Alpha Lambda Sigma Club had their annual banquet and theater party on Saturday evening.

A bake sale was given at the home of Sister Benson from which the branch received thirty-five dollars to be used for repairs in and on the church building.

## Dallas, Texas

Dallas Branch enjoyed rally day Sunday, September 23, and a good crowd came out to Sunday school and church. After the preaching hour, a basket dinner was served at Tenison Memorial Park. All enjoyed meeting old friends and new who came over from the mission at Fort Worth.

The annual business meeting occurred September 30, and the following officers were chosen to supervise local activities in the year to come. Pastor, H. H. Davenport; assistant pastor, F. A. Peterson; secretary, Hal Davenport; church school director, Sister Chattie Everett; musical director, Sister Frank Wilson, and others. All are beginning the new year of work with enthusiasm.

The adult department conducted a lunch stand at the State Fair, October 6 to 21, and after all the bills were settled, the building fund was found to be nearly ninety dollars better off. It is the aim of this department to build a Sunday school room on the back of the church lot, a structure to care for all church needs. The women are looking forward to their "doughnut days" this winter when they will make doughnuts to order, and deliver them.

President Elbert A. Smith was a welcome visitor to Dallas Branch, November 4, and the day was full of enjoyable experiences. A good crowd attended morning and evening services. At the morning hour a solo, "The Lord Is My Light," was sung by Brother Elbert Moore, a namesake of Brother Smith's. The sermon by Brother Smith followed the administering of the sacrament and was on "God's Three Revelations of Himself." The evening sermon was on repentance. There was a duet by Sisters F. A. Peterson and B. A. Keith, and a solo by F. O. R. Keeney.

Dallas has the good fortune to be the home branch of Presiding Bishop L. F. P.

Curry. Because he is so very busy, he is seldom able to be present at the Sunday services, but he is always a welcome attendant, and his sermons are much appreciated.

## Married Sixty Years



Brother and Sister Fred Hanson, of Independence, Missouri, celebrated their sixtieth wedding anniversary Tuesday, November 6, with "open house" from two to five o'clock at their home. Brother Hanson is eighty-six and his wife seventy-eight. Both were born in Denmark, and they were married at Council Bluffs, Iowa, in 1874.

In 1917 this pair moved to Independence. They have five children: Doctor F. H. Hanson, of Magnolia, Iowa; Apostle Paul M. Hanson, of Thurman, Iowa; George Hanson, Buffalo, New York; Mrs. Millie Vesey, Point Arena, California, and Miss Ethel Hanson, of the home. Both have been members of the church for more than sixty years.

**Richmond, Missouri.** In the early history of the church the Saints were bitterly persecuted and imprisoned at Richmond, and great prejudice was apparent, but in recent years conditions have changed. People are now eager to hear the gospel message. At the close of Elder J. Charles May's recent series there, several nonmembers insisted that he remain longer.

The cottage church building was too small for the attendance which ranged from ninety to one hundred twenty-five. Fifty percent of those present were nonmembers.

Six fine people, five adults and one boy, were baptized on Sunday by Brother Hamann, pastor, and Brother May; but the wonderful interest shown is not to be measured by those baptisms only. Many others are deeply interested. The Saints cooperated in this missionary effort, and the local ministry there is missionary minded.

## The Bulletin Board

### Attention, Michigan and Ontario Choir Members!

The following anthems were used by the choir last year: "New Every Morning Is The Love," Billard; "The Heavens Are Declaring," Beethoven, arranged by D. Buck; 150 Psalm, C. Frank, and "Lead Kindly Light," Godard-Parks. If you are not familiar with these numbers, it would be well to learn them as soon as possible. Following is the list for 1935, and these will be sung at the annual Legion convention next June: "Send Out Thy Light," Gounod; "Turn Ye Even to Me," Harker, and "Repent Ye," Scott-Deis. These are simple, but will require constant work. Lyon and Healy, Chicago, will mail them C. O. D.—Louise Evans.

### Conference Notices

Southern Missouri district conference will be held at Thayer, Missouri, December 8 and 9. The program will be as follows: Saturday, 10:30 a. m., prayer meeting; 2 p. m., business meeting; 7:30 p. m., program by young people of the district, in charge of Sister J. W. Adams. Sunday: 10 a. m., church school class work; 11, sermon by J. F. Garver; 2:30 p. m., sermon by S. W. Simons; 7:30, Apostle Garver. We are asking all the priesthood to send their reports on time to the undersigned.—W. E. Haden, district president, Thayer, Missouri.

### Request Prayers

Mrs. Clare Austin, Route 3, Independence, Missouri, requests the prayers of the Saints in her behalf. She has suffered for many weeks with typhoid fever, and a relapse has made her condition serious.

### Marriages

**GARVER-SMITH.**—Verna Winifred Garver, eldest daughter of Apostle and Mrs. J. F. Garver, and Raymond H. Smith, son of A. H. and Georgia Horner Smith, were united in marriage at the home of the bride's parents, Lamoni, Iowa, September 9, 1934, her father the officiating minister. Having known each other through the Lamoni public schools and Graceland College, this young couple begins the work of home building at Waterloo, Iowa, with a mutual regard and understanding giving promise of far realization of the best hopes and wishes of their many friends.

### Our Departed Ones

**LAYLAND.**—Martha Jane Westfall was born in Pennsylvania, February 25, 1854; married Andrew J. Layland, October 23, 1873, at Friend, Nebraska. To them were born six sons and four daughters. Her husband, two sons, and two daughters preceded her in death. She was baptized into the church in early life, and was faithful to the end. Leaves to mourn, six children: Leroy, Andrew B., Rose Hunter, Jay, Mattie M., Somson, and Alma; twenty-six grandchildren, and twenty great-grandchildren. Death claimed her October 21, 1934, after many years of suffering. The funeral was in charge of Saints among whom she had lived since coming to Idaho. Elder Arthur Condit preached the sermon; interment was in Raymond Cemetery.

**KENDALL.**—Jupheena Z. Barmore Kendall, widow of the late William Kendall, died October 22, 1934, at the home of her son, Hosea Kendall, at Sample, Kentucky. She was the

daughter of James and Elizabeth Barmore, born September 5, 1863, at Birdseye, Indiana. She united with the church when sixteen years old and was faithful to death. Married William Kendall, March 11, 1883, who died in 1929. To them fourteen children were born, and thirteen survive her: Simon, of Bowman, Indiana; Mrs. Moroni Sandage, Alma and Hubert, of Independence, Missouri; Mrs. John Lytle, Hazelton, Indiana; Mrs. Burkee Hill, of Union, Indiana; Mrs. Esther Hawkins, of Glezen, Indiana; Clinton, of New York; Hosea, of Sample, Kentucky; James, of Rolla, Kansas; Everett, of Evansville, Indiana, Fred and Delbert, of Anaconda, Montana; forty-eight grandchildren; twenty-one great-grandchildren; two sisters, Mrs. Esther Kramer and Mrs. Hosea Burke, of Independence; three brothers, Alma C. Barmore, long-time missionary, now of Michigan, and Charles and James Barmore. Funeral was held at the Methodist Church of Union, October 24, Jasper O. Dutton delivering the sermon. Interment was beside her husband in Union Cemetery.

ANDERSON.—Saraphine Anderson, wife of Frank Anderson and mother of Elder Lester H. Anderson passed away October 12, 1934. She was born November 27, 1869, at Sioux City, Iowa, and joined the church by baptism June 28, 1914, at Logan, North Dakota. This good woman will be missed by the Saints at Dunn Center, North Dakota, for she was an active worker in the church.

MARTIN.—Jane Schreur, daughter of Elder and Mrs. John Schreur, was born April 18, 1894, at Freesoil, Michigan. Died after a short illness August 10, 1934, at her home at Grandview, Missouri. She united with the church in early youth. Married Charles W. Martin, September 17, 1914. Funeral services were held at Grandview church, August 12, in charge of Elder Atwell, of Independence. Mrs. Martin was preceded in death by her parents and by an infant daughter, Doris Mabel. She leaves to mourn, her husband who is pastor at Grandview; a daughter, Marie, 16; two sons, Fred, 14, and Heman, 5; a sister, Mrs. Clifford Tubbs, Freesoil, Michigan; three brothers: Allen and Heman Schreur, Gaylord, Michigan, and Fred Schreur, Kalkaska, Michigan. She was a devoted, loyal, and industrious wife and mother.

HAYER.—Albert E. Hayer, son of Goodman L. and Malinda Hayer, was born near Seneca, Illinois, August 22, 1870. Died October 6, 1934, at Morris, Illinois. December 20, 1899, he was united in marriage to Mabel E. Anderson. To this union were born three children, Jason, Sadie and Margaret. There is one granddaughter. All these mourn his passing together with one sister, Mrs. Oscar H. Johnson, and one brother, Zenas M. Hayer, many relatives and a host of friends. June 9, 1895, he was baptized by Elder J. B. Roush and continued a loyal faithful member of Mission Branch. Funeral services were conducted by David E. Dowker at Mission Church.

ELSE.—Alfred Frank Else, son of Albert and Charlotte Else, was born at Saint Thomas, Ontario, January 21, 1900; baptized when eight years old. He married Doris Hind. To them two sons were born, Gerald, 7 years, and Paul, 3. Besides his widow and sons, he is survived by his mother, Mrs. John Taylor, Saint Thomas, and two sisters, Mrs. Myrtle Brown, Saginaw, Michigan, and Mrs. Thelma Golightly, Saint Thomas, and a host of friends. Died at Queen Alexandria Sanatorium after a long illness, October 27. The funeral was held October 29, from Williams Funeral Home. Interment was in Saint Thomas Cemetery. D. T. Williams preached the funeral sermon.

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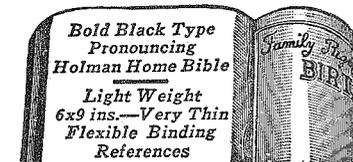
Specimen of Type

**28** T<sup>e</sup> And the rest the priests, the Lē vith the singers, the Nēth' i they that had separat

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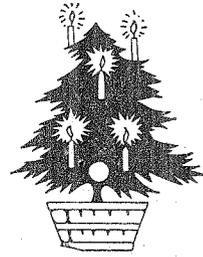
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## *Continuous Thanksgiving*

*By H. L. Peyton*

**T**hanksgiving Day marks a national harvest festival fixed by the proclamation of the President and the governors of the several states.

*The Thanksgiving season now approaching marks another harvest festival. Nature has blessed us with an abundance of food. We have our homes. We have our children. We have our friends. We have our health. Though we may be oppressed by influences extraneous to the will of God, yet there is hope—and faith.*

*Hope and faith are two great motivating forces. They are invaluable factors in causing men to carry on. Better times will come. . . . Our thanksgiving need not cease at the close of the national holiday. Every day should be a day of thanksgiving. . . .*

*The darkness which hovers over us is not impenetrable. A ray of hope now flickers. Our faith and hope can remove the veil of darkness, and we can visualize the dawn of a new day. Already the clouds are lifting, and we can see the outlines of opportunities to come. They challenge us to the best we have . . .*

*Shall we take on new courage? The hardness which encases men's hearts is not impervious. It will yield to love.*

*Let there be light! Let there be love! The twain shall be powerful influences in causing men to seek the more durable benefits of life. Society, from the smallest tributaries to the greater currents, will take on new beauty and lustre.*

# THE SAINTS' HERALD

November 27, 1934

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HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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## Pigeonhole

### ■ Protected From Danger

By Carl F. Mayer

It was in the eighties. A missionary strolled along the streets of London. His ship was to sail within three days. He was of the pensive type, primarily occupied with the hardships that would await him in a strange land.

Leisurely walking, the missionary came upon one of London's fine parks which were kept spotlessly clean. It was strictly forbidden to enter upon the soft and wonderfully green grass. Posters also heralded the punishment accorded the transgressors.

As the missionary looked about, his eyes beholding the freshness of the green, he spotted a fourleaf clover. Following the old belief that such a leaf meant good luck to the holder, our good man forgot himself, stepped upon the forbidden ground, and plucked the much sought good harbinger.

A policeman saw the missionary taking the leaf and promptly arrested him, despite his energetic protests.

Curiously enough, the missionary was kept locked up for almost two days and then was discharged after a fine of a few shillings. His protests that he would miss his boat, scheduled to sail soon, were not heeded. When finally our missionary again saw the streets of London, he learned that his ship had sailed one hour before his release. Perhaps angered by the ill-omen clover he picked, he was most sadly disappointed.

Ten days later the missionary learned that the ship he was to sail on sank during a storm with scarcely a few saved from it. He praised God for the inconvenience and promised himself never to be angry at adverse circumstances. Happily knowing that the hand of the Almighty was with him, he sailed on the next ship.

### ■ Puncture Patch

"I was wondering," writes a friend, "why it was I had so many punctures in the tires of my car. Flat tires were so frequent and the expense became so much that I learned to repair them myself, but still it was annoying to be always getting out the tools to take care of another one.

"I wondered where I was getting all of the nails. They were always very rusty when I found them embedded in the rubber. I looked around my parking place downtown. I cautiously examined the places I stopped, but I never could find where they came from. The punctures continued despite all my care.

"A few days ago there was a hard rain that washed a layer of cinders off the drive to my garage and I found the cause of the punctures. There was a layer of more than a hundred rusty old nails exposed to view. I had been picking them up in my tires one by one."

How often we look abroad for the troubles and perplexities that bother us and seek to blame the carelessness and meanness of other people, when the trouble is right at home all the time. One by one they bring us grief and disappointment. It is only when we examine ourselves and admit our own faults that we can find relief.

# Editorial

## The Stewardship Ideal and the Law of Tithing

Stewardship in our church program means something different from what it means in other churches. To them it is a moral responsibility for the management of life and property. To us it is that and more. Among our church thinkers it suggests everything from a conservative adjustment of our present economic arrangement to the more revolutionary plan of carrying out an experiment with a selected group of people working under the rules of a specially designed economic and social plan, in a particular location. Under the direction of the Presidency and Bishopric it is planned to give attention to these matters in our columns as material becomes available.

It has been remarked by one of the bishops that there are some people calling for more definite plans for the operation of a system of stewardships who do not understand and do not practice the law of tithing. People who cannot obey the law of tithing would certainly not be qualified to live in a community operated on a stewardship basis.

It is the hope of the officers of the church that the educational program which they are even now beginning will result in a wider compliance with this elementary principle of our financial law. When that is accomplished, there will be hope of extending our operating plan to meet the broader implications of the law of stewardship.

Increasing numbers of church people are recognizing that it is their obligation to obey the law of tithing by the filing of inventories and the regular payment of amounts due. They are recognizing that tithing as a system is more equitable, just, and dependable than the older way of relying on sporadic appeals and voluntary gifts. Members who were converted to a teaching of the gospel in which the financial law was not included have, in the past, found it difficult to readjust their thinking to the new terms. It is unfortunate that some efforts in evangelization were lacking in this respect. But as it becomes increasingly apparent that this feature of the law is required, resistance decreases and acceptance becomes more general.

It may be of interest to our readers to know that the doctrine of stewardship is receiving increasing attention and support among other churches. A national movement, organized with an interdenominational personnel, Religion and Welfare Recovery, with headquarters in New York City, is fostering

an effort that bears a parallel resemblance to the program in our own church now being pushed by the Presidency and Presiding Bishopric. The following, taken from address over radio station WMCA by the Rev. E. Graham Wilson, will be of much interest:

"This program calls for an emphasis during the month of November on the enlistment of life, and during the month of December an emphasis on Stewardship—a stewardship of life, service and earthly goods. The program culminates on the last Sunday of the year when each one is urged to take an inventory of his life—his motives, his attitudes and his purposes."

The remainder of this month and the month of December will afford an opportunity for pastors to teach the financial law to their congregations and encourage the members to comply with it. The cooperation of all church officers and members of the priesthood is earnestly solicited in this effort. The success of the church depends upon the progress that we can make in this line.

L. L.

## Our Program

Our church program has been broadly covered in recent years by the statement of President Smith that it is our task to "Zionize the church and evangelize the world." We must not forget that duty.

Dozens of smaller tasks, which contribute to these two larger goals, can be named. Tasks in which pastors and local congregations will be interested can be stated as follows:

1. Beautify the church buildings and grounds.
2. Dignify the church services.
3. Teach the people to "Keep the Law."
4. Promote active friendliness and helpfulness in the community.
5. Evangelize that part of the world which lies nearest us.

If every pastor and local congregation can work to accomplish these objectives, much good can be done for the local church, and thereby benefit the church at large.

L. L.

Nothing is so convincing to the man who has a spiritual hunger as the testimony of some other man who has had his hunger satisfied.—Roy L. Smith.

## Biographies Versus Obituaries

The *Herald* Editors are always happy to receive short biographical sketches and articles concerning men and women who are doing good work for the church, especially of a kind that may offer suggestions and encouragement to others.

It is a sad fact that few think to write of these worthy people until after they die. We would like to have the stories concerning them while they are living and can enjoy the appreciation of their labors. Good clear pictures always help to make the accounts interesting for our readers.

Providing space for obituaries is an increasingly difficult problem. At the beginning of the new year we shall have to reduce the amount of free space available for each item. Brief biographies of prominent people can sometimes be used in addition to the obituary, but the elegiac character of biographies written after the decease of the subject makes such matter mournful reading.

The Editors wish to make the suggestion that biographical sketches of prominent people be written while they are living and serving. The facts may not be complete, but they will be more cheerfully compiled.

## A Suggestion for Solicitors

From the office of the Bishopric we receive a copy of the letter below, written by E. A. Davis solicitor of the branch at Seattle, Washington.

Brother Davis apparently means business in dealing with the financial law, and is very properly providing himself with the aids that the church has arranged in order that his business for the church shall be successful. A number of fine suggestions are contained in the letter:

Please place our order for 70 sets of offering envelopes and 140 record sheets for 1935. We like the envelope system very much and have always had good results. Please also send me a supply of inventory blanks that I may be ready for the first of the year.

I would also like to have you arrange with the Herald Office to send me 50 budget books. I find if I have the books on hand I am able to sell many more than if I took orders for them. Many of our people are beginning to use the budget system and find it easier to file their financial statements. Our hopes are to have a much better response next year than ever before.

We plan a New Year's Eve Watch Meeting in which the Saints file their statements and pay their tithing. It is a good time as the old year is just closing. After the "Tithing Meeting" in the early part of the evening we have a Watch Prayer Meeting, closing just at 12 o'clock. Last year we did this and a very wonderful meeting was held.

This kind of good work is what it will take to put missionaries into the field and send the work of

## Among Our Church Workers



J. L. VERHEI

President of the Portland Branch and District began his active work in the church in 1928, when he was ordained to the office of elder and acted as counselor to Elder Eli Bronson and later to Elder Daniel B. Sorden, finally relieving Elder Sorden when he was transferred to Los Angeles. Elder Verhei is a young man and in his field in the business world serves as Construction Superintendent for one of Portland's largest utility concerns. At the last General Conference, he was ordained to the office of high priest. His favorite thought is to heed the call of the church given through the Prophet, President F. M. Smith, and "Go Forward to Zion."

Order your Christmas presents through the Herald Publishing House. A wide selection of valuable gifts.

the church forward. It will help us to meet the financial problems of the church, and to continue its spiritual mission.

Official

## Financial Report

The total income for the first ten months of 1934 amounted to \$192,465.50 as compared to \$172,543.84 for the same period in 1933. This shows an increase in income of approximately \$20,000.

We are sure the membership will take encouragement in noting this increase in receipts over last year. While the increase has been small each month yet it has been quite steady and we trust that the year 1933 has marked the low point in income, and that our receipts will continue to show an upward trend from this time on.

The total budget appropriation for the year 1934 amounts to \$261,050. The amount authorized for the ten month period is \$217,541.66, or \$25,076.16 more than our income. Through stringent economies the expenses have been kept to approximately \$201,000 but this, however, still leaves a deficit for this ten month period of approximately \$9,000.

We sincerely trust that this deficit may be taken up as a result of the effort being put forth during the period set aside for compliance with the financial law.

In addition to keeping our expenditures at a minimum we feel we have improved our financial position by reducing our current and funded indebtedness approximately \$53,000 during this ten month period.

This reduction has taken place in accounts, notes and bonds payable, and allowances payable.

It is obvious that this reduction was made possible through the liquidation of assets not considered essential to the major program of the church. The liquidation of such assets has been in keeping with the financial policy approved by the General Conference of 1932.

Satisfactory progress has been made in the re-writing of the Auditorium and Graceland Foundation bond issues. We have reasonable assurance that the Auditorium issue will be completed before the end of this year, and the Graceland issue shortly thereafter.

A study of the income by districts reveals some very interesting facts. The total percentage of increase in receipts from all districts reporting amounts to 11.54%. Of 78 districts having complete reports for the ten months period, 57 showed an increase and 21 a decrease. Seventeen districts out of the 57 increased their income over 50%. Eight districts had an increase of from 40% to 50%. Five districts of from 30% to 40%. Six dis-

tricts of from 20% to 30%. Twenty-one districts increased from 1% to 20%.

The increase in most of the districts may be attributed largely to the effective work being carried on in connection with the "Keep The Law" program, together with some improvement in business conditions.

Letters have gone out from the Presiding Bishop's office during the last few months to each bishop and bishop's agent, containing figures and information relative to the income of the respective districts. It is hoped that every district will show a favorable increase by the end of the year.

We have appreciated the fine response of many devoted Saints throughout the church. We are mindful of the fact, however, that there are still many who have failed to come to the support of the church in its present need. To those who have faithfully complied, we extend our appreciation. To those who have not as yet responded we make our appeal.

The difference between the above and the reference in Elbert A. Smith's article (*The Saints' Herald*, November 20, 1934), based on October summaries, arise from including real estate expense in the present figures. The expense of the church itself does not show a deficit. However, all interim figures are subject to year-end adjustments.

THE PRESIDING BISHOPRIC,

By. G. L. DELAPP.

---

### For Study of the Priesthood Manual

In response to request for study helps to guide students and teachers in the use of the *Priesthood Manual* for credit, such an outline has now been prepared and mimeographed for distribution. It is on a basis of this outline that examination questions have been prepared for use of those wishing priesthood credit or credit in religious education. The study helps will be sent postpaid for five cents per copy. Copies of examination questions in separate sealed envelopes will be sent on request with enclosure of a postage stamp.

THE DEPARTMENT OF RELIGIOUS EDUCATION  
Auditorium, Independence, Missouri

Your mother or father will be pleased with a subscription to the *Herald* for Christmas. See your publicity agent today.

# Youth's Forum

## Gossip

● Coldwater, Michigan—Legionnaires netted thirty dollars on the presentation of the comedy, "Eyes of Love," which received enthusiastic praise in the local paper. Judson Corless is the new commander of the Legion, and they have added eleven members. Two Legionnaires, Mr. and Mrs. Harold Smith were baptized November 17. Good work, Legion!

● If you have a little platform and an old curtain downstairs in the junior room, you can give a play. . . . If you have somebody that can play the piano, a few who sing, and one who can "speak a piece" you can put on an entertainment. . . . If you have one who can fix lemonade and hot dogs and another who can sew up a clown suit, you can have a circus. . . . There are lots of things to do. All it takes is a little imagination and work. You'll be surprised at the talent in your crowd.

● Try a project for your class. Perhaps the church needs someone of the following: A new carpet for the aisle or altar, a Bible for the pulpit, or a new furnace for the basement. Your class undertakes to raise the money to provide it. More people will be glad to come when there is work to do. And when you have accomplished your project, celebrate the achievement with a party, which can be one of the incentives.

● The good looking chaps used to be the most popular, even if they weren't worth much. Nowadays the girls are picking them plainer and brainier, while the pretty-faced-fashion-plate boys mope along alone. Good looks do not help a man unless he has ability and character. Girls are smarter than they used to be.

● The person who sows wild oats in his garden patch will have to reap thistles. The young dad of 1934 punishes Junior for exactly the same kind of mischief that he himself got into in 1920.

## Young People Active in Duluth

The "Be Ye Doers," of Duluth, Minnesota, were recently hosts to the young people who attended the Minnesota District Conference. Several plays, readings, and musical numbers afforded entertainment for the conference. Class-work for adults was conducted by Apostle J. F. Curtis while Sister Lydia Wight instructed the young people. At the

eleven o'clock meeting Saturday morning, fifty young people, directed by Sister Adah Carlson, marched into the auditorium singing "God Is Marshalling His Army," and took their places upon the platform where President Frederick M. Smith awaited them. The tithing reports of the young people were turned over to President Smith who commended them for the high percentage of tithe payers.

## A Career in Dietetics



OLENA PLAIN

With the prize awarded her for winning the Women's Christian Temperance Union Essay Contest at the end of her freshman year in William Chrisman High School in Independence, Missouri, Olena Plain started her fund for a college education at Graceland. During her senior year at William Chrisman she was taken into the National Honor Society and at the end of the year received the scholarship award which is given to the valedictorian of the class. During the two years she spent at Graceland, she took the Home Economics course. She was a member of the C. M. C. Club, the Oratorio and Lambda Delta Sigma Societies, and the Vestae Feliae of which she was president her last year there. Desirous of specializing in dietetics, she is now taking the Nursing Course offered by the Independence Sanitarium. After graduating from the Sanitarium she wishes to attend the Iowa State College at Ames, Iowa, to complete her course in dietetics.

## ORGANIZATION AND ACTIVITY NOTES

### Notice to Michigan Musicians

#### Orchestra to be Formed

With the success of the Michigan musical movement well assured, we are preparing to launch a part of this effort in the orchestral division.

The plan is to have each person who plays an orchestral instrument, fill out an application blank. Blanks for this purpose will be placed in the hands of branch presidents or pastors. If yours cannot supply you, please write to the undersigned at 2625 Clement Street, Flint, Michigan. From the returned, filled in applications we will select the best orchestra possible. Music will be sent to each member several weeks in advance of a performance and each member will be requested and expected to be able to play his or her part prior to the assembling of the organization. Then when we assemble we will be ready to spend all of the available time in intensive rehearsal on interpretation and polishing for performance.

We believe the success of this kind of an undertaking will depend upon the wholehearted cooperation of all of our church musicians in this territory. As anyone can see, we must assemble musicians of about the same ability so that all will feel at home with the organization. For those who are not selected we propose to organize a training, or "feeder" group. If there is enough demand a band could be organized. We are asking everyone who knows an instrumentalist in this region to see to it personally that he gets and returns an application.

We feel confident that we can have at least a 60 piece orchestra of fairly high musical and spiritual standards, and we bespeak your earnest support, and prayers in our behalf, in this undertaking. We would like to have this organization ready for the big Legion convention next June. Remember, if an application blank is not put in your hands soon, please write to the undersigned at the above address.

FRANKLYN S. WEDDLE.

We no longer can talk in terms of generalities and hold the devotion of the people of this church. As a church today we find that we have developed a certain standard of personal righteousness. Almost everyone in our church believes it is necessary to be good and to do good.—G. L. DeLapp in a sermon at the Stone Church.

Order your Christmas presents through the Herald Publishing House. A wide selection of valuable gifts.

# "Well Done"

By Elbert A. Smith

Funeral Sermon of Bishop Robert T. Cooper  
Member of the Standing High Council, at  
the Stone Church, Independence, Missouri  
October 31, 1934,

"So he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matthew 25: 21.

AS WE GROW OLDER, the men whose friendship we have cherished over a long period of years and upon whom we have come to lean take their departure one by one. This has been our experience in the past and we are cognizant that it will be our experience in the future, and yet we never become accustomed to it. I did not anticipate that this would be my task. Yet when word came to me over the telephone that Brother Cooper had passed away, almost immediately the thought came, "You will be asked to preach the funeral sermon." It was a task from which I shrank, preferring to sit back with those who mourn silently; but a moment later, like a still, small voice speaking to me, the words came, "This shall be your text concerning Brother Cooper: 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'" That experience materially changed the attitude of my approach to this occasion.

At a time like this we are brought face to face with the great mystery of life and death as relating to the whole human family. Only a few weeks ago the great scientist Marconi, addressing a conference of scientists in Venice, there being among them no less than eight men who had won the Nobel prize for outstanding achievements in the scientific field, declared that the problem of life and of death is the most tormenting problem that confronts humanity, and he added, "The inability of science to solve that problem is *absolute*." No one in that august assembly rose to challenge his statement. No one has challenged it since then, and no one will challenge it, because it is true. He continued by saying that the man who would solve the problem of life and death "confronts a book that is sealed with seven seals" and that this problem would "be frightening but for *faith*." This great scientist, facing this assembly of fellow scientists, fell back for comfort

and courage on the old principle of faith. We can only approach this problem through faith.

WE SHOULD REMEMBER that we are told by St. Peter, (2 Peter 1: 19): that "We have also a more sure word of prophecy; whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

This more sure word of prophecy reveals to us God as our creator. If he is our creator, naturally he is our law-giver. It reveals to us further God as a father, "Our Father which art in heaven." It reveals to us Christ as a Savior and as a friend. This sure word of prophecy reveals to us our duties rather clearly in the midst of a generation that is confused and perplexed, a generation which has turned away from the old standards of human conduct and has come to question the dividing line between good and evil. This sure word of prophecy comes with a rather clear revelation of human duty. It reveals to us our future, at least as much as we need to know about our future. The seven seals are opened through faith.

An occasion like this also brings us face to face with individual problems. We know that the sick are healed, even when physicians, basing their diagnosis on X-rays and other sure methods, have said that there was no hope, and yet, as in this case, frequently our dearest friends are not healed. We must remember that it is said that it is appointed to all men once to die. We cannot choose the time of our departure, neither can we choose for our friends or our most dearly loved ones. That time may seem inopportune to us, but we must approach it through faith, "My times are in thy hand. My God, I wish them there. My life, my friends, my soul I leave, entirely to thy care."

Reverting to the text, what joy it must be to a man who has finished his life's work to hear the welcome plaudit "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

THIS MAN, Robert T. Cooper, had received from his Lord certain talents, as is set forth in the parable from which we have taken our text. The

talents he received were of no mean order. He had taken them and used them diligently and had increased them. Quietly, studiously, persistently, year by year he used and improved upon his talents. He served the church for many years in a financial capacity, much of the time on a self-sustaining basis, winning his way in the world and giving his time to the church without recompense. Only two or three days ago a friend related to me an incident that occurred years ago in California when Brother Cooper was bishop's agent. By a few minutes of timely counsel and help given in the right way at the right moment, he saved the church the sum of \$5,000. Not a penny of this came to him. It was simply given in the day's work. Without doubt it was but one of many incidents in which he was profitable to the church as bishop or bishop's agent.

He served the church spiritually. Years ago when I was on a visit to the Pacific Coast, I drove with him in his car from Los Angeles to Long Beach. At that time he and one or two other local brethren were maintaining a little mission at Long Beach, just a handful of people meeting in a hall. He gave his own time and energy, and at his own expense, week after week and month after month maintained that mission. Today in Long Beach we have one of the best branches of the church that we have anywhere, the result of the seed that Brother Cooper and the few associated with him planted in those early days. As a pastor he has ministered to many people.

Perhaps his most outstanding work has been of late years in the Standing High Council of the Church, the highest judicial body in the church. Only the members of the council know how many difficult cases were referred to him individually or as a member of some committee of the council to analyze, and how many problems were given him to work out and report upon. Only the members of the council know how diligently he worked these cases out to the most minute detail. In the High Council "We shall meet, but we shall miss him."

Without doubt there are many individuals who owe him a debt of gratitude for help rendered in years gone by. Sister Smith and I went on our first mission to California in 1900. A year later my mother came to the coast. At that time Brother Cooper was tourist conductor and he took care of my mother all the way as though she had been his own mother. She never forgot his kindness. When I was broken in health, and went to the coast in 1917 to recuperate, it was Brother Cooper who met us at the station, took us to his own home, and later took us to a cottage rented on the beach. Brother Cooper, during my convalescence, ministered to my

every need. There are many who could testify to similar ministrations from his hands.

LIFE furnishes astonishing contrasts. Only recently it is said that twenty thousand people came out to attend the burial of "Pretty Boy Floyd." There was none there to honor him. He had been a public enemy, an outlaw, and a murderer, and they were there mostly out of curiosity. In a week they had forgotten him and turned to other sensations. Yet that man, too, had talents. He had strength of body, a good mind with initiative and courage, and could have made himself useful in the world, but he chose to bury his talents, or rather to use them against society.

Brother Cooper used his talents in the interest of God and man and many have come here today to honor him as the good citizen and the Christian gentleman. How came this to be? How did it happen that he lived this sort of life? In the first place, it did not just happen. He was born into a good Christian home. His father and mother were devout Latter Day Saints. His inheritance and environment in his boyhood days were both good. Latter Day Saints should take note that the foundations of character are laid in the home. As Mary Roberts Rhinehart says, "The good home puts its permanent mark upon the child during the first eight years." Later, Brother Cooper deliberately chose to build upon the foundations that had been laid for him. He chose to keep the law of Christ. He worked out the gospel in his own life in terms of human conduct. He followed the injunction of Peter, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," and there follows the promise, "So shall there be administered unto you an abundant entrance into the everlasting kingdom of our Lord and Savior."

His life was his revelation to the community of the beliefs of this church as worked out from day to day in his home and business affairs. After the trying years of the immediate past he has gone to his reward and entered into peace.

There remains perhaps one problem that troubles us. We sometimes say, How is it that a man who has passed over on the other side can be at peace and happy and take rest if he knows about the vicissitudes and anxieties that beset his loved ones who remain behind? I have worked that problem out to my own satisfaction in this way. The man who has lived a devoted Christian life here below, who passes over on the

(Continued on page 1517.)

# What Shall My Contribution Be?

By Harold Watkins

President, Youth's Council, Seattle and British Columbia District

AS YOUNG PEOPLE let us contemplate the beginning of another year of religious activity. We feel to pause in retrospect and meditation. In so doing we are challenged with this thought: wherein lies the value of our saying, we are beginning a new year? It is just another milestone in the course of time wherein we begin again to reckon time? Or does it give us the opportunity to measure objectively the progress of the past, to formulate new or additional plans and objectives? Or, what is more important, do we find ourselves desirous of taking a personal inventory of our attitude, our contribution our innermost thoughts, our daily walk of life?

New occasions teach new duties,  
Time makes ancient good uncouth.  
They must upward still and onward  
Who would keep abreast of truth.

So reads a portion of the *Present Crisis*, by James Russell Lowell.

The dawn of every day brings us face to face with new occasions which truly require the learning of new duties, new adjustments, new sacrifices. We view our past life, the circumstances we have contacted and our reactions to them. From where we now stand, many of our former deeds appear uncouth—yet at the time of commitment, they typified our best judgment and understanding.

Were we able to stand afar off and view the world we would see millions of people, each endowed with the urge of sex, the desire for food, the hope of security, the ambition for recognition, and a curiosity of life—all, to be sure, are God given characteristics. But unless people are endowed with the urge of sex in order that they may carry out the purposes of God; the desire of food to sustain life; the hope of security in order that they may also secure the life of their fellow being; ambition that they may be recognized of God and not of man; a curiosity of life that they may live for the hereafter—unless, we repeat, people are thus inspired they have failed to answer the purpose of their creation.

We like to think of religion as a philosophy of life; but only as we apply it to the conditions and circumstances that are encountered, the contacts and associations with our fellow beings, the acquirement of the material possessions of life, does it become a dynamic and vitalizing force in our lives. If

we have not made this application of religious teachings then we have not caught the vision of this truth which is being held out to us as members of the Kingdom of God.

In view of this, let our contribution to the church be that of acquiring and applying an added measure of the Light and Truth of Christ to life. If, with "all diligence" we seek this end, we shall inherit a joy and satisfaction transcending any of our past experiences.

When we reach another milepost in our reckoning of time, to what extent shall we have contributed toward:

1. "Creative leisure-time activities?"
2. "A knowledge of the heritage (history) of Latter Day Saintism?"
3. "Our present day spiritual programs?"
4. "An intelligent compliance with the financial program?"
5. "Evangelistic endeavors?"
6. "An enlistment of youth in the active service and the creative work of the church?"

Mr. Roger M. Babson in talking with the late Charles P. Steinmetz (who was recognized as the world's foremost electrical engineer) concerning prospective future inventions in connection with radio, aeronautics, power transmission, etc. asked Mr. Steinmetz what line of research would see the greatest discoveries during the next fifty years. After careful thought Mr. Steinmetz replied, "I think the greatest discoveries will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men. Yet we have been playing with it merely, and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists will turn their laboratories over to the study of God and prayer and to the spiritual forces. When this day comes the world will see more advancement in one generation than it has seen in the past four."—From an address by Rev. E. Graham Wilson, D. D., over Radio Station W. M. C. A.

## Parents in Partnership

By Lottie Clarke Diggle

It would be amusing were it not so tragic to see girls enter into matrimony without any training whatsoever. They spend from one to six years in preparing for the various professions and yet marriage is the most difficult and complicated of all professions. To be a successful homemaker a girl must be teacher, nurse, dietitian, seamstress, psychologist, economist, home-decorator and preacher combined. Is it any wonder that there are so many disastrous marriages? In the field of education today the cultural and aesthetic are being so overstressed that there is not sufficient room on the curricula of our public and high schools for the practical, such as homecraft, which should be studied by boys and girls alike. Psychology, sexology, budgeting, home-planning and home-decorating would create a better understanding between husbands and wives and would help considerably in the art of living together.

In choosing a life partner, physical attraction is almost always a factor, although in the majority of cases it is not lasting. Although mental equality is an asset, there are many instances of brilliant men living in conjugal felicity with the comfortable home-loving type of woman. Unless however, husband and wife are socially equal, after the physical attraction has waned, there will be a lack of respect, and respect is the foundation upon which love is builded. Morally their ideals should coincide but most important of all, there must be a common purpose if two totally different human beings are to enjoy lasting harmony. Marriage is the union of two incomplete human beings having a common purpose to make a perfect whole.

Although they two are one, yet each has the right to preserve his or her individuality, which can be exemplified by the two sides of an equilateral triangle meeting at a given point. When two fallible human beings are joined together they will need to develop a technique of cooperation which is unequalled by any farmers' cooperative movement or labor union that has ever existed.

Marriage reminds one of a three legged race. The participants are tied together and they desire to run together but at first they do not seem to know how. One jerks this way and the other one that; they stumble and fall but after considerable practice and patient effort they finally develop a coordination of movement that is a source of satisfaction to themselves at least.

Added to common purpose, understanding and forbearance, should be tact, the rarest of all virtues, also faithfulness and of course loyalty. Unfortunately space will not permit of dwelling on these essentials. Although matrimony is a business partnership and it is said that competition is the life of trade, yet competition is death to marital bliss. Have the readers ever heard of the husband of a famous woman who was really happy?

Whereas no home is complete without children and they contribute immeasurably to the enrichment of the home life, nevertheless the child is not an adequate reason for marriage but should be an incident rather than the be-all of wedded life. The child could be likened to the third side of the equilateral triangle—the eternal triangle—the man, the woman, and the child, each having equal rights and privileges in the home. Children should never dominate the mother's or father's interest. Too often upon the advent of the first child the mother will lavish her time, her attention and her interest upon her offspring to the exclusion of her husband, who is liable to soon be regarded as merely "a bringer in of the bacon." One is reminded of the story of the small boy whose teacher asked the class the meaning of the word, bridegroom. "Please teacher, I know," he piped up brightly. "It's a thing they have at weddings." It is too bad that a wife who has promised to love and honor and possibly obey her husband, should relegate him to the nonentity class.

The family circle may be compared to a wheel of which the parents are the hub or center and the children the spokes (let us hope that in these days of luxurious living and economic difficulties they might not be quite so numerous.) The rim is represented by common purpose which holds the family together and the tire by the love which minimizes the bumps. Wise partners would take the precaution to carry along a "spare."

On the other hand parents sometimes dominate their children. It is instinctive to perpetuate over lives through our children and naturally they inherit some of our characteristics. The all-wise Creator has ordained that no two human beings shall be alike physically, morally, mentally or socially, and every child is entitled to live his own life, to be permitted to express himself. Heaven preserve children (and we say it in all reverence) from managing parents who *(Continued on page 1517.)*

The Memoirs  
of  
President Joseph Smith  
(1832-1914)

Edited by his daughter  
Mary Audentia Smith Anderson

Chapter 2 continued—

Ever a friend to education, Father, counseled with his neighbors—Uncle Hyrum, who had a number of children, Peter Hawes, Father Huntington, Hyrum Clark, Theodore Turley, the Fordhams, John Brackenbury (stepson of Jabez Durfee before-mentioned, son of Mrs. Durfee by her first husband), and perhaps others—and they joined in the employment of Miss Wheeler as a teacher for the whole group of children.

The little log house was fitted with the necessary seats, writing-table, and fireplace for heating—and we had our first real school. The floor was made of heavy planks sawed from oak timber by what was known as the whip-saw method. The seats were formed of the outside cuts called slabs, made of convenient size, with holes bored in the ends into which were inserted legs of such length as to raise the various seats to the proper heights for the children of differing ages.

The writing-table was a wide oak board, perhaps two or two and a half inches thick, laid on large pins driven into holes bored in the logs forming the south wall of the house. It was placed in front of a window made of two small sashes placed end to end and filled with what my memory seems to indicate as panes of glass seven by nine inches in dimension. This window and a similar one in the north side furnished the light. There was a trap door in the floor leading into a cellar hole formerly used for storing vegetables. This trap door and the cellar were utilized by a number of the older boys for play purposes.

It was here, under these conditions, that I learned the art of combining letters into words, to read after a fashion, and to write in a still more primitive manner. The copy-books we used were of the ordinary foolscap paper of the time; our pens were made from the quills of the goose—wild and tame—and our ink was home-made, sometimes by boiling maple bark, sometimes from the indigo bag, and sometimes from what were called ink balls—a kind of excrecence growing on oak trees. The copy-books were kept by the teacher and used by the classes only at certain hours of the day, so arranged as to accommodate all who took lessons in writing. The system employed was that known as the pot-hook system. How many pupils learned to write well under the torture of that system I would not try to say, but

I am quite free to confess that in my case it failed utterly.

In this school under the care of Miss Wheeler—and I have no recollection of any other teacher there—a certain amount of progress was made in the rudiments of education and in the sports which occupied the outdoor time of the children of the neighborhood. Before the school closed Uncle Jimmie Allred had moved into the town and built on the northeast corner of the block immediately north of the one on which our house stood. He had a grandson named Jack—at least that is the only name we knew for him. I remember him particularly for the reason that he became quite a terror to a number of the younger boys, being an aggressive fellow, always ready for rough sport, frequently angry, and quite furious with his fists.

His connection with the school was productive of some odd scenes which stand out in memory. Very frequently tardy, he would enter in a cross mood and give saucy answers to the teacher. In those days "Assistant Birch" was not banished from the schoolroom, and the switch, Miss Wheeler's thimble, her knuckles, or a ruler were apparently necessary concomitants of our early education. On one occasion when Jack was tardy he had anticipated punishment by fortifying himself with an extra sack or something heavy stuffed under his jacket. Unexpectedly to him, however, the teacher stood him up near the fire, at the time pretty hot, where he soon became very uncomfortable. We surmised that the teacher, suspecting his preparations against punishment, had purposely placed him where he would get a good roasting or sweating. At all events, by the time she was ready to apply the switch poor Jack had had quite a plenty of the heat and was glad to have the program changed.

The older boys of the school formed a sort of secret organization which used to furnish them a good deal of fun, as fun was rated among us. The charter members of this order had been initiated without special ceremonies, but the opportunities offered by this cellar under the schoolhouse later inspired some more elaborate initiations. For a time Jack had not been taken into membership for the boys feared he might make trouble when things did not go to please him. However, he insisted upon joining and a committee, of which I was one, fixed up a special initiation for his benefit. The plan was to lead him into the schoolhouse blindfolded, take up the trap door, and four boys hold a sheet over the opening into the cellar. Then as he approached the spot, another boy, armed with a pillow borrowed surreptitiously from some mother's supply, was to strike him down into the hole. We would clap the door shut and then all engage in a wild Indian dance and hullabaloo over his head!

It all worked well up to a certain

point, perhaps quite as well as some of the more elaborate initiations into other secret orders of modern days. Jack was eager to become a member and submitted tamely to being blindfolded. He was led into the room, up to the trap door, hit with the pillow, and pitched headlong into the sheet stretched over the hole—all as per schedule. Alas! he was either taller than we calculated or the blow was harder than intended, or perhaps the boys held the sheet too loosely. At any rate, Jack got a terrific blow upon his head as it struck against one of the beams which supported the floor and caught the edges of the trap door when the latter was closed.

Of course we popped the door shut, not knowing of the injury, and the hullabaloo began according to program; but soon cries of rage and genuine pain issued from the cellar. The door was raised, Jack dragged out, and his injury discovered. Efforts were made to soothe his anger and patch up a truce, but it was not accomplished without some difficulty. Finally, through offering to make him a principal performer in an evening entertainment to be given in the schoolroom, he was pacified. He was a very versatile lad and, while older than some of us, was very agile, quite an acrobat in fact, and a contortionist. Among his accomplishments was one of twisting his face into most grotesque shapes, laughing or crying at will, or with crossed legs walk upon his knees like a cripple. So an act was fixed up for him, to include these and similar stunts, and when the night came, with his face hidden behind a mask of dough, he took a very successful part in the comedy portion of our entertainment. So far we had made amends and he had forgiven us, but the accident which had happened to him put a stop to the society and no other initiations were held.

#### Mr. Corey

How long that school continued I cannot say. My next memory is concerned with one kept by Howard S. Corey in a house across the street, on the block in which Brother William Marks lived, opposite to the residence of Elder John Snider. The building was one-story and the school, held in a large room, was well attended. Uncle Hyrum's children John and Jerusha, Elder Snider's John, two of Elder Marks' boys, two of the Hawes' children, and numbers from other families furnished quite a band of scholars.

The teacher, an elder in the church, was a married man whose wife assisted him at times in his duties as teacher. He had lost his left hand in some way but had an artificial one made of cork or other light substance, on which he always wore a glove. He was tall and slender, lightly built but quite active. When or how he came into the life of the Saints I do not know, but I do recall an accident which happened to him and which I witnessed from a position near

our front gate. Father came out to mount his horse at the hitching post. In a playful manner he took hold of Elder Corey and suggested throwing him down. As he spoke he gave the young man's leg a little knock with his foot, to unbalance him. It was an apparently light blow, but it upset him, or would have, had not Father caught him as he fell.

Then it was discovered that the playful kick had broken the leg. Father carried him into the house, called a doctor, and had the bone properly set. Mother was installed as nurse and he was given the best of care until his injury healed. I still remember Father's great remorse over the incident and how he not only took care of the unfortunate man and paid the physician's bills, but saw to it that the teacher lost nothing financially by his enforced absence from the school. I am inclined to think Mrs. Corey kept us going until her husband returned to the schoolroom.

One circumstance connected with the school I remember quite vividly for the reason that it illustrated a fair sense of justice on the part of Teacher Corey. Jack Allred and I lived not far apart and were frequently together. Jack occasionally was tardy, as has been mentioned before, and upon one of these occasions I was with him when we should have been in school. It had rained during the noon recess, quite a little shower, and we had taken shelter somewhere until the rain was over. Then we struck out for the schoolhouse. When we came in, the teacher was busy and we went directly to our seats. When he was at liberty he called us to him and asked why we were tardy.

Jack took upon himself the office of spokesman and, instead of giving the real explanation, replied that it had rained when we started to school, was terribly muddy, and for every step we took forward we slipped two backward!

With a serious face the teacher asked, "How did you ever manage to get here at all, if that were the case?"

And Jack pertly answered, "Why, we just turned around and walked the other way!"

I said nothing. I had no excuse to offer, though I did not think Jack's a good one. Neither did the teacher. He promptly ordered us to go to the swamp nearby and each cut a stick with which to be punished. We obeyed. I selected a stick which I thought about right for the purpose of whipping a boy, but Jack hunted around until he found a small, tender shoot of the first year's growth, very limber, but of good length. When we returned to the schoolhouse and handed the sticks to the teacher, he quietly looked them over, and sized us up, as well. Then to our surprise he took the stick I had cut and whipped Jack with it, and used Jack's on me!

I got off pretty easy that time but poor Jack got a good trouncing. After

school he proposed to thrash me, but I kept out of his way and tried to give him no further occasion to seek revenge upon me.

This must have been about 1841. Many years afterwards, in 1889, when visiting at the house of Brother Thomas Gammon in Provo, Utah, Elder Corey came to call on me. In the presence of Brother Gammon, Elder R. J. Anthony, a nephew of Judge Dusenbury, and a man whose name I do not now recall but who was counselor to one of the officers of the branch or ward, we conversed of old times. In an interchange of memories I mentioned this circumstance of the law of compensation which had resulted in my favor. He laughed heartily over the incident and remarked that I had an excellent memory of old times. I answered that events of a certain character which made an impression upon me at the time of occurrence were not easily forgotten.

School days under the care of Teacher Corey were very pleasant and marked not only by his ability and kindness, but by the good fellowship which existed between the scholars. Mrs. Corey, I may add, was the one who at Grandmother Smith's dictation wrote the manuscript for the book, *Joseph Smith and His Progenitors*.

#### A Teacher With a Penknife

I have a memory of a school which from present recollections must have been held in 1841 also, in a little brick building on the south side of Water Street, directly opposite to Uncle Hyrum's house and immediately west of the house of Peter Hawes. Uncle Hyrum's children, one of Uncle Don Carlos', William Marks', the Hawes', and at least one of Sidney Rigdon's were the attendants I recall. I am not sure who was the teacher, but memory pictures him as a medium-sized man. It may possibly have been Elder Corey, but I hardly think so, for what I seem to remember of this teacher was that he had a watchful, suspicious sort of nature, and was in the habit of thumping the children's heads with his penknife. He carried this article in his hands almost constantly, whirling it between his fingers when not using it for making or mending pens or for the stimulating exercise I have just mentioned—of which I have personal memory!

Among Uncle Hyrum's children who came to this school was a small one whose mother used to call at some time in the afternoon to bring him a cup of milk which he would go outside to drink. It was in the term of this school that Uncle Hyrum's son Hyrum died. He was a bright, cheerful, pleasant, manly little lad of seven, playful and uncomplaining, and a universal favorite with all of us. He was not sick long. I notice Grandmother Smith records his death as occurring in September, 1841. It caused a great deal of mourning among us.

This school was not largely attended

nor, as I think, did it continue through the winter. It probably closed when the big room in the store was made ready for use instead.

Another school recalled was held for a time in a little building back of the store of Israel Clapp. Memory suggests that either this school did not last long or my attendance was interrupted in some way. I remember a number of the children, however, among them a daughter of John A. Ferguess, who later moved with her father into western Iowa. They settled at Little Sioux where, so far as I know, she may still be living. She came to the last reunion I attended at Dow City, some six years ago. Her father identified himself for a while with the Gladden Bishop movement but subsequently united with the Reorganized Church. He was quite a writer, though making a living as a local legal advocate, magistrate, or notary public. He was a man of quite firm convictions but not altogether wise in expressing them, and did not make friends readily. I have no disposition from my memory of him to think or say that he did not desire that which was good, whatever may have been the mistakes he made. His connection with Mr. Gladden Bishop was ruinous to both his material and his spiritual well-being. He died several years ago, near Little Sioux.

#### Mr. Thompson

The next school with which I remember being identified was kept by a man named Thompson, upon the hill a block or so north of Parley Street. One thing particularly remembered is that the teacher, while quite a pleasant man, was unfortunate in having the lower part of one side of his face paralyzed. He had no control over the muscles and when speaking his cheek would blow out, greatly impairing his speech and distorting his features. This was especially true when he became excited.

He had two sons attending the school and it was said their mother was an Indian. Of this I do not know, but I remember quite well that the boys were very dark-complexioned, slender stripplings, with coal-black hair, long locks of which hung down on either side of their faces in a fashion then called soap locks. While the back of the head was quite closely shorn, these soap locks hung well down the side and were cut squarely across at the bottom.

I had not become much acquainted with the boys or noticed them much until one day, rushing out of the schoolhouse. I jostled against one of them rather roughly. He shouted, "You better look wild, running against a body that way!" I stopped short, took a good look at him, and retorted, "I'm sure I couldn't look any wilder than you do!"

Afterwards I became better acquainted with them and we were good friends. They were good boys and bright pupils, and we got along nicely together.

Many years later I fell into the company of the younger one, then a professor in a college at Galesburg, Illinois. He was, I think, a member of the Presbyterian Church, well-respected, and a successful instructor. He told me his father had been dead several years.

As I consider it, I admit the possibility of this school having been held before the one I attended back of Israel Clapp's store, for I recall that the log house stood in an open glade surrounded by timber and brush. Later that locality was more thickly settled, and Elder Clapp's store was on the main street. I believe, too, that the children who attended Mr. Thompson's school were smaller, as a rule, than those who went to the other.

### Mr. Cole

The next one that comes to mind was held in the frame house built on the northwest corner of the block on which we were living. This house was occupied for a time by Elder W. W. Phelps, but vacated when he moved into his own home on the opposite side of Water Street, not far from the residence of William Law.

I think this school was taught by a man named Cole. I believe it did not continue long in the frame building for the reason that the number of attendants outgrew the accommodations. An incident occurred while the school was held there, however, which comes to mind. One afternoon, at the rush of the children from the building, one of the Lytle boys was pushed off the front step by someone, and fell on his face across a small pile of rails near the step. The bridge of his nose was broken in this accident, which quite permanently disfigured him.

The school was then evidently removed to the upper room of the Brick Store, over the storeroom itself. At the rear was Father's office, in which Willard Richards, William Clayton, and, subsequently, James Whitehead acted as clerks and secretaries.

The attendance here was quite large and the teacher, Mr. Cole, was assisted by his daughter, Delia, or Adelia. We found it difficult to account for Mr. Cole's manner. Sometimes he was a very strict disciplinarian and at other times was very lax; sometimes he was gay and indulgent and at other times was quite cross. At such latter times his daughter would appear to have been crying. She was such a favorite with us boys that this caused us considerable worry and wonder.

One day the school was dismissed in the early afternoon for the stated reason that the teacher was sick. Before it convened again some of the larger pupils told us they had discovered that Teacher Cole had been drinking and that his frequent spells of somberness and severity and his daughter's tearfulness were results of his overindulgence.

Several incidents occurred while

Teacher Cole was in charge of the school which are fixed particularly upon my memory. A number of accidents had occurred upon the ice at the river and Father had instructed us boys not to go there or out upon the ice without asking permission of him or of Mother. Father and Mother were very strict in matters of family discipline or command, and worked always in harmony concerning them. What Father said Mother acceded to; and when Mother gave commands, Father did not interfere with them. So we kept off the ice obediently until one day when the teacher directed another boy and myself to take the water pail to the river and bring it back full of water.

We obeyed, and had we taken the water back to the school directly after dipping it from the hole in the ice it might have been construed that I had not broken my father's command. But—the ice was smooth, the opportunity attractive, and so we two had a little sliding before we returned with the water to the schoolhouse.

There are usually some busybodies and telltales in every school and someone must have reported to Father that I had been upon the ice. When called before him I made excuse that the teacher had sent me, but it was not considered good. I was told my first duty was to obey my parents and that I should have told the teacher I had been forbidden to go upon the river. Whatever may have entered into the spirit of the judgment passed upon me I do not know; at all events, I was severely punished. At the time it seemed to be one of those chastisements which a boy cannot account for. I thought my father was unnecessarily severe and his judgment in the matter faulty. However, it had this wholesome effect upon me; ever afterward, when commanded by my father to do or not to do a thing I never presumed to take choice or privilege about it just because someone else asked or told me to do differently. As I approached manhood and reached a period of more mature reflection I absolved my father from blame in the matter.

Another incident was this. Difficulty had arisen between John Brackenbury, my almost constant playfellow, and my cousin, John Smith. In the scuffle which ensued my cousin got the worst of it, upon which he proposed, in true boyish style, to get even with Brackenbury.

When coming out of school in the afternoon he was ready at the door with a piece of brick which he threw, striking Brackenbury on the head. The blow did not knock the boy down but did daze him so he could not pursue his assailant until the latter was quite out of reach. Just how the boyish feud was patched up I do not remember, but I am inclined to think my cousin kept out of the way and was careful not to offer further affront to Brackenbury until the latter's resentment had cooled down.

Another memory has to do with an incident somewhat more striking since it brought faculties into play that had not been tried up to that time. Brother William Marks' two younger boys, William and Llewellyn, attended the school with the rest of us. William was a sober, steady, good boy, rather spare in build. Llewellyn was larger and heavier, although the younger, was often irritable, and sometimes inclined to be vicious. A few days before the occurrence which I will relate, Llewellyn and my brother, Frederick, had engaged in a game of barn ball, played against the east wall of our house. In some way the former had become displeased, and in anger had struck Frederick, who was much smaller than he, with a ball club. The blow knocked the lad down and Llewellyn disappeared as fast as he could.

As we were not in the habit of telling tales out of school the matter passed without further developments at the time. The next week, however, while at play at a game of ball in the street near the store in which the school was kept, Llewellyn became dissatisfied with some part of the play and would neither continue with the game nor get out of the way and let the rest of us play without interruption. When the ball came my way in the course of the game, by some means I failed to catch it, and it struck Llewellyn smartly. His anger immediately turned against me for not stopping the missile.

It was summertime; a little shower had fallen and here and there were small puddles of water. The ball fell into one of these and rolled to a standstill. Llewellyn picked it up, threw it violently at me, and started to run. I caught it and returned it in the direction he was running, with considerable strength and accuracy. It struck him on the hip, leaving a muddy splash on his pants. I had thrown the ball good-naturedly enough, but constant practice and exercise in throwing the fine finger-stones which were to be found on the bank of the river in abundance, vying with my friends to see who could skip them the farthest, had so strengthened and trained my muscles that the ball landed on him with some emphasis. Though it was simply a yarn ball, soft when dry, its bath in the mud puddle had made it quite soggy and heavy, and the blow stung him sharply. He turned and ran to make an attack on me, calling out as he did so, "Here's going to be a fight!"

There was not much difference in our heights though he was the heavier in build. I would not run from him and did not feel very much inclined to avoid the encounter, for I was indignant at his overbearing manner and the way he had treated my brother a few days before. So I stood my ground, recalling faintly as I did so having heard some men discussing fisticuffing say that the stomach was one of the best points to attack. Be-

ing sufficiently cool to take notice of what I was doing I remembered this particular statement, and while catching Llewellyn's blows on my left arm and shoulder kept trying to land mine upon the middle part of his body.

Unfortunately for the issue one of his blows got by my guard and struck me full in the face. The blood started from my nose and the sight of the crimson stream maddened me so that my next attack was indeed a vicious one. I lunged at him fiercely, striking him upon the head in such a way as to cut a gash in his scalp, all the while delivering blows amidships which punished him badly.

Some of the school children ran into the house—the affair occurred at the noon intermission—and told the teacher what was going on. Just when the blood was flowing freely from the two of us we heard the rap of the ruler on the door-casing which called us all into the schoolroom. We also heard the voice of the teacher telling us to “stop that, and go to the river and wash your faces!”

We obeyed but we were still boiling angry. I remember telling Llewellyn that if he ever interfered with me or mine again I would hurt him a good deal worse than I had just done. We went into the house scowling at each other and the teacher told us to take our seats and that he would attend to us later. At recess Llewellyn went home and it was nearly two weeks before he returned.

The next day after the fight Teacher Cole called me to him and told me he had considered the matter and decided that as a penalty I must ask pardon of the school for breaking the rules against fighting during school hours. In those days school children were considered to be under the supervision of the teacher from the time they left home in the morning until they returned at night, a period including the noon hour. A further condition he sought to impose upon me was that I was also to ask pardon of Llewellyn for hurting him as I had.

I told the teacher I was quite willing to apologize to the school for having broken the rules but that I would never ask pardon of Llewellyn Marks, for he was an overbearing boy, ugly to children smaller than himself, had struck my brother with a club the week before, and finally that I was in no wise to blame for the attack he had made upon me. I added further that if he ever interfered with me or my brothers again, without cause, I would hurt him worse than I had, and that I had told him so and would surely do it. To this rather heated statement of my feelings the teacher replied that if I would not ask Llewellyn's pardon he would have to punish me.

Instructions which our father had given to us boys in reference to our conduct among our young comrades were to the effect that we were never to be the aggressors in any trouble, were to mind our own business generally, and be thoughtful, considerate, and honorable in play, observing closely the rules of all

games. We were to impose upon no one, avoid quarreling or calling ugly names, and to behave ourselves properly on all occasions as we had been taught. However, we were told that if we ever got into trouble among our friends and playmates we should take care of ourselves and not come to him whining, complaining, or finding fault. To offset this, we were told that if ever we were imposed upon by men or those older or larger than ourselves we could then inform our father, though he did not wish to be annoyed by stories brought home from school about what took place there or on the playground which were simply of a boyish nature. With this counsel Mother had agreed in the main, though expressing her wish that we should not engage in fighting.

In harmony with such instructions neither Frederick nor I had said a word to either parent about our troubles with Llewellyn Marks. When Teacher Cole demanded an apology from me to my fellow combatant and I refused to give it, and he followed with his threat to punish me, I simply told him that up to that time I had not said anything to my father about the matter and did not intend to do so unless he, the teacher, proceeded to punish me for not apologizing to the boy whom I considered to be in the wrong in our conflict, in which case I would tell the whole story to my folks, how it all began, and all about it.

Llewellyn was not at school at the time of this conference with the teacher, and so, whatever may have been in the latter's mind as to what he intended ultimately to do in the matter, the controversy was ended by the teacher's saying he would wait until Llewellyn returned before adjusting the affair. At the end of two weeks Llewellyn returned, but I heard nothing further about having to offer him an apology. Probably the teacher thought it wise not to punish me under the circumstances and have the trouble brought to my father's attention, for he well knew my father's sense of justice would condemn such a course on his part. It may be, too, that his own sense of fairness indicated that I should not be punished for not apologizing where apology was not justly due.

I believe that was the last term that Teacher Cole taught the school. Whether he quit to engage in other business or was dismissed for irregular habits we children were not allowed to know, but a rumor was circulated among the older ones that his leaving was due to the increasing habit of drinking which so frequently incapacitated him for his duties. We took an affectionate farewell of Miss Delia, whom we all liked, but parted from the teacher himself without regret.

#### Mr. Monroe

According to my recollections the next teacher in the same schoolroom was James Madison Monroe, who came from the East. He was a brother of Widow

Clawson, mother of Hiram B. Clawson who afterwards became a son-in-law of Brigham Young. Hiram and his brother John were quite young men and the former, especially, an excellent scholar. John was somewhat erratic, fun-loving, full of mischief, often neglectful of his books, and frequently got himself and others into trouble, thus coming under the displeasure of his teacher and the discipline of “Assistant Birch.” After a time nearly all the mischief in the school was, rightly or wrongly, laid to John Clawson.

At this time a number of young men attended the school, among whom I recall Loren Walker, Eugene Snider, and Henry Coltrin. There were also several young ladies and a large concourse of young and still younger boys and girls. Among those of my own age and size I remember Richard and Thomas, sons of William Law; the sons of W. W. Phelps; the two Marks' boys; the Hawes' boys, and Henry Anderson. The last-named was the lad who was killed in the fight between the mob and the “new citizens” which occurred after the “exodus,” at the blacksmith shop on the east side of town, not far from Beach's tavern. The same cannon ball, fired by the mob, which killed young Henry also killed his father. I remember young Anderson well from the fact that at a school entertainment one Friday afternoon, by a secret arrangement with the teacher he came into the room disguised as an old man, and delivered a touching piece which we used to read in the old English Reader. It began:

“Pity the sorrows of a poor old man,  
Whose trembling limbs have borne him  
to your door;  
His days are dwindling to the shortest  
span—  
O give relief, and Heaven will bless  
your store.”

He delivered this poem in excellent form and made an impression upon the scholars present which brought tears and which I remember to this day. Though I have read the poem many times since I have never read it nor heard it read so effectively as it was presented then.

Oliver Boardman Huntington, one of the sons of Elder William Huntington, was a pupil at this school. He boarded at our house and between him and myself there sprang up a pleasant friendship in spite of the fact he was several years the elder.

Mr. Monroe was a thorough teacher, a man of fine attainments and noble disposition. He was one who took a great deal of personal interest in his pupils. Under his instruction the Friday afternoon of each week was devoted to literary exercises, such as recitations, declamations, readings, debates, and the old-fashioned “spell-down” style of studying the art of spelling.

(To be continued.)

# Correlated Evidence

By Geraldine Wyatt

I am quite ashamed of my first impression of the *Book of Mormon*. And yet, I am glad that I was doubtful enough to investigate the authenticity of this holy record, scientifically as well as spiritually.

Could a record be sealed in a casket of stone and cement and be hid until the right man should be directed to find it? Curiously enough I could easily believe that a man would be directed to find an ancient record. But I couldn't believe that the Indians would know how to make cement. Greece might have its graceful architecture; Egypt its monolithic buildings and its rich tombs; but how could an ignorant savage Indian know how to make cement?

Yet within the last few years, stone caskets of a similar size have been recovered from the crumbling ruins of the once proud Mayan nation of Yucatan. I couldn't help marveling when I read that these boxes were containers for the holy articles of a temple. Using Mr. Theodore A. Willard's words: "When half way through, or approximately underneath the center of the outer stairway, they turned to the right and found within a few feet not only the base of the desired stairway, but also, lying in front and buried in the same kind of cement, a stone box three by four by one foot high. . . . Sahagun the early historian of Mexico, in his *Historia General* (Mexico, 1829), states that when the people of old Mexico covered up the temples of their predecessors by the erection of a new building, the original temple jewels of the earlier temple were left undisturbed—an ancient Toltec custom." This quotation is taken from Mr. Willard's book; *The Lost Empires of the Itzaes and Mayas* (1933).

This particular box was very ancient, for it was found buried in a pyramid that had been entirely covered by another pyramid, which was in ruins at the arrival of the Spaniards.

Speaking of cement, as I delved into the spiritual treasures of the *Book of Mormon*, I came to the passage: "nevertheless the people who went forth became exceeding expert in the working of cement: therefore they did build houses of cement, in the which they did well." (Page 549, verse 7.)

Not long ago, in perusing the words of a musty volume written by a long since dead traveler I was entranced by his description of the ruins of Palenque. With vivid words he portrayed the palace, the most portentous building at that site. But the description seemed unimportant. For from the yellowed pages, I read these words: "The floors are of

cement, as hard as the best seen in the remains of Roman baths and cisterns." (*Incidents of Travel in Central America, Chiapas, and Yucatan*, by John L. Stephens.)

Yes, they know how to make cement. Examples have survived to bear testimony of that fact. "Houses of cement?" They built floors of red cement, plastered walls with cement, made cement roadways, cement that is still as hard as rock in sheltered places.

Necessity, they say, is the mother of invention. From the *Book of Mormon* we learn that it was the lack of timber that made it necessary for them to build with cement. Timber was considered a very choice building material; for we are told that they did suffer every tree that sprang up to mature. In the tenth verse of chapter two of the *Book of Helaman* we read that they even sent much timber by shipping that it might be used for building purposes.

In an otherwise stone and cement structure of one of the ancient cities of Central America the lintels are of wood. Through the ravages of time, some of these elaborately carved beams are still entire, and have the hardness of iron. But, most peculiar, this species, that of the sapote tree, is not indigenous to the surrounding forest, but was transported. (*Incidents of Travel in Central America, Chiapas, and Yucatan*, by John L. Stephens, page 430.)

In modern building, we consider wood an inadequate material. Yet, from this ruined building and the *Book of Mormon*, we learn that the ancient Indian was well enough satisfied with timber for building material and for artistic embellishment to transport it for those purposes.

Their wood was elaborately carved too (*Ibid*, pages 432, 433.) But then we know from the *Book of Mormon* that along with their other excellent workmanship, these ancient people were adept at carving wood. (*Book of Mormon*; *Book of Jarom*, chapter 1, verse 19.)

Wooden poles were used for the hanging curtains that rippled gently in the breeze as they hung at the massive doors of these ancient buildings. John L. Stephens, says: "Along the cornice outside, projecting about a foot beyond the front, holes were drilled at intervals through the stone; and our impression was, that an immense cotton cloth, running the whole length of the building . . . was attached to this cornice, and raised and lowered like a curtain."

(*Incidents of Travel in Central America Chiapas, and Yucatan.*)

From the *Book of Mormon* we learn how much the art of weaving was developed. But we don't have to rely alone upon the words of this holy record. Any number of archaeologists can be quoted, one even goes so far as to say that the ancient Peruvian tapestry is peerless. Herbert J. Spinden says; "We may be sure that weaving was rather highly developed." (*Ancient Civilizations of Mexico*, page 57.)

Solomon said there was nothing new under the sun. One has little difficulty agreeing when he realizes that some of our finest work of today does not excel that of the inhabitants that have gone on before us.

In this electrified and mechanized age, we think our works superior to any the world has produced. No wonder the scientists marvel when they pick up an ancient specimen gold plated over silver, just as A. Hyatt Verrill marvelled: "Among these are masks, beads, ornaments and utensils of copper plated with gold, similar objects plated with silver, and silver objects gold plated. So perfectly and evenly is the plating done that anyone examining them would declare that they were electroplated if their origin were not known." (*Old Civilizations of the New World.*)

Surely the task of making thin plates and engraving a record upon them, would be an easy one, when we know that these ancients made gold beads with engravings upon them, which are so fine that they cannot be seen without the use of a magnifying glass.

When one reads the story of the passover in the Bible, he doesn't expect to find evidence of that event in the mouldering ruins of Central America. Yet many instances of the imprint of a "bloody" or painted hand have been found in these old buildings, leaving scientists mystified as to their meaning.

One scientific traveler records finding the imprint of a bloody hand on an inner door post at midnight. (*Travels in Mexico*, by Frederick A. Ober.) Another tells us that before sacrifices, the doomed captive would go to the house of his captor, and his own home, and would dip his hands in a bowl of red, black or blue paint, and then press them upon the jambs and pillars of the house. (J. Eric Thompson, in *Mexico Before Cortez.*)

One reads from books dealing with archaeology the accounts of excavating cities, cities that have been entirely covered with dirt and debris, and even their very existence forgotten, science knows not how long since. But from the *Book of Mormon* we learn how these cities were buried and why.

Many of these ancient cities show two, and some even three different periods of occupancy, and building. I recall one particular account by Desire Charnay, in his tome: *Ancient Cities of the New World*. "On the opposite bank of the torrent we observe in some places three layers of cement." M. Charnay goes into a detailed description of the find. Suffice it to say that there was quite a deal of debris and dirt between the bottom and the middle layers, and not nearly so much between the middle and top layers. I think his explanation quite sufficient inasmuch as it is in keeping with the teachings of the *Book of Mormon*. "It was due to the fact that the new occupant did not care to clear the ground of all the rubbish, but contented himself with smoothing down the old coating and laying a new one on the top of it. . . . This is, besides, amply exemplified in Rome and other cities, where ancient monuments are divided from later ones by thick layers of detritus."

Not long ago, I visited the Art Museum in Kansas City. There I saw specimens of culture taken from every old civilization of the world with the exception of the aboriginal culture of our own country. It isn't any wonder that the average person knows nothing of the skill of the ancient "Indian" and that their work is most certainly worthy of being placed by the art of any other civilization.

Perhaps could we slip back through the ages, and draw aside the misty veil of time, and worship with the Moroni's and the Nephi's of the *Book of Mormon*, we might even realize the value of the record they have left in our keeping.

Surely the time has come to be done with negative preaching. Hearts are aching for some sure word of prophecy. Too often the people have been like sheep scattered and without a shepherd. Too much have hungry souls broken their teeth on stones offered in the place of bread. Too frequently the blind have led the blind and both have fallen into the ditch. It is now high time in all pulpits the prophetic voice should speak in tones of authority. The sort of authority the people are waiting for is the authority that comes from God and passes directly to the souls of men. For spiritual authority is always self-authenticating.

A man's religion means to him nothing that is of any particular importance, unless he is enabled thereby to face with conviction and courage the fundamental realities of his earthly life.—Bernard I. Bell.

## "WELL DONE"

(Continued from page 1508.)

other side, immediately finds such a justification of the faith that he has cherished that he is left without any hesitation whatever to trust all that he has and left here below to the providence of a kind and powerful God. This complete trust and love banishes fear and anxiety: "Perfect love casteth out all fear." Besides this, he enters upon a plane where he has a higher, broader vision "in the paradise of God in the bosom of eternity!" This human life is seen by him to be but for a fleeting moment. As it is said, "With God a thousand years is but as a day." When I leave home in the morning confident that I shall in the evening meet my loved ones, I am without anxiety or care concerning them. And so the departed are confident that, as it were in a moment's time, there shall be a reunion of those who have entered into their rest and are at peace.

On behalf of the church I am happy to render this tribute of honor to Bishop Robert T. Cooper, of the Standing High Council of this church, and on behalf of the church and community I extend our sympathy to his family and pray they may receive the blessing and divine direction of that God who is the God of the widow and the fatherless.

## PARENTS IN PARTNERSHIP

(Continued from page 1510.)

figuratively speaking, would endeavor to pour them into a mould or to cut them out according to their own pattern. It is small wonder that at the earliest opportunity they escape from bondage. Who knows how many early and foolish marriages are contracted, or how many pitiful wanderers, who drift like dried leaves before a storm, homeless, helpless and hopeless, are the result of this tendency.

In the ideal partnership there should be a sharing of the responsibility. Too often the father is the court of appeal.

"Just you wait until your father gets home! You'll catch it," the mother threatens or she may be regarded as the harsh disciplinarian and the father the giver of special treats. Far too prevalent is the idea that the husband is head of the wife and that the mother should dominate the children. The dominance submission complex should find no place in the ideal partnership. The ideal system is where there is no fixed center of authority but each accepts as much as he or she is able to take.

Not only should there be sharing of discipline but also of home-planning, responsibilities and labor. Is there any good and sufficient reason why the mother should be obliged to do all the "getting up" at night with an ailing or fretful child; and on the other hand is it

fair that a husband should be compelled to prepare his own breakfast or go breakfastless to the office, while a perfectly healthy wife slumbers peacefully until ten o'clock?

In the family council will be found the solution for many family problems. The children, who should be invited to the council as soon as they reach the age of accountability, will bring a fresh viewpoint. The originality and artistic taste of a teen age daughter in regard to home decoration for example, will sometimes surprise her mother and a son's opinion can be of infinite benefit in planning the garden or grounds, remodeling the house, budgeting, etc. If the family council were held regularly there would be fewer discouraged fathers with bent shoulders and shiny coats while their sons careened madly about in high powered cars with a flask in their hip pocket; and there would be fewer worn out household drudges whose daughters were ruining the digestion and the general happiness of those young men, who were unfortunate enough to choose them for life mates.

As the author of the article on "Partnership" in the *Parents Magazine* states, "The ideal family life should not be an artificial matter of rules and regulations but an informal day by day sharing of desires, difficulties, criticisms, failures and successes."

In conclusion nothing could be more fitting than to quote those immortal lines from Longfellow:

"As unto the bow the cord is,  
So unto the man is woman.  
Though she bends him, she obeys him  
Though she draws him yet she follows,  
Useless each without the other."

## Timely Advice

From a letter written by the famous New England preacher, Henry Ward Beecher, to his son, we take the following paragraphs, which can be read profitably and heeded by young men and women of our own day:

"You must not get into debt," he says. "Avoid debt as you would the devil. Make it a fundamental rule—cash or nothing.

"Make but few promises. Religiously observe the smallest promise. A man who means to keep his promises can't afford to make many.

"Be scrupulously careful in all statements. Aim at accuracy and perfect frankness, no guesswork.

"When working for others, sink yourself out of sight, seek their interests. Make yourself necessary to those who employ you by industry, fidelity, and integrity. Selfishness is fatal.

"Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than any-

body expects of you. Keep your own standard high. Never excuse yourself to yourself; never pity yourself. Be a hard master to yourself, but lenient to everybody else.

"Concentrate your force on your own business; do not turn off. Be constant, steadfast.

"The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

"Do not speculate or gamble. Steady, patient industry is both the surest and the safest way. Greediness and hate are two devils that destroy thousands."—*Detroit's Beacon Light*.

## A Litany for Thanksgiving

I thank Thee, God, that Thou hast sent  
The young moon and her starry train,  
The lark-saluted Orient.

The sinews of the hurricane,  
The varied clash of peak and plain;  
For greenness of the grassy sward  
And its ripe fragrance after rain—  
For these I thank Thee, gracious Lord.

I thank Thee, God, that Thou hast lent  
The cunning hand, the teeming brain  
To those that nobly toil content  
To seek and follow and attain  
Beauty and truth in laureate strain,  
In breathing paint and crashing chord,  
In marbled life and spiring fane—  
For these I thank Thee, gracious Lord.

I thank Thee, God, that Thou has blest  
Mercy and justice, boon with bane,  
That quittance buds from punishment  
At daybreak, that fate's fretful chain  
Is linked with free-will, not in vain;  
For life, for death, and for the ward  
And purging discipline of pain—  
For these I thank Thee, gracious Lord.

Most, for the friendships that remain,  
For brotherhood and sweet accord  
And selfishless love I give and gain—  
For these I thank Thee, gracious Lord.

—Lionel F. Goldsmid in the *Christian Century* for November 29, 1933.

We have made some progress and we shall continue to make progress. Our church today is saturated with the belief in Zion and that the first step is to develop belief in social righteousness. The second step is to organize and to come to a common understanding or a unity in belief of the methods to be applied and the resources to be used.—G. L. DeLapp in a sermon at the Stone Church, Independence.

Life, like a dome of many-colored glass,  
Stains the white radiance of Eternity.  
—Shelley.

## The Readers Say---

### Thoughts of Thankfulness

Your paper is wonderful to me. May God bless the editors and all those who have contributed at any time or in any way to the education and welfare of his people. I am sure that we all need a greater vision, a greater understanding of what our lives ought to be like from the cradle to the grave. Without it we must suffer both physically and spiritually. May God in his great mercy save us from ignorance and sin!

This gospel of the kingdom has been the greatest blessing that has ever come into my life, but how much greater a blessing it could have been to me if I had been willing to trust God more and be more obedient in due season. But that is past. He has chastened me and shown me my foolishness. He has put within my heart a great longing for knowledge, the kind of knowledge that will give life. I know that he answers prayers, that he is pleased when I trust him and try earnestly to obey.

God has not forsaken his people. He awaits only their obedience to make it possible for him to fulfill all his wonderful promises. Blessed are we if we can see the hand of God working in all the problems of life for our good.

I am thankful for returning health. During May and June of this year I was bedfast. Leakage of the heart, the doctor said, with serious digestive disturbances and a tendency toward tuberculosis. For a time it seemed that I could not live. My power to assimilate food seemed almost entirely taken away. I was administered to at every opportunity. I had faith to believe that God would not yet take me away from my family; I prayed to be spared for their sakes. I wanted my children to have a chance for life in the truest sense of the word both physically and spiritually.

My local doctor did what he could for me, and when he seemed to get discouraged, and gave up my case, I doctored with a man who was a friend of my mother's people in Michigan. His medicine seemed to help me, yet I believe that without God's blessing, nothing would have restored me to a semblance of health.

Many friends and Saints remembered me in prayer, and to them I am especially grateful. I want them and all the world to know that I give all the honor and glory to God for the blessing of healing which is mine. I am not yet normal, being fifteen pounds underweight, but I am able to be up and around the house, and to help care for my children. Also every Sunday that I can I meet with the Saints in Sunday school and try to do my part there. I hope that the time will soon come when I shall be normal both physically and spiritually. I want to make the progress the Lord expects of me.

To my brothers and sisters in the gospel I would say, Be not discouraged, but trust in God for he is mighty to save. The knowledge of all things that are good comes from him. To man many things are impossible, or seem so, but to God all things are possible.

Here are the words of a song which I composed while I was sick. The thoughts contained therein may bring comfort to other hearts.

#### *Jesus Cares*

I know He cares for me, tho' years pass by;  
That He provides for me, if I but try  
To do His precious will, with eager heart,  
To walk the Narrow Way, from sin apart.

I know He cares for me, thru' sun and shade;  
I know His perfect plans like gold are laid.  
If I but follow Him, and cease from strife,  
The Jewel shall be mine—eternal life.

I know He cares for me, I thank Him still,  
And pray my life be spared, to do His will,  
Thru days and years to come, along life's way,  
That "truth" may clearer grow, from day to day.

I know He cares for me, tho' years pass by;  
That He provides for me, if I but try  
To walk the Narrow Way from sin apart,  
To do His precious will with eager heart.

CLARA ADDICOTT.

WILLISTON, NORTH DAKOTA, 1005 Second Avenue, West.

### Is Grateful for Letters

I am isolated, quite a way from the church and at times I grow very lonesome. I have the opportunity of hearing an elder only once every month or two. I am seventy-five years old and still do much of my housework. And, thank God, my eyesight is still good. I am a great lover of flowers and regret that they are now almost gone.

Certainly I have appreciated the letters of the Saints who were so kind as to write to me. I received about fifteen letters from as many States, and take this way of thanking my brothers and sisters for their thoughtfulness. I am getting a sister to write for me as I am not able to write much, being so nervous.

I have been a member of the church thirty-six years, though much to my regret, I have not always been in close contact with the church. I have great faith in the Lord, and ask that you will remember me and mine in your prayers.

MRS. MARY LACY.

BLOOMINGTON, ILLINOIS, 1613 West Illinois Street.

### Let Us Be the Light of the World

I have a great desire to see our people the light of the world, teaching their neighbors and friends by the way they live that God's work is true and for all men. And though my part in this may be small, I want to do my best for the cause of Zion.

It is one of my great regrets that my eyesight no longer permits me to read the *Herald* as thoroughly as I used to. Still the paper brings me pleasure and instruction, and I do not understand how a Latter Day Saint family can get along without it. I offered not long ago to a nonmember, to work for her in return for her reading to me if I could see how to do the work. I am hoping the Lord will bless me so that it will be possible to have my glasses changed and my sight improved.

Let me assure all of you that this is a glorious work in which we are engaged, it is the work of God. We, his Saints, should all be serving him; we should live righteously; we should study to show ourselves approved of God. We should assist each other in brotherly love, overcoming obstacles, strengthening our weaknesses.

My prayers and best wishes are for the prosperity of the church. Let us labor together with God.

MRS. PATSY PEEVY.

BREWTON, ALABAMA, Route 2.

## The Readers Say---

### As It Was With Paul on the Road to Damascus

As it was with Paul on his way to Damascus, so it was with me. I was brought low, humbled by the Lord, before I obeyed his gospel.

We were living in Chicago at the time, and my wife and two-year-old son went down to visit her father and mother in the southern part of the State. A few days later the little boy was taken ill with pneumonia, and grew rapidly worse. Finally the doctor gave him up; he could do no more for him. Elder P. R. Burton was holding meetings in the town and my wife's parents belonged to the church. They insisted on having the child administered to, but administrations seemed to have no results.

The first telegram my wife sent for me did not reach me, but a day later the second came, and I was on my way to them at once. When I arrived the boy seemed only just alive. In the evening Sister Burton with much faith in her soul, said, "Roy, administer to the child again."

Scarcely had Brother Burton taken his hands from the boy's head when the little fellow reached out his hands to me and said, "Daddy!"

While this was a wonderful blessing, and we were humbly thankful and much impressed by the goodness and power of the Lord, I did not obey his command, and things went on as they were for three years longer.

Then my companion became ill with influenza, and suffered for many days. At last the doctor gave her up. I was deeply worried, and as I was going home from work one evening, something seemed to ask me: Why don't you call for the elders and have her administered to?

I found her very ill, and decided at once to summon the elders. At least they could do her no harm. When they came, we went into the room, and I was very sad. Then we knelt before the Lord and I offered the first prayer of my life. I promised the Lord that I would obey his commands if he would restore my wife to normal health.

In two weeks Elder Ward L. Christy baptized us into the church, and I have never regretted my membership, knowing that this is indeed the work of God.

MONTROSE, IOWA.

R. N. SMITH.

### Many Times Greatly Blessed

We pray for strength and grace and more of the Spirit of God to help us that we may ultimately triumph over all obstacles and do a good work for our Savior.

Many times in the past have we been greatly blessed in different ways through prayer and the administration of the elders. I have been healed, and our second daughter was instantly healed of oft recurring convulsions when she was a small child. Our oldest son while still somewhat crippled, we are sure from what all the doctors tell us about results of the trouble he had as a baby, would have been much worse than he is now had not the Hand of Mercy been stretched out to him.

Oh, Saints, let us strive more earnestly, more faithfully, to be Saints of God in all that the name can signify! Let us be more willing to sacrifice all that we can so that more missionaries may carry the gospel to all peoples.

MRS. HARRY F. STEEDE.

LADYSMITH, WISCONSIN, 710 East Lake Avenue.

### Wishes to Hold Gospel Banner High

I should like to have a traveling missionary stop in this part of northeastern Iowa, near Oelwein, and preach to the people.

The Lord has wonderfully blessed me all my life. He has drawn near me, and my greatest desire is that I shall always be true to his cause. I prayed for his protection when I had to go for an operation to the Sanitarium, and though at first I seemed not to gain and my stay covered a period of four weeks, He cared for me. Administrations seemed to bring no permanent relief, and the doctor told my people that if I had any who would like to see me alive, they should be sent for. But the Lord was with me and used his wisdom and own time in granting the blessing so much desired. I praise his name for his goodness.

I was baptized in 1872, by Elder John Hawley. My prayer is that I shall always be faithful and true, striving to hold up the gospel banner so that others will see the truth.

HAWKEYE, IOWA.

MRS. NANCY BAUGHMAN.

### Youth Knows This Work Is of God

I am a young member of the church, having been enlisted in the service of the Lord for almost two years. I delight in attending the meetings of the church and in sharing my part of the responsibility in the work of the Master even though my contribution is small.

I have an ambition to advance by seeking God, and I hope all who read this will remember my many friends in their undertakings, especially my home branch. Never do I wish to be selfish in the eyes of God. I am sure that this is his work, and so with a prayer for his people on my lips, I am seeking to serve him.

CURTIS W. ROCKETT.

MOUNT VERNON, ILLINOIS, 417 Perkins Street.

### If We Do His Will

God is good. He is ready to bless and help us when we turn to him in prayer, asking his aid. He will lead us if we humble ourselves and try to do better.

God is waiting to pour out many blessings and to use us in establishing his kingdom here on earth. If we will consecrate our lives to the advancement of the cause, God will use us for his own purposes. He will use those who are clean and consecrated to accomplish his marvelous work in his own time. I believe that he is working especially with the youth, to do his will and set up Zion where we shall live in happiness and peace with him and his people.

MONROE, MICHIGAN.

BEN FERGUSON.

### Press On the Upward Way

I appreciate the privilege of attending church at Foundry Hill Branch. We have services every Sunday. I realize that I enjoy in this a privilege which many others do not have, and my prayers go out to all who are isolated from church services.

We are thankful for the many blessings that from time to time have been given our family, and are trying to push on to a higher plane of living. Many times we fall short of our duty, but we pray for strength to press on. Our greatest desire is to do the Master's will.

PURYEAR, TENNESSEE.

MRS. C. J. GRIFFIN.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*May one after death obtain a higher glory than that awarded to him in his resurrection?*

I do not recall any text that so indicates. We are informed that our glory shall be that by which our bodies are quickened (*Doctrine and Covenants* 85: 6), and we have nothing to prove that any other glory will ever be obtained, if we may judge by the fact that it is distinctly stated that those who obtain celestial glory cannot come where God and Christ are "worlds without end" (76: 7). Evidently the resurrection determines for all time the glory to be received, but within that glory all will doubtless be permitted to reach their highest possibilities.

*Please explain the revelation about permitting work and "waste" on the Sabbath.*

A few Christian Jews of Paul's day erroneously suppose that the old Mosaic law concerning the Sabbath should be observed by Christians, and some other Christians have from time to time imbibed of this notion. The old law forbade anyone on the Sabbath to carry anything out of his house (*Jeremiah* 17: 22) or even to go out himself (*Exodus* 16: 29), to kindle a fire in his dwelling (*Exodus* 35: 3), or to pick up sticks (*Numbers* 15: 32-35). Jesus himself disregarded such laws on various occasions, and aroused the wrath of the Jews. One instance of this kind arose when Jesus and his disciples traveled through the fields and picked corn on the Sabbath (*Mark* 2: 23, 24), contrary to Jewish law.

Paul states that the old law was a "schoolmaster" to continue only till Christ (*Galatians* 3: 24, 25), and the New Testament explains that the old law was fulfilled and done away in Christ, who gave a "new covenant" to take its place. Under the Christian covenant we are to do good at all times, and no ceremony is superior to the good which it is designed to support. This is true of the manner in which we should observe the Christian Sabbath as a day in which we commemorate the resurrection and offering of Christ and indicate our faith in the coming millennial "rest" prepared for the righteous. This is the purport of the revelation, which states:

"And on this day [Lord's day] they should refrain from unnecessary work; nevertheless, nothing should be per-

mitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things."—*Doctrine and Covenants* 119: 7.

Herds and crops might at times be injured if not cared for on a Sabbath, and when such is the case it is proper to use reasonable time to save or protect them. Not to do so might be the greater sin, specially in case of need.

*Who are sons of "perdition"? and who is the prodigal son?*

The word "perdition" means destruction or loss. Revelation to the church says such are:

"All those who know my power, and have been made partakers thereof, and suffered themselves through the power of the Devil to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition."—*Doctrine and Covenants* 76: 4.

We are told that for such "there is no forgiveness in this world nor in the world to come," having denied the Holy Spirit after having received it.

The prodigal son is in a parable by Jesus to represent a class of people who carelessly and sinfully dissipate their inheritance. This inheritance is made to signify the good teachings and influences which the individual has had. To depart from the pure and upright life and atmosphere with which one has been blessed, is a serious sin. It may result in the loss of these precious possessions, for when the prodigal finally returned home, he found that the rest of his father's possessions belonged to his brother, for he had already received his share, and now he must either work and acquire for himself or go without and be dependent upon his brother's bounty.

A. B. PHILLIPS.

Education that lacks the motivating power of religion is relatively powerless to function as a social energizer or corrective. Education must have a soul, if it would lift humanity skyward.—*The Federal Council Bulletin*.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Southern Ohio District Conference

Elder Floyd T. Rockwell officially opened the semiannual conference of Southern Ohio at Dayton, Friday evening, October 5, introducing Apostle M. A. McConley who delivered the first sermon of the gathering. The setting had been properly prepared, and from the opening prayer until the close of the conference on Sunday evening, the spirit of unity and cooperation was manifest to an unlimited degree.

Dayton Saints had spent much time and effort in preparation for the fall conference, and their efforts were well rewarded for a good representation of the branches of the district was present. The largest assembly numbered over four hundred.

Those whose privilege it was to preach to the conference were, Apostle M. A. McConley, Missionary John R. Grice, District President A. E. Anderton, and Bishop H. E. French. Special music was furnished by Dayton's Women's Chorus, Dayton's Mixed Choir, and Second Columbus Choir. A number of individual contributions were also given.

Apostle M. A. McConley presided over the business session on Saturday afternoon, and probably the high-light of the session was the presentation of the following resolution:

"Inasmuch as the Lord declares it is his will that men of the priesthood abstain from the use of tobacco and strong drink in any form. (*Doctrine and Covenants* 119: 3.)

"Therefore, be it resolved by the Southern Ohio District in conference assembled, that hereafter no branch sustain any man in the priesthood who does not comply with this command.

"And be it further provided that those, if any, now holding priesthood, who are addicted to either of the above habits, be properly labored with and be given six months in which to comply with these requirements.

"And that hereafter no one addicted to these habits or to either of them, be ordained to any office in the priesthood.

"And further, that if any ordained man shall after his ordination become addicted to either of these habits, he shall be required to surrender his license."

Several names were presented for ordination: Dayton presented Theodore Boeckman for office of priest, C. F. Bierise, teacher; Highland presented Charles Turley for office of priest, and Jackson presented Joseph Umphrey, priest. The recommendations were accepted and provision was made for the ordinations.

Saturday evening a missionary program was conducted. Apostle M. A. McConley discussed missionary work in all countries while Missionary John R. Grice's discussion was relative to missionary work on this continent and particularly in Ohio. A well-rounded program was concluded by the presentation of a two-act missionary play. Brother John Stultz was the author of this production.

Sunday morning at eight o'clock the auditorium was almost filled. On the rear rostrum the elders were seated. In front, those in charge, Apostle M. A. McConley, Patriarch G. T. Griffiths, District Missionary John R. Grice, District President A. E. Anderton, Elder Floyd T. Rockwell, and Elder Grey, were seated, flanked on each side by members of the Aaronic priesthood. An organ prelude was played after which Apostle M. A. McConley opened the sacrament service.

Patriarch G. T. Griffiths gave the exhortation, bringing to remembrance the sacredness of the sacrament. Four priests served the emblems to over four hundred Saints. Many of the members had come from distant places to be present at the sacrament of the Lord's Supper. Their efforts were well repaid, for the gifts of the gospel were manifested and such an outpouring of the Spirit was felt that, in truth, a season of Pentecost was enjoyed.

This conference marked Apostle M. A. McConley's first official visit to Southern Ohio. Southern Ohio made him welcome.

Patriarch G. T. Griffiths was kept busy by many who were desirous of receiving their patriarchal blessings besides the many consultations and words of advice he gave to old and young. Brother Griffiths' presence served as a spiritual buoy to the conference, for surely the spirit of God finds a place in his life.

The young people of Southern Ohio officially announced the selection of young people's leaders for the district: Russell Rockwell, president; Albert Griffin and Charles Ferguson, counselors; Winifred Carter, secretary-treasurer. These officers are to complete the organization of the district youth.

### Beardstown, Illinois

Twenty-nine members were added to the church here in 1933 and 1934, by local priesthood. Most outstanding of the additions made was that of Elder C. H. Davis who baptized his four grandchildren at one time.

The branch election was held in September, and C. H. Davis was chosen pastor, to be assisted by M. R. Shoemaker



Southern Ohio district conference congregation at Dayton, October 5 to 7.

and Frank Corcoran. Frank Corcoran will also be church school director, being assisted by Harold Walker, adult and young people's supervisor, and Eva Corcoran, children's supervisor. Mrs. Johnson is president of the women's department. A full corps of officers has been selected and put to work to assist these leaders. The branch enrollment is one hundred and seventeen, and the church school has 115.

Harold Walker is president of the young people's group. Beardstown has twenty young men and women.

The following speakers have occupied during the last month: Elder M. R. Shoemaker spoke on "Priesthood Authority," October 14; Elder C. H. Davis on "Two Examples," October 21; Elder E. E. Thomas, "Need of the Hour," October 28, and Priest F. Cocoran, "Results of Sin," November 4.

Beardstown was well represented at the young people's rally day at Taylorville, October 28.

A halloween social was enjoyed by the district young people at Beardstown October 29. Forty-two attended and enjoyed the fun.

Two local young men are away at college, Earl Denton at the University of Illinois, and Ogle Thomas, at Graceland.

The district conference was held at Beardstown November 17 and 18.

## Topeka, Kansas

1114 Clay Street.—The purpose of Pastor Charles Fry during the past year has been to unify the group and to develop in the hearts of the Saints a larger understanding of the law and purposes of the church. In seeking to establish these aims he has chosen his sermon topics, and has provided special lessons for the Sunday evening adult class which most of the year included the young people. The pastor has taught this group the law of the gospel relating to human relationships.

The midweek meetings of the women's department, in charge of Sister Fry, have been the occasion of instruction in the *Book of Mormon*.

With the coming of the new *Hymnals* last Christmas, the plan of spending a portion of the Sunday evening service in familiarizing the members with new hymns, that the quality and degree of devotion and worship in the services might be increased, was adopted.

Under the leadership of O. E. Weedmark, young people's supervisor, an organization of the young people was effected in August. Eloise M. Watkins is president, Joyce Mariner, secretary, Vernon Goodfellow, treasurer, and these are assisted by other officers. The motto of the organization is "I can if I will." One objective is to raise money to redecorate the interior of the church. In this they have succeeded by giving socials with the splendid cooperation of the group.

The juniors, under Fern Weedmark, have enjoyed Miss Gould's "Old Testament Gospel Stories." In the evening they have enjoyed a trip with a junior boy named Valmar, who was journeying in search of the Beautiful City Zion. One of their projects is building a miniature city of Zion as they think it should be, on a large wooden tray, four by two and one half feet in dimension. They are organized into an active junior stewardship class.

The junior classroom has been dressed in autumn colors. One feature is an "interest corner." There are pictures mounted which have definite interest in connection with the boys' and girls' present activities. Just now they are entering into the new church-wide "friendship project" of the children's division and to this end are making suitable posters.

Mildred Goodfellow, children's supervisor, is striving to do her best in helping the children start right on the way of life, teaching them how to live as God's children and to become good stewards. Honesty, obedience, kindness, truthfulness and helpfulness are taught them by precept and in deed. They are given opportunity to put them into practice; they make scrapbooks for sick children; take flowers, pictures, crayolas, etc., to sick friends, and do many other helpful services.

During the year social activities under the supervision of George Veach have been held at a number of homes. These events have included suppers, parties, wiener roasts, pound parties, picnics, watermelon feasts, and showers.

Sister Sarah Williams who was stricken with a severe illness some time ago is slowly recovering. The group has not ceased to remember her in prayer.

This group has been strengthened by the arrival of two other families in Topeka, Brother and Sister Cheesman and Brother and Sister Watkins.

## Columbus, Ohio

### Third Church, South Wheatland Tabernacle

During October the interior of the tabernacle was renewed and beautified. The walls were given a coat of cement with a California stucco effect. New pews took the place of chairs, and the woodwork was painted.

On the fourteenth, this branch celebrated its fourth anniversary. This group was the outgrowth of services conducted by Elder Fred C. Welsh and Priest G. P. Myers, now an elder. These services were held in the home of Brother and Sister Dougherty, 426 South Eureka Avenue. After meeting in this home for some time, it was necessary to find larger quarters. A store room was rented and for a time services were held there until again more ample quarters were necessary. After considerable in-

vestigation, a lot was purchased and a tabernacle was erected. All of the labor outside of the laying of the cement blocks was donated. Men and women out side of the church at that time gave their time and money that the building might be erected.

From a membership of forty-five the branch has grown until it now has 104 members on its books. Many who worked on the building and were not members of the faith at that time, now belong and continue to be good workers.

All-day services were held on the fourteenth. An early morning prayer hour was the first meeting of the day, also the first since the redecorating of the building. This service was in charge of Elder William Vickeroy and Patriarch J. E. Matthews gave the admonition. The gift of prophecy was given to the benefit of many present.

Sunday school followed and Elder Matthews talked to the school.

Young men of the priesthood of the branch occupied the eleven o'clock hour. Teacher Theodore Welsh, Deacon Robert Albright, and Priest Theodore Dougherty talked, also Elder G. P. Myers, of First Church, and Priest Earl Caldwell, of Lancaster Branch. Basket lunch was served at noon.

At the two-thirty service Colonel D. N. Osyar and Patriarch J. E. Matthews talked. The choir of First Church gave several musical numbers. Membership of First Church presented a beautiful basket of flowers. In the evening District President A. E. Anderton occupied.

The progress of this branch is to a large extent due to the able leadership of Elder Fred C. Welsh who has been branch president for four years. Local Saints look to the future with determination to exceed the good record set in the past, and with the priesthood working in unison they feel sure that they will go forward.

## Chatham District, Canada

The annual fall conference of Chatham District was held at Kimball, October 6 and 7. The weather was fair, a pleasantly warm temperature prevailing, and all roads were in excellent condition. Natural circumstances being favorable, the little church was filled to capacity for the first session of the conference, the Saturday afternoon business meeting. The evening was spent in hearing the expression of artistic abilities of generous abundance and high quality.

Sunday brought more visitors, most of them arriving in time for the prayer service which began the day's program. The meeting was full of inspiring activity, even the songs seeming to express vigor in the soul of the assembly. Elder John Shields received the gift of tongues and its interpretation. Once more the Lord reminded the Saints of their neglect to pray, to give thanks for daily

food and of their daily altars; once more he urged both membership and priesthood to be more diligent that he might permit the blessings, with which his hands are laden, to fall upon them. At eleven o'clock Bishop J. C. Dent preached.

The annual oratorical contest of the youth of Ontario held the interest of the afternoon assembly. The contestants were Mary Pritchard, of Chatham; Ruby Jones and Everett Wismer, of Amherstburg. All speakers spoke on their chosen subject for ten minutes, and were judged by three members of the congregation. Miss Jones was awarded first place, and will represent Chatham District in the final contest at London. Everett Wismer had no opponent, so he will represent the masculine group of this district. The small and forceful mascot, Keith Haskell, received an oral tribute and an enthusiastic "hand" from his hearers.

The Zion's Christian Legion project was explained and commended by Gordon Brown from Lansing, Michigan. The assembly voted to accept the plan and to effect the legion organization as soon as possible.

Sister Moore, of Windsor, district chorister, was present during the entire conference and took charge of the music. The Gilberts, of Windsor, supplied excellent orchestral music for the speaking contest, and were greatly appreciated by the audience.

The women's department, of Kimbal, served meals during the day on Satur-

day and Sunday. The food was good and plentiful. The women reported having served more than two hundred people Sunday noon.

District officers elected were Robert Brown, district president; Ezra Mifflin and William Andrew, counselors; Royal Wood, secretary; John C. Dent, bishop, and Mrs. Moore, chorister.

Missionary George Njeim preached the eight o'clock sermon to a good representation of local people.

## Burlington, Iowa

Burlington Branch's homecoming and rally day was held September 30, and a large attendance and wonderful day were enjoyed. President Elbert A. Smith and his wife were honor guests, and Brother Smith spoke at morning and afternoon services. Dinner and supper were served in the church basement.

In the evening Patriarch Richard Baldwin began a series of meetings which continued for four weeks with the theme, "What Is Truth?" Early Sunday morning prayer service was held three times during the series, and spiritual feasts were enjoyed. The Saints were told by the Spirit through Brother Baldwin that the Lord was pleased with their efforts and that if they would continue to be faithful, they would be greatly blessed.

On the third Sunday of the series of

meetings sixteen were baptized. On the fourth Sunday three were baptized. Brother Baldwin and local Saints were graciously rewarded for their efforts. Four families were united in the work, and one complete family was baptized.

Sister Baldwin was with Brother Baldwin and preceded his sermons with talks on religious education.

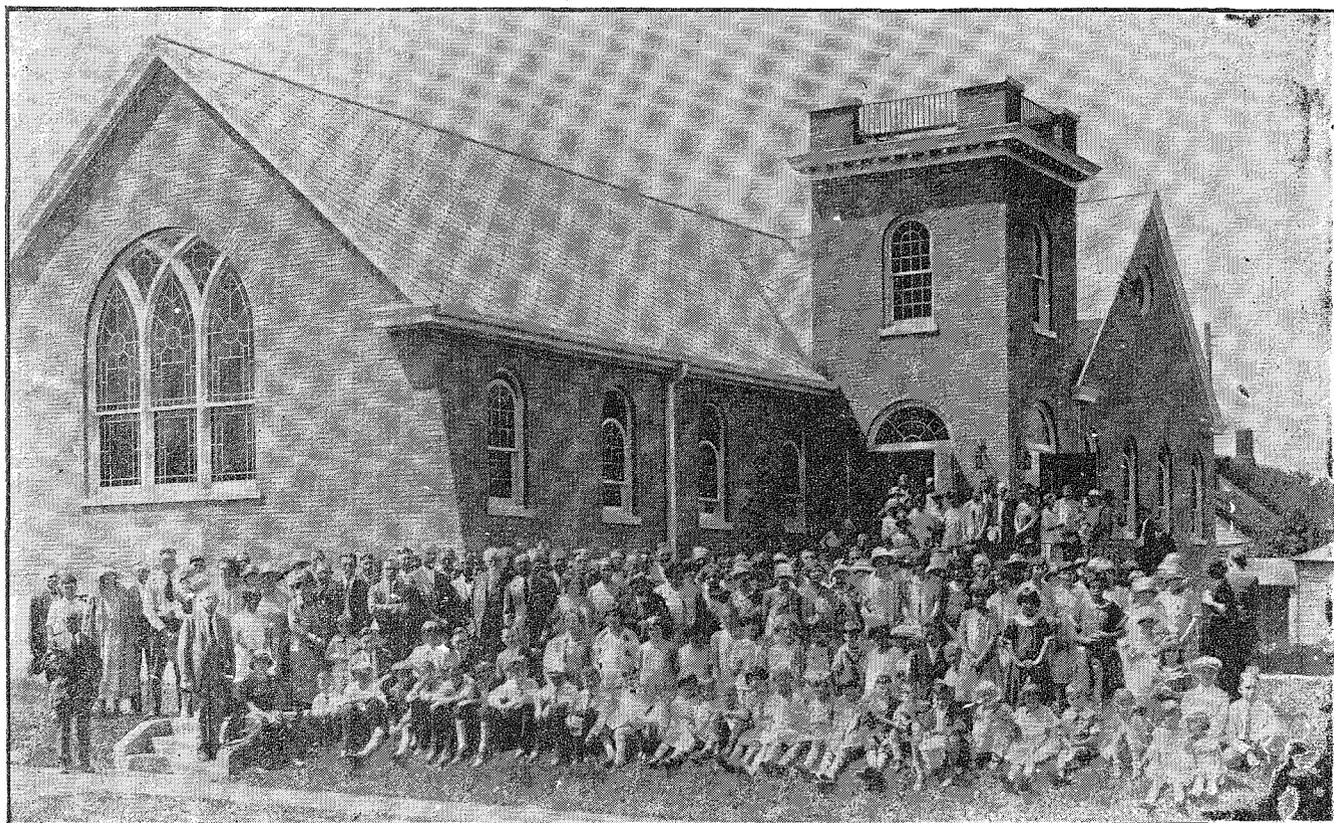
The young people held a carnival and minstrel in the basement of the church and netted a sum of ten dollars which was spent for new *Hymnals*. The same program was given at Mount Union where more than eight dollars was made.

The young people have Sunday morning prayer meeting twice a month. These are under the supervision of their leader, Leonard Duke.

One worship service a month is given to the junior department, directed by Sister E. R. Williams. The grown-ups enjoy these services, too.

A family supper is held in the basement of the church once every three months, and the meetings are well attended.

At the annual branch business meeting E. R. Williams was reelected as branch president with H. F. Broman as his associate, and Fred Kunz, director of religious education. These leaders are being loyally supported by a corps of good officers in branch and church school. The Saints are enthusiastic and invite their friends to visit their branch services.



Burlington, Iowa, homecoming and rally gathering, with Burlington's handsome church in the background.

## Briefs

**Elder P. T. Anderson** conducted a series of meetings at Frazee, Minnesota, from October 31 to November 4, and on the concluding day six people were baptized and five children were blessed. Confirmation and sacrament services were held at the church, Lester Whiting in charge, assisted by M. O. Erickson and Archie Peterson, of Audubon. Saints from Audubon, Lake Park, Callaway, and Clitherall were in attendance. All were indeed happy to have Elder Anderson with them again this year. Many nonmembers attended the meetings and manifested much interest.

**Elder Lester O. Wildermuth** held missionary services for several days in the community church at New Haven, Wyoming, in the Black Hills. He was given fine support by Saints of Oshoto Branch who drove from ten to twenty-five miles to attend, and a large attendance of nonmembers. This is where J. D. Curtis opened up the work some years ago and left a splendid impression by his labors.

**Sault Ste Marie Saints**, Northern Michigan, organized a company of Zion's Christian Legion with the assistance of Missionary J. J. Ledsworth. They are much interested in this organization which they hope will be the means of building up their branch.

The short visit recently of Elder and Sister Ledsworth was much appreciated. Elder Ledsworth preached a few evangelistic sermons at the Indian mission and before he left the Sault, the Saints had sacrament service.

**Brother and Sister W. C. Toovey**, of Torquay, Saskatchewan, celebrated their fiftieth wedding anniversary some days ago. This worthy pair moved to Saskatchewan over thirty years ago, and their home was open to such early missionaries of the gospel as Alvin Knisley, J. L. Mortimor, and others. Sister Toovey was secretary of Weyburn Branch for seven years, and Brother Toovey holds the office of teacher. As they grow older the church grows dearer to them.

**Sister Mary J. Leighton-Floyd** who went to Palestine with the Adams Colony in 1866, passed away October 18, 1934, at her home in Jerusalem. She was the last member of that colony living in the Holy Land. Sister Leighton-Floyd was permitted to see the development and the return of the Jews to Palestine; she attended the laying of the cornerstone of the first Jewish Colony, Richon-le-Zion, fifty years ago. She was baptized into the church by Elder G. T. Griffiths in the River Jordan.

## Northern Wisconsin Conference

Northern Wisconsin conference convened with Black River Falls Branch, October 6 and 7, having fair attendance. Saints were pleased to have present Missionary R. E. Davey whose sermons and class work were most helpful. They wish he might come more often.

The usual services of a conference were held. Business session convened at 1:30 p. m. Saturday. It is the pleasure of this district again to have Elder I. H. Bowen, of Black River Falls, as president, assisted by Manley Shedd and Fred Atwood. Other district officers are: Chorister, Manley Shedd; church school director, Frank Sherwood; treasurer, Horace Scafe; librarian, Mrs. G. Hemstock, and secretary, Gladys Sherwood.

Prayer meeting, church school and preaching constituted the Sunday services, also the blessing of Anita Pearle and Forest Lowell, children of Brother and Sister Edwin Swall, of Ontario. A sermon by R. E. Davey concluded the conference. The gathering will convene next year with Frankfort Branch.

## Denver, Colorado

The pastor, Glaude Smith, has requested the young people's department to take charge of the evening service one Sunday of each month. On the evening of October 14, the following young people presented the play, "*A Far Country*," Howard Sheehy, Glen Bruno, Vernon Young, Amneh Robertson, and Elaine Salyards. The play was directed by Howard Sheehy. Appropriate music was played by Una Young. Preceding the play, Ammon Christensen, accompanied by Mrs. Ethel Kemp, played a violin solo, and Fred Kemp gave a short talk.

On College Day, the program was given by former members of Graceland, and consisted of short talks and songs. Those who took part were Vernon Young, Pearl Johnson and R. S. Salyards, jr. In the evening the pastor gave an interesting and helpful illustrated sermon on the life of Christ. The male quartet sang two numbers.

Sister Anna Schwarz, for many years a faithful member of the Denver Branch, passed away October 15, at the home of her daughter, Mrs. Julia Rohde, in Ann Arbor, Michigan. She leaves two other daughters, Mrs. J. B. Barrett, of Independence, Missouri, and Mrs. C. L. Bruno, of Denver.

Mrs. Alice Milligan, branch chorister, has been obliged to offer her resignation because of the illness of her mother, which necessitates their removal to a lower altitude. The Saints greatly appreciate the splendid help she has given in the choir work, and regret that she and her mother had to leave. They are now living at Nevada, Missouri, their former home. Brother Farr Kemp has

been appointed to fill the vacancy, and is giving excellent service.

The evening service was in charge of the adult department, October 28. Mrs. Alva Christensen gave an interesting talk on her missionary experiences in the Society Islands, where she and her husbands spent six years. The choir sang, "*Send Forth the Sowers*," and Brother Smith gave a short talk on the missionary program of the church.

At eleven o'clock, November 4, a quiet, uplifting hour was spent by the Saints in communion service. In the evening Alva Christensen was the speaker. His son, Ammon, played a violin solo.

The Columbines met at the home of Mrs. R. J. Thompson for a social gathering Thursday, November 8. The Loyal Workers met at the church and spent the day quilting. The Temple Builders were entertained in the evening by Sister Goldie Bell at her home.

On November 10, 1889, Denver Branch was organized by Apostle James Caffall, with E. F. Shupe as its president. The morning service Sunday, November 11, was arranged to commemorate this event so important in the lives of many of the members. The sermon was by Brother Shupe, whose diligent and faithful devotion, so freely given to his little flock for many years, eminently fitted him for this task. He gave, as briefly as possible, an account of the vicissitudes, prosperity and joys of the branch since its organization. On the rostrum with him were Brother Smith, the present pastor, and E. J. Williams and G. F. Walling, former pastors. In the pews directly in front of the pulpit were those who have been members of the branch for thirty-five years or more: Mrs. Elizabeth Beardsmore, Albert, Edward, and Joseph Beardsmore, Mrs. Myrtle Bennett, Mrs. Ella Brannan, Mrs. Ella Parker, Mrs. Lillie Budd, Mrs. Susie Custance, Homer Shupe, Mrs. Louisa Fishburn, Henry Hamlin, Mrs. Laura Kohankie, Mrs. Emma B. Lewis, Mrs. E. F. Shupe. Leo Shupe and Mrs. Elizabeth Newland were seated in the choir. Each one of these was presented with a carnation. The Saints regret that Brother and Sister Shupe will leave them soon to spend the winter in Trinidad, Colorado, with their son and daughter, Mr. and Mrs. Homer Shupe.

An excellent Armistice Day program was presented in the evening by the young people's department, as follows: Organ prelude, Una Young; readings, "*The Spires of Oxford*," and "*Recessional*," by the verse-reading choir; story, "*The Flag That Flies O'er the World*," Edgar Jones; salutes to the United States and Christian flags, by the children; hymn, "*America*"; prayer, Fred Kemp; talk, "*War*," G. A. Smith; vocal quartet, Fred and Farr Kemp, Lefa Kemp and Virginia Lucas, "*Peace, the Gift of God's Love*"; reading, Isaiah 52: 7-11, 2: 2-5, verse-reading choir; talk, "*Peace*," Vernon Young; anthem, "*Peace I Leave With You*," choir. The follow-

ing members compose the verse-reading choir: Elsie Harper, Elaine Salyards, Goldie Bell, Wilma Graybill, Pauline and Amneh Robertson, Althea Williamson, Mildred Sheehy, Myrtle Auld and Beverly Scott.

A number of babies have been blessed recently: Shirley Dolores, daughter of Mr. and Mrs. Raymond Middleton; Julia Joanne, daughter of Mr. and Mrs. John Compton; Donald Ammon, son of Mr. and Mrs. Ammon Wildermuth; Edgar John, son of Mr. and Mrs. Burke Nolan; Thelia Alvina, daughter of Mr. and Mrs. Ted Williamson, Walter Leroy and Ronald Lee, sons of Mr. and Mrs. Ralph Coven; Doris Elaine, daughter of Mr. and Mrs. Burrell Shupe.

## Sandwich, Illinois

Local Saints had the pleasure of entertaining the Stone Church Boys' Choir, from Independence, Missouri, in August. After a journey of many miles, tedious and tiresome, the group of boys, under the able leadership of J. Glenn Fairbanks and some of the boys' parents, arrived at Sandwich, travel-stained and weary. Following a brief period devoted to the washing of faces and hands and the changing of clothes, they went at once to the church on North Castle Street where the women's class had prepared supper for them.

After supper and a short rest period, they journeyed to Plano, where in spite of the fact that they were over two hours late, they gave a fine concert. Some people had been sitting in the auditorium of the church for four hours, and insisted on waiting for the boys. A large number of nonmembers were in this audience.

During the month of September a very special service was held. Decorated with flowers, the church was a beautiful setting for this ceremony. Chairs were arranged on the rostrum and mothers and grandmothers brought six children forward to be blessed. After a short talk by Elder J. M. Blakely, Elder Marion M. Blakely, pastor at Sandwich, made explanatory remarks for the benefit of the nonmembers present. The necessity of these is readily apparent when it is known that none of the parents of the children offered for blessing, belong to the church. But because of the Saints' teachings of the Christ example, they brought their little ones that they might have the blessing which is every child's heritage. The blessings were conferred by Elder Marion M. Blakely and Elder J. M. Blakely.

Much spiritual growth has come to these Saints in the last few weeks, and God has helped them in their work. Elder Marion M. Blakely has been given wisdom and vision in the expounding of "The Apostasy," "The Reformation," and "The Restoration," in recent weeks. Both members and their friends have been greatly interested and edified.

## Saint Joseph Players Give Comedy Drama

One of the autumn dramatic events of Saint Joseph Saints, Far West Stake, was the presentation of "Mammy's Lil' Wil' Rose," Mortimer, by the Ul-Lik-Us Players of First Saint Joseph Church, under the direction of Mrs. Olive McLean. Mrs. J. A. Ru'off is president of this dramatic club. The performance was given at the Y. W. C. A. Building.



Cast of "Mammy's Lil' Wil' Rose"

## Briefs

**Brother L. C. Hollinhead**, of Uriah, Alabama, desires fasting and prayers in his behalf. He has had typhoid fever, and is in a very serious condition.

**Elder V. D. Ruch**, missionary to Scandinavia, writes from Norway: "I baptized a married lady forty-nine years old October 9. She came in contact with our work first during our open-air meetings in the park, and later attended our meetings in the hall. She was present during an administration when her father-in-law, who had had a stroke and was unconscious, received a great blessing, and was restored to health. She did not wish to join the church and even stayed away from the meetings when she could not stand to hear any more without doing something about it. But that brought her no peace of mind. God worked mightily with her, and she had to come back to the services and request baptism. She is a quiet, peaceful woman who will make a good member."

**Sister J. C. Simmons**, 616 Pierce Street, Amarillo, Texas, requests prayers for her seven-months-old daughter who is very ill with diarrhea of three weeks' standing. The little sufferer is an incubator baby. Sister Simmons moved from Dallas to Amarillo a short time ago, and so far her efforts to locate Latter Day Saints have proved fruitless. She has belonged to the church only fifteen months, and wishes to be associated with those of the faith. Will members of the church living in Amarillo, Canyon, Borger, and other Panhandle cities communicate with Sister Simmons?

**Elder John R. Grice** recently closed a week of wonderful services in Flint. He says: "We had excellent attendance every night, never under two hundred people. This was encouraging to the Saints, and the pastors of the two congregations in that city were highly pleased with results. I baptized ten, and Brother Wesley Alldread baptized one. Dozens of members who had not been attending church the past two or three years were present almost every night.

"At the union prayer services held each Sunday morning (with the exception of the first Sunday when I attended North Church where we had a wonderfully spiritual service also) the Spirit of God was poured out in abundance. And those who had become interested again, through the preaching of the word, came to the prayer meetings and were again thrilled with the same Spirit they had felt in days gone by; so they reconsecrated themselves to the work.

## Graceland Briefs

Doctor Stewart, head of the physics department of Iowa State University, spoke to Graceland students at chapel, November 15. His topic was "What Goes On Inside a Liquid?" He amplified his talk by the use of slides and models.

Professor Stewart lunched with the Lambda Delta Sigma Society and later in the day conducted a roundtable discussion with a group of faculty members and students on the subject of the superior student.

President G. N. Briggs, of Graceland, is serving as secretary of the Iowa College Presidents' Association again this year. He has recently attended several meetings of this group. This makes the eighth year that President Briggs has served in this capacity.

A. Neal Deaver, business manager of Graceland College, recently attended the meeting of the Iowa Business Officers' Association in Des Moines. Graceland has been represented in this organization for the past several years.

Graceland's football season has closed, and the basket ball set-up is now getting into swing. Coach A. R. Gilbert issued the first call to practice last week. Approximately fifteen responded to the first summons. Announcements of the Graceland gridiron men to receive letters will be made in the spring.

The Literary Club of Graceland, sponsored by Miss Charlotte Condit, is in charge of the annual Thanksgiving chapel program. Tentative plans include a reading, a pantomime from "The Courtship of Miles Standish," and the presentation of several original Thanksgiving poems by members of the club.

How majestic is naturalness. I have never met a man whom I really considered a great man who was not always natural and simple. Affectation is inevitably the mark of one not sure of himself.—General Charles G. Dawes.

Atheism is the result of ignorance and pride; of strong sense and feeble reasons; of good eating and ill-living. It is the plague of society, the corruptor of manners, and the underminer of property.—Jeremy Collier.

Hearken ye to these words, behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments.—*Doctrine and Covenants* 43: 8.

## Independence

The gospel missionary services in Independence will continue next week with a two-week series at the Stone Church, Apostle Roy S. Budd the speaker. Brother Budd will deliver the opening discourse of his series next Sunday night.

The women of Independence enjoyed their mass meeting of the month the afternoon of November 19, which combined educational and social interests. The gathering was held in the basement of the Stone Church and a good number of feminine workers were present. The program included appropriate vocal numbers by a ladies' quartet from East Independence, readings by Mrs. Earl Page, a talk on "Color in Everyday Living," by Iris Tordoff, and a talk on "Handcraft" by Mrs. C. B. Woodstock. Mrs. W. J. Burton, women's leader for the city, was in charge. Mrs. D. J. Krahl, in charge of friendly visiting, reported more than five hundred and thirty visits by the women in the past four weeks. A get-acquainted game followed the program, and then the women were served refreshments. A quantity of excellent handwork was on display.

### Stone Church

This congregation will observe Thanksgiving Day with a special service opening at ten o'clock. Pastor John F. Sheehy will be the speaker, and music will be furnished by the Stone Church Choir, directed by Paul N. Craig. A special Thanksgiving offering will be taken.

A Thanksgiving sermon was delivered Sunday morning to the Saints by Presiding Bishop L. F. P. Curry who also took this occasion to announce the formal opening of another "Keep the Law" period in the church program.

All members of the Presiding Bishopric were present at this service, Brother Curry and his two counselors, Bishop G. L. DeLapp and Bishop N. Ray Carmichael. President Frederick M. Smith and other officials were also in the congregation.

The Stone Church Choir sang the cantata, "The Landing of the Pilgrims," words by Felicia Hemans, music by Louis Adolphe Coerne; Albert Brackenbury sang the baritone solo, Paul N. Craig directed and Robert Miller played the organ.

In the evening Elder J. W. A. Bailey delivered the second and concluding of his two-Sunday-night illustrated lectures on the *Book of Mormon* and its archaeological background and proofs. In spite of inclement weather Brother Bailey was given the attention of a large number of *Book of Mormon* students.

Brother Bailey has been assigned to missionary work in Utah, and will leave shortly for his mission field.

The funeral of Brother Charles Eaton was held at the church Sunday after-

noon. Brother Eaton had been in declining health for several years, and he leaves a large group of friends.

Among the autumn weddings of this district was that of Miss Imogene Winn, daughter of Mrs. J. H. Winn, Independence, and Kenneth Kerns, son of Mr. and Mrs. Henry Kerns, of Council Bluffs, Iowa. They were married November 11, at Columbus, Kansas.

The marriage of Miss Verna Loreae Kelsey, daughter of Elder and Mrs. J. E. Kelsey, of Independence, and Cecil Roscoe Parrish, son of Mr. and Mrs. Monroe Parrish, also of Independence, was solemnized the night of November 15, at the home of the bride's parents, Elder John F. Sheehy officiating. The bride was given in marriage by her father, and was attended by her sister, Mrs. William Mills. Monte Parrish acted as best man for his brother, and William Mills was the usher. A reception followed the ceremony. Mr. and Mrs. Parrish are making their home at Independence.

The marriage of Miss Margaret Baird, daughter of Mr. and Mrs. Okla Baird, of Russellville, Arkansas, and Orrin Kerns Fry, jr., son of Mr. and Mrs. O. K. Fry, of Independence, took place November 11 at the bride's home the Reverend E. L. Bearden officiating. The bride is a graduate of Russellville High School and she attended Henderson State College at Arkadelphia, majoring in piano. Mr. Fry is a graduate of the Arkansas Polytechnic College and is a mechanical engineer with the Missouri-Portland Cement Company at Saint Louis.

The body of five-year-old Roger Boyd Coleman, son of Mrs. Maude Coleman, of Sundance, Wyoming, was brought to Independence for burial. The child died at Sundance from peritonitis following an operation. The funeral was conducted from the George C. Carson Funeral Home November 11, Elder F. Henry Edwards and E. A. Thomas in charge. Interment was in Mound Grove Cemetery. Mrs. Coleman is a sister of Mrs. Clarence Savage, of Independence.

### Second Church

"Thanksgiving," was the theme of the church school service Sunday morning, and the program numbers were well rendered.

John F. Sheehy, pastor in Zion, was the eleven o'clock speaker. The choir sang "Praise the Lord, O My Soul."

During the last two Sunday morning junior services "Thanksgiving" has been the theme. Pastor A. K. Dillee spoke to the boys and girls last Sunday morning, and there were several appropriate program numbers.

The evening service was devoted to the junior story telling project and Elder W. Earl Page was in charge. Junior story tellers from all the churches in the city came together, and their numbers were interspersed with musical numbers.

by the Stone Church Boys' Choir, directed by J. Glenn Fairbanks, and by a chorus of boys and girls of Second Church led by Palace McPherson. Other projects under contemplation for the juniors are a song contest and special dramatic endeavor.

Elder John F. Sheehy will continue the six o'clock *Doctrine and Covenants* Class in the place of Patriarch A. Carmichael who is leaving shortly for California.

A special meeting of the priesthood and women workers was held at the church Sunday at 2:30 p. m.

The young people gave a play last Tuesday evening to raise funds for the purchase of the three standard books of the church, to be placed on the pulpit desk. The drama, "*An Economical Boomerang*," was directed by Corlyn Sarratt.

At the evening service, November 18, a chorus of young people from Walnut Park, gave the cantata, "*His Service*," Thelma Moorman directing.

### Walnut Park Church

The two-week series of meetings which was begun Sunday evening, November 11, by Elder John F. Sheehy, was continued through last week. After the first evening, Apostle J. F. Curtis replaced Brother Sheehy as speaker, and had good-sized audiences each evening.

Following the early morning prayer service on November 11, two children were baptized by Pastor Frank McDonald and were confirmed preceding the morning preaching service by Elders Royden Barnhardt and Frank McDonald. They were Laura Eva Bateman and Lillian Lavon Wolfe. The sermon by the pastor was based on the closing verses of the Sermon on the Mount. The choir sang, "*Who Are These Arrayed in White?*" The juniors heard a story by Paula Ballantyne and a talk by Elder Welton Wood.

Sunday morning, November 18, a profitable experiment was tried following the class period of the church school. A member of each of the classes in the intermediate and young people's departments was asked to report briefly on the high points of the lesson which had been studied that morning, and the venture proved so interesting and profitable that it probably will be repeated in the near future. Evangelist Albert Carmichael was the speaker at eleven o'clock. At this service Betty Jo Julian, infant daughter of Mr. and Mrs. Roy Julian, was blessed by the pastor, assisted by Elder George Bullard.

The program feature of the religio session Sunday evening was a spelling match, which had to be terminated for lack of time before either side was "spelled down."

The evening sermon was by Apostle Curtis, the anthem by the choir being "*I Heard the Voice of Jesus Say*."

A meeting of the Aaronic priesthood of district three was held at the church Friday evening, November 9, President F. M. McDowell making a brief talk, after which all priests present were asked to meet separately and organize for the purpose of carrying out the work which particularly pertains to the priest's office. Erwin Moorman was chosen to head the group with Imal Burke as assistant. They will meet once each month, on the Friday evening following sacrament Sunday.

A social meeting of the members of Group 27, South, was held in the church basement on Thursday evening, November 8. About sixty-five attended. The meeting was in charge of C. G. Closson, group elder. A lunch was served and a program was given by the Moorman family, assisted by Margaret Chapman and Paula Ballantyne.

The Walnut Park Young People's Council met at the church at two-thirty Sunday afternoon, President Duane Fish in charge. Plans were made for a chili supper to be held Friday evening, December 14, and for the entering of a play in the contest which will be sponsored by the general young people's council this winter. A possible inter-church debate contest was also discussed.

A group of Saints from Enoch Hill visited the Walnut Park religio Sunday evening and presented an excellent program. Numbers given were: A piano solo by Hortense Jones; reading, Mrs. Verla Waters; bass solo, David Allen, accompanied by Richard Maloney; two numbers by a ladies' quartet composed of Mrs. Ruth Hayes, Mrs. Ruby Griffin, Mrs. Rilla Johnson and Mrs. May Worth, accompanied by Mrs. Louise Kendall; and a reading by Frances Constance.

The evening sermon by Apostle J. F. Curtis was the concluding one of the series of gospel meetings which he has conducted at Walnut Park for the past two weeks. Good attendance and a splendid interest have prevailed during this series.

Inclement weather held down the church school attendance Sunday morning, but the church was well filled in time for the morning preaching service. Apostle Curtis was the speaker at this hour also, taking his text from the first chapter of the epistle to the Romans, and preaching on what it means to be a Saint. The choir, directed by Minnie Scott Dobson, sang "*Lord, Thou Hast Been Our Dwelling Place*," solo parts being taken by Fred Horn and Marian Campbell.

A special Thanksgiving program took the place of the class period in the children's division, Sunday morning.

Two recent additions to the Walnut Park family are Beverly Jo Ann Price, daughter of Brother and Sister Woodrow Price, born November 4, and Kenneth Russell Smith, son of Brother and Sister Howard E. Smith, born November 18.

### Liberty Street Church

The annual officers' and teachers' banquet was held at the church Friday evening, November 23. Harry Blake, church school superintendent, was master of ceremonies. Sixty-nine guests enjoyed the meal and program of short talks made by heads of the departments. Sister Lena Beck, head of the women's department, had charge of preparing the food. Pastor Lentell presented his plans for the coming year. The program includes specific work for every worker.

Pastor Lentell put into effect on Sunday a plan whereby more members of the priesthood may be given opportunity to exercise their abilities as speakers. Three speakers shared the eleven o'clock hour, Leon Snow, R. J. Zion, and Mason Stobaugh. Although not pre-arranged, the sermonets blended well as did the presentation of the choir. The suggestion for this kind of a program came from officers in Zion and also from local members.

For the religio program a short play, "*Scotch Grace*," was given by the dramatics class. The play was directed by Mayble Tignor as was the girls' chorus which sang a Thanksgiving song preceding the play.

Then a most effective sermon was delivered by Elder J. E. Cleveland. This harmonized with the missionary drive which the Saints of Liberty Street are launching.

### Enoch Hill Church

A pound party was given Brother and Sister Karl Greene November 12. A program under the supervision of Sister Chrestensen, Sister Clara Koonse, Sister Smith, Sister W. H. Stevens, and Sister John Jones, was enjoyed.

On Thursday the department of women held their all-day meeting. Elder H. L. Barto was the teacher of the *Doctrine and Covenants* Class. These workers have started a special project.

The theme of the Sunday morning church school worship was "*Thankfulness for the Gift of Music*," and the program numbers were excellent.

Brother Thomas Lentell, the morning speaker Sunday, November 18, talked on revelations and their fulfillment. The choir sang "*Watch and Pray*," and Dick Bullard sang "*Lord, Lift Me up on Higher Ground*."

The girls' choir under the direction of Sister Charles Warren, and the boys' choir, led by Richard Maloney, also the evening classes are progressing.

Elder G. G. Phillips, of Blue Springs congregation, was the preacher Sunday evening. A mixed quartet, Sister Amos Allen, Arlene Phillips, David Allen, and L. Martin, sang "*Come Ye Apart*."

On Friday evening a shower was given in honor of Brother and Sister Seibert, about forty guests being present.

"*Thanksgiving*" was the theme of the

worship service of the church school Sunday morning, and was appropriately presented in song, prayer, and a talk by Pastor H. L. Barto.

Elder Karl Greene was the eleven o'clock speaker, and there was a vocal solo by Richard Maloney.

In the evening Elder J. A. Gillen addressed the congregation, and his theme was "A Living Christ to a Living World."

Thursday afternoon Elder J. E. Martin talked to the women's group on priesthood visiting and the part of the wives and mothers, in making this visiting successful.

### Spring Branch Church

The Sunday morning prayer meeting, November 18, was young people's meeting, and M. C. Jacobsen and J. E. Smith were in charge; the latter gave the opening remarks on "Consecration." A spiritual meeting was enjoyed and young members were active.

Pastor F. A. Cool was the eleven o'clock speaker and his theme was "The Sacrament of Marriage."

The program at the six-thirty church school was by Brother Jacobsen's class. Robert Fish spoke at the seven-forty-five service.

Last Sunday morning the young people's chorus sang a Thanksgiving number. A double trio of girls sang "A Song of Thanksgiving." Elder J. S. Andes was the speaker of the hour.

In the evening Elder A. M. Chase preached, and his daughter, Sister S. A. Burgess, sang a solo accompanied at the piano by her daughter, Evelyn.

The young people's class of Irene Roberts and J. E. Smith of the morning church school, held a party in the basement of the church, November 20.

Wilda Nelson represented Spring Branch in the junior story project held at Second Church Sunday evening at seven-thirty. Her story was taken from the *Book of Mormon* and was entitled "The Prophet Ether."

### Englewood Church

Sunday morning, November 18, Elder A. G. Hougas was the speaker. Elder John F. Sheehy preached at the seven o'clock hour. His theme was the "Second Coming of Christ," and his text was taken from Matthew 25: 14.

Thursday, the women's department served a Southern luncheon to one hundred women and the book, *Lamb in His Bosom*, written by Carolyn Miller, was reviewed by Jo Zelma Taylor.

The young people's council of Englewood met at the home of Brother Arthur Welch. They made plans for three one-act plays that they will give before the play contest starts in Independence.

Sunday November 25 the speakers were Brother Almer Sheehy who delivered the morning sermon, and Elder Carroll L. Olson, who preached in the

evening. The theme, carried through both worship periods was that of Thanksgiving.

Wednesday, November 21, the women's department met for a covered-dish luncheon and all-day meeting at the home of Sister C. W. Donaldson.

### East Independence Church

Elder C. J. Hunt was the morning speaker, November 18, and Donald Pyper and Virgil Coffman sang, "Have Thine Own Way, Lord."

In the evening Elder S. S. Smith was the speaker, and his text was taken from 1 Thessalonians 5: 4. Miss Chapman, of Walnut Park, sang a solo, "Love to Thee."

The Wednesday night and Sunday morning prayer meetings bring strength and help to members of this district.

Classwork is now enjoyed at morning and evening church school sessions on Sunday.

The 8:30 a. m. prayer service last Sunday was in charge of Pastor Frank Minton. His son, Junior, offered the prayer.

Doctor Charles Grabske was the eleven o'clock speaker Sunday morning. Fay and Mildred Wagener sang "Jesus, My Savior." Glen Leroy, infant son of Brother and Sister Michael Friend, was blessed by his grandfather, Elder Harry Friend, and Elder Frank Minton.

Elder S. S. Smith spoke Sunday evening, basing his discourse on texts from Hebrews 11: 16 and 13: 14. Music was furnished by a trio of young people from the Stone Church, John Isaacks, Margurite Givens and Gladys Givens Smith, who sang "Worship and Praise the Lord," and a local quartet, Ralph Crabb, Ethel Peer, Edith Meaders, and Cecil Meaders who sang "One Sweet Hour," the choir joining in the chorus.

Local members were glad to have the Oscar Story family, originally members of this group, here on Sunday.

East Independence congregation was saddened by the sudden death of Janet Catherine Butler, seventeen-months-old daughter of Brother and Sister Logan L. Butler. The funeral was held at the Stone Church, November 23, Elders U. W. Greene and J. E. Vanderwood in charge.

The sympathy of this branch is also extended to the William Stowell family at the loss of Sister Stowell's aged father, Mr. Weadow.

### Pasco, Washington

Several from Pasco attended the young people's conference at Spokane. They returned with a determination to put into practice some of the ideas gained there, projects intended to make branch activities more interesting.

Recently Brother Buckley, the local minister, brought a good lesson to the congregation in the sermon theme, "What Is Sin?"

This little group met at the church on

a Friday night not long ago and had an ice cream social. Sister Esther Buckley, on the committee for entertainment, furnished games, and these were enjoyed by the thirty-five guests present. A sum of nearly four dollars was taken in. They have a social gathering every second Friday of the month.

Saints passing through Pasco are invited to attend services. This group meets in their church building about one-half mile from the railroad tracks east. The church school opens on Sunday at 10 a. m., and there is preaching at eleven o'clock and young people's meeting at 7:30 p. m. There are two classes. The adults are reading the *Doctrine and Covenants*, and the young people are studying revelations.

### Holden Stake

#### Ready for Stake Conference

The special rally and missionary services in Holden Stake preparing for stake conference have been completed, with the last service at Atherton last Friday night.

A little more than a week now remains for contacts to be made or renewed by members of the priesthood with the Saints, and other preparations made for the conference to be held at Holden, December 8 and 9.

"We are very much encouraged by the response of the Saints in the stake to these services," said Stake President Amos E. Allen. "Most of these services were conducted by stake officers, which made possible an increased fellowship between officers and members."

#### Atherton Services Just Finished

Missionary services of the Atherton group were concluded last Friday night. This week's activity was preceded by a week's rally series, conducted by Elder Earl T. Higdon, of the stake bishopric. Elder James A. Thomas, of the stake presidency and Atherton's pastor, conducted the missionary services there.

They had an average attendance of about one hundred and ten at the rally services, with nearly one hundred and fifty there for the last night. The missionary services did not have such a large audience, due to inclement weather all week.

Nearly every night at the services the Atherton Choir, twenty-two to thirty strong, took part. On the last night of the rally series Sister W. P. Mitchell's class of young people presented a dramatic sketch portraying life in a true Latter Day Saint family and, in contrast, life in an indifferent family of Saints which was aroused to renewed Sainthood activity by the interest of the little girl. The young people of the indifferent family were brought back to the fold by finding that undesirable activities and companions were not dependable or profitable.

### Young People Present Chairs

Sunday morning, November 11, Ather-ton young people climaxed a project by presenting to the church three pulpit chairs. Ammon Beebe, president of the young people's council, presented the chairs, which were accepted on behalf of the church by the pastor, Elder James A. Thomas.

This little service on Sunday morning, the morning of the day the rally services started, was the end of weeks of planning and work by the young people, encountered and aided by the pastor and Wendell Van Tuyl, director of religious education. The final endeavor in raising the money for the furniture was put forth in a pie and box supper, which was attended by most of the Saints of the group, young and old.

### Strasburg Adults Study Financial Law

Five members of the adult class which is studying the financial law, are working for credits in religious education. Officers are proud of them and are confident that if they continue they will develop into true kingdom-building material.

Stake President Amos E. Allen and Elder Earl T. Higdon met with them at their business meeting and election of officers in October. Only one change was made. The present staff is: C. T. Pooler, pastor; Bert Essex, solicitor; M. A. Goodfellow, supervisor of religious education; Heber A. Hoover, secretary; Bert Essex, treasurer; Mrs. M. A. Goodfellow, music director; Lydia Swift, young people's supervisor; Goldie McLanahan, junior supervisor; Grace F. Essex, Ione Payne, Lydia Swift, auditing committee.

They have had interesting speakers the past few weeks, among whom were Elder Roy Kleckler, of Kingsville, and Elder Scarcliff, of Holden.

Through the efforts of Brother M. A. Goodfellow, whose family, for many years has been closely associated with that of Brother and Sister Tucker, of Heathwood Branch, Kansas City, Kansas, they had the pleasure of hearing a sermon by Brother Tucker. His sermon was accompanied by a splendid musical program by members of his family.

The young people, under the direction of Sister Lydia Swift, arranged a halloween party as a group activity. It was given at the home of the pastor, C. T. Pooler, October 30.

At the sacrament service, November 4, Sister M. A. Goodfellow sang "Alone." Bert Essex gave the story of the City Beautiful preceding the oblation. The weather being bad and roads muddy, however, there were only a few present.

A large number of Saints from here plan to attend the stake conference, December 8 and 9.

### Elder E. Y. Hunker at Holden

Elder E. Y. Hunker, of the quorum of seventy, has just closed a two-week

series of missionary sermons for Holden group. Brother Hunker sought to show the need of the kingdom of God. He showed how closely the gospel principles are tied up with the building of the kingdom of God, and stressed the fact that mankind should strive collectively to save themselves socially, and economically rather than individually.

Brother Hunker is a forceful speaker, and his message has done the branch much good. He made a host of friends at Holden, and all hope that he may return.

They had an average attendance of 175 at the services. One night attendance rose to 220.

### "Branch Day" at Knobnoster

A new feature in this group is "Branch day" service once a month at which the Sunday morning program is supplied by divisions of the church school.

A surprise party was held at the home of Brother and Sister C. A. Kramer to celebrate the birthdays of Brothers Kramer and E. L. Moorman.

A halloween party was held at the church, November 4, having been postponed on account of rain. The program was in charge of Sister Harriet Enfield, young people's supervisor, and the social was in the basement of the church.

Brother Roscoe Moorman and family, of Jefferson City, worshiped with Knobnoster members the morning of October 28. His sermon was much appreciated.

### Long Beach, California

Fourteenth Street, near Orange Avenue.—While the Saints were enjoying the reunion the church was redecorated inside and out. Upon renewing services at the home branch, all wished to make the services more beautiful and spiritual.

The priesthood is launching an extensive missionary campaign. Preaching as well as prayer services are held in various groups. There have been a number of baptisms in the few months. Some of these took place in the ocean after preaching services on Sunday night. This indeed makes a beautiful picture as the officiating minister and candidates stand in the light of the moonbeams on the water. One feels just a little nearer God.

The branch also has gained one by marriage, Felix Hacker, of Long Beach, and Miss Opal West, of East Los Angeles, were married September 16, Brother Holgard Pedersen officiating. They reside in Long Beach.

The women are very interested in their *Book of Mormon* Class, under the leadership of Sister Kingsbury. This is conducted every Wednesday afternoon.

On Sunday, October 28, Brother Miller, pastor of Phoenix, Arizona, Branch, preached at the eleven o'clock service. Sister Miller and Brother and Sister Paul Bear, of Chandler, Arizona, also were visitors at that service.

## The Bulletin Board

### Financial Observance Day for Des Moines

Des Moines District will hold its annual financial observance day Sunday, December 2, at Des Moines church building, 717 Twelfth Street. The program of the day will emphasize the wisdom, intelligence, and spirituality of the financial law, and a special service will be had for filing inventories and financial statements. The program will be as follows: District young people's prayer service, 8 a. m.; church school, 9:30, and special observance service at 10:30 with an address by Bishop G. L. DeLapp, and a talk by Stephen Robinson. Dinner at the church at noon and sacrament and prayer service at two o'clock. Lunch at 5:15, and classes and program at 6:30 with a special lecture to the priesthood of the district at 6:30 by Bishop G. L. DeLapp. The closing service of the day will be preaching at 7:30. We are asking visitors to bring their baskets to help with dinner and lunch, and the same will be served cafeteria style. Saints that have not been supplied with inventory or financial statement blanks, please write to the undersigned. We desire each member of Des Moines District to be present if practical, and file an inventory or financial statement and if it is impractical to be present in person, please send in your inventory or financial statement, together with payment of tithes due as far as possible.—Stephen Robinson, bishop's agent, Des Moines District, 2212 Thirty-ninth Street, Des Moines, Iowa.

### Conference Notices

A special Far West stake conference has been called to convene in Cameron, Missouri, Sunday, December 9, at 3 p. m., for the purpose of approving the selection of a counselor by Bishop Henry L. Livingston and other ordinations. The conference will be held in connection with a stake church school rally which will open that day in Cameron at 9:30 a. m., and continue until the conference business session at 3 p. m. Apostle F. Henry Edwards will be the guest speaker. All church school officers and teachers are urged to attend the entire rally.—Helen Beadnall, Stake Secretary.

### Marriages

LIVELY-CHISNELL.—Miss Ilene Meredith Lively, daughter of Captain and Mrs. Herbert R. Lively, and David Hugh Chisnell, son of Mrs. Minnie Chisnell, of Saint Clair, Michigan, were united in marriage by Elder David E. Dowker at East Side Church, Detroit, October 25. About sixty guests attended the reception at the home of the bride's parents. The young couple are making their home at Saint Clair.

### Our Departed Ones

EATON.—Henry Robinson Eaton, son of Thomas and Charity Eaton, was born in what is now Stonington, Maine, October 22, 1869. He married Miss Ada E. Bray at Mountainville, May 13, 1894, and to them were born one

son and three daughters who remain to treasure the memory of a faithful, loving husband and father. At an early age he became a worker in stone in which occupation he engaged the greater part of his life. At twenty-one he was converted to Christ. He was baptized a member of the church May 18, 1890, and during his life it was as a member and minister of the church that he was best known to his many acquaintances. He was ordained a deacon, May 18, 1893; a teacher, December 15, 1901, and an elder, May 29, 1904. He was a pillar of the church not only at Stonington where he always made his home, but throughout the State of Maine, being a familiar figure at conferences, reunions, and other functions. Always he exercised his influence on the side of right and progress. Besides his wife, Ada, he leaves his son, Dennis M., and three daughters, Leona and Bernice, of the home, and Linnie, wife of Captain George Billings, all of Stonington; one brother, Calvin Eaton, of South Deer Isle; one sister, Mrs. Cornelia Shepard, of Stonington; three grandchildren, other relatives and friends. Death claimed him November 9, 1934, and the funeral was held in Stonington Church, November 11, E. L. Traver, M. C. Fisher, E. F. Robertson, G. H. Knowlton, and Pearl F. Billings officiating. Interment was in Noyes Cemetery, Stonington.

**LEIGHTON-FLOYD.**—Mary J. Leighton-Floyd died October 18, 1934. Born Mary Jane Clark, Rochester, New Hampshire, April 6, 1859, she went to Palestine with the Adams Colony in 1866. Was the last member of that colony living in Palestine. Was blessed of God to be permitted to see the return of the Jews to Palestine. She was at the laying of the cornerstone of the first Jewish colony, Richon-le-Zion, fifty years ago. Was baptized by Elder Griffith in the River Jordan into the Reorganized Church of Jesus Christ of Latter Day Saints, December 23, 1910. She leaves to mourn her death, her only son, A. Leighton-Floyd, his wife, and three grandchildren; one sister-in-law, Mrs. Herbert E. Clark, of Jerusalem; one brother, Frank C. Clark, of New York City. The funeral occurred October 19, and interment was in the Protestant Cemetery on Mount Zion.

**WILLIAMS.**—Nellie Jane Hougas was born March 30, 1891, near Seneca, Illinois. United with the Reorganized Church of Jesus Christ in early life. Was married to William N. Williams, May 15, 1910. To this union were born four daughters and one son, namely, Susan, Winifred, Virginia, Nellie, and William, jr., all of whom with the husband are left to mourn the loss of the faithful wife and mother. The family moved four years ago from Ottawa, Illinois, and have made Orlando, Florida, their home since, where Mrs. Williams passed on to her reward, after a brief illness, November 5, 1934. Sister Nellie left many relatives and friends near Mission Branch, Illinois, to mourn with her loved ones. Funeral services were held in the Carey Hand Chapel at Orlando, Florida, November 8, 1934, Evangelist Frederick G. Pitt conducting the service. Burial was in Greenwood Cemetery, Orlando.

**LLOYD.**—Abner Lloyd was born July 4, 1842, at Ebensburg, Pennsylvania; died November 13, 1934, at his home at Walker, Missouri. He married Catherine Davis in 1862, and two children were born to them, Evan Walter and Annie Eliza, who survive. His wife died August 8, 1908, and he married Ann Jones in 1909. She passed away in 1916. He married Melissa Vaughn, of Walker, Missouri, in 1918, who survives him. Was baptized by John T. Phillips at Wellsville, Missouri, in June, 1870, and was ordained an elder in 1875. His activity in the ministry was the means, with the help of his faithful wife, of starting the work of the church in Clinton, Missouri, District. Missionaries always were welcome at his home. Many were blessed in answer to his prayers, and several noble men were called to the ministry by the voice of the Spirit through his lips. The funeral sermon was by A. C. Silvers, of Nevada, Missouri, and prayer by John W. Noyes. The offer of the Methodist Church was accepted and was evidence of the respect in which he was held. Interment in the cemetery at Coal Hill beside the wife of his youth, Catherine.

**BELLENGER.**—Joseph Bellenger, son of Joseph and Rebekah Bellenger, was born October 24, 1847, at Ritchfield, Genesee County, Michigan, and died October 28, 1934, at his home at Plano, Illinois. He was a veteran of the Civil War. A short time after his honorable discharge from military service he married Mary Ann Smith at Mount Morris, Mich-

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igan. About sixty-three years ago he moved to Plano. United with the church February 19, 1882, and was faithful to the end. His wife was blind the last few years before her death. About ten years ago he married Miss Myra Young, of Sandwich, Illinois, who survives him, together with one brother, several nieces, nephews, other relatives, and many friends. The funeral was held from the Cooper Funeral Home, October 30, J. M. Blakely in charge. Aurora Grand Army of the Republic held most impressive services and the American Legion Post held services at the cemetery.

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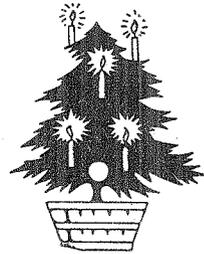
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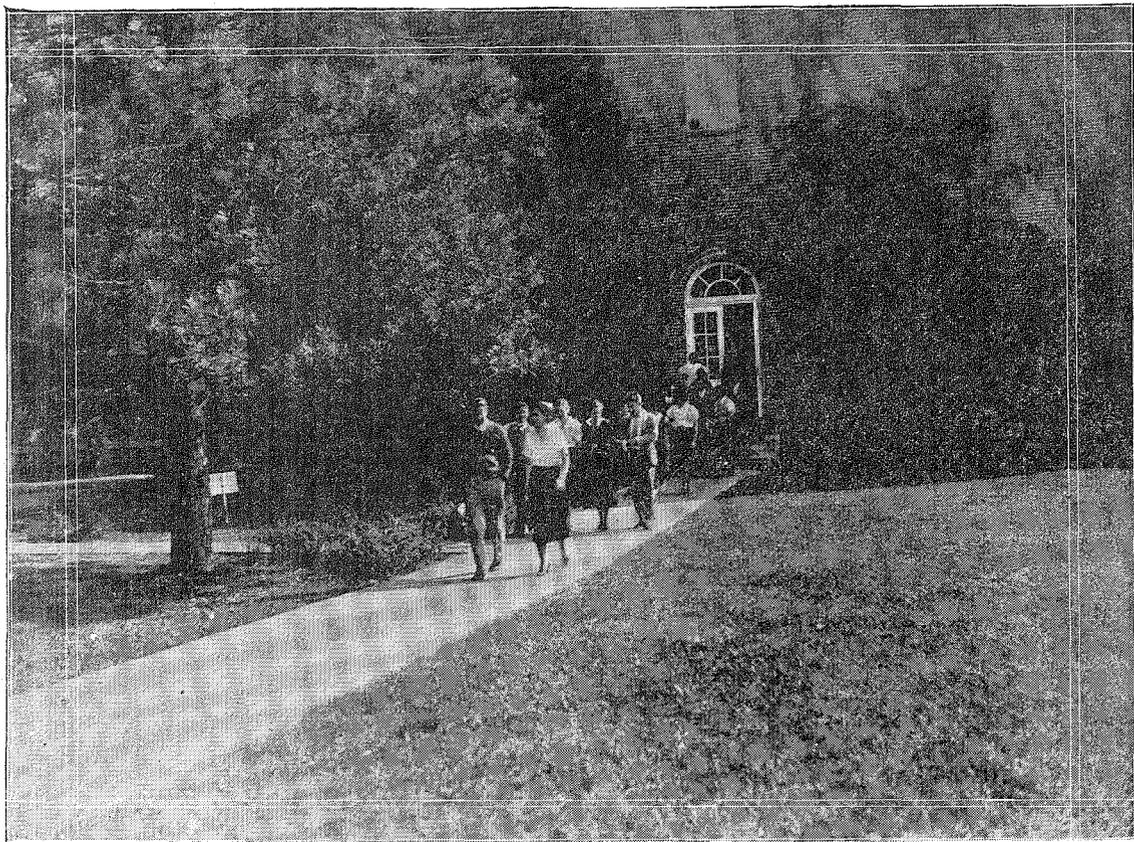
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# *The* SAINTS' HERALD

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LEADERS OF TOMORROW  
Students at Graceland College Leaving Briggs Hall

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Volume 81

December 4, 1934

Number 49

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# THE SAINTS' HERALD

December 4, 1934

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## Pigeonhole

### ■ The Bottle to Blame

A few days ago a police officer in our neighboring village, assigned to the duty of protecting the public about the big Union Station, ran amuck and shot and killed a fellow officer. Headlines in the *Evening Bleat* proclaimed that the murdering officer was temporarily crazed by worry over an earlier episode—the Union Station massacre. It is hard to imagine an officer worrying himself into a lethal frenzy if he were innocent of complicity.

The casual reader, curious about the peculiarity of the case, digging down through columns of sordid report on the laxity of police discipline, learned that the killing officer had started the day's worrying with a bottle of liquor in his pocket. By the end of the day it was just another empty bottle, and an officer was dead. Liquor was principally responsible for that death, if the newsman wrote true. But the reader would never think so from scanning the headlines.

A bottle of liquor is a dangerous companion for times of worry. It is a treacherous assistant in any kind of thinking. It is not good for plain citizens. It is barred for motormen, elevator operators, engineers and other servants entrusted with human life. It should never be used by officers who must bear deadly weapons in pursuit of duty.

This murder came out of a bottle. It is Repeal, giving us a personal appearance. Our national comedy called for blank cartridges, but the villain's gun contained bullets. Old Alcohol on parade, at his ancient, deadly tricks.

The sincere Christian element in any community is revolted by the beery breath, the alcoholic eye, the offensive odor, and the weaving gait of the habitual drunkard. It is disgusted by the stacks of bottles in the show windows of every drug and grocery store. The only concerns left who do not sell liquor, it seems, are the jewelry and shoe stores.

In every case of brutal assault, of wanton killing, of incomprehensible crime of every kind, look for the bottle to blame. You will probably find it not far away, either hidden or in the open.

Let us know the truth and tell the truth about liquor. Let us not have its guilt concealed, even by the sly prejudice of a newspaper headline. If liquor were good, it would not need lies to protect it. It is bad, and its sin and guilt should be proclaimed to the world.

### ■ The Work Cure

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing. Boredom is a certain sign that we are allowing our faculties to rust in idleness. When people are bored, they generally look about for a new pleasure, or take a holiday. There is no greater mistake: what they want is some hard piece of work, some productive drudgery. Doctors are fond of sending their fashionable patients to take a rest cure. In nine cases out of ten a work cure would do them far more good.—Wit and Wisdom of Dean Inge, from the *Readers Digest*, for November, 1934.

# Editorial

## "The Way to Freedom—"

A part of a sentence taken from a recent letter of the First Presidency to branch officers reads: "The way to freedom is through obedience to law."

Like the most ancient of our ancestors, we seek three benefits from life: food, comfort, and freedom. In the order named they are most precious to our physical existence. This generation, like all others, finds itself frequently in jeopardy because society is unable to assure, and often unable to provide these requirements for satisfaction in life.

An individual cannot assure freedom for himself. A measure of individual independence can be maintained in a man's home and on his own property, so long as no superior force shall come against him, and he must depend on society to protect him from superior forces.

But individually he can have no freedom to move about without the enforcement of law and the operation of government. Real freedom is a group affair—a condition established by common consent and support, by the determination of a people that certain privileges of travel, safety, and access to society shall be guaranteed to all without discrimination. Society, governed by law, is able to guarantee a degree and quality of freedom that can never be attained by any individuals alone, no matter how able.

These observations have their application to the work and the people of the church. We live in a society in which freedom is as yet incomplete. Freedom is incomplete because economic law, operating through faulty machinery, has not yet been invoked to serve the full interests and welfare of the people.

Our path to freedom lies not, as the radicals may declare, in the abandonment of the old laws, but in the discovery and uniform observance of newer and better laws.

The law of tithing is a better law. The laws of stewardship are newer and better laws. Our path to freedom, we are taught to believe, lies in the way of seeking to obey them.

Social salvation will come to us as a group when it comes at all. Social salvation is a corollary of that perfect freedom which comes from obedience to law.

Freedom is more than the ability and permission to do what one wishes to do. The greater freedom towards which we look includes freedom from debt,

freedom from economic insecurity, freedom from fear. A man may do what he can to make himself safe from these dangers, but he can do little alone. This kind of freedom comes from the protection that is obtained by groups of men cooperating in order to share their united strength to secure a common benefit.

The financial law of the church is designed to give us a certain kind of freedom from economic ills, just as the spiritual law of the church is designed to give us freedom from certain moral and social ills. The laws can never be effective for us without obedience. We can never have the freedom of membership in the church without obedience to the laws governing our entrance. We can never have that freedom either, without obedience to the laws governing residence within.

L. L.

## Bishop Ingham Passes

I was shocked a few days ago to receive the news that Bishop Edward Ingham had passed away. He passed away at his home in Berkeley on November 20, and of his death we were apprised by telegram from the family. The news was totally unexpected as we had no knowledge of any ailment. In fact, the event was probably quite sudden even to the family.

Thus the church loses another trusted and trustworthy servant, and Northern California District sustains the loss of two bishops within a very short period. Brother Ingham's fine character won for him a host of friends who grieve with the family, and whose sympathetic prayers will be offered for the support and comforting of his bereaved loved ones.

With his work in Northern California District and previously in Hawaii, Brother Ingham was active as a servant of the church for many years, in which time he won for himself many earnest friends. His genial character as a man of refinement and earnest faith, his well-grounded philosophy and religion made him a helpful man and officer. The Saints generally will be pained to learn of his passing while the Saints of Northern California District will especially miss him as member, man, and officer.

We extend our condolence to the family.

F. M. SMITH.

## London and Detroit Homecomings

### I.—LONDON, ONTARIO

I have seldom spent a more satisfying day in the field than that spent at the London, Ontario, homecoming, Sunday, November 18. The events of the day reminded me of changes that have taken place over a period of years. Early in his presidency, "Young Joseph" gave a prophetic promise that if the Saints would quietly gather together and live their religion God would give them "grace and favor in the eyes of the people" so that they could do their work. At that time contempt and derision and abuse were our lot. I recall thirty-four years ago as a young missionary attending a lecture on "Mormonism" in one of the largest churches of San Bernardino, California, the church being Methodist, the lecturer being a Presbyterian of renown. I sat through nearly two hours of the most vicious and false vilifications of my family and my people. At the close, in the most courteous manner at my command, I asked opportunity to make a statement. At once, from that representative "Christian" audience went up the cry, "Put him out! Put him out!" Brother Nels Paulson arose and said, "I will pay to the treasurer of this church \$60 a minute if you will let this young man talk." He got no further than I did. We did not have a Chinaman's chance. Next day the press reported the lecture and would permit us no reply. That sort of thing was common the world over wherever our people were.

But Brother Joseph's promise has been fulfilled quite generally. At London we had favorable press notices and interviews with illustration in the daily paper three successive days, front page on Sunday. The famous Canadian author, Ralph Connor, spoke in London on Sunday, but did not get one third the space given us. A member of the faculty of the Western University of Ontario, and librarian of that institution, attended our morning service and gave a brief speech of welcome and invited us to visit the University. This we did on Monday and received an urgent request to put our church histories and other literature into the reference library. They have a splendid library housed in a new and up-to-the-minute fire-proof building. London Branch will meet this request, while Canadian Saints who may have volumes of our *Journal of History* or early volumes of the *Herald* cannot do better than to donate them to the University. Any Canadian Saints desiring to make such a donation may write me and I will put them in touch with the librarian.

On Monday Brother Frank Gray, who is city alderman and member of the board of education, took me through the various city offices and it was soon evident that officials and employees alike know

and respect our church. Even the jailer was cordial. He said, "I would gladly put you up in one of my best cells, but you must get a recommendation from the judge." So we saw the judge but in the absence of the prosecuting attorney got no further. The jailer told me an interesting story. The man who made the brick for this old and strong structure, "London Gaol," later got into debt and became an unwilling guest in the house he had helped build. He was pardoned on condition that he leave Canada. He went to New York, prospered and became grandfather of Chief Justice Hale of the U. S. Supreme Court.

Brother John MacGregor, pastor of the London Branch, and his associates are doing a good work. It was inspiring to meet in the beautiful and well kept church edifice and learn that it is free of debt. They have even started a reserve or endowment fund to be used in case of an emergency—like a depression—think of that!

The services on Sunday were blessed with a great degree of the spirit. The attendance for the entire day was said to have been perhaps the best since the church was built; many coming from adjoining branches and a goodly number of visitors being present from other churches not of our faith. The banquet and concert Monday evening completed a very fine spiritual revival.

### II.—DETROIT, MICHIGAN

Sunday, November 25, the Saints of Detroit staged a very successful homecoming. The day was fine and the attendance and interest and spiritual atmosphere equally fine. Brother James W. Davis is now president of our amalgamated congregations in Detroit; Brother David Dowker is pastor of the Central Church where the homecoming was held. Brother J. Charles Mottashed, long time president of the Detroit churches, is at present in Washington, D. C., in Government service; where his wife recently joined him.

Several veteran church members were in attendance Sunday, including Brother and Sister Wm. Davis, father and mother of James W. Davis. Presiding Patriarch, F. A. Smith had just closed a five weeks' series of meetings, one week in each of Detroit's five Latter Day Saint congregations; just to keep his hand in and not lose the knack of preaching, he spoke in the afternoon and then drove to Pontiac to preach in the evening. It was my privilege to speak in the forenoon and evening. Our young Brother Lloyd Heaviland drove me to the train in the evening after service, providing me with a late lunch. This bids fair to become a habit with him as this is the second time in a month.

(Continued on page 1538.)

# Who Carries the Load in Troubled Times?

By N. Ray Carmichael

Counselor to the Presiding Bishop

IT was a hot August afternoon, the troop column wound through fields and vineyards and hobbled-nailed shoes crunched and scarred the rock roads of France. The wind was stagnant, the atmosphere had set. A buddie dropped to his knees faint—his load too heavy. Instantly it was shared by those near, someone picked up his heavy ammunition supply—his rifle—his pack and his equipment, and he carried on.

## DISTRIBUTION OF THE LOAD

Today, it seems, as never in the history of civilization are we called upon to carry the burden of others. The long list of alphabetic administrations has been devised in an effort to distribute the load. The sales tax, the assessment for old age pension, income and inheritance taxes are but attempts to spread the load over the greatest number for a long period so that the burden may not become acute to groups at any time.

## HISTORY

Bible history and our own church literature are filled with stories and examples of economic adjustment and survival. Joseph as manager of the storehouse of Pharaoh moved his father and brothers from the famine and drouth stricken Canaan to the land of Goshen where food, pasture and water were plentiful.

At present our complex and interlocking industrial civilization makes such adjustment impossible, however, this very complexity presents a way out.

## THE WAY OUT

It is said that, "when one member suffers the body suffers" and how much greater the suffering would be if all members were employed in the same kind of work. Brother C. L. Olson, Church Statistician, says that approximately 38 per cent of our church membership live in or adjacent to the drouth area of the past summer in the United States.

Those in this area whose increase comes directly from the soil will be limited in their ability to pay tithes and offerings. And too, those whose wages come indirectly from agricultural and industrial pursuits will be affected. In spite of these facts it is the duty of the *wage earner*, the professionally employed members, the teachers, the clerks, to share

more of the burden. Those on pay rolls even though their time is cut must assist those who are beaten to their knees, to the end that the church may carry its work forward.

## " . . . AND I WORK"

Daily there are examples of this unselfish sharing. A college graduate of last June divides his pay check each two weeks as follows—living expense, tithing, and payment on debts. Within the past ten days a released missionary and his wife who three years ago went to work with only their bare hands, paid a substantial sum—one tenth of their net earnings. A group of business men have arranged to pay monthly a fixed amount from each enterprise. A superannuated missionary and his wife after studying their financial situation turn their total accumulated allowance account back as an offering. Daily instances of what boys and girls as well as young men and young women are doing are too great to mention. Many Saints are establishing the routine of paying tithing every month or at other definite periods.

Recently while discussing with a local group, whose industrial and working conditions are very favorable, their need for improved meeting quarters, one young brother observed, "We can carry on very comfortably here in this Hall—let us concentrate our efforts on the needs of the General Church."

Bishop Curry in his sermon in the Independence Stone Church Sunday, November 25, said, "The National Ledgers show great loss—the assets of strong men have vanished—yet the things that really count are left."

With our determination set to keep the law, a prayer in our hearts and a song on our lips, let us resolve to carry our share of the load and a "wee bit more."

## Correction

Brother Fred Davies requests us to amend an error in his article of October 9, entitled "*The Gospel in Ireland*." W. H. Kelley should have been named as missionary in the article, instead of E. L. Kelley.

# Organizing Financial Work in the District

By Stephen Robinson

Bishop's Agent, Des Moines District

THE SUCCESS of the financial work in the district is dependent on the co-operation and work of the district officers, branch leaders, solicitors and priesthood. Each should remember that we are workers together for God, working and cooperating with each other with that love, intelligence, and zeal that will eventually mean the ultimate triumph of our church.

The branch solicitor aids, assists, and represents the bishop or bishop's agent in his absence; his work and efficiency are very important factors in the general church financial organization. A solicitor writes receipts for tithing paid but his duties are far more extensive, spiritual, and intelligent than that. A solicitor is to aid and assist the bishop and bishop's agent and is to ask the Saints with earnestness to observe the financial law and to create in the minds of the Saints a desire to "Keep the Law."

In order to awaken the desire on the part of some of the Saints it is necessary to teach the law, and plead with them to do their duty; and this in some instances must be the subject of constant endeavor. Branches and districts in which solicitors are acting with humility and are awakening a desire to pay tithing cheerfully because of love and devotion to God and the church, will show improved results. A solicitor should not be retained who does not create confidence in the minds of the Saints for the bishopric and general church and who does not feel it a pleasure to represent the bishop and invite and solicit the membership to file their inventories or financial statements and pay their tithing regularly. The membership should also be glad to help and sustain the solicitor who knows his duty and with humility, love, and intelligence, teaches and invites the Saints (listless

and active) to "Keep the Financial Law."

The solicitors, priesthood and all church leaders should endeavor at all times to create confidence in the minds of the Saints as to the ultimate goal and triumph of the church and should be very careful as to whether or not their conduct will retard rather than aid the church in reaching its goal. When confidence and love are established it is much easier to teach and cause the Saints to respond in action. Unless confidence is established the Saints will not impart of their substance.

Each district should be so organized that the various branches and groups reach the membership by personal contact, class work, and sermons. At least one service each month should be devoted to teaching and admonishing the Saints to "Keep the Financial Law." All members should be clearly instructed as to the divinity and wisdom of filing inventories, financial statements, and paying tithing and making offerings.

Large corporations and firms call their salesmen together for instruction at various times. It is likewise advisable and necessary to call church officers, priesthood and solicitors together for instruction, to stir them to action, to stimulate and inspire their confidence in the ultimate victory of the church. Conferences, reunions and banquets afford an opportunity for special work with the church workers, or the "salesmen" of the financial department of the church. All priesthood members, church workers, and solicitors should cheerfully observe the law and none is exempt. Regardless of whether there is tithing to pay, an inventory or annual financial statement should be filed, as that is evidence of compliance to the extent possible. Priesthood members, church officers and

solicitors should not be permitted to function and be in a position of leadership unless they wholeheartedly support and teach the financial law of the church.

A list of the priesthood of the district, as well as officers and solicitors, should be made and this list should be carefully checked to determine who is and who is not complying with the law. The failure may be negligence and it may be refusal. The parties failing to observe the law should be dealt with as circumstances warrant.

In each branch and group of the district it should be the constant endeavor to teach the law and we should emphasize more the necessity of filing an inventory and paying or making arrangements to pay tithing before baptism. If a person refuses to file an inventory or pay his tithing or make arrangements to pay the tithing, he is not quite ready to be baptized and should be given further instruction.

At least once each year on a fixed date or at such times as may be requested by the general authorities, the district should hold a "Financial Observance Day" with special services throughout the day devoted and given to this phase of the church doctrine and belief. The "District Rally and Observance Day" would be a climax to work previously done in branches and groups. This service will inspire the Saints, confirm their faith, create confidence, and stir them to action.

We should at all times keep in mind that we are workers for God teaching and instructing the Saints in the law of God. We should teach and work in the spirit of love and humility, give intelligent instruction, and follow up our efforts and work with that zeal, devotion, and consecration of Saints of God that Zion may be established in our day.

## LONDON AND DETROIT HOMECOMINGS

(Continued from page 1536)

While in Detroit I enjoyed the gracious hospitality and homelife of my cousins, Alfred and Bertha Hulmes and Barbara. Bertha, who is granddaughter of the late President Joseph Smith and the no less devoted Latter Day Saint, A. K. Anderson, is doing good work as head of the women's work in Detroit.

On the program Sunday was another of the descendants of Joseph, the Martyr, Sister Inez Smith Davis, who demonstrated the rare faculty she has

of relating historical events in a way to make them live again.

The pastors in Detroit face some spiritual problems and the Board of Stewards faces some financial problems: but given unity of purpose and action there is no reason why they should not succeed and go forward in a very gratifying manner.

ELBERT A. SMITH.

They will appreciate a set of church books for Christmas. See our catalogue. Herald Publishing House.

# The Shadow of the Cross

By Ward A. Hougas

President of Far West Stake



WARD A. HOUGAS

*"He that findeth his life shall lose it and he that loseth his life for my sake shall find it."*

IT MAY be well to look backward at the picture which comes to us in the story of Palm Sunday, the story of the Christ, and of those who chose to follow him as they made their way toward Jerusalem. It was a beautiful day. The number that followed the Christ was considerably larger than on most

occasions, and we are led to believe that the entire valley was filled with those who marched along with him in the vain belief that in the near future would come their day of triumph, that the time was not far away when their Christ would stand forth and establish for them the kingdom of which they had dreamed—had dreamed, perhaps, for generations. It was truly a day of triumph, a day of rejoicing and as the crowd made its way down the valley one might think it was a day only for rejoicing, only for happiness.

And yet to those who thought and looked into the future, even in that hour of happiness, in that hour of triumph, even as they moved towards Jerusalem, saw coming from the very brow of Calvary stretched out toward the valley the shadow of the cross. Jesus saw it; he sensed its presence; he realized it was there and he knew the true significance of that shadow. I doubt not that others saw and understood, to some extent, that even in this hour of triumph there stretched out the shadow of the cross.

And as we look back today, we realize that it was there—not merely in historical prospect—but it was actually there; and although Jesus saw it, still he set his face toward Jerusalem. Although he sensed its presence, still he moved on that his mission might be fulfilled. In any event, he continued with his task. I think it is quite significant that the Christ, recognizing what was before him still par-

took of the spirit of the day, still enjoyed the sunshine of life, still enjoyed the possibilities which that day brought him, yet sensing that the shadow of the cross lay across his path. And yet at no time did he foolishly decide within his own mind that because the sun was shining on that day that after all life was meant to be all sunshine and that life should be void of all the storms and trials which life at times brings to us.

I sometimes think that our age has developed something of a happiness complex. For some peculiar reason within the last generation or two at least we have developed the idea that life was meant for pleasure only and we are being robbed if anything creeps into life that is not sunshine, and if we are asked to perform any task that is not entirely to our liking we feel that life is cheating us. We feel that we are being robbed, that life is unfair to us. We think that we are not getting from life that which it is our prerogative to receive.

This is manifested in our cheapened ideas that apply to life today—for instance, our more cheapened modern ideas of marriage. The modern age demands all the privileges of marriage and yet refuses to accept its responsibilities. Likewise, we have a cheapened attitude toward citizenship. We demand all rights and privileges which an organized society can give and yet we attempt to evade every responsibility. Because of that our citizenship becomes cheapened. We demonstrate it in our reactions every day to every law, to every custom, to everything which in any way tends to restrain our so-called personal liberty. We reject everything which society says we should not do because we feel it limits our possibilities to live, and yet we would have the privileges of an organized society which make life worth the while.

I am wondering this morning how about the church. Is it possible that in this day and age we are facing our church problem with the same philosophy, that we can expect from the church all the blessings, all the privileges, all the beauties of the gospel and yet refuse the responsibilities thereof? Is it possible that we are asking from the church that for which we are not willing to pay? Is it possible that we are looking forward, dreaming our dreams, dreams which we have not yet achieved, which we have not yet realized, and have failed to

appreciate the fact that these dreams have not been realized because we have failed to pay the price?

**W**HAT do we expect from the church now? What down in our souls do we feel the church owes us? What do we feel that we have a right to demand of the church in this day and age? In the past few weeks I have asked this question of many. Here are some of the answers. In the first place, I find most people expecting a spiritual sense of security and demand of this church that which we call eternal life.

What is eternal life? I have asked that question also. As nearly as I can figure from the philosophy that seems to be circulating in a great many minds, eternal life is a promise of something in the world to come, a promise that has no effect on us now, a promise which places no responsibility upon you or me, and a promise which demands nothing of you and which demands nothing particularly of me further than that we align ourselves nominally with this church. I can take you this morning to scores, yes hundreds or thousands of people who feel assured this beautiful morning that theirs is the promise and the heritage of eternal life, and yet today they refuse every responsibility which this church has ever placed upon them as members. That is what a lot of people feel this church owes them this morning.

Others tell me that this church owes them a "more abundant life." That raises the question, "What is the more abundant life?" Likewise, I bring you their answer. The more abundant life is in all too many minds a guarantee from God that their life shall be freed from all of the unhappy things which the world places upon us, that their life shall be devoid of all of those things which tend to bear down on the human race today, and they feel that the church owes them the more abundant life regardless of whether or not they accept any of the responsibilities of sainthood or not.

Then there are others who have other answers. I am thinking of one family who one time called one of our ministers one hundred and sixty miles to administer. The hand of adversity had come upon that family and they felt they had a right to demand from the church that which they had been converted to in the church, that they should ask for the elders and they should be healed. And yet in conversation with that little family it was learned that for fifteen years they had lived only twelve miles from an active branch and in those fifteen years time on three special occasions only had they ever attended services. That little branch twelve miles away was too far for them to serve the church

and yet one hundred and sixty miles was not too far for the church to serve them. They felt that the church owed them this service, that this was their heritage as members of the Latter Day Saint Church. This was their right, their promise although they recognized no responsibility toward the church.

Then I find some people that feel this church owes them a certain amount of divine direction and in the past few years the divine direction has been called for, in most cases pleading with God to help them out of a financial mess while in fact all through the years gone by they have carried on their activities entirely apart from the activities of the church. God has had no place in their financial program, no place in their budget, and yet today when the hand of adversity has come upon them they move down on their knees to ask God to help them concerning which they had asked him nothing in the beginning. Some of them are quite puzzled and disturbed why it is God has not written across the heavens in flaming letters how to get out of the mess they are in. They feel that the church owes them this service because of their nominal membership in that organization, and yet they feel no responsibility toward the church and many of these same people feel the church owes them a sense of divine protection from God. They read the place where the destroying angel passed them by, forgetting that every promise rests upon our having fulfilled our obligations towards God and his church.

Then there are those who in this day and age feel that the church, or that God through the church has given a special dispensation of temporal blessings. Back in the days of prosperity they didn't worry about God's relationship to their prosperity but in these days of depression they look back and feel God should bless them. They read the statement that they should pray over their flocks and herds and having done so at this late hour they are puzzled as to why God has not blessed them, forgetting the years gone by when he did bless them, and look for the blessings which they feel are theirs by right of membership. And so we might go on forever but these are significant of the way in which all too many members look to the church, feeling this church owes them these blessings regardless of whether or not they have accepted their responsibilities toward the church.

**I**T WAS through this peaceful valley of life, a valley where all was prosperity and health through which we seemed to be able to pass without God. It was through such a valley that most of us have been traveling and (Continued on page 1547.)

# The Stewardship of Talents

By Alma Black

*One of a series of talks delivered by young people at the O. T. Z. Rally in Far West Stake. The author is a member of the First Branch, St. Joseph, Missouri.*

Stewardship is being recognized of late as something more than accountability to God for the use of our money. Our conception of the meaning of the word has broadened until we now think of stewardship as "an attitude toward life." We are beginning to realize that God has given into our keeping many trusts: such as strength, personality, influence, talents, time, money, prayer, and numerous other things. He, the owner, expects us to administer them for him. Whether we are faithful or unfaithful stewards depends upon the use that we make of these possessions and abilities.

The well known parable of the talents told by Jesus assumes that all disciples are servants of Christ, and that all of them have work to do for Christ. The talents signify ability and opportunity, but they are not merely gifts—they are trusts involving responsibility.

This graduation of five, two and one correspond appropriately to what we speak of as superior, ordinary and inferior ability or talent. The servants all differed at first, but the faithful ones were alike in the end, inasmuch as they had done equally well in proportion to their talent. The weakest person is at no disadvantage; he may not only do as well as the strongest, but if the measure of his diligence and faithfulness is higher, he may even excel others.

Each person has God-given individuality, a personality and talents different from those of any other. Such distinction, however, should be respected. For example, suppose that your child has no talent for music; then you should not insist that he play the piano, but on the other hand, if he has unusual abilities, you should help him to develop them.

Many people think that because they are not gifted in music or in some other outstanding ability, they have no talent. But can we say this is true? We know that our Master is ready to make allowances for the weakness of his servants, so long as it does not amount to absolute unfaithfulness.

Have you recognized your talent? Perhaps it would be well for each of us to take an inventory of our lives and find out just what our talent is. Maybe your talent is that of hospitality, service, leadership, motherhood, love for fellow men, personality,

preaching the gospel, missionary work, or even sewing.

Whatever your talent is, whether it be great or small, you must develop and use it; for as we learned from the parable, "Make the most of the little you have" and also "to whom much is given, of them much shall be required."

In speaking of the stewardship of sewing, it is not difficult for us to imagine Dorcas—her warm heart with its ready response to the needs about her, and her flashing needle always busy in service. Needles are little things but by their use, the loyalty and love of a whole community may be won. Also, in Hannah's consecration of the little Samuel, to the service of God, we see the true spirit of stewardship, gratitude expressing itself in giving. Because her heart was grateful, she lent her little son to the Lord for as long as he should live. To be a mother is to be a steward of great opportunities and responsibilities.

God has committed trusts to his people, and down through the ages, there have always been those who have responded to His generosity with faithful stewardships. We refer to a woman who lived in the days of Elisha, the prophet. She was a good steward of hospitality, using it for God. Modern women, too have a stewardship of hospitality. Their homes may provide a wonderful opportunity for it. Or it may be used selfishly, wholly for one's enjoyment and the entertainment of one's friends. How are you as God's steward, using your home? Is it merely a source of comfort and pleasure to you and your family? Or is it, in addition, really counting for God?

The Master has also appointed us to be stewards of the Gospel. He intended that we should tell the "good news," the Gospel. He left the story of his love and his salvation in the hands of a little group of faithful disciples and so it came down through the ages, until today, it rests in your hands and mine. We are Christ's twentieth century disciples and he is depending upon us for the evangelization of our generation.

Therefore, stewardship must be something we can recognize without waiting for the church to give it to us. Perhaps we are all as near sighted as grandpa, when he looks all over the house for his glasses, while they are right on top of his head—we already have our stewardship, it is our job, our work. Each of us *(Continued on page 1550.)*

## Elder Archibald Whitehead— Church Builder

Saints of Michigan, Indiana, and Wisconsin, and especially those at Muskegon, Michigan, suffered a great loss in the recent death of Elder Archibald Whitehead.

Brother Whitehead was a church builder in every sense of the term. He was instrumental in organizing Muskegon Branch, April 20, 1919, and had been its pastor since that time with the exception of one year. He passed to his reward after delivering a sermon at Lansing Church Tuesday evening, September 11.

He was born in Egremont, Ontario, Canada, April 7, 1865, the son of Mr. and Mrs. Charles Whitehead; moved to Cadillac in 1899, where he obeyed the gospel, being baptized by Elder W. J. Smith, September 13, 1891. Shortly after that he was ordained to the office of teacher. In 1901, while at the Fork Conference he was ordained an elder by J. J. Cornish and W. E. Peak.

This staunch servant of the Lord cherished his calling and honored it. Always he was loyal to the charge conferred upon him, and many times God used him as a mouthpiece in manifesting his power and gifts to the people.

Brother and Sister Whitehead and family moved to Muskegon in 1918, where with hard labor and the assistance of a couple of other families, they were instrumental in organizing the branch a year later.

Brother Whitehead's diary records among his labors in his home branch, Muskegon, that six deacons, five teachers, seven priests, and four elders were placed in the gospel harvest field under his hands. One hundred and seventy in the local branch were baptized by him. From the year, 1914, and up to the time of his death, he conducted over three hundred members into the church, by baptism, nineteen in the last year. Since 1930 he had blessed forty-five children.

While holding revival services with his son, Ellis, on Jackson Hill in 1922, the record shows that they blessed eight children whose parents were not members of the church.

The funeral services were held from the little church for which he drew the plans and labored so hard to erect. Members of the priesthood over whom he had presided like a faithful, patient father, were his pallbearers. District President A. C. Barmore who held a warm spot in the heart of Brother Whitehead, spoke words of encouragement to the bereaved family.

Your mother or father will be pleased with a subscription to the *Herald* for Christmas. See your publicity agent today.

## A Journey

By S. H.

You and I are traveling on the Journey of Life. We have not passed this way before and the road is long and strange and mysterious. We wonder about it, how long the journey will be, and what we shall find at its end.

We start joyfully out with Hope as our companion and for a long way we are happy and full of gayety and we think the Journey of Life is fun.

By and by, after traveling a long, long time, a fog settles upon us. We still have Hope so we travel on, somehow, through the fog. How dense it is. We become confused and bewildered. After days of wandering we discover we are lost and Hope has disappeared. The happy road has vanished and we try in vain to find it.

The days bring new experiences that try our souls. There are days when we are groping in the barren wastes of desert land. The sun beats down upon us and we cry aloud for water to quench our thirst. Exhaustion comes as we reach the River of Doubt.

Then for awhile the path leads upward, but it is steep and hard to climb. The stones bruise our feet and the rustle of serpents make us afraid. Despair walks with us.

For weeks and months we trudge on until all our strength is gone. Then suddenly we see a little ray of light across the path and there is Hope. We thought we had lost her but she had been playing a game with us and now that she is with us again we feel renewed. Courage enters our hearts and we speak these words to Hope: "Surely when tomorrow comes we shall find a resting place, an oasis, where we may tarry and quench our thirst, and perchance a physician may be there to heal our wounds."

"Why wait until tomorrow," replied Hope, "Jesus, your physician and guide is here now to help you."

The realization came like an electric shock. Yes, Jesus is here! Now! Today, this very moment. He is leading the way and begging us to follow. He knows all about this journey of life that we are traveling. He traveled the same road nearly two thousand years ago.

He knows all about the wilderness we must pass through. He knows all about the serpents and the stones that lie in our path and the raging waters of temptation and doubt that reach out to engulf us.

Let us walk with Jesus. He will guide us through the dangers and nothing that is evil can befall us.

His love and tender care will sustain us and instead of thirsting we shall drink of the living waters of life freely.

Instead of stones in our path there'll be flowers. Instead of serpents, that seek to harm us, there'll be the sweet singing of birds.

We may pass through the dense Wil-

derness of Despair, the Desert of Groping, and even through the Valley of the Shadow but with our hand in Thine, Oh Lord, we shall emerge at last on the beautiful Mount of Transfiguration.

"Lead Thou Me On."

## Lift Me Up

Out of myself, dear Lord,  
O lift me up!  
No more I trust myself in life's dim  
maze,  
Sufficient to myself in all its devious  
ways,  
I trust no more, but humbly at Thy  
throne  
Pray, "Lead me, for I cannot go alone."

Out of my weary self,  
O lift me up!  
I faint, the road winds upward all the  
way;  
Each night but ends another weary day.  
Give me Thy strength, and may I be so  
blest  
As on "the heights" to find the longed-  
for rest.

Out of my selfish self,  
O lift me up!  
To live for others, and in living so  
To be a blessing whereso'er I go,  
To give the sunshine, and the clouds  
conceal,  
Or let them but the silver clouds reveal.

Out of my lonely self,  
O lift me up!  
Though other hearts with love are run-  
ning o'er,  
Though dear ones fill my lonely home no  
more,  
Though every day I miss the fond ca-  
ress,  
Help me to join in others' happiness.

Out of my doubting self,  
O lift me up!  
Help me to feel that Thou art always  
near,  
That though 'tis night and all around  
seems drear,  
Help me to know that though I cannot  
see,  
It is my Father's hand that leadeth me.

—Selected.

The highest compact we can make with our fellows is, Let there be truth between us two forever. . . . It is sublime to feel and say of another, I need never meet, or speak, or write to him; we need not reinforce ourselves or send tokens of remembrance; I rely on him as on myself; if he did thus or thus, I know it was right.—Emerson.

They will appreciate a set of church books for Christmas. See our catalogue. Herald Publishing House.

The Memoirs  
of  
President Joseph Smith  
(1832-1914)

Edited by his daughter  
Mary Audentia Smith Anderson

Chapter 2 continued—

Some of the older scholars and young men—the Clawsons, Kimballs, Hibbards, Cutlers, and a number of others—were quite proficient in the histrionic art, and entertainments of that character were encouraged and frequently enjoyed by the school. In these efforts Hiram B. Clawson was a leader, and perhaps the best of the dramatic players. He afterwards became associated with a theater in Salt Lake City which he managed for a great many years. Though I knew him well up to the time he left Nauvoo I have never met him in any of my several visits to the West. I understood that his brother John died not many years after they left Illinois.

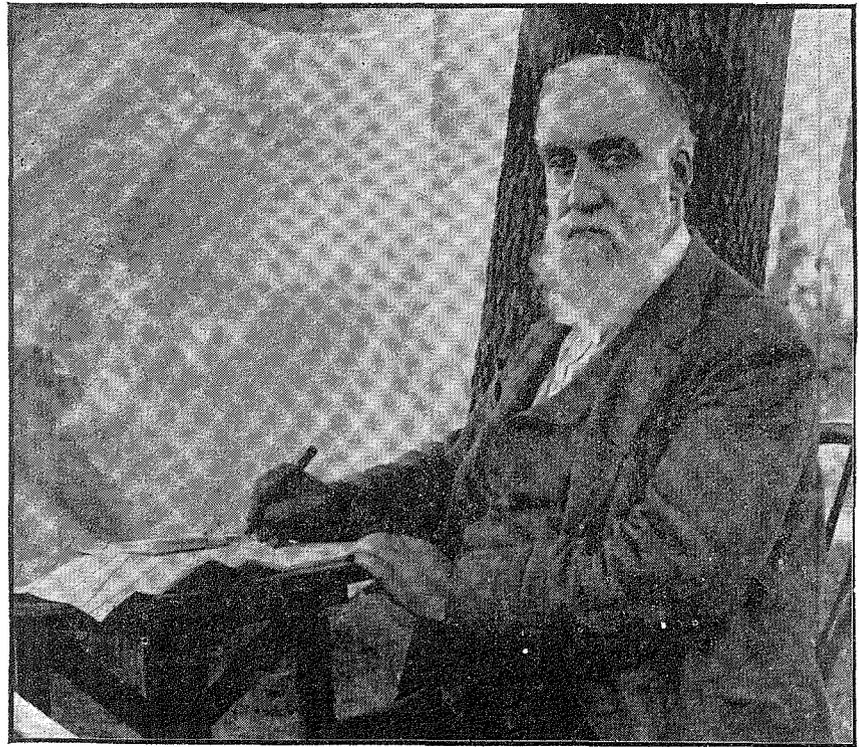
There also attended this school the children of the Widow Sherman. Their names were Susan, Alma, and Seth. All these individuals are brought to mind by events which occurred afterwards and may be related later on.

There was a great accession in numbers of scholars in the fall and Teacher Monroe organized spelling classes which were known by numerals. I had been spelling in Class Number One when because of sickness I had to be away from school for a time. When I returned and the call was made for Class Number One to line up, I started from my seat to take my place as before. Teacher Monroe stopped me and said I did not belong in that class any more for he had reorganized it while I was gone. I asked why I had been excluded, and he replied it was because I was too small. I asked him if spelling went by size, and he answered, "Well, no—not exactly, but I have arranged that class for the larger pupils."

I was persistent and said, "Teacher, you know I can spell as well as Loren Walker, Henry Coltrin"—and I named several others; "I don't think it is fair to keep me out because I am smaller if I can spell as well."

He finally conceded that if I would get a *Walker's Dictionary* and study it I might spell with the larger class—and I was jubilant. I knew right where I could get one for I had seen it in Father's library—a small book some four by five inches square, and perhaps an inch and a quarter thick.

Thus I was again enrolled in Class Number One. Perhaps the second or third Friday thereafter, when the class was ranged up to spell down there were several who seemed to be pretty evenly



President Joseph Smith as he appeared at the Maysville, Missouri reunion. W. H. Worden who furnishes the picture, believes it was taken about forty years ago.

matched. After exhausting the words in the spelling book Teacher Monroe gave out some from the dictionary, and still made no impression upon the number standing together. At last he gave out the word "cholagogue," before which they went down—one, two, three or more—until a good many had tried and missed. It came to me and I spelled it correctly.

Surprised, Teacher Monroe blurted out, "Why! Where did you ever find that word?"

"Why, on the end of Robinson's Row, in an advertisement of an ague cure," I replied.

Sure enough, the advertisement was indeed there, in plain sight, and the word printed in large letters easily to be seen by any who passed up or down Main Street and took the pains to notice it. Mr. Monroe asked how many of them had ever seen it, and scarcely one could remember whether he had or not. The teacher took advantage of the incident to call the attention of the school to the value of using their eyes and taking better notice of what they saw.

My memory was ever excellent so far as the studies of geography, history, and spelling were concerned, but not so serviceable in the study of arithmetic. The intricacies of figures bewildered me. I could commit to memory the Sunday school lessons and lengthy declamations, had something of a taste for phrases, and could spell any word I ever saw to read it. I stood fairly well in most stu-

dies, and after this episode in the spelling class I gained favor with the teacher who interested himself in my welfare and advancement.

For the purpose of assisting me, he and I entered into a personal correspondence, in which I wrote him a letter each week and received a reply. This continued during the latter part of the existence of this school and was not broken up until Mr. Monroe, with others, left the state of Illinois. I formed a strong attachment for him and he certainly did me great good.

Under his instruction and by the aid and personal example of Oliver B. Huntington, I made some progress in the study of elocution. It became our habit to read to each other from the standard books in use and other works, and in the late summer and fall we would go to a small grotto where a little stream ran out of the hills over a fall, across the road, and into the river, and there in the shade, one in the valley and one on top of the hill, we would converse together, in an effort to acquire accuracy of speech and to strengthen our voices. I owe much indeed to the friendship shown me at this period of my boyhood days by James M. Monroe and Oliver B. Huntington.

It may be well in passing to note here that Teacher Monroe went to Utah with the emigration west, stayed for a while, and in attempting to get away was killed on the plains somewhere east of the Territory then known as Deseret. His al-

leged slayer was a man named Howard Egan who had lived a while at Nauvoo, running a blacksmith and wagon-making shop on the hillside west of the Temple, not far from the home of Bishop Edward Hunter.

Oliver B. Huntington left Nauvoo, presumably in company with his younger brother, John, going to Watertown, New York, where he subsequently married a lady by the name of Neal. A circumstance in connection with his residence in Watertown comes to mind which was interesting in its passing and may be of interest here and how.

### Spiritism

It will be remembered by those familiar with that phase of current history that about 1848 what was known as spirit-rapping was introduced by the Fox sisters in western New York, from whence it spread practically all over the nation. It reached Illinois about 1850, when together with pencil-writing and other forms of spirit manifestation it began to be practiced in Hancock County, cropping out in the family of James Chadsey who lived on a farm in Sonora Township adjoining my father's land. I was working upon Father's farm at the time and in visiting the Chadsey home became acquainted with this spirit-writing business, Mrs. Chadsey being the medium.

My nearest neighbor was a man by the name of James Richardson, an early church convert from England. With his wife he lived on a small piece of land across the highway from ours. He had refused to go west at the time of the "break-up," and had turned agnostic. As these manifestations progressed on the Chadsey farm he showed an intense interest in the phenomena and finally became an ardent spiritist, so-called. He and I spent many an evening discussing the various phases of the subject and together used frequently to attend the seances held by Mrs. Chadsey. We procured certain works on spiritism which we read and discussed together. Occasionally we would experience a species of occult manifestation between us, but nothing happened which could be construed as immediately confirming by actual evidence the reality or truth of the theories advanced by those believers.

Our investigations had intermittently extended over a period of two or three years when a communication was received by Mrs. Chadsey purporting to come from this old-time friend, Oliver B. Huntington. The communication stated distinctly that he had died of cholera at Watertown, New York, giving the date of death, and expressing pleasure at thus being able to communicate with the living. It was signed plainly in the very handwriting of the man himself, which I readily recognized, for I had been in correspondence with him and knew it perfectly.

My friend Richardson and I had

reached the point in our investigations and observances of the seances where we had decided to make a test as to the genuineness of the messages received by Mrs. Chadsey, and this communication seemed to afford us an opportunity. Without delay I wrote to Mrs. Huntington at Watertown, telling her that I had heard that Oliver was dead, giving the date and place, mentioning the disease which had borne him off, and asking her for a reply.

Owing to the fact that mails were then carried across country by stage and across lakes by boats, it was a full month before I received an answer. It came in the form of a letter from Mrs. Huntington's brother, who stated that his sister with her husband Oliver and their family had left Watertown some months before to go to Utah, and that at the last account he had received Oliver was living and well, and had not, to the writer's knowledge, even been ill. He added that he had forwarded my letter to them and they would doubtless answer it upon receipt. In due course of time I did receive a letter from Oliver himself, dated at Fort Laramie, Wyoming, and confirming the statement that he was perfectly well and hearty.

This incident closed the investigations of my friend Richardson and myself into the current phenomena of spiritualism. He became extremely skeptical and I utterly disgusted with the so-called spirit manifestations as displayed by those declared to be mediums. I had seen table-tipping and had witnessed several times the pencil-writing performances, but came to the conclusion that, so far, my experience had proved there was absolutely no good in it or in any part of it. I had read Andrew Jackson Davis' *Nature's Divine Revelation*, and his *Great Harmonia* as far as the third volume, and had discovered some very good reasons, or so I considered them, to discard as evidence much of that which was presented. I had no desire to study further what seemed to me so unreliable and mystic a "science" as spiritualism at that time presented. Thenceforward I let it alone, regarding it as a matter of mental speculation unworthy the attention and investigation of an honest man who was not actually willing to be humbugged—a result which I certainly did not wish to invite.

In 1885, on the occasion of my second visit to Utah, I was privileged to meet Oliver B. Huntington in his home at Springville, some fifty or sixty miles south of Salt Lake City. There I conversed freely with him as an old acquaintance and friend. He was then living with his third wife, his first and second having each in turn refused to remain with him when he attempted polygamy. I did not meet his first wife who was, I was told, a most estimable woman. Neither did I see the second one, a nurse of considerable local stand-

### A Fight

A circumstance connected with the school held in the store building made an indelible impression upon my mind, both because of the incident itself and because of the men involved. The school was held in the upper room of the building, which stood with its end to the north, on the south side of Water Street. Directly opposite, on the north side, stood the store of William and Wilson Law. On the corner of the block opposite, west of William Law's house and adjoining his store, there was a sort of feed yard into which teams could be driven and fed while their owners were trading. Ephraim Potter, a clerk in that store, used to board at our house and I knew him quite well.

One noon I was sent on an errand to the store and there heard a conversation between Wilson Law and a brother in the church by the name of Uriah Chittenden H. Nickerson. They were discussing a tree which Nickerson had cut on a certain island on the Iowa side of the river, on which both he and the Law brothers owned land. Wilson Law accused Nickerson of stealing his timber, claiming that the tree cut had been on his land, that Nickerson knew it was, and that he proposed making Nickerson trouble over it.

Brother Nickerson replied that at the time he cut the tree he believed it to be on his own land, and still thought so, but not wishing to have trouble, suggested they get a surveyor, have the land surveyed, and if it were found the timber belonged to Law he would pay for it. They would get two brethren to appraise the wood and he would pay the amount decided upon as its value.

Law seemed not to agree to this proposal and Nickerson told him that if he preferred it that way he could take the timber, and pay him, Nickerson, for hewing it. He even added that if Law were still not satisfied, Law could take the tree and Nickerson would say nothing further about it, as he did not think it seemly to have contention between brethren over such a matter.

None of this seemed to suit Wilson Law and he threatened to prosecute Nickerson for stealing the timber. Just then the school bell rang and I ran across the street and up into the school-room. There were three windows in the north end of the building and my seat was at the western one. Soon I heard a commotion outside and looking out saw a number of men pouring out of the store, perhaps six or eight of them, and passing through a gate into the yard. Among these were Uncle Hyrum, Wilson Law, Potter, Nickerson, and some others whose names I do not now recall. Wilson Law was stripping off his coat and vest as he came, which he handed to Uncle Hyrum to hold.

I was curious to know what it all meant as I saw Wilson take off his cra-

vat also, and roll up his sleeves. He was talking pretty loud, and though I could not distinguish his words I gathered that he was angry with Nickerson about the timber. I wondered why my Uncle Hyrum was holding Law's clothing for him, but soon discovered, for I saw Wilson Law strike twice at Nickerson, apparently with the intention of giving him a great thrashing. After the second blow Nickerson sprang forward. Using Law pretty roughly he would evidently have administered a severe beating had it not been for the fact that, seeing the way the conflict was turning, Uncle Hyrum and others interferred and drew the men apart.

I remember how excited I was and how ashamed I felt that my uncle had lowered his dignity by mixing in the quarrel between the two men. Wilson Law was a man of business and reputed wealth, while Nickerson was poor and hard-working. It seemed those surrounding the two men had taken sides with Law and were quite willing to see Nickerson punished, but when they saw it was likely that Nickerson would do what punishing was done in the melee they were then quite ready to separate the men and stop the fighting.

I heard Nickerson say, "And so this is your Christianity, brethren! When you thought I could be whipped you were willing to witness it, but when you found I could take care of myself you were ready to keep us apart!"

Whether or not a church suit followed this disturbance I do not know, but I confess that my opinion of my Uncle Hyrum received a decided blow and my regard for him was sadly damaged. I had thought him so upright and just that I had expected him to take the part of the humbler brother. What I had overheard between the two men in the store and Nickerson's statement that he was willing to do what was right and whatever any two of his brethren would decide was just in the matter, had made me feel that an advantage had been taken of him—doubtless because he was a poor man. Of course I may have erred in this conclusion or as to their motives, but I heard afterwards that when the survey was made the poorer brother was justified, for the tree was found to have been on his own land.

I met this U. C. H. Nickerson a good many years after, when he used to come down from Wisconsin to attend our Northern Illinois District Conferences. Once I conversed with him in reference to this trouble, which he remembered distinctly. One thing is certain: "Chit" Nickerson, as he was familiarly called, retained his faith in Joseph Smith as a Prophet of God, in the Angel's message, in the validity of the *Book of Mormon*, and in the integrity of the church instituted by the Prophet under Divine direction. He died in that faith, whatever may have been his wanderings before reaching the goal of the grave.

### Mr. Kelsey

The next school I attended before the Saints left Illinois was conducted in the Seventy's Hall. The teacher was Eli B. Kelsey, who afterward became quite a noted elder in the economies of that faction of the church which was under the rule of Brigham Young.

I attended this school more than one term—probably in the fall of 1844 and the summer of 1845. The hall was located on Parley Street, the main thoroughfare extending between what was known as "the hill" and the ferry at Isaac Galland's estate. Among my schoolmates here were Henry Coolidge, Sidney and Wickliffe Rigdon, Edwin and Thomas Stafford, Joseph, Brigham, and Vilate Young, some the children of Heber C. Kimball, the children of David Yearsley (one of whom was named Elizabeth), Mary Tuttle, Titus Billings, and Edward and Lydia Partridge.

It was a good-sized school and there was considerable rivalry in the spelling classes. Usually Mary Tuttle, Henry Coolidge, and I would spell the rest down, and take turns in "leaving off head" to again spell our way up.

On the closing day of one term, when the class came to spell down the teacher announced the rule that but one trial at a word would be given each pupil, and that if the word were missed opportunity to spell it would pass at once to the next in line. The class had narrowed down to the three of us—Mary, Henry, and I. After a number of words went the rounds, Teacher Kelsey gave a word to Mary which she missed. He suggested that she try it again, and again she missed it. Without waiting for him to say "Next," I promptly spelled the word correctly. He reprimed me for being too eager, at which reprimand I called his attention to the fact that he himself had broken his own rules as stated at the beginning, and in giving Mary a second trial he had acted unfairly to all the rest of us.

He commented that, being a lady, she should be given a second opportunity. To this I demurred upon the ground that no such favoritism should be shown in such a contest. Mary was in tears, and some confusion seemed imminent.

A number of spectators were present, and I proposed leaving to them the question as to whether or not I had been within my rights. To this Teacher Kelsey would not agree and undertook to adjust the matter by saying he would divide the prize between us three. I objected to that plan, stating that I did not care especially for the prize and certainly did not want it if it were not rightfully mine and fairly won, adding that he could dispose of it as he pleased. General feeling among the children had been that Mary was a favorite of the teacher's, and this incident showed that it was useless for us to contend against her.

Though I cannot fix the date in mem-

ory, I remember well the day when Sidney and Wickliffe Rigdon came to the school to say good-bye—the day before the family left for Pittsburgh at "the separation." It was at this school, also, that the teacher instituted a system of police regulation among the children for the purpose of preventing truancy. He appointed various ones as special police, the duties to last one week. During one week of my services in this capacity I had trouble with one of the Stafford boys who became very angry in play at recess and proposed to leave the grounds. I prevented his doing so but it was at the expense of a personal encounter between us. The result was the abandonment of the system, for the teacher thought his instructions were being construed too strictly and enforced too vigorously, and he was fearful further unfriendly conflicts would ensue.

An incident of a rather laughable character comes to memory as being connected with this school. Joseph A. Young, son of Brigham Young, was something of a fop as a boy. He was rather vain of his good looks, his white complexion, and curly hair which was inclined to the red in color. One day he came to school all nicely dressed up, and brought with him a vial of cinnamon essence or oil. With this he dabbed his handkerchief in order that a nice fragrance might attend his walk. Of course we were all duly impressed and anxious to have some. We asked him to share with us, which he declined to do, and kept dabbing it at intervals on his hair and clothes as fast as the air and sun would combine to cause it to lose its power. The former, at least was quite well saturated with it after a while, and we were quite envious as a consequence. This brought us no benefit, for he didn't share his treasure with us.

However, we were consoled next day when our comrade came to school, for his hair had been so badly burned with the essence that it had broken off wherever rubbed a little, and looked worse than if he had haggled it to pieces with the shears! So we had our laugh, but it was a laugh *with* him and not *at* him, for Joseph A. was a good-natured fellow and appreciated any joke, even when on himself.

A part of the education we received in the school kept in the Seventy's Hall had reference to our conduct and manners. We were taught how to stand properly, how to walk, how to enter a room either public or private, the art of being polite in company, and other useful things calculated to enable us to be at ease and carry ourselves with a degree of grace in the presence of others. We were taught to reverence age, to take off our hats and bow to elderly people when met, to avoid being boisterous in demeanor or harsh or loud in voice, and, in general, to behave ourselves properly at all times. We were expected to be kind to our associates, to avoid imposing upon those weaker and

younger, to go to church and to conduct ourselves in a respectable manner while there, and to engage in no unnecessary affairs on Sunday, the rest day. We were expected to enter the school-room quietly, to take off our hats and hang them in places provided, to greet the teacher with a courteous bow, and to proceed at once to our seats. If called upon to hand a book to anyone, we were shown how to properly approach the person and how to present the article in a graceful manner. All these and a variety of other instructions respecting conduct were made a part of our daily practice and formed a definite part of our education at the time.

The Rigdon boys left Nauvoo, as I have said, before the term closed, and I never saw either of them again until in the fall of 1905 I met John Wickliffe in Salt Lake City. He had separated from his family and had joined the church in Utah. I learned that his brother Sidney died quiet a number of years ago.

### Mr. Tripp

My impression now is that the school just described was the last I attended before the breaking up at Nauvoo. However, it may have been in the summer of 1847 that I attended one kept in a building erected and occupied by Lucien Woodworth, otherwise known as the "pagan prophet"—a gunsmith by trade. That school was taught by a Mr. Tripp, a fair, blue-eyed man with curly hair and a very pleasant and affable manner. Here I remember we came in contact with some rather rough and undesirable boys who belonged to the Bruce and Allen families. There were five of the Bruce boys and three or four of the Allens. They had an ally of their own stamp, one Arthur Foster, son of a neighbor who lived in the house where Uncle Samuel Smith had lived and died. Of these boys Tom Bruce and John Allen were the ring leaders.

Near the school lived a family of new citizens named Kent, and not far below, another by the name of Elliott. These were quite good people who came in with the influx into the city of those who came to buy property cheaply from outgoing Saints. There were two girls in the Elliott family and a small, partially-crippled boy in the Kent family. The latter was named Geoffrey, and between him and my brother, Frederick, there sprang up quite a friendship. Frederick was tall for his age and slender, very kindly in disposition, and especially tender and considerate of those who were weak or afflicted, or in any trouble with the boys.

Frederick got into the habit of carrying little Geoffrey Kent home from school on his back, which he could easily do as Geoffrey was very small and light. These rough Bruce boys and their little band took a notion to torment the little fellows and would run up behind Fred-

erick as he was carrying Geoffrey, jostle against them to make them stagger or fall, or jump upon Geoffrey's back to frighten and annoy. Two or three times they had thus thrown the boys down, and once had hurt Geoffrey enough to make him cry.

I remonstrated with them; told them they ought not to do that for one or both of the little boys might get hurt. I asked them, politely enough, to refrain from annoying the children further. One of the older ones pertly told me to go to the devil. Tom Bruce and John Allen were about my age and size and Arthur Foster was a trifle smaller. These rowdies laughed at me when I told them they must quit bothering the boys or I would make them, and taunted me by saying they would do as they pleased and I couldn't help myself. To this I simply answered, "Well, we will see."

In the afternoon when school was out my brother picked Geoffrey up on his back as usual and the two started down the street, full of glee and jollity. They had gone but a little ways when one of these rowdy boys, which one I do not now remember, ran and jumped upon Geoffrey's back, very nearly throwing him off and frightening him to crying. This act aroused my indignation and I turned to the crowd of youngsters and told them that the next one who did that would get hurt.

It had rained in the morning and we had gone to school under the shelter of a large umbrella which I was carrying in my hand. It was still quite wet and heavy from the early shower. The boys held a consultation, the leaders urging Arthur Foster to make another leap at the boys, and promising him to keep me from interfering. So Arthur skipped up behind the boys and sprang upon their backs. He had no sooner reached the ground afterward than I struck him full across the back with the heavy, wet umbrella, just as I held it, folded up, in my hand. It was an old-fashioned one with heavy wooden staff, ribs of whalebone, and spreading wires of steel.

Arthur howled with pain, and I turned to the crowd of boys and told them that if anyone else wanted to try that game now was his opportunity, but that if any one of them did dare to touch either of the little boys he would be served as I had served Arthur. That was the end of the row, for apparently none cared to run the risk of being struck similarly.

Arthur threatened to tell his mother and I rather expected he would, but if he did my own mother did not hear of it, for a little while afterward, having occasion to use the umbrella, she found the stock broken and the wires bent. Showing it to me she asked if I knew how it got in that condition, and I replied, "It probably happened when I struck Arthur Foster with it, the day it rained."

"Well, you must have struck him pretty hard to break it like this," she

commented. I told her I did; that I hit him just as hard as I could. When she asked why, I told her the whole story. She thought I should not have struck Arthur, but I told her I just couldn't help it; that the little fellows could not defend themselves, and that I had felt bound to do what I could to protect them after giving their tormentors fair warning.

The lads were not disturbed again and the balance of the school term passed off pleasantly, according to my recollections.

### Home Study

There was an old Irishman who taught school in the Seventy's Hall for a term or two, I think about 1847. I was lamentably deficient in arithmetic; had worn out copy after copy of *Ray's Arithmetic* in my various attempts to master its difficulties, but would promptly be turned back at the beginning of each term. I seemed to balk at "vulgar fractions," and did not succeed in getting beyond the merest rudiments of this most necessary branch of education.

I was desirous of mending in this particular, as my mother was engaged in keeping the hotel and I knew in order to be of help to her I should have some business qualifications, among them a working knowledge of figures. Mother encouraged me to attend this Irishman's school. Accordingly I went up, asked for an interview, and was told to come back at the noon hour.

At the appointed time I called upon the aged man and told him that I wanted to enter his school. He looked at me a bit, handed me a book opened at a certain piece of reading, and asked me to read it for him. Taking the book I did as requested, whereupon he remarked, "Young man, I can do nothing for you; a boy who can read like that can better teach me than I him."

I tried to explain that it was arithmetic I needed but failed to prevail upon him to take me as a pupil. Thus it happened that the term of school under Mr. Tripp was really the end of my boyhood schooldays.

It is but fair to add, however, that during the summer and fall of 1846, while the Mansion was being occupied by renters (first by William Marks and then by Van Tuyt), Doctor John M. Bernhisel boarded with us in the Hugh White house. He had considerable leisure at his disposal and agreed to help me in the study of grammar. He consented to hear my recitations provided I would secure two copies of the book used, *Brown's Grammar*. This I did and during that season I studied with him, the arrangement proving to be a very pleasing and profitable one for me. It largely laid the foundation for what usefulness I have been able to exercise in the conduct of literary affairs afterward imposed upon me.

(To be continued.)

## THE SHADOW OF THE CROSS

(Continued from page 1540.)

stretched over this valley were we able to see even in the days of triumph, days of happiness and joy, had we been able to see, had we been able to visualize it, even in the days of sunshine we would have seen the shadow of the cross. We see it even as those people saw it a few days later, but on that day they saw it not and so today we see it and begin to realize that after all the shadow of the cross has been across our path and yet we wanted to revolt against the so-called repressions of life. We have refused our responsibilities and plead for the sunshine and yet avoided the rain. We plead to stand upon the mount of transfiguration and we refuse to enter into our Gethsemane. We would convert the world but yet most of us are content to stay at home. We want to redeem Zion yet we continue to disregard the laws of Zion. Thus we continue to look forward to the blessings of this church to us and yet fail to realize that the shadow of the cross lies across our path today. It always has and always will because after all, no life is worth while if it be a crossless life.

We are living by a kind of philosophy which makes us demand of the church what we are not willing to pay for. We dream our dreams of Zion and yet continue to disregard the laws of Zion and continue refusing to recognize our responsibilities to life at the present time. I wonder sometimes, do we expect to pay in cash for all those blessings of life which can be purchased only by giving our talents, our service, our minds, only by giving our very blood itself? Have we instilled into our thinking a philosophy which makes us think we can purchase that by silver and gold which only can be purchased by life itself? A life that leads us to feel that this church owes us blessings, owes us a heritage for which we are not willing to pay is altogether too cheap a life, it is in reality below that of the animals. It is a life which is not big enough for a man-sized individual. It is not big enough for you nor for me to live.

Even among the mothers of the little menagerie of mine I find they live on a plane far beyond self. I noticed last spring one mother mink which I possess. Long before her little ones could eat, she carried food back in the nest for these little ones. Unable to eat it she carried it out later in the day to keep the nest clean for them. She continued this process, living in the lives of those four little fuzzy fellows. And I imagine even in her animal heart there welled up a joy and satisfaction when they began to eat. As I looked at her, I sensed in her very carriage something of satisfaction because she was living the life of service.

I was very much interested in the story about those five sitting on the bumper of the car and the two others pushing. After all, that is quite true of life. All too many of us are attempting to ride on the bumper and receive from the church promises to those who live godly lives and only about two out of seven are willing to pay the price.

I don't believe there is anyone shrewd enough to avoid all the hard knocks of life. I grant that perhaps our ability to make these various labor-saving devices has had a great effect on our thinking. We have invented many things that take out of life the drudgery that once was common. Some of us thought that perhaps a day would come when with a little more inventing we would be able to take out of life everything except sunshine, and having done these things then life would really be worth while. I don't think we differ so much in our problems as we differ in the way we face those problems. I come to feel more and more that everyone who is worth while has to face some serious problems in life. Yours may be one, mine another, someone else's an entirely different one but some how, some way, we have to face those problems. Many people absolutely throw away all possibilities to enjoy life by trying to avoid these problems, and we often make the cross much heavier.

You have all seen the child with the loose tooth just dreading to pull it, who made it such a dreadful problem that he suffered a thousand times over. And then it finally fell out. In all those days they built up within themselves a dread for that particular ordeal and finally they discovered that it was nothing at all.

So we face the problems of life and we build up within ourselves an unconquerable and uncalled for dread. We talk of the sacrifices, we talk of the problems, we talk of the sufferings, of the disappointments. We talk about these things in such a way and so long that we have builded up within ourselves a feeling that makes it so much harder than it really is that often we never get the courage to bear that cross because we have built up in our minds a false idea of the cross and yet when we find that life is really planned with the idea of doing something with it, with the idea of actually accomplishing something for the kingdom in moving out and finding our place in the kingdom, when we actually lose our lives in attempting to do this we wake up and find that the tooth is gone and the things which we were worrying about are gone and we emerge with the happiness and joy of service, the other things being absolutely insignificant, as those who have served the church will confirm.

I think they will stand with me today when I make the statement that in most cases the disappointment and hours of darkness have passed and today they

are happy and contented, the other things having become absolutely insignificant.

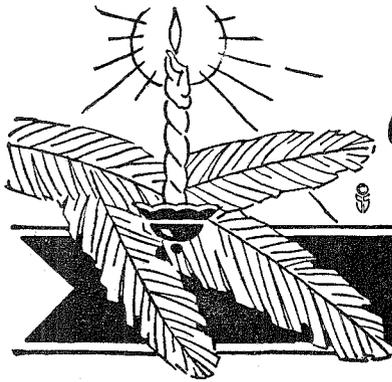
The great object in life is that we do the will of God. If we could just get that down in our souls that after all the one and only purpose for which we were created is that we might do the will of God, if we will only do the will of God we will be surprised to find that all these things that we worry about and all of these discouragements and disappointments will so blend into the task of moving forward, that they will pass into insignificance and we find that the one big thing in life is the satisfaction of knowing that we have truly spent our lives in attempting to do the will of God.

I also like to look back and to appreciate something of the attitude which Jesus took toward life. To Jesus, the man of Galilee, life offered an opportunity of dreaming a great dream, of dreaming that dream and then giving his entire life that that dream might come true.

Most of us dream our dreams and sometimes there we stop. We fail to appreciate the thrill of working at this, the greatest task in life. We fail to appreciate the thrill of working with others engaged in a similar task. We fail to appreciate the great opportunity of working with God that the kingdom might come forth. A worth while life will never be a crossless life. If your life moves along like a song free from any hampering causes, free from any unpleasant and perhaps actual disappointments then beware lest your life become not worth while. There never will be a crossless life, there never will be a crossless church for such would be worthless. And yet if we can only lose ourselves in the thrill of this great object, we can expect that hand in hand with God we will be lifted above these discouragements. The testimony is that we are lifted above this realm to the plane of life truly worth living, above the discouragements which life brings to us. Upon that plane we face our problems and they become merely incidental in the prospect of achievement.

I am wondering what we may expect a life of service to bring. I know no better way to answer that other than to answer it out of my own experience. I believe my own experience is typical of most everyone's who has tried to throw this strength in avenues of service. I grant in the beginning that service in the church means long hours of preparation, long hours of labor, long hours of discouragement, long hours of disappointment. It means nights in Gethsemane, and on trial before the modern Pilate. It means going through much, but is that all it means? No. That is only the incidental. Beyond that it means hours of satisfaction, it means hours of an ever strengthening faith, of peace. It means hours of transfiguration.

(Continued on page 1550.)



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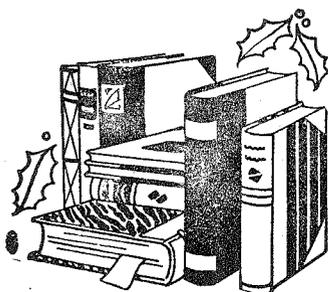
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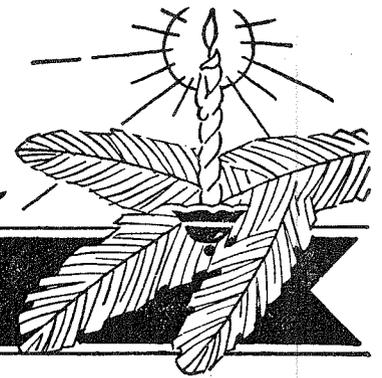
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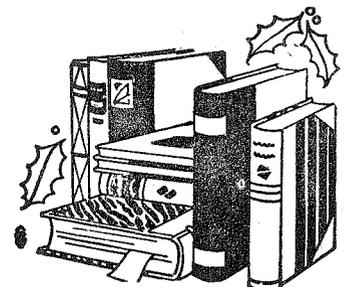
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## The Missionary Hen



*Brother and Sister  
G. T. Griffiths with the  
Missionary Hen.*

Just about seven years ago on a cold Sunday morning in February, the snow covering the ground, Brother Gomer T. Griffiths, preaching in the Kirtland Temple, deplored the fact, among other things, that there were so few homes of the Saints in which could be found either the church papers

or the three standard books of the church. He also spoke concerning the paying of tithes and offerings, seeking to impress upon the Saints the necessity of obedience to this phase of the Lord's law. He suggested that if they could not otherwise afford to get these publications to get a hen and dedicate her to the Lord, put a setting of eggs under her and with the increase they would not only be able to get such papers and books but also pay tithes and offerings.

Monday morning about six o'clock, Brother Joseph Biggs starting out to work, after backing his car out of the garage into the roadway was surprised to find a bewildered red hen in the deep snow in the road. He got out of the machine, picked the hen up in his arms and, walking across the lawn, tapped on the window for his wife who came to the window and took the hen into the kitchen. After feeding the hen she put it outside. In an hour or so she heard a tapping, tapping on the window pane; going to the window she again took Mrs. Bidy in, who, now having decided to make her home with these good Saints, also decided to do her part in the home-making by laying a nice large egg in a nest provided for the purpose in the corner of the kitchen.

In the meantime, Sister Biggs inquired around and finding no one who had lost a red hen, decided to keep her. Every day thereafter she continued to jump up on the window ledge and by her tapping on the window pane announce to Sister Biggs the fact that she was again ready to make a contribution toward the family upkeep. This she continued to do for several weeks, at the end of which time Mrs. Bidy made it known that she was tired of living alone as to her kind and that if Sister Biggs would provide the nest and the eggs she would do the rest. She was also very particular as to just where that nest should be, and suitably settled there, she sat for twenty-one days. Each day, after being put outside for awhile for exercise and feeding, she

announced her readiness to return to her job by tapping on the window pane. At the end of the twenty-one days, what joy and contentment thrilled her upon finding under her wings something in the neighborhood of fourteen downy yellow chicks. Oh, the joy of accomplishment! The weeks that followed were filled with happiness for Mother Bidy; teaching her babies to eat and drink; teaching them to dust themselves as they lay under an old apple tree in the dust on a lazy summer afternoon; teaching them obedience to come at her call at the least sign of danger.

And thus the days grew into weeks and the weeks into months and Mother Bidy's offspring were full-fledged hens or roosters as the case might be. Sister Biggs was not only able to pay some tithing but also to get such papers and books as she desired, to say nothing of the fowls that were given for church suppers and those that entered the ministry in the way of a dinner for the missionaries.

The winter coming on, Sister Biggs made plans to spend the winter in a home about a mile from her own home; however, she took the little red hen with her. Came June and Mrs. Bidy again announced the fact that she would like to raise another family. Sister Biggs was unable to arrange for this at the place she was now staying so she arranged with Sister Griffiths to take her. Sister Griffiths lived just across the street from Sister Biggs' own home. Mother Bidy was placed on a setting of eggs in a nest made for her on Sister Griffiths' enclosed back porch, with which nest Mother Bidy was perfectly satisfied. The next day Sister Griffiths turned her outdoors for her exercise and feeding, watching her so as to have the screen door open for her to return to the eggs. The time being up, Sister Griffiths went to the door but Mrs. Bidy was not in sight; she went outdoors and looking across the street discovered Mother Bidy over at her old home, up on the window ledge, tapping, tapping at the window pane. So Sister Griffiths had to go over and get her and return her to the nest. At the end of the twenty-one days Mother Bidy again presented her owner with a fine flock of baby chicks. This meant more tithing, more offerings, more fowl for church suppers, and more chicken dinners for any fortunate missionary who might happen to come along.

And thus year after year Mother Bidy has done her bit to help on the work of the Lord until now she is about eight years of age. In the fall of 1933, Sister Biggs presented Mother Bidy and twelve chicks to Sister Griffiths and so now the little red hen is 200 miles away from her Kirtland home and finding life very interesting on a forty acre farm at Uniopolis, Ohio, where she is still doing her bit by depositing an egg each day in the nest provided her for that purpose.

And no doubt if she lives until the spring of 1935 she will raise another family and thus will the good work go on and on.

## THE SHADOW OF THE CROSS

(Continued from page 1547.)

tion. The very power of God shall be yours. It means hours of enlightenment, it means inspiration in which the sweet spirit of almighty God shall touch your soul. It means hours with God in your life. There shall be hours which make the price absolutely negligible, hours in which one is caused to feel that that which they have given makes them a debtor to God.

Then it is that we begin to understand something in the significance of the statement that "he that findeth his life shall lose it and he that loseth his life for my sake shall find it," because we are willing to lose ourselves unreservedly in the task, when we lose ourselves in the great redemptive task of the kingdom on earth.

And my prayer is that we may find the strength as we face life to sense that the shadow of the cross does stand out before us but yet to understand and to know that once we have submerged our own individual interests in the interest of the kingdom that that price and those disappointments and discouragements, in fact the entire weight of that cross becomes insignificant in the life beauty and happiness and joy which life has in store. May we be able to face life, recognizing that the worth-while life is a life which faces its cross, which faces its problems, its responsibilities and the life which faces them hand in hand with God in relation to our every act and to the work of the kingdom.

## THE STEWARDSHIP OF TALENTS

(Continued from page 1541.)

has his stewardship in one form or another from babyhood to manhood and on into eternity. The first thing each one must do is to recognize his stewardship. We must not permit ourselves to become so dependent on the Lord that we ask him to give us needed tools which are already in our hands. We must be willing to do the hard work necessary to discover and perfect these talents.

God has withheld from us no good thing—even sparing not His only Son. He has enriched our lives with a thousand gifts. He calls us to faithful stewardship, to the full consecration of personality and possessions to Him. Are we ready to respond joyously, with all that we have, to that call? Are we ready and willing to develop the stewardship of our talents to the fullest extent of our ability and lay them on His altar?

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Is it taking God's name in vain, to use it as an expletive in the pulpit?*

It seems clear that to use the name of Deity is condemned in such cases as suggested in the question. To uselessly, carelessly, or profanely use it is not in accord with scriptural teachings. Jesus teaches us to "hallow" (reverence) the name (Matthew 6: 9), and to "swear not at all" (Matthew 5: 34). The Apostle James (5: 12) forbids us to swear by any oath whatever. It is not necessary to use the name viciously in order to break these commands, as an oath, or to swear, means to utter or declare with an appeal to the name of Deity, and any useless or unnecessary mention of the name indicates lack of proper reverence.

That the ancient church took this view is clearly stated in modern revelation, which tells us that they avoided too frequent repetition of the name by using the name of Melchisedec to designate the "holy priesthood, after the order of the Son of God." It explains:

"Out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood."—*Doctrine and Covenants* 104: 1.

For such reasons as indicated, it is reprehensible to use it in joking, telling stories with no reverent object in view, or in anger or mirth. Great care is taken to prevent the improper use of the name of Deity over the radio, because of the reverence in which it should be held.

*Will there be marriage, or children be born, during the millennium?*

Jesus tells us that in the resurrection (Matthew 22: 30) they do not marry, and as the millennium is to be after the resurrection (Revelation 20: 4), it appears that God has provided something quite different than our earthly custom in this respect. Mark records the words of Jesus thus:

"Ye do err therefore, because ye know not and understand not the scriptures, neither the power of God. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels of God who are in heaven."—Mark 12: 28, 29. Inspired Version.

We are told that God made them male and female, but that all had been created spiritually before they were upon earth (see Genesis 2: 5, 6, 9, 11). Some believe that in the resurrection all will have their divinely created mate, and that the mistakes of marriage will be a thing of the past. They believe that Paul's statement that "there is neither male nor female" in Christ (Galatians 3: 28) means that God makes no difference between them in the covenant of salvation.

Whether or not children will be born in the millennium is not exactly stated, but it is plainly declared that there will be children there (see Isaiah 11: 6, 8; 65: 20, 23. *Doctrine and Covenants* 45: 10; 63: 13). Some of these children will be unweaned, but whether they will be resurrected, or living at the coming of Christ, is not stated. If all the infants and little children who ever lived on earth are to be in the millennium, it is estimated that they would number nearly forty billions of children. But God may have provisions beyond anything we have yet conceived, which must remain to us a mystery in this life.

*May a priest be in charge of a meeting if an elder is present?*

*Doctrine and Covenants* 17:10 states that he may do so "when there is no elder present," and may "assist the elder" in all the duties there named. This seems to indicate that it is the elder's right to determine this matter (if no higher authority is present) where no organization has elected one to preside. But the law provides also that a branch may sustain a priest as its presiding officer (120: 2) if it so elect, in which case the one elected would have the right to preside over that branch during the time for which he is authorized to serve.

A. B. PHILLIPS.

Men cannot fight unless they believe that victory is both possible and worth while, or at any rate that defeat is an intolerable dishonor.—Kennedy.

Your mother or father will be pleased with a subscription to the *Herald* for Christmas. See your publicity agent today.

## The Readers Say---

### The Auditorium Missionary Effort

We believe you have with us a deep and mutual interest in the Church Auditorium, contributing as you have to its erection and maintenance, although it is still unfinished. As official guides in the building we carry for you a responsibility, not only of explaining the construction, purpose and greatness of the Auditorium but the sacredness and truthfulness of the blessed restored gospel which the building composed of scientifically organized materials of stone, cement, steel, etc., represents; housing as it does all the general church officials in convenient rooms, besides ample provisions for thousands to attend special conferences and other helpful activities of the church. It is heartening to hear the young and middle aged Saints declaring, at times, their intention of hastening the paying of present indebtedness and completing the massive structure.

The claim is rightly made that the Auditorium foyer chapel and office is one of the greatest evangelizing possibilities of the church. During the past sixteen months (July 1, 1933 to October 31, 1934) ten thousand five hundred and one visitors and tourists from many states and some foreign countries have registered, while hundreds do not record their names. Of this number a score of different religious faiths are represented every month, who learn for the first time of the great Restoration movement by angelic visitation, authorization and direction. And their interest is evidenced, in part, by the purchasing of church books, tracts, etc., as we have sold over a thousand dollars worth to them, including four hundred and fifty copies of that very valuable book so well known to the Saints, *The Three Bibles Compared*. Of those securing copies were a newspaper reporter and author of Paris, France, a missionary of South Africa, a Bible salesman and a prominent Jewish Rabbi of Dallas, Texas. The Utah Church people buy the greatest number, as they sense more keenly the inspiration and comparison values of the Inspired Version by Joseph the Seer than Protestants, Catholics and others do. We stress the sale of the book as a missionary and educational work for home and individual study. During these months thousands of tracts for free distribution have been bought of the Herald Publishing House, from cash donations by visitors, while the Saints in Zion have generously given large numbers of used *Heralds*, Sabbath school papers, etc., making it possible to put in the hands of visitors over thirty-five thousand pieces of literature in neat rolls of four to six in a bundle. Surely good will result to our blessed gospel work from these efforts, and also by correspondence with some, an interesting contact is still kept up.

November 1, 1934.

C. J. HUNT.

### Let Us Trust in Him

Well do we realize that there is much for the Saints of God to do, and great is the task which lies before us. We must trust in him who is divinely strong.

Saints, only by application and righteous everyday living can we dare hope to reach our goal.

The work of God moves on and it is up to us as individuals whether we stay in the race or not.

I pray that we may become more submissive to his will and way, from day to day, looking to him in every time of need, in prosperity as well as in want, trusting always in his promises. They are sure if we do our part.

HOUGHTON LAKE, MICHIGAN.

MABEL D. JORDAN.

### Review of Missionary Activities

After the close of last General Conference and when our assignment read once more, "Nauvoo District," we were soon getting ready to begin our work. However, our first efforts were to fulfill a promise made during the conference to call at Cameron, Missouri, where we held forth, May 5, and while there were permitted to induct two into the church through baptism. Then on to Bevier where we spent a few days, also at Macon from where we were called to Iowa City to be with and minister to the need of one of the family who was being detained there for an operation.

Our district conference was the next gathering that took our attention. This was held at Fort Madison and a goodly representation from the district was present. Bishop Wildermuth was with us, and his services were well received by all in attendance, and there was a good degree of the Spirit present from the opening until the close.

We next spent a week with our group at Keokuk, and while the weather was extremely hot during the first part of July, our membership there responded to the service, and we felt good in giving to them some of the things and hope held out in the gospel.

In due time came the reunion at Nauvoo, which has been reported to the *Herald*, and all we would add is that it was one of the most outstanding experiences it has ever been our pleasure to witness, as from beginning to end, there was a real feast of spirituality manifested. After the close of this gathering, it was our privilege to be with and enjoy one of a similar nature in the Des Moines Reunion.

Shortly after, we returned to our field in the southern part of Missouri, from where we were called in May to Macon and Bevier, spending some time among our membership there and occupying as duty and opportunity seemed to warrant. We also made a visit to Higbee where in days gone by, a branch prospered. Although the campfires have died out as far as an organization is concerned, we have quite a number of members who reside there, and as we visited from home to home and tried to give what encouragement we could by recalling experiences, there seemed to be given increased faith to some who have been loyal and true through the years and are still holding fast to the rod of iron.

Our next visit was at Moberly, where we called upon and administered to those who felt the need thereof, and looked up some who had been inducted into the fold not long since but felt isolated, as they had not been visited by any of our people for quite some time.

Leaving there, we were soon at Huntsville where several of our number reside; but here, too, no services are held. However, we did get most of them together for one service and advised them to see that they meet and mingle occasionally in some sort of a gathering where they may take up a course of study to keep in touch with the trend of the church. While they are denied the privilege of meetings, we found tokens of real life among some, that even those where branches are, would do well to imitate. To illustrate, this statement was made, "When I have been reading the *Herald* of how God is moving among his children and giving of his Spirit, I have felt that kindling influence to that extent that my soul has burned, and I have felt that no matter what might come, I am going to be more careful and more diligent in seeing to it that all I owe is paid in, no matter what the cost!"

Returning to Bevier, we occupied there over a Sabbath and then went into Chariton County, where another group of our

## The Readers Say---

people are left without a shepherd. As time and weather would permit, we called on as many as we could and were well received, finding some still in the faith keeping in touch with the church by having the *Herald* in their home.

After this visit, I returned to Macon for the next Sunday and occupied as best I could, being present for their business meeting on the following evening.

Our next stop was at Lakenan where we visited in the home of an isolated family for two days and found the faith of former days still one of the uppermost things in the hearts and minds of this family. Then agreeable to promise, we wended our way to New London, Missouri, where a request had come that we baptize the youngest born in the O. L. Peters home. And so on Friday afternoon, September 22, we baptized Betty Jane in a quiet secluded spot in Salt River, only the immediate family being present. The same evening we drove to Hannibal and held a cottage meeting when she was confirmed. Leaving there the next day, we came to Ottumwa for the services of the twenty-fourth. Here we were kindly received and on the following evening were in attendance at their regular business session, when the items necessary were dispatched without heat or friction, and progress was manifested.

Our next call was on the Saints at Burlington when they held their homecoming and rally day, September 30. A goodly number participated in the services which will no doubt linger in the minds of those present as they recall the sermons delivered by President E. A. Smith and Richard Baldwin who also began a series of revival services that evening. The next day found us at Nauvoo, where we were in attendance at their regular business session that evening, and here, too, seemed to be a spirit of unity of desire to move forward.

Crossing over the river the next evening, found us at Montrose where a meeting had been announced, and we spoke to those assembled. The interest seemed not to be waned among the faithful few, of whom this branch is composed. The next day our attendance had been requested at Fort Madison at their annual meeting in the evening, and here, too, we found a desire for the onward progress of the work manifested and the business was conducted in the spirit of fellowship and good will. On the following Sunday, we were blessed with an unusual degree of divine favor when the Saints assembled for their sacrament service. From reports we have been informed that this was also true in other branches. We spent the next evening again in attendance at the services in Burlington, and were glad to note a continued increase in attendance and interest in the services being held and are hopeful of their outcome.

While there this time, we were invited to the home of a nonmember who is afflicted with failing eyesight. On a former occasion, we had visited her and had been requested to administer which we did. On this occasion, she was desirous of us having prayer with her and requested that we present her needs to our membership, as she believed we were a God-fearing and earnest praying people. After the service that evening, we were next permitted to visit in the home of some of our people who live at Mount Pleasant.

We returned to Ottumwa, October 13, and the next day were in attendance at the day's service, occupying as the needs seemed to warrant. There we held services for a number of nights.

Wherever we have gone, there has been a kindly welcome among both members and nonmembers for which we are grateful. On numerous occasions we have felt the enlighten-

ing influence and quickening power which we feel assured can come only from the Father of light. There have been times when we have witnessed some outstanding manifestations of the Spirit's power, as we have tried to fill the tasks allotted.

F. T. MUSSELL.

OTTUMWA, IOWA.

### Ready to Obey the Gospel

I have been a reader of the *Herald* for the past three months, and I can truthfully say that it has brought me some very thoughtful considerations. I am a daughter of M. E. Roberts who has been a member of the church for over forty years. My mother was baptized by Elder Hubert Case in November, 1925, at Sperry. I was with her on that trip. I liked Brother Case's sermon and he impressed me as being different from most preachers, but I was only fourteen at that time and his was the first Latter Day Saint sermon I had heard. I scarcely realized what it all meant, and I was not baptized.

But now I feel that all I need to become a member of the church is the ordinance of baptism. I am a strong believer in the gospel, for I have been taught the doctrine all my life.

Let me relate an experience in my life which I hope will help other young people. I was married November 7, 1927, and five years, five months and twelve days later, my husband died. During our brief married life we had the opportunity of attending church only a few times. Once we went to Tulsa, twice to Sperry, and on one occasion we attended a basket dinner at Skiatook. My companion was a firm believer in the Latter DaDy Saint doctrine, and before he died was ready for baptism. When he closed his eyes in death, I hardened my heart toward God for it seemed unfair to me that my husband should pass on when his soul was crying to be saved. When he was dying, he besought me to repent and to be baptized. He was sure that I would be spared to serve the Lord.

I am thankful that I am ready now to keep that promise, that in my heart I have repented, and wish to be baptized at the first opportunity. I pray that God has forgiven my sins. I ask your prayers, dear Saints, that I may not have to wait much longer to join the church.

To the young people let me say from my own experience that if you are seeking after worldly pleasures and at the same time after God you are sure to turn one way or the other—you cannot serve two masters. You must choose between the worth while and that which is not worth while.

HASKELL, OKLAHOMA.

MRS. RUBY EATON.

### Happy to Hear of Old Friends

I was happy to read in a letter from Springfield, Missouri, a few weeks ago, mention of Elder Henry Sparling and his work. Brother Sparling was the first elder to bring the gospel to southern Missouri. He united my husband and me in marriage. How I would love to hear him preach once more!

I read the *Herald* from cover to cover. It has much for my hungry soul. There has never been, so far as I know, an elder of the church near Glencoe, and we have lived here fourteen years.

We always pray for the advancement of the Lord's kingdom here on earth.

MINNIE KINION.

GLENCOE, OKLAHOMA.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Decatur, Illinois

These Saints enjoyed a two-day visit with Elder F. T. Mussell October 29 and 30.

The women's department deserves much credit for its untiring efforts. Through bake sales, suppers, and a Christmas saving which they have each year, they have contributed financially to the support of the church.

Mrs. Julia Dennis and Joseph Reed, of Montrose, Iowa, were married November 6, at the home of Mrs. David Stevenson, at Carthage, Illinois, Elder F. T. Mussell officiating. Decatur Branch will miss a loyal and active member. Sister Reed has been supervisor of the women's department for the past five years. The couple will make their home at Montrose.

Rally day services were well attended. The juniors had charge of the morning program. In the afternoon the young people's class gave a program and Delmar Jones, from Taylorville, Illinois, gave a short talk. District President Arthur Henson also talked. The theme of the day was "*In Everything Give Thanks.*" A number from Taylorville, Illinois, were present.

Apostle J. F. Garver and Missionary L. G. Holloway were at Decatur for one evening, November 13. The former preached an inspiring sermon.

The Saints of this branch looked forward to Central Illinois district conference at Beardstown, November 17 and 18.

Annual business meeting of Decatur occurred September 10, and Elder O. C. Henson was chosen pastor, to be assisted by Elder O. C. Johnson.

### Port Huron, Michigan

The church is moving forward in this lake-side city of thirty-five thousand, though with less speed than workers desire, their claims justify, and times and conditions demand. Good attendance and interest have been maintained in all activities, with the largest attendance at the Sunday evening preaching services.

This branch was favored with the presence and message of President F. M. Smith who occupied the pulpit a Sunday evening while returning from Cash Reunion in August, 1933. His sermon and presence were an inspiration and confidence builder to the large congregation. Apostle D. T. Williams has periodically

delivered forceful lectures on current problems to large audiences of members and friends.

February 1, of this year, came President F. M. McDowell for an all too brief period of four days. The Saints cannot too highly praise nor too deeply appreciate the forceful and authoritative message and ministry he brought to the branch, and the challenge he issued to the local ministry. In addition to a full program of public services Brother McDowell personally interviewed nearly all the forty ministers of the branch, and from them received pledges of renewed devotion to a divine ministry.

Sunday, February 4, the priesthood met with President McDowell in a fervid and reassuring devotional service at 8 a. m., and each bore public testimony of his desire to serve the church to the best of his ability through his ministry. At 9 a. m., an impressive ordination and sacrament service was conducted by President McDowell, Apostle D. T. Williams and Pastor William Patterson. At this service Joseph O'Brien and J. Elmer Davis were ordained to the office of elder.

District President William Grice and Elder James W. Davis, of Detroit, have recently occupied the pulpit.

In the month of June thirteen children were baptized in a impressive and meaningful ceremony. For several weeks the pastor conducted a class with parents and children in preparation for the sacred rite. On Children's Day the church was tastfully decorated, particularly the large platform and the alcove which canopies the baptismal font. The ballistrade and pulpit furniture were moved to make possible an unobscured vision of the font, and flowers, ferns, and palms enhanced the scene. A carpet hedged with fern fronds led to the open font, petals floated on the waiting waters, and the open lid of the font covered with artificial grass and flowers made vivid the burial. To this watery grave came these white-gowned, potential Zion builders. Two weeks later (following a second period of instruction in accordance with *Doctrine and Covenants* 17:18) these young people were confirmed in a special and solemn ceremony, and on the first Sunday in July partook together their first communion.

Since July, 1932, fifty-five have been received by baptism into the branch which now numbers six-hundred and five members.

Through the cooperation of the many and the sacrifices of the few they have been able to improve their church plant.

Some time ago the women, under the direction of Mrs. Mae (Engel) Locke had the main auditorium paneled and redecorated. Later the Fellowship Class provided for the sanding and varnishing of the main floor, and several of the men rearranged the seating so as to increase the seating capacity of the building. The grounds, too, have been greatly improved with rebuilding of lawns, laying of curbing and driveway, and the planting of flowering shrubs around the entire building. Recently a more adequate heating system has been installed which necessitated increasing the boiler room. This work was also done by the generous labors of the men, which was made possible by the liberal contributions of materials and money by minister and member.

Through the unremitting efforts of Elder J. N. Muir, bishop's solicitor, the branch continues to give increasingly in tithes and offerings to the church. During the year 1933 the *per capita* tithing of the branch was \$3.20.

The annual business session convened the first Monday in September, and the following leaders were installed for the year: Pastor, High Priest William Patterson; church school director, Elder W. L. Phillips; senior supervisor, Elder A. E. Ledsworth; children's division, Mrs. William Patterson; women's leader, Mrs. M. Liston; treasurer, Deacon Carl Muir, and secretary, William McGruer. These are assisted by other officers and workers.

A successful priesthood banquet to which were invited the ministers and their companions, of Sarnia, Canada, and Saint Clair, Michigan, branches, was conducted Friday, November 2. They were fortunate in having Apostles F. H. Edwards and D. T. Williams, and District President William Grice at the gathering to deliver appropriate after-dinner speeches to over eighty guests. They are agreed that this is but the first banquet which shall be annually held prior to the homecoming.

The homecoming convened at 10:30 a. m. Saturday with an address by District President William Grice. At 2:30 and 7:30 p. m. Apostle Edwards conducted lecture class periods. Sunday was a full day: At 9 a. m., the Lord's Supper was served, and after a brief intermission a devotional service was conducted until noon. At 2:30 and 7 p. m., Apostle Edwards delivered sermons, and at three-forty-five he conducted a discussion session. His subjects were, "*Authority in Religion,*" and "*God, Send Us Men.*"

The Sunday evening service brought the largest gathering in the church for a long time, and Brother Edwards delivered a forceful sermon to his attentive listeners.

## Chicago, Illinois

First Church, 4416 West Gladys Avenue

H. T. McCaig, A. O. Skinner, J. A. Jaques, and F. E. Bone were in charge of the October sacrament service for this congregation. Mary Lou Webb was blessed by Frank Almond and F. E. Bone; Robert Charles Webb by L. V. Butterworth and J. W. Pettersson; Phebe Ann Ernst by H. T. McCaig and A. O. Skinner. Harry Passman was the speaker the following Sunday.

This congregation was host to the Northeastern Illinois district conference, October 19, 20, and 21. Apostles J. F. Garver and D. T. Williams and District Missionary R. E. Davey were among the guests. Saints of Hammond, Indiana, attended their first conference with Northeastern District, having been recently transferred from another district. The church was filled to overflowing.

C. A. Edstrom was the morning speaker, October 28, and Pastor H. T. McCaig and J. W. Pettersson, respectively, were the morning speakers for the following Sundays.

Lois Pendleton and Dean Tannahill were baptized the morning of November 11, by C. O. Bullard, and were confirmed by H. T. McCaig and F. E. Bone. This being Armistice Day there was a short memorial program, and Sister Margaret Bullard sang "There Is No Death."

The North Side group, and West Suburban group of the department of women held a union meeting at the church, October 2, after a three-month summer vacation. Sister Carrie Ballinger gave an interesting talk, "The Second Coming of

Christ." Luncheon was served by one of the groups, and plans for future work were discussed.

Brother and Sister Marion Langton are the parents of a baby girl born October 20, and a son was born to Brother and Sister Fred Rezabek, November 11.

Annual homecoming was celebrated with a dinner and program November 6.

The Sunday evening hour is being devoted to class work.

The choir journeyed by auto to Hinsdale and sang several anthems for the Saints there, October 28.

## Women of Louisville, Kentucky, Hard at Work

The aim of the women of Louisville Branch, Kentucky, for the coming year is "A Church Complete." They do not intend to go into debt and have large interest payments to worry about.

During the past year they have been busy. Under the leadership of Sister Alma Edwards they have met twice a month to study and discuss ways of helping the branch financially toward completing the church building. The branch now meets in the church basement. Sister Kathryn Gahafer is the ways and means chairman. The women devote a period of study to the *Doctrine and Covenants*.

Through their work thus far this year they have been able to turn to the presiding deacon a sum of \$127, to be applied to the building fund.

On February 22, they had a cafeteria supper, and during June, July, and August they held lawn fetes. At the fete in August they were given the cooperation of everyone. The Louisville Post Office Band came to entertain. Mr. J. J. Fields, superintendent of mails in Louisville, was present. W. G. McDaniels, an undertaker who has charge of most of the funerals in the Saints' church, loaned

them chairs for the lawn. The Reverend W. R. Manion, pastor of the Baptist Church, loaned material for tables. Wholesale grocers donated articles which were sold.

A harvest festival was held October 14, and an offering of more than thirty-three dollars was taken up and presented to the deacon for the building fund. The women are still busy selling sponges and canned goods. They feel that during these times this is a sum for which to be grateful. The money is raised by fair profit, and in the observance of the Word of Wisdom in suppers, etc., they feel blessed.

The Saints are hopeful and feel the influence of the spirit in their meetings.

Local members were saddened recently by the passing of Sister Hazel Burwell, one of their workers.

## Fresno, California

2412 Clay Street.—A number of young people from this branch attended the youth convention at Sacramento, and reported a wonderful time. They returned with a stronger desire to be of more service to the church.

Elder J. F. Wiles is conducting missionary services each Sunday evening to exceptional crowds. He is enjoying good liberty.

The church is generally filled on Sundays and has large attendance on Wednesday evenings also.

The last Sunday of September was rally day and promotion exercises were held in the children's and intermediate groups. Several certificates were given. Tulare Branch and Dinuba Mission were represented and a goodly number of friends from Stockton, also several Fresno nonmembers.

Sisters Elva Sturges and Hazel Blohm, two active sisters, visited Fresno for three days, bringing the Spirit of the Master with them. Classes were held in



Quindaro Church congregation, Kansas City Stake, Elder H. A. Higgins, pastor

## Briefs

**Belvidere, Illinois,** Saints were hosts to members who came from Chicago, Rockford, Elgin, De Kalb, and rural districts for rally day services November 11. Beginning with a nine o'clock prayer and testimony meeting, the day's services were held in the Owl's Hall on South State Street. Outstanding contributions to the program were made by District President C. A. Edstrom, J. A. Jaques, director of religious education for Northeastern Illinois District, A. O. Skinner, bishop's agent, Charles Homuth, and Dorothy Pinkerton. And the dinner served at noon by Belvidere women, added to the comfort and pleasure of everyone. William Pinkerton is president of Belvidere Branch.

Members of this district are looking forward to the proposed 1935 reunion, to be held at Belvidere.

**Elder Joseph Lane** has spent some time among Moorhead, Iowa, Saints during the past few weeks, visiting the homes of the members and occupying the pulpit at the church. He is a welcome visitor.

**London Branch, Ontario,** celebrated its eighteenth anniversary November 18 and 19, and it was the "best in many years." President Elbert A. Smith, of Independence, Missouri, the guest speaker, gave inspiring sermons, and the church was crowded at all services, visitors coming from all Western Ontario, Toronto, Windsor, Detroit, Saint Thomas, Stratford, and other points. Brother Smith spoke at three services Sunday and remained for the anniversary banquet Monday night. John E. MacGregor is pastor of London Branch.

**Bemidji, Minnesota,** young people have organized an "Up and Go" Club.

**Harvest Thanksgiving services** have been held in a number of English branches, according to the November issue of *The Southern England and Wales District Herald*. Outstanding among these was the service of the Saints in the historic old city of Exeter among the hills and valleys of Devonshire; at Gloucester, October 21, and at the North East Manchester Branch September 30.

**Louisville, Kentucky,** women are industriously at work on their year's program. Led by Sister Alma Edwards, they are aiming to "A Church Complete" for their branch. Their industry has made it possible for them thus far this year to turn a sum of \$127 to their presiding deacon, for the building fund. And in every undertaking these workers endeavor to gain the good will of all toward the church.

the afternoons and evenings which were beneficial to all. The Saints were left with a greater desire to "magnify our calling" by study and work.

Edwin Burdick, of Sacramento, who represents the bishopric of Northern California District, has called at Fresno twice lately. His zeal is contagious.

On the evening of September 29, Sister Marilyn Gerber, of Independence, Missouri, was married to Brother David C. Elliott, of Fresno, at the church. Brother Robert Hurley, of Dinuba, read the service. The bride was attended by Ruth Bolt, also of Independence, and was given in marriage by her brother, Paul Gerber. Harold Kniveton acted as best man. A reception was held at the home of the bridal couple after the wedding.

Since then Brother Paul Gerber and Sister Ruth Bolt were quietly married at the home of Brother and Sister A. S. Votaw, Elder Votaw reading the ceremony.

Brother Votaw also officiated at the marriage of Sister Cora Kniveton. Her husband is not a member of the church, and was not generally known to the Saints, but he is fast making friends.

Brother Raymond Calton suffered a broken leg in an accident some few

ron, of the district presidency, have been an inspiration to more effective work in this branch. He ably conducted the installation service on rally day.

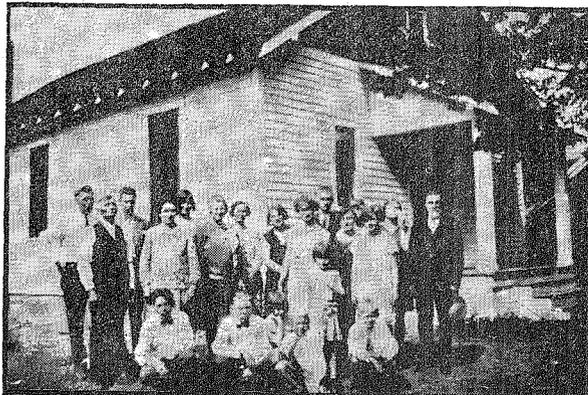
## Riverside Mission, California

Saints of Riverside Mission were happy, November 6, to be guests at the wedding of Sister Jessie Nichols and Brother Will A. Boren, who were united in marriage by Priest Arden D. Logeman, in charge of the work of the mission. The ceremony was solemnized in the home of Brother and Sister Theodore Peck, and a reception followed.

The meetings of Riverside Saints continued faithfully throughout the summer with good attendance.

The ladies' aid continues its good work. Their main item of endeavor is to come in contact with nonmembers and interest them in the church through association. This group made a large contribution of groceries and foodstuffs to the recent festival of San Bernardino Branch.

Recently these Saints saw the Lord's hand at work in the healing of Mrs. Heinold, a nonmember who has been



## Yakima, Washington

*Yakima Saints, hosts to members from Kennewick and Pasco.*

*Taken when Yakima Church was dedicated a few years ago.*

weeks ago. He is about on crutches now, but the cast has not been removed from the injured member.

A little son was born to Sister Zelma Harrison, of Fresno, who will be remembered as Miss Zelma Andrews.

A son was also born to Sister Altha Richardson, of Sanger. Sister Richardson will be remembered as Miss Altha Roberts, of Fresno.

Brother Clifford Rowley, of Button Willow (near Bakersfield) is acting as church school secretary and is attaining proficiency in his office, bringing the work to a higher standard. He is attending the State College at Fresno.

Sister Lillie Jennings has been able to interest a few in a teacher training class in "Recreation."

All departments and classes are functioning in good order.

The two visits of Brother J. A. Dam-

kind enough to offer her home as the meeting place of the group for some months past. She had been severely stricken with paralysis which became painful. She consented to be administered to by Elder Boren. Special prayers had been held for her recovery, and through the united faith and earnest prayers of each member, she was miraculously healed. The Saints rejoice at this wonderful blessing.

Brother Logeman is assisted in his missionary work by various elders from neighboring branches. Will Boren, of San Bernardino continues his regular attendance and assistance. Hunter C. Ferguson has also been a visitor. District President W. A. Teagarden, was the speaker the evening of November 13. Frank Lacey, of Ontario was also a recent visitor.

## Kansas City Stake

Kansas City Stake held its semiannual conference at Central Church, November 25. Although a cold rain drizzled all day, attendance was large and the strengthening spirit of fellowship was enjoyed throughout.

At the eleven o'clock service Stake President C. G. Mesley spoke on "Foundation Stones and Future Policies of Kansas City Stake," and the Chelsea Choir, directed by Miss Jessie Belle Taylor, sang "Thanks Be to God."

An inspiring ordination and consecration service was held at two in the afternoon, President F. M. McDowell officiating. At this time Elder C. G. Mesley was set apart as stake president. The Saints consecrated themselves anew, being charged to do a greater service for the church. Following this service a splendid concert was presented by stake young people.

Elder John F. Sheehy was the speaker at the evening meeting preceding which the Æolian Chorus, under the direction of Paul N. Craig, gave a concert. Dinner and supper were served by the women at the church, making attendance at all meetings much more convenient.

At the business meeting, November 23, the stake approved the appointment of Elder George Mesley to the office of stake president; Elder C. D. Jellings to associate, and Elder C. E. Wight to the stake high council. Two young men were approved for ordination: Bill Gould to the office of priest, and Walter Zimmerman, deacon. It is with pleasure that the members see these young men taking responsible places in the church.

### Central Church

The Heart of America Chapter of the Graceland Alumni Association met November 15, and elected the following officers for 1935: President, Charles A. Allen; vice president, Elizabeth Morgan; secretary, Byrna Sandy; treasurer, Mrs. Clarence Ward. The chapter is looking forward to a year of service in promoting Graceland.

### Northeast Church

Elder J. C. Lentell gave his concluding sermon Sunday evening, November 18, to a full house of friends and members.

At the morning worship period Merlin Strong has been giving a series of instructive lectures.

The choir, under the direction of Don Dawson, Mrs. D. Dawson assisting, has been giving excellent service to the meetings.

The young people also have been taking an active part in church activities.

Northeast meetings have been spiritual and uplifting, and it is hoped they will continue so.

The women gave a chili supper November 21.

Elder George Mauzey and wife have returned from Stewartsville, and their support will be appreciated.

## Wabash Church, Ontario



This church was builded in 1899, the work of a small band of loyal Saints and workers. Some of these have passed away, others have moved out of the community, but a few remain. Quite a number have been added to the church, and the branch now numbers 116. They were favored a short time ago with visits from Elder Percy Farrow and wife and Elder George Njeim.

## Dahinda, Illinois

Mr. and Mrs. T. J. Dossett, of Victoria, Illinois, celebrated their golden wedding anniversary in October. The aged sister of Dahinda Saints, "Grandma" Farquer, eighty-five years old, was in attendance at her daughter's fiftieth year wedding function. Five generations were present, and about forty of the immediate relatives gathered at the home for dinner.

Elder R. V. Hopkins was present for the November sacrament service at Dahinda, and a spiritual time was enjoyed. Burt Hopkins and daughter, Joyce, of Princeville, were also present. Brother Roy Hopkins and wife have been visiting relatives at Dahinda and Princeville.

On December 16, a reunion of old-time members will be held at Dahinda church. There are many who once were numbered in this branch whose present addresses are not known. This is an invitation for them to join in the local reunion if it is possible. Written greetings will be welcome if old-time members cannot attend. A history of the branch is being prepared for this event. District President E. R. Davis will be present and other speakers. Among the special features of the day will be included the basket dinner and social time at noon.

The annual business meeting December 15, will take up the election of officers.

Sister Bessie Farquer is recovering from a severe illness.

Mary Virginia Dawson, who is attending Graceland College, spent Thanksgiv-

## Briefs

Apostle E. J. Gleazer visited Hagerman, Idaho, Branch November 15 and 16, and gave them two inspiring and informative sermons.

Brother Byron Stratton, of Carthage, South Dakota, and Brother Walter E. Nash, of Canova, visited with Saints at Wagner, South Dakota, Sunday, November 4, and shared in sacrament service for the first time in ten years. There are four members of the church living in the vicinity of Carthage, and they would welcome the visit of a missionary. They think some good could be accomplished by such a visit. The nearest branch organization is at Wagner, 110 miles away.

Of the Saints at Wagner Brother Stratton writes: "They seem to be prospering under the leadership of Charles Hare, a Lamanite recently ordained to the office of elder. He is assisted by Brother Caldwell, a priest, Cal Crisman, teacher, and Sister W. H. Buhler, clerk. Sister Cieta Finley, a former Graceland student who has been teaching in Wagner for some time, contributes her talent. This group reports ten baptisms in recent months. We enjoyed the spirit of Christian fellowship with these good people."

Evangelist and Sister Richard Baldwin have just closed three weeks of services at Nevada, Iowa. Sister Baldwin's lectures on religious education were most instructive, and her storytelling to the young very effective. In a masterful way Brother Baldwin presented the gospel principles to a large and appreciative audience.

At the close of the meetings four people were baptized. Two of these are seventy-seven and seventy-nine years old. Brother and Sister George Johnson have been members of two different churches, but they were not content with the gospel teachings of those organizations. They said to Brother Baldwin, "You have that for which we have been looking through the years!"

The presence of Brother and Sister Baldwin has been the source of inspiration, help, and revival to Nevada members.

Hood River, Oregon, young people were hosts at a get-acquainted party November 16, at the home of R. E. Chapman, and the young people of Portland were their guests. For entertainment Hood River members gave a short program under the direction of their officers, and then games were played. Despite unpleasant weather, about twenty-five motored from Portland to Hood River for the evening. Emma H. Howard is president of the Hood River young people.

ing with her parents, Mr. and Mrs. Charles Dawson, at Dahinda.

The branch is contemplating redecorating the church home. Officers and workers hope to see these much-needed improvements effected very soon. They are praying that the means will be forthcoming.

## Independence

### Stone Church

Special prayers were offered at the eight o'clock prayer meeting Sunday morning for the series of missionary meetings which opened that night. Elders Vernon Reese, Harry Hattey, and William Ecclestone were in charge of the hour of prayer, and there was a good response from the congregation.

More than a thousand Saints shared in the sacrament service, the last service of this kind in the year 1934, for this congregation. President Elbert A. Smith was in charge, and Apostle Roy S. Budd made the principal address on "*First Love*." He read Revelation 2: 1-5. Assisting in the stand were Pastor J. F. Sheehy, Elders H. G. Barto, Shankland Arnson, J. E. Vanderwood, and men of the Aaronic priesthood who passed the emblems. Sister T. A. Beck played the organ.

A large congregation was present Sunday night for the opening of a two-week series of sermons by Apostle R. S. Budd. Reading Genesis 1: 1-8 in the Inspired Version of the Bible, Brother Budd presented a splendid sermon on the law and order of God. He followed this on Monday night with an analysis of the transgression of Adam. Later in the series he will preach on sin and God's remedy for sin.

Beginning Sunday night the Stone Church Choir, directed by Paul N. Craig, was present to furnish music for the series. John F. Sheehy is in charge of the congregational song services which are uplifting and most helpful. The Saints are responding with enthusiasm to Brother Budd's sermons.

This congregation suffered loss last week in the sudden passing of Brother Leon U. Snow who for several years has been known in Independence as a music lover and helper of all. He was sixty-five years old. For long a sufferer with stomach ulcers, Brother Snow succumbed Friday, November 30, from hemorrhage. He was very active in musical circles of the church, being director of the Junior Auditorium Orchestra which has given numerous concerts in Independence and neighboring churches. On the Sunday before his death he preached at Liberty Street Church in the morning, and operated the stereopticon picture machine in the evening at the Stone Church for Elder J. W. A. Bailey's lecture. His funeral was held at the Stone Church Sunday afternoon, December 2, and interment

was in Mound Grove Cemetery. Surviving are his wife, Ida L., a son, Jess C. Snow, of Philadelphia, Pennsylvania, one brother, three sisters, and many friends.

### Second Church

A wedding ceremony followed the Sunday morning church school period December 2, when Opal Ravelle and Floyd Clements were united in marriage by Elder J. R. Lentell, pastor of Liberty Street Church.

Pastor A. K. Dillee gave the oblation talk at the sacrament service, and the communion address was by Elder W. N. Inman. This service commemorating the Last Supper, was very helpful, and a goodly number participated in the worship.

Doctor Charles F. Grabske was the evening speaker, basing his discourse on words of Saint Paul. The choir sang "*Unto Thee*," an anthem, and "*Fairest Lord Jesus*," Earl Audet directing.

### Enoch Hill Church

Thanksgiving service was held at the church on Wednesday evening. Music was furnished by the congregation, by the young women's quartet, and Louise Sarratt at the piano. Pastor H. L. Barto preached the sermon.

A few friends met at the home of Brother and Sister Dick Bullard to celebrate his birthday, November 30.

Joseph Martin was assisted by Dick Bullard and George Whitehead at the morning prayer service Sunday.

Church school and communion services Sunday morning were well attended. In the latter hour three babies were blessed, Edward Russell, son of Mr. and Mrs. Russell Waterman; Carol Lee, daughter of Mr. and Mrs. Carl Wolf, and Franklin Gene, son of Mr. and Mrs. Willard Carlew, Elders E. E. Thomas, J. E. Martin, and C. S. Warren being spokesmen. Elder J. A. Gillen gave an inspiring talk, and a good spirit prevailed throughout the meeting.

Some singers were chosen from Enoch Hill to sing with the one hundred who will give Handel's "*Messiah*" at Christmas.

Elder J. A. Gillen was the evening speaker and his theme was "*On to Perfection*." The choir sang, "*Let the Gospel Light Shine Out*," and Sister W. L. Young sang "*Grateful, O Lord, Am I*."

### Englewood Church

On Wednesday evening, November 28, a special Thanksgiving service was held. The five baskets of food that had been contributed for distribution to the needy were on display. Mrs. Earl Page gave two appropriate readings. The service was made more impressive by the membership coming to the altar and placing their thanksgiving contributions in an urn.

The sacrament service, Sunday morning, December 2, was well attended.

President Elbert A. Smith was the speaker at the evening hour.

The women are planning an all-day meeting for Wednesday at the home of Sister Glenn Closson.

## Far West Stake

The second annual priesthood check-up in the stake was completed recently. During the first two weeks in November, President F. M. McDowell, assisted by Bishop H. L. Livingston and Stake President Ward A. Hougas, contacted personally about one hundred and fifty men of the priesthood. Each man was given three separate consultations, one with each of the ministers mentioned. President McDowell conducted ten class periods for the priesthood. A fine response was given these men.

### Elder J. Chas. May in Stake

Elder J. Charles May has been in Far West Stake since October 21, when he commenced a series at Richmond which continued for two weeks with good interest and attendance. From there he went to Kingston and Oakdale territory for about two weeks between the two branches. Again a splendid interest was shown. At Guilford, the weather was not so kind, and bad roads and rain hindered the success of the week's series there although some worth-while contacts were made. Following Thanksgiving, Elder May goes the Ross Grove and Fortescue Branches for a series at each place before Christmas.

In each branch, preliminary visiting has been done, and these series are part of the stake-wide missionary program which has been inaugurated this fall. A very definite report of all visiting is required and Garland C. Snapp has been appointed missionary secretary of the stake to be in charge of the details of this program.

### Coming Events

December promises to be an active month with a special stake conference called for December 9, at Cameron for purpose of approving the selection of a counselor by Bishop Henry L. Livingston and also some other ordinations. A stake-wide church school rally is scheduled for the same day at Cameron and an interesting program has been worked out by Sister Eunice Livingston, stake director of religious education.

A priesthood institute has been arranged for December 10 to 14. It is to be held at Stewartsville with two periods each night from seven-thirty to nine-thirty. This week of intensive study and training is planned especially for the younger men of the priesthood although, of course, the older and more experienced men will be welcome. This is an outgrowth of the recent priesthood check-up conducted by Brother McDowell and in harmony with his suggestions.

### Stewartsville Activities

Stewartsville was glad to have Elder J. O. Worden, of Kansas City, present November 4, when he gave excellent and helpful talks at the church school period and at the communion service. Brother Worden was visiting his parents, Brother and Sister W. H. Worden. Sister Worden has been ill and confined to her bed for some time.

An interesting sermon was given at the evening hour by the pastor, Elder Z. J. Lewis. The branch was happy also to have Brother Hougas and Bishop Livingston with them the morning and evening of November 18. Each delivered a convincing sermon.

In the afternoon of Sunday, November 4, the Æolian Chorus of Independence, rendered a most beautiful and entertaining concert. The chorus is directed by Paul N. Craig and was assisted by Gomer Cool, violinist, and Mrs. Jo Zelma Taylor, reader, who added much to its beauty and inspiration. The church was well filled with an appreciative audience.

At the educational meeting of the Women's Council Thursday, November 1, the theme was, "Friendliness," around which the program was built by the leader, Sister Frances Mauzey. A. E. McCord conducted the *Book of Mormon* study. The women have held several all-day meetings recently, with a covered-dish luncheon, after which Brother McCord gave inspiring talks. Quilting and other work was accomplished.

On November 14, President F. M. McDowell, Elder Ward A. Hougas and Bishop Henry L. Livingston held an all-day priesthood meeting at the church with personal consultations in the morning and a class period in the afternoon.

Leonard G. Ehlers has recently been re-chosen director of the young people's division. They expect to effect their organization soon.

Mr. and Mrs. Z. J. Lewis and Misses Carrie and Emma Lewis went to Hays, Kansas, November 14, where they attended a memorial given by the college there in memory of their brother, Will Lewis, who had been president of Hays College for twenty years before his death nearly a year ago.

### Guilford Branch

The local O. T. Z. group has sponsored the Sunday night service once a month for the past five months. These services have been unlifting. Young speakers for these services have been Priests Garland Snapp, of King City; Lawrence Keck and Preston Hinderks of Saint Joseph. Others who have helped besides the local talent have been Lily Nelson, of Chicago; Alberta Snapp, of King City, and Alma Hale and Helen Beadnall, of Saint Joseph.

The annual business meeting was held September 16, with Stake President Ward A. Hougas and Bishop Livingston present. The following officers were elected: William T. Ross, president; Dewey Anderson, treasurer and church

school director; Leola Torrance, secretary; Oma Ross, chorister; Heman Turner, librarian. Other officers include, W. B. Torrance, home visiting supervisor; Mrs. Dewey Anderson, adult supervisor; Neva Ross, O. T. Z. supervisor; Lavota Jobe, children's supervisor; Mrs. Emma Nelson Reynolds, chairman of women's department.

Guilford was host to the stake O. T. Z. rally Saturday and Sunday, October 27 and 28. This time the crowd numbered about three hundred. The weather was ideal and everyone enjoyed the inspiring talks. Bishop Livingston, Elder Ward A. Hougas, and Evangelist Milo Burnett were guest speakers.

A special priesthood meeting for the northern part of the stake was held at the church Wednesday, November 7. A representative number of the priesthood responded to the call. Brother McDowell, of the First Presidency, Brother Hougas, stake president, and Brother Livingston, stake bishop, were in charge.

Elder J. Charles May held a week's series of missionary meetings November 18 to 25, but many were disappointed in that rain and bad roads prevented them from attending.

Several O. T. Z. members are away at present including Lucy Marie Nelson who entered the Independence Sanitarium School of Nursing; Velma Nelson, who is attending the Hague Beauty School in Maryville; Harold Jobe, who attends school in Maryville and also teaches commerce in the adult education classes in Guilford and Barnard; and Oma Ross, who is teaching music in the adult education classes in King City.

Pastor William T. Ross has been quite ill recently but is reported improving and was able to attend church again.

The women's department has held its monthly devotional meetings, and in September the women were hostesses to the women of the Methodist and Christian churches in an all-day meeting at which four comforts were made for the welfare board.

### First Saint Joseph Church

First Church was happy to have President McDowell at the November sacrament service. He gave a challenging theme talk, and an inspiring service was enjoyed. Pastor Ward A. Hougas was the evening speaker.

The O. T. Z. prayer service early Sunday morning was well attended, and an outstanding service was had. Elders Howard C. Timm and Ward A. Hougas were in charge. The O. T. Z.'s held their regular monthly social meeting November 13, when an indoor baseball tournament was played.

The Ul-Lik-U's Players presented their annual fall play at the Y. W. C. A. November 9, to a large audience. The play given was "Mammy's Lil' Wil' Rose," and it has been repeated twice. Mrs. Olive McLean directed the production.

The adult division of the church school had a social evening November 23. A

soup supper was served, and the evening was spent in recreation and a program was furnished by the Anti-Can't Class.

A special Thanksgiving service was held the Wednesday evening before Thanksgiving. A special offering was received and a good service was held. The Wednesday prayer services are held regularly with increasing attendance and interest.

## Detroit, Michigan

### East Side Church

The East Side Zion's Legion met October 20, for their rally day services. Elder Patterson, pastor of Port Huron Branch opened the convention with a sermon, using as his topic, "Remember Who You Are, and a Rotten Youth Cannot Produce a Ripe Old Age." Elder James W. Davis, city pastor, preached in the afternoon to more than a hundred Legionnaires from the following points: Grand Rapids, Dearborn, Monroe, Port Huron, Grosse Pointe, River Rouge, Wyandotte, Roseville, and Rochester, and from Canada, Windsor, Walkerville, and Sandwich.

The day was brought to a close with an impressive banquet at the Hannan Y. M. C. A. where 181 guests were entertained by the speakers; Elder A. E. Boos, master of ceremonies, Elder Gordon Brown, Elder J. W. Davis, Elder H. Patterson, Elder Kenneth H. Greene, and Sister Louise Evans, of Grand Rapids. Besides the group singing directed by Richard Gault, the musical entertainment consisted of a trio and a trumpet solo; Harryette, Verna, and Phylis Schaar's voices blended so well they were asked to give an encore, Mona Knight assisting at the piano. Edward Griggs was the trumpet soloist, Sister Knight accompanying at the piano.

Near the close of the banquet Brother George Hosler, president of East Side's young people, presented to Brother Wilbert Richards, East Side pastor, a set of keys for the marker which the young people had so generously donated to East Side. The marker is emblematic of the sacrifices and hard work of the young people who have endeavored to make their efforts acceptable.

The annual East Side homecoming held October 21, following the young people's rally day, began the day with an impressive prayer service at eight-thirty, more than a hundred twenty-five in attendance. Presiding Patriarch F. A. Smith was in charge, assisted by Patriarch G. T. Griffith. The gifts of the gospel were present, Patriarch Griffith, under the power of the Spirit, spoke to a retired missionary, William Davis, father of J. W. Davis. The group priesthood occupied the rostrum accompanied by others of the Melchisedec order, Bruce E. Brown and L. J. Richards.

Patriarch F. A. Smith spoke at the eleven o'clock hour, taking for a topic

*"The Necessity of a Christian Life in the Home if the Young Are to Be Saved."* At noon a bountiful meal was served by group number five of the women's department, Sister Worden, leader.

The two o'clock hour found Patriarch G. T. Griffith in the stand. He spoke on the *"Word of Wisdom."* A microphone was installed so that those occupying the lower auditorium could hear. Don Leland followed Brother Griffith and gave a dissertation on Graceland College after which Elder Boos sang a solo, and there was a duet by Sister Henrietta Davis and Elder J. W. Davis.

Sister Rachel Stewart, the oldest member of the East Side group, was presented a bouquet by District President Kenneth H. Greene and commended for her untiring service. Preaching by Elder A. B. Smith followed, his topic being the *"Age in Which We Live."*

Lunch was served at six o'clock after which City Pastor Elder J. W. Davis spoke at seven-thirty on *"Marriage and Divorce."*

### Moorhead, Iowa

After several months of illness Sister Lottie Kesterson passed away at her home near Whiting, Iowa, September 8. Her funeral service was held in the Methodist Church at Turin, Elder Fred Fry, of Woodbine being the speaker. Sister Kesterson was the granddaughter of Brother and Sister George Montague who were pioneer Saints of this vicinity. She was firm and steadfast to the last, and was made happy in the fact that two of her children, Mrs. Gertrude One-man, of Indianapolis, Indiana, and Verna Kesterson, of Sumatra, Montana, who were assisting in caring for their mother, were baptized about a week before her death by Elder Mark Jensen in the Moorhead church font.

The annual branch business meeting was held September 26, at which time T. O. Strand was reelected branch president, and practically all other officials were also reelected.

T. O. Strand, Mark Jensen, Arnold Adams, Chester Davis, Blair Richison, Irvin Clark, and Ammon McIntyre, of the priesthood, attended the priesthood convention at Woodbine, October 14. And several local young people were in attendance at the young people's convention at Logan a short time ago.

A goodly number assisted in the wood cutting for the church one Saturday recently. Dinner was served in the "aid house," by the women.

The women's department has sponsored several food sales during the summer and autumn for the financial benefit of the branch, and these were well patronized by the public.

Sisters Nellie Larson, May Wilson, and Carrie Clark all have been in various hospitals, but they are now much improved and have returned to their homes.

The birthday socials held the last Fri-

day evening of each month during the past year, have proved successful. Those having birthdays in each month furnish refreshments and have charge of the evening's entertainment. The proceeds from refreshments are turned into the branch treasury. For these and other actions the Saints find their aid building a convenient place to meet.

On Armistice Day the morning preaching service was dispensed with and the Saints met with worshipers in a union service at the Christian Church.

After this service the community was invited to the C. C. C. camp for dinner, and between eight hundred and one thousand people were served. In the afternoon the visitors were entertained by a splendid program and the camp was dedicated.

### Hagerman, Idaho

Elder Ward L. Christy gave a series of ten lectures in the church in October on the subject, *"Marriage and the Home."* He was assisted in his work by Sister Christy who sang, took part in class work, and won many friends by the radiance of her personality.

The coming of these two workers was timely. They found the group saddened by the death of Melvin Condit, twenty-one years of age, taken in his health and vigor by pneumonia. He was a studious young man in church literature. Brother Christy preached the funeral sermon.

The branch held its annual harvest festival and bazaar the evening of November 10, under the supervision of Sister Alice Parks, leader of women. A large crowd was present. Features of the evening were a free program, auction sale of grocery and harvest donations, a candy booth, and a fish pond for the children. The evening was both a social and financial success. A sum of seventy-one dollars was netted for the Church Improvement Fund.

### Philadelphia, Pennsylvania

The *Cricket* was resurrected on young people's day, October 28. It has been several years since this little newsy paper has been published but it met again with enthusiasm.

Services of this day were entirely in the hands of the young men and women. Although the prayer meeting was not as well attended as they wished, a good spirit was felt by all who did attend.

At the Sunday school hour Grace Wambach read the call to worship and the Scripture; Adolph Edwards offered the prayer, and Viola Preusch told a story.

Harley Butler presided over the morning preaching service; Harold Davis read the Scripture; Arthur Beckman, jr., offered prayer. Norman Preusch, young people's director, talked on *"Preparation for Service."*

Louie Kuhn preached on *"Obedience"* in the evening. Lois Hiller read the Scripture and Norman Preusch presided. The Boy Scouts acted as ushers in the evening and the Girl Scouts in the morning.

Music for the day consisted of selections by a young people's choir, under the direction of Esther Shafer, which sang both morning and evening. Eleanor Lewis sang a solo and Bethia Leonard played a piano number. In the evening there were solos by William Leonard and Elsie Wells.

Almost every group in the church school had a halloween party. The adult, young people, and children's division activities were especially successful. If the Saints' spiritual activities keep pace with their other activities, progress will be in evidence.

### Breckenridge Mission, Texas

A day most important to the Breckenridge Mission of any since the organization of the church school three years ago was Monday, November 19. Three of the local members were ordained to the priesthood; Brother Paul W. Hemple, priest; G. D. Andes, teacher; and Vern Miller, deacon. Apostle R. S. Budd was here for one day, and Elder W. H. Mannering officiated.

For two years the church school, which was organized by Missionary G. H. Wixom, carried on without a member of the priesthood. A year ago Elder W. H. Mannering came to Breckenridge from San Antonio. He has been pastor of the group since that time.

Brother Andes was one of those instrumental in the organization of the church school, and Brother Miller was baptized by Brother Wixom shortly after the organization. Brother Andes is the present church school director and past adult supervisor. Brother Miller is present treasurer and secretary and past director. Brother Hemple is present adult supervisor and past young people's supervisor.

The group has been active in its work since the coming of Elder Mannering. He has done much preaching to both members and nonmembers in and around Breckenridge. At present he is preaching at a schoolhouse and holding a cottage service on two of the week day nights. Wednesday nights are used for prayer meeting and a class period.

Members of the church school recently had charge of the program for the Parent-teacher Association of the rural school which is attended by some of the Saints' children and where Brother Mannering preaches weekly.

Socials of various sorts have been held by the women's department for the raising of money for local expenses.

To Brother and Sister Vern Miller was born a son on November 6, date of Joseph Smith's birth and of the organization of the Breckenridge Church School.

## The Bulletin Board

### Special Ordination Service for Ohio

The bishopric of Ohio are holding special services at First Columbus Church, Tompkins Street and Medary Avenue, Columbus, Ohio, Sunday, December 9, for the purpose of ordaining Earl R. Curry as a counselor in the bishopric. President F. M. Smith will be present. A sacrament service will be enjoyed at 11 a. m., and President Smith will preach at the 2:30 p. m. service.—Bishopric of Ohio, H. E. French, bishop, by A. E. Anderson.

### Conference Notices

Northwestern Iowa District will hold its annual conference at Dow City, Iowa, December 8 and 9. Saturday will be spent in business session and the election of officers of the district for the ensuing year, also a possible consideration of the disorganization of some branches in the district. All statistical reports should be sent at an early date to the district secretary, Ruby Adams. A large representation from the district is desired at this session. We are expecting Brother E. Y. Hunker to be present during the conference.—Mrs. W. R. Adams, district secretary.

### Conference Minutes

**PITTSBURGH.**—Semiannual conference was held in Fayette City, Pennsylvania, October 13 and 14. Business meeting Saturday night with District President E. B. Hull in charge. Reports read from Fayette City, Lock Four, Donora, Pittsburgh and New Castle. Punxsutawney not reporting. Enrollment 620, priesthood enrollment 46. Five-minute talks by Elder James Raisbeck on "Problems Confronting the Church Today"; Elder W. G. McCune on "Obstacles Hindering the Church's Growth"; E. B. Hull on "Inactivity and Disregard for Religious Obligations." Bishop's agent reported \$622.43 received from March 1, to August 31, 1934. Sunday, 9:45 a. m., church school, and at the same time the priesthood met in another room, E. B. Hull teaching a lesson from printed papers, a copy of which was given each member. An address by District President E. B. Hull on "Signs of the Times and Pre-millennial World Conditions," came at 11 a. m.; 2 p. m., musical program by the Lock Four Choir, followed by a social service. At 7:30 p. m., C. Ed. Miller gave a talk on "Experiences Had as a Missionary," followed by an illustrated lecture on "Australia and the Islands in the Pacific Ocean."

**SOUTHERN NEBRASKA.**—District conference met with Lincoln Branch, October 26, 27, and 28. Apostle R. S. Budd was the speaker Friday evening. Saturday, prayer service convened at 10 a. m., preaching at 11, Apostle Budd the speaker. Business meeting a 2:30 p. m., Apostle Budd chairman, assisted by district officers. Reports from branches and groups were read, approved, and spread upon the minutes. Brother Budd commented upon the district work in various places. H. F. Chapin's pastoral report was read, and Blanche Farrar reported as district church school director. B. M. Anderson, pastor of Lincoln Branch, reported orally, and the report of the district secretary-treasurer was read. The time and place of the next district conference were left to the district presidency. In the election of officers B. M. Anderson was chosen president of the district, and empowered to choose his own counselors; Mrs. F. W. Black was sustained secretary-treasurer; Audentia Anderson, sustained chorister; E. N. Byergo sustained bishop's agent; Blanche Farrar sustained district church school director. The remainder of the conference program was presented by Brother Budd. A

priesthood meeting followed the business session, and Brother Budd gave instruction and encouragement, outlining plans for better organization in the district by local priesthood. Blanche Farrar talked to the priesthood, advising how they could assist her in church school work. Saturday evening a preaching service was enjoyed, the speaker being Howard C. Timm, of Saint Joseph, Missouri. On Sunday the church school was in charge of the superintendent of Lincoln Branch, Francis Schrunck. Primary classes were in charge of Blanche Farrar; adult and young people's classes met together for a talk by Brother Budd. Apostle Budd was the eleven o'clock speaker. Lunch was served at noon in the basement dining room to 128 guests. Priesthood meeting convened at 1:45 p. m., and prayer service at 2:30 p. m. Apostle Budd presented the recommendation of Francis Schrunck's ordination to the office of elder. This was approved. Brother Schrunck was ordained by Elders Budd, Anderson, and D'Arcy. Elder B. M. Anderson appointed his counselors Francis Schrunck and Otis L. D'Arcy. Brother Budd was again the speaker at the evening service.

**NORTHEASTERN ILLINOIS.**—Fall conference opened at 8 p. m., Friday, October 19, at First Chicago Branch, 4416 Gladys Avenue, with a fine program. J. F. Garver and R. E. Davey were in charge of the Saturday 10:30 a. m. prayer meeting. Dinner was served by the women's department in the basement of the church. The business meeting begun at 2 p. m. was in charge of C. A. Edstrom and R. E. Davey. The following district officers were elected: President, C. A. Edstrom; counselors, H. P. W. Keir and J. A. Jaques; treasurer and supervisor, C. C. Simpson; auditing committee, William Keir and Steven Lester; director of religious education, J. A. Jaques; secretary, Mrs. Grace E. Johnson; publicity agent, Edwin T. Whitney. It was moved and seconded that the presidents of the branches in the district act as assistants C. C. Simpson, and that they in their several branches stimulate enthusiasm among the membership to support the district financial program. H. T. McCaig, Clem Evans, and C. C. Simpson were appointed a committee to draft a resolution welcoming the Hammond, Indiana, branch into Northeastern Illinois District. An invitation from Hammond, Indiana, Branch was read in which the June, 1935, district conference was invited to meet with Hammond Saints. This invitation was referred to the district presidency. Arrangements for a proposed 1935 district reunion, to be held at Belvidere, Illinois, were to be left in the hands of the district presidency. The district presidency were to prepare and send a message of condolence to the McDowell family in regard to their mother's death. At 4:30 p. m., Roy F. Healy talked on the subject, "Recreation in the Church." At 7 p. m., Sister Ruby I. Newman gave a talk on "Hymnology." At 8 p. m., D. T. Williams spoke on the text from Psalms 50: 21. Sunday services opened at 8 a. m. with a prayer meeting in charge of C. A. Edstrom and Charles Humuth. At 10 a. m., church school convened. The following subjects were discussed: "The Organization and Administration of the Church School," by J. A. Jaques; "Shepherding the Flock," by H. P. W. Keir; "Story, Telling and its Place in Teaching Children," by Lillian Nelson; "The Church Home and Those Who Worship There," by C. A. Edstrom; "The Youth of Our Day and Their Place in the Program of the Church," by R. W. Smith; "The Use and Appreciation of Gospel Ordinances, Baptism, Ordination, etc.," by Frank B. Amond. Preaching at 11 a. m., by Brother

John F. Garver. At the 2 p. m., forum Brother Garver again spoke on the subject of "The Part Priesthood and Laity Must Play in the Present Program of the Church." At 3:30 p. m., a spiritual sacrament service was enjoyed by a large number of Saints from all parts of the district. During this service Apostle John F. Garver spoke in prophecy to both the priesthood and the laity, admonishing them to be more faithful in the discharge of their duties, to come up higher, and to remain unspotted from the evils of the world. Following the sacrament service the visiting Saints from the district gave a rising vote of thanks to the members and women's department of the First Chicago Branch for their hospitality. A few days later, District President C. A. Edstrom appointed Sister Ruby I. Newman, director of music and sister Dorothy Pinkerton, of Belvidere, Illinois, director of youth for this district.

### Our Departed Ones

**SCHWARZ.**—Anna C. Ulrich was born at Winneenden, Germany, May 28, 1860; married Paul Schwarz, September 24, 1878, and came to America, October 1, 1885. After her husband's death, she moved with her children to Ann Arbor, Michigan, and later to Denver, Colorado, where she was baptized by E. F. Shupe, January 20, 1901. Was an active member for many years, a devoted Christian, and a woman of sincerity, diligence, and sacrifice. She died October 15, 1934, at the home of her daughter, Julia Rohde, Ann Arbor, Michigan. Is survived also by two other daughters: Mary Barrett, of Independence, Missouri, and Sophie Bruno, of Denver, Colorado; one son, Ludwig Schwarz, of Muhlhausen, Germany. Her youngest daughter, Helen Hartshorn, preceded her in death last year. The funeral sermon was by Elder Leland, of Detroit, and interment was in Arbor Crest.

**CROCKER.**—Julia A. Grant was born January 3, 1854, at Kaysville, Utah, and moved with her parents to California in 1860. She married Leroy L. Crocker, November 26, 1871, and they moved to a ranch some miles out of Roseville, California. There she passed away October 18, 1934. To them four children were born. George L., who was accidentally killed in 1884; Reader W., Laura M., and Ethel L.; four grandchildren; one sister, Ada M. Earle, and numerous other relatives and friends. The funeral was held at Rosedale, Guy P. Levitt preaching the sermon. Interment was in Rocklin, California, cemetery.

**LA LONE.**—Alexander La Lone was born in Ontario, Canada, September 12, 1866; died October 12, 1934, being fatally injured in a train accident. He was united in marriage to Ellen Van Cleve, May 15, 1886, at Mio, Michigan, and to them eleven children, six sons and five daughters, were born. United with the church November 12, 1893, being baptized by F. H. Brooks at Cummins, Michigan. Was ordained a priest December 17, 1901, an elder June 22, 1908, both ordinations being by J. J. Cornish. Presided over Boyne City Branch for ten years. Moved to Grand Rapids with his family in 1919, where with the exception of six years spent near Alto, Michigan, he lived the rest of his life. Surviving are his wife and the following children: Edith Harvey, George, David C., May A. Warren, William J., John H., Pearl Jefferies, Howard, Ada M. Ellis, and Floyd A. One daughter died several years ago. There also survive forty-two grandchildren, three great-grandchildren; one brother, Joseph La Lone, of Florida; one sister, Margerite Lavery, of Cummins. He was a faithful worker in the church, a much loved mem-

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ber. Funeral services were held in Grand Rapids Church, D. T. Williams preaching the sermon, assisted by E. C. Evans.

**ELLSWORTH.**—Helena Ellsworth, wife of John Ellsworth, Manette, Washington, died at the Maynard Hospital in Seattle, October 15, 1934. She was sixty-eight years of age. The funeral was held from Rafferty's Funeral Parlors in Seattle and interment was in Ivy Green Cemetery, Bremerton, burial services being held there. A. C. Martin officiated at both services. Surviving her are her husband, three daughters and three sons: Mrs. L. R. Walden, of Manette; Mrs. Gertrude Kellogg, of Seattle, and Mrs. Mary Phillips, of Great Falls, Montana; Sam Ellsworth, Seattle; Harry C., Great Falls, and L. R. Ellsworth, Vandalia, Montana. She was a member of the church for a number of years. Mr. and Mrs. Ellsworth observed their fiftieth wedding anniversary ten days before her death. There also survive nineteen grandchildren.

**MAYBERRY.**—Samuel Alexander Mayberry, was born June 26, 1873, at Harbor Road, Pennsylvania. Died November 5, 1934, at his late residence in New Castle, Pennsylvania. Was baptized June 21, 1914. He is survived by his wife, Mabel (Swank) Mayberry; step-mother Mrs. Mary Patterson, of Sharon; two sons, Paul and Henry, of New Castle; a daughter, Mrs. Clarence Hammond, of New Castle; two brothers, Willis, of New Castle, and Frank, of Sharon, and a sister, Mrs. Clyde May, of Sharon. Sermon by Elder E. B. Hull. Interment in New Bedford Cemetery, near New Castle.

**EK.**—Hartman Ek, son of Ole and Chausta Ek, was born in Sweden, July 26, 1875. Became a member of the church March 16, 1896, at Inman, Nebraska, through the ministrations of H. O. Smith. Married Rosa Mae Downey, September 3, 1902, at Inman, and to them were born Mrs. Sarah L. Mathews, Mrs. Alice Julian, Harry and Emery Ek. Was ordained a priest September 29, 1906. Became a resident of Independence, Missouri, in 1908, where he died October 20, 1934. His sterling character and pleasant disposition won for him many friends who join with the family in sorrow. A true companion, Saint, and friend has gone on. Funeral services were conducted by H. O. Smith and Ammon White, and interment was in Mound Grove Cemetery.

**HALE.**—Mary Isabelle Hale was born January 23, 1867. She became the wife of Jacob Hale, who survives her, September 20, 1890. United with the church July 15, 1906, at Boldworth, Iowa, and from that day till her death, she never wavered in her confidence of God, nor faltered in her devotion to his church, or to the duties assigned to her within it. They were her delight, and the labor, endurance, or sacrifice they involved, were, to her, but opportunities for her love to express itself. Need everywhere touched her heart and stirred her hand. The death summons came November 3, 1934, at her home in Independence, and found her ready to go. The funeral was held at the Stone Church, Independence, November 11, 1934.

**BEVEREGE.**—Orman Leigh Beverege was born January 25, 1879, at Vinalhaven, Maine. Departed this life November 3, 1934, at his home in Cambridge, Massachusetts. He was baptized into the church in 1912, by F. J. Ebeling. Leaves his wife, six children and a large circle of friends. His body was taken to Vinalhaven, and the funeral sermon was preached by Newman Wilson.

**HARRINGTON.**—George E. Harrington was born in London, England, July 11, 1859. Came with his parents to London, Canada, when ten years old, then to Kansas City, Kansas, in 1886, and to Independence, Missouri, in 1890. There he married Mary E. Parker, October 31, 1890. His wife preceded him in death, June 6, 1925. Brother Harrington was baptized by J. J. Cornish while in Canada, February 16, 1876, and was there ordained a priest June 2, 1878. At Armstrong, Kansas, he was ordained an elder June 10, 1894, and in Independence, June 8, 1896, to the office of high priest. He served as president of the stake in the center place from 1906 to 1915, and afterwards performed missionary work in California, Kansas, and other parts of the United States and Canada. He was an honest, fearless servant of the Lord whom the church and the world can ill afford to lose. Passed away at the home of his son, Doctor G. L. Harrington, Independence, November 9, 1934. Brother Harrington filled his days with holy service in an effort to bless as many as he could. The funeral sermon was preached by

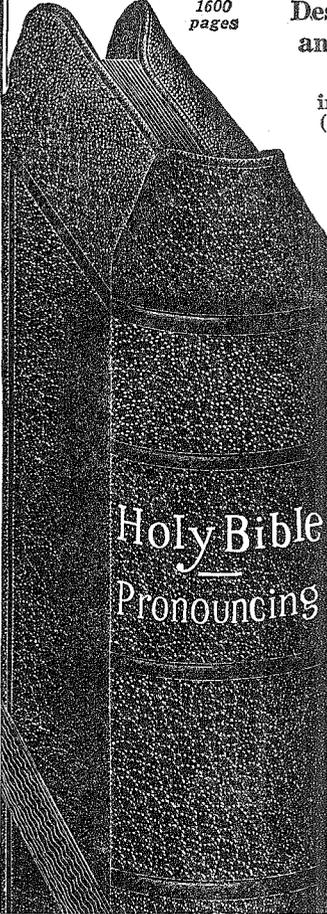
Elder Joseph Luff at the Stone Church, November 11, assisted by John F. Sheehy. Interment was in Mound Grove Cemetery.

**CONDIT.**—Melvin D. Condit, son of Guy and Alice Condit, was born August 5, 1913, at Hagerman, Idaho. Passed away October 15, 1934, at the Veterans' Hospital at Spokane,

Washington, his death being due to pneumonia contracted in the government C. C. camp near Spokane. He was baptized a member of the church when nine years old. His father preceded him in death in July, 1918. Left to mourn are his mother, Mrs. Alice Parks; three sisters: Mrs. Arlie Player, Mrs. Minnie Williams, of Hagerman, Mrs. Velma

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Hopkins, of Ruby Valley, Nevada; one brother, Clinton Abercrombie, of Camas, Washington. Funeral services were held at the church at Hagerman, Elder Ward L. Christy in charge. Interment was in the I. O. O. F. Cemetery.

**ROY.**—Hazel Kirkendall, daughter of Asa and Blanche Kirkendall, was born at Creola, Ohio, April 7, 1895; died at University Hospital, Columbus, Ohio, October 15, 1934. At an early age she joined the church at Creola, and was a faithful follower of Christ until her death. Hazel and Henry Grant Roy were married September 23, 1917, by A. B. Kirkendall. For the last seven years their home has been at New Lexington. A devoted wife and mother, a lovable daughter and sister, she leaves to mourn, her husband and one son, Donald; her mother, of Welston; two sisters, Mrs. Augusta Summers, of New Lexington, and Mrs. A. L. Jones, of Wyandotte, Michigan; one brother, Luther C. Kirkendall, of Jackson. Her father preceded her in death. The funeral was held at the Saints' church at Creola, Ohio, J. E. Matthews, of Columbus, officiating.

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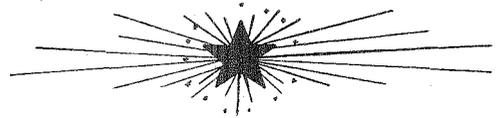
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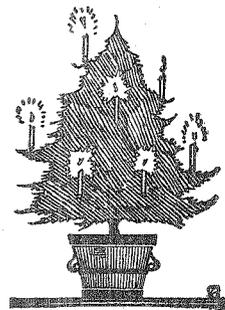
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SEAL ROCKS  
*San Francisco, California*

The Turning Point

An Editorial

## Priesthood and the Financial Law

By F. M. McDowell

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**"Keep the Law" Will Bring Victory**

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# THE SAINTS' HERALD

December 11, 1934

Volume 81

Number 50

Frederick M. Smith, Editor in Chief  
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 Floyd M. McDowell, Associate Editor  
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HERALD PUBLISHING HOUSE  
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## Pigeonhole

### ■ Parable of Two Men

In an ancient city there was a man of strong courage and high temper, who went about counting his enemies with his sword. He devoted the best years of his life to this task, leaving many a contender dead on the field, and many a widow and orphan to mourn his victories. He never succeeded in numbering all his enemies in this fatal manner, for new ones were always coming up to challenge him. One day one of them, a better swordsman than he, wounded him in a fight that he had provoked, and he perished miserably, hated, and alone.

In the same city there lived another, humbler man. He started out to count his friends, writing their names in a book so that he could remember them; and he did one act of kindness at least for each of them, so that they would remember him. Though he filled the pages of several books with their names, he never succeeded in numbering all of them, for new ones were continually coming up to swell the ranks of those he already had. He died, at length, at a great age, surrounded by those who loved him and honored his name.

### ■ Returning Thanks

Brother George Anway, Independence musician, tells the following Thanksgiving story:

The family and friends had filled the large table, and the children were occupying smaller chairs and a little table of their own. George was asking the blessing, and had hardly started when he heard a child's voice at the other table. Disconcerted at first, he soon apprehended, while trying to concentrate on his own words, that another prayer was being offered. It was his own six-year-old daughter, Carol Lee, asking a blessing for the children's table!

### ■ Friendly Tips

#### ARGUMENTS

A Prominent Church Official, speaking in the Stone Church pulpit recently, related a story of his visit to a distant city branch, where he met a young man who had spent some months in the Center Place.

"What was your main impression of Independence?" asked the P. C. O., desiring to see what a young mind would think of the current situation.

"My biggest impression," replied the youth, "is that they were always arguing about something."

Not flattering, but it may be a wholesome lesson. One who has traveled a little will know that the criticism applies in many other places. Most of us are too long on talk and too short on work. A poet once versed his lament at the universal scene in the line: "Our large professions and our little deeds."

We can't afford arguments; we can't afford squabbles. They hold up the work and they prevent the realization of the Kingdom.

*(Friendly Tips are meant to be helpful. If you have suggestions, please send them to us.)*

### ■ Slips of the Tongue and Pen

From the news items of a small branch: "At the Hallowe'en party all the young people came *mashed*. Everybody had a good time." They meant *masked*.

From a biography: "After that time I had to *shirk* for myself." Presumably meant *shift*.

# Editorial

## The Turning Point

**Financial Safety** The "*Financial Report*" by Bishop DeLapp in the *Herald* of November 27 has made it clear to us that the church is progressively gaining safer ground in a financial way. We have apparently reached and passed the turning point. We are on our way back to the course of church activity and work from which we were deflected by the depression. Our present position is not the result of an accident. It is the result of long hours of work, often heartbreaking in character, on the part of our financial officers, backed by the support of other officers and the membership. We are winning in our fight. We have saved the cause. But we must not relax now.

**Keeping the Law** Our victory is a victory for the law of the church, a victory for the operation of the financial law. Many times tempted by one attractive scheme and another for raising money and paying the debt, the Bishopric have steadfastly refused to be led aside from their purpose of teaching the financial law of the church as a basis of a permanent plan of meeting its expenses. Building for the financial law has built for the future in a way that no other plan has made possible. Our victory over the depression has not been a matter of an emergency; it has been a victory for the law. The wisdom of the financial law has been demonstrated.

**The Immediate Future** Now we find that we have only begun the task of teaching our people to "Keep the Law." The percentage of the membership who file inventories and pay tithing consistently and regularly is steadily increasing, under the instruction and guidance of branch, district, and general officers who believe in and keep the law themselves and who can therefore teach it effectively. The prospects are that the church, far from finding itself spiritually and financially depleted by a "sacrifice drive," is only now beginning to realize its strength, and will be stronger in the future.

**Spiritual Gains** Moreover, those who observe say there have been some definite spiritual gains as a result of the increased emphasis upon the necessity of our people learning to "Keep the Law." Interest in the church and sympathy with its ideals is stronger. Devotion is improved. Courage and morale are better. Faith is growing. The people

who obey the law have an investment in the church, and the church therefore means more to them—is more precious to them. It demonstrates the truth of the statement that "where your treasure is, there will your heart be also." Those who have invested in the church will be more interested in its success than those who have not. Financial endowment is not all a church needs. Many a church with plenty of funds to operate it struggles along with a small congregation. Some have contended that if we would promote spirituality in the church we would not need to worry about the finances. That was an indirect way of saying we must not teach the law. Fortunately, the officers of the church have been wiser than to listen to this kind of talk. We have gone directly at the thing we want to do. And there have been spiritual gains as a result.

**What to do Next** "Keep the Law" has been the slogan of victory. There are obstacles and battles ahead of us; "Keep the Law" will see us through. There will be bills to pay; "Keep the Law" will provide the money. There will be missionaries to send out; "Keep the Law" will take care of their families. There will be churches to build; "Keep the Law" will erect them. There will be lands to buy; "Keep the Law" will open the way.

There is one thing we must inevitably do if we are to realize the ultimate triumph of the goals of the church. We are commanded to do it. It is wisdom to do it. Experience has now taught us the necessity of doing it. We must continue throughout the existence of the church to "Keep the Law."

L. L.

—

"He might have built a palace at a word  
Who sometimes had not where to lay His head.  
Time was when He who nourished crowds with bread  
Would not one meal unto Himself afford.  
He healed another's scratch, His own side bled,  
Sides, hands and feet with cruel piercings gored.  
Twelve legions girded with angelic sword  
Stood at His beck, the scorned and buffeted.  
O wonderful, the wonders left undone.  
And scarce less wonderful than those He wrought.  
O self-restraint passing all human thought,  
To have all power yet be as having none,  
O self-denying love which felt alone  
For needs of others, never for its own."

—Robert E. Speer.

Your mother or father will be pleased with a subscription to the *Herald* for Christmas. See your publicity agent today.

### Blue Pencil Notes

THE SERMONETTE is off a sham,  
Not fowl nor fish nor vermin;  
Too long to be an epigram,  
Too short to be a sermon.

—Deacon Goodentart.

DURING a banquet attended by representatives of various religious orders a Catholic priest and a Jewish Rabbi sat side by side. As the roast pork was served the Priest said to the Rabbi, "When will you forget some of your religious prejudices and join me in eating pork?" The Rabbi, bowed and said, "Perhaps, Father, at your wedding."

AMMON MCCALLUM, director of "the League of Distilled Spirits Rectifiers" estimates that during the first year since the repeal of prohibition Americans spent three billion dollars for liquor, half of which was bootleg liquor. Americans suffer for lack of food, and millions must be fed and housed by the government, yet the nation spends three billion dollars annually for alcohol in various forms. Also remember that repeal was "to end bootlegging." The Devil is a good liar and the public has a very short memory.

IT IS SAID that Will Rogers traces his lineage directly back to the Cherokee Indians, which lends point to his gibe at descendants of *Mayflower* pioneers: "Their ancestors might a' come over in the *Mayflower*, but mine was already here waitin' for 'em."

YOUNG MEN and young women who think that to be smart one must drag on a cigarette might reflect that this smartest and shrewdest and most admired American writer, Will Rogers, does not smoke at all. The cigarette did not help him, so he quit it flat. He quit so thoroughly that when he was required to smoke while making a film some time ago, the tobacco made him ill and he had to send out and get a mixture of cubebs which would produce the required volume of smoke without nauseating him. Young men who think that at every time of crisis and strain a real he-man must fall back on a cigarette should remember that Rogers gets by in a very strenuous life as polo player, air traveler, film star, cowboy, radio attraction, and American ambassador-at-large without the aid of either cigarette or hip flask. By the way, that other most admired American idol, Charles A. Lindbergh, managed to get across the Atlantic in that first great solo flight without the aid of a "camel." It almost

### Will Work in the West



J. W. A. BAILEY

*Brother J. W. A. Bailey, who has spent some time in lecturing in connection with the Auditorium guide service, is going to Salt Lake City, Utah, where he will be pastor, and look after other church interests.*

seems that any average youth ought to be able to walk around the public square once without the aid of three of them.

ELBERT A. SMITH

### He Wrought

He worked! It is enough  
That his own hands were  
Tarnished with the stuff.  
He knew the law's demands  
For daily bread, the tasks,  
The toils, the rude tools of his day;  
The sweating face; nor did he ask,  
In all his time, an easier way.

With hammer, saw, and awkward wrench,  
He proved himself the man.  
Though Spirit-born, by the rude bench  
He joined our race and ran  
Its rugged course to where it ends.  
While of a holier life he taught,  
To which the soul ascends,  
He lived, he wept, he wrought  
With us—he called us friends.

—J. N. Scholes in *Christian Century*.

They will appreciate a set of church books for Christmas. See our catalogue. Herald Publishing House.

**OFFICIAL****Auditorium Bonds Rewritten**

The recording of the new and cancellation of the old mortgage indenture securing the Auditorium Bond issue, which occurred last week, brings to a successful conclusion almost two years of effort.

Aside from easement in rates of interest and repayment of principal, some additional changes favorable to the church have been secured. These were asked for and granted chiefly for the purposes of helping us to pass through this present period of reduced income, and to encourage our people in the entire program of debt payment.

On the old bonds, the interest rate was 5% per annum, and maturities called for the following payments on January 15 of each year:

YEAR	MATURITY	YEAR	MATURITY
1932	\$15,000.00 (paid)	1940	\$21,000.00
1933	16,000.00 (paid)	1941	21,000.00
1934	16,000.00	1942	21,000.00
1935	16,000.00	1943	21,000.00
1936	21,000.00	1944	26,000.00
1937	21,000.00	1945	26,000.00
1938	21,000.00	1946	26,000.00
1939	21,000.00	1947	26,000.00
		Total	\$335,000.00

Compare with the above the new rates of interest and principal payments required on January 15 of each year are of marked benefit to us:

YEAR	RATE	MATURITY	YEAR	RATE	MATURITY
1934	3%	None	1943	5%	\$14,000.00
1935	"	"	1944	"	15,000.00
1936	"	"	1945	"	16,000.00
1937	"	\$5,000.00	1946	"	17,000.00
1938	4%	9,000.00	1947	"	18,000.00
1939	5%	10,000.00	1948	"	19,000.00
1940	"	11,000.00	1949	"	20,000.00
1941	"	12,000.00	1950	"	125,000.00
1942	"	13,000.00	Total		\$304,000.00

The new rates and principal retirements aid at a time when the help is most needed. As conditions, economically, improve we shall expect to retire the bonds before maturity, if possible, in connection with an attack upon all of our debts, or, at the worst, meet the annual maturities as they fall due. In the latter event, sinking fund provision will have to be made for the maturity of 1950, preparing for that sum well in advance.

It is provided in the new mortgage indenture that bonds are payable in the "legal tender" of the United States, rather than as previously provided, in "gold coin" of the United States. This country is now off the gold standard, but although one cannot be sure what the future may hold, the gold standard should be restored before the bulk of the maturities is reached. The "gold coin" clause in industrial bond issues has raised legal questions now being carried to the Supreme Court of the United States.

We are thankful that for us the possible difficulty, whether important or unimportant, has been forestalled.

Supplemental to the old mortgage indenture was an agreement respecting the maintenance by the church of a certain amount of real properties, other than houses of worship, the purpose of which was to protect the security of the bondholders, should the auditorium under foreclosure yield insufficient to pay the bonds in full. This agreement was revised in connection with the new mortgage indenture to permit a lowering of the value to be so maintained in relation to bonds paid. Furthermore, an express stipulation has been inserted stating that in the event of foreclosure and failure by the sale of the auditorium to satisfy the bonds outstanding, recourse would be against the farm and commercial properties owned by the church, before attempting to utilize the houses of worship to make good such deficiency. Inasmuch as in our opinion there is a substantial margin of safety as represented by the farm and commercial properties, any procedure against the houses of worship is, we believe, very remote. The effect therefore is to give to our people security in the possession of their meeting places.

If the church is to pay its debts, it must continue to operate as a living, growing church. To do this, meeting places are of primary importance. Thus, the stipulation described is for the mutual benefit of the church and the bondholders, and is of great importance to both.

In our conferences with the bondholders and their representatives, we have strongly emphasized that the church is very jealous of its credit standing before the world, was asking no compromise of the principal of the bonds, and would pay every obligation.

The owners purchased the bonds because they believed in the church's integrity. We cannot be untrue to them or to ourselves. In days to come few things will so warm our hearts, whether we are minister or member, as the knowledge that our honor is unstained. A spirit like this cannot be defeated.

We are deeply appreciative of the cooperation extended to us by the bondholders in this readjustment of our debt to them. Likewise, we are grateful for the practical assistance of our legal representatives, Messrs. Bowersock, Fizzell and Rhoads, and fiscal agents, Messrs. Martin, Holloway and Purcell. It is now the responsibility of the church to so carry on that every obligation of the church shall finally be discharged.

THE PRESIDING BISHOPRIC,

By L. F. P. Curry.

# Priesthood and the Financial Law

By F. M. McDowell

Counselor to the President

How frequently we have heard former Bishop Albert Carmichael bite off the words, "Let us get down to brass tacks." Since being asked to share in the educational effort now being made by the Presiding Bishopric of the church I have become more and more convinced that in matters concerning the above topic the time has come to do just that. We present therefore no academic discussion or involved philosophical argument. There follows, rather, a brief presentation of the facts of the situation and a sincere call for the meeting of unquestioned obligations, the fulfillment of which is imperative to the ongoing work of God.

## NO PLACE FOR UNCERTAINTY

Let us look at some of the "brass tacks." Certainly there can be no question:

As to the requirements of the financial law, or law concerning temporalities, as outlined in the books of the church. (See *Doctrine and Covenants* 70: 3; 101: 2; 106: 1; 129: 8.)

As to the consistent official interpretation of that law on the part of those whose right it is to so interpret. (See "*Handbook of Financial Law.*")

As to the conviction of the present Presiding Bishopric that the way for the church to meet its obligations and carry on its program is through obedience to this law. (See statement of Presiding Bishop, General Conference of 1934. Also articles in *Saints' Herald.*)

As to the present need of the church with its obligations to be met, its missionary force to be rehabilitated, the work of the gathering to be organized and administered, and the task of building the kingdom continued. (See various reports of the Presiding Bishopric, the Outline of "Church Objectives," etc.)

As to the responsibility of the members of the church in keeping this law. Among the "Standards of Sainthood" approved by the conference of 1932 by unanimous action, we find this: "*Financial support of the church through whole-hearted compliance with the financial law.*"

As to the responsibility of the members of the priesthood. This same conference by unanimous action specified that "*The law of temporalities should be stressed kindly and firmly, without equivocation or apology, and as impartial in application.*" The carrying out of this provision was placed

definitely not only upon the general officers but upon all the ordained men of the church.

## A FIVE-YEAR RECORD

In the light of the definiteness of these requirements, the extent of compliance with the law on the part of the ordained representatives of the church is not encouraging.

Recently an intensive survey was made of the priesthood of one of the important stakes of Zion. One hundred and seventy-seven men of the priesthood were personally interviewed. The bishop of the stake placed in our hands a five-year record of each of these men. Have we the courage to face the facts?

Of these 177 ordained men, 35 paid no tithing and gave no offering to the general church in five years; 32 others averaged less than a dollar a year for each of the five years; 49 others averaged less than a dollar a month for each of the five years. Summing it up, 116 out of the 177 ordained men of this stake gave, over a period of five years, all the way from nothing at all to a total of approximately three cents a day in tithes and offerings.

If it be said that the last five years have been lean years, and they certainly have been, and that this is ample justification for this lack of financial support, let it be remembered that the law and its interpretation also requires a filing of inventories and of annual financial statements with the Presiding Bishopric. We believe it is clearly understood that this provision can and should be carried out in times of adversity as well as in times of prosperity, and that doing so does indicate a willingness to comply with the law in spirit at least. In the light of this, what are the facts? Of these 177 ordained men, only 40 have their financial statements up to date. Fifty others are from one year to five years past due. Eighty-four or practically one half of the entire number of men, have filed no financial statement at all.

## THE WORK OF THE KINGDOM WAITS

After giving due allowance to the financial situation of the country during the past five years, after giving every possible latitude to the consequences of the depression among our church people, after giving place to every real reason (not excuses or alibis), it remains

(Continued on page 1572)

# Organization and Activity Notes

## A New Church History Study Course

The Story of the Church, by Inez Davis.  
A Students' and Teachers' Guide, by  
F. Henry Edwards

Previous announcement of this text and guide has been made as the one new adult study provided for the church school year which began in October, 1934. Both works were prepared in recent months and the publishers have made extra effort to get the printing done so that the books might be mailed out at the earliest possible date. However the work of checking and rechecking the copy on the part of the writers, to secure historical accuracy and adequate treatment, has caused some delay. The final completion of the copy has greatly increased its size over what was originally planned. Numerous causes have delayed the work of printing.

Announcement is now made that both the text and the *Guide* will be ready for mailing in December, so that classes may start the first of January. *The Story of the Church* will be supplied in paper cover at \$1.00 and in library cloth at \$1.25. Every adult student in the church should have a copy of this excellent work for individual study, and later for reference in the home library.

*A Students' and Teachers' Guide* is a splendid companion volume of one hundred and ninety-six pages containing lesson helps for fifty-two lessons, a year's work covering the entire church history. The *Guide* is essential for teachers and a great help to students, when used with the history. The *Guide* alone would be of little value. Because of the increased size of the *Guide* over the regular quarterly size, the price is placed at 35 cents, each.

### IN THE EMERGENCY

In many places adult classes have been waiting for the printing of these new materials for the coming year's study. It will be both logical and interesting to prepare the class for the history of the Restoration by a study of the Reformation and conditions under which the church was organized in 1830. The facts are interestingly told in numbers three and four of a former senior quarterly, *The History of Christianity*, by Christiana Salyards. These may be had at 25 cents each, and will well repay careful study. If but one is desired, order number 4. This will provide a background of appreciation which will greatly increase the value of church history study.

Our life—a little gleam of time between two eternities.—Carlyle.

## Wahdemna Choral Club Wins Praise

Paul Craig Leads Young Singers in Work of Critical Merit

The Wahdemna Choral Club, a group of our young singers of Independence led by Paul Craig, won high praise recently from an eminent Kansas City critic. This story may inspire other groups of singers with ambitions to excel. The following appeared in the *Kansas City Times* Tuesday, November 20, signed by M. K. P. (Mrs. M. K. Powell):

"Paul Craig's Wahdemna Choral Club opened and closed the Kansas City Musical Club's organ program last night in the Central Presbyterian church with singing that was at times as fine as any we are accustomed to hearing from renowned visiting choirs. The fifty singers are a part of the Latter Day Saints choir of Independence and, recently, since Mr. Craig has turned over part of the work of the larger organization to an assistant, he has rehearsed the group almost daily, with remarkable results.

"If the entire choir were as fine as the soprano section, it would have few rivals in touring organizations. The altos, too, are excellent, basses good and tenors fair in controlled passages. The women's voices disclosed a limpid quality and flexibility that made of Tschalkowsky's accompanied *'Praise Ye God'* a memorable experience. Rubenstein's *'Seraphic Song'* gave the choir an opportunity for celestial effects against which the voice of Mrs. Stanley Deacon was heard in the impressive contralto solos.

"The finest achievement of the chorus was in the four unaccompanied numbers at the beginning of the concert, when the singers were grouped in the balcony. Again, the most successful song was by Tschalkowsky. In his *'Oh! Blest Are They'*, the singers piled up masses of polyphony with the confidence of certain knowledge. Hyde's 8-part setting of *'Let the Words of My Mouth'* presents peculiar difficulties of attack, but these were in almost every instance overcome and the lovely chanted phrases were delivered with stately dignity. Kansas City is to be congratulated on having a choir of artistic attainment almost within the city limits."

So long as grown men and women act like sheep, just so long will a gospel shark, with the bait of religious hysteria, use them for his own personal profit.—H. C. Hamilton in *"The Ballyhoo Revivalist."*

## Zion's Christian Legion Courage Legion!

Zion's Christian Legion is not the proverbial goose mentioned in the tales of our childhood but nevertheless it has laid its first golden egg. With the amounts now in the hands of the Presiding Bishopric and these in the hand of Brother Evans, the general treasurer, we have accumulated \$600 for application on the Auditorium debt. As a beginning we feel that this is something to be proud of. The amounts accumulating in the hands of divisional and company treasurers cannot be counted in this word of encouragement. However, these treasurers are making monthly reports to the superior officer in their line of activity. Thus this movement of money toward the center which has just started will continue through the months and we hope the years ahead until our objective is attained. Courage, Legion! Things are moving.

As a young people's organization we are not just talking in glittering generalities. We are achieving concrete accomplishments. This is in accord with a statement made by Bishop DeLapp and quoted in the *Herald* of November 27: "We no longer can talk in terms of generalities and hold the devotion of the people of this church." In consonance with this principle we have set before ourselves a definite goal, not only toward which to look, but toward which to move.

The young people do not take all the credit to themselves for the above mentioned achievement. They recognize the fine encouragement and splendid assistance extended them by the older people. Many a young person making his regular contribution of twenty-five cents a month could not do so were it not for the father and mother backing him as a member of the Legion. Then, too, it must not be forgotten that many of these fathers and mothers have joined with the sons and daughters in the payment of these dues and thus made more effective our attempt to fulfill the program we have set before ourselves. To the parents who have and still are setting such a wholesome example we wish to say "thank you" in a way to most effectually show our appreciation for their wholehearted cooperation. With the backing of such fathers and mothers we can again say: Courage, Legion!

Let the organization take renewed hope and step forth with new power. Those who have become a little downhearted because of opposition should lift up their heads once more and move forward.

(Continued on next page.)

## PRIESTHOOD AND THE FINANCIAL LAW

(Continued from page 1570.)

perfectly clear that as far as compliance with the law of God is concerned our ordained men are not setting the example they should.

Because of this: The church is deprived of the financial support of the large share of the priesthood, this at a time when the church is in dire need and is unquestionably entitled to such support. Again, it is quite probable that a large percent of the Saints who do not comply with the financial law are influenced in their attitude and neglect by the poor example furnished them by ordained men. On the part of the Saints this means the failure to receive the spiritual blessings promised them in the law. On the part of the priesthood this loss is even more serious. Unquestionably, the great need of the hour is a divinely endowed priesthood. But this endowment cannot be received except through compliance with the conditions under which it is promised. Certainly, chief among these conditions is obedience to the law.

There can be no successful refutation of the statement that the spiritual development of the Saints, the divine endowment of the priesthood, the meeting of the financial obligations of the church, the rehabilitation of the missionary list, the successful carrying out of the program of the gathering, the actual work of building the kingdom, await a far more whole-hearted compliance with the law of God concerning temporalities on the part of the priesthood of the church. May we not in all fairness suggest that such compliance is an obligation of membership and might well have been carried out at the time of one's entering the church through the waters of baptism.

The building of the kingdom waits the spiritualizing of our people, the spiritualizing of our people waits the spiritualization of our priesthood. There is no way that this can be achieved without unreserved compliance with the law on the part of all ordained men.

If this rather blunt presentation of the matter seems unfair, let our readers be reminded that the general officers of the church have been placed under the injunction of General Conference that "*The law of temporalities should be stressed kindly and firmly, without equivocation or apology, and as impartial in application.*"

What a question! The place of young people in the church! Any church which does not give full and free opportunity for service and responsibility to the young people will soon die, and deserve to. So, young people, be sure you belong everywhere in your church!—Howard K. Williams in *Young People's Leader*.

## ORGANIZATION AND ACTIVITY NOTES

(Continued from page 1571.)

ward to the battle. Bigger things are ahead. If you are to be ready for them you must work now.

D. T. WILLIAMS.

### Increased Emphasis in Religious Education

By C. B. Woodstock

Those engaged in the work of the church school in the various branches and missions of the church will rejoice with us in the impetus which has come to the educational work of the church in recent months. Changes in employment schedules have made more time available for study, for group activities and for training on the part of leaders. This is making definitely for increased class attendance and the demand that more classes be available. The seriousness with which teachers and leaders ask for training classes must result in a general raising of teaching and study standards in all the church.

In the three months' period just passed, a total of 808 people received credits for specific training in nineteen institutes held in as many stakes and districts. This was in addition to probably twice that number who attended and received training not entered on our records. While the personal credit fees are but nominal, yet the total receipts for all lines of religious educational endeavor for the three months were \$97.68, which sum was added to the funds in the presiding bishop's office to assist in financing the training program of the church.

Some forty students have enrolled in correspondence courses in the same three months and about an equal number have completed quarterly courses for credit. The opening of quarterly courses as a part of the regular training program has very greatly increased possibilities of credit class work. It requires little additional expenditure over the cost of supplies for regular church school classes and provides opportunity to study the subject matter of our church school program. Any of the adult or older young people's quarterlies may thus be carried for credit. This is now the most popular source of training. It not only gives credit leading to the securing of general church recognition in one of the three grades of certificates in religious education and leadership, but by stressing personal effort in study and construction, has greatly raised the standard of adult class participation.

In the nine months just past 21 people have secured certificates, certifying that specified amounts of training have been successfully carried in preparation for more efficient service to the church. The confidence and appreciation of the church are extended to these, who have received the following awards:

*Gold Seal Certificate, 500 hours of training:*

Jean P. Cooper, Kirtland, Ohio.  
James Moses, Independence, Missouri.  
J. E. Vanderwood, Independence, Missouri.  
Ethel Schwab, Independence, Missouri.  
Mrs. Charles E. Calkins, Orange, California.  
Agnes Beardsley, Brooklyn, New York.  
E. F. Robertson, South Brooksville, Maine.  
Goldie R. Bell, Denver, Colorado.  
Roy A. Thutchley, Kansas City, Missouri.  
Roy F. Healy, Chicago, Illinois.

*First Grade Certificate, 300 hours of training:*

Thomas R. Bell, Clinton, Iowa.  
Mildred Calkins, Orange, California.  
Margaret Gibson, Coeur d'Alene, Idaho.

*Second Grade Certificate, 150 hours of training:*

Marie D. Hanawalt, Fort Collins, Colorado.  
T. S. Moore, Fort Collins, Colorado.  
Lydia Swift, Pleasant Hill, Missouri.  
J. L. Milner, Long Beach, California.  
Mildred Milner, Long Beach, California.  
Mrs. J. H. Cook, Wiesner, Nebraska.  
Ethel Piedt, Saskatoon, Saskatchewan.

### December Color

Red, blood-red, with an orange rim,  
Flushing the toadstool-tops;  
Bronze of bracken where blue mists dim  
Depths of the chestnut copse;  
Bramble lit to a burning bush,  
Winter's torch, to light her;  
Over the cottage the creeper's blush,  
Bright and ever brighter.

Silver of rain on the emerald moss,  
Flame on the robin's breast;  
Opal and amethyst clouds that cross,  
Gold of the warming west;  
Pearls of mistletoe (Santa Claus  
Soon shall his rites remember!)  
Rubies rained from the hips and haws—  
Who said "Pale December"?

—S. Gertrude Ford.

### Young Artist Wins Prize

Verna Levenhagen, a senior at the Lincoln High School of Manitowoc, Wisconsin, recently won first place for a "Poppy Poster" which she painted and entered in a local contest sponsored by the American Legion auxiliary. Winning first place, it was sent to the state Legion convention at Green Bay and again won first place. At the national Legion convention held at Miami, Florida, her poster took the national honors. Next year, a reproduction of the poster will be used in every city, town and village in the United States during the poppy drive. Besides her art work, she is an active member of the Girl's Athletic club.

# The Purpose of Our Life

By Edward Ingham

*Note: Since receiving the following article and accepting it for publication we have learned the sad news of Brother Ingham's death which occurred unexpectedly on November 20. He was nearing sixty-four years of age and had been an elder since 1896 and a member of the bishopric since 1918. The article, thoughtful and beautiful in its expression, turned prophetically toward a subject which must now be uppermost in the minds of the family and friends who mourn his departure. We are happy to have this last testimony of the faith which proved an anchor to him to the end of his life.—The Editors*

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Ephesians 1: 9-14.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Hebrews 11: 13.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2: 5.

"Now ye are the body of Christ, and members in particular."—1 Corinthians 12: 27.

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God."—Colossians 1: 23-25.

"There are moments in the life of every one when the soul seems to be stirred by some inner force; when the mind becomes illuminated by new ideals, new hopes, new desires. What has caused this state? Who can tell? It may be in a moment of rest and repose, when mind and body are relaxed and for a brief space of time the duties and cares of the world are lost sight of, that such an awakening comes—for thus we might speak of it. During this interval we see things as we never have seen them before. Power, on earthly greatness, has no place in our thoughts; but we see, dimly though it may be, something of our own inner greatness—something that if it once could be fully realized, would change the whole tenor of our lives; and the world with all its allurements, would occupy a minor place in our thoughts."—Charles Brodie Patterson.

THE SADDEST ASPECT of human life is not simply that in which it seems to be full of care and sorrow and trouble, but that in which it suggests the impression of frustration, abortiveness, incompleteness. We never receive the promises. We never are the thing we seem designed to be. There are in our nature the beginnings and materials of great things, but they are never realized. We can form soaring ideals of individual and social perfection, but they only serve to throw contempt on the poverty and meanness of our actual life.

Is our life indeed an incomplete and broken thing? Is human existence but at the best a splendid failure? Is the promise which our nature contains never fulfilled? The common answer to such questions is that which finds in the notion of the "immortality of the soul," the solution of the difficulty. The life that seems so incomplete in only a part of man's duration. It will receive its complement in a future world. But it was obviously not this, but another different idea, which was before the mind of the writer of our text, in which he found consolation for the fragmentary nature and imperfection of the life of man. "These all died in the faith," he writes, "not having received the promise." Their life, replete with immortal hopes, instinct with the spirit and promise of a splendid future, was abruptly terminated.

But it was not really so. The promise was not left unfulfilled; the continuity was not broken. Their story has not been left without a sequel. The life they lived is one that is never broken, that never dies, that is ever deepening, developing, ever through the ages advancing to its consummation. Every one of these ancient saints and martyrs has had a share in the advancing life of humanity and shall participate in the great gathering which is to take place in the dispensation of the fulness of times, when will be witnessed the redemption of the purchased possession—Zion.

Let us for a moment consider what is involved in this view of the spiritual life of man, and try to gather from it the lessons with which it is fraught. Take the figure presented in the epistle of Peter: "Ye also, as lively stones, are built up a spiritual house." The stones which are intended to form part of a building, taken apart, might seem unmeaning or even grotesque or unshapely in form and outline.

But when the stone is built into the shaft or column, or when around and above the structural fragment rise the other portions which form its complement in the unity of some fair and stately edifice, we perceive how, lacking or losing individual completeness, it has become a sharer in a greater and higher completeness, a necessary contribution to and participant in the perfection and beauty of the whole.

But this fact is more clearly seen when we take the example of the living organism. The Apostle Paul says, "Now ye are body of Christ, and members in particular." Here, too, as in the previous illustration, we have a multiplicity of individual parts or members, each of which, taken apart by itself, has no worth or significance. Here, too, that which would be a mere imperfect fragment a maimed or mutilated thing, if separated from the other members, receives, in its union with them, a share in that larger life, that symmetry, order, proportion, that excellence and beauty of diversity in unity, which belongs to the organic whole. It is in the absolute surrender of an isolated existence, in the fulfillment of its function as existing for and contributing to the welfare and growth of the other parts of the organism, that the individual member or organ receives back into itself a participation in a richer and ampler existence. In this connection, the promise of Jesus is very significant, "I am come that they might have life, and have it more abundantly."

The key to the riddle of human life, the explanation of the scale on which our nature is constructed, of the boundlessness of its hopes, the inexhaustibility of its desires, of its eager longing for a larger, fuller, more lasting life, of the splendor of its ideals, and the dissatisfaction with their best attainments which the noblest spirits feel, is this: that he who lives nobly and wisely, who rises above the narrow life of sense and self, to identify himself with that which is universal and infinite, is a sharer in a life that is never arrested, and shall never end, "He that liveth and believeth in me," says Jesus, "shall never die."

No ideal of a perfect state, no dream of a golden age or paradise restored which has ever visited the imagination of genius, or risen before the rapt gaze of inspired seer or prophet, can surpass that future of universal light and love which God encourages us to hope for as the destiny of our race. That time when human society shall be premeated through and through with the spirit of Jesus Christ, and the whole race, and every individual member of it, shall rise to the point of moral and spiritual elevation which that life represents, when "we shall all come into the unity of the faith, and knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

It is then in this idea that we find the true solution of that contrast between the largeness of human desires and hopes and the brevity of human life, between our far-reaching hopes and aspirations and the contempt which death seems to pour on them.

Death does not pour contempt on them. That for which the ancient heroes and martyrs lived and labored was not a heaven of dreamy, isolated happiness, to which at the hour of death they should withdraw, no longer to be affected by the struggles and sorrows of humanity. They toiled and suffered and died for the good of mankind: their dearest, deepest desires were not for selfish happiness here or hereafter, but for the redemption of the world from evil; this was the heaven they longed for, and the bliss of any other heaven would be incomplete without it. The materials of our heaven, the elements of that glorious future in which we hope one day to share, are present here, within us and around us, and in our very hands. The eternal world is not a world beyond time and the grave. It embraces time; it is ready to realize itself under all the forms of temporal things. Its light and power are waiting for human souls to welcome it, ready to break through the transparent veil of earthly things, and to suffuse with its ineffable radiance the common life of man. And so, the supreme aim of our endeavor should be to realize that latent heaven, those possibilities of spiritual good, that undeveloped Kingdom of righteousness and love and truth, which human nature and human society contain.

We believe in the Resurrection of Christ because it alone accounts for the Resurrection of Christianity. When Jesus died, Christianity died. Its leader and its life were gone. Then suddenly it rose. And it rose with far greater power than it possessed when Jesus was here. Here is a great effect to be accounted for. How can we account for it? The New Testament gives one adequate explanation. Jesus rose and came back to men. The faith which died with Him rose with Him. And the men who had one day lost heart and conceived Christianity only as a dear memory of One who had been with them but was now gone forever from their lives, the next day had risen up, lifted into a new life by the sight of their Risen Lord, and went forth in the power of the Resurrection to conquer the world.—Robert E. Speer.

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## Henry Robinson Eaton

In the death of Elder Henry R. Eaton, which occurred at his home in Stonington, November 9, 1934, the church in the East has sustained a great loss. Brother Eaton was compelled to give up his work in the stone quarry three years ago because of ill health, but had been able to continue his church work to some extent up to the time of his death which came suddenly.

Henry Robinson Eaton, son of Thomas and Charity (Ames) Eaton, was born in what is now Stonington, then known as "Greene's Landing," Maine, on the twenty-second day of October, 1869. Here he spent his childhood, being the eldest in a family of three brothers and one sister. He was educated in the public schools, and participated in all the activities incident to boyhood life in this country.

In the twenty-fifth year of his age, on the thirteenth of May, 1894, he was married at Mountainville, to Miss Ada E. Bray, a young woman who, like himself, had been born and brought up on this island. His marriage proved to be an exceptionally happy one. The years, months, and days of their life together being filled with blessed memories to her who was the companion of his years, and who, together with their one son and three daughters, remains to treasure the memory of a faithful and loving husband and a gentle and affectionate father.

At an early age, Brother Eaton became a worker in stone, and during the greater part of his life he was engaged in that occupation. He enjoyed the distinction of having cut out one of the largest pieces of stone ever moved from a Stonington quarry. Occupying the position of an overseer, it was his duty to direct the efforts of many men who found in him a kind and sympathetic friend and who remember their association with him with appreciation.

Although he began to work in stone while still a boy, and followed it up through all the years of his strength, that could not rightfully be called his vocation. While it is true that he earned his living, and supported his family in that way, he had another calling which he regarded as of much greater importance.

At the age of twenty one, he was converted to Jesus Christ, and on the eighteenth day of May, 1890, was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints. To keep inviolate the covenant then made with God, became the prime object of his life and it was as a member and minister of the church that he was best known to his many acquaintances.

Three years from the date of his baptism, May 18, 1893, he was ordained to the office of deacon, in which position he served the church until December 15, 1901, when he accepted the responsibili-

ties and was ordained to the office of teacher. In this capacity he served until May 29, 1904, when he accepted the call to the eldership, being ordained under the hands of Isaac M. Smith and James E. Kelly.

Brother Eaton has been a pillar of the church, not only in Stonington where he has always made his home, but throughout the state of Maine where he has been a familiar figure at conferences, reunions, and other church functions, and where his influence has ever been exercised on the side of right and progress. His work for the church along financial lines was especially effective; and in the matter of giving his example always kept pace with or ran ahead of his precept.

Bold as a lion in his advocacy or defense of that which he conceived to be right and truth, he was gentle as a lamb, and tender as a woman in his consideration of the feelings or rights of others. No night was ever too dark, nor day too rough and stormy for Henry Eaton to venture forth on an errand of mercy or in answer to the call of duty.

It was his happy experience to be loved, as few men are loved, in his own home and to be almost universally honored and respected among the large circle of his acquaintances.

## What Is It to Be Good?

By J. L. Bear

What is it to be good, or in other words, when is a person good or righteous?

If this question were asked of one hundred persons you would get as many different answers.

Ask Mr. A.; he will tell you why Mr. B. is a good man. "I know because he and I are pals. We are together a great deal. When we go out he buys the drinks; when we play pool he pays the expense; if I get in trouble he helps me out. He will lie for me; he will fight for me. I admit he sells booze, gambles and is in many shady deals, but he makes money. He has helped a number of poor people. He goes to church occasionally, and contributes quite liberally. Therefore, he is a good man. We must boost him for some office at next election."

We ask another person whom he considers good. "Oh, Mr. C. is good. We go to the same church; he always favors me; he tells me how wonderful I am, how well I preach, and I have told several members what a wonderful fellow he is. Yes, we will boost him, make him popular, so everything he says or does will be wonderful."

Thus, we may go on until the one hundred persons have answered what it is to be good, and each one has measured goodness by his own selfish measuring rod.

Now let us see what is good or righteous according to God's measuring rod.

"Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." (Matthew 4: 4.)

"Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the vices of the world." (James 1: 27.)

"Blessed are they that do his commandments." (Revelations 22: 14.) "Nevertheless, I have found the law to be holy, and the commandments to be holy, and just, and good." (Romans 7: 12.)

When we obey all the laws; that is, spiritual, mental, physical, financial, social and of love and sympathy, as well as the law that governs the elements and the heavens, we are beginning to find out what is righteous.

We must admit that everything is governed by law. If we get in harmony with the eternal law which governs, we are righteous and get the benefit of righteousness, but when the eternal law is hindered by men's actions, dire results follow.

We must admit that the same law which governs the elements and the vegetable kingdom also governs our bodies. They are all so closely connected and interwoven that when we are out of harmony with the law, when we disregard the law which governs our bodies, we suffer. When we get out of harmony with the law which governs the elements, vegetation and crops are hindered in their growth, for when the law which governs the elements is hindered it fails to produce moisture in its season, the temperature becomes abnormal, resulting in extreme heat or extreme cold, and the atmosphere becomes very much disturbed.

When a people or a nation disregard God's law and destroy crops or cattle they place themselves out of harmony with eternal law hence the operation of the law is disturbed and famine and pestilence result.

The old proverb, "Waste makes want," is true. Likewise, when men, actuated by selfishness and greed, heap to themselves treasures which others have earned, they have transgressed the law of love and social relationships and hate and poverty result.

"How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed, and the birds; because they said, He shall not see our last end."

"They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart."

"The spoilers are come upon all high places through the wilderness; for the sword of the Lord shall devour from one end of the land even to the other end of the land; no flesh shall have peace."

"They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit; and they

(Continued on page 1581.)

# Sprains Should Not Be Neglected

By A. W. Teel, M. D.

Church Physician

Much discomfort and loss of time from business could be avoided if the public was educated as to the seriousness of a sprain in a joint or muscle, or ligament. "Watch Your Step," is a good slogan for everyone to keep in mind, for many cases are directly traceable to more or less wanton carelessness. Improper footwear, so noticeable among the women, frequently brings about a sprained ankle. I refer to those who wear high heeled shoes, which give but little if any support to the ankles. I might say a great deal more concerning the harmful effects of high heeled shoes that are so fashionable at the present time but that is not the entire object of my writing this article.

Some people are unfortunate in having a peculiar weakness of the muscles, ligaments and joints which always increases the danger of a sprain. Many physicians will agree with me that serious results have been found by those who are careless about an early consultation with a physician. A wrench or a sprain in the back, or some other part of one's anatomy, may result in a serious injury to a joint or to a too-late discovery of a dislocation, or a broken bone. Every conscientious physician, when he comes in contact with such cases, resorts to the use of the X-ray which will readily show whether the joint is out of place or whether a bone

has been fractured. An early discovery of this kind saves a lot of unnecessary expense, pain and loss of time. Where it is possible, bandaging the parts or applying adhesive plasters to support the tissues greatly alleviates the suffering and hastens the cure. In applications of this kind, great care must be taken not to apply them in such a manner as to interfere with the circulation. An inexperienced person should not attempt such a procedure in a severe case, as it is much better to have a physician make the application. To reduce the pain and the swelling, cold compresses are of great benefit. In any case where there is considerable swelling, no adhesive support or bandage should be applied until the swelling has subsided. This again requires the attention of a physician.

Just recently a friend of mine broke both bones near the ankle while walking upon comparatively level ground, due to improper fitting shoes. The parts at first became rapidly swollen and he thought it was nothing but a sprain but much to his astonishment, an X-ray examination revealed badly broken bones, necessitating a long confinement in the hospital. As I walk down the street, I notice many people having poor posture which is another cause of sprains and fractures. Care should be taken going up and down steps, or running.

## Christmas Is Coming

There's a row of little faces  
Every night outside the store,  
Where they never draw the curtains  
When the watchman locks the door,  
Eager, wistful little faces,  
Looking at the heaps of toys  
That will bring a Merry Christmas  
To a host of girls and boys.  
Every night they stand there watching,  
Tattered children, in a row,  
Looking at the only Christmas  
That they possibly can know.

Look them over, Mr. Shopper,  
When you walk downtown tonight,  
Thin and hungry little children,  
Borrowing a brief delight,  
From the wonders of a Christmas  
Which to them is just a dream,  
Just a swiftly-passing vision  
Of how happiness might seem.  
And perhaps when you have seen them,  
You will hunt up Santa Claus,  
For they sadly need somebody  
Who knows how to plead their cause.

—New York American.

## Christmas Everywhere

Everywhere, everywhere, Christmas to-  
night!  
Christmas in lands of the fir-tree and  
pine,  
Christmas in lands of the palm-tree and  
vine,  
Christmas where snow-peaks stand  
solemn and white,  
Christmas where cornfields stand sunny  
and bright,  
Christmas where children are hopeful  
and gay,  
Christmas where old men are patient and  
gray,  
Christmas where peace, like a dove in its  
flight,  
Broods o'er brave men in the thick of the  
fight;  
Everywhere, everywhere, Christmas to-  
night!  
For the Christ-child who comes is the  
Master of all;  
No palace too great, no cottage too  
small.

—Phillips Brooks.

## The Three Wise Men

THE FIRST  
I came from Tigris' sandy plain  
Where I beheld the wondrous star,  
With my slow-creeping camel train  
I nightly followed it afar.

THE SECOND  
I came from Persia's table-land  
That lies beyond the Syrian dawn;  
A candle in an angel's hand  
It seemed, before the stars had gone.

THE THIRD  
And I, 'mid mountains heav'nward piled,  
I saw the star that led them west;  
I, too, with them would seek the Child.  
I, too, would make the Holy Quest.

THE THREE  
We asked in great Jerusalem,  
But none could tell us of his birth,  
And then to little Bethlehem  
We came—the least of all the earth.  
There came we to our journey's goal;  
No farther had we need to roam;  
There was a home for every soul  
Where Christ himself could find no  
home. —John Finley.

## The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter  
Mary Audentia Smith Anderson

### Chapter 2 continued—

While my father was yet living I studied German for a time under the tutelage of Orson Hyde, following his return from Germany. This study was broken up by the confusion attending the peculiar persecution, under a legal guise, to which Father was subjected at that time.

I also studied French for a short period under the guidance of a Frenchman named Victor Jeanneault who, some time after Father's death, became a boarder at our house and sought to maintain himself by teaching the language in the city. He did not meet with much success and the school with which he was connected broke up before I had succeeded in making any great advancement in the language. Jeannault moved away and years after I met him at Janesville, Wisconsin, where he had married and was keeping a music and notion store. He was a genial little man, well qualified to teach his native tongue, and I had made a good beginning under his instruction. It was largely my own fault that I did not take better advantage of the splendid opportunities to continue my studies in French afforded by the Icarian Society. Under the leadership of Monsieur Cabot they purchased, about 1850, the Temple grounds and adjacent property, and established a good school in connection with their other activities, which school I might have attended.

While attending the school taught by James Monroe along with my other work I took a course in Latin, which I found very useful in my later studies of law.

To make amends for my lack of acquirement in mathematics the winter I was twenty-one I took up the study of arithmetic and bookkeeping by myself, using a textbook published by James Arlington Bennett. I think the title was *The American Business Man's System of Arithmetic and Bookkeeping*. It proved an excellent work for me and I mastered it fairly well during the winter. Undoubtedly the consciousness of my lack in this direction and the necessity of my particular urge toward improvement quickened what little latent genius for study I may have had and helped me to accomplish a good deal in a short time.

Shortly before Father's death I had undertaken, at his request, to memorize his views on government, for the purpose of declaiming it. I had progressed fairly well before he was taken away, but his death removed both the desire and the objective for continued work upon it. My

memory was of such a character that any piece of prose or poetry which attracted my attention or fancy was easily retained therein, and while I had no histrionic ability nor special liking for the stage I frequently read in public.

Father had put quite a number of books into a collection known as "the library," which was dissolved at his death. Some of the volumes were returned to Mother. Some of them I had already read and later Mother secured for me Gibbons' History of Rome, Greece, England, and the Continent, and a history of the Reformation in concise form. At fourteen and fifteen years of age I had become an inveterate reader, early developing a taste for history and the biographies of celebrated men—generals, statesmen, philosophers, and others. I read every book of these sorts that I could get my hands on and, in addition, began to develop some liking for the sciences which dealt with the human mind. Soon after my mother's second marriage I began taking a phrenological journal published by Fowler and Wells, of New York. In connection with this reading I studied physiology and such works as Coombs and Thall, and others, on the subjects dealing with the formation of character.

A liking for poetry, either natural or acquired, began to develop about that time also, and the standard poets of the day became my delight. Cowper, Young, Gray, Shakespeare, Byron, Dryden, Moore, Scott, and our own American poets became my familiar companions, and of their works I commenced to gather a collection which has been of great worth and comfort to me throughout my life. Whittier, Longfellow, Holmes, Mrs. Cook, Mrs. Sigourney, Mrs. Hemans, and others have been added as I could afford.

The first work of fiction I remember reading was *The Scottish Chiefs*, by Jane Porter. This book much impressed me as depicting the erratic characters of Sir William Wallace and others deemed heroes of Scotland, and the bitter struggle between Bruce and Edward, rival aspirants for the throne. This book, which I have often re-read, created in me a strong dislike of English aggression, a feeling which was greatly deepened and accentuated by my later perusal of Scott's novels and various stories of the Revolutionary War, one of which, I recall, entitled '76, was the second book of the kind I ever read.

I have taken pleasure in poetry and good works of fiction ever since these boyhood days, as time and opportunity have afforded me its expression.

About the time of my majority I read law under the direction of Lawyer William McLennan, of Nauvoo, and pursued that study more or less assiduously for some years. In January, 1855, I went to Canton, where I studied in the office of Honorable William Kellogg, then a most influential lawyer of Fulton

County. While there I was chosen clerk of the City Council, and was also employed by Postmaster Parley C. Stearns in the post office. In this manner I was able to pay part of my expenses, but owing to lack of means I had to discontinue my studies there in 1856 and return home.

The foregoing, then, about sums up what opportunities I have had in the way of obtaining a school education of any sort.

## Chapter III.—Early Days

### Indians

At the time of the settlement at Commerce there were numbers of bands of Indians roaming in the territory north and west of us. It may be remembered that the Blackhawk War, which occurred in the '30s, resulted in the red men being swept off the plains of Illinois and compelled to find lodgment farther west. As the history states, it was a company formed for this purpose which Abraham Lincoln early commanded.

After the settlement at Nauvoo was pretty well established many natives visited the city, and often were entertained by the people and the authorities. I often saw numbers of these wanderers as they passed up or down the river in their canoes, two and three together. I remember one day when I was at the waterside two finely-built young bucks came up the river in a canoe. When they reached the place where I was they stopped, and we had quite a palaver. One of them could speak some English and they seemed very friendly. If they had arms of any sort they were hid in the canoe—I saw none. Indians did not inspire fear in me, and I counted it a sort of holiday when bands of them came to the city.

Once a number of Indians under the charge of Keokuk, a prophet of the tribe, came to Nauvoo. I think they were of the Sac (or Sauk) and Fox tribes, and that Keokuk was a brother of Blackhawk, who was dead at that time. This visit occurred after our new house was built and I recall one stalwart man who stood under a tree by the side of that house. Boylike, I was admiring his bow and arrows. With a twinkle of his eye he took his bow off his shoulder, strung it up, selected an arrow from his quiver, set it on the string, and handed me the weapon. I took it and applied all my strength to the task of bending that strong bow, but found I could not pull the arrow up more than two or three inches. Then the redskin took it and easily drew the arrow full to the head.

From this incident, having tested the great strength of that bow, I could easily believe the marvelous stories I heard about the force with which Indians could speed an arrow when hunting buffalo or other game. I read afterward in stories about the plains that most Indians preferred the bow to firearms in buffalo

hunting, and that it was not an uncommon thing for an Indian to drive one of those arrows from a four-foot bow entirely through an animal, the shaft dropping out on the opposite side from which it entered.

It was a pastime among the men and boys to put up a stick with a split in the top holding a coin, usually a "bit" or a "picayune," at which the warriors or bowmen would shoot. One day some youngsters were shooting at such a mark a little distance away, and all were missing it. An older man, standing near, his blanket over his shoulder, with a grunt arrested the attention of the young men, and without moving from his tracks jerked his bow from off his shoulder, selected an arrow from his quiver that must have been like one of Robin Hood's cloth-yard shafts, and placing it on the string, drew it full length and let drive. I did not see the coin fly or the arrow speed on its way, though I saw it after it struck the ground beyond the stick. The warrior calmly unstrung his bow, walked slowly forward, picked up the arrow from where it had slipped under the long grass at the side of the street, and then walking a little further, picked up from the grass the coin which the point of his arrow had knocked out of the cleft of the stick.

At that visit a number of squaws and children were with the braves. It was in the fall of the year, and tents or teepees to house them were set up in the dooryard. Each little Indian lad had his bow and arrows, and I used to enjoy setting up a stick with an apple on top, and watch these little boys shoot for it. Whoever hit it could have it, and their mothers, standing by watching, enjoyed the contest as much as I. I was willing to give the children apples without their having to hit them, but the mothers insisted that they should not have any which they had not earned in that way. It was truly entertaining and amusing to see them eagerly shoot with their blunt arrows at the sun-kissed fruit, and to note their glee when they succeeded in hitting. They would gather them and take them to their mothers who kept them until they chose to bestow them again.

One afternoon while the Indians were camped there, after they had their feasts and pow-wow, they entered into a season of running, jumping, foot-racing, and wrestling among themselves and our men. This was a common custom on Saturday afternoons when our men had a half-holiday. A race between the Indians and the whites was arranged. A young man by the name of John Pack was selected to represent the white men and for the Indians there was chosen by the elderly men (who always seemed to have charge) a young stripling a little taller than John and a little straighter.

They were to run a hundred yards, which was about the length of a block. Starters and judges were appointed. I

remember I stood against the fence on the south side of the road and right near the place the race was to finish. Pack was very swift of foot and quite an adept at racing. They ran very closely together for most of the distance, but within a few feet of the finish Pack, with a sudden mighty jump, shot by the Indian and won the race.

There was considerable excitement; some of the white men were not satisfied with the outcome, feeling that Pack had won by a trick. The Indians, however, appeared to be quite stoical about it. It was decided the race should be run over and arrangements were made. The start was an even one and, as before, they ran side by side. Just as they reached the place where Pack had made his extraordinary spurt the Indian shot out his arm with his fingers right in front of Pack's face. This caused Pack to flinch a little and the Indian boy ran out in the lead.

There was a good deal of applause at the ruse, but Pack became angry and was in for having a fisticuff with the poor Indian. The latter, stoical and non-committal as before, said not a word; you would think it a matter in which he was not the least bit interested. Of course the white men gathered around would not permit any quarreling or fighting; and after a few minutes everyone was good-natured again and Pack shook hands with his competitor.

I think it was at this visit of the Indians that Father, through an interpreter, preached to them at their pow-wow and feast. I do not recall any later assembling of Indians while the tribes were stationed down in Lee County, near Keokuk, but I do remember one which preceded it. The time of year seems indefinite, but there was considerable drinking among the Indians that time, and they did not seem so clean or pleasant-looking as upon the second occasion when they visited us.

Nauvoo was situated upon the east side of the river and commanded one of the most magnificent views from its bluffs that can be seen between New Orleans and Saint Paul. Hence it must have been a favorite crossing-place with the Indians in their migrations over the country. As boy and man I have gathered dozens of flint arrowheads, scattered and left by wandering warriors, either in pursuit of game or in their battles with one another. At one time I possessed three stone axe-heads—one large, one medium-sized, and one small. Like many other things, not being much of a relic collector, I have allowed them to slip away from me and their whereabouts are forgotten.

### Horses

All my life I have been very fond of good horses. Many memories of my childhood and youth are connected with the horses we owned and which were

largely under my personal care as I grew older. Some references to some of these animals may be of interest.

It must have been in the year 1841 that Father, upon his return from Quincy, brought home a large sorrel horse which he had purchased and named Tom Carlin, "in honor," I suppose, of Thomas Carlin, incumbent of the gubernatorial chair at Springfield. This horse was given to me, but he was too large and clumsy for me to ride easily. I usually preferred Old Charlie, the horse which came with us from Kirtland to Missouri and from Missouri to Illinois, pulling our wagon carefully across the rolling prairie and the frozen Mississippi, as has been described.

Charlie had been with the family through many vicissitudes and was naturally greatly endeared to us. He was a handsome, large, black animal, with a singularly white star in his forehead. High-spirited and proud in carriage, he was gentle and noble in disposition, and would carry me as quietly and safely as any old hack would do. I used to ride him about the streets, go where I pleased in the city, and never suffered the least injury from him, even when I was quite small. In fact, he seemed to like to have me with him, and he made a very good pal for me, indeed.

Old Charlie was absolutely afraid of nothing. I have seen him stand close beside the cannon when it was fired, and all the notice he appeared to take of it was that as the smoke rolled about him and its scent was in the air, he would lift his head high and blow a veritable trumpet-blast of a breath through his nostrils—answering the description in Proverbs of the horse that "scents the battle afar off." I have seen the drummer of the Legion, carrying the big bass drum against his breast, walk up close to the horse, thundering and beating as loudly as he could, but the only effect it had upon the animal was to exhilarate him.

He used to allow no one to ride him except Father, Mother, Loren Walker (his attendant), or myself. In spite of this spirited notion he was essentially a family horse, and an ideally faithful servant, always as gentle and patient with us boys as if he instinctively knew it was his business to be. I remember how we used him to haul water from the river for washing and other household uses. For the purpose we had fixed up what was called a frog—it would now be called a boat—a kind of platform laid upon a forked branch of a tree, in the front end of which, where the limbs came together, a hole was bored to which the singletree could be attached. With this contrivance and a sort of caught-up harness, I used to take Charlie down to the river, fill up the barrel on the improvised truck, and he would drag it back to the house.

(To be continued.)

# Worship Suggestions for January, 1935

## The Church School

Prepared by Arthur Oakman and Elva T. Sturges

### Adult Division

THEME FOR THE MONTH: "RECONCILE YOURSELVES TO THE WILL OF GOD."

JANUARY 6

Theme: "Behold the Lamb of God."

Instrumental Prelude: "Come Holy, Ghost," S. H., 193, O. S. H. 105.

Call to Worship: Doctrine and Covenants 45: 1.

(S) Hymn Response: "Father, when in love to Thee," S. H. 151, O. S. H., 135.

(S) Prayer.

Scripture Reading: John 20: 24-29.

Talk:

In the drama of Calvary God said something he could say in no other way. The Cross was designed out of His compassionate love, that our hearts might be pierced. This act of Divine surrender to our sinning came to prepare us for the fuller revelation God desires to give.

"I partook of the bitter cup . . ." he says, "and finished my preparations to the children of man."

We must center our hearts on the Lamb of God if we are to be quickened in Him. The only appeal that will prepare us, is the Cross. An attitude of complete surrender to Him is required. No amount of thinking, or philosophizing about the Crucifixion can make us feel the love of God. It must speak its own language to our inmost parts. We must be moved to do His will.

(S) Hymn: "When I survey" S. H., 162.

(S) Commission: Doctrine and Covenants 6: 16.

(S) Benediction.

JANUARY 13

Theme: "Listen to the Voice of Jesus Christ."

Instrumental Prelude: "Behold the Savior at your Door," S. H., 328, Z. P., 152.

Call to Worship: Isaiah 55: 1-3; James 1: 5, 6.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed."

(S) Hymn Response: "Come Holy Ghost," S. H., 193, O. S. H., 105.

Story of Joseph Smith: Church History, Volume 1, pages 8 and 9.

Period of Meditation:

Are you truly thankful for the revelation given to Joseph Smith?

Do you believe he was a prophet of God?

That this revelation actually happened?

Have you tried to understand what it should mean to you?

Have you ever heard the voice of the Lord through His Spirit?

Do you pay heed to what He has said or are you too concerned with the cares of this life?

Prayer:

(S) Hymn: "Rejoice ye saints of Latter Days," S. H., 102.

(S) Commission: Moroni 10: 6, 7.

(S) Benediction: (all) Psalm: 19: 14: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

JANUARY 20

Theme: "Treasure Up My Word."

Instrumental Prelude: "Sing them over again to me," S. H., 335.

Call to Worship: 1 Peter 1: 22-25.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away; But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

(S) Hymn Response: "Once more we come before our God," S. H. 75, O. S. H., 29.

Scripture Reading: Parable of the Sower. Luke 8: 5-9.

(S) Hymn: "Lamp of our Feet," S. H. 404.

Parable Exposition: Luke 8: 10-15.

Commission: Doctrine and Covenants 83: 8.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom."

(S) Lord's Prayer:

JANUARY 27

Theme: "Be Ye Reconciled to God."

Instrumental Prelude: "Sovereign and transforming grace," S. H., 76, O. S. H., 131

Call to Worship: Unveil the picture, "Christ in Gethsemane" by Hofmann while the pianist plays softly "'Tis midnight, and on Olive's brow," S. H., 163, O. S. H. 90.

Scripture Reading: Matthew 26: 33-42.

(S) Hymn: "O Love that wilt not let me go," S. H., 285.

Picture Interpretation: The garden of Gethsemane, where Jesus is kneeling, is destitute of beauty. Just a few rocks are there and a single growing plant—a thorn bush which will furnish his crown on the morrow. The very heavens are darkened.

The three disciples who have been with him most are asleep nearby. They can be seen in the background. He has asked them to wait just one hour with him. They are too much concerned with their own physical comfort to suffer with another, though he be their master.

Alone he has fought his battle. His tightly clasped hands still bear mute testimony to the intensity of the struggle, his face still shown the pain. It has seemed that all things are against him, the darkness has been intense, it has been difficult to pray; those whom he had thought loved him most have failed him utterly in this his hour of need, and yet he must intrust his work to them;

one whom he has loved much is even now waiting to betray him.

Hofmann has painted Christ in the moment of his victory, for now he is able to say, "Thy will be done." Having at last reconciled his will to the will of his Father, the light of God has broken through the clouds above and is reflected in his face. New strength has come. The trial through which he must now pass will be no less severe, he has not asked that it shall, but in the light of God he can do all things.

(S) Hymn: "Take my life and let it be consecrated," S. H., 307, verses 1, 5, 6.

(S) Commission: Doctrine and Covenants 10:12; 18:6.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own, and my own received me not; but verily, verily I say unto you, that as many as receiveth me, to them will I give power to become the sons of God, even to them that believe on my name."

"Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibility to the extent thereof. Come unto me thy Savior. Amen."

(S) Lord's Prayer.

## The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

THEME FOR THE MONTH: "WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT." (ECCLESIASTES 9:10)

FIRST SUNDAY, JANUARY 6

*Sacrament*

SECOND SUNDAY, JANUARY 13

*Theme: "Do all things without murmuring."  
(Philippians 2:14)*

Prelude: "Work, for the Night is Coming," S. H., 122.

Call to Worship: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Psalm 107:8)

Hymn: "Praise ye the Lord," S. H., 27, Z. P., 87.

Prayer.

Scripture: Ecclesiastes 9:10a, Philippians 2:14, 2 Chronicles 15:7, Haggai 2:4b, Romans 2:10a.

Hymn: "Work, for the Night is Coming," S. H., 222, or "Stepping in the Light," Z. P., 100.

Sermon Talk: John 5:17. Tell of the work God performed in creating the world and all things in it. God wants us to be industrious and work. (Doctrine and Covenants 42:12) Our theme for today is "Do all things without murmuring." This means that when we have certain work to do, we should do it without complaining about it. We should cheerfully do the tasks we are asked to do in our homes. Later, when we engage in work outside our homes, we should be sure it is honest and honorable, and then do it just as well as we possibly can. Sometimes we may think our work is not important, but someone has said "If a thing is worth doing at all, it is worth doing well." Many small things are very necessary and important in carrying out large projects. Give examples of parts of engine in automobile, small spring in a watch and similar objects.

Story: "A Faithful Worker," (Noah, Genesis, chapters 6, 7 and 8) or "A Faithful Worker in Book of Mormon Times," (Nephi, Book of Mormon, pages 53 to 60.)

Special musical number by junior boy or girl or junior choir.

Story: "The Boy Who Wanted to Learn," page 78, Ethics for Children, by Ella Lyman Cabot, or "The Story of Mr.

Toil," by Hawthorne, found in many collections of stories. (See note)

Closing Hymn: "We'll Scatter Good Seed," S. H., 220, Z. P., 115.

Benediction:

THIRD SUNDAY, JANUARY 20

*Theme: "We are Laborers Together With God."  
(1 Corinthians 3:9)*

Prelude: "Loving Each Other," Z. P. 83.

Call to Worship: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Psalm 107:8)

Hymn: "Praise Him! Praise Him!" S. H. 10, Z. P. 144.

Prayer.

Scripture: 1 Corinthians 3:9, Nehemiah 4:6.

Hymn: "Never Pass Them By," Z. P. 42, or "O Master Workman of the Race," S. H. 152.

Sermon Talk: Psalm 133:1. It is also important that we learn to work together. Have you ever played a game at school and some boy or girl would refuse to cooperate? If your side won the game, everyone on that side would have to do his or her part. Wouldn't they? They would have to be united. (Explain) Sometimes we hear farmers tell how hard it is to do farm work with a team of horses that will not work together. We all know we are much happier in our homes if all the members of the family work together. The same thing is true of our work in the church. A lot of good can be done if we will all work together.

Story: "When the People Worked Together to Build the Tabernacle," (Exodus, chapter 36, with emphasis on the fact that they brought more materials than were necessary.) or "Working Together to Build the Wall of Jerusalem," (Nehemiah, chapter 4.)

Special musical number, piano or violin solo.

Story: "A Welcome Letter," (Paul's letter to the Saints at Corinth, 1 Corinthians 1:1, 2, 10, 11.)

Let the boys and girls arrange and give a dramatization of "A Welcome Letter." (Primary Quarterly, Second Year, Part Three.)

A story illustrating the value of working together is "The Quails," page 71, Ethics for Children, by Ella Lyman Cabot.

Closing Hymn: "Loving Each Other," Z. P. 83, or "The Old, Old Path," S. H. 260, Z. P. 207.

Benediction.

FOURTH SUNDAY, JANUARY 27

*Theme: "I had Rather be a Doorkeeper in the House of My God, . . ." (Psalm 84:10)*

Prelude: "Something to Do," Z. P. 228.

Call to Worship: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Psalm 84:10)

Hymn: "Let Us Go to the House of the Lord," S. H., 67, Z. P. 119.

Prayer.

Scripture: Psalm 1. (Memorized)

Hymn: "Stand Up, Stand Up for Jesus," S. H. 218, Z. P. 71.

Sermon Talk: John 9:4. Probably the author of the words of the hymn, "Work, For the Night is Coming," had this in mind. We are given the opportunity in this life to choose whether we will do right or wrong. Quote Psalm 84:10. David felt it was better to have a small task to perform in the service of God than to live in luxury among wicked people. We are told in the Bible that our work will be rewarded (Jeremiah 31:16) and that God will not forget the work we do for him and his people (Hebrews 6:10). Let us think for a few moments about the work of the different officers of the church. Mention some of the officers and their duties. We should regard it as a privi-

lege to help in God's work, no matter how small the task may seem to us. We should use our talents, whatever they may be, in the service of God.

Short stories by junior boys: "A Young Man Who Chose to Obey the Lord," (Nephi, Book of Mormon, pages 7-13).

"A King's Sons Choose the Better Way," (Book of Mormon, pages 286-291) "A Brave Servant of God," (Samuel the Lamanite Prophet, Book of Mormon, pages 586-598).

Hymn: "Earnest Workers for the Master," Z. P. 99.

Story: "The Tiny Plot," Stepping Stones, July 17, 1932, or

the article "The Love That Gives," Stepping Stones, November 11, 1934, told in story form.

Closing Hymn: "Something to Do," Z. P. 228, or "Send Me Forth, O Blessed Master," S. H. 214, Z. P. 166.

Benediction:

Note: This story is found under the name "Little Daffydowdilly," page 121 of the book, *Stories Children Need*, by Carolyn Sherwin Bailey, and under the name "The Boy Who Ran Away," page 209 of the book, *Junior Worship Guide*, by Charlotte Chambers Jones.

## Goal Posts

A university professor recently called on his students to "play the game of life like men." "Splendid, professor," said one of them, "but how can we play the game of life unless we know where the goal posts are?"

We know very well that if we take part in any kind of sport that we must have definite objectives. We must be able to see where we are going. Unless one strives to reach these objectives then the real value of the game will be lost. Goals must be reached. A goal is what one strives for.

So it is with life. We must be able to see where the goal posts are and knowing where they are we must bend all our energies in the "game of life" towards reaching the goal and having final victory.

Many people will differ as to where the goal posts are. In the game of life goal posts might be interpreted to mean the great dominating purpose in life. Some seemingly can see very little in life but the satisfaction of their own desire for pleasure. They see but the immediate present and adopt for their purpose the short view of life of "why worry! eat, drink, and be merry for tomorrow we die." When trouble assails and difficulties are encountered, however, the hollowness of such a choice of goals is soon discovered and barren emptiness and bitter regrets result. Such a policy is divorced of God and religion. It is based on the flesh and its appetites. It must end in failure for its heart is selfishness. Selfishness and godliness are not twin sisters.

Dr. Harry E. Fosdick, a noted preacher, says that one of the tests of character is that of being able to "take a long-view of life." One who takes a long-view of life will know where the goal posts in the game of life are.

Problems then will be considered in the light of the purpose of life. The various merits of the problem will be weighed having in mind the great ultimate goals. So we find that the ability to judge one's present actions in the light of their bearing upon the present as well as the future is a test of a wise man's character. Jesus had this idea in mind when he expressed himself to the multitudes gathered to hear him. "Which of you, intending to build a tower, sitteth down first, and counteth the cost, whether he have sufficient to

finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish." Luke 14:28-30. Of course, the wise builder would consider the cost. He would take a long view of it. So in deciding momentous problems—friends, vocation, membership, marriage—the cost must be counted.

The Psalmist calls the man *blessed* when he is able to decide his course in life in accord with the law of the Lord. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his *delight* is in the *law of the Lord*; and in his law doth he meditate day and night." (Psalm 1.) Such a one is blessed. It is said that "such a one shall prosper." Why would he prosper? Because he meditated upon the law of the Lord. Such a one takes the counsel of God for his guidance and endeavors to make his life conform with the love of God. "The law of the Lord is perfect converting the soul," says the Psalmist again. From this we learn that the soul which delights in the law of God to perform it will find that there is purpose in life. God's purposes becomes his purposes. He is able to decide his course of action in the light of all that God has planned. Thus harmony and unity with the Divine is brought about.

Jesus exemplified this in his life. He said, "I and my Father are one," and at all times we find him responding to the higher will. Jesus was able to take a long view of life. Life was sweet to Jesus. He loved his friends. He had no particular desire to suffer. In his dark hour in the garden he cried in the anguish of his soul, "O my Father, if it be possible, let this cup pass from me." Yet he knew the course which would fit in with his Father's will and added, "Nevertheless, not as I will but as thou wilt." Such a choice as Jesus made was not easy, but to him came a strength and courage that helped him through the trial.

The game of life brings many obstacles which must be overcome, but when one knows what the goal of life is, then he can find an inner source of refuge and strength from God, his Father, as he says, "Not as I will, but as thou wilt." It isn't easy to do this. Sometimes when one comes to the crossroads

of life the matter of decision is important. One's whole future, spiritual and temporal, might depend upon the same. It is then that one must needs know what is the will of the Father. The choice may require much mental and spiritual agony as adjustments are made, but if decided in the Spirit of Christ "not as I will, but as thou wilt," the ultimate peace that comes is well worth the struggle.

Jesus has told us what the ultimate goal of man is. Eternal Life! Achieved through obedience. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent." (John 17:3.) When one achieves eternal life he will dwell in the presence of God. We learn from latter-day revelation that this is to be the happy reward of those who attain to the celestial glory. "These shall dwell in the presence of God and his Christ forever and ever." Only those who come through much tribulation will be able to attain these great heights. But the promise is held out to all, rich and poor, weak and strong, that they might attain to this. It is well for us to consider the great purpose of life, the rounding out of our lives so that we will finally be fitted to dwell in the presence of God and Christ.

Jesus did not leave us to wander in the wilderness of doubt and uncertainty. He gave definite instructions in his gospel plan for mankind to follow and fulfill all righteousness. Obedience to his plan will bring about a proper recognition of our goal posts and all else will take their proper place in the game of life.

G. G. LEWIS.

## WHAT IS IT TO BE GOOD?

(Continued from page 1575.)

shall be ashamed of your revenues because of the fierce anger of the Lord." (Jeremiah 12:4, 11-13.)

Therefore, God organized His church to teach the whole law of life and that when a people shall have learned to obey the whole law, they shall be gathered together in one place so the law of God will not be hindered by men's actions. Then will the earth yield her increase and every one will receive that which he is justly entitled to. Then ignorance, superstition, selfishness, sickness, sorrow, will be no more and the glory of God will shine and we shall hear the people of Zion triumphantly singing, "Zion, Zion, beautiful City."

## The Readers Say---

### Injured One Is Well

Several months ago I wrote to the *Herald* that I was in bed with one of my limbs in a cast. The bone was broken a few inches above the ankle, and after five weeks, it had to be operated on, the bones being wired together until they healed.

Now I am happy to write that after several long hot months, the cast was removed. The bones were healed. And I want to thank the Saints who prayed for my recovery, also a brother of Dover, Ohio, who wrote such an instructive letter on diet.

What a privilege it is to be able in times of trial to go to the Lord in prayer! This I did before going on the operating table. I also had Brother H. N. Pierce, who lives near, administer to me, and when the hour had arrived, all fear and worry left me. I suffered but little, considering the seriousness of the operation. I walk without crutches, but my ankle is yet stiff after six months.

It was promised me in my patriarchal blessing given in 1917, that if I was faithful, God would give his angels charge concerning me. Though I have many shortcomings, I have tried to serve him. May the church as a whole, grow, and be a shining light to the world gathering in the faithful.

BARTLETT, IOWA.

MRS. BELVA P. EYLER.

### "Help of the One Above"

For over twenty weeks Sister Bertha Schofield, one of the young sisters of North East Manchester Branch has been seriously afflicted with an insidious disease which threatened her right leg. After a long spell of sickness in bed under the family doctor, it was decided that she should be removed to a hospital for observation and radical treatment. It was decided by the surgeon that amputation of the diseased leg was imperative to save her life. This was indeed a calamity for a young girl with all life before her, and the sympathy of the Saints and her many friends became intense, and earnest prayers were offered for her.

In spite of the doctor's insistence that this was the only way, Sister Schofield begged to have the operation postponed. In the meantime the pastor, Brother G. W. Leggott, requested the Saints to meet Wednesday evenings and also Sunday nights after the usual service and make Bertha's condition a matter of special petition. These services have been very spiritual times and all who participated in them felt the presence of the Holy Spirit.

At one time the father of our sister came to the pastor and was deeply affected as he reported the decision of the doctor that an immediate operation must be performed. While advising willingness to submit to the expert advice, the pastor urged the parents and family and the Saints to renew their earnest prayers.

Finally, after eleven weeks in the hospital, the specialist has advised that the disease seems to be yielding and the need for the amputation no longer exists; the symptoms are slowly but surely disappearing. Yesterday we were told by our sister that the leg has been put in a plaster cast, soon she will be allowed to get up, and the prospect for her restoration is very bright. Truly all who know her are very happy.

Even the sister and nurses at the hospital who have been in professional attendance seem to have felt the unusual power and influence in this case. And the fellow patients in

the ward have been touched with sympathy and compassion, and they rejoice in this display of God's power. When the pastor visited a few days ago, the woman who is janitor, came to the bedside and spoke of the happy relief they all felt and said, "This is what good food, good nursing and attention will do," then dropping her voice, "yes, and the help of the One above!"

God is in evidence among the faithful peoples no matter where they may be. It is good to "speak well for the name of the Lord."

THOMAS BRIEN, JR.

MANCHESTER, ENGLAND.

### Miraculous Blessing a Moving Testimony

I have had many testimonies of the truthfulness of this church, and one of these I wish to relate here to you. It happened in my brother's home at Clitherall, Minnesota, some twenty-six years ago. His little daughter passed from life to death, and today she is a living soul.

At the time of this incident I went to my brother's house and met the doctor coming out. I inquired the condition of the sick child, and he gravely told me that she was dead. I went into the room and placed my hand on her little face, and it was cold in death. It was not easy to face the mother and father for their tears flowed freely over the loss of their child. I tried to be calm and asked the mother if she had called the elders. She answered that she had not. Then I asked the parents if they were willing to call an elder, but they said it would do no good; it was too late. Finally they consented, and the elder I called was Brother Lurett Whitling, my father-in-law.

He asked me several questions and then consented to go. But first he went to his secret closet in earnest prayer to God. My wife and I sat near the open stairway and were still sitting there when he returned from the administration. He went again to his secret closet and when he came down the steps, I noticed a light shining about him. He pointed one hand towards heaven and said, "The child is well!"

Wife and I knew that no living soul had gone upstairs to tell him that the child was well, for we had been sitting there all the time. I went at once to my brother's home and met the doctor coming out of the house. His head was bowed and his face was very pale. Again I inquired concerning the child. "All I know," was the reply, "is that awhile ago she was dead, and now she is alive!"

This child who was dead and returned to life, has grown to womanhood, is married, and the mother of a child. I saw her several weeks ago at her grandfather's funeral at Clitherall. She now lives at Minneapolis. Her husband was with her at Clitherall, and I told him of this miraculous incident. The house in which it happened stood only a few blocks away from where we talked. He said that he would like to see the place.

This testimony is the greatest of all the things that have come into my life. It assures me that God has a way of revealing himself to all who seek him in spirit and truth. I have pondered over it and waited during the years which have passed, and never until now have I had the courage to write it to the *Herald*. I trust and pray that it may be of some encouragement to all who read it.

JOHN F. ROTZIEN.

FARGO, NORTH DAKOTA.

## The Readers Say---

### Picture Teaches Lesson of Service

Recently there was a picture shown here called, "*The White Parade*"; it pictures a training school for nurses where girls enter one of the greatest fields of service in which they can serve. The young woman playing the leading role finds her life work in her duties as a nurse, and at the end of her three years of practice and study is called upon to choose between a man's love and the love of her chosen profession. She decides to remain with the hospital.

To really appreciate what our work in the church means to us every member of our organization should see that picture; those who cannot afford to pay the admission fee, should be taken to a theatre party by their respective branches; it would be one of the best investments that could be made in the interests of the church.

Visual education, may be the means of reaching some of our hearts and bringing about that which years of membership has failed to do; back of that picture stands the cross; the greatest lesson that it has taught me as an individual is "Service." Not to one; but to all. It has reached down there where words have failed to reach.

Leaving in my mind the words of our song, "Anywhere he sends me, I'll go."

C. J. LANT.

SANTA BARBARA, CALIFORNIA, 1717 Thomas Avenue.

### Wants to Be Worthy God's Blessings

I joined the church seventeen years ago, and have been greatly blessed of the Lord. He has given me many evidences that this is his true church.

My spare time since becoming a member of the latter-day church, has been spent in studying the Bible and other church books and papers. I never miss a Sunday attending church services unless I am ill, and I am present at all mid-week prayer meetings.

I lived in Carthage, Missouri, when I joined. Elder Lee Quick came to hold a series of meetings. It was then I was baptized. That was the first time I went to the Saints' church.

I am glad to be a child of God in these latter days, and I want to be worthy his love and care, and diligent in good works and kindness. I praise him for his goodness to me. I praise him for the victory in my soul. In many ways he repays me for the step I took seventeen years ago.

It is my desire to be one of those ready when the announcement comes: "Go forth, behold, the bridegroom cometh!" I want to have my lamp trimmed and burning and my vessel filled with oil.

SUSIE DAVIS.

SAINT LOUIS, MISSOURI, 5800 Arsenal Street.

### The Herald a Help

What a comfort and help the *Herald* is to me! This is especially true since I do not have the privilege of attending church services. It has been three years since I heard a sermon by one of our ministers, but I feel that the Lord has been with me and blessed me in many ways.

I should be glad to see any members coming through Owosso, and I believe there is a great work in the gospel to be done in this place.

LIZZIE DAVIS.

OWOSSO, MICHIGAN, 410 South Chipman Street.

### Let Us Honor God's Servants

I wish to write my appreciation of the good things in the *Herald*. Always I feel strengthened and encouraged after reading the letters and testimonies, the experiences of my brothers and sisters.

Recently I have been greatly blessed through the use of the consecrated olive oil. If its use is accompanied by faith, we may be greatly blessed.

As a family, we learned years ago that the Bishopric are inspired of God in helping to locate Saints who wish to gather to Zion and that it pays to heed their counsel. We disregarded the Bishop's advice in this regard, and were dissatisfied until we again consulted with the Bishop and heeded his counsel. I think we should honor and respect all of the officers in God's church, for they are his representatives.

HILMA ERICKSON.

CAMERON, MISSOURI, Route 6, Box 3.

### Is Enjoying "Memoirs"

I am thankful that we are now permitted to read "*The Memoirs of President Joseph Smith*." I enjoy all biographical and autobiographical material, and hope that someday we shall be privileged to read something about Brother Henry Sparling. We used to know Brother Sparling and Sister Sally.

After a long siege of sickness I am up again, and want to thank the Saints for their prayers and kindness to me. The *Herald's* and *Stepping Stones* which they sent, were gratefully received, and now are out among my neighbors making friends for the gospel by removing misunderstanding and prejudice.

HARRIET SEDORIS CALLAHAN.

CHERRYVILLE, MISSOURI.

### Faithful in Service to the Lord

My home was set apart several years ago for the services of the Lord at Marlin, and we have Sunday church school here and on the first Sunday of each month a business meeting. I ask the prayers of the Saints that my family and the small group of Saints here may do a greater work for the Lord in days to come than we have in the past.

Shortly after I was baptized into the true church, my husband joined. He was later called to serve in the office of priest, and then as elder. He has been instrumental in presenting the gospel to many and baptizing them into the church. Recently he held a two-week series near Rosebud, Texas, and attendance varied from two hundred to six hundred. Several were baptized.

MRS. MARY ANN ALLEN.

MARLIN, TEXAS, R. F. D. 2.

### Assurance

Brothers and sisters, God is in this work. The time of the outpouring of his Spirit is near at hand. Let us strive to do our duty more perfectly and be ready, for the hastening time is here!

GEORGE S. LINCOLN.

SAN FRANCISCO, CALIFORNIA, 4356 California Street.

### Request Prayers

Mrs. James T. Fleeharty, of Johnsonville, Illinois requests prayers for her husband who has stomach and kidney trouble and for herself as her eyes are failing.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Do the Saints believe that baptism atones for original sin?*

The term *original sin* refers to the sin of Adam. Some have held that the responsibility for this sin was passed down through the ages and places upon all of his posterity. The Saints, on the other hand, believe that God does not make us responsible for the sin of Adam or of any of our ancestors who lived before we were born and attained years of accountability. All men are agents to choose right or wrong, and must personally answer for their own sins. The Bible expresses this principle, and says:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."—Ezekiel 18: 20.

As explained in the Inspired Version, Christ atoned for original sin. It says:

"And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. . . . And it is given unto them to know good from evil; wherefore, they are agents unto themselves."—Genesis 6: 55, 56, 58.

We conclude that little children are not guilty of sin until they are old enough to choose for themselves. A revelation to the church declares:

"Little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me."—*Doctrine and Covenants* 28: 13.

For this reason baptism is not to be administered to children until they become accountable to God, but is commanded of them when they are eight years old (*Ibid* 68:4), having been taught previously of their duty.

*Does Doctrine and Covenants 16:5 mean that only apostles should baptize?*

The language here cited refers to the fact that apostles are specially sent into all the world to baptize and administer the gospel to all men "according to that which is written." The various texts of

Scripture show that this is their special mission as the leading authorities sent into all the world, but others also have authority to baptize, including elders and priests of the church. This is according to the New Testament also, for the disciples of Jesus, of whom there were the Seventy as well as the Twelve, baptized (John 4: 2). Philip the evangelist baptized (Acts 8: 12, 38), as did Ananias the prophet (Acts 9: 17, 18). So also John the Baptist baptized Jesus (Mark 1: 9).

*Are persons in good standing who get a divorce not scripturally authorized and marry another?*

The church has affirmed the New Testament teaching that the only cause for divorce and marriage to another is unchastity (Resolutions 66, 272, 412), but the only direct statement as to the standing of such as violate this rule is in conference statement:

"That any member of this church having been lawfully married, and having put away their companions for any other cause than for the cause of fornication, is unworthy of the fellowship of the Saints of God;"—Resolution 66.

*Is a baptized person a member, who dies before being confirmed?*

One properly baptized is "baptized into Christ" and is a member though death should follow before confirmation has taken place. Confirmation (laying on of hands) is the outward rite indicating the seal of divine adoption and reception of the Holy Spirit. Failure to perform this rite, however, does not deprive the individual of his baptismal covenant by which salvation is promised the faithful.

*Who decides where a baptism shall take place?*

The minister having authority to perform the ordinance may decide, so far as his own official act is concerned. But baptism in a branch should of course be in accordance with the knowledge and consent of its presiding officer, and the person to officiate should recognize this duty and act accordingly. Officials labor also under the counsel of their presiding officers.

A. B. PHILLIPS.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Traverse City, Michigan

Holding their first regular social meeting, the Zion's Christian Legion group spent an enjoyable evening at the church November 26. Preceding the affair, a short business meeting was held at which Norman Whiteford was elected as commander, Wayne Evans, former commander having resigned. After many games had been played, refreshments were served.

Sister Wayne Evans and children are visiting with her mother, Sister R. C. Summerville, East Jordon, Michigan.

Apostle D. T. Williams spoke there Friday, November 23. His subject, "Pioneering For The Kingdom," proved to be educationally and spiritually beneficial.

After the service Brother Williams called a special meeting of the Zion's Christian Legion to discuss local problems.

After the regular Thursday evening church school, the Saints met in the church parlors, honoring Sister Dorcas Curtiss, who is leaving to make her home with her daughter Sister Robert Moran, of Independence, Missouri. Sister Curtiss has been a member of Traverse City Branch for thirty years, and the Saints regret her leaving, but wish her happiness in her new home. During the evening she was presented a monetary gift and refreshments were served.

Sister Elizabeth Reynolds was able to be moved to the home of her daughter, Sister Julia Saunders, of Reed City, Michigan, two weeks ago. She has been seriously ill for some time.

Instead of the usual Halloween party the Zion's Christian Legion group sponsored a Halloween carnival at the church. Mr. C. A. Gardner, a local grocer and the Reid Murdock Company donated a basket of groceries which was given away during the evening.

Anthems are sung at every regular Sunday evening service by the choir under the direction of Harry Doty. Traverse City singers are earnestly trying to come up to the standards set for the Michigan choirs by Sister Louise Evans.

All Thursday night church school programs are under the direction of the Zion's Christian Legion.

Brother and Sister H. A. Doty, who are traveling in the Middle West, have been greatly missed by the Saints of their home branch. Brother Doty is giving illustrated lectures showing pic-

tures he took during his stay in Jerusalem.

Priesthood meetings are held once a month here at the homes of the different members. Problems concerning the church are studied and the duties of the priesthood are discussed.

On October 2, the women's department sponsored a stew supper which was well attended. The profits were added to the building fund.

### Ridgetown, Ontario

Elder George Njeim addressed Ridgetown members the evenings of November 6, 7, and 8. On Thursday evening, after the service, the Saints and their friends gathered at the home of Brother and Sister C. O. St. John for a social hour in honor of Brother and Sister Njeim. This was their first opportunity to express materially their love and esteem of the worthy missionary and his wife. An address was made and a tablecloth and napkins were presented by Sister Elizabeth Cottrell in behalf of the Saints.

The Latter Day Saint Players presented "Eyes of Love," at the high school auditorium December 7, Sister Mabel Shaw, director.

Brother and Sister George Crouchman are receiving congratulations on the birth of a daughter November 13.

The women's department, under Sister Myrtle Cottrell, have made and sold several quilts.

### Oelwein, Iowa

The Christmas offering quota set for this year as seventy-two dollars is almost reached, and the members hope to pass the goal marked for them.

The Saints local church is being represented in an all-church project, the rendition of the "Messiah," at the Methodist Church at Christmas. Ruth Smith is their representative. Other were invited to participate, but found it impossible to do so.

Two people who have recently become members of Oelwein Branch through baptism are Sister Myrtle Shaw and Sister Elsie Portwine, both of Elkader, Iowa. These women are daughters of William Smith, a brother of Joseph Smith, the Martyr. Their mother had been a member of the church, and these women were baptized September 23, this year, by Elder E. R. Davis, at Osterdock,

Iowa, their girlhood home. Brother McFarlane took a group of Saints to meet these two new members in their homes at Elkader, almost forty miles northeast of Oelwein.

Two small children, Charles and Rachel Anstey, were blessed in a lovely service November 18, under the hands of E. R. Davis and Charles Shippy.

Election of officers took place there September 25, George McFarlane being reelected pastor. Charles Shippy will continue as church school director, and Sister Ruby McFarlane, will again be leader of the Emma Burton Circle.

A treasure hunt was enjoyed in October under the direction of Sister Jessie Sims. Young and middle-aged enjoyed the hike into the woods which ended with a huge bonfire where wieners were roasted and marshmallows were toasted, and songs were sung.

College Day was observed with an appropriate program. Two former Graceland students were present, Ruth Smith and Wanita Pieplow. The former gave an informal talk on her associations at Graceland and the advantages offered by the school. A nice little sum was gathered for the scholarship fund.

Otho Clark and wife, former members of this branch, but now of Atherton, Missouri, visited here with their children some weeks ago. Brother Clark assisted in the sacrament service and preached in the evening. A surprise party was held in their honor at the Fred Clark home.

### Central Oklahoma Conference

The annual conference of Central Oklahoma District including the branches of Fanshawe, Haileyville, and Wilburton, of Eastern Oklahoma, met in Tulsa Church, November 3 and 4.

The order of the services Saturday was prayer meeting at eight-forty-five, lecture by Bishop G. L. DeLapp, and preaching by Elder Lee Quick. The weather being bad, after the noon hour, Elder Quick and Bishop DeLapp talked informally to an interested audience.

The business session began at two-thirty, A. E. Stoff, R. S. Budd and G. L. DeLapp presiding. District officers were elected as follows: President, Arthur E. Stoff; secretary, Anna Rowland; music director, Mrs. Mary Vickery. T. E. Yerrington was sustained as treasurer, bishop's agent, and church school director.

A priesthood meeting was held at 7 p. m., followed by a sermon by Bishop DeLapp.

Sunday opened with an eight-forty-five prayer service, then there was a sermon by Apostle Budd followed by sacrament at which time Patricia Ann Adams Thomas was blessed.

At two-thirty a few business items were disposed of and followed by round-table discussion largely on finances, Apostle Budd and Bishop DeLapp in charge.

Some of the outstanding subjects of sermons were: "The First and Second Commandment," by Brother Budd; "Strengthening Our Position," by Bishop DeLapp; "Accepting Responsibility," by Elder Quick. Brothers Stoff and Lancaster made definite contributions of service to the conference. Everyone enjoyed the happy association of members of like faith and the hospitality of the sisters who served meals and opened their homes to visitors.

## Rock Island Conference

Rock Island District met in conference at Rock Island, Illinois, October 26 to 28. Missionary R. E. Davey was chief speaker at the conference, and he and Sister Davey and daughters, Edith and Donna, motored from Aurora. Many other visitors from several branches arrived for the Friday evening service, and were made welcome in the homes of the Saints during the conference. Meals were served by the women's department in the lower auditorium of the church which has been improved to accommodate such gatherings. Most of the district officers were present to render their services, and everyone enjoyed a spirit of fellowship.

Friday evening the Saints were favored with a program of readings, music, and short talks presented by young people from several branches. Evelyn Eckright, of Moline, Doddie Mercer, and Barbara Ann McAdams, of Rock Island, gave enjoyable readings; musical numbers were rendered by Louise Gunlock, Irene Macklin, Orville Short, F. C. Bevan, Lon Mercer, and Earl Willets. Leslie Allen described the activities of the young people at Muscatine; Irene Robinson spoke for Clinton; Kenneth Cady for Millersburg; Paul Hendricks for Galesburg; Vere Cady for Moline, and Orville Short for Rock Island. Each of these leaders was asked to describe the organizations and aims of their groups.

Saturday morning a goodly number gathered for the prayer service, and the testimonies were helpful. This was followed by a study hour in which President E. R. Davis led in a discussion of the best methods of conservation in the branches.

At eleven o'clock Elder Davey conducted a study in the problems of youth.

Saturday afternoon the regular busi-

ness session was held, and the following officers were elected: District president, E. R. Davis, Moline, Illinois; first counselor, F. C. Bevan, Rock Island, Illinois; second counselor, R. H. Allen, Waterloo, Iowa; secretary, Winifred Stiegel, Moline; treasurer and bishop's agent, John C. Stiegel, Moline; statistician, Marjorie Holmes, Joy; chorister, Nola Epperly, Aledo, Illinois; superintendent of religious education; John C. Stiegel, and budget committee member; L. A. White, Rock Island.

The suggestion that a reunion be held in 1935 met with enthusiastic approval, and dates and places will be considered carefully by a reunion committee. The Buffalo Prairie Branch may be continued as a mission and its members transferred to the Joy Branch if this is agreeable to both branches involved.

It was recommended that the ordination of men to the priesthood be made at the local branch instead of at the conference so that the ordinance might be of more value to the members among whom the new member of the priesthood is to work. The young people of the district were also given permission to assemble in a young people's meeting at each conference, to perfect their organization, under the supervision of the district

been reported for the past nine months.

Saturday evening a pageant was presented under the supervision of Thomas Beil. "The Church That Is," and the "Church That Will Be," were portrayed by Marion White, of Rock Island, and Irene Robinson, of Clinton, and many other young people of the district assisted in the presentation of this religious presentation of the church and its future mission in the world.

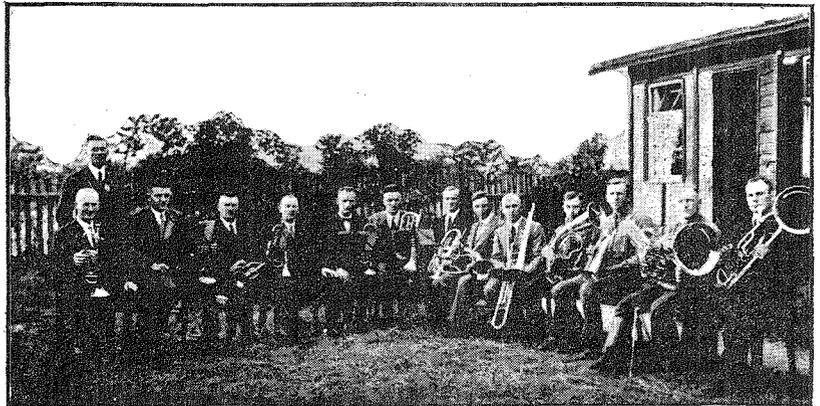
Sunday morning a large number assembled for prayer service with Elders F. C. Bevan, L. W. Stiegel, and R. H. Allen in charge. The influence of the spirit was present in large measure and everyone felt encouraged to go forward.

At the church school hour the assembly divided into three classes, Elder Allen addressing the women and Elder Davey, the men. The children were entertained and instructed at the home of Brother and Sister Harry Lindley, under the supervision of Sister Bertha Woodward, Winifred Stiegel, and Helen Lindley.

The preaching service at eleven o'clock was well attended. Elder Davey presented the theme, "Prayer," in its relation to desire.

Sunday afternoon the congregation witnessed the ordination of Brother Roy

## German Members and Musicians



The Church Band at the Conference held at Gros Raschen, 1934.

president and supervisor of religious education.

The reports were handled in an efficient manner, and it has been decided to continue this system at each annual conference. Sister Laurine Clark mimeographed a sufficient number of the compiled reports of the priesthood, and other district officers so that each person could have a complete copy to take home with him. The statistical report showed a gain of eighteen since June, with 1,739 as the net enrollment. For the period from June to September they have received \$827.83 in tithes and offerings, and have a total of \$444.50 in the district treasury. Forty-three baptisms have

Salts, of Matherville, Illinois, to the office of teacher. The ceremony was performed by Elders Davey and Parker, and the testimony of the spirit was present. President E. R. Davis presented the theme of "Called to Be Saints" at the preaching hour.

At the young people's meeting the following officers were chosen: Thomas Beil, Kent, Iowa, president; Harold O'Brien, Rock Island, vice president; Kenneth Cady, Rock Island, secretary-treasurer.

Elder Davey gave the concluding sermon of the conference, in the evening, using the theme, "Looking Backward into the Future."

## Young People's Convention of Northwestern Iowa

The young people's convention of Northwestern Iowa District was held at Logan, November 9, 10 and 11, beginning with the banquet in the high school gymnasium on Friday evening. This was prepared and served by the women of the branch with a corps of men as waiters. Covers were laid for one hundred and sixty-five guests.

The theme of the evening was "Today's Work" and toasts were given by Edna Redfield on "Getting Up," by Neva Carlile on "Getting At It," and by Frank Frye on "Getting On." Elder Roy Cheville of Lamoni, who also conducted the class work of the convention, acted as toastmaster. Other numbers on the evening's program were a reading by Bernice Lenz, a piano solo by Franklin Peyton, and a vocal solo by Edgar Salts.

A good number were present at the prayer service at eight o'clock Saturday morning. At nine thirty Brother Cheville lectured with "My Church or Their Church" as his subject. At ten forty-five a question box period was conducted by him on "Knowing My Church." At two in the afternoon a devotional service was led by Edgar Salts, followed by a forum, "Our Present Fields of Participation."

At seven fifteen in the evening all assembled for a song service. Special numbers were a violin solo by Marguerite Lewis and a vocal number by Jimmie Donn. Following this a splendid play on faith was given by the young intermediates of Missouri Valley Branch. At the close of the evening service the congregation retired to the basement of the church where an impromptu social hour and jolly games made everyone feel acquainted. This was also in charge of Brother Cheville, and all voted him a splendid entertainer. A few hymns, a feeling of deeper seriousness, a prayer and the first day of convention was over.

The Sunday morning prayer service was characterized by the spirit of consecration as expressed by the young people, and under that spirit they felt that the army of the Lord will move on "fair as the sun, clear as the moon" and that Zion will in every deed, become "the kingdom of our God and His Christ."

At nine forty-five Elder Blair Jensen, of Lamoni, gave a most interesting lecture on the subject, "As a Pastor Sees Youth's Field." Special musical numbers during the morning services were a vocal solo by Margaret Jones and a quartet by Miss Jones, Irene Riley, Cecil Talcott and Edgar Salts.

The eleven o'clock hour was given over to a consecration service and sermon by Brother Cheville, "This Thing I Do." This ended his part of the work of the convention, but he left behind many new friends among the young

people to whom he endeared himself during his brief stay.

The convention closed with an address to the young people by Bishop W. R. Adams at the afternoon service.

If the spirit of the theme, "This Is My Day" be carried into the various fields of endeavor by those attending, workers feel that the convention was worth any effort put forth to make it a success and that it will blossom and bear fruit in many places in the lives of those who partook of that spirit.

## Chatham, Ontario

Anniversary services were conducted in the church October 28, commemorating the dedication of Chatham church thirty-one years ago. Services opened with prayer meeting at 9:45 a.m. and church school at 11 a. m.

Bishop J. C. Dent, of London, was the speaker at the afternoon service beginning at two-thirty, and he delivered an impressive discourse on keeping the financial law. His effort is worthy far more than passing mention for his kindly personality coupled with his sincerity and ability, assisted by a goodly degree of the Spirit, perceptibly moved his audience. As a result of his appeal to action the local priesthood are sponsoring a movement toward filing inventories and paying tithing.

After the preaching service came a baptismal ceremony in the basement. Mrs. McDonald was the candidate, and Elder George Njeim, assisted by George Thorp, was the officiating officer.

Brother Njeim, the evening speaker, based his splendid discourse on the words of Paul to Agrippa.

On Monday evening after the anniversary, a chicken supper was served by the women's department in the church basement, and was well patronized by members and friends. This event served the dual purpose of netting the department a tidy sum of money and of creating a feeling of mutual good will in the community.

On Sunday evening, November 11, a special service was had in observance of Armistice Day. The church was decorated with flags and bunting, and appropriate scenes were flashed on the wall in front of the congregation by a lantern slide machine operated by George Thorp.

The regular program was supplemented with anthems by the choir and other numbers including a duet by Sisters Cora Wood and Jennie Best, "Lest We Forget." Royal S. Wood recited "In Flanders Fields," and there was a cornet solo, "Abide With Me," by Mr. A. Kidman. The sermon was by Branch President V. E. Pritchard who paid tribute to the supreme sacrifices of Brother John Dyer and Fred Dolsen, of this branch, who gave their lives in the Great War. Brother Pritchard related the purpose of the grave of the Unknown Sol-

dier in Westminster Abbey. "The Last Post," the closing feature of the program ably rendered by Mr. George Drewery, a bugler and veteran of the Great War, while the congregation stood with bowed heads.

The young people have organized a club and have adopted the name Wo-He-Lo derived from the words, Work, Help, Love. James Kelly is the president, Helen Woods, vice president, and Elizabeth Thorp, secretary-treasurer. The enthusiasm of the young people as a whole augurs well for the local church.

A priesthood meeting was held in the young people's classroom the evening of November 21, eight members being present. Elder V. E. Pritchard presided. Several motions were adopted for the betterment of the branch and the extension of the work. Cooperation prevailed.

Regular services are fairly well attended, and everyone is looking forward to still finer things in the line of church relationships.

## Wagner, South Dakota

Wagner Branch is located in unorganized territory, and the Saints are scattered. Some drive thirty miles to services. They rent a church at Wagner and services are held every Sunday morning.

Ten have been baptized there in the last few months, three being children of Saints and seven being those interested by the Saints who are faithfully endeavoring to spread the gospel.

In July Charles Hare was ordained an elder, Roy Caldwell a priest, and Cal Crisman, a teacher. These ministers with the aid of Pastor C. E. Burnett who drives up from Sioux City, Iowa, once a month, are building up the work.

The Saints have been greatly blessed with God's Spirit in their services, especially meetings of prayer held in the homes of the members each Wednesday evening. They report peace, harmony, and unity among their group.

Crop failures have hit the Saints hard and many are on relief. But a recent letter from the Bishop says that if all Latter Day Saints were as faithful in paying their tithes as Wagner members, the church debt would soon be paid.

## Bemidji, Minnesota

Twelve Bemidji Saints attended the district conference at Duluth this fall, and thoroughly enjoyed their experiences there.

October 7, the branch held annual business meeting, and Herbert Bosshardt was reelected president with George Day as counselor, as some of Brother Bosshardt's time is taken up with services held at Nymore.

Apostle J. F. Curtis was there the latter part of October and held a series of

## Briefs

Prayers are asked by Sister Lizzie Davis, 410 South Chipman Street, Owosso, Michigan, in behalf of a fourteen-year-old boy, the son of a non-member friend. The boy's mother is a believer in prayer, and she desires that the Saints will remember her son.

Sister Henry Daniels, of Independence, Missouri, requests the Saints to pray for her daughter, Mrs. Florence Vaughan, of Englewood congregation, who is suffering from nervous breakdown, and her grandson, Wayne Thomas, of Long Beach, California, who has a tumor on the brain. Both sufferers are in a serious condition.

Elder E. R. Davis spent a week-end at Oelwein, Iowa, the middle of November, bringing a message of brotherly love to the Saints.

Chatham Branch, Ontario, observed the thirty-first anniversary of the dedication of their church with special services the last Sunday of October when Bishop J. C. Dent, of London, and Missionary George Njeim were speakers. One candidate was baptized in the afternoon.

Castroville Branch, California, though small, is growing stronger in faith and determination to serve. Its Saints remember all other small branches over the world serving under the leadership of Christ. At their business meeting in September, Elder Arthur Oakman presiding, Doctor A. R. Lawn was re-elected branch president, and given the help of an efficient official corps.

Gladys Malcom, twenty years old, was baptized by the pastor October 14.

The church school study of the zionic plan has been most instructive to these members. Other branch activities have included a box social in November and the attendance by many of the members at district rally services conducted at San Jose, November 25.

Oshoto Branch, Wyoming, rejoiced to have Elder L. O. Wildermuth in their midst for a month. He and Brother Horace Hartshorn traveled about in Wyoming and South Dakota, visiting isolated members. They called on Saints at Lusk, Lingo, Torrington, Osage, Hulett, and Alva, Wyoming, and at Spearfish, South Dakota. Brother Wildermuth held services in New Haven and Duck Creek territories, also Oshoto Branch, winning fine attendance and attention.

On the first Sunday in November Forrest Julius was ordained a teacher, and F. V. Cole, a priest. November 25, Joe DeBarthe was ordained a deacon. For the first time Oshoto Branch has a full priesthood corps. The members are happy and hopeful.

meetings at Nymore, which resulted in the baptism of four. The Saints were very happy to start church services for the members living there.

The women of Bemidji gave a chicken supper November 9, and the young people sold candy and gave an entertainment which was well attended.

Gladly this congregation welcomed as visitors on November 11, Adah Carlson, of Matahowa, director of young people; Mrs. Lydia Wight, assistant young people's leader; Lester Whiting, of Clitherall, district president; L. S. Wight, of Minneapolis, and E. J. Walters, of Carlton, counselors, and Wesley Elvin, of Minneapolis, treasurer. Each one contributed to the meetings of the day.

The young people have organized an "Up and Go" Club. Sister Bosshardt was chosen leader, Le Roy Huggett, president, and Pearl Bosshardt, secretary-treasurer.

### Madison, Wisconsin

Saints came from Porcupine, Janesville, Evansville, and Lancaster October 21, to hear Apostle D. T. Williams, preach morning, afternoon and evening. In the afternoon his subject was "Lord Jesus, Apostle and High Priest of Our Profession." In the evening he used the words of Job, "O, that I knew Where I Might Find Him!"

Themes for prayer services in the local during past months have included "Take Time to Be Holy," "Pray Always," "Sons and Daughters of God," "Faith and the Will to Do," "Even So Have You Done It Unto Me," "I Would Be a Friend," "Faith in Our Friends."

The priesthood meet the first Monday night of each month and make out programs for the month. They select themes for preaching services as well as prayer meetings.

The women in their meetings are doing great things besides keeping up the study class. They plan social activities and ways to make money for the church. Recently they quilted a quilt and sold it for forty dollars. They also sponsored an oyster supper. They are visiting among the members who do not regularly come to church and nonmembers whose children attend the church school, striving to do whatever they can to help the branch.

November 18 John Maas, of Watertown was the speaker in the morning. November 19, E. J. Lenox, of Soldiers Grove, spoke to the people on "Perfection."

The first of September the young people had a wiener and corn roast on the bank of Lake Mendota. The branch president and his wife were invited to partake of their merriment. At this meeting they outlined a program for the month, asking the branch president if they might have charge of Sunday night services and also the midweek prayer

service. "Pioneering" was the topic chosen for the month.

The last Sunday night of the month Charles Rehl gave a talk on his boyhood days in Germany and showed by means of lantern slides the beauty of his native country. One Sunday night in October he showed slides and gave a talk concerning his trip from Germany to South America and the beauties of the latter country.

The young people have been having a social activity once a month, but now so many are going to the university that they have not much time for these things.

The branch had its annual business meeting September 18, and officers elected to lead the congregation forward were: President, Henry Woodstock; associates, Floyd Griswold and Ormand Kimball; director of religious education, Ormand Kimball. These will be assisted by the following church school division supervisors: Adult, Leah Miller; young people, Paul Utenhemer, and children, Leda Colbert, together with a large group of other church school and branch officers and teachers.

Elders Henry Woodstock and Floyd Griswold officiated in the baptism of Ellington Mack September 29. Sister Elsie Duncan was the one who taught him the gospel. Brother Mack was completing his instructions to become the member of a popular denomination, but he had been given the knowledge before he met Sister Duncan, that he was not in the light, but would be shown the light. He recognized the truth as soon as he heard it.

Sister Jess Howe, of Antigo, has located in Madison for the winter. Her daughter, Meda, is attending the university. Brother Howe is in a local hospital.

### Mapleton, Kansas

Patriarch J. A. Gunsolley, of Lamoni, Iowa, conducted a series of meetings during the week, beginning October 28. His wife assisted him.

The intermediate class enjoyed a Halloween party at the home of Brother and Sister Needham October 24.

Armistice Day was remembered with special services at the evening hours.

This month the young people took an active interest in a Bible contest. The losing side is planning a party for the winners. Nina Needham and Paul Wellington tied for first place, Hazel Dennis won second. The young men and women are also busy on a play to be given in the near future.

Donald Hughes, of Aruba, South America, was at Mapleton a few weeks visiting Saints and relatives. His grandmother, Sister H. C. Hughes, has returned with him to visit her son, Brother Roy Hughes and family. They will re-

turn with her in the spring to make their home in the States.

The men have been repairing the church and beautifying the lawn. They have moved the outside buildings to a better location and are planting trees and a hedge. There will also be a small garden spot for flowers.

On November 28, the branch enjoyed an entertainment which included a program, supper, bazaar, and a food and farm products sale. The proceeds go to the building fund. Mapleton hopes soon to have a much-needed addition to their church for children's church school and social activities.

Elder Lee Quick was there to spend Thanksgiving.

## Toledo, Ohio

Sunday, November 11, was designated as homecoming day for Toledo, Ohio, Branch. A large crowd came from neighboring branches and numerous nonmembers also were present.

From eight-thirty to eleven o'clock the time was devoted to a spiritual social service.

The speaker at the eleven o'clock service was Elder A. E. Anderton, president of the Southern Ohio District. His counselor, Elder Gray, presided.

Dinner was served by the women of Toledo Branch, and at one-thirty a lovely ordination service was held. The following men were ordained to the priesthood: Brother Cramer, elder; Brother Wayne Crandall, priest; Brother Shultz, priest; Brother Roy Martin, priest; Brother Fullis, teacher; and Brother Gerard Willmarth, deacon.

Brethren Shultz and Fullis were from Brander, Ohio, and the others of Toledo Branch.

At three-thirty Elder Kenneth Green, president from Detroit District, was the speaker.

No evening service was held, but Patriarch Gomer T. Griffith spoke the following evening.

The saints were pleased to have their distinguished brothers from neighboring districts with them, and feel that they added much to the success of the day.

## Vanceleave, Mississippi

Saints of this branch pledge loyal support of the Master's work. They have had several interesting programs lately, beginning with a halloween party given at the home of Mr. and Mrs. Dan Miller. The women's department sold refreshments which netted them a small sum, and was applied to the purchase of a new piano for the local church.

November 18, was a day set apart for the children. Two small boys were baptized, and several babies were blessed. The program was beautiful as well as very touching.

The women's department gave a banquet at the church on Thanksgiving night. It was well attended even though the weather was unfavorable. The program of picture slides was given by the Oriole Girls. Guests of honor were Mrs. Simon Rogers, leader of women, and Carl Hawley, church ground policeman. This being their birthday, each was presented a gift.

Sunday night, December 2, they enjoyed another short program which was the conclusion of their Thanksgiving rally. A special offering was taken to be sent to church headquarters as a Thanksgiving gift.

## Portsmouth-Nauvoo Branch

Nauvoo, Ohio.—Church activities have slackened in this branch during the past few months, as the men have been very busy working on the church building. They now have the basement ready for services. However, regular services continue—Sunday school at nine-thirty and prayer and praise meeting at ten-forty-



*Two Sunday school teachers of Portsmouth-Nauvoo Branch, Ohio, and some of their pupils. Sister Ada Creguile is the teacher at the left, and Sister May Crabtree at the right. This picture was taken when the group was out on a hike last summer.*

five, and preaching by the local priesthood Sunday evening at seven.

Elder O. A. Rexroad was chosen president of the branch at the business meeting in September. Nellie Rexroad is the secretary, and James Cheffin, treasurer. Elder E. E. Williams is superintendent of the Sunday school, and is assisted by willing helpers.

District President A. E. Anderton, of Columbus, Ohio, paid this branch a business visit November 17 and 18, which the Saints hope will result in much betterment of local conditions. There was a priesthood meeting Saturday evening, and another Sunday morning. At the

## Briefs

**Apostle Paul M. Hanson** recently visited the branch at Scranton, Pennsylvania, and preached some inspiring sermons. During his stay there, a special meeting for the priesthood was held.

**R. E. Miller**, of Dallas, Texas, State manager of the Woodmen of the World and a national director of the W. O. W., was elected president of the Texas Fraternal Congress at its two-day convention which closed November 14, according to a press story from San Antonio.

Brother Miller was formerly one of the missionaries of the church, and more recently has served as pastor at Miami, Oklahoma, and the branches at San Antonio, Texas.

**President F. M. Smith** visited a number of branches in Maine during October. On the first Sunday of the month he attended rally day services at Jonesport. The following Sabbath he spent at Beals, participating in another rally. He also attended the conferences of the Maine districts, Eastern Maine, at Kennebec, October 27 and 28, and Western Maine at Stonington, November 2 to 4. In all these services he contributed greatly to the inspiration, instruction, and encouragement of the Saints.

**Niagara Falls, Ontario, religio** sponsored a program November 14, which brought together Saints and friends within a radius of twenty-five miles. The principal feature was a motion picture tour through Egypt, Jerusalem, France, and other places of interest. Sam Wernick who filmed the picture, is a Jew, and he lives at Niagara Falls. In company with a group of sixty others from all parts of Canada, he visited the Holy Land last spring and brought back the picture story of his travels.

**Eros Branch, Louisiana**, enjoyed a two-day visit from Apostle Roy S. Budd November 13 and 14, and he delivered two splendid sermons which were characterized by a good degree of the Spirit. These Saints hope for another visit from Brother Budd.

**Elder F. O. Davies**, of the missionary force in Great Britain, was ordained to the office of seventy Sunday morning, October 21, at the Northern district conference at Beresford Road Church, Manchester. He and Bishop A. T. Trapp occupied the morning hour, and in the evening Apostle J. W. Rushton was the speaker.

**It is not enough** to be industrious; so are the ants. What are you industrious about?—Thoreau.

latter Elder Walter Culp was chosen first counselor to the branch president.

Brother Anderton gave a nice talk to the children at Sunday school, and at 2:30 p. m. he preached to the congregation. His help in Portsmouth-Nauvoo Branch was greatly appreciated, and the Saints feel that he did much good.

## Independence

### Stone Church

For the past week Apostle R. S. Budd's gospel services each night have been given loyal support by Saints of this congregation. Though weather during last week was cold and stormy, many came out to hear Brother Budd's thorough analysis of sin—its origin, price, and consequences.

In his sermon Sunday morning, December 9, Brother Budd based his discourse on Romans 12: 1-12, and pleaded for a more righteous and a closer walk with God on the part of all members of the church. That evening his theme was "Repentance."

Music is being furnished by the Stone Church Choir, and soloists are generously giving their talent to enhance the services. John F. Sheehy leads congregational singing.

The meetings are continuing throughout this week.

### Walnut Park Church

Pastor Frank McDonald was the speaker at eleven o'clock Sunday morning, his text being from the first chapter of Mark, fifteenth verse: "Repent ye, and believe the gospel." Preceding the sermon, the choir sang "Holy Art Thou," and John Arthur Taylor, infant son of Elder and Sister John Taylor, was blessed by Elders R. D. Weaver and A. B. Taylor.

A short but interesting program was given following the class period of the church school, consisting of a reading by Jean Kapnik, a piano solo by Juanita Curtis, and a talk by Brother Albert Chapman, a former superintendent of the church school who has lately returned to Walnut Park to make his home.

The Walnut Park council of young people met at the church at four-thirty Sunday afternoon and completed plans for a chili supper for all members of the young people's and intermediate departments to be held at the church Friday evening, December 14. A committee was also named to choose the director for a play representing the council, to be entered in the city-wide one-act play contest to be sponsored by the general young people's council early in March.

The program of the religio Sunday evening consisted of four short talks by representative young people of the organization. Those speaking were Leonard Curtis, John Gunzell, Benjamin Bean, and Vernon Sackman.

The speaker at seven-thirty was Elder A. M. Chase, who is also conducting a class on "Mormonism" in the religio, to continue through the next several weeks.

Sister Margaret Badder, of Thamesville, Ontario, Canada, mother of Brother Ammon Badder, scoutmaster of the Walnut Park troop of Boy Scouts and one of our local deacons, has arrived for an indefinite stay with her son and his family.

Sacrament services December 2 were in charge of the pastor, Elder Frank McDonald, assisted by Elders John Taylor and Royden Barnhardt. A good spirit prevailed and nearly all seats in the auditorium were filled. The scriptural story of the Last Supper was read by the pastor, and a short talk in the interest of the oblation offering was made by Brother Taylor. The meeting closed with a short talk of instruction by the pastor.

An interesting feature following the class period of the church school was the reading by Maxine Badder of a short story, "Jesus' Home in Nazareth," which she had written herself. Maxine is a member of the junior department, and her story was judged the best of all those submitted by children at Walnut Park in a contest among juniors throughout the city of Zion.

The second issue of the paper sponsored by the religio was distributed Sunday evening, December 2. This paper was issued the first time without a name and subscribers were asked for suggestions as to what it should be called. From the considerable number of names submitted "The Missionary" was chosen and it will appear in the future under that heading.

Elder R. D. Weaver delivered an inspiring and instructive sermon at seven-thirty that evening.

A dinner for the entire congregation of Walnut Park was served in the basement of the church, Monday evening, November 26. About four hundred attended. It was in the nature of a covered-dish luncheon, fellowship being the chief object. An impromptu program was given and talks were made by Apostle J. F. Curtis and Pastor Frank McDonald.

Sister Eleanor Rhoda Whiting, a resident of Walnut Park, died Tuesday morning, November 27, at her home on South Pearl Street. Funeral services were conducted at two-thirty o'clock Friday afternoon, November 30, from the George C. Carson Funeral Home, Elder T. C. Kelley in charge. Burial was in Mound Grove Cemetery. Sister Whiting leaves two daughters, Mrs. Genevieve M. Mollison, of the home, and Mrs. Irene Rotzien, Fargo, North Dakota; one son, Laurence C. Whiting, Hibbing, Minnesota; a brother, Winfield W. Gould, Independence.

Miss Roxanna McGinnis and Ernest Baggerly were married at the church Wednesday evening, November 28, at eight forty-five o'clock by Pastor Frank McDonald. Miss Vera Norman was

maid of honor and Claude Baggerly, brother of the bridegroom, was groomsman. Following the ceremony a surprise reception was given by the A. W. Z. Class, of which the newlyweds are members.

### Liberty Street Church

Different groups in this district are formulating plans whereby they can make Zion a place in which life will be more complete for those already living in the center place and for those who are new arrivals in this community. The most pronounced movement is that led in Group 30 by Elder J. E. Cleveland. The young people of that group have been given the opportunity of helping those who need assistance. Sister Audrey Reed is leader of this group of workers and Fanita Anthony is the secretary.

After this week the Wednesday evening prayer services will be held at the church. This arrangement was made as a result of requests made by several members. The services will be returned to the groups after the series of missionary meetings which will begin January 20.

Elder E. A. Thomas was the speaker Sunday morning. Pastor John R. Lentell of Liberty Street, preached at Malvern Hill Church in Kansas City, Kansas. Sister Lentell took her Clematis Chorus to help in the service.

Elder J. E. Vanderwood was the evening speaker at Liberty Street.

The Las Favoritas Chorus presented a program at Second Church Sunday evening, singing "Praise Ye the Father," "Homeland," and "Ashamed of Jesus."

### Enoch Hill Church

Assistant Pastor O. W. Sarratt and wife were given a surprise party at their home Monday night, December 3, in honor of their twentieth wedding anniversary. Their daughter, Louise, arranged the program.

The Saints are pleased to have Sister Cadwell with them again after her long illness, also Sister Sweeney who has been away for several months.

Last Thursday the women's department held their meeting at the home of Sister Esther Kramer, and the morning was spent in quilting. At noon a covered-dish luncheon was served. Sister W. J. Burton, leader of women in Independence, and Sister D. J. Krahl, supervisor of friendly visitors, were the honor guests. The period usually spent in study was turned into a round-table discussion, and much good was received.

Group 33 South honored Elder C. E. Beal on his birthday with a friendly get-together.

Earl Blankenship, son of Sister Allen Blankenship, received a broken jaw in a coasting accident Saturday afternoon.

The theme for December in the church school is "Giving." A beautiful pre-Christmas program was given at the worship period December 9, music being furnished by Sisters C. S. Warren, Mil-

lard Pace, Pearl Chrestensen, and Sister George Griffen. Brother Warren read the story of the birth of Christ.

Pastor H. L. Barto was the morning speaker Sunday, and his sermon was most instructive. Music was supplied by the choir and by a local trio.

Apostle J. F. Curtis was the evening speaker.

### Spring Branch Church

Speakers the last two Sundays have been Elder J. W. A. Bailey, Elder F. A. Cool, and President Elbert A. Smith.

Sunday, December 2, there were two baptisms between the church school and evening preaching service. The son of Brother and Sister McVay was baptized by J. W. A. Bailey, and the son of Brother and Sister H. C. Edwards was baptized by Elder M. C. Jacobsen. Pictures of these baptisms were taken by Sister Rose Paiste.

All church services are very well attended, and good interest is being shown. The group of young people are willing and ready to take part and do their share.

The night of plays, December 7, given by the young people, enjoyed good attendance. Judges awarded Imogene Dixon and John Weeks first place and Alma Dixon second. The play, "Rubber Boots," given by the Good Fellowship Class and directed by Benson Brown, won first place, and "Where There's a Will There Is a Way," by the boys' class directed by Giles Andes, won second. Part of the proceeds go to buy music for the young people's chorus.

The younger Oriole circle of which Sister Jacobsen is monitor, enjoyed a very happy afternoon December 9, at Martha Lou Edwards' home. They had as guest Almer Sheehy, who gave an interesting talk and planned the games.

### Gudgell Park Church

Elder C. A. Kress is continuing his gospel services every Sunday evening. He is using a large two-way chart which makes his sermons more interesting and instructive, especially to the young people.

The religio is progressing in attendance and interest. Sister Joyce Tucker had charge of the programs for November. On November 11, she centered her program about a large picture of Kirtland Temple. Brother Walter Betts gave a description of the interior of the Temple and told of some incidents which had happened there.

On November 11, Sister J. R. Lentell's chorus of girls gave several numbers at the seven-thirty service.

The local priesthood had charge of the sacrament on December 2, and a splendid, spiritual meeting was enjoyed.

Attendance at the Wednesday night prayer meetings has been good.

The contest between the women and girls and men and boys is still going on, and the former are in the lead. The con-

test was launched to see which side could bring out the largest attendance up to the first of the year.

## Kansas City Stake

Word of the improvement of Elder C. D. Jellings of Grandview, who has been seriously ill at a local hospital for the past three weeks, is gladly received. He has now returned to his home, and hopes to resume his work soon.

David Worden, of Fourth Church, is speedily recuperating from an appendicitis operation.

Elder C. E. Wight has been recently confined to his home with an attack of lumbago, but he, too, is recovering rapidly.

### Central Church

At the morning service, December 9, Patriarch F. A. Smith preached a splendid sermon, giving the outstanding experiences in the life of Christ, stressing his power and authority, and pointing out the need of following him. The girls' quartet sang.

As a return invitation the Central O. B. K.'s recently gave a ~~had~~ party for the Quindaro group. Everyone had a good time.

Another recent party was given for the Heart of America Chapter of the Graceland Alumni by the ex-president, Roy A. Thrutchley, at his home, December 8.

December 9, Brother and Sister Edgar J. Bleil celebrated their fiftieth wedding anniversary with a reception at their home for friends and relatives. They have been faithful members of the church for twenty-five years. Brother Bleil serving as deacon. Sunday was also the seventy-fourth birthday of Brother Bleil. She is seventy-two. Their nine living children are all members of the church.

### Quindaro Church

The entire congregation has been anxiously waiting for the return of Sister H. A. Higgins who for three weeks has been confined in the Wesley Hospital convalescing from a serious operation. Sister Higgins' presence is greatly missed as well as her talent which she has so freely given to the Saints and friends of Quindaro congregation during the past six years.

On Sunday morning, November 18, at the eleven o'clock hour, Otis Swart, chorister, sponsored a beautiful musical program. Those participating were: Betty Ruth Thorn, Gladys Hawkins, Marjorie Hawkins, Eola Hawkins and Otis Swart.

The attendance at the weekly cottage prayer meetings lead by Brother E. N. Palmer, has been steadily increasing. On Thursday afternoon, November 22, thirty-one Saints met at the home of Elder Elias Dawe and enjoyed a spiritual feast.

Brother John Gross, director of religious education, is actively engaged in outlining a beautiful Christmas program that will be interesting to the entire group.

The women's department, headed by Rebecca Green, is continuing its doughnut sales and evening teas to help meet the branch budget.

Two recent teas have been held at the homes of Lois Luke and Beulah Davis.

The T. A. D.'s, on the evening of November 27, had a wiener roast at the home of Victor and Burhl Hill. The evening was spent in feasting around a warm fire. A Christmas play was outlined and dramatized. Several beautiful L. D. S. hymns climaxed the evening's entertainment.

### Armourdale Church

Armourdale congregation which has met at 940 Miami in Kansas City, Kansas, for over fifteen years, moved last week to 1015 Osage. Some of the men of the local congregation, headed by Vern McCann, moved the church equipment to the new place, built in a platform, arranged the pews, and had everything spick and span for the opening meeting on Sunday, December 2.

The opening meeting was a sacrament service in charge of A. R. White who substituted for Pastor T. L. McCormick who was sick. This very fine service was followed by church school worship and study hour.

At 2 p. m. a stake program of felicitation was in charge of Stake President C. G. Mesley. Ernest Hawkins, of Quindaro Church, represented the Aaronic priesthood, W. S. Brown, of Argentine the Melchisedec, Joseph Harrington, of Grandview, the stake high council, S. S. Sandy, of Gladstone, the stake bishopric, and Brother Mesley, the stake presidency, in extending words of greeting and information regarding the work of these various groups in the stake and their relationship to the work at Armourdale. Misses Gladys and Marjorie Hawkins, accompanied by their mother, sang two lovely duets, and Mrs. Lila Paris sang a nice solo.

Brother W. B. Richards, a former pastor at Armourdale, closed the service with a beautiful prayer of dedication and blessing.

In the evening the local congregation furnished the program and Patriarch F. A. Smoth spoke on "What the Church Means to Us."

The congregation feels greatly cheered by the move to more fitting quarters, and they are looking forward to continued and devoted service to the church.

Your mother or father will be pleased with a subscription to the *Herald* for Christmas. See your publicity agent today.

## Jonesport, Maine

Jonesport Branch enjoyed a rally day Sunday, October 7, when President Frederick M. Smith was present. A good crowd attended the Sunday school, and sacrament service followed. The Spirit of the Master was deeply felt by all present. At noon there was a basket lunch in the vestry. In the evening President Smith delivered an inspiring sermon to the congregation on the theme, "*The Voice of Authority Versus the Voice of the People.*"

They appreciated Brother Smith's visit and help at the rally and at Beals' the following Sunday. Always he is a welcome visitor to the local services while he is enjoying much-needed rest which he finds in the seclusion of Halls' Island.

The night before he left for Boston he attended Jonesport's annual harvest supper, and enjoyed meeting the townspeople who are not members of the church.

Sunday, October 14, was observed as rally day by Saints at Beals'. All services were of a high order, and the members felt that they were helped greatly by the presence of those who came to make the day a success. Special attention was given to Brother Smith's afternoon sermon on the Ten Commandments. The evening speaker was Newman Wilson.

On the following Sunday a number of Saints followed the rough, narrow road to South Addison, to meet with the small group there and observe another rally day. At the afternoon service several members of the priesthood gave short talks on gospel themes. The largest attendance was at the evening service.

This branch at South Addison is well cared for by Brother Herbert Ingersoll, branch president, assisted by faithful workers.

The district conference assembled at Kennebec, October 27 and 28, and was a splendid event. The brothers contributing to the success of the gathering included President F. M. Smith and Elder E. F. Robertson. Both of President Smith's sermons were on the sacrament of the Lord's Supper. Brother Robertson ably took care of the morning class period and the evening preaching service.

About thirty from Eastern Maine attended the Western Maine conference at Stonington, and brought back excellent reports. It was thought by many to be one of the best ever held at Stonington.

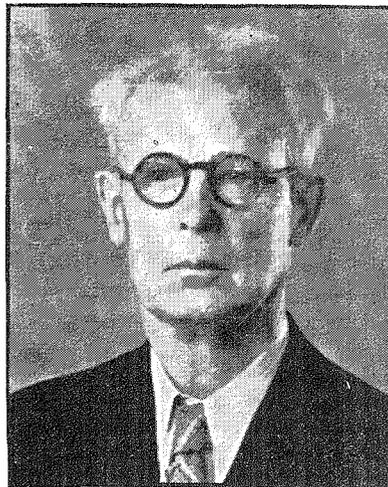
Rally days and conference being over, Jonesport members settled down to their regular routine of activities. One of the things of which they wish to make special mention is the added service of the priesthood class held every Wednesday evening after the prayer service, to take up the study of the *Priesthood Journal*.

The young people's organization, Zion Builders, under the leadership of Newman Wilson, has been reorganized, and has a membership of nearly fifty. The

young people made Thanksgiving Day an occasion for something special in the way of program. To the surprise of the entire assembly seated at the banquet a group of old Pilgrim celebrities appeared, Miles Standish, Governor Bradford, Priscilla and John Alden and four red men. Selected readings from Longfellow's "*Courtship of Miles Standish,*" gave the program a touch of the dramatic. Then the visitors from Plymouth were seated at the tables and the banquet was continued. This idea originated with Brother Wilson.

Before this letter comes to print the group at Jonesport will have had their annual bazaar, and the next thing to claim their attention is the Christmas pageant.

## Leon U. Snow



The death of Brother Leon U. Snow Friday, November 30, took from the Stone Church congregation, Independence, a musician and faithful worker. Brother Snow was born July 7, 1868, at Princeton, Illinois. He married Ida L. Jones November 18, 1905, at Canton, Illinois. Later they lived in Omaha and Lincoln, Nebraska. Brother Snow was much interested in orchestral and band work. In the latter place he led two orchestras. Since coming to Independence in 1926, he had been active in musical circles. And the last service he performed was to conduct the weekly rehearsal of his Junior Auditorium Orchestra on Tuesday night, a few hours before he was taken to the Sanitarium. His heart was in his church work, and he is missed by a large group of friends.

## Alto, Michigan

Zion's Christian Legion of this branch started holding meetings every two weeks in July, having about twenty charter members. Officers are: Divisional commander, Robert Johnson; secretary, Jane London; treasurer, Clifford Nash; director of solicitation, Allison

Roark; director of socialization, Arthur Gibbs; director of publicity, Dorothy Nash.

They have held two socials. One was in September at the home of a legion member. This was a pea soup supper, and it was served by the men of the branch. The other was a halloween box social and masquerade party held at one of the member's homes at Alto. This was much enjoyed by all.

They have programs one Sunday evening each month consisting of speeches by legion members, music by the orchestra, and solos and duets.

The meeting held November 19, at the home of Elder Melvin Ellis, was one of the best conducted and most instructive services they have had. The Sunday evening programs have been uplifting.

This legion organization has done well along the financial line, having taken in a sum of twenty-nine dollars. Prospects are bright for good endeavor and accomplishments in the year ahead.

## Wichita, Kansas

Water Street at Osie.—Armistice Day was observed by Wichita members and dedicated to ex-service men. Elder G. Tickemyer was in charge and made a fine talk.

The *Book of Mormon Class*, under the direction of Sister Bozart, presented to the church a picture, "*The Christ Child in the Temple.*"

November 17 and 18 the young people's institute for Wichita and surrounding branches was in session, and class work was under the direction of President F. M. McDowell. On Saturday evening at six-thirty there was a special musical program; a sermon at seven-thirty by Brother McDowell. At eight-forty-five a reception was held for the out-of-town members. "*Forward*" was the theme of the institute.

The young people's prayer service convened at 8 a. m. Sunday, Elder Tickemyer in charge, at 11 a. m., preaching by Brother McDowell. The entire sermon was given in prophecy to Wichita Saints and will long be remembered by those who heard it.

President McDowell spoke again Sunday at seven-thirty, his subject being "*The King's Highway,*" a wonderful discourse.

Wichita is happy to report two lovely church weddings. The ceremony uniting Miss Marie McDivitt and Gerald Houser, November 10, was solemnized at 9:30 p. m., Elder Tickemyer officiating. The bride was accompanied by her bridesmaid, Miss Vera Whipple, and Robert Boltjes was best man.

The marriage of Miss Lucille Keirns, and Walter Stewart was solemnized at 2 p. m. Sunday, November 11, Elder Tickemyer officiating. Miss Pauline Stewart was bridesmaid, and the bridegroom was attended by William Keirns.

## Scranton, Pennsylvania

Scranton members are well pleased with the appearance of their church since it was painted.

Their first service held in the church after the improvements had been made was one of baptism. Five candidates were inducted into the kingdom; eight-year-old Doris Watkins and her mother, Mrs. Thomas Watkins, Mary Hughes, Dorothy Carris, and Evelyn Carris. Pastor Ernest Davies was in charge of the service and gave an interesting talk on the necessity of baptism and its advantages. The charge of baptism was given by William Davis, also a short talk by James Jenkins. A special prayer was given in behalf of the candidates by Alfred Jones. Elder Richard Hawkins officiated in the baptizing.

The October communion service was in charge of Elders Ernest Davies, Richard Hawkins and Alfred Jones, and at this time the candidates were confirmed the service being most helpful and outstanding.

In October the church school held its fall rally. A program for the day was arranged and well taken care of. The church school is under the supervision of Priest John Jenkins.

The young people's department has been busy. On November 2, they gave a playlet of their own making for which they deserve much credit. The play consisted of nursery rhyme characters. After the program refreshments were served in the lower auditorium and proceeds went to buy coal for the church.

Patriarch George Robley visited Scranton not long ago, and left words of encouragement. Always he is a welcome visitor.

On Tuesday evening John Morgan, one of the oldest and most active members, was proud to sing one of his own compositions, "My Zion Home." The audience joined in the chorus. Brother Hanson commended Brother Morgan on his good work.

Scranton Saints extend their sympathy to Sister Gertrude Moses, at one time a member of this branch but now of Independence, Missouri. Word has been received of her illness, and the home Saints are remembering her in their prayer services.

## The Advent of Love

Softer than flight of tawny owl in the tender dim of June,  
More dear to the heart than the curlew's cry, or the rushing river's tune,  
Brighter than ray of rising sun on the dew-bathed heathery ben  
Falls the first touch of infinite Love on the weary hearts of men.

—E. Mary Ramsay.

## The Bulletin Board

### Conference Minutes

WESTERN MAINE.—Conference of this district opened November 2, at 7 p. m., the first session being devoted to a program in which young people's groups from Vinalhaven, Rockland, Dixfield, and Stonington, participated. At 8 a. m. Saturday the Saints gathered for prayer and testimony, and this service was spiritually uplifting. Class periods followed at 9:45 and 11 a. m., in charge of Elder Archie Begg and Bernard B. Holland, respectively. Each presented subject matter that was educational and timely. At a brief business session at 1:30 p. m., it was decided to hold the next business conference at the call of the presidency of the district at Vinalhaven sometime next May or June. Following this session Brother Bernard B. Holland had the pleasure of leading his wife into the waters of baptism. She was confirmed Sunday morning at the sacrament service. The evening of Saturday, from five o'clock on, was devoted to a banquet followed by speeches. Short talks were heard from E. L. Traver, B. B. Holland, Archie Begg, Harlan H. Billings, Ion Ainsworth, Newman M. Wilson, and President Frederick M. Smith. The last named was the guest of honor and principal speaker. Sacrament service at 8 a. m. Sunday, was conducted as nearly as possible according to a plan suggested by President Smith, and was spiritually helpful and impressive. After this session a woman was baptized by Elder E. F. Robertson. Classes were conducted at ninety-five by Bishop E. L. Traver, and at eleven o'clock by President Smith. The former presented phases of the financial law and President Smith used for his theme, "The Importance of the Sacraments," emphasizing the sacrament of the Lord's Supper and its observance. He continued this topic at the afternoon session at two-thirty. After this service, many visiting Saints left for their homes, and the evening was dark and rainy, however, the house was filled at 7 p. m. for the closing sermon by Elder Newman M. Wilson. This was one of the most outstanding conferences ever held in this district.

### Our Departed Ones

NEWSTEAD.—Annie Hamilton-Newstead, wife of Albert E. Newstead, was born February 8, 1874, at Saint Mary's, Ontario. After a short illness she died in Saint Jerome's Hospital, Batavia, New York, November 25, 1934, where she had lived for the past twenty years. She was baptized into the church June 21, 1891, by R. C. Evans, and confirmed by R. C. Evans, J. H. Lake, and W. Strange. Leaves to mourn, her husband, and two sons, Robert E. and David H. The funeral was held from the Saints' church in Saint Marys, Ontario, her old hometown, J. V. Gleason, pastor, officiating.

JONES.—Christina F. Jones was born at Ithaca, New York, May 19, 1845. She married E. L. Jones who died May 25, 1922. She passed away October 25, 1934, leaving only one son, H. A. Jones, of Vancouver, Washington, to mourn. She lived at Minneapolis, Minnesota, and Madison, South Dakota, until 1903, when she moved to Sara, Washington, living there two years. In 1905, she moved to Vancouver. She was baptized into the church June 22, 1898. Her gracious hospitality made her a host of friends. The close of her life was made increasingly beautiful by her faith and love.

SCHIBIK.—Edna Marie Schibik was born at Morgantown, West Virginia, December 27, 1926, the daughter of Rinehart H. and Bessie Rodgers Schibik. She died at her home at New Castle, Pennsylvania, November 24, 1934. Four brothers preceded her in death. She leaves to mourn, her parents; one brother, Thomas; her grandfather, Anthony Schibik, of Morgantown. Private funeral services were conducted November 25, at Morgantown, W. G. McCune in charge.

DWYER.—Daniel Marion Dwyer was born in Indiana; January 27, 1857, and passed away after a short illness at the home of his son, Orbie, November 26, 1934. Daniel was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, July 27, 1877.

August 24, 1882, he married Miss Minerva Angeline Trotter, of Cameron, and to this union were born one girl, Pearl Visa, who passed on at the age of thirty-seven; two sons, Vernie Byron, who died in infancy, and Orbie Lester, of Cameron, with whom he made his home. His wife preceded him to the great beyond in January, 1931. He leaves to mourn one son, Orbie Lester, of Cameron; three brothers, William Dwyer, of Cameron; James Dwyer, of Milwaukee, Wisconsin, and Charles Dwyer, of Saint Joseph, Missouri; one sister, Maggie Davis, of Saint Joseph, Missouri; seven grandchildren, one great-grandchild, and a host of friends. Funeral services were held at Cameron in charge of S. H. Simmons; burial in Graceland Cemetery, Cameron.

DAY.—Charles C. Day was born May 23, 1860. He leaves to mourn, his wife, Elizabeth; two sons, Roy and Carl, and three grandsons. United with the church in 1899, being baptized October 15. He was a man of helpful disposition who had many friends. His sudden death, November 7, 1934, was due to heart trouble, and he was buried from the Saints' church, 2020 Ashby Avenue, Berkeley, California. The committal service was in beautiful Mountian View Cemetery. The sermon was by J. B. Carmichael.

HUTCHINSON.—William Henry Hutchinson was born at Durand, Wisconsin, June 1, 1861. Departed this life November 6, 1934. He was united in marriage to Stella C. Shellito, May 28, 1883, and to them six children were born. Leaves to mourn, his wife, and all of his children: Mrs. Maude Shedd, Eldorado Springs, Missouri; Mrs. Elodia Lacous, Los Angeles, California; Mrs. Cecil Betterly, Rock Elm, Wisconsin; Mrs. Birdie Lee, Independence, Missouri; Lester G. Hutchinson, Chilhowee, Missouri; Mrs. Eunice Savage, Lees Summit, Missouri; one adopted son, Rollie Lee Hutchinson, Kansas City, Missouri; twenty-six grandchildren, five great-grandchildren; one sister, Mrs. Bertha Mellon, Conneaut Lake, Pennsylvania, and numerous other relatives and friends. He united with the Reorganized Church, August 25, 1895, and was a willing worker for the Master. The funeral was held at Post Oak Church, sermon by T. C. Scarcliff. Interment was in Mineral Creek Cemetery.

BURWELL.—Hazel Pearl Maginnis was born May 12, 1888, at Aurora, Illinois; departed this life October 31, 1934, after an illness of over nine months. When sixteen years old she became a member of the church at Plano, and was faithful till death. At the age of twenty-eight she married H. Wesley Burwell, and since that time they had lived at Louisville. To them three children were born: Robert James, 16; Harry Wesley, Jr., 10, and Lois Jean, 8. Besides these she leaves her father, John L. Maginnis; one brother, Donald Earl Maginnis, both of Westmont, Illinois, and many other relatives and friends. Her passing will leave a great vacancy in the hearts of many outside of her family and church. She was a great worker in the Parent-Teacher Association in Louisville, holding office and giving of her ability and time. The funeral was held at the Saints' church at Louisville, J. O. Dutton preaching the sermon. Interment was in Evergreen Cemetery, Louisville.

HARDING.—Andrew Thomas Harding was born September 8, 1860, at Gallion, Crawford County, Ohio, and passed away November 9, 1934. He was united in marriage to Harriet Matilda Cave February 22, 1882. To this union nine children were born six of whom survive him. He had been acquainted with the teachings of the church for a good many years, but did not fully make up his mind to obey until about three years ago. At the time of his baptism he was confined to his bed with sickness, but he determined to be obedient to the commands of the Lord and with the help of his loved ones, he prepared himself for baptism. He lived in comparative health afterward and when he was called to the great beyond, he went suddenly to sleep. He was buried in the cemetery at Garden City, Kansas, his home. His wife still lives in their home at Garden City. Elder Arthur E. Stoff had charge of the services.

THOMAS.—Margaret Treharne, of Llanelly, Wales, daughter of William and Elizabeth Treharne, was born January 30, 1864. Was baptized into the church, July 23, 1880, by Elder Alma N. Bishop. She married John Thomas, of Llanelly, July 12, 1891, and to them were born three sons: William Samuel and Thomas John who survive their mother.

and Garfield, who died in infancy. Her husband died September 30, 1923. About a year ago Sister Thomas was taken ill, and since July she had been confined to her bed. Passed away November 5, 1934, after patient suffering. The funeral service was conducted by John W. Rushton, and interment was in Box Cemetery, Llanely. Besides her two sons and daughters-in-law, there mourn her demise, two sisters, Mrs. Eliza Amiah Dennis, of Loughor, and Catherine Treharne, an invalid, of Llanely, and many friends. Sister Thomas was faithful to the gospel message and in her unobtrusive way loyally upheld the truth. Her hospitality and kindness to missionaries will be remembered.

**BENZING.**—Christian Benzing was born at Hersey, Osceola County, Michigan, May 1, 1876, and passed away November 8, 1934, in the home where he was born and had always lived. He leaves his wife, one son, and two daughters. Funeral services were held in the congregational church at Hersey, Michigan, November 11, 1934, the sermon being preached by Alvin R. Ellis. Interment was at Hersey.

**BROKENSHERE.**—Jane Brown was born June 6, 1862, daughter of Cordelia and Jared Brown, in Huron County, near Exeter, Ontario. She was baptized in 1885 by Elder Samuel Brown. In 1885, she married Samuel F. Brokenshere who died in 1928. She passed to rest November 25, 1934, leaving two sons: Doctor Freeman A. Brokenshere, Windsor, Ontario, and Norman Brokenshere, of Saint Thomas; four grandsons, and four sisters and one brother: Mrs. Eliza Murdy, Gainsville, Virginia; Mrs. Adaline Gray, Saint Thomas, Ontario; Mrs. Alma Cade, Capac, Michigan, and Ida May Brown, Independence, Missouri, and Seth Brown, Staffa, Ontario, and a host of friends. The funeral took place November 27, Elder Percy Farrow and Bishop J. C. Dent in charge.

**DOHERTY.**—Rose M. Doherty entered into rest October 26, 1934. She was born in 1863, at Hadley, Michigan. Was baptized at South Boardman, by J. J. Cornish, over forty years ago. She and her husband possessed splendid musical talent, and were a great help when Brother Cornish opened up the work at that place. She was of a cheerful and kind disposition. Was the mother of ten children. Her husband and five children survive her. The funeral was held at the Methodist Church at Fife Lake, Michigan, sermon by Elder A. R. Ellis, assisted by the Reverend Barker, of the Methodist Church. Interment was in Fife Lake Cemetery.

**GARDNER.**—Orma G. Pierson was born at Sterling, New Jersey, September 7, 1858, and died October 9, 1934, at the home of her daughter in Detroit. In 1879, she became the wife of G. Mack Gardner, and they made their home at South Boardman, Michigan, for fifty-three years. She was baptized about forty years ago by J. J. Cornish, and lived a beautiful, Christian life. She was the mother of ten children seven of whom with her aged companion, survive her. They are Mrs. Nellie Doherty, of Detroit; Clarence and Mrs. Eunice Christopher, of Traverse City; Oral, of South Boardman; George, of Arizona; Frank, of Flint, and John, of Hollywood, California. The funeral was held at the Saints' Church at South Boardman; sermon by Alvin R. Ellis, assisted by B. H. Doty. Interment was at South Boardman.

**BURKHOLDER.**—John R. Burkholder was born September 18, 1850, at London, Ontario, and passed away August 21, 1934, at his home at South Boardman, Michigan. He was baptized October 26, 1902, by Amos Berve, and confirmed by E. A. Goodwin and J. J. Cornish. The gospel brought great joy into his life, and after his ordination first as a priest and later as an elder, he rejoiced to tell the gospel story. His whole ambition was to live to please God and be worthy to meet him. Surviving are his widow, two sons, and four daughters. Funeral services were held at South Boardman, the sermon by Alvin R. Ellis. Interment was in Fife Lake Cemetery.

**SHEPPARD.**—Jane Sheppard was born August 17, 1862, at Glasgow, Scotland. Married John Sheppard in 1884. Was baptized into the church during the winter of 1893. Died November 22, 1934, at Monaca, Pennsylvania. She was a good mother and a devoted member of the church. Left to mourn are her husband, John Sheppard, and the following children: James, Arthur, Lewis, John, and Chloe Marshall; sixteen grandchildren, and many friends. Funeral services were held in the Batchelder Funeral Home, Rochester,

Pennsylvania. Interment was in Union Cemetery, Monaca, November 24, 1934, James E. Bishop in charge.

**WILLIS.**—Kaziah Elizabeth Gradon, daughter of William and Martha Gradon, was born at Schackleford, Butler County, Alabama, May 13, 1861. She married William Floyd

Willis in 1880, and to them seven children were born, two daughters, Mrs. Maud Coley, of Atmore, Alabama, and Mrs. Bertha Kelley, of Milton, Florida, and five boys: Floyd C., William Foster, John Shelton, and Fred E., of Pensacola, Florida, and Don Carlos, of Milton, Florida. She is also survived by twenty-three grandchildren, two great-grandchildren,

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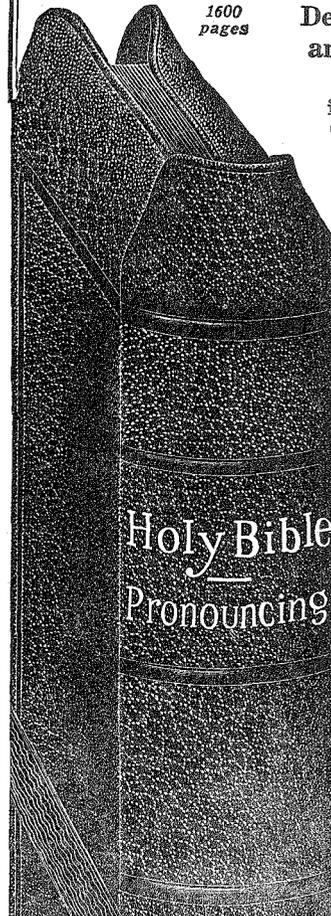
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*Nebuchadnezzar relateth his dream.*

**N**EB-U-CHAD-NEZ'ZAR the  
king, <sup>a</sup>unto all people, nations,  
and languages, that dwell in all the  
earth; Peace be multiplied unto you.  
2 <sup>I</sup>I thought it good to shew the  
signs and wonders <sup>b</sup>that the high  
God hath wrought toward me.

B. C. 570.

<sup>a</sup> ch. 3. 4; 6.  
25.

2 Chald. *It*  
was seemly  
before me.  
<sup>b</sup> ch. 3. 26.

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two brothers, and three sisters. She and her family moved to Florida in 1904. Her husband took up a homestead of one hundred and sixty acres, where they lived until 1920. Since that time she had lived with her daughter, Mrs. Kelley, near the Coldwater Branch. Joined the church when a young girl and kept the faith, being a diligent worker for truth. She was a hospitable, generous, and lovable character, one always known for good. Her death, October 25, 1934, at the home of her son, J. S. Willis in Pensacola, came after a short illness though she had been in failing health for some time. The funeral was conducted in West Cemetery near Coldwater Branch, where she was interred. A. D. McCall preached the sermon, assisted by C. T. West.

**VAN WORMER.**—Leland Van Wormer, son of Brother and Sister William Van Wormer, passed away at the State Hospital at Ann Arbor, Michigan, November 17, 1934. He was twenty-three years old and had been a great sufferer for over a year. He is survived by his wife and one little son besides his parents, two sisters, and a brother. The funeral was at the undertaking parlors, and sermon by Alvin R. Ellis. Interment was at South Boardman, Michigan.

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## *There Came Wise Men*

*O*F OLD the world had foolish men,  
Who rendered homage, here or there,  
To all the gods folks worshiped then,—  
Their altars calling everywhere.  
Past every altar, every feast,  
There came three wise men from the East.

*T*O-DAY are many altars raised,  
To many gods, both new and old,  
Whose names by foolish men are praised,—  
The gods of passion and of gold.  
Past every worldly shrine, though fair,  
Wise men still go—Christ is not there.

*W*HERE Fashion gathers her devout,  
Pleasure and Greed their devotees,  
There is no room—these shut Him out,—  
The Inn is closed by their decrees.  
Past such all wise men have and hold  
Their way, and find Christ, as of old.

—Elbert A. Smith.

# THE SAINTS' HERALD

December 18, 1934

Volume 81

Number 51

Frederick M. Smith, Editor in Chief  
Elbert A. Smith, Associate Editor  
Floyd M. McDowell, Associate Editor  
Leonard J. Lea, Managing Editor  
Leta B. Moriarty, Assistant Editor  
Ward A. Hougas, Business Manager

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## Pigeonhole

### ■ The Greatest Gift

Once upon a time there was a king whose daughter was to be married to a neighboring prince. On the day of the wedding the king sat on his throne to see what gifts the great men of the kingdom would bring to the royal couple.

One came from the mines who said, "I give them riches." And his servants poured out before the young couple a store of jewels and gold that dazzled the eyes of all who were present. Another came who said, "I give them abundance," and a train of his servants brought a vast store of fruits and grains in beautiful and curiously wrought containers. Many were the gifts piled high that day. The king himself arose and said, "I give them power," and turned over to them the sovereignty of a great realm with many subjects.

Pushing his way forward, unattended and poorly clad, came one who bore in his hands only a shepherd's staff. As he raised his hands a halo of light surrounded his head, and he said, "I give them love."

### ■ Christmas in the Pigeon Family

Pigeon says: "People who look upon Christmas as a season of trading gifts never enjoy it very much. They're always so badly disappointed if what they get isn't twice as good as what they sent. The way to enjoy Christmas is to give because you like folks, and forget that you wanted anything."

Pigeonnette says: "All the same, if I don't give him something pretty good, he will mope around looking glum for a month."

Poblem says: "When it snows, don't forget to throw some crumbs and meat scraps out for the birds. I'll get *my* share!"

Sponsibility says: "The woman who gives her husband a set of embroidered dresser doilies for Christmas is no worse than the man who gives his wife a washing machine. When you're selecting gifts, be human!"

### ■ Friendly Tips

#### SERMON ILLUSTRATIONS

A reader protests: "I am tired of baseball illustrations in sermons. They are uniformly dull, and they make no point clear that I have not already understood. No explanation is good if it is superfluous, even in illustrations. I admit a degree of mental incompetence, but I think I am average. And even from the depths of my ignorance I resent the implications of feeble-mindedness that the use of baseball illustrations indicate. Don't misunderstand me—I like a baseball game, but I am tired of hearing it played in the pulpit."

Perhaps what is needed is the enterprise and imagination to seek new and varied illustrations for our talks and sermons.

(Friendly Tips are meant to be helpful. If you have suggestions, please send them to us.)

# Editorial

## The Temporal Law—and Christmas

There has existed in this church, at least among its active members, the feeling that membership in the church is a partnership with Deity, and this, too, without either a distortion or misunderstanding of the relations which must exist between the creature and its Creator. The solemn covenant of obedience to the mandates of the Master made when inductance into the Kingdom is had is sure, when properly comprehended, to have duly impressed the supremacy of the all Father and the sacred solemnity of the consequent childhood. But to sense at the same time a closeness of touch with Divinity which bespeaks a Divine interest in all our conduct and being brings an elation of soul which is a dynamic of spiritual development and activity powerful as a religious stimulant, and will at the same time function as a motivation for a more righteous attitude and conduct in industrial and economic relations. This becomes the genius of our system of churchly financial obligations and duties.

Thus envisaged the financial obligations and duties imposed by the system of tithing is comprehended as just and equitable, and at the same time there will be created a desire to do more than the lesser requirements of the law—there will be created the will to do more than the law requires. Thus it is that one can “live above the law.”

It is a wonderful idea to believe and feel that even in the conduct of our vocations we have as a silent partner, yet an ever present one, the great Being to whom we look as the all-Father, and whom we revere as the Ruler of the universe. This looked at there will never be disposition to quibble as to the minimum amount due Him, but there will be joyful effort to do beyond question our full amount and more. And we have long recognized that the paying of tithing punctilliously is but giving recognition to this much to be desired partnership, and that, this start made, we will be looking about for opportunity for greater service.

Perhaps at no time or season of the year should this partnership function more joyously than at that one we characterize as the season of “Peace on earth and good will to man.” Then we think of God’s gift to man, and we experience the expansion of good will till we have a dynamic desire to bring gifts to loved ones and friends. We give and forget the gift, not following it with either the desire or belief that it will be returned. We give because our

hearts long to express appreciation of and thankfulness for loved ones and those drawn close to us by bonds of fraternity.

We make these gifts because of Him by whose name we call the season; for when we bestow bounties with an expressed “Merry Christmas,” we point consciously or otherwise to the Great Gift of Deity to man.

But do we always appreciate or express in these fraternal gifts real love for the Master? Can our contributions be made to more clearly and emphatically express our love to and adoration for this Prince of Peace? It is true that when we show regard for or kindness to the least of mankind we perform that which is pleasing to Him; but there ought to be more of an inclination to do more specifically that which might be counted as for Him. To do those things which will promote the work of the church militant means direct service to the Master. To live up to the full requirements of the financial law in addition keeping the spiritual commandments in righteousness is one way in which we can display our desire and determination to cooperate with Him in the accomplishment of Divine will on earth. But love for him will do more, and prompt us to make real and substantial sacrifice. To pay tithes is not to make sacrifice, that is merely “squaring accounts” with our partner. To go beyond that and sacrifice according as we may have been blessed in basket and in store, in flock and in bin, in prosperity and in wealth, is to advance towards a commensurate expression of our love and adoration, and these lie beyond mere duty.

There is scarcely a factor going to make up the equation of personal happiness and the merriness of Christmas-tide which looms larger than consciousness of religious duty well performed. To go into the Christmas season with the knowledge that our full duty to the church in a temporal way has helped the church to that extent at least to discharge its responsibility in doing the Master’s will, will be to enhance the good cheer which will enter into our enjoyment of the good will and peace of the Christmas-tide.

Let us bring to the altar the priceless gift of duty well performed.

F. M. S.

They will appreciate a set of church books for Christmas. See our catalogue. Herald Publishing House.

## Christmas and the Christ Spirit

When early Christian missionaries went from Rome into the lands of the barbarians in the north and west of Europe, they found that although they could teach religion to the people they could not make them forget the pagan festivals, dances, and celebrations. Rather than fail in their objectives, they adopted the pagan festivals into their own calendar of events, renamed them, and tried to tone them down to the level of normal Christian standards. Thus the celebrations of the druids and the practices of the pagans found survival among Christian people under a new name. Among these survivals is Christmas.

St. Nicholas in ancient days may have been a Christian but at this season of the year we find nearly all the world paying tribute to a Santa Claus that is pretty much of a pagan. He is worshiped in the shops and department store; he receives tribute from the multitudes in the streets, and he has nearly displaced the Christ to whom the whole period of Christmas is supposed to be dedicated.

Now the spirit of Christmas is a commendable thing, especially when it is, as one writer called it, "the spirit of loving and giving." Generosity is a fine thing, even if you have to wrap it in red and green paper and decorate it with tinsel to make it attractive. And the Santa Claus legend means a great deal to the children. It is not the purpose of the church to deprive the world of one bit of joy, nor to frown upon clean wholesome fun.

But in the church Christ should remain at the center of the Christmas festival. Regardless of historical accuracy, it is good at one time of the year to celebrate His birth. In the church and on the altar Santa Claus should not crowd forward to a place of pre-eminence; he should be just one more of the famous who pay tribute to the Child King. Let him hold forth by his tree in the corner, if you will. But save the altar for Christ, and let your worship service really center upon Him.

If the world needs anything, it needs to turn to Christ, and there is no finer opportunity of presenting him to the young than in the story of His birth.

There are many ways of presenting Christ to the church at Christmas time in an attractive way. Through the reading of the beautiful story in the Scriptures, through the preaching of the word; in pageant, tableau, or drama; in hymns, cantatas, vocal or instrumental music; in art or in lighted displays. There are great resources in literature for things of this sort.

Not one of the happy and pleasant features of the Christmas festival need to be disturbed, but it is the

function of the church to turn men to Christ. There is no better time to do this than at Christmas time, when we celebrate His birth.

L. L.

## Across the Desk

A LETTER handed me by Brother Elbert from Brother N. T. Chapman indicates that the latter is fighting a losing battle with pernicious anemia. We writes to Brother Elbert as a loved brother and pal, recalling the times they labored together in the vineyard of the Lord. The letter, though brief, displays a touching but beautiful spirit of resignation which can only be displayed by one who has been a faithful man and a devoted worker. Too weak to write more he closes with, "Love and best wishes, and the same to Fred M." We grieve to see the affliction of our noble workers, but rejoice that they so splendidly display the calm spirit of those who view the sunset of life with equanimity and poise, for thus they show contact with Divinity.

ELDER B. S. LAMBKIN of Burksville, Illinois, writes that at the recent district conference at Belleville he was chosen to carry the responsibility of district president, having associated with him Brother Roy Remington and Brother Edgar Boren as counselors.

He speaks highly of the work of Brother Garver of the Quorum of Twelve at the conference and also tells of Brother Edgar L. Boren having been ordained to office of elder.

Brother Lambkin feels the pressure of responsibility and is now concerned as to how he can find time to give to the district the care which it needs.

I RECEIVED a letter recently from Brother G. J. Waller of Honolulu which he wrote after having read the *Priesthood Journal*, which seemed to call to his mind a letter of appreciation he had received from one of the good sisters of Hawaii. A Sister who signed herself "Alice," writing from Hilo to Brother Waller recently, spoke of the fact that two days hence would be Brother Waller's birthday and she extended congratulations, and then significantly added, in a way which indicates the fine spiritual service which Brother Waller is giving to his flock in the Hawaiian Islands, "Father, you are one of the men living in this world that is looked upon like Christ. You are loved by the different branches of the church in the Territory without your knowing it. You deserve that love."

I doubt not that Brother Waller found reason to rejoice in these few words of praise, and in these

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## The Christmas Star Speaks

By Camilla Collins

'Tis but an hour! The shadows lengthen o'er the earth. Soon, I shall shower my silv'ry sparklets. Ah! even now the twilight deepens. I begin to glow. I feel the warmth. My beams glisten! . . . I can see! . . . I can see!

How beautiful the earth! the swaying trees, the dusky fields! The lovely hills look up at me . . . In yonder fold, the sheep stir restlessly. . . . 'Tis growing darker . . . I must shed forth a brighter gleam . . .

"Look!" the lowly shepherds cry, "Behold! the Star! the Star!" They tremble and fall, bewildered by my light. I do not wish to frighten them. Joyous is my mission.

"Kind shepherds, look to me! I am the Emblem of Hope" . . . Alas! If I could only make them hear . . . I shall call louder.

"Catch my gleam, good shepherds. 'Tis a symbol of the greatest promise made to man." . . . They hear not my voice; but the Father heareth. His mighty angel descends, crying,

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Savior, which is Christ, the Lord. And this is the way you shall find the babe. He is wrapped in swaddling clothes and is lying in a manger."

Ah! how radiantly happy the shepherds seem as a multitude of the Heavenly Host sing, "Glory to God in the highest; and on earth peace, good will to men."

"Hasten to Bethlehem, dear shepherds. I shall light your way and watch over your flocks till the new day dawns."

Once more, the shadowy wings of night softly enfold the earth. Again a filmy cloud unveils my view. . . . Who are these three so splendidly attired, pausing at the palace gates? Messengers to the King, perchance! . . . But lo! they depart . . . Could it be they, too, are traveling to Bethlehem? . . . How joyously they greet my rays! . . . I would that I might journey with so wondrous a caravan. Perhaps they bear gifts to the new born king. . . .

Ah! I am moving! . . . Surely the great Father of Light giveth the Power! . . . They follow me! On and on we go!

"Do not weary, brave comrades, for not far off I see, nestled in the hills, a little city. 'Tis Bethlehem, the birthplace of our Lord! Dear followers, I shall light the sacred village while you rest." . . .

At last! they near the gate. Now, they enter . . . a pause! . . . Truly, there are many stables! But I shall help them.

"Come! circling beams, send forth thy radiant light in one glorious gleam o'er the manger where the Christ Child sleeps." . . .

The camels quicken their steps. Ah! they reach the door! . . . I wish that I, too, might see the Heavenly Babe. But I have fulfilled my mission. Alas! at dawning, I shall be no more. But in the hearts of men, I, the Star of the East shall glow . . . Forever!

## Organization and Activity Notes



THE DORIAN LITERARY SOCIETY

### The Dorian Literary Society

The picture shows members of the original study group of the Dorian Literary Society. This group originated with a desire on the part of several young people in the Leichhardt Branch to enter upon activities centered around the study and practice of literature. From a purely local group, the Society has extended its activities till it now numbers among its members as associates young people in many centers of the church throughout Australia.

The society's class has undertaken serious studies in the history and development of English Literature, literary appreciation, prosody and original composition. Extensive work has been done in the writing of essays, poems, stories, etc. Examinations conducted upon strictly academic lines have been conducted to determine the proficiency of the members of the class.

Perhaps the most ambitious attempt of the society has been the publication of a quarterly magazine, *The Dorian*, composed entirely of original work by members of the society and others interested in this class of activity. The publication of this magazine was commenced almost two years ago and has since continued at quarterly intervals. Interest in the publication, which is widely commended for its quality and the standard of its production, has steadily increased.

Recently the society has evolved a scheme of conducting correspondence courses in English Literature and allied subjects for the benefit of young people in distant centers who are denied the opportunity of participation in class activities along these lines. A number are now enrolled under this scheme and report great interest in and enjoyment of

the courses with which they have been furnished. In such activities as those mentioned, the Dorian Society is successfully carrying on a work unique in the history of the Australian Mission. The original members of the society feel greatly encouraged as a result of the success that has thus far attended their efforts to develop themselves and others in a profitable line of activity.

The Society has provided for several grades of members. First there are regular members, those attending the class sessions of the society at Leichhardt, but who have not fulfilled the conditions necessary for being raised to the higher grades of membership. Next, there are the graduate members—those who have fulfilled certain conditions, including the amassing of a minimum of 200 credits awarded for attendance at class sessions and for study activities, including the passing of examinations. Provision has also been made, in the articles of the society, for the conferring of life memberships upon persons deemed eligible by vote of the society. The stipulation was made that no such life memberships should be conferred till after the society had been in existence for at least two years. A recent meeting of the society conferred this honor upon five of its members, who have been active participants in its work since its inception. Those so honored were Sister Mabel Brown and Brother D. Johnson, W. Johnson, S. Broadhead and G. Gillard. At the same time, the society decided to confer honorary life memberships upon Apostle G. G. Lewis and upon Brother Walter Johnson, who is at present in America.

In addition to the grades mentioned above, the society also provides for associate members—those who are resi-

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### Michigan Musical Movement

By Louise Evans

Franklyn Weddle, Flint, Michigan is on the job in an effort to organize the sixty piece orchestra which he plans to have ready for its debut at the annual Legion banquet and convention, June 1935. Questionnaires are being forwarded to branch pastors to determine the number of instrumentalists and their training and experience. If for some reason you fail to receive one write directly to Brother Weddle enclosing a stamped envelope. Do not procrastinate in forwarding these to him as he in turn will send you the music to practice. Time is short but we can do it if we have a "mind to work."

Lansing Choir members under the direction of Mrs. Martha Luce stop at no handicap! They had no trained director but had enough initiative to go out and hire one. Some splendid work is the result. This coupled with a good degree of spirituality assures support to the M. M. M.

Muskegon, Michigan, has some excellent talent and is diligently working under Sister Wilma Bushor. Their willingness to cooperate is an indication that they too will contribute much to the musical movement.

Belding choir has been on the job from the beginning and are always first in purchasing the music. John Wiley and wife are doing well in the furthering of musical interests.

The Alto or Alaska branch is progressive in more than one way. They too are working on the 1935 series of anthems and at present the writer is meeting with them once a week. The attendance is about thirty with prospects of more. Allison Roark as chorister is fine to work with.

Excellent reports are coming in regarding the Hammond, Indiana choir. They, too, overcame the handicap of directorship and hired an outsider. We expect to see Dennison Smith bring his group to the Legion convention prepared to sing in the two hundred voice choir.

Grand Rapids is not behind, but is making fine progress both numerically and musically under Gladys Silsby.

This movement is growing. Sister Percy Farrow is making an effort in Ontario and we are hoping for support from the London district with Brother Withrow in charge. Sister Atkinson of St. Marys, Ontario, although not privileged to be associated with a choir is working on the anthems in her home. Sister Moore, of Windsor has assured us she will have her district working, so we will be happy to have these splendid Canadian contributions.

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# The Financial Law and Missionary Work

By Paul M. Hanson

of the Quorum of Twelve



PAUL M. HANSON

THE DIVINE CALL to the church is for it to mingle with all peoples in relationships that give clearness to the meaning and purpose of human life. To permeate society with the saving and preservative truth of Christ is now, ever has been, and always will be the calling of his followers. To the extent this work is achieved determines their spiritual

health.

Any undue separateness that would cause the church to be regarded as not aggressively and sacrificially concerned with the weal or woe of others, with their spiritual, intellectual, and physical betterment, would be attended by irreparable loss to the prestige of the church as a divine institution. It would be the result of a spiritual blindness strikingly contrary to the coming of Christ into the world to bring salvation.

No one can maintain the joy of salvation when one's hope in Christ is encompassed merely by his own life. Christ is the "Light of the World," and his light amidst his disciples should similarly shine forth.

The field of activities of the church of the living God embraces every nation, kindred, tongue and people.

What soul is desirous of the effulgent glory of Christ's life teachings, and promises to remain unexpressed?

Life is a very great enigma to myriads. Many in various churches who hold the truth of Christianity in fragmentary form have been seriously puzzled by conditions and events that have brought to them sore distress. Even some in our own ranks are bewildered by the turn of circumstances in their lives. Never has there been a time when the light and joy

and hope in Christ was more needed than in this age in which men's hearts are "failing them for fear for the things which are coming on the earth."

The world needs, and is therefore entitled to a lucid interpretation of the present times, a warning voice of the dangers and desolation attending God being exiled from the human heart, the glad tidings of the Gospel making clear the unchangeability, impartiality, and accessibility of the Creator, the life-giving teachings and promises of Christ, a knowledge of the sureness of his pardoning power attending repentance, an acquaintance with the *Book of Mormon* which peculiarly sets forth the causes of the rise and fall of nations, and a proclamation of the decrees of God relating to the building of Zion as a city of refuge and holiness, to which children of God will be gathered from all nations.

The whence and whither of man and the purpose of human life are not satisfactorily answered outside Christianity. To the church belongs the royal privilege and awe-inspiring responsibility of letting the *light* of God—the fullness of the Gospel—shine to the world. To the extent that the Son of God who is walking among our congregations is perceived and appreciated by them, this work is being done.

Even an elementary conception of the work of Christ leads to an ever increasing extension of it into other fields. This is in accord with what was brought to the attention of our church as follows:

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the extent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—*Doctrine and Covenants* 119:8.

The storehouse of the Lord should be unstintingly provisioned for prosecuting the "missionary work in this land and abroad." To the accomplishing of this work all may contribute. At least as glorious a command applies to this epoch of spiritual activity as the following that was given to Isreal:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." —Malachi 3: 10-12.

Mere material wealth is not sufficient to bring about the reign of Christ in the hearts of men; such alone was not enjoined by the prophet to be brought into the Lord's storehouse. Israel had been foolishly indulging such thoughts concerning the Lord as "Wherein hast thou loved us?" "Wherein have we despised thy name?" "Wherein have we polluted thee?" "Wherein have we wearied him?" These queries were definitely answered. Then the Lord said "Return unto me, and I will return unto you;" to which they responded with "Wherein shall we return?" The divine answer was then given in the form of this command: "Bring ye *all* of the tithes into the storehouse." That is, in the making of physical offerings, let there at the same time be liberated and put into operation the spiritual forces that lead to the establishing of the righteousness of God. The same thought is included in these words of Jesus:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Mathew 23: 23.

It is indisputable that the righteousness required of the scribes and Pharisees should at least be equaled today by the members of the church.

Who can imagine greater wooing or converting forces in operation than "judgment, mercy, and faith?" The sacred fund of tithing and active missionary work are inseparably associated.

The church, considered individually, or as a general body, is in an unpraiseworthy condition if it is satisfied with ninety-nine percent of practical missionary zeal. The parable of the Shepherd having "ninety and nine" of his sheep in safety, yet went and risked his life for the one that was lost, reveals our only proper course.

Only a little reflection is required to sense that one hundred percent of missionary zeal is needed in the church balanced by one hundred percent of financial support.

Our church should be renowned wherever known for prayer and judgment and mercy and sacrifice and intelligent missionary endeavor.

The excellence of man revealed in his possession of such god-like qualities as the power to know, the power to love, and the power to determine one's actions, should lead to a cheerful compliance with the

divine obligations bearing on tithes and missionary enterprise.

Material possessions are very important when employed as a trust and in accordance with uplifting ideals; when otherwise used spiritual darkness may blind until the portals of hell are entered before sensing clearly the broad way has been traversed.

A no less divine command now exists to the church than "Bring ye *all the tithes* into the storehouse." This, properly observed, will be accompanied by joy and peace and missionary progress and a sense of security.

## Across the Desk

(Continued from page 1600.)

expressions of appreciation he finds his greatest reward for the years of service that he has so unflinchingly and faithfully given to the work of the church.

IN A RECENT LETTER from Brother Roy S. Budd, written from his field, he speaks of the condition of the work at Houston, where he had just spent a week-end, and among other things he speaks of a weekly paper of four pages as follows:

"The branch there is publishing a weekly paper of four pages. It is on the plan of a free sheet. To date twelve hundred is their number, but they hope to increase it. It is distributed by the scouts, and the advertising pays for it. It appears to be doing a service. Last night a man was at church to listen to me talk, and explained that his coming was due to the little paper that he had received. They run in some doctrine but are trying hard to keep it more of a community sheet of news interesting to the folk living in the community."

This rather indicates that the Saints in Houston appreciate the value of having the community well informed on the development of the work as might be reflected in news of activities.

F. M. S.

## READERS, ATTENTION!

A serious mistake occurred which mixed two articles in the center form of this issue of the *Herald*. The articles involved are: "*The Journeyings of a Missionary and His Wife*" by E. R. Davis, of which the beginning is printed, and "*Rise Up, O Men of God*," of which the end is printed. We offer our apologies to both authors. It is impossible at this writing to reprint the defective form. Both articles, in correct form, we hope, will be presented in the first issue in January.—The Editors.

# Credit for Priesthood Institutes and Classes

By F. M. McDowell

Counselor to the President

In response to repeated and urgent requests from many quarters and in harmony with a recent announcement of "Church program for priesthood," it has been arranged to issue *credits* to members of the priesthood for participation in institutes and class work under certain prescribed conditions. These activities, together with all other phases of priesthood work (within stakes and districts) have been placed under the general direction of the stake or district presidency, under the supervision of the First Presidency and in consultation with the apostle in charge of the field.

The plan proposed is offered as an opportunity rather than as an obligation and constitutes simply one of the ways in which our local ministry may be encouraged to carry on some systematic training work. The limitations of such short courses are clearly recognized, and yet frequently they have served as a basis for much more thorough and intensive study on the part of earnest students. This procedure has been followed for years by the department of religious education and literally thousands of our church workers have made use of the opportunity. Hundreds of these have carried their work to completion and have received teachers' and leaders' certificates.

The necessity of some uniformity in the granting of such credits will be apparent to all. These standards or conditions, as are here briefly outlined, are the result of experience in the supervision of the work referred to above. We unhesitatingly commend this method of procedure to our brethren of the local ministry, whose time and opportunities for following systematic studies are very limited and yet who desire above all else to qualify as servants of God.

Courses of study have been listed in the first year, July number, of the *Priesthood Journal*. Additional material for such study will be found in the *Priesthood Manual* and in the present and succeeding issues of the *Priesthood Journal*. Each member of the priesthood should be the owner of the *Priesthood Manual* and a subscriber of the *Priesthood Journal*.

## TRAINING CLASSES

Three types of training are possible: institutes, local priesthood classes and correspondence courses. An institute is a series of class lectures, discussions or demonstrations, at least four in number, closely organized in class hours which occur at least daily

and within a single field of study, or in closely related subject matter. The course of study should be selected in consideration of the local needs and the subjects for which well-qualified instructors are available. In choosing instructors care should be had to secure individuals of special training and experience in the field of their instruction and of standing and experience in the work of the church. High school and college training should lend added qualification for the task. For certain tool subjects, as English, a man or woman, of superior qualification, irrespective of priesthood, may well be chosen.

Local credit classes will meet, preferably weekly, with subject matter and instructors conforming to the standards suggested above for institutes. A pastor desiring to organize such a class will consult with the stake or district president who will determine whether credit conditions are met, generally supervise the credit work and make report of all credits assigned, to the office of the First Presidency where these will become a part of the permanent records of each ordained man.

Correspondence courses may be carried with the Department of Religious Education, The Auditorium, Independence, Missouri. Any of the priesthood courses are available by correspondence.

## TRAINING RECORDS

For purposes of record keeping a credit of *one point per hour* is assigned for attendance at approved institute or local classes. To receive credit one should attend all classes of the course, if possible. For those who must be absent, the following minimum standard is suggested: For a four-session class—no absences. For five, six or seven sessions—one absence may be allowed. For eight to twelve—two absences. For thirteen to eighteen—three absences, etc.

A credit of *two points per hour* is assigned to approved class work in which there is a maximum of student preparation and participation. The following requirements should be met:

1. A text available for personal study by each student.
2. At least one hour spent in preparation of each class assignment.
3. Attendance at at least four fifths of the class sessions.
4. Satisfactory class participation.
5. A special research report, oral or written, by each student.
6. The satisfactory writing of an examination covering the subject matter of the course, or the working out and report of an equivalent project.

(Continued on page 1609.)

## Christmas Selections

### Christmas Eve

On Christmas Eve my mother read  
The story once again,  
Of how the little Child was born,  
And of the Three Wise Men.

And how by following the Star  
They found Him where He lay,  
And brought Him gifts, and that is why  
We keep our Christmas Day.

And when she read it all, I went  
And looked across the snow,  
And thought of Jesus coming  
As He did so long ago.

I looked into the East and saw  
A great star blazing bright;  
There were three men upon the road  
All black against the light.

I thought I heard the angels sing,  
Away upon the hill . . .  
I held my breath . . . it seemed as if  
The whole great world were still.

It seemed to me the little Child  
Was being born again . . .  
And very near . . . that Then somehow  
Was Now . . . or Now was Then.  
—Edna Kingsley Wallace.

### Christmas Colors

They have scattered tinsel in the win-  
dows  
And hung holly on the doors of the shops  
In "The Loop," and on the walls of  
buildings  
They have placed festoons of green and  
bright red  
And fashioned wreaths of living ever-  
green  
To celebrate the birthday of the Christ;  
But on the streets are men who hunt for  
work  
And there are children crying to be fed.

O Christ! You walked with men and  
knew their needs  
And thinking, knew where certain chan-  
nels led;  
Grant to us a new sense of obligation;  
Teach us again the brotherhood of man;  
Help us to see the living evergreen;  
Help these, our brothers, to forget the  
red!

Harley R. Lugibhl, from *The Chris-  
tian Century*, December 21, 1932.

### A Christmas Hymn

It was the calm and silent night!  
Seven hundred years and fifty-three  
Had Rome been growing up to might,  
And now was Queen of land and sea!  
No sound was heard of clashing wars;  
Peace brooded o'er the hush'd domain;  
Apollo, Pallas, Jove and Mars  
Held undisturb'd their ancient reign,  
In the solemn midnight,  
Centuries ago!

'Twas in the calm and silent night!  
The senator of haughty Rome  
Impatient urged his chariot's flight  
From lordly revel rolling home.  
Triumphal arches gleaming swell  
His breast with thoughts of boundless  
sway.  
What reck'd the Roman what befell  
A paltry province far away,  
In the solemn midnight,  
Centuries ago!

Within that province far away  
Went plodding home a weary boor:  
A streak of light before him lay,  
Fall'n thro' a half-shut stable door  
Across his path. He gass'd—for naught  
Told what was going on within:  
How keen the stars! His only thought!  
The air how cold and calm and thin,  
In the solemn midnight,  
Centuries ago!

O strange indifference!—low and high  
Drowsed over common joys and cares:  
The earth was still—but knew not why;  
The world was listening—unawares;  
How calm a moment may precede  
One that shall thrill the world for  
ever!  
To that still moment none would heed  
Man's doom was link'd, no more to  
sever,  
In the solemn midnight,  
Centuries ago!

It is the calm and solemn night!  
A thousand bells ring out and throw  
Their joyous peals abroad, and smite  
The darkness, charm'd and holy now!  
The night that erst no name had worn,  
To it a happy name is given  
For in that stable lay new-born  
The peaceful Prince of Earth and  
Heaven,  
In the solemn midnight,  
Centuries ago.

—Alfred Domett.

### A Happy Christmas

A happy Christmas to you!  
For the Prince of peace is come,  
And His reign is full of blessings,  
Their very crown and sum;  
No earthly calm can ever last,  
'Tis but the lull before the blast;  
But His great peace  
Shall still increase  
In mighty all-rejoicing sway;  
His kingdom in thy heart shall never  
pass away.

—Frances Ridley Havergal.

### Christmas

It isn't the wreaths in the windows,  
It isn't the shining tree,  
Or the children rapt and waiting,  
Brings Christmas to you and me.  
It's the marvelous self-forgetting,  
It's the thoughts we are sending far.  
It's our hearts aglow, uplifted,  
It's a wonderful guiding star.

—Alix Thorn.

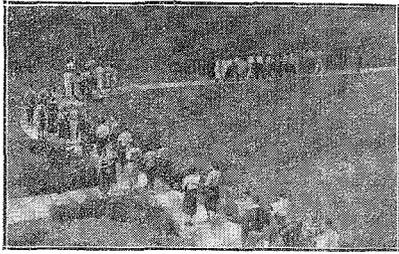
### Christmas Greetings

Some good old-fashioned customs  
Go out of style, no doubt;  
But sending Christmas greetings  
We couldn't do without.

And so the custom lingers—  
Let us hope it always will—  
For the same old-fashioned friendship  
Prompts the same old greetings still.

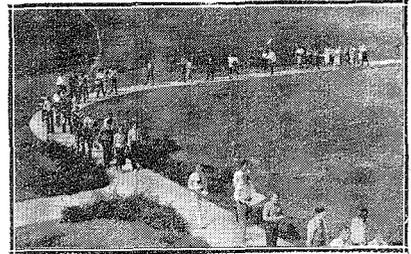
He came to my desk with quivering lip,  
The lesson was done.  
"Have you a new leaf for me, dear  
Teacher?  
I have spoiled this one!"  
I took his leaf, all soiled and blotted  
And gave him a new one, all unspotted,  
Then into his tired heart I smiled:  
"Do better now, my Child!"

I went to the throne, with trembling  
heart.  
The year was done.  
"Have you a New Year for me, dear  
Master?  
I have spoiled this one!"  
He took my year, all soiled and blotted  
And gave me a new one, all unspotted,  
Then, into my tired heart he smiled:  
"Do better now, my Child!"



GOING

## The Dorm Crowd



COMING

## Student Life on the Graceland Campus

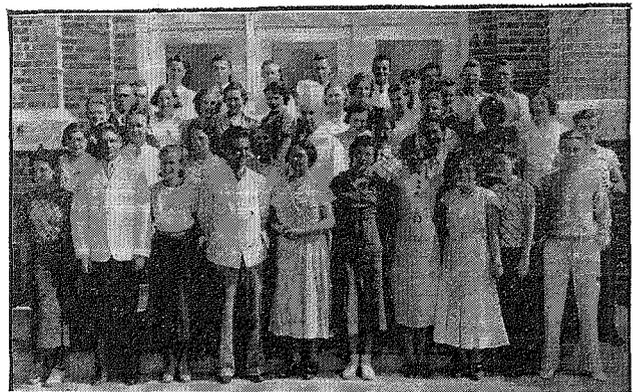
# LUNCH TIME



*. . . The downtown girls take their lunch "al fresco." And they say smiling, "Al is a good fellow!"*

*. . . At any rate they seem to be enjoying it. Only one of them, a bit embarrassed, is specially posing for us.*

*. . . The kitchen squad, lined up on the sunny side of Walker Hall. Students are hearty eaters. Looks like it takes one half of the student body to feed the other half. Wonder when this bunch gets to eat?*



# The Journeyings of a Missionary and His Wife

By E. R. Davis



The author and Sister Davis

Shortly before noon on Friday, September 7, Sister Davis and I left Moline, Illinois, for Lamoni, Iowa, traveling in the Chrysler car given to us last spring by Brother and Sister Batcheller of Savanna. Arriving at Lamoni about 8:30 in the evening, we drove out to the farm home of Brother and Sister Bert Gamet. These busy farmers had just retired for the night, but we soon aroused Sister Gamet and she showed us to our room where we were glad of the chance to rest after a 241-mile journey. They kindly provided for us during our short stay at Lamoni while we were helping our daughter Joy to get settled for her graduating year at Graceland.

Sunday we attended services in the Lamoni Branch and listened to two good sermons by members of the Lamoni Stake presidency—Stake President Blair Jensen in the morning, and Counselor T. S. Williams in the evening. Monday morning we attended the college chapel hour and listened to President F. M. McDowell deliver a very fine address in which he emphasized the great need of Christianity continuing to be the central purpose of Graceland College.

Wednesday morning we left Lamoni for Ottumwa. In due time we reached our destination and remained at the congenial home of Brother Alfred Goodwin and his family until the hour for church services, when we all went to the commodious Latter Day Saint church of Ottumwa Branch where I preached to about 35 persons, using the text, "I can do all things through Christ which strengtheneth me." At the close of the service there were administrations to be taken care of. We spent the night at the home of Brother and Sister Williams,

known among the Ottumwa Saints, as Bill and Alice.

Thursday morning, the 13th, Sister Alice Williams went with us to the home of a Brother and Sister Lewis, where I administered to their afflicted daughter. After a short visit at the home we drove to the post office where we met Apostle D. T. Williams, who informed us that Sister Williams was traveling with him for a few weeks so that their address, like our own, would be "at large" for awhile.

Leaving Ottumwa we drove on to Muscatine where we were kindly received at the home of Brother Lawrence Symmonds and his good wife. That night I preached to a small audience at the Muscatine church, using the subject, "Building the Kingdom." The following night I preached on the subject, "The Church Checks Up." Muscatine is the home of the pearl button industry, and one of the factories of the Hintz Company. The working people of this city are the most poorly paid of any I have known in all my twenty years traveling, but in spite of this handicap the Saints have struggled on there for thirty-five years, gradually improving their church property until they have a good little place in which to worship, and are planning to celebrate the thirty-fifth anniversary of the organization of the branch some time in November.

The morning of the 15th we left Muscatine. After calling at the small town of Blue Grass for a few minutes' visit with my cousin, Mrs. Donald Farley, we drove on to Moline where we had lunch with my son and his family, and Missionary R. E. Davey who has been holding special meetings in Moline and Rock Island. In the afternoon we drove to



Mrs. Myrtle Shaw,  
granddaughter of  
William B. Smith.

Maquoketa, Iowa, where we stayed at the home of Brother Amos Heide and family.

Sunday, the 16th, I taught a class in church school at the Fulton church near Maquoketa, preached morning and afternoon, conducted a priesthood meeting at the close of the afternoon preaching, and assisted Brother C. A. Beil of Clinton Branch, who was the speaker at night. Sister Davis and I took the evening meal at the farm home of Brother John Heide and wife. Brother Heide has faithfully presided over the Fulton Branch for al-

most half a century.

Tuesday, the 16th, we drove to Scotch Grove, Iowa, to the home of Raymond Naylor and family. We were glad of the opportunity to get better acquainted with Mr. Naylor, his wife, Sister Pearl Naylor, and their family of seven children. Before leaving there Wednesday afternoon Mr. Naylor very kindly replenished our car with gas and oil, and supplied funds with which to purchase more when needed.

Leaving Scotch Grove Wednesday afternoon we drove to Strawberry Point where we spent a couple of days visiting among our relatives there.

Friday forenoon, the 21st, we drove fifteen miles to Elkader where we had lunch with Mr. and Mrs. Vern Shaw. After lunch Mrs. Portwine came to the house where we visited with these two women for about an hour, and arranged for their baptism on the following Sunday. Mrs. Shaw and Mrs. Portwine are granddaughters of William B. Smith, brother of Joseph the Prophet. After this visit we drove back to Strawberry Point where we stopped at the home of my Uncle Herman Axtell and family for a few minutes to learn what arrangements had been made for the funeral of their daughter Martha who had died that morning at the Finley Hospital in Dubuque, leaving a little baby boy four days old. This was a sad blow to the young husband and the Axtell family. After a short call at this bereaved home, we drove on to Colesburg where we had to purchase a pair of tire chains and have them installed so we could get over the three miles of mud road to the farm home of Ralph Moser, and his mother, Mary Moser.

Saturday afternoon we visited two families of Saints in company with Sister Mary Moser, and Sunday morning the 23d we drove to Osterdock where I baptized the two granddaughters of William B. Smith in a small stream. After the baptism we drove four or five miles southwest to Osterdock to what is known as Bethel Church, where I confirmed these two sisters, and preached from the text, "Prepare to meet thy God, O Israel." About twenty-one persons were present, most of whom were



Mrs. Elsie Portwine,  
granddaughter of  
William B. Smith.

nonmembers. After the service we went out to view the resting place of the remains of William B. Smith in the church he says, "never were an essentially geographical connotation. They existed in the human imagination before they were the object of pioneering conquest. When the mind has lost its imagination, then frontiers will cease to exist, but not until then."

No frontier ever existed, no progress was ever made, amid the complacency of smug traditionalists and stand-patters. The great leaders of our country today have recognized this essential truth. The policies of the New Deal are not final and ultimate if we understand our president correctly. In his 73rd message to Congress he remarked in part:

"Lines have been rightly drawn between those to whom this recovery means a return to the old methods and those for whom recovery means a reform of many adjustments of many of our ways of thinking and therefore of many of our social and economic arrangements.

"Civilization cannot go back, civilization must not stand still. We have undertaken new methods. It is our task to perfect, to improve to alter when necessary, but in all cases to go forward."

Recently it was my privilege to witness the inaugural ceremony of Dr. Lee Paul Sieg, the new President of the University of Washington. One of the keynotes of President Sieg's inaugural address was expressed in these words—they have their application for the priesthood and the people of this church. He said:

"As a rule, we carry on by following old tracks, now and then adding new ones. I honestly believe that we devote too little time to basic thinking, and too little willingness to abandon old and outmoded tracks. Does it not seem strange to you, that with all our elaborate modern equipment, we are not providing a much greater proportion of intelligent leaders in our country than we did far back in post-revolutionary days, and, indeed, that we are not providing markedly more intelligent followers? Far too many citizens of this and other state are still superstitious (is it true of us as Saints?), they still believe the words of the noisiest demagogue (is it true of us as Saints?), they are still swayed by emotion (how do we measure-up here?), they are victims of crude propagandists (how we do fall for the propaganda of pernicious advertisers?); they are, in short, not educated. So it is our business here and now to look at our whole structure to see if we cannot do a better job than we have ever done."

The fourteenth chapter of Exodus tells us that when the Israelites approached the Red Sea, with Pharaoh and his Egyptian armies nigh upon them,

the first command of Moses was "stand still, and see the salvation of the Lord." But Moses was wrong, for when he counseled with his God he received the command which ever since has been the inspiration of the ages—"Speak unto the children of Israel that they go forward."

Economically, socially, politically, educationally, religiously, once more this church must assume the leadership. It must pioneer in frontier territory. It must become the light of the world. It must reveal God to humanity. It must build literal Zion.

Let it be repeated, the greatest religious developments are produced under frontier conditions. *Rise up, O men of God!*

#### CONCLUSION

We have need in our church for the type of religious spirit that makes us uncomfortable; for as long as we are satisfied with things as they are, we shall have neither growth nor progress. What any set expects of its members has long been recognized as a powerful stimulus to activity in that direction. Within the priesthood—within the church—we need to create a public opinion of Christ-like service and activity; for when such a spirit supplants our present passive indifference, God's purpose in establishing this church will be well nigh consummated.

We have heard mention made lately about raising the standards of the priesthood and bringing pressure to bear upon inactive and semi-active members of the ministry.

Have the great body of Saints in this church ever considered they are the ones who, in actual practice, are setting the standards for the priesthood? By the up-raised hand you either sustain or reject.

It seems to be a part of human nature to do no more than we have to under a given set of circumstances. Whether we wish to admit it or not, we are almost forced to the conclusion that many men in the priesthood today are doing no more and no less than the Saints are willing to tolerate from them. In some places this toleration amounts to an actual upholding of men who refuse to function in their office and calling. Where this is true, priesthood becomes as sounding brass and tinkling symbols.

Pressure to bear on the priesthood—indeed! But let it be reiterated, this pressure will come not so much from the Presidency, or other administrative quorums of the church, as from the body of Saints—the membership itself.

The challenge comes, then, as much to the Saints of this church as to the priesthood. We must do more and talk less for "this is a day of warning, and not a day of many words." Well might we act upon the advice given by Stevenson when he said, "You cannot run away from a weakness forever: you must sometime fight it out or perish;

and if it be so, why not now and from where you stand?"

With President Founce, of Brown University, let us believe that "an age of speedy change is a time of unprecedented opportunity. The world now is receptive to ideas. No longer stagnant and static, it is molten and fluid, running into the new molds that men shape for it. Our danger is therefore our finest chance. The swift changes that threaten us also summon us. The world is waiting for our message if we have any. It is alive and needs live men to lead it. Let us not moan like the nerveless Hamlet: 'The world is out of joint; O cursed spite, That ever I was born to see it right,' but rather cry with Rupert Brooke, as he sailed to the hard campaign in Gallipoli: 'Now God be thanked, who hath matched us with this hour.'"

Rise up, O men of God! Have done with lesser things;  
Give heart and soul and mind and strength to serve the King of kings.

#### CREDIT FOR PRIESTHOOD INSTITUTE CLASSES

(Continued from page 1605.)

Papers referred to in 5 and 6, above, may be graded by the stake or district president or by someone whom he appoints.

When grades are reported to the office of the First Presidency for record each person reported upon should contribute a ten-cent credit fee. In exceptional cases—or where necessary for the present—examination and theme papers may be sent to the department of religious education for grading. The credit fee when papers are sent for grading is 25 cents per student. All credit fees are turned over to the funds of the church to cover the cost of postage, maintaining the files and other expense of the training program.

Unless other arrangement is made, priesthood credits are generally comparable and interchangeable with credits in religious education and leadership. Where courses now listed for the priesthood have been carried for religious education credit, the record will be transferred on request to priesthood credit.

#### Man's Sanctuary

If thou art worn and hard beset  
With sorrows, that thou wouldst forget  
If thou wouldst read a lesson, that  
will keep  
Thy heart from fainting and thy soul  
from sleep,  
Go to the woods and hills! No tears  
Dim the sweet look that Nature wears.  
—From *Capper's Weekly*.

## Focal Infection

By A. W. Teel, M. D.  
(Church Physician)

"Focal infection" is a common word these days but I fear there are few people who realize just what it is all about. Fortunately, the medical profession has made wonderful strides in discovering its origin. Sometimes its location is very hard to discover and it may come from one or more places and is quite often remote from the infected area. The teeth, nose, throat, tonsils, and gall bladder are the most frequent places for such a condition. When an infected tonsil or tooth, or some other place about the body, is harboring disease germs, they readily find entrance into the blood stream and produce a painful condition in the back, toe, knee joint, or even the eye. These bacteria always attack the weakest part of one's anatomy.

I recall a physician's wife who had a chronic disturbance of the appendix without producing any apparent symptoms in that location. This case baffled the skill of several of the doctor's colleagues until it was finally suggested that an X-ray examination be made of the appendix and much to everyone's surprise, it was the source of the infection. Removal of the appendix cured the patient. Backache, digestive disturbances, nausea and vomiting, when no other cause is apparent, should be carefully searched for the focus of infection.

The danger has been greatly minimized and many thousands of lives have been saved by modern methods of diagnosis. The X-ray has been of invaluable service in such cases and now, right here, I wish to emphasize the necessity of periodic examination and I hope before long that we will be able to provide in some way such examination of our church membership. One's teeth may, from all external appearances, be healthy, yet the X-ray will reveal a pocket of pus and strange as it may seem, no pain in a tooth will be manifest. It may safely be said that the nasal sinuses, the tonsils and the teeth, are the most common source of such an unfortunate condition. I have often observed almost magical relief from some long, chronic and discouraging condition by the discovery and immediate medical attention given to the source of infection from some obscure location.

Zion implies an even higher type of living than that which we find set forth in the gospel of personal righteousness.—G. L. DeLapp in a sermon at the Stone Church.

In darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light.—J. C. and A. W. Hare.

## "Putting Something In"

By C. J. Lant

A few days ago, I stopped to have the crank case oil drained in my car. While I stood there watching the oil trickling out of the car, I began to think of what would happen to that motor and the bearings, etc., if I did not refill the parts that were being emptied.

For the past thousand miles, the car had been running smoothly and there had been perfect motor performance, yet the rules laid down by the company said that the oil must be changed every thousand miles if we wanted the best results.

I thought about life in general, and about how many times in life we take something out without putting anything back. Then there was the thought that we have the young men and women coming up in the church, and we have the opportunity of putting something into their lives; or we have associates into whose lives we could put something every day if we but tried.

And then as the days go by and the deed is forgotten, when we least expect it, there comes the yield of an over abundant crop. But some time, back there, somewhere, we put something into the machinery and perhaps have forgotten it.

This reminds me of a time when I was a boy and went into a coal mine with a cousin who drove one of the mules down below.

A boy was stationed at a certain point whose duty was to drop a stick on the rails of the little track in order to slow the speed of the small cars loaded with coal, as they gathered too much momentum going downhill.

These boys acquired quite a bit of skill at this particular job. One day, one of them put his arm too far under the wheels of the car and he was minus an arm.

This shows us that we may put something in and take nothing out of life and everything in general, yet we must learn to have the real pleasure in the sowing or the putting, rather than the taking.

As in the case of the car, the oil was still standing up good and the motor running perfectly, but the rules were to change "For best results."

So it is with our lives and our efforts in the church. The rules instruct us to do a certain thing a certain way; and if we don't feel that we are getting what we should out of the church, let us stop to consider and question ourselves: "Are we putting anything into it?" Our lives and our church will be just what we help them to be.

A certain mother made a remark the other day that her son was not interested in the church as it was; and the thought that came to my mind was that if her son was interested in the church at all, he would be attending services and helping to make it what he would have it

be. If we are not satisfied with things as they are, where we are, let us start building into the organization those things that will help to make it what we would have it to be.

Too many times we are inclined to expect someone else to give us something that we must gain by earning, and just as soon as we start putting something in, we can reasonably expect to see things brighten.

## A Creed

I believe in Human Kindness  
Large amid the sons of men,  
Nobler far in willing blindness  
Than in censure's keenest ken.  
I believe in Self-Denial,  
And its secret throb of joy;  
In love that lives through trial,  
Dying not, though death destroy.

I believe in dreams of Duty,  
Warning us to self-control—  
Foregleams of the glorious beauty  
That shall yet transform the soul,  
In the godlike wreck of nature  
Sin doth in the sinner leave,  
That he may regain the stature  
He hath lost—I do believe.

I believe in Love renewing  
All that sin hath swept away,  
Leaven-like its work pursuing  
Night by night and day by day:  
In the power of its remoulding,  
In the grace of its reprieve,  
In the glory of beholding  
Its perfection—I believe.

I believe in Love Eternal,  
Fixed in God's unchanging will,  
That beneath the deep infernal  
Hath a depth that's deeper still!  
In its patience—its endurance  
To forbear and to retrieve,  
In the large and full assurance  
Of its triumph—I believe.  
—Norman McLeod, in *Federal Council*

*Bulletin.*

## Sources

I passed a stagnant marsh that lay  
Beneath a reeking scum of green,  
A loathsome puddle by the way;  
No sorrier pool was ever seen.  
I thought; "How lost to all things pure  
And clean and white those foul depths  
be!"  
Next day from out that pond obscure  
Two queenly lilies laughed at me.

I passed a hovel 'round whose door  
The signs of penury were strewn;  
I saw the grimed and littered floor,  
The walls of logs from tree trunks  
hewn.  
I said: "The gates of life are shut  
To those within that wretched pen";  
But lo, from out that lowly hut  
Came one to rule the world of men.  
—Strickland W. Gillilan.

# The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 3 continued—

After Father's death I used often to ride Charlie into the city, day after day, to watch the work being done upon the Temple. Often upon these excursions I was accompanied by my cousin John Smith, who rode his father's white horse, called Sam. We doubtless made quite an interesting quartet—the two boys and the two splendid horses, one coal black and the other snow white.

In order to mount Old Charlie I usually got him up by the side of a fence, where I could climb up the rails high enough to be able to scramble upon his back. Being a mischievous fellow, he would often sidle over against me, pinning me tight against the fence. Though he never pressed me hard enough to hurt me, he could quite effectually prevent my getting high enough to mount him. He seemed to enjoy tormenting me in that way, and he indulged in it quite often until I discovered a way to outwit him. In Mother's workbasket I found a big brass pin, which I put in my jacket and carried around with me. Whenever Old Charlie would catch me against the fence I would get this big pin out and prick him with it vigorously. He would waggle his ears back and forth, shake his head playfully, and stand away at a proper distance to allow me to manage the business of getting upon his back.

We were excellent friends and good playfellows. We used to have him in the yard where he would play with us children almost as familiarly as a dog would do, allowing as many of us as could to get upon his back and be carried about. He was particular about his teammates and would not work with an inferior companion. The big sorrel, Tom Carlin, made a good mate for Charlie, and they worked amiably together. This was the team which Father drove to Amboy upon the occasion of our visit there in 1843, an account of which appears elsewhere in these narratives.

Mother kept the two horses that came to her from Father's estate until obliged to sell one—the Joe Duncan horse once borrowed by Brigham Young and abused by his clerk, George Q. Canon, as will be related duly. It was Charlie we took with us when we left Nauvoo in the fall of 1846 for Fulton City; he accompanied us back next spring.

Old Charlie once received an injury to a shoulder, and as he became older he would frequently stumble and sometimes fall. The time when he was no more required to work and was turned out on

"the commons" to graze. One day while he was thus engaged, a farmer named Pilkington came by with a team and a drove of young horses among which was a young mule. The Charlie horse had always cherished a deep-seated and unreasonable aversion for mules and black men. He would never allow a Negro to do anything more for him than merely to bring him water or feed; and if he were loose and could do so he would always attack a mule at sight.

In this instance he undertook to chase this young animal and galloped across the open lot after him. The ground had once been plowed and was uneven. In some way because of his injured leg, he tripped and fell, doubling his head back under his neck in such a way as to break the spinal column, and he died instantly.

I had seen him running and witnessed his fall, but at the moment I was hurrying to the house with a doctor for whom I had been sent, coming to attend one of the children who was sick. As soon as I reached the house with the doctor, I hurried out to where the horse had fallen and found a number of men already collected about him, expressing pity for the poor old fellow. To us, however, his passing seemed a decided relief, for times were very hard with us, money and means very scarce, and we had dreaded seeing the faithful creature grow thin and poor and useless. We felt, with his death coming in such a mercifully sudden manner while he was still fat and sleek and well, our anxiety in regard to him was at an end.

A team was hitched to the body, it was drawn to the river—at that time the universal grave for most animal carcasses—and gently consigned to the flowing currents. One who saw me at this truly sad task asked why I did not take the good shoes off his feet before I thus disposed of him. I answered that I preferred that he should go to his final resting place fully equipped, as was due a loyal and gallant courier such as he had been. There was that much sentiment in me, at least.

What was the fate of the other, Joe Duncan, I never knew. I believe when Mother parted with him he fell into the hands of Joseph W. Coolidge, the man chosen to administer upon my father's estate.

## Buildings

The years from our arrival at Commerce to the martyrdom of my father and Uncle Hyrum and the subsequent break-up there, were full of incidents which come to memory with more or less distinctness. Just where to begin to untangle the skein is difficult to determine.

It was in April, 1840, that the name of the settlement was officially changed from Commerce to Nauvoo, and in December of that year was incorporated. Building was going on in various places, streets laid out, lots surveyed and assigned, and homes sprang up all about us as if by magic.

Shortly after Father's return from Washington an addition was made to the back of the block house in which we lived—"block" meaning squared logs. Our house faced south, and this addition was to the north. It was one-story and but a single room, built of native lumber—oak siding and studding, rived laths, and shaven shingles—but it gave us three rooms, the two in the old part being used for sleeping rooms above and below, and the new one, a rather large room as rooms were counted then, becoming the family living room.

It had a fireplace in its north end which, with a roaring fire in cold weather, made it very comfortable. There was also a fireplace on the west side of the lower room of the old, or log, portion of the house, a stairway in the corner leading to the upper room, and a door in the south end with a window beside it which opened towards the river. Within a few feet of the west door of the new addition there was a little log building such as was common at the time, to be used for cooking in the summertime, a shed roof connecting it with the main part, thus forming a sort of indoor hallway. In cold weather the cooking was done at the fireplace in the main living room. The addition which at the present time appears to the west of the log part of the house was built years later.

A well, which had been begun by Mr. White of whom the place was purchased, was sunk deep into the limestone formation beneath, until a vein was struck which has given an abundant supply of splendid and healthful water from that day to this.

A great deal has been said about secret hiding-places and underground ways from house to house in Nauvoo. Some foolish stories have been told about such a passage extending from Father's house on the river bank to the Temple. This is a great mistake. Nothing of the kind was in existence. Anyone who knows anything about the subsoil on which the city is built would realize that such a story is absurd. That subsoil is of limestone formation and to have made an underground passage through that material, from what was known as "the flat" to "the hill," over the bank and to the Temple, a distance of a mile, would have been a tremendous task, one which would have required months and years of steady labor for many men.

As for hiding-places, there was, in this addition to the old building which has just been mentioned, a small hidden retreat. An outside cellarway led into the cellar between the new part and the log cook-house, over which cellarway the mentioned connecting shed roof extended. Running west under the floor of this area or inside hallway, a small excavation was made. A little way down the stairway to the cellar the bearers of the steps were cut in two and the upper portion of the stairs furnished with

hinges to allow that part to be lifted forward. This provided an entrance into the small retreat mentioned.

It was a vaulted place, with a dry floor of brick and bricked walls, and was large enough for a couple of people to occupy, either sitting or lying down, affording a degree of comfort for a stay of long or short duration as was necessary. Ventilation came from convenient interstices around the cellar steps.

This small room was occupied a few times by Father when hunted, and was never, so far as I know, discovered by any of those who sought him, though the members of the family knew of its existence.

The house Father built in 1842, known as the Nauvoo Mansion House, contained another very simple hiding-place. In the north room upstairs there was a chimney which ran up from the ground below the house and through both stories of the building. Beside it was attached a ladder to which access was gained only through a closet built out flush with the chimney. This closet was boarded up inside, and at a point about six feet above the floor the boards were cut off and a door hung, secured to the chimney space by a cleat hung on a hinge at one end and into which pegs were inserted.

When this cleat was dropped down upon the top of the door it appeared to be simply a piece of wood with pins in it upon which to hang clothing. When it was necessary to use it otherwise, the cleat was lifted, the door opened, and one could pass up the ladder into the attic or garret above. There boards were laid down on the joists and quarters arranged where several persons might be comfortably located and where considerable ingenuity would be needed to discover them. This clever hiding contrivance was in the Mansion the last time I knew anything about it, and may be there yet, for that portion of the building is still standing, though the dining and sleeping rooms that transformed it into a hotel have rotted down and been removed.

Notwithstanding all the stories and lies which have been told about elaborate secret hiding-places to which the "Mormon Prophet" resorted to escape those who were seeking him, these are the only ones that were on his premises in any shape or form.

I remember once when we were living in the old house, now called "The Homestead," the report came that some officers were coming. Father had been harassed for months by so-called officials from Missouri seeking to arrest him on trumped-up charges and from whom he had reason to expect harsh and unfair treatment. Suddenly Father and the friend who was with him disappeared, and when the men came in they found the household quietly engaged in its customary affairs.

Questioned, Mother said her husband had been there a little while before but

was not there then. She invited them in to assure themselves of the fact. They made a thorough search but failed to find him. No doubt they thought it very curious, for they may have seen him about the place. I know I was puzzled myself, but Mother's cool demeanor and the fact that the whole family seemed apparently serene and undisturbed prevented me from feeling alarmed. The suspicions of the man-hunters were disarmed, and they went off about their business, leaving Father and his friend to breathe freely again.

There is no truth in the story about a great long tunnel and underground means of escape from one portion of the city to another in those early days. Some such passage was built later, leading from Saint Mary's Academy on the hillside, across the block south of it, under the street, and into a large school building erected by the Catholics for use in connection with the Academy. There was nothing mysterious about it however—at least, nothing intended to be mysterious; it was like many other convenient passages usual between buildings of a common school center. Not many months ago, as a result of heavy rains soaking the unpacked soil over the brickwork, a portion of the roof over this tunnel fell in, and the passageway was exposed—to the surprise of many, no doubt, although there was no secrecy about it at the time it was built.

During some of the building operations which marked the years of rapid growth of the city, I had an escape from an injury which might have proved fatal. Workmen were blasting into the stone to form the basin at the bottom of the well to which I have referred. One of the charges exploded and threw a stone weighing fifteen or twenty pounds into the air. As it fell, it brushed the brim of my hat as I stood on the stone step at the front door of the house. Had I been standing a few inches farther out from the house I would have been killed.

This must have been in 1841. Soon thereafter Father began the erection of a store building located on the northwest corner of our block. This came to be known as the Red Brick Store. I was an almost daily visitor on the lot when this building was being erected, became acquainted with the workmen, and watched the primitive methods in use. Cross posts were driven into the ground some distance apart, like an extended saw-buck, and a stick of timber out of which the posts were to be turned was laid in these forks. A crank, fastened to the end, turned the post while the workmen held the tools against it cutting away the outside and leaving the finished piece to be used in the building. This was the first turning-lathe I ever saw and, I may add, the only one of its kind I have ever seen.

Two men by the names of David and Francis Clark cut the stone for the doors and windows, using a variety called free

stone which was brought from across the river, I remember chatting with them as they worked. One of them, Francis, established a stone yard on the hill, on Parley Street, where he furnished stone for different buildings and also for monuments and gravestones. I knew him and his family well, some of whom are still living in Nauvoo, though he and his wife have long since passed to the beyond. David Clark emigrated to Utah at the time of the exodus or soon after, and settled at the town of Lehi, where I met him on the occasions of some of my visits to that locality, and where he died several years ago.

#### Clerks and Helpers

In a room upstairs over the store Father established his office and the place became headquarters for the Presidency of the church, even after his death. The office was over the back part of the store, while the large room towards the front was the one I have mentioned which was used for some time as a schoolroom.

I became acquainted with a number of men who worked with Father as secretaries or clerks, among whom I remember Willard Richards, William Clayton, W. W. Phelps, and in 1842, upon his arrival from England—James Whitehead.

William W. Phelps lived for a time in a house close by the store, which he vacated to live in one he built on the opposite side of the street north. He is the man to whom Father directed a letter in which occurs the sentence regarding "the one mighty and strong." He was quite a singular man, spare of flesh, already sufficiently aged to wear spectacles, was methodical and studious in his habits, and not very prepossessing in appearance though of good brain and judgment. He was quite a voluminous writer, inclined to poetry, and was in the habit of carrying about with him a notebook in which he would enter anything in the way of a rhyme or couplet, bit of poetic prose, or other literary fancy which came to his mind. These he would save for future use, and I believe he is credited with having written some excellent hymns which appeared in the old editions of our church hymnbook as well as in later ones.

He had three sons, William Waterman, Henry, and James, and a daughter, youngest of the family, whose name I do not recall. I remember an incident in connection with the youngest of the boys. It was the common custom on Saturday afternoons for the men and boys of the community to gather together and indulge in athletic games, such as running, jumping, wrestling, throwing weights, or in other ways attesting strength and agility. I witnessed many of them when a boy, and was frequently a participant with other companions. A friendly tussle of this sort between my brother Frederick and James Phelps resulted in an exhibition of ill temper on the part of the latter. It arose from the

fact that Frederick had succeeded in throwing him. He threatened to thrash Frederick and I interfered to prevent anything of that kind. He whipped out an old-fashioned double-barreled pistol from his pocket and threatened to shoot. I promptly took the weapon from him, saying I should report him to his father, not only for carrying such a thing, but for threatening to use it. He kept up a show of anger for a time, but finally thought better of it and made promises of good behavior if I would not tell his parents. His father was an austere man and in the habit of punishing infractions of discipline pretty severely. This James knew, and appeared anxious to behave and avoid a parental encounter. I reminded him that in the beginning I had advised them not to wrestle, for it was well-known that he would get angry if defeated. He seemed willing to settle the matter amiably, which was done, and we got along very well together afterwards. He was known throughout the neighborhood as a kind of seer with a reputation for being able to find lost articles, or directing others to where they could be found, through the use of what he called a "peep stone."

The family emigrated to Utah at the time of the exodus and I did not meet any of them afterward with the exception of the second son, Henry. He kept a store of some kind in Salt Lake City and I saw him several times on the occasions of my visits there. I believe he told me James wandered away from his home to seek his fortune and died abroad. The last time I saw Henry he was quite an old man in appearance, much bowed, and with broken health. I understood that he was married, although I did not know his family.

Elder Phelps was something of a philosopher and kept pretty "near the throne" out there, doubtless thinking it wise to be on good terms with the leaders of that church. As schoolboys we had good reason to remember Doctor Willard Richards, for often in going down the stairway from the schoolroom we were noisy, which seemed to annoy him considerably. Upon one or two occasions he met us at the foot of the stairs and refused to let us pass, the while he cautioned us to be more quiet. Doubtless we were annoying as we trampled and jostled, crowding the steps and surging through the door. He especially scolded the larger children. We learned it was better to go quietly than to cause such real distress.

He was a man of medium height and quiet corpulent, with a fair, smooth face, and ordinarily pleasant manner. He was a good scribe, writing a fair, round penmanship, as also did Elder William Clayton with whom I became quiet familiar as a boy because of my frequent trips to the office. I used to see the big books in which the records of the business were kept.

Just when each of these men acted as clerk, I do not remember. Doctor Rich-

ards was one who, along with John Taylor, was with Father and Uncle Hyrum in the jail at Carthage when the latter two were killed. I do not remember who were the first clerks or employees in this store of Father's, though I recall one William Kimball, a tall, broad-shouldered, blue-eyed man, with rather light hair. Where he came from or where he went I do not know.

There seemed to be some difficulty in regard to the help in the store, and I remember that one David Yearsley became storekeeper. He was very kind to me and I became well acquainted with and fond of him. I remember his coming along the street briskly in the morning, catching me up onto his shoulder and carrying me to the store, where he would give me candy, crackers, or something else good to eat. He always wore a bright, kindly smile which quite won my regard. His daughter Elizabeth was one of my schoolmates.

The family moved away, I suppose to Utah. In later years I met his son David at Salt Lake City, and the daughter Elizabeth, first at Salt Lake City at the home of her brother and afterwards at Soda Springs, Idaho, at the home of her daughter and son-in-law, Mr. and Mrs. Peacock. From her I heard statements concerning her life in Utah, and her portrayal of the inward workings of the practice of plural marriage brought a degree of sadness to me, as well as indignation.

At the command of Brigham Young she had become a polygamous wife of a leading elder or bishop of the Utah church and had lived under the hateful regime it imposed upon her until her soul revolted. With righteous indignation she had notified President Young that she would not longer live in the unhappy relation, adding that unless she were freed from those degrading bonds she feared she might be led to commit murder.

He then placed her on a church farm where she supported herself and a daughter. There she remained some ten or twelve years without seeing her despised husband. Then one day the husband came to the farm with a company of other men, and she fled into the fields to keep out of his way, feeling that if any attempt were made to force her to return to him, she would commit some act of violence which might endanger the salvation of her soul.

"Brother Joseph, I was in torment! I had murder in my heart"—and her tears flowed freely at the memory.

I was deeply touched at this sad recital, and my sympathy went out to the wronged woman who had tried to keep herself unpolluted and to banish the curses in her heart. She confessed that her experiences with polygamy had been such as to completely wreck her faith in the brand of humanity which ruled out there, and especially to engender within her a deadly hatred for Brigham Young

who had forced her into the humiliating marriage.

She told me she had lived for one year with Brigham Young's first wife, that is, his legal wife, in the house in Salt Lake City, known as the Bee Hive. She stated that in all that time he had visited the home but once. Upon that occasion he had notified his wife in advance that he would come and take tea with her. She informed her son, Joseph A. Young, of the intended visit, and requested him to be at home when his father should come and to treat him with all due respect.

Joseph A. promised to come, but alas, when he appeared he was under the influence of liquor, and roundly berated his father for having neglected his mother. He told his father that he had long wanted just such an opportunity to tell him what he thought of him, and now that the chance had come he intended to speak out plainly—and speak plainly he did!

It was very distressing to the mother and she tried to get him to desist, but he would not obey until he had had his say. His roughness and abuse so offended the father that the latter would not stay to eat supper with the long-neglected wife after all!

In Soda Springs upon the occasion of my second meeting with Elizabeth Yearsley at the home of her son-in-law, I also met and had converse with a man who came to see me, named David Wright. He was a son of Jonathan Wright, formerly a harness-maker in Nauvoo in the days of my boyhood. I believe Jonathan Wright's brother, Julius C., had been associated with him there and after the exodus west remained in Illinois, working for some time with my Uncle Arthur Milliken, also in the harness business and located on the corner of Parley and Durfee Streets. Jonathan Wright, however, had taken his family to Utah, this son David being with them.

For old times' sake I was glad to meet him again. In our conversation I learned some things which confirmed my opinion about the evil and unhappy results of polygamy. He told me that from his knowledge of its practice he had not only lost faith in the church there but had become very bitter towards its leaders. He cherished an absolute hatred for his father, whom he accused of treating his mother, a first wife, with the utmost heartlessness, leaving her to struggle alone in rearing her children. He told me his father had married a number of women and had, at the time, a family of forty-two children. He stated that the man had also mistreated others of his wives and had lost the love and esteem of most of his older children.

Learning that Brother Anthony and I were planning an itinerary which would take us where one of his brothers lived, David assured us that the latter would care for us very cordially and pleasantly if we would call. He remarked concerning this brother, "He is a good man in the faith; I am not."

I was sorry to note how completely this man's life has become shadowed and embittered by the workings of that evil doctrine, inasmuch that he had at last been led to curse his own father roundly. We called on the brother as requested, and were well treated.

The combined experience of these two—Elizabeth Yearsley who had been forced into the hated position of a polygamous wife until hope, faith, and courage had died within her breast and whose heart was filled with anguish, indignation, and remorse almost unbearable, and David Wright whose boyhood and young manhood had been blighted and cursed by a forced contact with the evils of polygamy as demonstrated in his father's house—served but to increase, were such an increase possible, by antagonism to the principle. These incidents were but two of many which have been related to me, laying bare the miseries engendered by what my father declared was "an evil and corrupt doctrine."

It was at my father's office and the store that I used to see many of the leading men of the church, as they came for purposes of consultation on business connected with church work or their private affairs. I knew the members of the Quorum of Twelve personally, as I met them frequently at my father's place of business or heard them preach from the stand on their visits home. When first I met each I do not remember, but it was likely soon after our settlement at Commerce, for it seems as I look back that I had always known them. Those whom I liked best among them were John E. Page and Charles C. Rich.

Our house was a convenient place of gathering and was always more or less crowded with those who came from a distance and those employed in household affairs within its precincts. My memory here brings back the advent into our home of the young man, Loren Walker. His father came to Nauvoo about the time of his wife's death, bringing his family of children with him. There were the sons William, Loren, Edwin, and Henry, and the daughters, Catharine and Lucy. Loren was engaged by my father as personal attendant, to look after his clothes, horses, military equipments, and at request, to attend him in his rides and journeys. He continued in this capacity until my father's death.

He was a trusty young man, and one so peculiarly alert that the quietest call of his name, at the foot of the stairway which led to the room where he slept or outside of the house near his window, would bring immediate response. He and I were bed-fellows, and he exercised a friendly watchcare over me when not busy with other duties. His sister Lucy was employed by Mother as a maid, working for her board and going to school. She was a few years older than I, and used to marshal us children to and from school as would an elder sister.

In what employment Mr. Walker en-

gaged I do not remember, but his eldest son, William, a strong and hearty man, used to work about the premises and upon the various buildings being erected, and so continued, according to my knowledge, until a little while after my father's death. After the arrangement of the Nauvoo Mansion as a hostelry and its opening for business, William Walker married Olive Farr. She was, I think, a sister of Loren Farr, a prominent elder in the church then and subsequently. She had a sister, Diantha, a very beautiful woman, with whom Chauncey Higbee, son of Judge Elias Higbee and brother of Francis, became enamored. It appeared that she did not favor him, and after the break-up and the exodus west, she became a polygamous wife of Amasa Lyman—according to Dame Rumor.

Before Father's death William Walker and his wife, Olive, boarded at the Mansion House, and he did teaming work with an outfit Father procured for him. I remember that one day he delivered a load of wood at the Mansion and came into the house afterward. While thus away from them, one of the horses shook his bridle off and the team started to move away. Finding themselves free from the accustomed restraint they became frightened and began to run. Just below the barn they made a little turn and one, becoming entangled in the lines, fell and struck her head on a stub in the road, which caused her death.

William then made claim upon Mother for the value of the mare upon the hypothesis that the accident had happened when he was hauling wood to the house for her benefit. Mother could not see the justice of this reasoning and declined to pay, but offered to assist him to what extent she was able, in the purchase of another. He became offended over the matter and took his wife and established a home elsewhere.

Just a few days before my father's death, Loren Walker married Lovina, the oldest daughter of my Uncle Hyrum. They were closely associated with the fortunes of our family for many years.

I have referred previously to Father's acquirement of a quarter section of land two miles and a half east of Nauvoo. It was on what was called the Carthage road, leading out of the city from Parley Street. He installed on this farm an American-born man by the name of Cornelius P. Lott. Soon after the organization of the Nauvoo Legion Father announced that the first man who would provide himself with a pair of epaulets should be appointed captain of his personal body guard.

On the morning when the guard of sixty men reported for drill, this old man Lott came in and, in a very quiet, unostentatious manner, called Father to one side and showed him a pair of epaulets, which had been his to wear in some company elsewhere. They were made of fine material and had tinsel tassels springing out of a base shaped like a segment of a circle, which, fastened to

the shoulder allowed them to fall over the edge. He seemed rather shamefaced about them, declaring he did not wish to be captain and was not qualified to act in that capacity. Father insisted that he should take the office and retain it for a time at least. This he did, but did not wear the epaulets very long and kindly gave the gaudy trifles to me. I kept them for many years until at last, through the ravages of time, they became tarnished and frayed, the silk separated from the metal, and they were not interesting or even respectable relics and went the usual way of such things.

This Cornelius P. Lott and family occupied the farm east of town until the break-up occurred. I became well acquainted with them all—his older son John, the daughters Melissa, Mary, Martha, and Alzina, and the little son, Peter. It was always pleasant to visit their place where everything was interesting to me and everybody busy and kind. The old gentleman was a very strong man of sturdy build and medium height. He had a fine, very high-pitched voice which my memory connects with the following circumstance.

I was in the store where Father and a number of brethren were chatting in a friendly way, and was listening with boyish attention to what was going on. I was standing not far from the front door when Farmer Lott came in carrying in his hand his blacksnake whip. Hardly had he entered when Father said in a jolly tone:

"Here! I have thrown down pretty nearly everybody about the place except Brother Lott, and I believe I can throw him down, too!"

The old man stopped, swung his whip under his left arm and said, in his high, piping voice, "Well, my boy, if you'll take it catch-as-catch-can you can't throw old man Lott!"

So they all immediately piled out of the house into the open place west of the store where there was space to wrestle. They ran together several times, but the best Father could do was to get the old man down to his knees. I remember just how Father was dressed that day. He had on a white flannel coat and vest, and some soft gray trousers.

He gave up his efforts to throw the sturdy old fellow and much good-natured banter at his expense was indulged in as he gave up the struggle. In the midst of the jibes I heard the old man pipe out again, "I told you, my boy, that you couldn't throw old man Lott!"

Elder Lott's daughter, Melissa, was a tall, fine-looking woman with dark complexion, dark hair and eyes. She was a good singer, quite celebrated in a local way. I have heard her sing at parties and receptions in private homes, on the stage where theatrical performances were given, and on the political rostrum when William Henry Harrison was running for president.

(To Be Continued.)

# Divine Knowledge

By A. M. Baker

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

Paul the Apostle in bonds, was instructing the young minister how he might become a "vessel unto honor" by study and preparation. When the Saints are inspired with a desire to study the work of God, there is always registered in their lives a greater degree of spirituality.

Show me the member who never studies and I will show you the man with a low spirituality. Jesus declared: "Search the Scriptures, for in them ye think ye have eternal life."

In 1 Peter 3:15, we have this language: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a *reason* of the *hope* that is in you with *meekness* and *fear*." [Italics mine.—A. M. B.]

The religion of Jesus Christ is based upon reason. Reason by itself would be incomplete; when presenting this "hope" of eternal life; if it is not done in *meekness* and *fear*. Thus the gospel is the qualifying influence which enables the Lord's people "to go on unto perfection" (Hebrews 6:1, 2). True education should be properly balanced.

Paul was admonishing Timothy if he would be studious, rightly dividing the word of truth, that this very condition would obtain in the lives of people that adhered to his teaching. This great apostle with all his learning, had received an education by the Spirit of God, which he never could have obtained, only by strict obedience to the principles of the gospel. After he had been stricken down upon the hill, Paul was convinced that Jesus was the Christ. But his knowledge of salvation was very meager. What he had to do to be saved had not yet been spoken by Ananias, until three days later when this servant of God sounded the note of warning: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Hence Paul could truly say: "But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1:11, 12.)

After the Apostle had experienced many years in the true service of God, he wrote to the church at Corinth as follows: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us, by his Spirit: for the Spirit

searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Corinthians 2:9-11.)

It is our duty to "study all good books" and improve every opportunity for mental and spiritual improvement, that God may be glorified in our lives. In fact the Lord through the prophet Joseph has illuminated this truth: "The glory of God is intelligence." Hence the apostle declared in his epistle: "No man can say that Jesus is the Lord, but by the Holy Ghost." (1 Corinthians 12:3.)

This great truth can only be learned through obedience and regeneration. Jesus said to Nicodemus: "Except a man be born again he cannot see the Kingdom of God." (John 3:3.)

This was the big point this ruler of the Jews didn't understand. But Jesus, the great teacher, made it so plain: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Here is a fundamental law of the cleansing of the soul—water baptism, before one can receive this baptism or gift of the Holy Spirit, as an abiding comforter.

The promise is that God will give the Holy Ghost to all that obey: "And we are witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32.)

Therefore if we receive Jesus Christ and believe in him, we accept his teachings and are willing to keep his commandments. Then we are receptive for divine direction.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son."

"If ye shall ask anything in my name, I will do it." (John 14:13, 14.)

This proves conclusively the true relationship between God, Christ and the regenerated. Job (32:8) magnified this thought: "There is a Spirit in man and the inspiration of the Almighty giveth them understanding." Man can never reach the climax of knowledge except by cooperation with God. The creature man was made just a little lower than the angels. (Psalm 8:5.) Why should he not be inspired of God—if humble and obedient. It is a wonderful thing to be inspired of God. Paul realized this when he said: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (1 Corinthians 14:1.)

If God inspired the little bee, so that he can make honey without learning

how, and if the little beaver knows how to fell a tree and build a dam without *learning how*—why should not the Creator of the universe inspire man, the cap-sheaf of his creation, when man becomes humble and obedient.

David Edstrom, the sculptor, in his group "Man Triumphant," has four symbols which he describes as follows: "There are four steps by which man walks into light: "Thou must," "I must," "I desire," and "I am."

In the first step, by force of outward pressure, necessity, elemental compulsions of cold, heat, starvation, man is compelled to act. He must or in a primitive state, the divine edict is imperative. The Mosaic economy said, "Thou shalt" and "Thou shalt not." In the second figure there comes an inner prompting. Compulsion is from within. Duty is perceived; something says "I must." The man drives himself. In the third symbol, man begins to love and admire the beauty of right acts and says: "Now I desire." Finally, and last of all truth and goodness becomes part of his own soul and he says: "I am." As God declared to Moses: "I am hath sent thee."

The Apostle was correct when he said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Romans 1:16.)

Alma (of the *Book of Mormon*) was entirely correct when he made the supreme test of the gospel declaring its power to enlarge the soul. Signs and miracles are confirming to the child of God; but when we can say with Alma, after having tested the gospel—"It becometh to enlarge my soul," we know then that we are growing, unfolding and developing in the great work of God. Man himself is a revelation from God. Without divine knowledge, man will be condemned. "What shall it profit a man, if he should gain the whole world and lose his soul."

"My door is open wide tonight,  
The hearth fire is aglow;  
I seem to hear swift passing feet,  
The Christ-child in the snow.

"My door is open wide tonight,  
For stranger, kith or kin;  
I would not bar a single door  
Where love might enter in."

In so far as having made any development in social righteousness is concerned, I cannot see that we are so much better than any other group in the world.—G. L. DeLapp in a sermon at the Stone Church, Independence.

## The Readers Say---

### The Remarkable Experience of Sister Bertha Schofield of Manchester

The news of spiritual healings among the Catholics who make pilgrimages to Lourdes and other shrines, the experiences of Christian Scientists and others who have accepted the promised spiritual help are often quoted as evidences of the continuance of the power of God to meet human needs. It is well that we remind ourselves that one of the important ministries with which the Church of Christ was commissioned was that of healing the sick through the "Prayer of Faith," associated with "anointing with oil" and the "laying on of hands." Through this "sacramental ministry" supernatural healing resulted. The latter day restoration put especial emphasis on this "gift of the Holy Spirit," as confirmation of the faith and obedience of the believers. Many testimonies have accumulated through the more than one hundred years of the church's history, enriching the epic of faith. The following experience is an addition to the "unfinished book;"—"The Acts of the Apostles," which we have "seen with our eyes" and, it is marvelous and surely "it is the Lord's doing."

The case of Sister Bertha Schofield first was brought to my attention about the middle of June of this year when a message was brought to the church by an aunt (Emma Schofield), advising that she was seriously ill and desired the administration. In response Brother Tapping and the undersigned went to the home where Sister Bertha was in bed suffering great pain and looking very emaciated. Realizing how desperate the condition was it was decided to make the sister's case a matter for special prayers. So, meetings were called every Wednesday and Sunday after the regular service, and requests for special prayers were sent throughout the district and the mission. Together with this general upholding in faith and prayers regular administration was asked for and responded to. After being moved to the hospital the visits were made and administration practiced with the consent of the sister of the ward who seemed to enter into the spirit of this service with sympathy and understanding. Despite the gloomy diagnosis of the doctors and specialists the faith of the Saints did not waver. One Saturday evening Bertha's father called on me in deep distress and reported the doctor urged that amputation was necessary to save his daughter's life and wanted his consent to the operation. When Sister Bertha understood she refused to consent and wanted decision postponed until she could have a conversation with me, and her father was going to visit her on Sunday and wanted some message from me for Bertha. The only advise I could offer was, to hang on and we would continue to implore God to save the leg and heal her.

To the great joy of all the family and her friends, when on my next visit to the hospital Sister Bertha was radiant and the whole ward was joyous and in tears including the sister because the specialist now in charge of the case had decided that it would be wise to wait for the effect of a month's new treatment which consisted of being in the open air. He declared that amputation was not necessary at that time.

We continued to pray and make weekly visits to the hospital. Each time the manifest improvement gave encouragement to our faith. Besides this it seemed as though Bertha's blessing was being communicated to others in the ward and we were asked to include in our prayers others who were suffering.

The happiness of the congregation can be imagined when on the expiration of the month the doctor definitely said there would be no need of the operation and he was going to put the affected limb into a plaster cast and she was to have a special shoe, and then she would be able to walk again. So, the shoe was secured and after several practices around the ward in which our sister learned to walk all over again, after eleven weeks in bed at home and then another fourteen weeks in the hospital, she was permitted to return home. Last Sunday evening to the great joy of all the members of the North East Manchester branch to which our sister belongs, she walked into the church and with smiles and tears joined in the worship of the hour. As Brother Brien put it; "this was one of the most thrilling experiences in my life." This sentiment was shared in by all.

Today Sister Bertha visited the home of Brother and Sister Leggott and the following is her testimony of this remarkable healing as expressed in her own way.

Sister Bertha Schofield was baptized into the church about ten years ago by Brother Baldwin being then about twenty-one years of age. She was a machinist engaged in a factory producing men's shirts. About the middle of May this year she complained of pains and stiffness in her right knee. She went to her doctor who diagnosed her malady and ordered her to give up work and rest in bed. She went home and was under the doctor's care for eleven weeks, during which time she got worse and weaker. A district nurse was called in to help in dressing the diseased leg. Everyday this attention was given and finally the nurse became fearful and suggested bringing in the matron. But before the matron could be called another doctor was called in who advised the removal of our sister at once to Crumpsall Hospital, as the case needed a specialist's care. Bertha was admitted to the hospital on August 1 in a very precarious condition. So low was she, that she does not remember being removed from her home to the hospital. Her condition was described as tuberculosis and amputation was advised. At least three doctors were in consultation and their conclusion was confirmed by a specialist. As Bertha was unconscious her father, Mr. Schofield was required to sign consent to the operation. Being too weak to stand the shock this was postponed until she had been built up. In the meantime Bertha reviving some, heard one day the supervisor tell the sister of the ward to prepare her for the operation. This was the first that she had heard about the proposed amputation and she began to cry and objected to this operation. So the supervisor told her not to worry and tried to comfort her saying that perhaps there was some mistake.

The next morning the sister of the ward seeing Bertha crying asked what the trouble was. So, she told her that she was to have her leg off, and she had known nothing about it. The sister said she was to forget it, and she would see the doctor and tell him she knew nothing about it.

When the doctor came he told Bertha that her case was very serious and if she did not have the leg amputated she probably would have to lie upon her back the rest of her life, and if she put her foot to the ground the disease would probably spread through her body. To this Bertha replied that she did not wish to lose her leg and had faith to believe that God would save her leg. The doctor replied; "Well, girl it is your leg and you can please yourself." But his advice was that the leg should come off. Going on his holiday, this doctor's place was filled by another who advised with a specialist and they decided to leave the case for a month, ordering Bertha to be placed in the open air.

## The Readers Say---

The month passed, and the knee went almost normal, then it was placed in a plaster cast. Afterwards a special boot with "calipers" was ordered and secured, then she was encouraged to walk around the ward. For about two weeks she practiced walking all over again, and then a week ago she was permitted to return to her home. She is still under the care of the hospital as an out-patient but the outlook is very hopeful.

Yesterday the 18th, she went to the church, James Street, and enjoyed the service with the members of the church, praising God for His manifest grace.

GEORGE W. LEGGOTT.

Pastor of the North-east Manchester Branch  
November 20, 1934.

### The Holy Scriptures

I was much pleased with the many good things contained in the *Herald* of October 23, especially the article of our Church Historian, Elder S. A. Burgess, on the subject of the "Excellence and Superiority of the Inspired Translation of the Holy Scriptures."

Because of the superiority of this translation, we as a church, should no doubt teach it instead of any other, especially as the Lord has so commanded. "I give you a commandment that you shall teach them to all men." (*Doctrine and Covenants* 42: 15.)

Before I close I would like to say, that we should let our "yea" be "yea" and also that our "nay" be "nay," and always humbly and meekly pray.

LAMONI, IOWA

CHARLES J. SPURLOCK

### Sees Divine Promises Fulfilled

In my patriarchal blessing I was promised visions, dreams, and discernment, and assured that I should be the means of bringing others into the fold, even those of my own household. This I have seen fulfilled. I was also told that I would yet feel my hand resting in the Master's and that my latter days would be my better days in the service of the Master.

It is a year ago in January since I was ordered by the doctor into town for an operation for gallstone trouble. With the administrations of the elders and prayers of the Saints, I have been kept from the knife. It seems that it took this to bring me near the church so the promise of my blessing would be fulfilled that my latter days would be my better days in the service of the Master. I am trying to do all the good I can in his name.

In Saskatchewan I was suffering with a bad attack of my gallstone trouble and asked for administration by Elder James Cornish. My pains vanished when he entered the yard. Indeed I have many wonderful blessings for which to be thankful.

Some years ago I was in a sacrament service. I had wondered how we would know when the Comforter would be at our side, the blessing promised by our Savior. At that service a Personage was close by my right side as I knelt in prayer and worship, and I was given full knowledge of the wonder of such a blessing.

God has answered my prayers and given me answers to my questions in unusual spiritual experiences. I need the prayers of all that I may live worthy to continue to receive his blessings. I want to be faithful to his teachings. I have

seen so many gifts and blessings manifested through the elders of the church that I cannot doubt Jesus and his word. I have seen healings through baptism, the blind receive their sight, the crippled walk. May God keep and bless us all.

MRS. ROSETTA MUIR

EDMONTON, ALBERTA, 91st 112 Avenue

### Prayer for Healing Has Immediate Answer

I want to relate an experience which was mine recently and which shows how God hears and answers prayers.

I am living out at Fort Huachuca, about forty miles from a branch, and can attend church services but once a month. This I try to do on sacrament Sunday, as that service seems to me more important than any other of the church. Each time we partake of the emblems we renew our covenant with our heavenly Father.

A few Sundays ago I came down with a severe head cold. I doctored myself as best I could on retiring, but did not feel much better on Monday. That day I had a big washing to do, and I must have taken more cold while at work for by night I was miserable. I used the oil and did all I knew to do for a cold. But I awakened about 3 a. m. and was very sick and burning up with fever. Even the palms of my hands and soles of my feet were dry and hot.

I was worried for I was too far out to call an elder or a doctor. I am working in the home of nonmembers and am alone in the world with no one to nurse me if I am ill. So I talked to the heavenly Father, telling him that he knew my condition and how I could not afford to be sick. I pleaded with him to manifest his power on my behalf and make me well. It was not that I was worthy such a blessing or that I feared the suffering, but because I could not afford to be ill.

As I was communing with him, I felt a moisture creep over my whole body, and I knew instantly that He had heard me and deigned to answer my humble petition. I could feel his sweet presence, and how happy I was to realize anew that he cared enough to answer me, and that my cold was broken, and I would be all right! I covered up well so I would not get chilled and went to sleep. I felt fine from then on and did not lose a minute's work. It was a wonderful experience. Although I had been healed a number of times through administration and the prayers of others, I had never received so immediate an answer.

FORT HUACHUCA, ARIZONA

MRS. MINNIE A. ENYART

### Has Taken "Herald" Sixty-five Years

I surely would not want to neglect my *Herald*. I have taken it for nearly sixty-five years, and have never missed a number, to my knowledge. The *Herald* is my "meat and drink." It always has my first attention, and I usually read it through soon after it arrives.

LAMONI, IOWA.

D. C. WHITE

### Grateful for Blessings

I am thankful for the many good lessons the *Herald* contains, and especially do I enjoy the letters from Saints in various parts of the world.

I, too, wish to bear testimony to the goodness of God. He has blessed my family and me. Our twenty-three-year-old daughter was baptized into the church on a recent Sunday.

Pray that God will help us to overcome all evil with good that we may be of great help to the church in building Zion

SPERRY, OKLAHOMA.

M. E. ROBERTS

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Where did John the Baptist get authority to baptize?*

The new Testament tells us: "There was a man sent from God, whose name was John." (John 1: 6.) John himself states that "he that sent me to baptize" told him how to identify the Son of God. We conclude therefore that John was sent of God, and received authority to baptize from God.

*Does 1 Corinthians 7:36 condone unchastity between unmarried persons?*

Certainly not. It is true that some persons of immoral desires have attempted to justify themselves or others by misinterpreting this text. Paul is speaking in this chapter of the relative obligations of married and unmarried persons. The King James Version does not translate this text as clearly as most other versions do, though it by no means condones immorality in any sense. Most modern translators see an implication in the Greek text of the duty of a parent toward his daughter. The following versions of this text are given for comparison:

"If, however, a father thinks he is acting unbecomingly toward his still unmarried daughter if she be past the bloom of her youth, and so the matter is urgent, let him do what she desires; he commits no sin; she and her suitor should be allowed to marry."—Weymouth Version.

"But if any one thinketh that there is reproach, on account of his maiden daughter, because she hath passed her time, and he hath not presented her to a husband, and it be fitting that he present her; let him do what he desireth, he sinneth not; let her be married."—Syriac Version.

"But if anyone think he acts improperly in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; let them marry."—Emphatic Diaglott.

"But if any man think that he behaveth himself uncomely toward his virgin whom he hath espoused, if she pass the flower of age, and need so require, let him do what he hath promised, he sinneth not; let them marry."—Inspired Version.

Any one familiar with the work of translating ancient languages into our speech knows that often a text implies things gone before as a part of its meaning, and does not therefore always specifically recite in the text itself that which is implied in this

manner. Anciently the giving in marriage was the act of parents, and Christians who preferred marriage in cases indicated in the text are assured that devotion to the church does not forbid it, though Paul implies that complete consecration to the Lord and his church by remaining single is better (verse 38).

*Who was Elias, the restorer mentioned in Matthew and John, Inspired Version?*

Somewhat more explanation is found in the Inspired Version than the King James text contains. The two Inspired Version texts are as follows:

"Elias truly shall first come and restore all things, as the prophets have written. And again I say unto you that Elias has come already, concerning whom it is written, Behold I will send my messenger, and he shall prepare the way before me; and they knew him not, and have done unto him whatsoever they listed."—Matthew 17: 10, 11.

"And he [John] said; I am not that Elias who was to restore all things. . . . I baptize with water, but there standeth one among you whom ye know not; He it is of whom I hear record. He is the prophet, even Elias, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."—John 1: 22, 27, 28.

Several views are held concerning the identity of the Elias here indicated. The first text clearly refers to John the Baptist as the Elias who should prepare the way of Jesus. But Jesus does not say his former coming was a complete fulfillment of the text which he quotes, which is found in Malachi 3: 1-4, to cite the whole prediction essential to its meaning. It is apparent that Malachi predicts some things that were not fulfilled at the first coming of Christ, but will be fulfilled at his second coming, and this implies that the Messenger shall come and prepare the way at his second coming, as well as at his first advent. This messenger was John the Baptist.

But the Elias who shall restore all things appears to be Christ, as indicated by John in the second text quoted. This is more clear when we remember that Elias is the Greek form of Elijah, and that Elijah is a Hebrew word meaning Jehovah-God. Christ fulfills the true meaning of that name as no other could.

A. B. PHILLIPS

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Logan, Iowa

The autumn business meeting resulted in the choice of the following officers for the new church year, most of whom were reelections: Gerald Gunsolley, president; Ruth Gunsolley, secretary; Carl Crabb, financial agent; C. W. Keairnes, branch solicitor; Mary Peyton, superintendent of music; Grace Keairnes, publicity agent, and Myrtle Crabb church school superintendent, with Nellie Hall in charge of the adults, C. W. Keairnes, the young people, and Ruby Adams, the children.

The second Sunday afternoon of each month is set aside for a worker's conference, when officers and teachers of the church school, members of the priesthood and others who may be interested, meet to discuss the various problems that come up. Better understanding and more effectual cooperation have been brought about by these meetings.

During the month of October the Sunday night programs were put in charge of the young people's division. Special numbers were given at the end of the class periods and the entire eight o'clock hour was occupied with a Graceland College program. November was in charge of the adults who furnished special numbers throughout the month ending with a Thanksgiving play on the Sunday night preceding the holiday. December, the children's month, will be cared for by those in charge of the children's division.

The branch was host to the young people's district convention beginning with a banquet on the evening of November 9, and holding over Saturday and Sunday. Attendance and interest were good. Brother Roy Cheville was in charge of the class work and won his way quickly to the hearts of the young people. A program consisting of special numbers and a play from the Missouri Valley Branch made up the Saturday night service. On Sunday morning Brother Blair Jensen spoke to an attentive audience, and the convention was closed by the Sunday afternoon meeting with Bishop W. R. Adams as speaker.

Immediately after the church school hour on November 25, baptismal services were held, and three members of the Donn family were inducted into the church, thus completing the family circle; Arthur, the husband and father, and Jimmie and Margaret, the children. The Saints welcome these fine additions to their number, having learned to know their worth through our association with them the past year.

The women of the branch meet every other week for study and on alternate weeks for work. Each month a social meeting is held, a program given, and lunch served. A free will offering is given at these monthly meetings.

The December sacrament service was characterized by a goodly portion of the Spirit, finding expression in an active testimony meeting with preparation for Zion as the theme.

Under the direction of Mrs. H. L. Peyton a women's chorus has been organized, meeting for practice each week. The choir is working on the cantata, "The Birthday of the King," H. L. Peyton, leader, to be given the Sunday evening preceding Christmas. Both groups are obeying with enthusiasm the admonition to "cultivate the gift of music and of song."

### Spring River District Conference

In a spirit of consecration, the Spring River district workers gathered at Springfield, Missouri, for their semi-annual conference, November 23, 24 and 25. As has been the experience of every district function for some time, the Spirit of God was present in abundance to bless the work and to guide those who assembled. District President Amos T. Higdon and Apostle F. Henry Edwards were in charge. Apostle Edwards delivered sermons on Saturday night and Sunday morning, inspiring the Saints to higher goals than they have yet achieved.

Several tributes of praise were voiced, at the business session Saturday, in behalf of the late Brother George E. Harrington, a former president of the district. It was voted to send to the family of the beloved brother an expression of condolence showing the sympathy of the members.

The opening feature of the conference was a program in charge of Frank Shanks, president of the district young people, given Friday night. It consisted of a reading by Lella Palmer; a play, "The Mysterious Thanksgiving Guest," directed by Sister C. E. Wilson; a vocal solo by Twila Briggs; Scripture reading by L. E. Carter and a play, "The Prodigal Returns Home," directed by Sister Loma Carter.

At the business sessions Saturday, the excellent work being done by some of the district workers was noted and several expressed themselves as making progress by the help of Deity, but there re-

mains much to be done yet which will take many more workers than are actually contributing at the present time. Brothers Dave Wilson, of Miami, and Ira Waldron, of Webb City, are among those besides the district president who are helping materially in the work throughout the district.

Sunday morning the young people's prayer meeting was in charge of Frank Shanks, Albert Cobb and Herman Plumb. The theme was "Our Heritage." This was followed by church school at which time the director of religious education, Ronald G. Smith, occupied as the speaker. The district choir beautifully presented an anthem preceding the preaching service. At noon a basket dinner was held in the basement of the church.

After the afternoon ordination service and testimony meeting, the conference adjourned until next May when it will be held at Pittsburg, Kansas. Apostle Edwards delivered the charge to the members being ordained to the priesthood. Those ordained to the office of elder were Roy Oehring, of Webb City, and Tom Bathe, of Pittsburg. Walton Wolfe, of Webb City; Myron Cadwell, of Independence, Kansas; Ellsworth Weaver, of Pittsburg; Arthur Layman, of Parsons; and Raymond Kyser, of Miami, were ordained to the office of priest. The consecration of these young men to the church work and of other young workers throughout the district was highly commended.

Several district functions are to be observed in the near future. They include a Christmas party and visiting of different branches by the young people. Also the choir, which has been doing some exceptionally good work in the past under the direction of Brother Victor L. Krucker, will present a Christmas cantata, "The Heavenly Message," December 30, at both Springfield and Joplin. There is a possibility that the cantata will be broadcast over the radio from both cities on the same day.

### Highland, Ohio

The society of recreation and expression held its sixth annual banquet November 24, a most successful event. Committees worked industriously preparing the food, decorating the room, and making the program.

The number attending exceeded that of former years, two hundred being present. Among these were J. R. Grice, and

## Briefs

Nevada, Iowa, Saints and friends have recently enjoyed a three-week missionary series conducted by Evangelist and Sister Richard Baldwin. At the close of the meetings four were baptized. Though little gospel work had been done there for a period of years, the Saints living there loyally supported the meetings, and attendance grew to a nightly average of from fifty to seventy. Everyone was enthusiastic over the good accomplished.

Brother and Sister Baldwin spent Thanksgiving at Des Moines, and now are laboring at Webster City.

Elder Harold I. Velt, immediately after his installation as pastor of the branch at Spokane, Washington, launched a missionary campaign with the help of local priesthood members, which has brought new inspiration and new growth to that congregation. This was a complete, cooperative movement, and enthusiasm ran high. "The Riddle of American Origins" was the headline on the two thousand handbills distributed, and Brother Velt, the speaker, brought to his hearers many inspiring thoughts concerning the ancient civilizations of Central and South America in proof of the divinity of the *Book of Mormon*.

Elder William Patterson, president of Port Huron Branch, Michigan, rejoices over the progress of his local. In a report to the First Presidency he says in part: "I am thankful to God for progress made and blessings received in Port Huron Branch. We have accomplished more than was thought possible when I came here over two years ago. Much improvement has been effected inside and outside the church, and additional equipment has been secured. Among the major accomplishments are the redecoration of the upper auditorium; the sanding and varnishing of floors and rearranging of the seats in the upper auditorium; the installing of a fine boiler and the enlargement of the boiler and coal rooms; the securing of gowns for the choir, and the purchasing of one hundred new Hymnals. Recently two members presented in the best binding the *Doctrine and Covenants* and *Book of Mormon* (with initials, 'Pulpit P. Huron Branch') to the branch, and a third member has offered the Inspired Version for the pulpit. All the foregoing improvements and equipment has been paid for, and the treasurer informs me that we have a credit balance of twenty-three dollars with no outstanding accounts.

"There is continued interest in church services, and the priesthood are anxious to follow leadership. . . . Since July, 1932, sixty have been baptized into the branch."

A. E. Anderton, of Columbus; Floyd Rockwell, of Dayton, and A. B. Kirkendall and L. C. Kirkendall, of Creola, Ohio.

After the three-course dinner the following program was much enjoyed by all present: two musical readings by Elder J. R. Grice; three numbers by the girls' quartet, and the evening's speaker was Floyd Rockwell.

Workers hope that by another year this branch will have its new church, a goal toward which they have been striving for several years.

The Willing Workers have been very faithful, helping in every way to raise money for the new edifice. They added considerable to their treasury by having suppers, bake sales, and by making beautiful quilts. They hope to add still more when they have completed the yodel yoo quilt on which they are now working.

## Santa Ana, California

Thanksgiving morning at ten o'clock, Santa Ana Saints met for an hour of prayer and thanksgiving. Special music added to the enjoyment of the meeting. At the conclusion of the service, the pastor, Louis Osterstag, turned the meeting over to Bishop D. B. Carmichael, who officiated while the special Thanksgiving offering for the general church was taken up.

The branch has been busy during the last two months. On October 21, rally day was held with Elder D. B. Sorden, of Los Angeles, as the speaker morning and evening. Luncheon was a basket affair served at Fisher Park. The services were well attended and Brother Sorden's sermons were greatly appreciated.

On November 2, Miss Mildred Calkins held an interesting meeting at her home for the mothers of the children in her church school class. She had asked Mrs. D. B. Sorden, in charge of the church school of Los Angeles, and Mrs. Launce Sutherland, church school director of East Los Angeles Branch, to talk over with the mothers problems and suggestions for better attendance at church school. Their talks were inspirational and many good ideas were discussed. Later, Mrs. Charles Calkins assisted her daughter in serving ice cream, cake, and tea.

On November 24, half a dozen of the young people of the branch drove up to Los Angeles to attend the young people's convention. They reported a good attendance during class work and much enjoyment of the fine sermon preached by Elder Arthur Oakman.

Branch good times include a halloween party on the evening of October 30, with fifty-five members in costumes celebrating in the usual halloween fashion. On November 9, the young people entertained the Saints at a radio party. The stage of the church basement was turned

into a radio broadcasting room, and with Rodney Engel as announcer, the amused listeners saw as well as heard the talented young people of the church in songs and comedy skits. Popcorn balls were served when the announcer "signed off." A branch sacrifice dinner was held on the Friday preceding Thanksgiving when a chicken dinner was enjoyed. The price was whatever the members wished to sacrifice. Fifty-one dollars was raised, and the branch was able to get adequate heat for the church school with the money obtained.

The boys of Sister Taressa Koonce's class have a new teacher, Brother Don Nimmo. On Saturday, December 2, they gave Sister Koonce a farewell picnic at Irvine Park. During the lunch hour they presented her a *Book of Mormon*, a gift given in appreciation of her work.

At the present time the youngsters of the church school are busy working on their Christmas entertainment. Sister Delia Mills, in charge of the junior church school, is directing their efforts with the help of Sister Don Nimmo. Old as well as young are looking forward to the Christmas season, with all that it means to followers of our Lord. Then, too, the Saints are appreciative of the ministry of Brother and Sister Osterstag, who began their work in Santa Ana just a year ago at Christmas time.

## Muskegon, Michigan

Rally day was held Sunday, November 18, at the church, with Saints from Grand Rapids, Lansing, Battle Creek, Pontiac, and Detroit attending. The services began with a prayer meeting at 9:45 a. m., Apostle D. T. Williams, and Elders A. C. Barmore and A. J. Dexter in charge.

Preaching at eleven o'clock was by Brother Williams. Dinner was served at noon in the church basement by the women's department. Elder Dexter preached at 2 p. m., and Apostle Williams spoke on the subject of the Zion's Christian Legion at 3:15 p. m.

Musicians from Grand Rapids gave some fine Hawaiian selections at the four o'clock hour. The roundtable talk held at 4:15 p. m. was of much interest to all. Supper was served in the basement at five-thirty.

The concluding service of the day was the preaching hour, Brother A. C. Barmore the speaker. He remained with the Saints for a week's series of illustrated lectures which were very well attended.

On Wednesday of that week a special business meeting was called by District President Barmore. Elder E. E. Loomis was elected branch president. Vernon Swager and William Farwig hold the office of priest, and they were chosen counselors to Elder Loomis.

A prayer service was held Thanksgiving at 8 p. m., and was very well attended.

## Independence

Handel's beautiful oratorio "*The Messiah*," will be broadcast over KMBC, Sunday, December 23, from 5:30 to 6:30 p. m., from the Stone Church auditorium by a chorus of one hundred and twenty-five voices of the Messiah Choir. Radio listeners are invited to tune in and share this Christmas gift of the choir with the Stone Church congregation. Paul N. Craig will direct the performance, and the soloists this year are all Independence artists—soprano, Mrs. Pauline Arnson; contralto, Mrs. Alice Burgess; tenor, George Anway, and bass, Albert Brackenbury. Robert and George Miller will accompany at the organ and piano.

### Stone Church

Apostle R. S. Budd brought his two-week series of sermons to a close with two fine discourses Sunday. Both were heard by large congregations. Stone Church Saints appreciate Brother Budd's services, and in spite of unfavorable weather conditions, numbers attended every night.

At a special baptismal service Sunday afternoon at two o'clock in the lower auditorium of the Stone Church two were baptized, Mrs. Mildred Fishleigh, who has been an earnest seeker for truth during Brother Budd's series, and Richard Miller, a lad fifteen years old.

The Stone Church Choir sang anthems at both morning and evening services. This choir has faithfully attended the missionary meetings, and supported Brother Budd with appropriate music. Particular credit is due all the soloists.

The funeral of Sister Mina Elsie Madison, wife of William Madison, was conducted from the Stone Church Thursday afternoon, December 13, and interment was in Mound Grove Cemetery. Sister Madison died in Washington, D. C., December 7, where she had gone with her husband who is a full-blooded Indian, secretary of the Society of American Indians. Mr. Madison was at the capital in the interest of legislation benefiting his race. The funeral sermon was by Elder R. V. Hopkins. Mrs. Madison leaves besides her husband, four sons: Lee Hart, of Independence, by a former marriage; Quinten Madison, George Madison, and Dwight Madison, all of Independence, and three sisters: Mrs. Elma Davis, Independence; Mrs. Carrie Ballinger, Chicago, and Mrs. Ella Biggerstaff, Jefferson, Kansas. For many years Sister Madison had been an ardent worker for the church. Some time ago she held office in the women's department of the church.

The marriage of Miss Velma Spangler, daughter of Mr. and Mrs. Charles Spangler, of Stewartville, Missouri, and Cleo Hoover, of Council Bluffs, Iowa, was solemnized at the home of Mr. and Mrs. R. G. Blackburn, at Independence, December 10, at 2 p. m., Priest Ralph Blackburn officiating. The bride, a graduate of the Independence Sanitarium

School of Nursing, has many friends in Independence, and the bridegroom is an active priest in the branch at Council Bluffs. Immediately following the ceremony and reception the bridal couple left for their home at Council Bluffs.

### Second Church

The church school Sunday morning boasted an attendance of two hundred and forty. The goal set is two hundred and fifty. Ten classes were perfect in attendance.

President Elbert A. Smith spoke Sunday morning at eleven o'clock on the Sermon on the Mount. The choir sang the anthem, "*I Will Lift Up Mine Eyes*," and a quartet contributed a selection.

Downstairs at the same hour Roy Settles spoke to the junior congregation. His theme was supported by stories and music given by helpers and friends of that department.

The evening speaker was Elder R. V. Hopkins whose subject was "*Learning Obedience From the Things We Suffer*." Music was furnished by the ladies' quartet from Enoch Hill.

Elder J. A. Gillen was the morning speaker Sunday, December 9, and his topic was "*Do We Believe in Jesus Christ?*" That evening Apostle F. Henry Edward presented a forceful discourse on John 1:8. Music was given by Las Favoritas, a women's chorus from Liberty Street, Mrs. J. R. Lentell directing.

### Walnut Park Church

The entire congregation was saddened last week-end by the news of an accident to Cecil Wood, son of Elder and Sister Welton Wood of Walnut Park. He had just left his work in Kansas City Friday night, when an automobile struck him, fracturing his skull, severely injuring his left eye and fracturing his left knee. The driver of the car did not stop. While his condition was said to be critical, it was thought Sunday that he had a good chance to live, though it was doubtful whether the sight of his eye could be saved. Elder Wood was the first pastor of the Walnut Park congregation more than twenty years ago, and for the last several years has been one of the most ardent and devoted workers, the junior church service in the lower auditorium on Sunday mornings being his special charge.

Patriarch Frederick A. Smith was the speaker at eleven o'clock Sunday morning, the choir singing "*Fairest Lord Jesus*" as the anthem preceding the sermon. Elder J. A. Gillen spoke Sunday evening.

The Cantanina Chorus of the Stone Church, under the direction of Sister H. C. Burgess, gave a concert at the program hour of the religio Sunday evening.

Preparations are being made to furnish Christmas baskets to families of needy Saints again this year. Different classes and organizations of the congregation have undertaken the major part

## Graceland Briefs

Graceland chapel programs have been of great interest lately, bearing the characteristics of helpfulness, vitality, and worth.

Friday, November 30, the college group enjoyed its own faculty artists on a request program. Mrs. Linna Hunt, voice instructor at the college, sang several beautiful numbers; Mrs. Anna Carrel, piano teacher, rendered a group of musical presentations, and Roscoe Faunce, Graceland's speech arts professor, gave a few choice readings.

Monday, December 10, the student body was privileged to hear George Mesley, president of Kansas City Stake, in an inspiring address. President Mesley, who is a Graceland alumnus, pointed out the great need of service to the church.

Holiday season begins at Graceland, Friday noon, December 21. Students will be off to homes in some twenty States. Those who will be unable to vacation at home due to the great distance of their respective homes, plan to remain in the dormitories, or to visit in Independence, Kansas City, or other near towns and cities. Class work will be resumed January 2.

The Patroness Society of Lamoni has presented Graceland with two hundred dollars to be spent for library books. These are to include departmental and reference books.

This fine presentation is but one of many this group of women has made to Graceland. The purpose of their organization is to raise funds to be expended for the betterment of the college campus. At the opening of Walker Hall in 1929, the Patroness Society donated liberally toward the furnishing of the building. In the past two years they have donated a substantial fund to the Graceland landscaping project. These are but a few of their numerous projects. Mrs. Fred Condit is president of the group.

The "deep" South of the Graceland student body were recently entertained at a party in Lamoni. The John Garver home was the scene of this enjoyable event. Alabama was represented by three students: Clarence Dreadin, sophomore; Mamilu Taylor, and Don Odom, both freshmen. Mabel Wilkinson, Florida girl, who is also a member of the freshman class, was the other guest.

The three "freshies" of this group had never experienced northern snowdrifts before this winter at Graceland. The majority of Gracelanders are wondering just how long it will take the Southerners to lose their characteristic drawl.

## Briefs

**Walker Hall** celebrates its fifth anniversary of occupancy this month. Although the official opening of this dormitory did not take place until the spring of 1930, it was entered by the girls of the campus in December, 1929.

It was indeed a joyous occasion when this building was first opened as home to the Graceland coeds. Miss Tess Morgan was the first dean to occupy the dean's suite provided in Walker Hall.

**Traditional Yuletide festivities** marked the pre-holiday period at Graceland. The annual Christmas vespers were held in Graceland chapel, Wednesday, December 12. This is always a lovely and impressive ceremony. The annual Lambda Delta Sigma Christmas dinner, however, has been postponed.

**The last Graceland student recital** of the year was presented Thursday evening, December 13. Twenty students participated in this fine presentation. The program included piano, voice, and dramatic numbers. This was undoubtedly the finest recital of the 1934 part of the school term.

**Savanna, Illinois**, young people have organized the O. A. U. Club and are using as their theme song, "*Onward and Upward.*"

**Elder A. C. Barmore**, district president, attended rally day services held November 13, at Muskegon, and continued afterward for a week's series of illustrated lectures very well attended.

**The Ontario Church Oratorical Contest** was held at London, November 25, Toronto, Owen Sound, Chatham, and London Districts being represented. Marie Mottashed, of London, won the girls' trophy, and Austin Essery, of Hamilton, won the boys'.

**Flint, Michigan**, Branch enjoys varied activities each Friday night at the church. They have community singing the young people's glee club has its rehearsals, and classes in dramatics and *Book of Mormon* are conducted. Occasionally they also have recreation and refreshments.

**Patriarch George W. Robley** was a welcome visitor and helper in Columbus, Ohio, branches in November. He visited First Church November 4 to 11, preaching inspirational sermons. In company with District President A. E. Anderton he attended prayer service with Second Church congregation the evening of November 14.

**I have but one merit**, that of never despairing.—Marshal Foch.

of this work. A special gift service will be held next Sunday morning, at which every member of the church will be given an opportunity to place a gift upon the altar. Cash or anything else will be acceptable. Fruit or produce received at that time will be used in making up some of the baskets.

### Enoch Hill Church

Some of the Saints of this district are taking advantage of two Monday evening classes taught by government teachers. The subjects of study are grammar and home economics, and the courses will continue until June.

Brother Claude Beal was in charge of the women's study hour last Thursday. The workers met at the home of Sister Ethel Larson, and spent considerable time quilting.

An effective program on the theme, "*Giving*," preceded the study period of the church school Sunday morning.

Elder O. W. Sarratt was the eleven o'clock speaker Sunday morning, and in the evening Apostle F. H. Edwards based his forceful sermon on a reading from Hebrews 10.

The children are preparing their contribution to the Christmas program.

### Englewood Church

Sunday morning, December 9, Pastor T. A. Beck was the speaker. At the evening service, Elder Carl F. Greene, a missionary just returned from Germany, preached.

Wednesday, December 12, the women's department held an all-day meeting at the home of Mrs. C. I. McConnell. This department also sponsored a good fellowship meeting held at the church Friday, the fourteenth.

Sunday, December 16, Elder W. I. Fligg delivered the morning sermon. Brother Fligg's talk was based upon the personality of the church.

At two o'clock, a priesthood meeting was held at the church, President F. M. McDowell in charge. At the seven o'clock service, President McDowell occupied. His sermon dealt with the task of the women, and most especially with the wives of members of the priesthood.

Wednesday, at 1 p. m., the women's department will have a Christmas party at the home of Mrs. Arthur Welch.

The young people's department are giving two plays Friday night, December 21. The proceeds will be used for the purchasing of equipment.

### East Independence

Wednesday night and Sunday morning prayer services are in charge of local ministers. The Sunday morning meetings for three weeks have been one hundred per cent with a number of young people present. The worshippers are taking a verse from the New Testament and basing their testimony on it. Even children who do not belong to the church have taken part in this way.

Miss Pauline Siegfried and Mrs. Irene Roberts were recent speakers at the Monday evening dramatic club.

"*Living Together in Peace*" was the theme of Elder C. A. Kress's sermon the morning of December 9.

Elder J. E. Vanderwood was the speaker the morning of December 16, and his discourse was based on Hebrews 10:1-23. The choir, directed by Alma Edwards, and a quartet, furnished music.

Interest in Elder S. S. Smith's Sunday evening chart sermons is running high. He has occupied for several weeks now, and the Saints benefit from his clear explanations. On the night of December 9, he presented the building and organization of the church. Last Sunday night he read Psalm 119 and his theme was "*The Chain of Light.*"

Music at the morning church school Sunday was furnished by Sisters Ona Pype, Marie Farley, and Sister Talbert, of Detroit, singing "*Just for Today.*" At the evening church school hour the program was given by Brother S. S. Smith's class, and one of the feature numbers was "*O Calvary*," sung by four women who are sisters, Sister Amundsen, Sister Pyper, Sister Farley, and Sister Talbert.

### Hammond, Indiana

Missionary Roscoe Davey opened a series of meetings at Hammond, November 4, and continued three weeks. He preached in a simple and straightforward manner so that all could understand his message. Attendance was good and included a number of nonmembers. He led Elizabeth Patton into the waters of baptism the afternoon of November 25. Everyone was loath to see him go.

Armistice Day was remembered in this branch. And Brother R. W. Smith officiated in a pretty wedding at the church which united two nonmembers in marriage.

The annual election of officers for the branch occurred early in September, and the following will be in charge of local endeavors: Pastor, R. W. Smith; counselors, E. O. Butler and D. H. Smith; treasurer, bishop's agent, and solicitor, C. C. Ellis; auditor, H. H. Myers; superintendent of Sunday school, C. C. Ellis; superintendent of recreation and expression, Harold Willoughby, and women's supervisor, Sister Hattie Bagley. These will be assisted by other willing officers and helpers.

An impressive installation service was held for these officers, the pastor delivering to each a charge regarding his office and calling.

October 21, this branch was in attendance at the district conference which convened at First Chicago Church, and each one came home feeling rewarded for the effort made to attend.

The recreation and expression department entertained with a halloween party October 30.

A son was born to Brother and Sister Herbert Myers November 28.

The women's department meets every week at the home of Sister Bagley to quilt. They have done some lovely work.

The branch is now preparing for Christmas.

## Holden Stake

### Holden Stake Reunion Next Year

Members of Holden Stake met at the semiannual conference at Holden December 8 and 9, and voted to have a reunion next summer. The question of having a reunion has been before the Saints of the stake for some time.

At the conference, the stake high council presented its recommendation that Holden Stake have a reunion in August, 1935, provided enough people make advance orders for tents to insure a successful gathering. Members of the stake accepted this recommendation.

About a hundred people attended the business session of the conference on Saturday afternoon. Icy roads, stiff wind, and low temperatures kept many members at home. Sunday there was much larger representation. President F. M. McDowell and the Stake Presidency were in charge.

The stake officers were sustained un-animously, Amos E. Allen and J. A. Thomas, stake presidency; Bishop J. A. Koehler, Earl T. Higdon, and C. F. Scarcliff, stake bishopric; Earl T. Higdon, director of religious education; Bernice Hampton, stake director of music.

Mrs. Ammon Andes resigned as stake secretary, because of ill health. Mrs. Vernon Lundeen moved out of the stake, and presented her resignation as recorder. On nomination from the stake presidency these vacancies were filled by Genevieve Smith as secretary, and Clifford J. Long as recorder.

### Bishop G. L. DeLapp in Stake

Bishop G. L. DeLapp visited the stake conference, representing the Presiding Bishopric, and delivered the sermon at eleven o'clock Sunday morning. Before the eleven o'clock hour, he taught the class of adults, and in the afternoon took part in the ordination and dedication service.

Preceding the sermon, three orations were heard by members of the stake from three young men of the stake. The orations had been written as a stake religious education project. Five were written, and were presented the week before and two chosen as best suited to the requirements, needs, and adaptability of the Stake. The general subject was the financial law, and most of the contestants wrote on the spiritual value of obeying the financial law. Wendell Van Tuyl, Atherton, and Floyd Mengel, Lees Summit, wrote the two that were chosen.

At the conference Sunday morning, these two and Max Constance, Warrensburg, presented their orations. Louise Minor and Fred Wilson were the other contestants.

Elder Earl T. Higdon, director of religious education, was ordained as a high priest at the special service Sunday afternoon. He has been serving also as counselor to the bishop.

Elder Earl F. Hoisington, pastor at Lees Summit, was set apart to the high council in the same service. John T. Smith was approved and accepted as another member of the high council, but he could not be at the conference.

Ammon Beebe, Atherton, and Joseph F. Brown, Jefferson City, were approved, on recommendation of the high council, to be ordained to the office of priest. The stake presidency is to provide for the ordination later.

### Special Dedication Service

At the afternoon session, devoted to ordinations and dedication, President F. M. McDowell called for representatives of different groups in the stake. These people met in a semi-circle in front of the rostrum, and President McDowell briefly spoke of the need of all of these groups to be dedicated to the service, of their need to work together toward one end.

This fellowship circle was then further bound together by a prayer of dedication and blessing by W. S. Macrae, former stake president.

Groups represented in this ceremony were; the stake presidency, James A. Thomas, Stake bishopric, C. F. Scarcliff; high council, G. W. Beebe; branch presidents, Luther Payne; young men, Wesley Bilquist; young women, Margaret Pooler; unordained leaders, Bernice Hampton; visitors, Dave Wilson of Spring River district; women, Sarah Burroughs: The newly ordained and dedicated men, Brother Higdon and Brother Hoisington, were in the circle.

### New Young People's Set-up

The young people met in a special session Sunday morning to launch several projects and to improve the young people's set-up in the stake. A short story contest was launched, in charge of Clifford J. Long. Anna L. Larson was chosen, on nomination of young people's president, Robert Thistlethwaite, as dramatics chairman for the stake. An education project was put forth, to be conducted through the *Holden Stake Clarion*, stake paper, Emily Blackmore in charge.

The members of the young people's executive committee, Robert Thistlethwaite, president, Ammon Andes, vice-president, and Genevieve Smith, secretary, resigned. It was then suggested by President F. M. McDowell and un-animously approved by the young people that an advisory council should be se-

lected to work with the stake officers in planning young people's activities. This council is to consist of three representatives of the young people and the director of religious education, Earl T. Higdon, and his assistant, Robert Thistlethwaite. The stake president may be an ex-officio member of the council.

Representatives of the young people on this council, as chosen Sunday, are: Genevieve Smith, Blue Springs; Robert Kittinger, Holden; Charles Wintermayer, Marshall.

## Flint, Michigan

Flint members enjoyed a fine three-week series of missionary services conducted by Elder John R. Grice in the Newall Street church during October.

Many evenings every available space in the church was filled. The experience was so enjoyable that a resolution was made to ask Elder Grice to return for a like series every year.

At the close of the services six adults and five children were baptized.

The prayer and testimony meetings were the finest Flint Saints have experienced in many months. Much needed encouragement and instruction were given.

Friday evening activities at the church are community singing, young people's glee club rehearsals, classes in dramatics and *Book of Mormon*, and occasionally recreation and refreshments.

The Saints were pleasantly surprised with a visit from Elder John R. Grice, December 2. He preached on three successive evenings.

## Denver, Colorado

On November 15, a social, arranged by Mrs. E. W. Fishburn, head of the adult group, was held in the lower auditorium of the church. The theme for the program, "*Home*," was carried out in piano music by Mrs. Betty Newland, vocal solos by Wilma Graybill and Mildred Sheehy, readings by Inez Schrunk, Mildred Sheehy and Mrs. E. J. Williams, and a talk by the pastor. Refreshments were served by the men, directed by R. S. Salyards, jr.

The Temple Builders held a successful box social the evening of November 27, in the lower auditorium. The girls arranged an interesting program, consisting of songs by Wilma Graybill; a short sketch presented by Carrie Baird, Mildred Sheehy, Wilma Graybill; accordion music by Fred Kemp; "*Young Lochinvar*," by the verse-reading choir. Howard Sheehy, master of ceremonies, conducted the auctioning of the boxes, the proceeds of which will be used to help pay for the decorating of the lower auditorium.

Brother Smith gave a very interesting and instructive illustrated sermon on the

Old Testament Sunday evening, December 2.

The Loyal Workers are meeting every Tuesday and Thursday in the church for all-day sessions, spending their time quilting. Their earnings are given to help defray branch expenses and in other praiseworthy ways. Some of the Columbinas help in this work.

Mrs. Marie Pointer, entertained the Columbinas at her home Wednesday, December 5. Necessary business was transacted and a social time enjoyed. Refreshments were served by the hostess.

A cantata is being prepared by the choir, under the direction of Farr Kemp, to be given the Sunday evening before Christmas. Other preparations are being made for the Christmas season, notably a children's party, a program for Sunday morning, December 23, baskets and clothing to be given to the unfortunate, and toys for the children of needy families.

## Far West Stake

### Bishop's Counselor Selected

Elder David W. Gamet, of Cameron, was recommended by Bishop Henry L. Livingston as counselor in the stake bishopric at the special stake conference held at Cameron Sunday, December 9, at 3 p. m. The conference unanimously approved this recommendation, and Elder Gamet was set apart to this office at the close of the business session by Apostles J. F. Garver and F. Henry Edwards. Brother Gamet comes into this important work with a splendid record as solicitor for a number of years. He also was a member of the stake high council for several years.

Several other recommendations were approved by the conference making provision for the ordination of the following men: Garland C. Snapp, of King City, Clifford B. Constance of First Saint Joseph, Vern P. Goodenough, of Second Saint Joseph, and Homer Snider, of Oakdale, to the office of elder; Elbert A. Schmidt, of Ross Grove, Hallard W. Felch, of Second Saint Joseph, and Orville Hulmes, of Richmond, to the office of priest; and Eugene Snider, of Second Saint Joseph, Ross Gamet, of Trenton, to the office of deacon.

### Church School Rally

The conference was held in conjunction with the stake church school rally scheduled for that day. The opening service was a worship service conducted by Sister Eunice Livingston, stake director of religious education, on the theme of "Go Teach," Bishop Henry L. Livingston spoke at ten o'clock. Apostle F. Henry Edwards was the guest speaker at the eleven o'clock and two o'clock hours, giving inspiring sermons.

A workers' council was conducted by Sister Livingston at one o'clock for all

church school workers and pastors of the stake. Various problems of church school work, especially as to how the missionary program may be advanced through the church school, were discussed.

In spite of bad roads throughout parts of the stake, a good representation was present and a splendid day was enjoyed.

### Fourth Saint Joseph Church

A special Thanksgiving service was held Wednesday evening before Thanksgiving. Elder T. E. Hale was the speaker and a program was given.

Two babies have been blessed recently at the services. The daughter of Mr. and Mrs. Clarence Hill and the daughter of Mr. and Mrs. Edgar were blessed.

The women's department has raised the quota for the reunion budget fund by making comforters and other sewing. A chili supper was held in October which cleared \$5.50 towards this fund.

A cottage prayer service is held every two weeks on Thursday evening. Recently the meetings have been held in the home of Sister Ruoff who has been confined to her home.

### Cameron Branch

In the past few weeks Cameron Branch has had the privilege of listening to some exceptionally fine speakers. Bishop Henry L. Livingston spoke on Sunday, November 11, and Sunday, November 18, delivering a powerful message at both times. Sunday, November 25, Stake President Ward A. Hougas gave a message full of timely counsel to the Saints. On the evening of the twenty-fifth Elder Lester Macrae, missionary to Hawaii, gave an interesting talk, illustrated by stereopticon slides. Brother Macrae was formerly a resident in Cameron, and was welcomed "home" by many old friends.

Sunday, November 4, the evening service was given over to the Æolian Choir from Independence. A splendid program was given to an unusually large and appreciative audience.

The choir, directed by Brother Paul Fiddick, has been organized and is working on a Christmas cantata, "The Holy Nativity." The O. T. Z.'s are rehearsing a series of Christmas plays to be given during the month of December. The C. S. S. group has been doing relief work for the poor, mostly in the form of sewing and remaking garments. The priesthood class is studying the material on the ministry sent out by Brother McDowell.

Thanksgiving Day, an impressive service was held at the church, following which a Thanksgiving feast, in the form of a basket dinner, was shared in the church basement.

Order your Christmas presents through the Herald Publishing House. A wide selection of valuable gifts.

## Pittsburg, Kansas

The Pittsburg young people held their monthly vesper service Sunday night, November 25. The sacred program and sermonet were centered about the theme, "Give Thanks to God." These vesper services, of recent origin, are meeting the whole-hearted approval and support of the branch, and are furnishing ample opportunity for the young people to serve.

The young men and women are greatly encouraged by the recent ordination of T. W. Bath to the office of elder, and Ellsworth Weaver, priest. These two young men are active workers and leaders among our young people, and they have pledged themselves to greater service and responsibility.

Pittsburg Branch expresses deep sympathy for the family of Elder George Harrington. Without Brother Harrington's strong, steadfast faith and his years of active service, they believe their church building would never have been completed. His loyal help was an inspiration to Pittsburg members. The light that shone in his life will always be a guiding beacon for all.

A special Thanksgiving prayer service was held at the church the evening of November 28, and a short program was followed by inspirational prayers and testimonies. Old and young expressed their thankfulness in having a God who is, and a wonderful cause for which they can give their lives.

## Des Moines Observes Annual Financial Day

December 2, was Financial Observance Day for Des Moines District. A district wide campaign was carried out for two weeks preceding that date by Stephen Robinson, district bishop's agent. Special speakers besides himself were District President Henry Castings, Elders Clyde McDonald, George Orr, E. O. Clark, and Levi Anderson; Priest E. F. Hall, and Teacher Harold Cackler. The theme centered about the filing of inventories and paying of tithes.

All outlying branches and groups were visited by these men, and all local teachers of Sunday schools were instructed to teach the law governing temporalities.

As a climax the Saints of the district were invited to come to Des Moines, December 2, and participate in the annual financial observance program. All brought lunch baskets, and Des Moines women served the food to everyone. Both dinner and supper were served in the lower church auditorium.

A heavy snowfall accompanied by wind which made great drifts on November 30, kept many at home who would have attended if they could have done so. But in spite of this a good audience was present at all services.

Pastor V. L. Deskin and Harold Cackler were in charge of a young people's prayer service at 8 a. m., in which a devoted group participated. District Superintendent E. H. Kirlin was in charge of the church school at nine-thirty, assisted by Russell Hart, of Nevada. The theme of all classes was the law governing finances.

At ten-thirty Bishop G. L. DeLapp addressed a large congregation on the keeping of the whole law. He was followed by a short inspirational talk by Stephen Robinson after which district officers led the march by a table on which all laid their reports to the Bishop.

The service was filled with inspiring messages, and the climax was reached when old and young filed by the desk and left their financial statements. One hundred and fifty-five Saints made a report, and many more will be mailed soon.

Apostle John F. Garver was in charge of a sacrament and devotion meeting at 2 p. m.

At six-thirty Brother DeLapp address the priesthood class, answering questions at the close. Following the class period a program of music was enjoyed. Fifteen of Lucy Orr's Blue Birds sang "The Whole Wide World."

Patriarch Richard Baldwin preached a sermon which brought this day of activities to a perfect conclusion. Most of the visitors remained for the closing service. Saints came from Newton, Webster City, Nevada, Perry, and Winterset.

A well-arranged program of music and song was prepared by District chorister Eva Williams.

## London, Ontario

November was a busy month for this branch. On the first day the women's department, in charge of Sister J. F. Winegarden, held a successful bazaar in the lower auditorium of the church. They are to be commended for their fine display of articles offered for sale. The branch appreciates the efforts of this group.

The eighteenth anniversary of the present church home was celebrated November 18, and President Elbert A. Smith was present and addressed the church school Sunday morning and preached in the afternoon and evening. His sermons were inspiring and encouraging. Many not of the faith were present and interested in his words. As a result of Brother Smith's visit, all are going forward with new confidence, more enthusiasm, and a greater desire to go onward to Zion. Special music was rendered by the choir and orchestra at each service.

On Sunday morning they were also favored with a visit from Professor Landon, professor of history at the University of Western Ontario. He displayed considerable interest in the history con-

tained in the *Book of Mormon*, and the Saints feel that good will result from his contact with President Smith. By invitation of Professor Landon, President Smith on Monday morning visited the university. As a result of this visit several books of the church with the *Saints' Herald*, will be supplied the library of the university.

At the last quarterly business meeting of the branch the following officers were elected for the ensuing year: Pastor, Elder J. E. MacGregor; counselors, Elders W. A. Hardey and Frank Gray; church school director, Elder Frank Gray; recording secretary, Arlo G. Hodgson; financial secretary, Ray Bicknell, and treasurer, H. Ward. These will be assisted by faithful helpers and committees.

On Monday evening, November 19, the anniversary banquet was held in the lower auditorium of the church, and at 8 p. m. an exceptionally fine concert was presented in the main auditorium.

November 25, the Ontario Church Oratorical Contest was held at London, Toronto, Owen Sound, Chatham, and London districts were represented in the contest. Marie Mottashed, of London, was successful in winning the girls' trophy, and Austin Essery, of Hamilton, won the boys'.

Sister T. G. Armstrong is recovering from the efforts of a dislocated arm. The injury was sustained at her home when she tripped over a floor mat.

## Davidson, Oklahoma

Unfavorable weather had an adverse effect on attendance at the 10 a. m. Thanksgiving prayer service, but those able to come enjoyed the spirit of love and fellowship.

The church school gave a fitting program the Sunday morning before Thanksgiving. The primary class taught by Mrs. D. C. Feely gave the thanksgiving prayer. The story of Alma, the young Nephite, was beautifully told by a junior, James Greeg, and the primary class taught by Mrs. H. B. Qualls, sang a thanksgiving song. Mrs. Feely gave a talk on that for which we should be thankful, and Mrs. Helen Riding told the story of "The Angelus."

Pastor Z. Z. Renfroe has returned home after an absence of a month during which he held meetings at Tulsa for two weeks, and preached at Calumet one Sunday. He and his family went to Lubbock, Texas, for Thanksgiving, and while there he spent his time in fireside preaching.

The local priesthood, E. B. Stafford, B. F. Renfroe, and Ira Skinner, kept the branch work going during Brother Renfroe's absence.

The December communion service was well attended and a good spirit was present. Brother Z. Z. Renfroe was the evening speaker and his subject was "Judgment."

# The Bulletin Board

## Appointment of Bishop's Agent

Notice is hereby given that Brother Granville S. Trowbridge has been appointed to serve as bishop's agent for Arkansas District, taking over the work formerly handled by Brother R. A. Ziegenhorn.

Brother Trowbridge comes well recommended by those who know him and have been associated with him. We are glad to recommend him to the Saints of Arkansas District, and solicit their whole-hearted support in this phase of the work of the church.

We wish at this time to express appreciation for the very fine cooperation given by Brother Ziegenhorn in his bishop's agent work.

We hereby request that the solicitors send their January reports to Granville S. Trowbridge, 202 West Howard Street, Nashville, Arkansas.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by

THE FIRST PRESIDENCY

By F. M. SMITH

## Conference Notices

The semiannual conference of North-eastern Kansas District will convene at Topeka, 1114 Clay Street, January 18 and 19. Apostle R. S. Budd will be

## THE DORIAN LITERARY SOCIETY

(Continued from page 1602.)

dent in other centers than Leichhardt, and who are desirous of participating in the society's work. A goodly number are enrolled under this designation and most of them are engaging in studies through the correspondence courses already referred to.

The society has as its goal the development of youth along these specialized lines that their service in the church may be made thereby more effective. Such an aim is summed up in the motto of the society, which is "Altiora Peto!" ("Higher things my goal.")

## MICHIGAN MUSICAL MOVEMENT

(Continued from page 1602.)

Coldwater and Battle Creek have most excellent talent and we expect them to be prepared to take part in these activities.

Detroit, Central, Northern and Eastern districts are doing well and we hope to make a detailed report of their progress in a later issue of the *Herald*.

President Smith assures us that he appreciates the fine work being done. We in turn can assure him that we are going to do more and a better quality of music.

present. Branch presidents are requested to send summarized reports to District President Charles Fry, 1264 Lincoln Street, Topeka, Kansas. Branch clerks, please send statistical reports to the undersigned. As many of the Saints in the district as can attend are urged to be present. The first service will be held at 11 a. m. Saturday.—Mrs. H. C. Pitsenberger, district secretary, 1177 Randolph, Topeka, Kansas.

**New Address**

D. T. Williams' field address, Box 229, Midland, Michigan.

**Marriages**

**CLIFT-OLIVER.**—Miss Elsie Clift, daughter of the late Elder Richard Clift, sr., and Mrs. Clift, and F. Eldon Oliver, son of Mrs. Mabel Oliver, of Toronto, Canada, were united in marriage by Elder J. L. Prentice, October 27. The guests attended the reception at the home of the bride's parent. The young couple are making their home at Hamilton, Ontario.

**KEEBLE-INGRAM.**—Miss Mildred Keeble, daughter of Mr. and Mrs. William Keeble, of Rich Hill, Missouri, and Melvin S. Ingram, son of Mr. and Mrs. John Ingram, were united in marriage at 10:30 a. m. Sunday, September 30, during the Rich Hill district conference, Elder Arlie D. Allen officiating. Miss Pauline Keeble was bridesmaid and LeRoy Beckham, of Butler, Missouri, acted as best man. Flower girls were Esther Darline Keeble and Phola Lane Bolser. The bride and bridegroom are members of Rich Hill Branch, holding local offices. Mrs. Ingram is district director of young people. About three hundred friends witnessed the ceremony. The bridal pair are making their home on a farm south of Rich Hill.

**MCMASTER-WHITE.**—The wedding of Miss Gladys McMaster, only daughter of Mrs. Beatrice McMaster, of the Windsor Court, and the late George H. McMaster, to John Joseph White, of Windsor, son of Joseph J. White and the late Mrs. White, of Bathurst, New Brunswick, was solemnized at the Saints' church, November 17, at 2 p. m., the bride's uncle, Bishop John C. Dent, of London, officiating. The bride was given in marriage by her brother, Charles McMaster, and her only attendant was Miss Bessie Smith, of Essex. Doctor Orlo Dent, cousin of the bride, assisted the bridegroom as best man, and Ross Johnson, of Rodney, and H. F. Noonan were ushers. A reception followed the ceremony at the home of the bride's mother, then the bridal couple left by motor for Toronto. On their return they will make their home in the Windsor Court. At the close of their regular meeting, November 6, the Sunshine Club, local Temple Builders, of which the bride is a charter member, tendered a personal shower. November 13, the Sunshine Club members were hostesses to Windsor Branch at a miscellaneous shower in the bride's honor. Many other functions were given in her honor. Mr. and Mrs. Ronald McRae, of Chatham, entertained the wedding party at the rehearsal supper at the Windsor Court. The bride is an active member of the Georgia Club, an organization sponsored by the local "Y," and of the Essex County Dental Assistants' Association and the Ontario Dental Assistants' Association.

**HIELD-ROE.**—Miss Etheleyn Juanita Hield, daughter of Mr. and Mrs. Norman E. Hield, sr., was married to Clifford Edgar Roe, of Whitewater, October 19, in the home of her parents at Janesville, Wisconsin. Elder Henry Woodstock, of Madison, uncle of the bride, officiated, and Norman Hield offered prayer. Carol Mae and Joy Hield, small nieces of the bride were flower girl and ring bearer. Mrs. Forrest Schultze was the matron of honor, and Mr. Schultze attended the bridegroom. A dinner was served to thirty guests following the ceremony. The bride graduated from Janesville High School, Graceland College, and Rock County Rural Normal. Mr. Roe attended the Whitewater High School. They will make their home at Whitewater.

**Our Departed Ones**

**BOHLOE.**—W. G. Bohloe was born at Houston, Texas, October 9, 1871. He married Alice

Oberle, of Houston, December 26, 1894, and to them was born a son, William G. He was baptized in July, 1919, at Houston, by A. J. Banta. Passed away at his home July 17, 1934, leaving his wife, son, and a host of friends to mourn. Funeral services were held at the Settegost Kopf Funeral Home, C. W. Tischer officiating. Interment was in Rest Haven Cemetery.

**GORDLEY.**—Wilma Eileene Gordley, daughter of Mr. and Mrs. Chester Gordley, was born November 13, 1926, and passed away November 3, 1934, at Sinking Spring, Ohio. February 2, 1930, she was blessed by Elders J. R. Grice and P. W. Barker. Though her life was short, this little one will be remembered always by her parents, grandparents, other relatives, and many friends. She was a cheerful, intelligent little girl, a leader in church and school work.

**PARK.**—Lyman A. Park was born September 18, 1879, at Fountain Green, San Pete County, Utah; died October 21, 1934, at Grand Junction, Colorado. At the age of eleven years he was baptized into the church. He lived a clean, sober and industrious life; was a Christian and a gentleman. His family has lost a loving member; the community an excellent citizen. Surviving are three brothers: Val, of Handford, California; Thomas, of Grand Junction, and Melvin, of Meeker, Colorado; five sisters, Lucy Bishop, Vida Park, and Florence Ford, of Grand Junction; Fern Adkins, of Delta, and Sybil Ely, of Palisade, Colorado; other relatives, and many friends. The funeral was conducted in the Baptist Church at Delta, William B. Farley preaching the sermon, assisted by M. L. Schmid, of Grand Junction.

**MORRIS.**—Mary Elizabeth Morris was born in Wisconsin, January 31, 1858; departed this life November 23, 1934, at Cisne, Illinois. She married Andrew E. Knapp, October 15, 1882, and they came to Illinois from Abilene, Kansas, in a covered wagon, locating in Romine Township, Marion County, in 1890. Five children were born to them: Charley, who died October 23, 1935; Roy and Mabel Phillips, of Cisne; Arthur, of East Saint Louis, and Ed, of Xenia. She is survived also by one brother, Lee Stevens, of Xenia; two grandchildren, and three great-grandchildren. Her husband died February 16, 1895, leaving her with five small children. On October 17, 1900, she married Elder Isaac A. Morris, and by this marriage became the stepmother of six children. Their home was always open to those who wished to claim its hospitality. It was a haven for traveling missionaries. She united with the church in 1892, and was a consistent worker, always valiant in testimony. Funeral services were

conducted from the Saints' church at Brush Creek, Elder Hilliard Henson preaching the sermon. Interment was in Wooley Cemetery.

**SHARP.**—Agnes Ola Hayden, daughter of Mr. and Mrs. R. K. Hayden, was born June 19, 1877, at Lisbon, Missouri. May 5, 1895, she married Luke Sharp, at Higbee, Missouri. The children who blessed this union were David, Carl, and Mrs. Ethel May Potter. In 1905, Mrs. Sharp united with the church and was a faithful member till her death, October 23, 1934, at the home in Springfield, Illinois. Funeral services were conducted from the home October 25, after which the body was accompanied by relatives to the former home at Higbee, Missouri, and services were conducted by F. T. Mussell at the Baptist Church. Though she had suffered from poor health for some time, the end was unexpected. The deceased leaves her husband, three children, two grandchildren, a brother and a sister.

**SCHADER.**—Charles Ellis Schader Junior was born October 19, 1919, at Independence, Kansas, and died December 1, 1934. He spent most of his life at Cherryvale; moved back to Independence with his parents in June, 1933. He united with the church in October, 1933, and was a cheerful and faithful worker, and president of the young people's class of the branch at the time of his demise. He was a talented musician, always willing to give his services. Charles was a sophomore in the local high school. Leaves to mourn his parents; two sisters, Norma and Treva; two brothers, James and Freddie, of the home; two grandfathers, J. T. Hupper, of Elk City, Kansas, and P. G. Schader, of Kansas City, Missouri; other relatives, and many friends. The funeral was held in the Potts Funeral Chapel, Guy G. Cadwell preaching the sermon, assisted by C. L. Anderson.

**BEYE.**—Maude Irene Pyle was born December 20, 1886, in Coon Rapids, Iowa. June 9, 1909, she married E. G. Beye at Rhodes, Iowa, and to them were born three daughters, Pearl and Ruby, of the home, and Mrs. Thomas Seats, of Blythedale, Missouri. Sister Beye's health had been failing for about four years, and she suffered a stroke, November 10, rendering her helpless until the end came November 13. Two funeral services were held, one at the home at Blythedale, November 15, and a second at their former home at Rhodes, Iowa, November 16. The Saints' churches at both places were crowded. Elder F. T. Mussell was in charge. She united with the church at the age of eight and was faithful to her covenant to death. There survive her devoted husband and the daughters mentioned above, also two sisters, Mrs. Phoebe Jacobs, of Rhodes, and Mrs. May Vasey, of Nevada, Iowa, and two small grandchildren.

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**HUTCHINSON.**—Lavina Langton was born at Defiance, Iowa, October 22, 1891, and passed away at her home at Pisgah, Iowa, November 23, 1934. She was the daughter of Mr. and Mrs. James Langton, of Lawton, North Dakota. She married Mark C. Hutchinson, June 16, 1915, and to them four children were born, Mark James, Jessie Marie, Harland, and Tommy. Her education was received in the school at Lawton, Graceland College, and the University of North Dakota. She united with the church when fifteen years old, and was a living example of a true Saint, a faithful wife, a devoted mother, and dependable friend. She gave freely of her

time and talents to the church, helping the young with music, directing an orchestra, playing for the choir, and teaching a young people's class. She was a woman who shared in the spirit and work of her community. Besides her husband and four children, she leaves her parents, and her brothers and sisters: Jesse Beaty, Lakota, North Dakota;

Ward, Manda, North Dakota; Fern Thompson, Sioux City, Iowa; Cecil, Dayton, North Dakota; Claude, Laredo, Texas; Marion, Chicago, Illinois, and Mark, Lawton, North Dakota, other relatives and friends. Funeral services were held at the Saints' church and burial was in Magnolia Cemetery, Elders George Meggers and Frank Hough in charge.

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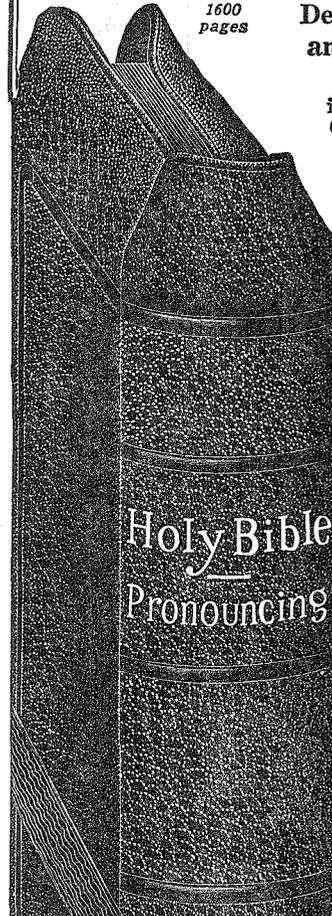
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B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemingly before me.* b ch. 3. 28.

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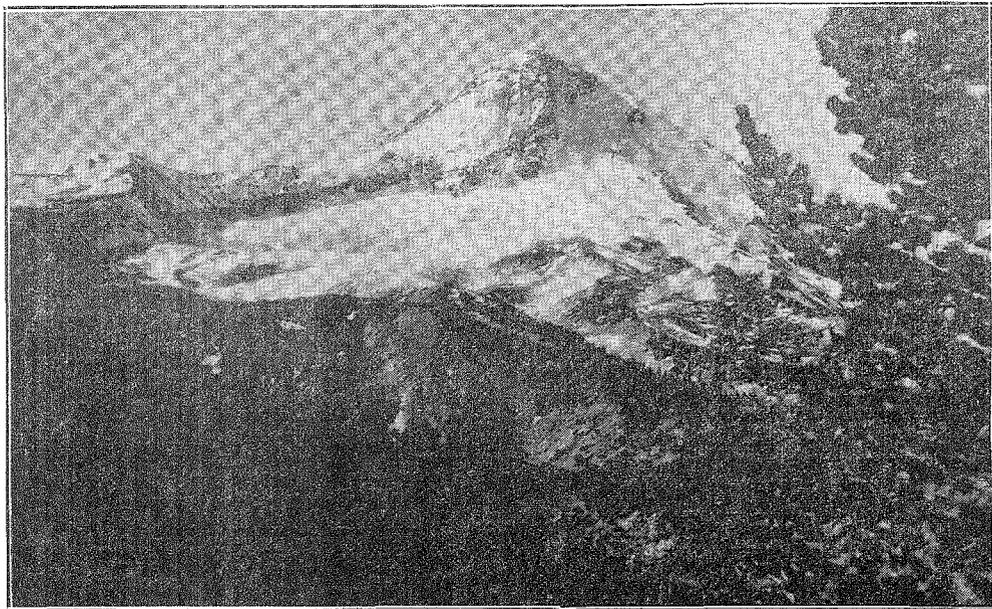
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# *The* SAINTS' HERALD

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## **The Year Is Done! Take It Away!**

An Editorial by Elbert A. Smith

## **Without Darkness**

A Christmas Story by Geraldine Wyatt

## **Teaching the Financial Law**

By Bishop Henry L. Livingston

# THE SAINTS' HERALD

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## Pigeonhole

### ■ Christmas Greetings

By Mollie Richmond

"Joy to the world, the Lord is come,"  
Thus of old the angels sang;  
Telling of that holy birth-day  
Triumphantly, the echoes rang;  
Echoed to all living nations,  
Telling of the Savior's birth;  
And 'twas from a lowly manger,  
Came the message, "Peace on earth."

"Peace on earth, and good will to men,"  
Softly fell upon the air,  
Telling of a priceless love-gift,  
Tendered through His love and care.  
May your hearts have that same gladness  
That fell on Bethlehem,  
When the angels sang so gladly,  
To the wisest of men.

Sing those anthems, most triumphant,  
Of that holy "King of Kings;"  
Tell to all that sweetest story,  
Of the peace and joy He brings.  
May that peaceful holy Presence  
Be with all, this Christmas time;  
And bestow His richest blessings,  
Is the sincere wish of mine.

### ■ Success

By Alma M. Coombs

When I was young and times were hard,  
Success was my ambition;  
I thought it best, to disregard  
All else but that condition.

I studied late, I studied long,  
How other men succeeded;  
That soon beyond the aimless throng,  
My place would be conceded.

So, seeking for a favored spot  
I fought and kept on fighting;  
The plight of others mattered not,  
Success seemed so inviting.

But one day, from a clear blue sky,  
My soul was light'ning riven;  
I found, as Paul, the answer why  
Life here on earth was given.

Real, true success means happiness,  
To you and to all others.  
Upon the road to blessedness  
We travel with our brothers.

Success! Ah, what a mighty word  
If rightly comprehended!  
Would heav'n could say, "Now men have heard,  
The Savior's work is ended."

### ■ Tarzan

Pigeon says: "I'd be mighty pleased if one of the lions would catch Tarzan and eat him up. Would be willing for the lions to eat his creator too. It would end more comic strip carnage than is good for the children in the newspapers. The only themes in the story seem to be murder, violence, and hate."

# Editorial

## The Year Is Done! Take It Away!

BUT ITS LIGHT AND SHADOWS CARRY OVER.

In some ways the year 1934 was different from any that had preceded it; yet it was quite typical of the "latter days" as foreshadowed in the long range forecast of prophecy.

### WAR CLOUDS DARKEN

The nations seem drawing closer to inevitable world war. Bankrupt, or at least insolvent, so far as ability to pay for the last world war is concerned, they are feverishly preparing for the next. Europe is working night and day at the old game of "choosing partners" for the coming conflict.

France is a past master at that game but faces a Germany surprisingly grown stronger and apparently only waiting for the time when her strength warrants another test at arms. The Balkans seeth with hatreds, and while these traditionally unruly small children of Europe quarrel, their big brothers gather round to take sides and precipitate a general war.

### JAPAN SEES AND SEIZES HER OPPORTUNITY

Japan seized the psychological moment of world confusion, at a time when there was no general alignment or agreement of powers strong enough to stop her, and thrust forward on the mainland in Manchuria and is entrenching herself powerfully, regardless of existing treaties and in defiance of the League of Nations. At the same time she prepares to shake herself loose from agreements limiting naval armaments that she may expand her navy at will. "Let the heathen be wakened" was to be the cry of the last days. (Joel 3.) "Christian" nations awoke "heathen" Japan, and taught her the science of modern warfare and the arts of breaking treaties—"scraps of paper."

### DEMOCRACY LOSES GROUND

Democracy continues to lose ground. Constitutional government loses its hold—even in Louisiana. Dictators arise or continue their ascendancy. Hitler would consolidate the Germanic spirit against internal and external foes; Mussolini would reincarnate ancient Roman glory and dominion; Stalin would build Russia into a powerful military and economic unit to resist her enemies and either overthrow all "capitalistic" governments or be ready when such governments go to pieces in war and revolution, to raise the red flag of communism over the world.

### THE LEAGUE OF NATIONS

The picture has its bright spots. The world depression seems to be giving way to a gradual but pronounced recovery. There is still a determined effort among thoughtful men to "renounce war and proclaim peace." Peace conferences and disarmament conferences have lost ground constantly and world armament has increased rapidly; but the League of Nations still does good work in the interests of peace. The League lost terribly in prestige when it proved impotent to halt the forward rush of Japan in her war upon a helpless China; but regained a large measure of respect by signal triumphs in composing difficulties between Jugo-Slavia and Hungary, also in handling French and German difficulties in the Saar.

The League of Nations, with all its defects, still remains the most sane and powerful instrument that the nations have through which to strive for peace, order, concord, and safety, as opposed to impending world war, disintegration, chaos, and the fall of civilization.

### THE WAR AGAINST CRIME

In the United States organized crime became much too powerful for the states and cities to meet its challenge. The entrance of the Federal government to the struggle has led to new hope. During the year eighteen notorious gangsters have been shot to death, executed, or driven to suicide; fourteen others have gone to prison; and a host of lesser figures have been imprisoned or are now on trial. The most fiendish modern crime, the kidnapping and murder of the Lindbergh baby, seems in a fair way to be solved and punished.

Such notorious public enemies as John Dillinger, and Pretty Boy Floyd have gone out under gun fire. They took their appeal to the machine gun and the decision was against them. Others equally notorious have been put in prison for life. The forces for law enforcement are organizing for even more effective war against crime; and perhaps best of all, are proposing to combat the alliance that has existed between politics and crime in our larger cities.

### THE "IGNOBLE EXPERIMENT" OF REPEAL

Not so pleasing is the picture incident to the repeal of prohibition. The United States abandoned her "noble experiment" in prohibition and we have had a full year of the ignoble experiment of repeal. It is easier now to buy liquor than it is to buy medicines. In many a home where the unemployed live

on charity, liquor crowds groceries from the pantry shelves.

It is estimated that the bill for alcoholic beverages in the United States for the year 1934 was three billion dollars. Half of the liquor consumed was "bootleg" or illicit. Repeal did not do away with the bootlegger or greatly reduce the cost of law enforcement and it did not bring the revenue anticipated. It did bring an increase in drunkenness and an increase in crimes and accidents resulting from intoxication. There is a tremendous potential increase of drunkenness just ahead when clever advertising and artistic window displays of liquors shall bear their inevitable fruits in the lives of the children and young people of today.

#### CHURCH FINANCES

In the church, the year has held much to bring hope. In the field of finances the refunding of the Auditorium Bonds scored a four-fold gain; i. e.: a temporary moratorium on principal payments, a substantial reduction in interest rates, the elimination of the clause requiring "payment in gold," and the conditional exemption of church buildings to a point where safety is assured. There has been an increase in the income of the church and a reduction in general church debt and annual interest charges.

#### SPIRITUAL GAINS

In the spiritual field there have been very encouraging developments. Here and there are found internal conflicts in local congregations, but generally there has been a growth of spirituality and a development of peaceful cooperation. The conflict goes on, however, between the forces of good and of evil, within the church as well as without. We are assured in the word of God (*Doctrine and Covenants* 1:6.) that the time is coming when God will have dominion over his own and Satan will have dominion over his. The careless will no longer be able to play back and forth over the line as they have done. The devout must increase their courage, faith, and fortitude to meet conditions as they develop.

No doubt the year before us will have its dark shadows and bring its tests of faith; but under the comforting influence of the Holy Spirit, may it be a "Happy New Year."

The Year is done! Take it away!

Its carcass is picked clean at last

Of every month and every day—

Remain bare bones of the dead past.

Comes a new year: "Happy New Year!"

Pound on the table! A new feast

Bring on: of new times and new days.

If some be bitter, be increased

Our faith; some sweet, to God be praise.

To all, the wish: "Happy New Year!"

ELBERT A. SMITH.

## Two Lies and a Truth

TWO OLD AND FOOLISH LIES are being told throughout the world to perpetuate a spirit of war among the nations, and to stimulate the sale of arms and munitions. The first lie—"You can't change human nature"—is a travesty against man. The second lie—"Man is a fighting animal"—is a travesty against Divine justice.

There has always been something revolting to the civilized intelligence in these two statements. They are half-truths, and half-truths are more harmful than direct lies, because they deceive many through their semblance of truth.

One of the strongest of human impulses is that of the desire of self-preservation. Fighting is only one of the many possible responses, in one of the many possible situations, to this impulse. It is only when moved by wrath or confronted by danger that man is a fighting animal. It is only when his rights or his property, or his interests, real or imaginary, are involved that he is a fighting animal. The rest of the time he is a builder, a toiler, a maker of homes, a follower of agriculture, science or industry, and a lover of peace. To call him a "fighting animal" is far less than half of the truth. It is less than a hundredth part of the truth. It is a travesty against human nature.

Man is a fighting animal only when it is necessary to be one; he is also a working and building creature of great endurance and ingenuity. In a situation of danger he will fight; in a situation of peace and security he will work. Thousands of years of known history have demonstrated that; and the prehistoric developments of arts, implements, utensils, and homelife show that the habit of peaceful industry is not a recent one. Pottery and plows are as old as swords. We have no reason for thinking that the primitive club was used any earlier or more frequently for knocking men in the head than for knocking fruits and nuts out of the trees. In reality, the ability to fight presupposes the prior ability to create something useful worth fighting for.

THE STATEMENT that "you can't change human nature" taken to mean that you can't make men quit fighting, is a lie, or the result of simple ignorance. Of course you can't change the human being into something he was never intended to be. But human conduct is capable of unlimited modification. Our schools, our laws, our social conventions, our customs, our very language are all irrefutable testimonies to the fact that human conduct is changeable. There are no known "natural" men. All people are artificial products in the sense

(Continued on page 1634.)

# Teaching the Financial Law

By Henry L. Livingston

Bishop of Far West Stake

"O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine . . . (*Doctrine and Covenants* 41: 1, 2.) the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the *Book of Mormon*, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—*Doctrine and Covenants* 42: 5.

FROM THE FOREGOING, it is obvious that the priesthood have not only the responsibility of teaching the law of God but also the responsibility of seeing that this law is kept. This means the whole law, of which the financial law is a part. When Jesus sent his disciples forth, he instructed them to teach the nations "all things" whatsoever he commanded. (*Matthew* 28: 19, 20.) In view of this commandment, we are made aware of the fact that the financial law has not received sufficient emphasis in the teachings of the ministry, both general and local, and we are therefore coming with this appeal for all men of the ministry to not only prepare to teach; but also observe to keep the law governing our temporalities. It should be needless to say that the priesthood's teaching will only be effective to the extent that they themselves keep the law.

## UNANIMITY OF TEACHING

There has been much unnecessary confusion in the minds of some regarding the application of the financial law. This is due to the fact that many insist on putting their own individual interpretations on it. The Lord has spoken in this regard instructing the church to accede to the "application of the law as stated by the bishopric" (*Doctrine and Covenants* 126: 10) and in this revelation, he provides a remedy in case the bishopric flagrantly violate the rights of the people. It does not, however, permit each individual to walk in his own way but provides adjustment through the joint quorums in council—the presidency, twelve and seventy. (*Doctrine and Covenants* 126: 10.)

The priesthood and Saints should therefore, observe that any man of the ministry who advises Saints to withhold their support from the church, violating the law of God, does not act under the authority of priesthood. "But where there is a change of law there is of necessity a change of the priesthood, hence as they have done away with the law of God, they have also forfeited their right to the priesthood and are acting under another authority." (J. W. Briggs, *Saints' Herald*. Volume 5, page 43.)

In order to promote a better understanding of the law as interpreted by the Bishopric, we recommend for study the booklet entitled *Handbook of the Financial Law* printed in 1933. This can be obtained from the Herald Publishing House, Independence, Missouri.

## IMPORTANCE OF KEEPING THE LAW

In these hard times one may feel reluctant to urge our people to keep the law for it is apparent that they are in need of many of the ordinary comforts of life. During General Conference of 1920, however, the Lord spoke to the ministry instructing them "and when you stand to teach the saints, you shall say to them as Moses did of old, *that they shall go forward*. If you are to be called leading men, you must become leaders of men—leaders and exemplars in all good works and Christian graces, and in showing forth all the fruits of the Spirit—that the Saints may observe you and be strengthened and comforted."

The circumstances under which Moses told Israel to go forward were most perplexing and distressing and yet in the face of this tremendous handicap they went forward. What recourse do we as a church really have in regard to teaching the financial law during these stressing times? None but to tell the people to go forward on the basis provided in the law. We, therefore, unhesitatingly urge the Saints to study the law, to understand the law and to keep the law. This may require sacrifice and privations but it is the only way for our salvation and for our deliverance.

## TEACHING VALUES AND OBJECTIVES OF THE LAW

"That which is governed by law is also preserved by law, and perfected and sanctified by the same." (*Doctrine and Covenants* 85: 8.)

Meditate upon this with respect to the financial law which purports to be the will of God governing our economic relationships. Do we believe it enough to obey this law now? When Jesus taught his disciples to pray, "The kingdom come, thy will be done in earth as it is done in heaven," he revealed to them that it was the purpose of God that this world should be governed by His will and law and that it should not be abandoned to the devastating influences of "unrestrained sin." If we, as members of the church then, whose responsibility is to establish the principles of the Kingdom of God in the lives of men, fail to govern our own lives by the law of God, it shows that fundamentally we lack true conversion to Jesus Christ. What does your response to the law in this respect indicate?

The church's right to existence is challenged by humanity's cry for spiritual, social and economic leadership and deliverance. Humanity needs the gospel as never before in its history. Therefore, in teaching and complying with the financial law we must feel profoundly a divine passion for the souls of men. We must realize that obedience to this law does not end with saving the church from debt but with saving men from sin.

Try to see this larger vision and relate it to your own response to the financial law and you will find it most stimulating and helpful when the way seems hard. Jesus said, "He who seeks to save his own life shall lose it but he who loses his life for my sake shall find it." This is just as true if applied to the church. If the church merely attempts to save itself it is doomed to defeat but if the church will lose itself in the larger task and vision of saving humanity, we are convinced that this will give stimulus and power to our work and will bring the church out of debt and give it power to accomplish its task.

In conclusion, then, we may say that the reason why we should teach the financial law earnestly and prayerfully is because (a) upon its observance depends the preaching of the gospel to needy humanity, (b) it is the law of God for the purpose of giving the church economic freedom and security to promote the interests of the Kingdom of God, (c) Zion cannot be builded or redeemed without it.

In view of the foregoing, please check again your own response to the law in the past and see if you have complied with the fundamental requirements of the law of God. Have you made your inventory or your annual financial statement to date? Has this been filed with the Bishopric in compliance with the Law? Are you consistently paying tithes? Are you willing to consecrate your surplus when the church is in a position to care for it as provided in the law? Are you willing to forego some of the

pleasures or even some of the necessities of life in order to make an offering to the church? These fundamental things must be understood and taught to the Saints before we can hope for the redemption of Zion. The call of God to his people has repeatedly been to "go forward." May we do so now and do it wisely and in harmony with the law.

### James Clark Crabb

A greatly venerated member and church worker has been lost in the death of Brother James Clark Crabb at Mondamin, Iowa, December 13, at the age of 101 years and nine months. Brother Crabb was baptized in May, 1862, and was ordained an elder in December of the same year. Since that time he has served as seventy and high priest, until his superannuation in 1924, and has occupied in local service until near the end. The funeral service was at Little Sioux, Iowa, where most of his life was spent.

### TWO LIES AND A TRUTH

(Continued from page 1632.)

that they have been made over by society. It is not true that "you can't change human nature." Human nature is changed all the time. Education changes it, conversion changes it, love changes it, church changes it, and it is conditioned and modified by everything with which it comes in contact. It always will be changed. It takes a longer period of training to make a good soldier than it does to make a good factory hand. Man is no more naturally a fighter than he is naturally a farmer or a mechanic. These are all things that he learns to do.

**T**HE SINISTER FACT in connection with these two lies is that they have been used as arguments for promoting the spirit of war, and for the encouragement of the sale of armaments. We are being told that these evils are inevitable, and that we must endure them. They are not inevitable. War is something that can be prevented.

People used to think that disease was a visitation from God, and that nothing could be done to prevent it. They died in helpless thousands from typhus, dysentery, and other epidemics. They suffered endlessly because of their ignorance. Now sanitation and medicine have reduced these dangers, in civilized communities, to negligible factors.

But we still suffer from unwholesome ideas—suffer endlessly and needlessly—and die because of them. Two of these ideas are stated above.

**T**HERE IS A GREAT TRUTH that will counteract and refute these two lies, and many others. St. John wrote: "But as many as received him, to them gave

(Continued on page 1657.)

# Without Darkness

(A Christmas Story)

By Geraldine Wyatt

A CANOPY of deep transparent blue, set with myriads of twinkling little stars hung overhead. Below flickered the lights of the city Zarahemla. The torches now burning low, and again lashed to brilliance by a gust of wind seemed symbolical of the tempests created and nourished by the passions of the city's inhabitants. Now lulled and calm; again flaming with all the jealousy and strife of mankind.

As Bethabara stood upon the balcony of the famed observatory, gazing at the stars, there was wafted up to him the sound of metal on stone.

"The stela will be finished on time," he thought. For each ring of the chisel was bringing the shaft nearer to completion.

He made a gallant picture as he stood there etched against the brightly studded sky. The capricious flaming torch played upon the snow white waves of hair that fell to his shoulders. A chill breeze caused him to clutch his richly embroidered mantle more closely about him. Gingerly he walked back into the observatory, and to his work.

Again he trained his large instrument upon the majestic expanse of sky. Gently, almost tenderly, he moved it little by little that no part of the heavens should escape the giant eye.

Time moved as fleetingly as the billowy clouds floating overhead. The stone worker below ceased his carving. All was quiet except the occasional scratch of his pen as the aged astronomer made rapid calculations of the movements in the sky.

Finally his work finished, Bethabara lowered the instrument and secured it in its cradle. From long habit he took a torch from its socket and wrapping his long mantle more securely about him descended from the observatory tower. His ancient legs were a little erratic in walking down steep stairs, and his eyes trained from long habit were more accustomed to gaze into the distance than they were to guide an aged man from his scientific observation.

With the peaceful satisfaction of another day's work well done, this old scientist, keeper of the Nephite calendar records, walked through the dark streets to his home.

MORNING DAWNED clear and bright. Oblivious to the strife about them, birds with gorgeous plumage carolled out their morning serenades. By and by, Bethabara retraced his faltering steps to the observatory.

But early as he was, Neum, the stone

carver, was there before him. These two had worked together for many years. Both were good men and righteous. Neum momentarily looked up from the stone shaft he was carving.

"I could finish this today. Well—that is, if the date were complete." His right eyebrow lifted quizzically, and implied the question that his words didn't ask.

Bethabara seated himself upon a stone carved seat. His legs crossed, his foot moving up and down with an easy swing. To any that knew him, this action denoted deep thought.

"I can't be sure Neum, but—" He started to explain, then stopped, leaving the words as if hanging above, and presaging trouble.

From outside came the monotonous swish, swish of a brush. The water made a joyful little gurgling noise as the maguay fibers absorbed and forced it over the stone steps.

To the aged astronomer whose white hair fell to the base of his neck, and to the old stone worker whose confining tasks had caused his broad shoulders to hunch forward and droop, came the same thought.

"Sariah is unusually diligent at her task this morning."

"The child has a pain in her consciousness," Neum observed, as his eyebrow moved upward.

"She's looking for my colleagues," Bethabara teased, as his foot swung upwards and downwards in its rhythmic fashion.

Sariah turned an impudent face toward them. Her wrists fell back against her pure white robe, the embroidered edges of which vied with the color of the sparkling jewels of the armlets she wore. Bethabara walked over to the doorway and inspected her work.

"The stones are bright enough now." He dismissed her, his ruddy face showing no sign of his inner perturbation.

She picked up brush and water jar, gave her work a last regretful inspection, and lightly ran down the steps. The sound of her sandaled feet was as soft as the first patter of sprinkling rain drops, and as rapid.

A horsedrawn chariot with wooden wheels went past the doorway. Its driver peered quizzically at the old time recorder. Its wheels made an odd grinding noise as they rolled over the stone pavement.

The sun shone brightly upon the newly scrubbed steps and doorway, and was reflected to the remotest corners of the room, for the light came only through the doorways, there being no

windows. But the reflection from these white stones was as dazzling as if they had been driven snow. Bethabara lowered the curtain, shutting out the daylight, and returned to his seat.

"There seems to be a great deal of agitation amongst the people today," he confided in a low voice.

"They have set a day to execute all those that still believe the Christ will be born, and that the heavens will reflect God's joy," Neum explained, his steel chisel making a ringing noise at each tap.

"And the stela?" Bethabara glanced at the likeness of a star cut on the shaft as he spoke. This was to be the permanent record telling of the signs the new star, and the birth of Christ.

Neum grasped the chisel more firmly and turned stricken eyes towards the scientist.

"Someone was here last night. They broke the latticed bars at the entrance. Bethabara, are we mistaken? Will Christ be born? And what of our lives? Of our families?" He finished huskily.

Perhaps the most peculiar characteristic of Bethabara was his eyes. It wasn't their color. Neither was it the size of the orbits. But rather it seemed that they were just windows, through which shone the light of his soul. The more witty of his acquaintances were wont to explain this peculiarity by saying, "The old man has spent so much time gazing at the stars that some of the star dust has gotten into his eyes, and makes them bright and twinkling like."

They had lost none of their kindly light as he answered: "Does it matter? All my life I've prayed that I might witness the signs that we know will be given. Then when Samuel, the Lamanite, prophesied the number of years, I thought my prayers had been answered. There are movements in the heavens that presage a change. But when? Ah! That we must wait to see." His foot swung upwards and downwards, but his voice gave no hint of his emotion. As he continued, a casual observer could not have known that he was visualizing the fulfillment of his soul's desire. "When you think of all the inhabitants that have gone on before, all that will come on after you and I have passed beyond, you wonder about this short period of probation, and sometimes even the fulfillment of our greatest ambitions seems insignificant." Restlessly, Bethabara moved over to the embellished curtain gently rippling at the doorway. But he knew before he raised the arras that Sariah was there listening.

Her eyes fell to the pink toes that were exposed through the thongs of her sandals. She uttered no word of explanation, but turned about slowly and walked away, her glossy brown braids bobbing at each movement.

From out beyond came the low hum of a thriving populace. Shouts of vendors. Angry protestations. The peculiar grinding of wooden wheels on concrete and stone. And out of these came the familiar clap, clap of horses hoofs, growing louder and more distinct until two long robed riders, dusty and travel worn drew rein at the bottom of the steps.

**Q**UEER, how celebrities need no introduction.

"You're Bethabara, the calendar keeper." The first man said, as he removed the turban from his head, setting loose a mass of curls that according to fashion, dangled to his shoulders. "I'm Nehor from Bountiful. This is Lama from Desolation." Nehor placed his hand upon the arm of Lama as he made the introduction. "We both received your message, and have come to study the heavens in your famed observatory," he explained.

"God's blessings rest upon you," Bethabara greeted them.

A servant was called to care for the horses. The aged scientist with hesitating footsteps led them into an inner chamber where they could refresh themselves from their long and dusty journey.

Later when their physical needs were administered to, like one performing a sacred rite, Bethabara took them to the tower and showed the two fellow astronomers the famed instrument.

"No wonder you have learned so much." Lama exclaimed in a low voice full of awe and respect.

"Not all knowledge comes from man's brain." Bethabara stated dryly. "But I must leave you here now, for I have an errand to perform. The building and its contents are yours until my return." With these hospitable words still filling the air Bethabara left them.

**H**IS WAY took him through the more populous part of the city. Past curtained doorways, and polished white stone. Stone that resembled frosted silver as the sunlight danced upon it. Past the market where natives plied their trades; polychrome pottery next to little children's toys; victuals placed side by side with the art of the looms. And amongst the little trays of ware floated low voiced words.

"They can't kill us because of our beliefs."

A pitying glance. "No? But they will."

And: "The people are gathering at the home of Nephi. They look to him for succor."

A disdainful shrug. "Little good that will do them and their fanatical beliefs."

Hostility and enmity on every side.

Faith vying with unbelief. Hope vying with terror.

The errand was forgotten. The colleagues gathering at his observatory were forgotten. In their place was the great desire and need to reach the home of Nephi, and his fellow believers.

But there, too, he found strife. Unbelievers jostling against the faithful. Insult after insult flung at the people he had grown to love.

Bethabara stood as one apart, yearning for some way to help, but knowing that any human action could not stem the tide of this frenzied mob. Then suddenly the muttering ceased. The curtain hanging at the door was raised. A white robed figure stepped without and paused upon the doorstep. Nephi's face was lighted with an unearthly glow as he stood there. For he was charged with a message to God's faithful.

"Lift up your heads 'and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow' comes Christ 'into the world, to shew unto the world that' God 'will fulfill all that which' he has 'caused to be spoken by the mouth of' his 'holy prophets.'"

The words fell separately and distinctly upon each listener. The doubtful still doubting, and the faithful receiving peace. An old woman with a prayer of thankfulness upon her lips fell to her knees. Soon others who were touched were following suit, with loud voiced mockery and curses falling upon their unheeding ears.

A surly youth turned to Bethabara and accused:

"You are one of them. You believe a new star will arise. You," he jeered. "An old man and his wild fancies. Why don't you grovel with them." The words ended in mocking laughter.

On sudden impulse he answered him, seemingly not of his own volition.

"I am a scientist. I study the heavens, and the stars, not the hearts of men and their superstitions."

After the words were said he would have given his life to have recalled them. But they were spoken, and had played their part in his life's drama.

The twinkle had left his eyes. A veil was there instead. A veil of remorse in the shape of a tear. Sorrowfully he walked back to his observatory and to the learned men that awaited him there.

"We've read your report." Nehor greeted him upon his arrival. "And also the stela. When do you think the new star will arise?" The youngest scientist fingered his richly embroidered sash as he spoke. Perhaps because he was nervous in the presence of a greater man.

"The new star will arise tonight," Bethabara wearily answered.

The excited statements of the scholars were interrupted by the entrance of two soldiers.

"In the name of the chief judge we arrest you, Bethabara." One of the helmeted men said.

Bethabara turned tired eyes towards them. "What have I done?" He asked simply.

"As an officer of state, you have violated your trust in spreading heretic propoganda adverse to our religious teachings," the other soldier explained.

Later, as Bethabara sat upon a low seat in the prison, his thoughts went back to the preceding events. That Sariah was the direct cause of his incarceration he had no doubt, for he knew she had been spying upon him.

His thoughts went to the girl. Because of her petty spying she had blasted his soul's desire. What good was his famous telescope now. He couldn't see this wonderful new star through it. What mockery had he endured. To live while the sign was to be given, and yet not to be able to witness its magnificance, nor the wondrous lights in the heavens. He couldn't forgive her. He had wanted to live only for this great night. And right at the fulfillment, the realization of this desire had been snatched from him.

He became conscious of sobbing at the lattice barred doorway. Sariah was there clinging to the bars, a peculiar light streaming down upon her.

"I had to come," she sobbed. "The sun has gone down. It is night time, but light as day. Everyone has fallen to the earth in astonishment. I did wrong, and I was afraid, afraid to endure this light without begging your forgiveness."

Again, moved by a force, seemingly outside of his understanding, Bethabara arose and walked to the doorway. But strangest of all, as he placed his hand gently upon her shoulder, he heard his tired old voice saying:

"It is well child. And I forgive you. It doesn't matter. All that matters is that Christ will be born, and that God's plan will move forward." Yet he knew that he had spoken the truth and that he really forgave her.

She turned a tear stained face up towards him.

"God must love his Son to celebrate his birth so gloriously." She said in her childish voice. Then she was gone.

A brilliant light touched Bethabara's hand, and he looked up at the heavens from long habit. There in all its magnitude and glory was the new star, shining upon him and touching his body with a holy light.

The astronomer sank to his knees.

"Father I have seen. I have beheld. I can go in peace. What need has man of his puny instruments when he can see the heavens clothed in all thy glory. On the morn a Babe will be born at Bethlehem. The Messiah will have come to redeem mankind."

His brow was pressed against the bars. His white hair with the brilliant light shining upon it turned to silver. The white of his mantle fell about him as a shroud.

Bethabara's work on earth was finished with the prayer of thankfulness that died on his lips.

The Memoirs  
of  
President Joseph Smith  
(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 3 continued—

One of the campaign ditties of the day, I remember, was written to the tune of "Old Rosin the Bow," and had words which insisted: "The lad that I give my fair hand to, Must vote for Old Tippecanoe."

Melissa Lott was one of the women to whom it was alleged my father was married. If this were true it certainly was not known to any of Father's family at the time he was living or after, and it is equally certain she never lived with him as his wife. She married Ira Willis, whom I knew well, a man-of-all-work about the premises where we lived. He was a pleasant-faced, soft-voiced, hard-working man who had come, I think, from Yankee land. He used to get up early in the mornings, build the fires, and get the house warm. He always kept the wood-pile and wood-box supplied with fuel ready for use.

I used to watch him build the fire in the outside kitchen. He would rake open the ashes with which he had covered the brands in the fireplace the night before, put fresh fuel upon them, fan them into flame, and hang a teakettle on the crane-hook over the blaze.

One cold morning after those proceedings I went outdoors to get some wood. As I picked up the axe at the wood-pile I recalled I had heard someone say no one could touch his tongue to a frosty axe ever so lightly without the tongue becoming fast to the steel. Wondering if that could be true I held the axe up to my mouth, intending to just try it with the tiny tip of my tongue and then instantly draw it away from the metal. To my astonishment and dismay my whole tongue, about as far as it could be drawn out of my mouth, instantly became fastened to the blade!

In a panic and holding the axe up in front of my face I rushed into the kitchen where Ira was. Seeing the situation at a glance, he caught the teakettle off the hook, its contents only tepid as yet, and poured the water on the axe which immediately released its grip and set my tongue free!

How Ira did laugh! He affirmed that he imagined I would never need another lesson like that, and I agreed with him, for I had had experiment enough for one person. By breakfast time I had besides, a mouthful of swollen tongue and had to go without food since I could neither chew nor swallow. Mother joined in the laugh at my expense, though she did take pity on me and poured some oil

in my mouth which eased the smart. Had I attempted to pull my tongue loose from the cold metal the skin would have come off.

Some piquancy was added to the incident by the fact that there was a party to be held at our house that day, in my honor, and I was much afraid that I would have to sit in a corner, nursing my sore mouth, and watch the other youngsters enjoy the hilarity of the occasion. To my relief, however, before the time for the party arrived, the swelling had subsided, and I was about as good as new. I had acquired an increase of experience, however, which was valuable to me in after life.

Just when Ira Willis and Melissa Lott were married, whether before the exodus or on their way west, I do not know, but I seem to remember hearing of their marriage about the time of the general departure from Nauvoo. I never saw him again, nor her until in 1889 when I met her in Lehi, Utah, the point at which they had settled.

I had been told I would not dare to see or call upon Melissa Willis and ask her about affairs in Nauvoo for she knew things, it was alleged, that I would not wish to hear. She came to our meeting in Music Hall, and I was told of her presence. After the service was over I sought her out and secured permission to call upon her. In the interview thus secured I discovered that whatever claims she or others may have made about her having been married to my father, she could not uphold them, but instead plainly stated that she was the wife of Ira Willis, and had never lived with Joseph Smith as his wife, at his house or elsewhere. My interview with her will be related in detail farther on in these *Memoirs*.

### This "Proxy" Business

Upon the occasions of my several visits to Utah I heard a great many odd stories about events that happened among the people there. One striking one comes to memory now. It was told me in Salt Lake City, in 1889, and runs thus:

A certain prominent elder in the church out there (whose name need not be mentioned here but whom, for the sake of convenience I will call Elder John) returned to his home after a short absence from the city. He found a number of letters awaiting him, among them three from as many aged sisters there, known to both himself and his wife.

After reading these epistles, he threw them down with an exclamation of impatience and disgust. Curiously his wife asked the meaning of his gesture, and he replied, "Oh, pshaw! you know Sisters ——" (giving the names of the three who had written him.)

"Why, yes," said his wife, "I know who they are; why?"

"Well," he said, "here they have all three written me, one asking me to go to

the Temple with her and stand as proxy while she is sealed to the Patriarch Hyrum Smith, and the other two (giving their names) desiring me to do the same for them while they are married for eternity to the Prophet Joseph! And I tell you, I am just not going to do it!"

In some surprise his wife asked, "Well, why not? What has come over you? You have done this for many others and why not for them? While these sisters are old, of course, they are just as good as others with whom you have gone through such ceremonies in the Temple, acting as proxy for the Patriarch and the Prophet. Why do you refuse to go with these sisters?"

"Well, I have been thinking lately—"

"Haven't you always been thinking?" she interrupted, facetiously.

"Perhaps; but lately I have been thinking particularly about this proxy business, and I have concluded that I do not like it!"

"Why not? It is taught in the church; you have professed to believe it, and have stood proxy in several marriages of the sort without objections that I ever heard of. Why refuse now?"

"Well, wife, it is like this," he explained. "I have got to thinking: suppose I should die and on gaining the other side should meet Patriarch Hyrum and he would say, 'Brother John, did you stand proxy for me while Sister ——— was married to me for eternity?' 'Well, yes, I did.' Suppose Hyrum then should ask, 'Brother, did you have a revelation from me about being married to this sister?'"

"No, sir."

"Did you have a revelation from the Holy Ghost about it?"

"No, sir, I did not."

"Well, did you have any sort of revelation in regard to it?"

"No, sir; none whatever!"

"Then suppose the Prophet Joseph should turn on me and say, 'Elder John, I understand you went to the Temple and stood with these two women (giving their names) while they were married to me for eternity. Is that true?'"

"Yes, President Smith; it is. I did."

"Did you have a revelation from me that I wanted such marriages performed, and indicating that I would be satisfied with them?"

"No, sir."

"Did the Holy Spirit reveal anything to you in regard to them or state that it was necessary or proper to have them performed?"

"No, sir."

"Then suppose he should ask, 'Sir why did you do it?' and I would have to stammer and say that I had stood in such ceremony before and supposed it would be all right and that they would be pleased with it, etc."

Elder John paused, and his wife nodded. "Yes, yes; I see. Go on!"

"Well," resumed the anxious official, "Suppose, then, that the Patriarch Hy-

rum and the Prophet Joseph should both turn on me and say, 'Elder John, you have exceeded your rights in this matter. You have stood proxy for us without a revelation from us or from the Holy Spirit directing or authorizing you to do so. Now, sir, we will just say to you that we don't want these vices you have tried to saddle upon us for eternity, and you may just keep them for yourself!'"

Another significant pause, and then, with an explosion of deep disgust Elder John added, "And wife, God knows I don't want those damned old hags, either! So I am just not going to stand in these proposed marriages, and I am entirely done with *this proxy foolishness!*"

This story was a striking commentary on the principle of marrying by proxy, and illustrated the loose manner in which such contracts were made. I felt that well might the Patriarch and the Prophet be indignant at what was happening, and well might they say to several elders just what Elder John was "supposing" they might say to him in the hereafter should he have to appear before them and make confession that, without any show of revelation from them or from the spirit world at all, he had stood proxy indiscriminately when asked to do so by deluded women obsessed with the desire and ambition to become the wives for eternity of these principal men of the church. No wonder Elder John, in thinking seriously about the responsibilities such an act involved became uneasy and concluded that in the future no act of his should burden those long-departed leaders with further additions to their spiritual families!

Interest in this story and its chief points will be enhanced when I state that a day or two after it came to my ears, I related it in the presence of Elder John himself and his wife (who was the one who told it to me), carefully omitting the name of the man about whom it was told. As I finished, several in the group laughed, but the Elder looked grave.

I turned to him and asked him what he thought of that yarn. With a very solemn and thoughtful face and in a very sober tone of voice, as though the whole thing was the sorriest kind of a joke, he replied:

"Well, what else could I say?"—thereby acknowledging both the correctness of the story and its personal application to himself, at which his wife and I, especially, indulged in a most hearty laugh.

### The Nauvoo Legion

In the spring of 1840 the city of Nauvoo was organized, a charter secured, and a stake of the church established. About this time a military organization was formed which was called the Nauvoo Legion. This has frequently been termed a treasonable organization, formed for treasonable purposes. Nothing

could be farther from the truth than that.

With no intention of attempting to present anything like a succinct history of the movement, I will simply give my recollections of some events which happened and the men who were connected therewith, with perhaps some of my deductions in regard to them. Whatever may be said as to the wisdom, or lack of it, manifested by the organization itself and its result in fostering a military spirit among the people it is not the purpose of these memories to argue.

The statute laws of the State of Illinois which existed at the time the Saints settled at Commerce made it obligatory upon every male inhabitant between the ages of eighteen and forty-five to provide himself with an efficient firearm, and upon notice duly given to report, at a certain time and place ordered by the military authorities, for the purposes of drill and becoming accustomed to the manual of arms and military evolutions. The same statute laws also provided for the existence of independent military organizations.

When the city of Nauvoo was platted and named, and had become the home of quite a number of Saints, the requirements of the law in regard to arming and drilling were brought to the attention of the people, and a disposition was manifest to comply with them and to be placed under the provisions governing such State militia.

It is evident, however, that some leading spirits among them supported the idea of going the step further which was made possible through this provision for an independent organization. It was deemed better that those belonging to the church should be enrolled together and, if required for service to the State in the event of invasion or emergency, be under their own corps of officers.

Following this plan, permission was obtained for the organization of an independent military unit. The Legislature of the State created the office of Lieutenant General and bestowed it upon Joseph Smith, the President of the church. In her book Grandmother Smith suggests that he was elected to that office by the people, but she is evidently in error there, for Father was invested with the title and office by virtue of the same ordinance which authorized the organization of the Legion as an independent body under the militia laws.

Thus the Nauvoo Legion came into being, and its members began meeting for drill. Separate companies and regiments were formed, generals, colonels, majors, captains, and other officers appointed, and military display began to permeate the settlement. All were not enrolled in companies, nor provided with a regimental dress. Neither did the State issue arms to all, but the martial spirit did seem to prevail and flourish in every quarter.

It is stated the Legion was composed of some fifteen hundred men at the time its leaders were murdered at Carthage, of which number, if my memory serves me right, only about three hundred had received arms furnished by the State. The remainder carried their own weapons, which consisted of rifles and shotguns of every pattern common to the period and locality.

Much as it is to be deplored that such a spirit ever obtained such a foothold among the church members, it is certain that in their organization they were striving to obey the laws of the State and to act in harmony with their provisions. It is possible, too, that they were but trying to put into effect the counsel and advice they had received from certain authorities in the State of Missouri, viz., to make provisions to defend themselves against lawless violators of their privileges as free American citizens. I am not sure but similar counsel had also been given them by the man then Governor of the State of Illinois.

I have no desire or object, after the lapse of years, to sit in judgment or pass censure upon these men, though I may concede that I believe it was a mistake to allow the spirit of militarism to take possession of the leading authorities of the church to such an extent that in the reports of their movements there crept in the use of military appellations, such as lieutenant general, general, colonel, major, captain, to the exclusion of the ecclesiastical designations, such as president, high priest, apostle, elder, etc.

Blame for some of the war-like disposition among the people has been visited upon the Prophet Joseph Smith, my father. But it must be remembered that from 1830 to the time of his death, he and his people were never safe from invasion and persecution from which the Saints were well worn out. Raids from savages were not more dangerous than the illegal attacks from white men. They had fled from Kirtland to the West to build up a peaceful settlement upon the borders of civilization, and there they had been met not only by ridicule, bigotry, intolerance, and bitter religious opposition, but also by injury, oppression, and loss of life and property. Their appeal to the properly constituted guardians of their rights had been met by the counsel to establish a means for their own defense—a defense not against enforcement of just laws, but against unlawful violence and outrage. Scripture was even cited as an excuse for such a departure from peaceful methods to maintain their rights—Israel under the law, Moses as a general, and Joshua and his comrades as warriors.

Looking back along the pathway I feel it was a pity that such a spirit crept in among them, however, and a still greater one that the leading minds of the church partook of it.

(To be continued.)

# Organization and Activity Notes

## A Watchnight Service

The following service was used on the closing night of 1933 at Berkeley, California. The regular Sunday evening service was followed by a class period, and this by a banquet with songs and speeches. Near the midnight hour adjournment was had to the upper auditorium of the church, where the organ was being played softly. The worship service was then held, with many excellent prayers offered during the period of meditation and prayer. All present shared in a most earnest and reverent consecration.

Instrumental Prelude: "Star of Eve."  
Wagner.

Call to Worship: Doctrine and Covenants 32: 1, Isaiah 60: 1-3.

"Behold, I say unto you, hearken unto the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart . . . behold, the field is white already to harvest; and it is the eleventh hour, and for the last time I shall call laborers into my vineyard.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

(S) Hymn: "Awake my Soul," S. H. 35.  
Scripture Reading: Doctrine and Covenants 85: 1, 11, 16.

Hymn: "I Need Thee Every Hour,"  
verse one, S. H. 314.

Reader:

"Why criest thou to me,  
So tenderly  
Breathing thy prayer the while,  
In melody?  
Dost thou this thoughtfully  
And in sincerity?  
Wouldst thou in verity  
Be nearer me?"

"Dost thou with fervor yearn  
To know my way?  
Wouldst thou new virtue learn  
Each passing day.  
Or is this blend of tone  
The yield of lips alone  
Directed toward my throne  
In formal way?"

Hymn: "I Need Thee Every Hour,"  
verse two.

Reader:

"If thou from thy heart wouldst  
Thus fondly pray  
And thou wouldst sanctify

Thy word and way  
Pleasures of earth decay  
And each himself deny  
Bearing his cross, that I  
Might shine alway.

"If, with my bread alone  
Fed thee from heaven,  
Thou wouldst be content  
Seeking no leaven  
Then, by that faith made whole  
Each prayer would find its goal  
And waft thy pleading soul  
Nearer to me.

"If thou wouldst near me be,  
Enter this door,  
Climb not some other way  
As thieves before  
He pleads availingly  
Who can behold in me  
Immutability  
An ample store."

"Seek not one stake to draw  
Set by my hand,  
Nor yet a wider path  
Than I have planned.  
Few, few, alas, there be  
Who ope their eyes to see,  
Blind they prefer to be  
To my command."

Hymn: "I Need Thee Every Hour,"  
verse four.

Reader:

"Oh heritage of grace  
Seest thou in me  
Naught to be loved or feared  
Sufficiently  
To rouse thy consciousness  
And bring forth righteousness  
Superior to this  
In truth to me?"

"Oh, Israel, how oft  
Must I implore?  
How long in mercy thus  
Knock at thy door?  
These gods of self displace  
And give me ampler space  
Or seek in vain my face  
For evermore.

"All that now separates  
Thy souls from me  
Thou canst remove at will,  
And nearer be.  
But while these intervene,  
Thy prayers but little mean,  
Choose thee this day between,  
These gods, and me."

Hymn: "I Need Thee Every Hour,"  
verse five.

Period of Suggested Meditation and  
Prayer:

(S) Hymn: "Come let us anew," S. H.  
413.

(S) Commission: Doctrine and Covenants 38: 2, Ephesians 6: 14-17.

"Behold, verily, verily I say unto you, that mine eyes are upon you: I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day: stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Praying always with all prayer and supplication in the Spirit . . ."

(S) Benediction.  
Postlude.

## Michigan Musical Movement

### Directors of Children's Choir

Two hymns are to be learned this year for the children to sing in choir ensemble at the various gatherings. A marching hymn, "*Come Ye That Love the Lord*," (No. 37 in *Zion's Praises*, or No. 5 in the new *Saints' Hymnal*.) Be sure to have the tempo as written, M quarter note 60, and sing the correct rhythm; and a prayer hymn, "*My Faith Looks Up to Thee*," No. 12 in the old *Saints' Hymnal* and No. 281 in the new *Saints' Hymnal*.) It should be sung M quarter 80 and still very softly, reverently and yet distinctly.

The words of these hymns should be studied first, then either aloud or in whispers repeated in chorus, then sung phrase wise if it is not familiar. (Leader sings first phrase while children listen then repeat.) Leader sings second phrase, children listen and sing. Leader combines phrases one and two and children sing. Combine three and four the same way. Then sing first four phrases. Continue until all the song is learned. Repeat this process until the music is perfectly familiar.

With the proper support from directors we hope to have a good sized choir of children participate in the musical work of the Annual Legion Convention next June. For further information write to the undersigned, enclosing stamped envelope.

Let's do our part in helping Sister Louise Evans and the other officers in making this an outstanding territory in musical achievements—Verna Schaar, Lake Orion, Michigan.

Who can really think and not think hopefully?—George Meredith.

## QUESTION TIME

Note: All inquiries requiring speedy or individual answers should be accompanied by a three-cent stamp, or an envelope stamped and addressed.

*Explain about the rejection of the church (Doctrine and Covenants 107: 11) and its reorganization.*

The warning of a rejection "as a church with your dead" was given in 1841 when the Saints were building Nauvoo and the command was given to build a temple there. It states on this point:

"I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God."—*Doctrine and Covenants 107: 11.*

This revelation was given January 19, 1841, and for a brief time it appears that satisfactory efforts were made to accomplish the work required, the cornerstones of the Nauvoo Temple being laid on April 6 of that year. But before the close of that year other interests appear to have largely diverted attention from it, and another warning was issued by Hyrum Smith, Patriarch of the church, that:

"They have neglected the house of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, . . . for 'Thus saith the Lord, there shall not be a General Assembly for a General Conference assembled together until the house of the Lord shall be finished, and the baptismal font, and if we are not diligent the church shall be rejected and their dead also.'"—*Church History, 2: 551.*

By December 13, 1841, this matter was considered serious enough to engage the attention of the Twelve in an epistle to the Saints in which the Twelve warned the church that "if this building is not completed speedily, 'we shall be rejected as a church with our dead,' for the Lord our God hath spoken it;" and it was declared that while many were thus engaged, there were many, "very many more, who do not thus come up to their privilege and their duty" in the matter. Joseph Smith, Alexander Smith, and others stated that the temple was never finished at the time it was burned in 1848. The failure to build it was probably a symptom more than a cause of the rejection of the church, for many things were done contrary to the divine will. It culminated in the death of the prophet and in many changes subsequently to his death in 1844.

The church became disorganized, and two re-

organizations were attempted that are of principal importance. One was the effort in which Brigham Young seized the leadership and rejected the prophet's son, Joseph, who had been designated to succeed his father. Polygamy, Adam-God worship, and blood atonement, were among the heresies he taught. These false doctrines were published in "Journal of Discourses" by that people. The Reorganized Church was the result of another reorganization accomplished pursuant to revelation, in which the original faith of the church was re-affirmed and Joseph Smith, the prophet's son, was received as the successor-prophet of his father.

*Was the office of patriarch in the church in New Testament times?*

As found in the Bible the term *patriarch* is derived from another word which is similar to our word *father*. Anciently the head of a family was known as the patriarch of that family, and on his death the eldest son acquired the title or position. Thus the term *father* used in the New Testament has this meaning in some instances. When the office of patriarch first arose in the Christian church is a matter of dispute. Usher, Pagi, Morinus, and others ascribe it to the apostles themselves, three patriarchates being, they say, established and located at Rome, Antioch, and Alexandria. But others believe it was first recognized at the Council of Nicea, in 325.

*Should members attend preaching by an elder in whom they have no confidence?*

If an elder is unworthy to preach, he may be silenced by proper officers. If they believe him worthy to occupy, the members should respect the decision of the officers and support those appointed to thus labor until they are shown to be unworthy by official action. Otherwise, every member becomes a judge of others without even the formality of an official hearing and decision based on evidence. Any member may complain by formal charges if he has been wronged by another and cannot secure satisfaction, but official conduct is subject to official notice.

A. B. PHILLIPS

## The Readers Say---

### Restored in Body and Spirit

I have been a member of the church for twenty-five years. The greater part of that time was spent in Des Moines District, at Perry, Iowa, attending many reunions, rallies and homecoming services. I have experienced wonderful prayer services, revelations, healings, and heard older folks tell of the sweet influence of the heavenly Spirit. Often I wondered if ever I would be worthy to receive that blessing.

Nine years ago this August Mr. Hern, I, our daughter, my mother, Lucy Doss, and sister, Alta, moved to Temple City on a small chicken ranch. My mother suffered with chronic bronchitis, and my sister had been afflicted since birth. Although ailing, they were able to do much of the housework.

There is much work on a ranch, and my husband being a railroad man, my time was fully occupied caring for two thousand five-hundred fowls.

One evening while feeding the wet mash I raised my head quickly, striking it on a large limb of a walnut tree. Everything turned black and I stumbled to the henhouse to brace myself, feeling as if I had broken my neck. Any bending position brought excruciating pain. I took many treatments, medical and chiropractic, with little improvement. A dreadful buzzing was in my head making me very nervous.

Time went on. My mother passed away the following spring. My sister's health began to fail, and it was necessary to take her to the city twice a week. My condition did not improve. An X-ray showed pinched nerves at the back of the neck, so I had more treatments. I could hold my head up better now, but it was an effort to work. I could walk only a short distance. I had received help many times through administration, but not complete healing.

July 4, this year, I was preparing a picnic dinner and collapsed. My sister managed to get help and the doctor arrived just in time. I could not keep medicine down, and rest was impossible. Brother D. S. Sorden was called the next day, and I slept after the administration. Saturday he called again and prayed that I might be given new strength that old troubles would disappear, and that I might enjoy a new body. That night I could not sleep, but felt as if someone were pouring strength into my body. It was a wonderful experience. When the dawn came and I could raise my feet, legs, my head and arms, I knew that Brother Sorden's prayer for strength had been answered. But the shock of the collapse was too much for the weakened part of my head, and I suffered dreadfully with it.

That night I continued to suffer with my neck and head. I called the woman who was caring for me, and she gave me an electric pad. I was sure that I must have care for my head, or a serious condition might result. At daylight we called chiropractors and found all places closed, or no answer. Everything seemed to be closed against me. My husband came home that morning, and finally he secured an osteopath who gave me a treatment.

Knowing that I must have rest and competent care for some time, my husband secured a place for me in a rest home, where I was under the care of the owner, a masseur, and his wife, a nurse. Thursday noon Brother Sorden called and administered, and the pain left my head and I slept. Every day some improvement was apparent, and the masseur remarked: "Mrs. Hern, for the weakened condition you were in Thursday, you have responded remarkably to these treatments." Friends and relatives admitted that the Great Physician had healed me; man does not do things so rapidly.

During this rest I spent much time in meditation. The rest periods were like heaven. I never experienced a sweeter time, and surely the influence of His Holy Spirit was with me. The hours were glorious and songs and Scripture came to me which I had forgotten. It was easy for me to say, "Have thine own way, Lord" and "My times are in thy hand." On the following Wednesday I was given a dream which convinced me that I had conquered the evil spirit. Suffice it to say that for a year I had been fighting a good spirit and an evil one. My burden seemed to be more than I could bear, and I had complained. Brother Sorden seemed to agree with me as to the interpretation of my dream, and thought that if I fulfilled my duties, my health would be fully restored and the promise that our burdens would not be more than we could bear, would be mine to enjoy.

In three weeks and three days I came home much to the surprise of everyone. In the meantime my sister, Mrs. Adaline Fox, from Perry, Iowa, had come and she took Alta home with her for the winter.

May I never cease to give thanks for the marvelous healing, dreams, and comforting spirit which were mine in that little room at the rest home. I pray that God will be with and bless all who are engaged in his great work.

Alice Doss Hern

Temple City, California. 2228 East Longdon

### Blessings Confirm Faith

I have been a member of this church since I was nine years old and my mother was a faithful member for fifty years. Before she died six years ago, she had a vision of Zion and because of this I know that Zion will be redeemed through trials and sufferings.

I have been seriously ill for two months and during this time I have been administered to on eight different occasions, receiving a blessing each time. While praying earnestly one morning, I was directed to go to our church physician, Dr. Teel. I was sent to the hospital for an operation and was able to talk the first day. The nurses in the hospital remarked that they had never seen anything like it.

I know that this is God's church and if we are prayerful and faithful, He will bless us.

Los Angeles, California.

Mrs. W. A. Terry.

### Her Offering

*(The following letter accompanied a check sent to the Presiding Bishop. It reveals the practical side of a spirit of consecration in a way that we would like to share with our readers. Because of the personal nature of the communication, we are withholding the writer's name.—Editors.)*

Am enclosing money order amounting to \$9.55; \$6.55 tithes, and \$3.00 thank offering.

I am ashamed of so small a thank offering. However, I would be more ashamed to withhold it. Were I able to send a thank offering for every blessing I have received, surely it would count up and our beloved cause would go forward. I just hope as I send this that every Latter Day Saint is sending some kind of thank offering, whether smaller or greater. It would be a pleasure to know that all who have means to do so would send something. So am sending this little bit with humble desire that it may be good and acceptable in the sight of God's servants and in the sight of the God of Israel.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Juniata, Michigan

A harvest home festival was held at Juniata, the meeting being an expression of thanks to God for his goodness to his children in that community in the face of one of the most wide-spread droughts the United States has ever known.

Elders William Grice and William H. Sheffer, of the district presidency, Elder Edward Weaver, of Marlette Branch, and Brother Vincent Schaar and his two talented daughters, of Lake Orion, Michigan, were present. A bounteous meal was served by the women at noon.

Many expressions of joyous appreciation were heard for the spiritual and temporal feasts of that day. Everyone was grateful to the men, stanch and well-grounded in the latter-day faith, for their good help, and to the daughters of Brother Schaar who added much to the program with musical numbers.

William R. Watson, of Mayville, Michigan, was united in marriage to Minnie Chamberlain, of Flint, November 16, at the home of Mr. and Mrs. Harmon L. Fox, near Mayville, by Elder Elliott S. Grinnell, of Juniata group. They were attended by Mr. and Mrs. Lawrence Perkins. Mrs. Perkins is a granddaughter of the bride. The ceremony was followed by a wedding supper. Mr. and Mrs. Watson have been members of the church for many years. Saints from Marlette and other points of Michigan as well as from Washington and British Columbia are acquainted with Brother Watson, and Sister Watson has a large circle of friends around Flint.

### Spokane, Washington

Though it is almost history now, the last Spokane district conference was the best attended in years. Many of the priesthood and laity who had not been present for some time, were on hand.

Apostle E. J. Gleazer and Elder Harold I. Velt were the speakers. Sermons were outstanding, and brought to attention many things essential to the molding of men and women for eternity.

Elder Velt has been installed as pastor of Spokane Branch. Immediately after his arrival, he launched a campaign for a series of meetings. The priesthood were called together, and plans were discussed. A special prayer meeting was held, and a complete organization of the branch was perfected under his direction for a cooperative missionary ef-

fort. Demonstrations of salesman-like presentation of handbills were made by Elders Alma Andrews and James Sage. Cars were solicited, and a committee of ten volunteers to write letters and extend invitations by telephone. This committee, directed by Sister Orpha Coleman, reported a contact of fifty-two percent made to inactive members.

A committee of women canvassed the shops of the district surrounding the church for space in windows for advertising the lectures.

Two thousand handbills were distributed under the direction of Brothers Andrews, Weeks, and Glen Fordham. Printing of the bills was neatly done at approximately the cost of the materials by Brother Elmer Fordham.

Many of the priesthood and members fasted one meal a day, and the hour of seven o'clock in the morning was set as a time for the Saints to have prayer no matter where they might be at that time.

Enthusiasm ran high. Handbills carried the headlines, "*The Riddle of American Origins.*" Brother Velt has delved deep into the ancient civilization of Central and South America, proving that the wonderful work accomplished by the ancient Americans is day by day coming to light, and that the work being done by the Geographic Research Society is a monument of evidence in proving the divinity of the *Book of Mormon*.

It has been good to hear the old story. Many indifferent Saints are taking a new hold on church life. The building has been packed, many strangers being on hand each night. But the greatest thing is a revival in the hearts of the Saints at Spokane. Under such a spirit the city of Spokane can be stirred in time to the knowledge that the latter-day work has vital elements of truth and power.

Music was a prominent factor in the missionary services. Special numbers which harmonized with the subjects under discussion, were rendered each evening under the direction of Sisters Velva Kinne and Grace Nichols. The able assistance of Brother and Sister Velt, both great lovers of good music, was much appreciated. Willing service was also given by others.

A welcoming committee was on hand each evening, taking care of visiting friends. Average attendance over eight nights was about 142, including an average attendance of forty-two nonmembers. The expense of handbills including

twenty dollars for advertising space in daily papers was more than met by the evening offerings.

The success attending this effort could not have been realized but for the splendid cooperation of all workers with the campaign leaders.

A contest was waged to see who could bring the most nonmembers and inactive members. The losing side provided the refreshments for the sacred concert and social held the week following the series of lectures. This proved to be a success in more than one way, as there was a wedding at the close of the social. The bride and bridegroom were strangers to most of the guests.

Two radio programs were given over KFIO the first two days of the lectures without cost. Brother Glen Fordham was responsible for this donation. Indian music and songs by Sisters Velva Kinne, Grace Nichols, and Sister Velt with the fine announcing by Glen Fordham made a fitting setting for Brother Velt's talks on ancient America.

Preaching by local priesthood members has been accompanied by spiritual power. Elder Andrews' weekly class on "*Missionary Methods*" is worthy of mention. The new organizations of women's club, Oriole circle, and a dramatic club have plans under way for worth-while contributions to pastoral and missionary success.

### Savanna, Illinois

This branch and its local friends have profited from the spiritual comfort and inspiration brought by several visiting priesthood members.

First came Patriarch F. A. Smith whose sermons were of a high order. He gave several blessings and administered to a sick sister who was healed of a severe throat malady.

Then came District President E. R. Davis, and Brothers Richards and Willis, of Rock Island, then Brothers John Stiegel and F. C. Bevan, of Moline, Brothers Albert Welch and C. A. Biel, of Clinton, Iowa, and lastly Brothers Davis, Eckright, Bevan and Allen.

All these visitors gave good gospel sermons and drew fair-sized audiences. Many have expressed regret that the series is over. Interest was aroused by the efforts of the ministers, and not so many vacant seats can be seen in church now.

The young people between the ages of

twelve and eighteen, have organized the O. A. U. Club, and are using as their theme song, "Onward and Upward." Their leaders are Jean Batcheller and Margaret Trutchley. They made their first social contribution to the church on a recent Friday evening when they gave a program of high merit. This was followed by a pie supper. A tidy sum was realized to be used in establishing a fund toward the purchase of a better piano for the church.

This group of young people plans a monthly entertainment. They have discovered considerable talent in playing various instruments and in using their voices.

The two young leaders attended Nauvoo Camp last summer, where they received many helps and ideas. They want to go again and take as many of the group with them as possible.

## Columbus, Ohio

### First Church

Patriarch George Robley visited First Church, November 4 to 11, and his inspirational sermons were a help to all who heard him.

The annual business meeting of the branch was held December 3, and the following officers will serve the congregation during the year to come: Branch president, C. W. Clark; Sunday school superintendent, Homer E. Omers; secretary, Mildred Ferguson, all reelected. Sister Esther Gates was the newly-elected treasurer. Other officers will assist these leaders in the various departments.

The women's department entertained their husbands at a banquet held in the basement of the church, October 22. Sister Grice was toastmistress. The program included novelty musical numbers, a short talk by Pastor Clark, and readings by Sister Helen Cummins, Sister Jessie Ferguson, and Harvey Grice.

The church school, under the direction of Homer Omers, held a halloween party at the church, October 30, and on November 22, a social was enjoyed.

The Loyal Club held its annual business meeting in November, and those who will direct the club's activities during the year are president, Sister Edna Ziechang; secretary and treasurer, Echo and Jennie Lewis. Sister Enna Hovey who had served as president since the club's organization, was forced to resign because of ill health, but she was elected honorary president.

Doris Elaine, infant daughter of Mr. and Mrs. Wilbur Overby, was blessed November 22.

### Second Church, Rinehard and Twenty-second Streets

Interest in the junior church is growing. Elder Gard H. Kirkendall is in charge. The junior choir is to be commended for its efficient service.

The women's department met November 8, in the social room of the church. Sister J. E. Matthews read a good paper on "Tithing," Sister Elizabeth Wemlinger one on "Thanks," and Lepha McMillin on "Sacrifice."

Patriarch George W. Robley and District President A. E. Anderton met with this congregation the evening of November 14, for prayer service.

The church was the scene of a pretty wedding November 16. Dorothy D. Jackson was married to Paul R. Wemlinger, Elder R. E. Madden reading the ceremony. Marie Wemlinger was the maid of honor and Robert S. Jackson best man. The bride was given away by her grandfather, S. F. Bierly. They will live at 1184 Linwood Avenue.

The sermons delivered by the following men have been most helpful: Patriarch J. E. Matthews, Bishop H. E. French, Elders C. W. Clark, G. H. Kirkendall, and W. B. Reeves, and Priest Harry J. Hoffman.

On November 20, a chicken and rabbit supper was given, the proceeds going to the recreation committee.

The funeral of Charles Deibel, infant son of Mr. and Mrs. Charles Deibel, was held at the church Tuesday afternoon, November 26. Patriarch J. E. Matthews preached the sermon.

## Wray, Colorado

The church school began its new year with S. F. Bullard as the new director, and Zada Bullard, H. A. Tabor, and Bertha Hesse as directors of juniors, young people, and women's department, respectively.

Brother A. E. Tabor, pastor for many years, and Sister Tabor left soon after the beginning of the quarter to spend the winter at Bates City, Missouri, with their daughter. Their son, Harold A. Tabor, is serving as pastor and branch president.

While some parts of the work have not been so active, others have gained impetus. The men of the church have organized a study class to meet on the day that the women's meeting occurs. They have been particularly interested in the *Priesthood Journal*. The priesthood were greatly spurred on by a visit from President F. M. McDowell last summer.

Considerable interest has been shown in the evening classes on Sunday, and all who are able to attend are gaining much. Because of distance to travel many are unable to be present.

This branch was aroused to action by the visit of Elder Glaude A. Smith November 22 and 23. On both nights he presented stirring sermons. He stressed the need of spiritually awakening and the responsibility of church membership.

Sunday, November 25, they had junior church, Elder Paul Diefendorf presenting the message.

Almost the entire branch attended the funeral services of Mrs. Jacob Lutz, of Yuma, that afternoon. They extend sympathy to her family and to the branch at Yuma in their loss of a worker.

A Christmas program will be had in connection with the junior church Sunday morning, December 23. The Saints are hoping for a good Christmas offering this year in spite of the drouth in their section of the country.

## Brush Creek, Illinois

The women's department deserves much credit for their untiring efforts in helping to carry on the financial part of the branch. By quilting, serving lunches at sales, and selling their quilts, they have been able to make their contribution.

Sacrament services for the months of November and December were well attended.

The La Da Sa Club enjoyed a masked Halloween party October 23, at the home of Sister Minta Anderson at Fairfield. Brother and Sister C. F. Davis were in attendance. All went in a large truck. In December the club met at the home of Sister Maggie Clements.

Miss Mildred Phillips became the bride of Robert Reed, of Cisne, not long ago, and Miss Jewel Slover was married to Roger Davis, of near Xenia.

Members were grieved to learn of the death of Sister Mary Morris, November 28. She had been in failing health for several years and had been confined to her bed for some time. She was the wife of the late I. A. Morris who served this branch as president long and faithfully. Since the death of her husband, she had made her home with her children. Funeral services were held at Brush Creek, November 30, the sermon being given by Elder Hilliard Henson assisted by Harry Henson. Interment was in Wooley Cemetery.

Elder William Clements happened to a painful accident two weeks ago while caring for his cattle. He was badly bruised and shaken up, and was unable to attend services for several days. Just now he is recovering from an attack of the flu.

Some recent speakers have been Brothers Halleck Milner and Ancil Burroughs.

Missionary L. G. Holloway was there December 9, and spoke encouragingly at the eleven o'clock hour. He preached to Xenia Saints that evening. Members there still carry on regular services.

The local solicitor, Virgil Burgess, spoke at Brush Creek Sunday evening on the financial law of the church.

Some Brush Creek Saints were able to attend the district conference which convened at Centralia, December 15 and 16.

There will be a Christmas program and tree on Christmas Eve.

## North East Manchester, England

November 25 was Anniversary Sunday for North East Manchester Branch, and a happy day it was. Over forty years ago a little group of Saints were organized as a branch of the church by the late Elders Joseph Dewsnap, sr., and Henry Greenwood, and were placed under the pastorate of Elder George W. Leggott.

The beginnings of the branch were humble and unpretentious. Meetings were held in the upper room of a four-room cottage. In a short time a wooden building which had been occupied by the Christian Brethren, was occupied. Five shillings a week ground rent was paid. This not being considered wise, a movement was made to purchase the land, which was done for two hundred pounds.

From the earliest days a building fund was organized, each member contributing three pence a week. In the years since some have contributed to this fund not less than fifty pounds. The fund was supplemented by special efforts from time to time in which the men and women vied with each other in raising the needed money.

In 1913 the present commodious brick building was erected covering the whole of the available ground and known as the James Street Gospel Hall. When filled to capacity the building seats five hundred. In 1928 a good pipe organ was purchased, and now enriches the worship and services. It is a matter of rejoicing to the Saints that the developments in the branch have been paid for as they were made, and today there is no indebtedness, and from the balance on hand this church has been able to help other congregations seeking to improve their condition.

The present congregation of North East Manchester Branch numbers about one hundred-forty, and many who responded to the gospel call and received their early training in the church are scattered over the world, some in Canada, some in the United States, Australia, and other parts.

The morning service of Anniversary Sunday was in charge of Elder Fred Tapping, assistant to Brother Leggott and in charge of the visiting and local mission work. Soloists were Sister Tapping and Sister Baguley, and fifteen-minute papers were read by Priest Robert Schofield, son of Brother and Sister John Schofield who were pioneer members of the church, and Arthur Mayne, son of Brother and Sister Arthur Mayne, also pioneers in the work.

The afternoon service was in charge of Elder Harold Barrington, director of church school. Soloists were Sisters Lena Wilson and Stella Bancroft. Fifteen-minute papers were read by Priest George Wilson and Walter Bancroft.

Brother Wilson was one of the first pupils of the Sunday school when it was organized in the Hawke Street house. He has grown to manhood, married, and now his son is following in his father's footsteps. Brother Bancroft was one of the early members who also has grown to manhood under the influence of the church; he married the oldest daughter of Brother Leggott, and their family are loyal church members.

The evening service was in charge of Elder George W. Leggott, pastor from the beginning of the organization. In introducing the soloists, Sisters Minnie Weate Schofield and Maud Greenwood Nelson, Brother Leggott spoke feelingly about the association of their parents with the church. Fifteen-minute papers were read by Elder Thomas Brien and Elder James Schofield, active and honored servants of the church and known throughout the district for their valuable services.

The church sheds its influence in the community as well as among its members, and in the prayer services held every Sunday and Wednesday evening strong testimonies are recorded of the blessings of God to the sick and sorrowing. Those not of the Saints' communion send in requests that they may be remembered, and witness to the help they receive.

## Kirtland, Ohio

October 25, an indoor festival was held at Kirtland Auditorium under the auspices of the religio, women's department, and Kirtland Dramatic Club. Six booths were kept busy during the evening displaying and selling articles. Supper was served and a total profit of more than sixty-two dollars was realized.

Sister Frank Van Name, of New Canaan, Connecticut, and her daughter, Sister Marvin Cross, of New York City, visited relatives at Kirtland this fall. Sister Van Name is a daughter of Sister A. E. Stone, of Kirtland, and a sister to Sister Joseph Stiffer, also of Kirtland.

The Kirtland religio presented a splendid program of vocal and instrumental numbers the evening of November 22, the entertainment being arranged by Sister Mabel Thomas, assisted by Frank C. Webbe. The chorus of thirty voices was directed by Sister Ruth Burt.

Graceland College Day was also fittingly celebrated this autumn, music being furnished by the Kirtland Choir, directed by Sister W. E. Householder, and a girls' group. William Dyke talked on "Graceland as I Expected It and As It Was," Byron Neville on "Graceland as Compared to Other Educational Institutions," and William F. Webb on "Graceland's Contribution to the Church."

Sister William Bertleff and husband are the parents of a daughter, Faye Arlene, born November 13.

Brother and Sister Arthur Whitcomb and their daughter and husband, Mrs. and Mr. Virgil Williams, and family, have motored South. They will live at Eustis, Florida, about thirty-five miles from Orlando. Elder and Sister F. G. Pitt, who make their summer home with the Whitcombs live at Orlando.

Brother and Sister Byron Neville, who recently returned from an Eastern honeymoon motor trip, are now at home on Ridge Road, and Brother Neville has resumed his duties at the Ford agency of J. B. Cole, Inc. At Kirtland Temple Sunday afternoon, October 14, Sister Faye Davis, daughter of Brother and Sister William E. Davis, and Brother Byron Neville, son of Elder and Sister T. G. Neville, were united in marriage, Patriarch John F. Martin officiating. The bride was attended by her sister, Mrs. Beulah Wakeman, of Cleveland, as matron of honor; Miss Edith Wise, maid of honor, and Miss Ruth Burt and Miss Anna Mae Davis, bridesmaids. Donald C. Neville, brother of the bridegroom, was best man, and ushers were Earl Davis, Rudolf Wolf, Robert Neville and Richard Stewart of Akron. A pleasing program preceded the ceremony. Brother and Sister Neville are graduates of Kirtland High School. Brother Neville attended Graceland College.

## Philadelphia, Pennsylvania

December 1, started institute week. Brother Albert N. Hoxie invited his Philadelphia Harmonica Band to play for the opening of the institute. The rendition of the operatic and popular numbers on the humble harmonica was little short of miraculous. Brother Hoxie has done a wonderful work with his boys. The church was crowded and the congregation was attentive during the wonderful program.

Apostle Paul M. Hanson and Elder Charles B. Woodstock were in Philadelphia for the entire week. Brother Hanson conducted classes in "Versions of the Bible." Brother Woodstock taught classes in "Church School Teaching and Supervision."

The institute was officially started when Apostle Hanson took charge of the young people's prayer service, the subject of which was "Giving." Brother Hanson also presided over the sacrament service. Brother Woodstock arrived on Monday morning, and in the evening the classes started. The classes were held on every night of the week.

On Saturday evening the dramatic club presented the play "The Dream of Queen Esther."

On Sunday morning Brother Woodstock took charge of the young people's service. The theme for this prayer service was "My Philosophy of Life." Brother Hanson preached at the morn-

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## NEWS OF CHURCH AND HOME

### Philadelphia, Pennsylvania

(Continued from page 1644.)

ing service and Brother Woodstock in the evening.

The institute was an outstanding success. Everyone who attended felt that it was worth while to make the effort to come out, and is grateful to Apostle Paul M. Hanson and Brother C. B. Woodstock for their splendid cooperation in setting our ideals on higher ground.

### Cleveland, Ohio

Cleveland has enjoyed many activities in the past six months. Three people were baptized, Sister Hannibal Wilson and Brothers Joseph and Herbert Berry.

Four couples have been united in marriage. Richard Redden married Myrtle Yahraus June 23. Margaret Sheppard became the bride of John Starrett July 25, Elder John Marton officiating. Emma Meyers and Elder F. T. Haynes were married September 8, by Elder Clifford Minkler, of Lorain. Katherine Marr and

Brother Arthur Hanna were married November 8, Elder Herbert Talbot officiating.

Cleveland Saints miss a real friend in the passing of Sister Ann Elizabeth Farnfield November 24, at the age of seventy-six years.

The annual business meeting was held December 5, and the following officers were chosen to lead the work of the branch: Branch president, Herbert Talbot; church school director, Lester Vanderwerf; president of religio, Frank Ray; president of women's department, Ann Holland.

The branch social committee has planned a social evening once each month. The first was held at the home of Sister Jane Skillicorn October 9, the second at the home of Brother Clarence Thomas November 13. Both were well attended.

The women's department has proved a financial asset to the building fund in the past year. Their suppers in the hands of Luella Ray and her kitchen assistants, have been real treats, and attendance is always over one hundred. The women have an art and needle society which meets each Friday afternoon, and the articles made are sold at the suppers and are in charge of Marion Bennett.

A musical concert given at the church

a short time ago was one of the best this branch has enjoyed. An excellent variety of vocal and instrumental selections was rendered by church musicians and their friends. James Caesar, violin soloist, contributed two numbers, playing a real Stradivarius violin. More than a hundred music lovers listened to this program with deep appreciation.

### Toronto District Conference

At the annual conference of Toronto District, held in Toronto, Ontario, in October, which was presided over by Apostle D. T. Williams and the district presidency, Elders James Wilson, James Pycock and J. L. Prentice, the following officers were elected for the coming year: President, James Pycock; Counselors, James A. Wilson and J. L. Prentice; superintendent of Sunday school department, Urban Essery; superintendent of women's department, Mrs. Alice McLean.

Elder W. I. Fligg, missionary to Owen Sound District, was present, and spoke Sunday morning at eleven o'clock. Apostle D. T. Williams occupied the pulpit at the evening service.

It was gratifying to see a good number in attendance from out-of-town branches.

## TWO LIES AND A TRUTH

(Continued from page 1634.)

he power to become the sons of God, even to them that believe on his name." (John 1:12.) A marvelous promise. It would have been a glorious promise if it had only stated "he gave them power to become." There is one condition—that they must "believe on his name" and elsewhere in the sacred Scriptures we are informed that he is "the way, the truth, the life."

Evil is not more basically inherent in us than good. The only basic impulse is the impulse to respond to situations. The character of human response is capable of limitless modifications. We know from the laws of physiology and psychology, as well as from the word of Scripture, that anything is possible in the development of human society. We can improve; we can overcome evil, and sin and war. We can indeed "become the sons of God." L. L.

## What Hath God Wrought?

Since the inception of the work known to us as a "marvelous work and a wonder" in 1830 there has been a wonderful increase in knowledge in many directions. Daniel stated that "knowledge shall be increased" and this we have seen verified. We learn of the great wonders of the heavens as man penetrates the vast ether spaces. Man has delved into the bowels of the earth and learned many wonderful lessons. Through it all, this knowledge has revealed the immeasurable creative power of God. As man seems to understand and comprehend many of these things he only discovers that there is still more, still greater mysteries for him to fathom. Today, scientists are confessing that there is a spiritual power behind all creation which they cannot analyze and which they cannot comprehend. Latter Day Saints can well believe this for we have been told that "He comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth." (*Doctrine and Covenants* 85: 2.)

Knowledge and understanding have increased in a spiritual sense also since 1830. Many of the creeds of that day have undergone changes or renovations. Some have been discarded while others are not believed even though repeated. Light has in some measure come to people and we find a variety of religious movements springing up since 1830, based on the new found understandings.

What was the great fundamental truth which Joseph Smith enunciated to the religious world of his day? It was simply this: "God lives. He will reveal himself, as in the past, so in the present." It was, apparently, a new thought to religious people of his day and from that great truth have come many other truths and principles which are for the salva-

tion of mankind. Where there is a people who will believe in the great I Am there you will find the avenues or channels for communication with that Great Being are open to receive messages for their direction and salvation.

The latter-day message declares that God is interested in mankind. As mankind endeavors to come into attunement with the Divine there is a release of knowledge and wisdom and understanding. That knowledge is given for the better government and ordering of man's life in order that it might be more nearly in keeping with God's will. Just as it is essential that there should be compliance with the laws that regulate reception of wireless messages, even so it is essential that there should be compliance with the divine laws of communication with God. "Draw nigh to God and he will draw nigh to you," is the instruction given by James.

That God was interested in mankind is keenly in evidence as we read the Scriptures. From the dawn of creation we find that God conversed with man. When man fell from his high estate God provided the means whereby he might be restored to his presence. This was through the gospel plan. Obedience to it would bring happiness and contentment. There is a long list of those who received direction from God. One of the most striking experiences is that of Enoch who was successful in teaching many people the gospel plan. As a result of obedience to the principles of the gospel as given to these ancient worthies we find that there was peace, prosperity, and no poor among them. A city so often sung about, Zion, was established and from the meagre records of this city we learn that it "was taken up to God." Where people live in harmony, where love of a fellow man and of God are the highest motives, there one can expect to find God's presence abiding.

In spite of all the increase in knowledge and material prosperity in this world we find that there is great unhappiness. Mankind is estranged from God for he has not yet learned the lesson of obedience. That lesson must be taught by example and precept. If the world was ready to accept God's way of living, we would have a more equal distribution of material things which would lead to spiritual development.

What hath God wrought? God has given to the people of this church sufficient light and inspiration for them to know what to do. He has given them the spiritual blessings of the gospel; added light and direction have come. In that light that has been given we have been told what principles we must obey if we would receive God's blessings. The primary steps are Faith in God, Repentance from our dead works (sins), Baptism of the water and of the Spirit (a new birth). These principles remain with us all the time. But we have been told that we must also comply with other

laws. "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself." (Matthew 22: 37-39.) These are not idle words. They are full of practical worth and the extent of our observance of these will determine the measure of our conversion to the message of the gospel.

By means of revelation we have had many things explained to us. One of the outstanding truths that have come to us in these days is that which deals with our temporal affairs. To God all things are spiritual, but man has divided his affairs into spiritual and temporal. That separation has been the cause of many of the world's ills. God has intimated to us as a people that we are stewards, holding our temporalities in trust for him. We are to provide for our own needs, it is true, but from that which we have we are to provide for the needs of others. The laws which govern the zionic principles for which this church stands must needs be observed by the people of God if they are going to have the riches of God's blessings. It becomes increasingly necessary for us all to learn and comprehend what God has given to us in these latter days if we are going to avert or avoid the difficulties and calamities which are coming upon the face of the earth. God has warned us; we must not be caught unawares any longer. What shall be wrought by God? If we give heed to his directions and his laws we can expect to see many wonderful things wrought by the hand of God. We can expect to see Zion built up in these the latter times. We need Zion; of that there is no need to discuss. But Zion, the city of the pure in heart, can only be wrought through obedience to God's plan as given to us. Shall we hesitate? Shall we continue to wander in the desert? Let us "obey, rather than sacrifice." Then shall Zion be the wonder of the ages and people will be led to exclaim, "What hath God wrought?"—G. G. Lewis in *The Standard*.

## World Kinship

The world is one; we cannot live apart,  
To earth's remotest races we are kin;  
God made the generations of one blood;  
Man's separation is a sign of sin.

What though we solve the secret of the stars,

Or from the vibrant ether pluck a song,

Can this for all man's tyranny atone  
While Mercy weeps and waits and suffers long?

Put up the sword, its day of anguish past;

Disarm the forts, and then, the war-flags furled,

Forever keep the air without frontiers,  
The great, free, friendly highway of the world.

—Hinton White in *Young People's Leader*.

### Cooling Off the Soul

I remember coming home one April twilight along the alluring yet forbidden margin of a fragrant wild thicket. After the lilac afterglow, dusk had swiftly fallen. There were three Negro men with me—all apparently ordinary in their emotional powers, which should have been at low ebb after the long, sultry day we four had spent estimating timber in the wildness of a half-submerged swamp.

Our footfalls sounded lonely as we padded quietly along, one behind the other. Fading light suffused the solitary wildwoods. I had a sense of being in another world. Suddenly I was aware that my comrades had paused behind me and were ejaculating softly among themselves. Turning, I saw them standing in a little group, each with hands clasped reverently, and as they gazed toward the flower-tinted west, I heard each one say over and over, "God bless the new moon!"

My humble friends had seen more than I; and with the spontaneous spiritual clairvoyance of true mystics they had responded. High above us hung the frail new moon. The Negroes, at sight of it, instinctively turned to bless God and to worship.

Ever since that evening I have, with a deepened respect, noticed plantation Negroes performing this joyous mystic rite. Even little children in the midst of their last entrancing twilight frolic, will, upon seeing the silver sickle gleaming in the heavens, pause in their play to look upward and, with hands clasped, to say, "God bless the new moon!" A moment later, their charming vespers done, they will again be breathlessly chasing one another, as children will at dusk.

For more than thirty years I have never seen a new moon without praying the prayer that I first heard when my lowly comrades worshiped that evening at the edge of the forest.

While moonlight has about it a serene solemnity, I cannot recall without a smile what an old friend of mine told me of its effect upon himself. One of our village Rip Van Winkles, he was merry of heart, ready of tongue, intermittent of work, incessantly poor; but quite self-possessed save in his own home.

The honeysuckle and the May moonshine had allured me down the lazy lane that sags its easy way past Sam's door. I was a little startled to come upon him sitting on the old rail fence, which was heavily festooned with blossomed woodbine. The fragrant old roadway was all twilight and tranquillity and sumptuous early moonlight.

"Why, Sam," I said, "I didn't know you were sentimental. What are you doing out here?"

"Well, I'll tell you," he said half apologetically. "I came out here to cool off my soul."—Archibald Rutledge, *"There's Magic in the Moonlight,"* in the *American Magazine*.

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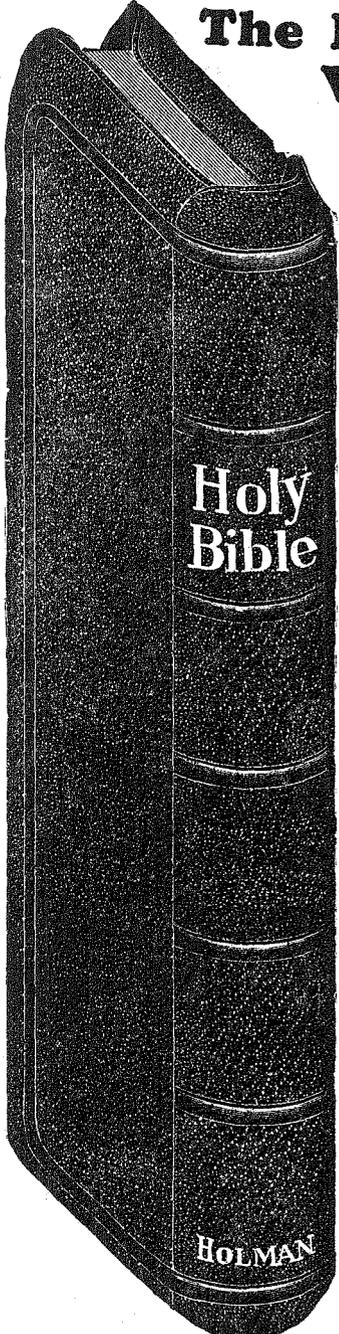
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Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker

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The choir of Spring River District, under the direction of Brother Victor L. Krucker, of Miami, Oklahoma, will present a cantata, "The Heavenly Message," Sunday, December 30. It will be broadcast at Springfield, Missouri, from 9:30 to 10:30 a. m., over radio station KWTO which is operated on a frequency of 560 kilocycles. At 7:30 p. m. a presentation will be made at the church at Joplin, Missouri, where it is anticipated that a capacity audience for the church building will hear the singers.—Raymond E. Troyer.



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<i>Christ is tempted. He beginneth to preach.</i>		<small>ST. MATTHEW, 4, 5.</small>
13 ¶ Then cometh Jē'sus from Gāl'ilee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 But Jōhn forbād him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. vch. 2. 22.	14 That it might be fulfilled which was spoken by E-sā'ias the prophet

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# A Suggestion for Those Whom You May Have Forgotten---

## Solving the Christmas Gift Problem

By Mrs. Walter Callahan

The Spirit of Christmas was looking about  
Looking for people the others forgot;  
To soothe their sorrow, and lighten their way  
For this is the Spirit of Christmas Day.

A little old lady, with silvering hair  
For years, with lameness, confined to her chair;  
A grandfather, trembling and weak with age,  
Was eagerly scanning a *month old* page.

An unemployed father, who cried, in his need,  
"If only I had something decent to read!"  
A tired little mother, almost lost to hope  
From trials with which she has to cope.

The Spirit of Christmas' eyes filled with tears  
As she viewed the discouragement, loneliness, fears,  
And she tried to think of a gift to please,  
And to comfort and cheer the hearts of these.

Then her eyes brightened, and away she flew  
To drop a hint to the more fortunate few,  
"A whole *year* of happiness for each one,"  
She said. And the good deed was done.

Now the sweet old lady with the silvery hair  
Smiles as she *reads* and rocks in her chair;  
And grandfather, though he is still of great age  
Smiles as he reads the *Saints' Herald* page.

And the unemployed father, though still unemployed,  
Has the *Herald* to read, and is not so annoyed;  
And the tired little mother hums happier tones  
As she watches her children read *Stepping Stones*.

And the Spirit of Christmas was made to rejoice  
When she saw the happiness caused by her choice.  
"To have the Church Papers for one whole year!  
You'll never forget *this* Christmas, my dears."

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